

Notes and Queries, Number 14, February 2, 1850 eBook

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Contents

Notes and Queries, Number 14, February 2, 1850 eBook.....	1
Contents.....	2
Table of Contents.....	4
Page 1.....	5
Page 2.....	7
Page 3.....	9
Page 4.....	11
Page 5.....	13
Page 6.....	15
Page 7.....	17
Page 8.....	19
Page 9.....	21
Page 10.....	23
Page 11.....	25
Page 12.....	27
Page 13.....	29
Page 14.....	31
Page 15.....	33
Page 16.....	35
Page 17.....	37
Page 18.....	39
Page 19.....	41
Page 20.....	43
Page 21.....	45
Page 22.....	47

Page 23.....	49
Page 24.....	51
Page 25.....	53
Page 26.....	55
Page 27.....	57
Page 28.....	59
Page 29.....	61

Table of Contents

Section	Table of Contents	Page
Start of eBook		1
ENGLISH AND AMERICAN REPRINTS OF OLD BOOKS		1
J.W.G. GUTCH		4
MELANION		4
J.E.B. MAYOR		5
QUERIES.		6
MINOR QUERIES		8
REPLIES		15
HIBERNICUS		19
C.		22
C.		22
BOOKS AND ODD VOLUMES		26

Page 1

ENGLISH AND AMERICAN REPRINTS OF OLD BOOKS

Most people are aware of the great demand there is for English literature, and indeed for all literature in the United States: for some years the anxiety of persons in that part of the world to obtain copies of our early printed books, prose, poetry, and plays, has been well known to such as collect and sell them on this side of the water. Where American purchasers could not obtain original editions they have, in all possible cases, secured reprints, and they have made some themselves.

Not very long since a present of a most creditable and well-edited republication of "Four Old Plays" was sent to me from Cambridge, U.S., consisting of "Three Interludes: *Thersytes*, *Jack Jugler*, and Heywood's *Pardoner and Frere*; and *Jocasta*, a tragedy by Gascoigne and Kinwelmarsh." They are preceded by a very well written and intelligent, and at the same time modest, Introduction, signed F.J.C., the initials of Mr. Francis James Child; who in fact was kind enough to forward the volume to me, and who, if I am not mistaken, was formerly a correspondent of mine in a different part of the republic.

My particular reason for noticing the book is to impress upon editors in this country the necessity of accuracy, not only for the sake of readers and critics here, but for the sake of those abroad, because Mr. Child's work illustrates especially the disadvantage of the want of that accuracy. It so happens that two, if not three, of the pieces included in the Cambridge volume, are absolutely unique, and are now in the library of the Duke of Devonshire. They went through my hands some years ago, and as they had been previously reprinted in London (two of them for the Roxburghe Club), I took the opportunity of collating my copies of them. The third interlude, which was not reprinted for any society, but as a private speculation, "by George Smeeton, in St. Martin's Church-yard," is Heywood's *Pardoner and Frere*, the full title of which is "*A mery playe betwene the pardoner, and the frere, the curate and neybour Pratte*." The original copy has the following imprint: "Imprynted by Wylyyam Rastell the v. day of Apryll, the yere of our lorde, M. CCCCC. xxx III."

The reprint by Smeeton is in black letter, and it professes to be a fac-simile, or as nearly so as possible; and although it consists of only eight leaves, it contains no fewer than forty variations from the original, all more or less important, and one of them the total omission of a line, so that the preceding line is left without its corresponding rhyme, and the sense materially injured.

Unfortunately, Mr. Child reprinted in America from this defective reprint in England; but his sagacity prevented him from falling into some of the blunders, although it could not supply him with the wanting line; and his notes are extremely clear and pertinent. I shall not go over the thirty-nine other errors; but I shall just quote the passage as it stands in the (as far as I know) unique copy, now deposited at Devonshire House, and supply in

italics the necessary line. It occurs in a speech by the Pardoner, near the end, where he is praising one of his relics:— {210}

Page 2

"I wyll edefy more, with the syght of it Than wyll all the pratyng of holy wryt; For that except that the precher, hym selfe lyue well, His predycacyon wyll helpe neuer a dell, And I know well, that thy lyuyng is nought: *Thou art an apostata, yf it were well sought*, An homycyde thou art I know well inoughe," &c.

The line omitted is the more remarkable, because it contains an instance of the employment of a word very old in our language, and in use in the best periods of our prose and poetry: "apostata" is explained in the *Promptorium*, is found in Skelton and Heywood, and so down to the time of Massinger, who was especially fond of it.

How many copies were issued of Smeeton's reprint of *The Pardoner and the Frere*, I know not; but any of your readers, who chance to possess it, will do well to add the absent line in the margin, so that the mistake may be both rectified and recorded. I was not aware of Mr. Child's intention to re-publish the interlude in the United States, or I would long ago have sent him the correction, as indeed I did, a day or two after I received his volume. It was, nevertheless, somewhat ungracious to thank him for his book, and at the same time to point out an important error in it, for which, however, he was in no way responsible.

J. Payne Collier.

Kensington, Jan. 28. 1850.

* * * * *

Catacombs and Bone-houses.

Without attempting to answer the queries of Mr. GATTY, (No. 11. p. 171.) I venture to send a note on the subject. I believe it will generally be found that the local tradition makes such collections of bones to be "the grisly gleanings of some battlefield." One of the most noteworthy collections of this kind that I have seen is contained in the crypt of Hythe Church, Kent, where a vast quantity of bones are piled up with great regularity, and preserved with much care. According to a written statement suspended in the crypt, they are the relics of Britons and Saxons slain in a battle fought on the beach in the sixth century; the local tradition is nearly to the same effect, but of course is of little value, as it has most likely arisen from or been conformed to this "written chronicle;" both writing and tradition must indeed be regarded with distrust. It is affirmed in the neighbourhood that the bones were *dug up* from the beach; but I, at least, could hear of no tradition as to the period when they were exhumed. Perhaps some resident will ascertain whether any such exists.

The bones have all the appearance of considerable antiquity; yet they are in excellent preservation. The skulls are remarkably white and perfect, and are altogether a very curious collection, differing greatly in size, form, and thickness. The holes and fractures

in many of them (made evidently during life) leave no doubt that they belonged to persons who met with a violent death.

Page 3

I will not pretend to reply to the concluding queries of your correspondent, but I would just remark that, from what we know of the feeling of our ancestors respecting the remains of the dead, it appears probably that if from any cause a large quantity of human bones were found, or were from any cause obliged to be disturbed, some ecclesiastic or pious layman would take measures to have them removed to some consecrated spot where they might be safe from further molestation. They would hardly be treated in any such manner as Dr. Mantell states the bones removed by the railway engineers from the Priory ground at Lewes were treated. I remain, sir, your very obedient servant,

J.T.

Syndenham, Jan. 21. 1850.

* * * * *

Lines attributed to Hudibras.

Perhaps the following extract from a volume entitled *The Relics of Literature*, published by Boys and Co., Ludgate Hill, 1820, may prove interesting, as further illustrating the so frequently disputed passage which forms the subject matter of your first article in No. 12.:—

“Few popular quotations have more engaged the pens of critics
than the following:—

‘For he that fights and runs away
Will live to fight another day.’

“These lines are almost universally supposed to form a part of *Hudibras*; and, so confident have even scholars been on the subject, that in 1784 a wager was made at Bootle’s, of twenty to one, that they were to be found in that inimitable poem. Dodsley was referred to as the arbitrator, when he ridiculed the idea of consulting him on the subject, saying, ‘Every fool knows they are in *Hudibras*.’ George Selwyn, who was present, said to Dodsley, ‘Pray, sir, will you be good enough, then, to inform an old fool, who is at the same time your wise worship’s very humble servant, in what canto they are to be found?’ Dodsley took down the volume, but he could not find the passage; the next day came, with no better success; and the sage bibliopole was obliged to confess, ‘that a man might be ignorant of the author of this well-known couplet without being absolutely a fool.’”

I have also the following memorandum in a common-place book of mine, but I do not remember from what source I transcribed it many years past:—

“The couplet, thus erroneously ascribed to the author of *Hudibras*, occurs in a small volume of Miscellaneous Poems, by Sir John Mennis, written in the reign of Charles the Second, which has now become extremely scarce. The original of the couplet may, however, be traced to much higher authority, even to Demosthenes, who has the following expression:— {211}

‘[Greek: Anaer ho pheugon kai palin machaesetai]’,

of which the lines are almost a literal translation.”

While on the subject of quotations, let me ask whether any of your correspondents can tell me where the passage, “Providence tempers the wind to the shorn lamb,” is to be found?

Page 4

Among a few of the many floating quotable passages universally known, without any trace of the authors, among general readers and writers, are the following:—

“When wild in woods the noble savage ran.”

DRYDEN's *Conquest of Grenada*.

“And whistled as he went for want of thought.”

DRYDEN's *Cymon and Iphigenia*.

“Great wits are sure to madness near allied,
And thin partitions do their bounds divide.”

DRYDEN's *Absalom and Achitophel*, st. i. l. 163.

“The tenth transmitter of a foolish face.”

SAVAGE.

“When Greek meets Greek then comes the tug of war.”

NAT. LEE.

The real line in Lee is—

“When Greeks join Greeks then was the tug of war.”

LEE's *Alexander the Great*.

J.W.G. GUTCH

* * * * *

I wish to ask a few questions, referring to these lines, if you do not think the subject already exhausted by Mr. Rimbault's curious and interesting communication.

1. Does not the *entire* quotation run somewhat thus:—

“For he that fights and runs away
May live to fight another day;
But he that is in battle slain
Can never hope to fight again”?

2. Are the two last lines in the *Musarum Deliciae*?



3. May not the idea suggesting the two first lines be traced to some passage in one of the orations of *Demosthenes*, and, PAST him, to the “[Greek: Anaer ho pheugon kai palin machaetai]” of some contemporary, if not still older writer?

4. Whose *Apothegems* [qy., those of Demosthenes?] are under consideration on folio 239., from which Mr. Rimbault quotes?

Queries 1, 2, 3 have long stood *in MS.* in my note-book, and I should much like to see them in *print*, while the subject to which they refer is still fresh in the minds of your readers.

MELANION

* * * * *

The lines—

“For he that fights and runs away
May live to fight another day,”

resemble the following quatrain in the *Satyre Menippe*, being one of the several verses appended to the tapestry on which was wrought the battle of Senlis:—

“Souvent celuy qui demeure
Est cause de son meschef;
Celuy qui fuit de bonne heure
Peut combattre de rechef.”

A.J.H.

* * * * *

NOTES FROM FLY-LEAVES, No. 5.

In the library of St. John's College are some hundreds of volumes bequeathed to it by Thomas Baker; most of these have little notices on the fly-leaves, some thirty or forty of which seem worth printing. One (*Strype's Life of Parker*) has marginal notes throughout the book, the value of which will be duly appreciated by those who have read Baker's notes on Burnet's *Reformation*. (See the *British Magazine* for the last year.)

Page 5

Hereafter, if you do not object, I hope to send larger extracts from Baker's MSS.; at present I confine myself to a single specimen, taken from the fly-leaf of a copy of Noy's *Compleat Lawyer*, London, 1665. (St. John's Library, Class mark, I. 10. 49)

"Gul. Noye de S. Buriens. Com. Cornub. Armig. unus Magistrorum de Banco fieri fecit, 1626. On a window in Lincoln Inn's Chapel. See Stow's *Survey*, &c. vol. ii. lib. ii. p. 73.

"This book has a former edition, London, 1661; but not so fair a print, and without the Author's Life.

"See Fuller's *Worthies in Cornwall*, p. 200.

"See Mr. Gerard's Letter to Lord Strafford, dated Jan 3. 1634. *Mr. Noy continues ill, & is retired to his house at Brentford: I saw him much fallen away in his Face & Body, but as yellow as Gold—with the Jaundice—his bloody waters continue with drain his Body.*

"See Lloyd's *State Worthies*, p. 892, 893. &c.

"Aug. 9. [1634] Wm Noy Esquire the King's Attorney died at Brainford.—Mr. Ric. Smith's *Obituary*.

"See Wm Noy's Will (very remarkable) MS. vol. xxx. p. 309.

"16th Dec. 1631. Conc. Ornatissimo viro Gulielmo Noye, ut sit de Consilio Universitatis—et annuatim 40th recipiat, &c.—Regr. Acad Cant.

"See Howell's *Letters*, sect 6. pp. 30, 31.

"Rex 27. October. 1632 constituit Willielmum Noye Arm. Attornatum suum Generalem, durante beneplacito.—Rymer, tom. 19. p. 347.

"See his (W.N.) will, very pious except the last clause, which is next to impious. vol. xxxvi. MS. p. 379.

"Young Noy, the dissipanding Noy, is kill'd in France in a Duell, by a Brother of St. John Biron; so now the younger Brother is Heir and Ward to the King.—A Letter to Lord Deputy Wentworth, vol. ii. p. 2 dat. Apr. 5. 1636."

It may be as well to add, that the references to vols. xxx. and xxxvi. of MS. are to two different copies of the will in two volumes of Baker's MSS., in the University library. The word "dissipanding," in the last quotation, doubtless is an allusion {212} to "dissipanda"

in the will itself. I once had occasion to take a copy of this will, and found the variations between the two copies trifling.

J.E.B. MAYOR

[We shall be obliged by our correspondent forwarding, at his convenience, the proposed copies of Baker's MS. notes.]

* * * * *

THE PURSUITS OF LITERATURE.

Page 6

Many years ago, the satirical poem, entitled *The Pursuits of Literature*, engaged public attention for a very considerable time; the author concealed his name; and from 1796 at least to 1800, the world continued guessing at who could be the author. Amongst the names to which the poem was ascribed were those of Anstey, Colman, Jun., Coombe, Cumberland, Harry Dampier, Goodall, Huddersford, Knapp, MATHIAS, Mansell, Wrangham, Stephen Weston, and many others, chiefly Etonians. George Steevens, it is believed, fixed upon the real author at an early period: at least in the *St. James's Chronicle*, from Tuesday, May 1. to Thursday, May 3. 1798, we find—

“THE PURSUER OF LITERATURE PURSUED

“Hic niger est.

“With learned jargon and conceit,
With tongue as prompt to lie as
The veriest mountebank and cheat,
Steps forth the black —.

“At first the world was all astounded,
Some said it was *Elias*;
But when the riddle was expounded,
'Twas little black —.

“This labour'd work would seem the job
Of hundred-handed Gyas;
But proves to issue from the nob
Of little black —.

“Through learned shoals of garbled Greek
We trace his favourite bias,
But when the malice comes to speak,
We recognise —.

“What strutting *Bantam*, weak but proud,
E'er held his head so high as
This pigmy idol of the crowd,
The prancing pert —.

“[Greek: Touto to biblion], he'll swear,
Is [Greek: plaeron taes sophias],
But men of sense and taste declare
'Tis little black —.



"Oh! were this scribbler, for a time,
Struck dumb like *Zacharias*,
Who could regret the spiteful rhyme
Of little black —.

"Small was his stature who in fight
O'erthrew the great *Darius*
But small in genius as in height
Is little black —.

"Say, could'st thou gain the butt of sack
And salary that *Pye* has,
Would it not cheer thy visage black,
Thou envious rogue —.

"When next accus'd deny it not!
Do think of *Ananias*!
Remember how *he* went to pot,
As thou may'st, friend —.

"BARACHIAS."

I am, &c., your humble servant,

H.E.

* * * * *

QUERIES.

BARRYANA.

The inquiries of "DRAMATICUS," and others in your number for Nov. 10., prompt me to say that should any of your correspondents happen to possess information answering the following queries, or any of them, I shall be thankful to share it.

Page 7

1. What became of the natural child of Elizabeth Barry, the actress, who died 1713; and whether the Earl of Rochester, its father, was really Wilmot (as Galt assumes) or Hyde, on whom that title was conferred at Wilmot's death? The former mentions a natural daughter in his last will; but he names it "Elizabeth Clerke," and does not allude to its mother. Mrs. Barry's will mentions no kindred whatever. But Galt describes her as daughter of Edward Barry, Esq., a barrister of Charles I.'s reign.—Who was he? Spranger Barry, the actor of fifty years later, Sir William Betham and myself have succeeded in connecting satisfactorily, and legitimately, with the noble house of Barry, Lord Santry; but I cannot as yet show that Mrs. E. Barry inherited her theatrical talent from an identical source.

2. Of what family was Mr. Barry, the Secretary to the Equivalent Company, who died about 1738? I possess immense collections on the name of Barry, but I cannot identify any London will or administration as this individual's.

3. Whether Sir Robert Walpole's Secret Government Lists of the Pretender's adherents, agents, and emissaries in London (who were supposed to be under the evil-eye of Jonathan Wild) still exist, and are accessible?

WILLIAM D'OYLY BAYLEY.

Coatham, Yorkshire, Jan. 1849-50.

* * * * *

NINE QUERIES.

1. *Book-plate*.—Whose was the book-plate with the following device:—An eagle or vulture feeding with a snake another bird nearly as large as herself; a landscape, with the sea, &c. in the distance: very meanly engraved, in an oval, compassed with the motto, "Pietas homini tutissima virtus"?

2. *Addison's Books*.—I have two or three volumes, bound apparently at the beginning of {213} the last century, with a stamp on the cover, consisting of J.A., in a cursive character, within a small circle. Was this the book-stamp of Joseph Addison?

3. *Viridis Vallis*.—Where was the monastery of "Viridis Vallis," and what is its vernacular name?

4. *Cosmopoli*.—Has *Cosmopoli* been ever appropriated to any known locality? Archdeacon Cotton mentions it among the pseudonyms in his *Typographical Gazetteer*. The work whose real locality I wish to ascertain is, *Sandii Paradox*. iv. *Evang*. 1670. 1 vol. 8vo.

5. *Seriopoli*.—The same information is wanting respecting “Seriopoli; apud Entrapelios Impensis Catonis Uticensis:” which occurs in the title-page of “Seria de Jocis,” one of the tracts connected with the Bollandist controversy.

6. *Early Edition of the Vulgate*.—Where is there any critical notice of a very beautiful edition of the Vulture, small 4to., entitled “Sacra Biblia, cum studiis ac diligentia emendata;” in the colophon, “Venetiis, apud Jolitos, 1588”? The preface is by “Johannes Jolitus de Ferrarues.” The book is full of curious wood-cuts. This is not the book mentioned in Masch’s *Le Long* (part ii, p. 229), though that was also printed by the Gioliti in 1588; as the title of the latter book is “Biblia ad vetustissima Exemplaria castigata,” and the preface is by Hentenius.

Page 8

7. *Identity of Anonymous Annotators.*—Can any of the correspondents of “NOTES AND QUERIES” point out to a literary Backwoodsman, like myself, any royal road towards assigning to the proper authors the handwriting of anonymous annotations in fly-leaves and margins? I have many of these, which I should be glad to ascertain.

8. *Complutensian Polyglot.*—In what review or periodical did there appear, some time ago, a notice of the supposed discovery (or of conjectures as to the existence) of the MSS. from which the “Complutensian Polyglot” was compiled, involving, of course, the repudiation of the common story of the rocket maker of Alcala? Has any further light been thrown on this subject?

9. *Blunder in Malone’s Shakspeare.*—Has any notice been taken of the following odd blunder in Malone’s *Shakspeare*, Dublin ed. 1794?

In vol. ii. p. 138, the editor, speaking of *John Shakspeare’s* will (the father of William), says “This extraordinary will consisted of fourteen articles, *but the first leaf being unluckily wanting*, I am unable to ascertain either its date, or the particular occasion on which it was written.” He then gives a copy of the will, beginning at the third article, in the middle of a sentence, thus: “... at least spiritually.” Now, in the first vol. p. 154. is a document, professing to be William Shakspeare’s will. But of this the first three paragraphs belong to John Shakspeare’s will, his name being mentioned in each: and the third concludes with the words “at least spiritually.” The fourth paragraph, to the end, belongs to William Shakspeare’s will, as given in Johnson and Stevens’s editions. This is a palpable instance of editorial carelessness: Mr. Malone had mixed the two documents, mislaid the first portion of the transcript of William Shakspeare’s will, and then neglected to examine the postscript, or he must have found out his mistake.

Was this error acknowledged or corrected in any subsequent edition?

JOHN JEBB.

* * * * *

MINOR QUERIES

Mowbray Coheirs.—Collins in his *Peerage* (ed. Brydges, 1812), says, at p. 18., speaking of Thomas Duke of Norfolk:—

“In 15 Henry VII, he made partition with Maurice, surviving brother of William Marquiss of Berkeley (who died issueless), of the lands that came to them by inheritance, by right of their descent, from the coheirs of *Mowbray*, Duke of Norfolk;”

and quotes, as his authority, *Commun. de T. Pasch, 15 Henry VII., Rot. 1.*

The roll of the whole year referred to has been examined, without finding any notice of the subject.

Should any of your readers have met with the statement elsewhere, it may happen that there is some error in Collins's reference to his authority; and a clue to the right roll, or any other notice of the division of this great inheritance, will be acceptable.

Page 9

G.

Draytone and Yong.—The following note was found by me among the Exchequer Records, on their sale and dispersion, a few years ago:—

“I praye you fellowe Draytone do so invehe for me as to Resave all svche moneye as is dewe to me from the handes of Ser Vincente Skyner Knyghte or else wheare from thos offysers of the exchequer And this shalbe yovr discharge. Written the laste daye of Janvarye 1607. Henry Yong.”

Can your subscribers inform me who the writer was? Mr. Payne Collier states that there was an interlude-maker of the name of Henry Yong in the reign of Henry VIII. Is it likely that the note was addressed to Michael Drayton?

ROBT. COLE.

Upper Norton Street, Jan. 23, 1850.

The Fraternity of Christian Doctrine.—I think I see some names among your correspondents who might inform me where I shall find the fullest account of the Fraternity of Christian Doctrine, established by St. Charles Borromeo in the diocese of Milan. I am acquainted with the regulations for their establishment in *Acta. Concil. Mediol.*, and with the incidental notices of them which {214} occur in Borromeo's writings, as also in the later authors, Bishop Burnet, Alban Butler, and Bishop Wilson (of Calcutta). The numbers of the Sunday schools under the management of the Confraternity, the number of teachers, of scholars, the books employed, the occasional rank in life of the teachers, their method of teaching, and whether any manuals have ever been compiled for their guidance—are points upon which I would gladly gather any information.

C.F.S.

Treatise by Englebert, Archbishop of Treves.—Bishop Cosin (in his *Hist. Trans.* cap. vii. Sec.12) refers to *Engelb. Archiep. Trevirensis, ap. Goldasti Imper. tom. i.* In Goldast's *Politica Imperialia* there is a treatise by S. Engelb. Abb. *Admoutens* in Austria: but I find neither the author referred to, nor the treatise intended, by Cosin. According to Eisengrein, who is followed by Possivinus, there were *two* Engelberts; viz. Engelbertus, S. Matthiae *Treverenensis*, Benedictinae possessionis Abbus, patria *Mosellanus*, who lived A.D. 987; and S. Engelbert, who flourished A.D. 1157, and who is described as *Admontensis* Benedictinae possessionis Abbus, *Germanus*. Can any of your correspondents kindly direct me to the intended treatise of the Archbishop of Treves?

J. SANSOM.

Oxford, Jan. 9. 1850.



New Year's Day Custom.—I shall be glad if any of your readers can inform me of the origin and signification, of the custom of carrying about decorated apples on New Year's Day, and presenting them to the friends of the bearers. The apples have three skewers of wood stuck into them so as to form a tripod foundation, and their sides are ornamented with oat grains, while various evergreens and berries adorn the top. A raisin is occasionally fastened on each oat grain, but this is, I believe, an innovation.

Page 10

SELEUCUS.

Under the Rose.—That the English proverbial expression, *Under the Rose*, is derived from the confessional, is, I believe, generally admitted: but the authorship of the well-known Latin verses on this subject is still, as far as I am aware, a *rexata quaestio*, and gives a somewhat different and *tantaleau*[1] meaning to the adage:—

“Est Rosa flas Veneris, quem, quo sua furta laterent,
Harpoerati, Matris dona, dicavit Amor.
Inde rosam mensis hospes suspendit amicis,
Convivae ut sub ca dicta tacenda sciant.”

Can any of your correspondents obligingly inform me to whom these not inelegant or unclassical lines are to be attributed?

ARCHAEUS.

Wiesbaden, Dec. 15. 1849.

[Footnote 1: See Pindar's First Olympic Ode.]

Norman Pedigrees.—Can any gentleman inform me where (in what book) may be found the situation of the places from which the companions of William the Norman took their names? Such *French* names as have *De* prefixed—in fact, a *Gazetteer*? Also, where may be found—if such exist—pedigrees of the same *worthies*?

B.

Dr. Johnson's library.—I have long wanted to know what became of the library of Dr. Samuel Johnson (of our city), or if he had any considerable collection of books. Perhaps some of your correspondents would answer both these queries. I happen to have a few, some of which were used in compiling his Dictionary, and are full of his marks, with references to the quotations, most of which are to be found in the Dictionary. I have also his own Prayer-Book.

T.G. LOMAX.

Lichfield, Jan. 11. 1850.

Golden Frog.—In the church of Boxstead, in the county of Suffolk, there is a large and very handsome monument of marble, in a niche of which stands, in full proportion, a man in armour, his head bare, with moustaches and a tuft on his chin; in his right hand he holds a truncheon, and by his side is his sword; his armour is garnished with gold studs, and his helmet stands on the ground behind him; from his right ear hangs a *gold frog*.

This monument was erected in memory of Sir John Poley, of Wrongay, in Norfolk, knight, who died in 1638, at the age of upwards of eighty, having served much abroad under Henry IV. of France, Christian King of Denmark, &c., and in Queen Elizabeth's service against the Spaniards.

*"Illius ante alios cepit cum dextera Gades
Militis Angliaci, et fulmina sensit Iberis."*

I send you this detail, in hopes that some of your correspondents may be able to explain the ornament in his ear, whether it be the badge of any order, and whether any other instance is known of its use. There is in Boxstead Hall, the seat of the very ancient family of Poley, a portrait of Sir John having the same ornament.

D.

Page 11

Singular Motto.—Being at Cheltenham in the summer of 1811, I saw a chariot standing in an inn yard, on the panels of which, under a coat of arms, apparently belonging to some foreign family, was the following on a scroll, in the nature of a motto:—"oemⁿ3—ononoe.7 ano—7 emⁿ3." If any of your correspondents can inform me what is its meaning, and if it be a motto, to what family it belongs, he will oblige.

P.H.F.

Stroud.

Sir Stephen Fox.—Will any of your intelligent correspondents inform me whether Sir Stephen Fox, the ancestor of the present Lord Holland and the Earl of Ilchester, had any brothers or sisters, and if so, whether they had any children, and who are the legal representatives of those collateral branches, if any?

VULPES. {215}

Antony Alsop.—Will any of your correspondents kindly tell me who Antony Alsop was? A thin Quarto volume of Latin Odes was published in 1753, with the following title: "Antonii Alsopi AEdis Christi olim Alumni Ordarum Libri Duo," Londoni, 1753. They are extremely elegant, and deserving the attention of all lovers of Latin poetry. I have also another volume, "Latin and English Poems, by a Gentleman of Trinity College, Oxford," Quarto London, 1738. In this latter volume, with but two or three exceptions, the poems are very obscene, yet I find one or two of Alsop's odes in it. Could any of your readers tell me if both volumes are by the same author? Was Alsop at Trinity College and subsequently a student of Christ Church?

R.H.

Derivations of "Calamity," and "Zero;" and meaning of "Prutenicae".—Will some of your correspondents give the derivations of Calamity and Zero; also the meaning of the word Prutenicae, used by Erasmus Rheinholt, in his astronomical work on the *Motions of the Heavenly Bodies*?

F.S. MARTIN.

Jew's-Harp.—What is the origin of the term Jew's-Harp, applied to a well-known musical toy?

MELANION.

Sir G. Wyattville.—J.P. would be glad to be informed in what year Sir G. Wyattville was knighted?

Sparse.—As I am “less an antique Roman than a Dane,” I wish to know what authority there is for the use of this word, which is to be found in a leading article of *The Times*, January 8th, 1850?—“A *sparse* and hardy race of horsemen.” I should like to see this among the *Queries*, but I send it as a protest.

“Hostis et Peregrinus unus et idem.”

C. FORBES.

The word “Peruse.”—I find the word *Peruse* employed as a substantive, and apparently as equivalent to *Examination*, in the following part of a sentence in the martyr Fryth’s works, Russell’s ed., p. 407.:—“He would have been full sore ashamed so to have overseen himself at Oxford, at a peruse.”

Can any of your correspondents cite a corresponding instance of its use, or say whether it is still retained at Oxford as the name of any academic exercise?



Page 12

H.W.

French Maxim.—Who is the author of the following French saying?—

“L’hypocrisie est un hommage que le vice rend a la vertu.”

R.V.

Ave Trici and Gheeze Ysenoudi.—If “S.W. SINGER” can give information as to what convent, English or foreign, the sisters *Ave Trici* and *Gheeze Ysenoudi*, mentioned in his note on Otloh, state themselves (or are assumed) to have belonged, he will much oblige, by doing so,

H.L.B.

A Latin Verse.—Everybody has seen the following quotation—

“Tempora mutantur, nos et mutamur in illis,”

and everybody thinks he knows from whence it is taken. Which of your readers can verify it?

E.V.

Table-Book.—Can any of your readers refer me to a museum containing a specimen of an ancient *table-book*? Douce had one, which was in Mr. Rodd’s catalogue, but now sold; and Hone also possessed one. These two, and another in the hands of a friend of mine, are the only specimens I have heard of; but they are not quite as old or as genuine as one could wish.

J.O. HALLIWELL.

Origin of the name “Polly.”—Will you allow me to ask how persons of my name came to be called *Polly*?

MARY.

Tomlinson, of Southwingfield, Derbyshire.—The parochial register of the parish of Southwingfield, in the county of Derby, contains, among its earliest entries (A.D. 1586), the name Tomlinson, as then resident therein. The family, to the present time, continues to reside within the parish, as respectable yeomen, and has thence extended itself to many of the neighbouring parishes, as well as to more distinct localities. Blore’s *History of Southwingfield* makes no mention of such a family connected with the parish, as tenants or otherwise; nor does it appear that there is at present any family of Tomlinson bearing arms that can have been derived from any of the ancient lords of Wingfield.

The wills at Lichfield, to whose registry Southwingfield belongs, are in a very dilapidated and unsatisfactory state, at the time immediately preceding the commencement of the Southwingfield parochial register. Probably some genealogist will be enabled to offer a suggestion as to the means which are available for tracing the genealogy of this family prior to the year 1586.

The Phrase "To have a Button in the Room," and "Sally."—I have again been reading that most amusing book, *The Lives of the Norths*. At p. 88 of vol. i. (edit. 1826) there is a passage which has always puzzled me. Speaking of some law proceedings in which the Lady Dacres was concerned, Roger North says:—

“And herein she served herself another way, for her adversary defamed her for swearing and unswearing, and it was not amiss to *have a button in the room.*”

At p. 92. (*post*) there is another strange expression:— {216}

Page 13

“The horse, when he found himself clear of pursuers, stopped his course by degrees, and went with his rider (fast asleep upon his back) into a pond to drink, and there sat his lordship upon the ‘sally.’ (Qy. *saddle?*)”

P.C.S.S.

St. Philip and St. James.—“And near it was the house of the apostles Philip and James the son of Alpheus.”—*Early Travels in Palestine (Mandeville)*, p. 175.; Bohn’s *Antiquarian Library*. This is the only place, except in the Church service, where I have seen the above-named apostles coupled together, and have often wondered whether there was any old legend or tradition to account for the Church joining them together in one commemorative festival.

A.H.E.

Sir William Hamilton.—On a tombstone in the burial-ground at St. Hilda’s, South Shields, in the county of Durham, is the following inscription:—

“Here lieth interr’d ye body of Sir W. Hamilton Knt and Baronet sonne to ye Earle of Abercorne and late servant to Queen Henrietta Maria ye late Queene mother of our Sovereigne Lord King Charles that now is over England &c. who departed to ye mercy of God June 24th anno Domni 1681.”

There is in the possession of an old lady living at Durham, in 1836, an original note in the handwriting of King Charles the Second, of which the following is a copy:—

“Whereas a debte of foure thousande one hundred and fifty pounds sterlinge apeares to be remayning dew by the king my father to Sir W. Hamilton brother to the Earle of Abercorne for the service done to the Queene my mother, I do hereby promis to pay ye sayde debte of 4150L. to ye sayde Sir William Hamilton his heires and assigns or to satisfie him or them to the vlew thereof when it shall please God to restore me to the possession of my dominions.

“Given at Brussells 28 Mar. 1630.

“CHARLES REX.”

Is any thing known of Sir William Hamilton, or of the services he rendered to Queen Henrietta Maria?

A.H.E.

The Koran by Sterne.—Can you or any of your readers inform me if the work entitled *The Koran*, printed in some editions of Sterne’s writings, is a genuine composition of

his, or not? If not, who was its author, and what is its literary history? My reason for asking is, that I have heard it asserted that it is not by Sterne.

E.L.N.

Devices on Standards of the Anglo-Saxons.—Can any of your readers inform me what devices were borne on the standards of the several Anglo-Saxon kingdoms during the so-called Heptarchy? The *white horse* is by many supposed to have been the standard of Wessex, and to have been borne by Alfred; but was not this really the ensign of the Jutish kingdom of Kent, the county of Kent to this day displaying the white horse in its armorial bearings? The standard of Wessex is by others said to have been the *white dragon*;

Page 14

but Thierry supposes that this, like the contrasted *red dragon* of Cymbri, was merely a poetical designation, and seems to infer that the flags of these two contending people were without any device. Again, it has been thought that a *lion* was the ensign of Northumbria; in which case we may, perhaps, conclude that the lions which now grace the shield of the city of York have descended from Anglo-Saxon times. The memory of the Danish standard of the *Raven*, described by Asser and other Anglo-Saxon chroniclers, still remains; but whether, when Northumbria and East Anglia fell under Danish power, this device supplanted previous Anglo-Saxon devices, is a curious question for antiquarian research. The famous Norwegian standard—the Landeyda, or ravager of the world—under which Harold Hardrada triumphed at Fulford, near York, but to fall a few days later at Stanford Bridge, is well known; but who can inform us as to the device which it bore? These early traces of heraldic usage appear to deserve more notice than I believe they have received.

O.

Burning the Dead.—Can any of your readers, who may have attended particularly to the funeral customs of different peoples, inform me whether the practice of burning the dead has ever been in vogue amongst any people excepting inhabitants of Europe and Asia? I incline to the opinion that this practice has been limited to people of Indo-Germanic or Japetic race, and I shall be obliged by any references in favour of or opposed to this view.

T.

Meaning of "Shipster."—Can any of your correspondents inform me what is the business or calling or profession of a Shipster? The term occurs in a grant of an annuity of Oct. 19. 2 Henry VIII., 1510, and made between "H.U., Gentilman, and Marie Fraunceys de Suthwerk, in com Surr *Shipster*."

JOHN R. FOX.

55. Welbeck Street, Jan. 22. 1850.

Why did Dr. Dee quit Manchester?—In the *Penny Cyclopaedia*, art. DEE, JOHN, I find the following statement:—

"In 1595 the queen appointed Dee warden of Manchester College, he being then sixty-eight years of age. He resided there nine years; *but from some cause not exactly known, he left it in 1604*, and returned to his house at Mortlake, where he spent the remainder of his days."

Can any of your correspondents assign the *probable* causes which led to Dr. Dee's resignation?

T.T.W.

Burnley, Lancashire, Jan. 21. 1850. {217}

Meaning of "Emerod," "Caredon."—In the Lansd. MS., British Museum, No. 70., there is a letter from Mr. Richard Champernowne to Sir Robert Cecil, dated in 1592, referring to the discovery of some articles pillaged from the Spanish carrack, which had then recently been captured and taken into Dartmouth harbour. Amongst these articles is one thus described:—"An Emerod, made in the form of a cross, three inches in length at the least, and of great breadth."

Page 15

In the same volume of MSS. (art. 61.) there is the description of a dagger “with a hefte of white Caredon.”

From the size of the cross described, “Emerod” can scarcely be read “Emerald,” as applied by us to one of the precious stones.

Is “white Caredon” white cornelian?

Can any of your numerous correspondents give me a note in answer to the above queries?

D.

46. Parliament Street, Westminster, Jan. 25. 1850.

Microscope, and Treatise upon it.—I am about to commence the study of the microscope. I want to know where I can purchase the most perfect instrument, and also the best Treatise upon it; this information will indeed be valuable to me, as it would enable me to go at once to the best sources without loss of time.

R.M. JONES.

Chelsea, Jan. 2. 1850.

Old Auster Tenements.—“W.P.P.” wishes to know the meaning of the expression “Old Auster Tenements,” by which certain lands in the parish of North Curry, Somerset, are described in Deeds and Court Rolls.

* * * * *

REPLIES

THE FIELD OF FORTY FOOTSTEPS.

The fields behind Montague House were, from about the year 1680, until towards the end of the last century, the scenes of robbery, murder, and every species of depravity and wickedness of which the heart can think. They appear to have been originally called the Long Fields, and afterwards (about Strype’s time) the Southampton Fields. These fields remained waste and useless, with the exception of some nursery grounds near the New Road to the north, and a piece of ground enclosed for the Toxophilite Society, towards the northwest, near the back of Gower Street. The remainder was the resort of depraved wretches, whose amusements consisted chiefly in fighting pitched battles, and other disorderly sport, especially on the Sabbath day. Such was their state in 1800.



Tradition had given to the superstitious at that period a legendary story of the period of the Duke of Monmouth's Rebellion, of two brothers who fought in this field so ferociously as to destroy each other; since which, their footsteps, formed from the vengeful struggle, were said to remain, with the indentations produced by their advancing and receding; nor could any grass or vegetable ever be produced where these *forty footsteps* were thus displayed. This extraordinary arena was said to be at the extreme termination of the northeast end of Upper Montague Street; and, profiting by the fiction, Miss Porter and her sister produced an ingenious romance thereon, entitled, *Coming Out, or the Forty Footsteps*. The Messrs. Mayhew also, some twenty years back, brought out, at the Tottenham Street Theatre, an excellent melodrama piece, founded upon the same story, entitled *The Field of Forty Footsteps*.

Page 16

In 1792, an ingenious and enterprising architect, James Burton, began to erect a number of houses on the Foundling Hospital estate, partly in St. Giles's and Bloomsbury parishes, and partly in that of St. Pancras. *Baltimore House*, built, towards the northeast of *Bedford House*, by Lord Baltimore, in 1763, appears to have been the only erection since Strype's survey to this period, with the exception of a chimney-sweeper's cottage still further north, and part of which is still to be seen in Rhodes's Mews, Little Guildford Street. In 1800, Bedford House was demolished entirely; which with its offices and gardens, had been the site where the noble family of the Southamptons, and the illustrious Russells, had resided during more than 200 years, almost isolated. Hence commenced the formation of a fine uniform street, Bedford Place, consisting of forty houses, on the spot; also, the north side of Bloomsbury Square, Montague Street to the west, and one side of Southampton Row to the east. Towards the north, the extensive piece of waste ground, denominated the *Southampton Fields*, was transformed into a magnificent square, with streets diverging therefrom in various directions. Thus, as if by "touch of magic wand," those scenes, which had been "hideous" for centuries, became transformed into receptacles of civil life and polished society.

The latest account of these *footsteps*, previous to their being built over, with which I am acquainted, is the following, extracted from one of Joseph Moser's *Common-place Books* in my possession:—

"June 16. 1800.—Went into the fields at the back of Montague House, and there saw, for the last time, the *forty footsteps*; the building materials are there ready to cover them from the sight of man. I counted more than *forty*, but they might be the foot-prints of the workmen."

This extract is valuable, as it establishes the period of the final demolition of the footsteps, and also confirms the legend that *forty* was the original number.

EDWARD F. RIMBAULT.

* * * * * {218}

QUERIES ANSWERED, NO. 4.—"POKERSHIP", BY BOLTON CORNEY.

A query made by so experienced a writer as the noble historian of *Audley End*, cannot admit of an easy solution; and instead of professing to answer the two-fold query on *pokership*, it might more become me to style this note an attempt to answer it.

In the *Historical collections of the noble families of Cavendishe, etc.* the passage which contains the doubtful word is printed thus:—

“He [Sir Robert Harley, of Bramton, Herefordshire] was in the next year [1604], on the 16th of July, made forester of Boringwood, *alias* Bringwood forest, in com. Hereford, with the office of *pokership*, and custody of the forest or chace of Prestwood, for life.”

Are we to read *parkership* or *pokership*? If *pokership*, what is its meaning?

Page 17

Skelton, the rhymer, has *parker* for *park-keeper*, so that *parkership* is an admissible word; but I reject it on this occasion, as inapplicable to a forest or chase. I incline to believe that *pokership* is the true lection. *Poke* denoted a purse; witness Chaucer:—

“Gerveis answered; Certes, were it gold,
Or in a *poke* nobles all untold,
Thou shuldest it have.”—C.T. v. 3777.

We do not find *poker* in Barret or Cotgrave; but if *poke* denoted a purse, *poker* might denote a purse-bearer or treasurer, and *pokership*, the office of purse-bearer. So we have BURSA, [Glossarivm manvale, 1772. l. 849.] *bursar*, *bursarship*, etc.

BOLTON CORNEY.

* * * * *

MERTENS, MARTINS, OR MARTINI, THE PRINTER.

A correspondent, “W.,” in No. 12. p. 185., wishes to learn “the real surname of Theodoric Mertens, Martins, or Martini, the printer of Louvain.”

In Latin the name is written Theodoricus Martinus; in French, Thierry Martin; in Flemish, Diedrych Meertens, and occasionally, but I think incorrectly, Dierix Martens.

In a side chapel of the chancel of the church at Alost, midway between Brussels and Ghent, is the printer’s tomb, and a double inscription, in Latin and in Flemish, commemorates his celebrity and the dates of his birth and death; in the Latin inscription the name is Theodoricus Martinus; in the Flemish, which is very old and nearly effaced, it is Diedrych Meertens.

The name of *Meertens*, as a surname, is as common in Brabant and Flanders as that of Martin with us.

A.B.

* * * * *

I beg to say that, in Peignot’s *Dictionnaire raisonne de Bibliologie*, the name of the printer Mertens is given as “Martens, Mertens, ou Martin d’Alost (Thierry), en Latin Theodoricus Martinus.” The article is too long for insertion in your pages, but it contains an account of the title-page of one of his editions, in 4to., in which the name is spelt *Mertens*:—“Theo. Mertens impressore.” Two other title-pages have “Apud Theod. M_a_rtinum.” So it appears that the printer himself used different modes of spelling his own name. Erasmus wrote a Latin epitaph on his friend, in which a graceful allusion is made to his printer’s mark, the anchor:—



“Hic Theodoricus jaceo, prognatus Alosto:
Ars erat impressis scripta referre typis.
Fratribus, uxori, soboli, notisque superstes
Octavam vegetus praeterii decadem.
Anchora sacra manet, gratae notissima publi:
Christe! precor nunc sis anchora sacra mihi.”

HERMES.

* * * * *

ETYMOLOGY OF ARMAGH.

In reply to the inquiry of “D.S.Y.” (p. 158. of your 10th number), I beg to say that the name of Armagh is written, in Irish, Ardmacha, and signifies the Height (or high ground) of Macha. It is supposed to have derived this name from Macha Mong-ruadh [i.e. Macha of the red hair], who was queen of Ireland, according to the Chronology of O’Flaherty, A.M. 3603.



Page 18

I.H.T.

Dublin, Jan. 5. 1850.

Sir,—There are the following authorities for different derivations of the word *Armagh*.

Camden, in his *Britannia*, says:—

“*Armach* ab Amarcha regina; sic dictum fabulantur Hibernici; at mihi eadem esse videtur quam *Dearmach* vocat Beda: et *Roborum Campum* ex lingua Scotica sive Hibernica interpretatur, ubi circa annum salutis DLX. monasterium extruxit celeberrimum Columbanus.”

Dr. Keating's *Hist. of Ireland* has as follows:—

“*Macha* the wife of Nemedius died before her son Ainnim ... from her *Ardmagh* received its name, because she was buried in that place.”

Circles of Gomer (London, 1771), contains as follows:—

“Ar, and Ararat.—The Earth, country, or upon and on the earth ... *Armagh* on the surrounding water confines.”

M. Bullet, *Memoires de la Langue Celtique*, writes thus:—

“Armagh, Une des plus anciennes villes d'Irland. *Ar*, article. *Mag*, ville.”—vol. i.

But the 2nd and 3rd vols. of these *Memoires*, which contain the Celtic Dictionary, afford a more probable interpretation:—

“*Ar* or *Ard* signifies a height, mountain, hill, {219} elevation, the highest, noble, chief, &c. &c., and *Ar* in Hebrew, Chaldean, and Armenian, has the same meaning. *Magh* is a field, a plain, ground, &c., as well as a town, dwelling, &c.”

Now, the topographical description of the county of Armarh is that it is *hilly*, and the hills (not very high) are of granite rock. The town of Armagh again is described as situated on an *eminence*. I suggest, therefore, *the high field* or ground, or *the field of the Hill*, or the dwelling or town of the Hill, as very natural derivations.

If your correspondent prefers it, *Ar* bears also the signification of *rock*, and M. Bullet says:—

“Ce terme nous a ete conserve dans la Vie de Saint Colomb.”

Who knows, therefore, whether in building the monastery alluded to by Camden, he may not have given it the name of

The dwelling of the Rock?

The Celtic language affords many other possibilities, but an accurate knowledge of the locality is requisite in judging of their probability.

HERMES.

The etymology of *Armagh*, in Ireland, is very simple. *Ard*, high, great, noble, a purely Celtic root, found in many languages. Latin, *Arduus*, high, &c. Welsh, *hardh*, fair, handsome, &c. *Magh*, a plain, a level tract of land, a field. *Ardmugh*, the great plain. Others derive it from *Eamhuin-magh*, from the regal residence of the kings of Ulster, that stood in its vicinity; but the former is considered by those best capable of judging as the most correct. The original name was *Druim-sailech*, “the hill of sallows,” which was changed to *Ard-sailech*, “the height of sallows,” and then again to *Ardmagh*. Although now spelt *Armagh*, it was formerly more correctly written *Ardmagh*, which is undoubtedly the proper way.

Page 19

HIBERNICUS

Jan. 8. 1850.

* * * * *

THE OFFICE OF THE MASTER OF THE REVELS.

Your esteemed correspondent, "J.G.N.," asks (p. 158.) for the meaning of the letters "C.K.M.R." and "T.S." appended to the passage he quotes from the *Common-place Book* of Charles, Duke of Dorset. I think I can tell him. "C.K.M.R." stands for *Charles Killegrew*, Master of the Revells; and "T.S." means *Thomas Skipwith*, one of the patentees of Drury Lane Theatre, who died in 1710. Sir Henry Herbert died in 1673; and his successor in the office was Thomas Killegrew. This person had previously been Sir Henry's deputy; and I am in possession of a curious list of MS. instructions, "the heads of what I gave to Mr. Thos. Killegrew the 29th of March, 1664," in the handwriting of Sir Henry Herbert. Thomas Killegrew died in 1683, and was succeeded by Charles Killegrew; the degree of the relationship between the two Killegrews I do not know; and in the *London Gazette*, Dec. 7. 1685, there is a notice commanding all "rope-dancers, prize-players, strollers and other persons showing motions and other sights, to have licenses from Charles Killegrew, Esq., Master of the Revells."

Charles Killegrew was one of the managers of Drury Lane Theatre at the time of the union of the King's and Duke of York's servants; and Drydaen calls him, in the Dedication to his translation of Juvenal's *Satires*, his "ingenious friend."

Upon the death of the latter, in 1725, Charles Henry Lee succeeded to the vacant office; who, dying in 1744, Solomon Dayrolle was appointed in his room. I do not know the date of the decease of the last-named gentleman; but with him, I believe, died the office of the Master of the Revells. The ancient jurisdiction of the Master of the Revells has been transferred, by 1737, by legal authority, to a "licenser of the stage," who, in conjunction with a deputy licenser, performed all the functions of the ancient office.

EDWARD F. RIMBAULT.

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REPLIES TO MINOR QUERIES.

The Red Maids of Bristol.—The answer to the query of "MR. A. GRIFFENHOOF" (No. 12. p. 184.), why the "Red Maids" in Bristol are so called, is, because they are dressed in bright scarlet gowns. They are the incumbents of a benevolent school, founded in 1627, by one of Bristol's great benefactors, Alderman Whitson, of pious memory, for the maintenance and education of 40 girls, which number has now increased to 120. Your

correspondent's curiosity respecting their name might be fully satisfied, and his interest increased, if he should happen to be in Bristol on some sunny afternoon in the later part of May, or the beginning of June, by a sight of this bright "regiment of women"—the gay colour of their gowns subdued by the quaintness of their fashion, and the clean whiteness of their aprons, collars, &c.—proceeding, in double file, towards the downs, for air and recreation. An account of their foundation may be found in Barret's *Hist. of Bristol*, p. 415. "Blue-Boys," so called for a similar reason, are a parallel case of much more general occurrence. Yours, &c.

Page 20

RUFA.

Poetical Symbolism.—In answer to the question of your correspondent, “STEPHEN BEAUCHAMP” (No. 11. p. 173.), I beg leave to mention a work, which answers in some degree to the description which he gives; namely, *De Symbolica AEgyptiorum Sapientia*, and *Polyhistor Symbolicus, electarum Symbolarum et Parabolarum Historicurum Stromata XII. Libris complectens*, by Nicolas Caussin, {220} 8vo. Col. Agr. 1631. There were other editions, I believe, in the same century. The former work treats of Egyptian symbols; the titles of the twelve books of the latter are: I. Mundus et Elementa. II. Dii Gentium. III. Hominis Bona. IV. Hominis Mala. V. Ritus Gentium. VI. Aves. VII. Quadrupedes. VIII. Pisces. IX. Serpentes et Insecta. X. Plantae. XI. Lapilli. XII. Manufacta.

M.

Oxford.

Fraternitie of Vagabondes.—It does not appear very clearly from the wording of the query at p. 184. of your 12th number, whether the object of your correspondent, “A. GRIFFINHOOF, JUN.,” be to ascertain the fact of the reprint in question having been published by Stace, or (having ascertained that fact) to procure further information as to the publisher. I cannot find any allusion to the work in the *Censura Literaria*, (2nd ed. 1815), another instance of the absolute necessity for exact references, the want of which you would do well in making a ground of exclusion from your columns. However, on the chance of being useful I send you an exact copy of the rubricated title-page of the reprint, which is as follows:

“The Fraternitie of Vacabondes; As wel of ruflyng Vacabondes, as of beggerley, of Women as of Men, of Gyrles as of Boyes, With Their proper Names and Qualities. With a Description of the Crafty Company of Cousoners and Shifters. Whereunto also is adioined The XXV orders of Knaues, Otherwyse called A Quartern of Knaues. Confirmed for euer by Cocke Lorell.—¶ The Vprightman speaketh.¶ Our Brotherhood of Vacabondes, If you would know where dwell: In grauesend Barge which sylldome standes, The talke wyll shew ryght well.

¶ Cocke Lorell answereth.

¶ Some orders of my knaues also In that Barge shall ye fynde: for no where shall ye walke I trow, But ye shall see their knynde.

¶ Imprinted at London by John Awdely, dwellyng in little Britayne Streete without Aldersgate. 1575.

Westminster: Reprinted for Machell Stace, No. 12, Little Queen-Street, and R. Triphook, St. James's Street. 1813."

Those who are curious about Mr. Stace may consult Boaden on the *Shakespeare Portraits*, p. 141., Wivell on do., p. 189., and *Chaleographimania*, p. 16. 32. 95.

J.F.M.

Anonymous Ravennas.—In answer to the query of "W.C.," in No. 8., p. 124., I beg to state that Gronovius published the *Cosmography of Ravennas*, with other ancient scraps of geography, annexed to a neat edition of *Pomponius Mela*, printed at Leyden, in 1696. Gronovius refers the *anonymous* author to the seventh century. His *Chorography of Britain* forms a part of the work; but it is printed from one MS., and wretchedly obscure.

Page 21

J.I.

Dick Shore.—Your correspondent, J.T. HAMMACK, is not quite correct in stating, No. 9., p. 141., that the modern maps present no trace of the locality of “*Dick Shoare*,” mentioned in the Pepysian *Diary*. In one of Smith’s maps, now before me, of the date of 1806, I find “Duke Shore Stairs,” not far from the great turn of the river southward, opposite to the Isle of Dogs. Whether the proper spelling to be Dick, Dyke, Dock, Dog, or Duke, I leave to your readers to determine; but I presume there can be no doubt as to the identity of the place. As the origin of the name of “Isle of Doggs,” according to the Pepysian orthography, is said to be still underdetermined; may it not be connected with the modern term DOCKS? We are daily familiarised to worse corruptions. *Docks* are excavations, large or small, formed by the operation of digging, in Dutch called *Doken*.

J.I.

[DICK’S SHORE, *Fore Street, Limehouse*, and DICK’S SHORE ALLEY, by *Dick’s Shore*, are both mentioned in *London and its Environs*, vol. ii. p. 233.]

Travelling in England.—Mr. Steven’s quotation (No. 11., p. 167.) of Bernard Calvert’s rapid journey, as from *an anonymous History of England written in the early part of the reign of George I.*, is to be found in more detail in Stow (1032.), and is transcribed in Mr. Croker’s *Notes on Bassompierre’s Embassy*, 1819.

Sanuto.—The *Ragguagli sulla Vita e sulle Opere di Maria Sanuto*, referred to in No. 5., p. 75., were edited by Mr. Rawdon Browne, an English gentleman long resident at Venice, and a most accomplished Italian scholar. The *Diary of Sanuto* could hardly be printed, filling, as it does, some twenty or thirty thick large folio volumes.

R.M.M.

Darnley’s Birth-place.—In answer to the inquiry in No. 8., p. 123., as to the birth-place of Henry Lord Darnley, I believe he was born at Temple-Newsom, near Leeds, the seat of the Lords Irvine, and now of Meynell Ingram, Esq. A noble room is there shown as the traditional scene of his birth.

R.M.M.

History of Edward II.—The compilers of the *British Museum Catalogue* attribute the *History of Edward II.* (referred to in No. 4., p. 59.) to Edward Fannant, who also published a *Narration of the Memorable Parliament of 1386*, which has been several times printed.

J.R.S.



Lord Chatham's Speech on the American Stamp Act.—When I read the question of your correspondent {221} (in No. 1. p. 12.) on this subject, I saw at once its importance; for, if my Lord Brougham's statements were correct, our historians must forthwith re-write a somewhat important chapter in our history. I felt assured, however, that it was not correct; and the result of a somewhat tedious search is as I had anticipated. His lordship had made an error in a date and 1764 should be 1766. The authority, not acknowledged by his lordship, was, no doubt, the *Parliamentary History of 1766* (vol. xvi. p. 96.), where your correspondent will find the statement, which of course, the date being correctly given, contains nothing that is not consistent with known facts.

Page 22

C.

Bone-houses.—The number of skulls at Rothewell (No. 11., p. 171.) is greatly exaggerated, nor is the tradition of their being gathered from Naseby battle-field more than a modern invention, the discovery of the bones being within the memory of living persons. Their existence there is most puzzling. The vault, which is very small, is probably coeval with the church, and seems to have been made for the very purpose to which it is applied. When this vast building was erected in the 12th century, may not this vault have been made for the bones disturbed in the old churchyard by so extensive a foundation?

T.

Queen's Messengers.—In answer to the query of your correspondent "J.U.G.G.," in No. 12., p. 186., I beg to call his attention to the authority quoted in the passage respecting the "Knights caligate of Armes," to which he alludes, in Mr. C. Knight's *London*. He will find that he is referred to Legh's *Accedens of Armory*, and Upton, *De Studio Militari*. The latter wrote in the early part of the fifteenth century. We are at present, I believe, without earlier information on such subjects.

Whilst I am writing to you, may I ask you to correct a printer's error in my query in the same number, where "trepon" appears instead of "jupon"? It may save a query as to what I could mean by the former.

J.R. PLANCHE.

May-day.—In reply to MELANION (No. 12. p. 187.), I would observe that in a collection of *Vues des Villes de Londres*, &c., published by Pierre Vander at Leyden (without date, but about the time of William III., or early in Anne's reign), there is a representation of "*La Laitiere de May a Londres*," with an enormous head-dress of silver dishes, tankards, and cups, intermixed with flowers. There is no letter-press explanation; but it is evident that the practice of the milk-maids, in carrying their mail-pails balanced on their heads, suggested the idea of carrying this more precious burthen in *gala* on May-day.

C.

* * * * *

MISCELLANIES.

Gray's Elegy.—Your correspondent, "A. GRAYAN" (No. 10., p. 150.), in writing on the *Elegy in a Country Church-yard*, suggests the existence of error or obscurity in the last

stanza of the epitaph; and that, if the reading, as it now stand, be faulty, “some amendment” should be suggested.

At the sale of Mason’s collection of Gray’s books and MSS., in December, 1845, I purchased Gray’s copy of Dodsley’s collection (2nd edition, 1758), with corrections, names of authors, &c., in his own hand. The *Elegy* is the first poem in vol. iv. In the 2nd stanza, the beetle’s “*drony* flight” is printed and corrected in the margin into “droning.” In the 25th stanza, an obvious misprint of “the upland land” is corrected into “upland lawn;” and, in the 27th stanza, “he would rove” is altered into “would he rove.” These are the only emendations in the *Elegy*. The care displayed in marking them seems to me indicate that the author had no others to insert, and that the common reading is as he finally left it.

Page 23

To say that a man's merits and frailties repose in trembling hope before God, is surely not irreverent; and this is, I think, all that Gray intended to convey in the words to which your correspondent objects.

W.L.M.

[The latter emendation "would he rove," which is neither in the Aldine edition of the Rev. J. Mitford, nor in Mr. Van Voorst's beautifully illustrated Polyglot edition, should clearly be introduced, in future, as harmonising more perfectly with the "would he stretch" of the preceding stanza.]

Gray's Elegy.—To the list of German translations of Gray's *Elegy* should be added the version by Kosegarten, which is said by Mr. Thimm, in his *View of German Literature*, to be "very spirited." The edition of Kosegarten i have now before me was printed at Greifswald, in 12 vols. in 1824, and contains numerous translations from English poets.

J.M.

Oxford, Jan. 16.

Gregori's Italian Version of "Gray's Elegy."—In answer to the query of "J.F.M.," respecting the translations of Gray's *Elegy*, I beg to mention that, besides those already possessed by your correspondent, and those in Torri's polyglot edition, there is one in Italian by Domenico Gregori, published in the first volume of his *Scelta di Poesie di piu celebri Autori Inglesi, recati in Versi Italiani*, and printed at Rome in 1821, in 2 vols. small 8vo.

M.

Oxford, Jan. 17. 1850.

Name of Shylock.—When Mr. Knight says that *Scialac* was "the name of a Marionite (Maronite?) of mount Libanus," he appears to consider the {222} term peculiar, or nearly so, to that personage; but Upton, as long ago as 1748, in his *Critical Observations*, 2nd ed. p. 299., remarked, that *Scialac* was the generic name, and *Shylock* merely a corruption. I may also remark, that Mr. Knight dismisses Dr. Farmer's theory as worthless, without sufficient consideration. It by no means follows that 1607 is the date of the *first edition* of *Caleb Shillocke*, merely because Boswell saw a copy bearing that date.

J.O. HALLIWELL.

* * * * *

SONNET.

Written on the close of the Session, 1849.

“The tyme cam that resoun was to ryse.”—CHAUCER.

“*Corin*. And how like you this shepherd’s life, Master Touchstone?

“*Touchstone*. Truly, shepherd, in respect of itself it is a good life.... In respect it is in the Fields, it pleaseth me well.”—SHAKSPEARE.

Ho! for the shady grove and silvery stream!
Now that yclosed is the Fane, where I
Am doomed, by no unhappy destiny,
To tend those Mighty Ones who find a theme
For their lives’ labour in the nation’s weal.
Now am I free, or book or rod in hand,
Alone, or compassed by a cherub band
Of laughing children, by the

Page 24

brook to steal,
Seeking repose in sport which WALTON loved—
Sport meet alike for Youth or thoughtful
Age—
Free, an I wish to go a pilgrimage
With CHAUCER, my companion long approved,
Or thee, thou Greater One, who lovedst to sing,
“Of books in brooks, and good in every thing.”

WILLIAM J. THOMS.

* * * * *

THE DEVOTEE.
(*From the Latin.*)

Balbus, in vain you urge the notion
That Ignorance begets Devotion—
We can't believe it till we see
Yourself a fervent devotee.

RUFUS.

* * * * *

By Hook or by Crook.—It is said that Strongbow, when debating with his followers on the best mode of capturing Ireland, said, that it must be taken “by Hook or by Crook.” “*The Hook*” is the name of a well-known promontory, forming the N.E. boundary of Waterford Harbour; and *Crook-haven* is an equally well-known harbour, on the south coast. Could this have any thing to do with the proverb?

J.G.

Kilkenny.

Macaulay's Young Levite.—I send you an advertisement, from a local paper of 1767, which shows what stipend was offered to a curate at that period. The population of Burton Bradstich and Shepton Gorge, in 1821, was respectively 854 and 311. I do not know what it was in 1767.

The value of the rectory of Burton, with the chapelry of Shepton, was returned, in 1650, as 201l. In 1826 it was computed to be 500l.

A.D.M.

From “Cruthwell’s Sherborne, Shaftesbury, and Dorchester Journal; or Yeovil, Taunton, and Bridgewater Chronicle of 10th July, 1767.”

“A Curate is wanted, at Old Michaelmas next, to serve the Churches of Burton and Shipton, in Dorsetshire; Salary 36l. per annum, Easter Offerings, and Surplice Fees; together with a good House, pleasant Gardens, and a Pigeon House well stock’d. The Churches are within a mile and a half of each other, served once a Day, and alternately. The Village of Burton is sweetly situated, within half a mile of the Sea, about a mile and a half from Bridport Harbour, and is noted in the Summer for its fine Mackarel Fishery. Application to be made to the Rev. Mr. Richards, Rector.

“A married gentleman will be most agreeable.”

Praise undeserved.—Does any one know where the oft-quoted line,

“Praise undeserved in censure in disguise,”

is to be found? A long search for it has hitherto proved ineffectual.

D.S.

[This line, which is so often quoted, with the variation—

“Praise undeserved is *Satire* in disguise,”

Page 25

is to be found in Pope's *First Epistle of the Second Book of Horace*; where, however, we find that neither *Censure* nor *Satire* is the correct reading. It is moreover, both in Warton's edition and in the *Aldine Poets*, edited by the Rev. A. Dyce, marked as a quotation, as will be seen in the following extract; so that Pope, it appears, is not the author of it. Perhaps some of our correspondents can trace the source from which he derived it:—

“Besides, a fate attends on all I write,
That when i aim at praise they say I bite.
A vile encomium doubly ridicules;
There's nothing blackens like the ink of fools.
If true, a woeful likeness; and, if lies,
'Praise undeserved is *Scandal* in disguise.”]

Passage in Cowper's "Task."—In all early editions of Cowper's *Task* the opening lines of the 4th book are punctuated as follows:—

“Hark! 'tis the twanging horn! O'er yonder bridge,
(That with its wearisome but needful length
Bestrides the wintry flood, in which the moon
Sees her unwrinkled face reflected bright,)
He comes, the herald of a noisy world,” &c.

In modern editions, I believe universally, we find the following corruption of the passage:
—

“Hark! 'tis the twanging horn o'er yonder bridge,
That with,” &c.

closing with a colon or period at “bright,” and {223} beginning a new sentence with “He comes;” and thus making the poet use the vulgar colloquialism “'tis the horn over the bridge,” instead of the remark, that the postman is coming over it.

W.P.P.

* * * * *

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

All who have placed on their shelves—and who that desires to know thoroughly the history of this country during the period which it illustrates has not done so—the last edition of *The Diary and Correspondence of Samuel Pepys*, so ably edited by Lord Braybrooke, have felt the want of a corresponding edition of *Evelyn's Diary*. To meet this want, Mr. Coulburn has announced a new edition of it, “rendered as complete as

possible by a careful revision," and accompanied by illustrative notes, to be completed in four monthly volumes.

Mr. Parker, of Oxford, has just issued a new edition of *The History of the Church of England*, by J.B.S. Carwithen, B.D. This work was very highly spoken of, at the time of its first appearance, for fidelity of narrative, accuracy of judgement, and soundness of principle; and its author was pronounced, by one well qualified to give an opinion, "a well-read historian, a sound divine, a charitable Christian." As the original edition, in three volumes, has long been out of print, we think Mr. Parker has shown great judgment in bringing it out, in a cheaper form, for the use of students in divinity; and we do not doubt but that he will find a ready sale for the two closely but clearly and handsomely printed volumes, in which this *History of the Church of England* is now completed.

Page 26

Those of our readers who take an interest in the writings of our early dramatists will be glad to learn that the Rev. Alexander Dyce has at length completed, in three volumes, his long-looked-for edition of *The Dramatic Works of Kit Marlowe*.

Such of our clerical friends as have in their churches a peal of bells which, at the will of the ringers,

“Speak the loud language of a mighty knell,”

and who must, therefore, sometimes be painfully convinced of the ill practices which occasionally grow up in the belfry, will thank us for calling their attention to the *Practical Remarks on Belfries and Ringers*, lately published, by the Rev. H.T. Ellacombe, in which they will find some useful hints for the correction of such abuses.

We have received the following Catalogues:—

D. Nutt (270. Strand), Select Catalogue of Classical and Philological Works.

Williams and Norgate (14. Henrietta Street, Covent Garden), Verzeichniss der Buecher, Landkarten etc welche vom Juli bis zum December neu erschienen oder neu aufgelegt worden sind. (Catalogue of Books, Maps, &c. published in German between July and December 1849.)

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NOTICES TO CORRESPONDENTS.

FOLK LORE. *We have received several letters, begging us to open our columns to the reception of articles and notes on our fast-fading FOLK LORE, and reminding us what good service The Athenaeum did when it consented to receive communications of that interesting subject. We acknowledge with gratitude—for the point is one very interesting to us—the readiness with which The Athenaeum listened to the suggestions of a Correspondent, and what benefits resulted to that interesting branch of Archaeological study, when that influential journal consented to devote a portion of its valuable space to the reception of such notices. We at once, therefore, accede to the suggestions of our Correspondent; and, following the example of our widely circulated contemporary, take this opportunity of assuring our now numerous readers that any contributions illustrative of The Folk Lore of England, the Manners, Customs, Observances, Superstitions, Ballads, Proverbs, &c. of the Olden Time, will always find welcome admission to our pages. We think, too, we may venture to promise that such communications shall be illustrated, when they admit of it, from the writings of the continental antiquaries.*

Page 27

J.D.A. is informed that we purpose so arranging "NOTES AND QUERIES" as to form two volumes in the course of the year; each volume to be accompanied by a VERY COPIOUS INDEX.

EMDEE will see that we have at once so far availed ourselves of his suggestion as to make REPLIES a distinct department of our paper. The other change he suggests requires consideration; which it shall certainly have.

We are unavoidably compelled to postpone until our next Number, Mr. Hickson's further communication on Marlowe and the Old Taming of a Shrew.

T.S.N. will find much curious information on the subject of his inquiry in some of the later volumes of The Gentleman's Magazine; and we will take an early opportunity of furnishing him with information upon the point.

We are compelled, by want of space, to omit our usual acknowledgment of COMMUNICATIONS RECEIVED.

We are again compelled to omit many Notes, Queries, and Answers to Queries which are in type, as well as Answers to Correspondents.

* * * * * {224}

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