

Notes and Queries, Number 19, March 9, 1850 eBook

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Page 1

OUR PROGRESS

Although very unwilling to encroach upon the enlarged space which we have this week afforded to our numerous and increasing contributors, we may be permitted to refer to the fact of our having felt it due to them to find such additional space by giving an extra half-sheet, as a proof at once of the growing interest in our Journal, and of its extended utility.

We trust too that the step which we have thus taken will be received as a pledge of our intention to meet all the requirements which may arise from our Journal becoming more generally known, and consequently, as we are justified by our past experience in saying, being made greater use of, as a medium of intercommunication between all classes of students and men of letters.

Our last and present Number furnish proofs of its utility in a way which when it was originally projected could scarcely have been contemplated. We allude to its being made the channel through which intending editors may announce the works on which they are engaged, and invite the co-operation of their literary brethren. Nor is the readiness with which such co-operation is likely to be afforded, the only good result to be obtained by such an announcement. For such an intimation is calculated not only to prevent the unpleasantness likely to arise from a collision of interests—but also to prevent a literary man either setting to himself an unprofitable task or wasting his time and research upon ground which is already occupied.

One word more. When we commenced our labours we were warned by more than one friendly voice, that, although we should probably find no lack of Queries, we should oftentimes be “straited for a Reply.” This, however, as our readers will admit, has not been the case; for though, as Shakspeare says, with that truth and wisdom for which he is proverbial—

“The ample proposition that Hope makes,
In all designs begun on earth below,
Fails in its promis’d largeness,”

the observation in our Introduction, that “those who are best informed are generally most ready to communicate knowledge, and to confess ignorance, to feel the value of such a work as we are attempting, and to understand that if it is to be well done {290} they must help to do it,” has, thanks to the kind assistance of our friends, grown, from a mere statement of opinion, to the dignity of a prediction. We undertook our task in faith and hope, determined to do our best to realize the intentions we had proposed to ourselves, and encouraged by the feeling that if we did so labour, our exertions would not be in vain, for—



“What poor duty cannot do,
Noble respect takes it in might not merit.”

And the success with which our efforts have been crowned shows we were justified in so doing. And so, gentle reader, to the banquet of dainty delights which is here spread before you!



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* * * * *

Captivity of the queen of Bruce in England.

I perceive, in one of the recent interesting communications made to the "*Notes and queries*," by the Rev. Lambert B. Larking, that he has given, from a wardrobe roll in the Surrenden collection, a couple of extracts, which show that Bruce's Queen was in 1314 in the custody of the Abbess of Barking. To that gentleman our thanks are due for the selection of documents which had escaped the careful researches of Lysons, and which at once throw light on the personal history of a royal captive, and illustrate the annals of a venerable Abbey. I am glad to be able to answer the concluding query as to the exact date when the unfortunate lady, (Bruce's second wife,) left that Abbey, and to furnish a few additional particulars relative to her eight years' imprisonment in England. History relates that in less than three months after the crown had been placed upon the head of Bruce by the heroic Countess of Buchan, sister of the Earl of Fife (29th March, 1306), he was attacked and defeated at Methven, near Perth, by the English, under Aymer de Valence, Earl of Pembroke. After this signal discomfiture, the king fled into the mountains, accompanied by a few faithful followers: his Queen, daughter, and several other ladies, for awhile shared his misfortunes and dangers; but they at length took refuge at the Castle of Kildrummie, from whence they retreated, in the hope of greater security, to the sanctuary of St. Duthae, at Tain, in Ross-shire. The Earl of Ross, it is said, violated the sanctuary, and delivered the party up to the English, who (as sings Chaucer's contemporary, Barbour, in his not very *barbarous* Scottish dialect) straightway proceeded to

—"put the laydis in presoune,
Sum in till castell, sum in dongeoun."

Among the captives were three ecclesiastics, who had taken a prominent part at the king's coronation—the Bishops of Glasgow and St. Andrews and the Abbot of Scone, arrayed in most uncanonical costume.[1] Peter Langtoft pathetically bewails their misfortune:—

"The Bisshop of Saynt Andrew, and the Abbot of
Scone,
The Bisshop of Glascow, thise were taken sone;
Fettred on hackneis, to Inlond ere thei sent,
On sere stedis it seis, to prison mad present."

An instrument in Norman French, printed in Rymer's great collection (*Foedera*, vol. i. part ii. p. 994, new ed.), directs the manner in which the prisoners were to be treated. As this document is curious, I will give that portion which refers particularly to Bruce's wife, the "Countess of Carrick:"—



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“A.D. 1306. (34 Edw. 1.) Fait a remembrer, qi, quant la Femme le Conte de Carrik sera venue au Roi, ele soit envee a *Brustewik* [on Humber], & qe ele eit tieu mesnee, & sa sustenance ordenee en la manere desouz escrite: cest asavoir, “Qe ele eit deux femmes du pays oversqe li; cest asaver, une damoisele & une femme por sa chambre, qi soient bien d’age & nyent gayes, & qi eles soient de bon & meur port; les queles soient entendantz, a li por li servir: “Et deux vadletz, qi soient ausint bien d’age, & avisez, de queux l’un soit un des vadletz le Conte de Ulvestier [the Earl of Ulster, her father], cest asaver Johan de Benteley, ou autre qil mettra en lieu de li, & l’autre acun du pays, qi soit por trencher devant li:

“Et ausant eit ele un garzon a pee, por demorer en sa chambre, tiel qi soit sobre, & ne mie riotous, por son lit faire, & por autres choses qe covendront por sa chambre:

“Et, estre ce, ordenez est qeele eit un Vadlet de mestier, qe soit de bon port, & avisez, por port ses cleifs, por panetrie, & botellerie, & un cu:

“Et ele deit ausint aver trois leveriers, por aver son deduyt en la garrene illueques, & en les pares, quant ele voudra:

“Et qe ele eit de la veneison, & du peisson es pescheries, selene ce qe master li sera:

“Et qe ele gisse en la plus bele maison du manoir a sa volunte: Et, qe ele voit guyer es pares, r’aillois entor le manoir, a se volunte.”

These orders are apparently not more severe than was necessary for the safe custody of the Queen; and, considering the date of their issue, they seem to be lenient, considerate, and indulgent. Not so, however, with the unfortunate Countess of Buchan, who was condemned to be encaged in a turret of Berwick Castle (“en une *kage* de fort latiz, de fuist & barrez, & bien efforcez de ferrement;” *i.e.* of strong lattice-work of wood, barred, and well strengthened with iron[2]), where she remained immured seven years. Bruce’s {291} daughter, Marjory, and his sister Mary, were likewise to be encaged, the former in the Tower of London, the latter in Roxburghe Castle. The young Earl of Mar, “L’enfant qi est heir de Mar,” Bruce’s nephew, was to be sent to Bristol Castle, to be carefully guarded, “qil ne puisse eshcaper en nule manere,” but not to be *fettered*—“mais q’il soit hors de fers, *tant come il est de si tendre age.*”

In 1308 (1 Edw. 2.), the Bailiff of Brustwick is commanded to deliver up his prisoner, to be removed elsewhere, but to what place it does not appear. A writ of the 6th Feb. 1312, directs her to be conveyed to Windsor Castle, “cum familia sua.” In October of the same year, she was removed to “Shaston” (Shaftesbury), and subsequently to the

Abbey of Barking, where she remained till March, 1314, when she was sent to Rochester Castle, as appears by the following writ (Rymer, vol. ii. part i. p. 244.):—



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“(7 Edw. 2.) *De ducendo Elizabetham uxorem Roberti de Brus, usque ad Castrum Rossense.*

“Mandatum est Vicecomitibus London quod Elizabetham. Uxorem Roberti de Brus, quae cum Abbatissa de Berkyngg’ stetit per aliquot tempus, de mandato Regis, ab eadem Abbatissa sine dilatione recipiant, eam usque Ross’ duci sub salva custodia faciant, Henrico de Cobeham, Constabulario Castri Regis ibidem per Indenturam, inde faciendam inter ipsos, liberandam; et hoc nullatenus omittant.

“Teste Rege, apud Westm. xii. die Martii,
“Per ipsum Regem.

“Et mandatum est praefatae Abbatissae, quod praefatam Elizabetham, quam nuper, de mandato Regis, admisit in domo sua de Berkyng’ quousque Rex aliud inde ordinasset, moraturam, sine dilatione deliberet praefatis Vicecomitibus, ducendam pront eis per Regem plenius est inunctum, et hoc nullatenus omittat.

“Teste Rege ut supra,
“Per ipsum Regem.

“Et mandatum est dicto Henrico, Constabulario Castri Regis praedicti, quod ipsam Elizabetham de praedictis Vicecomitibus, per Indenturam hujus modi, recipiat, et ei cameram, infra dictum Castrum competentem pro mora sua assignari:

“Et viginti solidos, de exitibus Ballivae suae, ei per singulas septimanas, quamdiu ibidem moram fecerit, pro expensis suis, liberari faciat:

“Eamque, infra Castrum praedictum, et infra Prioratum Sancti Andreae ibidem, opportunis temporibus spatiari sub salva custodia (ita quod securus sit de corpore suo), permittat:

“Et Rex ei de praedictis viginti solidis, praefatae Elizabethae singulis septimanis liberandis, debitam allocationem, in compoto suo ad Scaccarium Regis, fieri faciet.

“Teste ut supra,
“Per ipsum Regem.”

But the day of deliverance was close at hand: the battle of Bannockburn, so fatal to the English, was fought on the 24th June; and on the 2nd of October the Constable of Rochester Castle is commanded to conduct the wife, sister, and daughter of Robert Bruce to Carlisle (*usque Karliolum*), where an exchange of prisoners was made. Old Hector Boece, who, if Erasmus can be trusted, “knew not to lie,” informs us, that “King Robertis wife, quhilk was hald in viii. yeris afore in Inghland, was interchangeit with ane



duk of Ingrand"[3] [Humphrey de Bohun, Earl of Hereford]. And the aforesaid Barbour celebrates their restoration in the following lines:—

“Quhill at the last they trefyt sua,
That he[4] till Ingrand hame suld ga,
For owtyng paying of ransoun, fre;
And that for him suld changyt be
Byschop Robert[5] that blynd was mad;
And the Queyne, that thai takyn had
In presoun, as befor said I;
And hyr douchtre dame Marjory.
The Erle was changyt for thir thre.”

W.B. Rye.



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[Footnote 1: *Loricati*, (in their coats of mail.)—*Matthew of Westminster*.]

[Footnote 2: See the order at length in Rymer, *ut sup.*]

[Footnote 3: Bellenden's translation.]

[Footnote 4: The Earl of Hereford.]

[Footnote 5: Wishcart, Bishop of Gloucester, before alluded to.]

* * * * *

A NOTE ON ROBERT HERRICK, AUTHOR OF "HESPERIDES."

In the summer of 1844, I visited Dean Prior in company with my brother, in order to ascertain if we could add any new fact to the scanty accounts of the *Life of Herrick* recorded by his biographers. The events of his life have been related by Dr. Drake, (*Literary Hours*, vol. iii., 1st edit. 1798.—3rd edit. 1804), by Mr. Campbell, by Dr. Nott (*Select Poems from the Hesperides*, &c. Bristol, 1810,) by a writer in the *Quarterly Review*, vol. iv. 1810, by Mr. Wilmott in his elegantly written *Lives of Sacred Poets*, vol. i., 1834, and in the memoirs prefixed to the recent editions of *Herrick's Poems* published by Clarke (1844), and Pickering (1846). On examining any of these biographies, it will be found that the year and place of Herrick's death have not been ascertained. This was the point which I therefore particularly wished to inquire into.

Dean Prior is a village about six or seven miles from Totnes: the church, with the exception of the tower, had been recently rebuilt. The monuments and inscribed stones were carefully removed when the old fabric was taken down, and restored as nearly as could be to corresponding situations in the new building. I sought in vain, amongst these, for the name of Herrick. On making inquiry of the old sexton who accompanied us, he said at first in a very decided tone, "Oh, he died in Lunnun," but afterwards corrected himself, and said that Herrick died at Dean Prior, and that an old tombstone in {292} the churchyard, at the right hand side of the walk leading to the south side of the church, which was removed several years ago, was supposed to have covered the remains of the former vicar of Dean Prior.

Being baffled in our search after "tombstone information," we called at the vicarage, which stands close by the church, and the vicar most courteously accorded us permission to search the registers of the marriages, births, and burials, which were in his custody. The portion of the dilapidated volume devoted to the burials is headed thus:—

"Dean Prior

“The names of all those y’t have been buried in y’e same parish from y’e year of our Lord God 1561, and so forwards.”

After some careful search we were gratified by discovering the following entry:—

“Robert Herrick Vicker was buried y’e 15th day October, 1674.”

I fancy I met with a selection from *Herrick’s Poems* edited by *Mr. Singer*, several years ago, comprised in a small neat volume. Can any of your readers inform me whether there is such a book? I possess *Mr. Singer’s* valuable editions of *Cavendish*, *More*, and *Hall’s Satires*, and would wish to place this volume on the same shelf.



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J. MILNER BARRY.

Totnes, Feb. 21. 1850.

* * * * *

WHAT IS THE MEANING OF "LAERIG?"

This *query*, evidently addressed to our Anglo-Saxon scholars by the distinguished philologist to whom we are all so much indebted, not having been hitherto replied to, perhaps the journal of "NOTES AND QUERIES" is the most fitting vehicle for this suggestive note:—

TO DR. JACOB GRIMM.

Allow me, though an entire stranger to you, to thank you for the pleasure I have derived, in common with all ethnological students, from your very valuable labours, and especially from the *Geschichte der Deutschen Sprache*. At the same time I venture, with much diffidence, to offer a reply to your question which occur in that work at p. 663.:—"Was heisst *laerig*?"

Lye says, "Haec vox occurrit apud Caedm. At interpretatio ejus minime liquet." In the Supplement to his Dictionary it is explained "docilis, tyro!" Mr. Thorpe, in his *Analecta A.-S.* (1st edit. Gloss), says, "The meaning of this word is uncertain: it occurs again in *Caedmon*;" and in his translation of *Caedmon* he thus renders the passage:—"Ofer linde laerig=over the linden shields." Here then *laerig*, evidently an adjective, is rendered by the substantive *shields*; and *linde*, evidently a substantive, is rendered by the adjective *linden*. In two other passages, Mr. Thorpe more correctly translates *lindum*=bucklers.

Lind, which Lye explained by the Latin *labarium, vexillum*, that excellent scholar, the late lamented Mr. Price, was the first, I believe, to show frequently signified a *shield*; which was, probably for lightness, made of the wood of the *lime tree*, and covered with skin, or leather of various colours. Thus we have "sealwe linde" and "hwite linde" in *Caedm.*, "geolwe linde" in *Beowulf*.

All this is superfluous to you, sir, I know—"Retournons a nos moutons," as Maistre Pierre Pathelin says.

The sense required in the passage in *Brythnoth* seems to me to be:—

"baerst bordes laerig=the empty (hollow concave) shields

"and seo byrne sang=and the armour (*lorica*) resounded."



And in *Caedmon*:—

“ofer linde laerig=over the empty (hollow concave) shield.”

In Judith, *Th. Anal.* 137, 53. we have a similar epithet:—

“hwealfum lindum=vaulted (arched concave) shields.”

We should remember that Somner has *ge-laer*, void, empty, *vacuus*; and Lye, with a reference to the Herbarium, *laer-nesse*, *vacuitas*. In the *Teuthonista* we have *laer*, *vacuus*, *concavus*. In *Heiland*, 3, 4. “*larea* stodun thar stenuatu sehsi=_empty_ stood there stone-vats six.” I need not call to your mind the O.H.G. *lari*.



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I think, therefore, we cannot doubt that what is intended to be expressed by the A.-S. *laerig* is *empty, hollow, concave*. But if we wanted further confirmation, *leer, leery, leary* are still in use in Devonshire, Dorsetshire, and perhaps elsewhere, for *empty, hollow*, as the provincial Glossaries will show. Skinner has the word *leer*, *vacuus*, and says, “foeliciter alludit Gr. [Greek: *lagaros*], *laxus, vacuus*.” In *Layamon* we have (244, 16.), “the put waes *i-laer*.” I have found but one instance in Middle English, and that is in the curious old *Phrase-Book* compiled by William Horman, Head Master of Eton School in the reign of Henry VIII:—

“At a soden shyfte *leere* barellis, tyed together, with boardis above, make passage over a streme.’ Tumultuario opere, *inanes* cuppae colligatae et tabulatis instratae fluminis transitu perhibent.”—*Hormanni Vulgaria*, Lond. 1519, f. 272 b.

Instances of the word are not frequent, possibly because we had another word for empty (*toom*) in common with the Danes; but perhaps there was no necessity for dwelling upon it in the sense of *empty*; it was only its application as an epithet to a *concave* or *hollow shield* that your question could have had in view. {293}

Once more thanking you most heartily for the pleasure and profit I have derived from the *Deutsche Grammatik*, and all your other important labours, I am, sir, your grateful and obliged servant,

S.W. SINGER.

Mickleham, Nov. 23. 1849.

* * * * *

FOLK LORE.

ST. VALENTINE IN NORWICH—COOK-EELS, &c. &c.

The day appropriated to St. Valentine is kept with some peculiarity in the city of Norwich. Although “Valentines,” as generally understood, that is to say billets sent by means of the post, are as numerously employed here as in other places, yet the *custom* consists not in the transmission of a missive overflowing with hearts and darts, or poetical posies, but in something far more substantial, elegant and costly—to wit, a goodly present of value unrestricted in use or expense. Though this custom is openly adopted among relatives and others whose friendship is reciprocated, yet the secret mode of placing a friend in possession of an offering is followed largely,—and this it is curious to remark, not on the *day* of the saint, when it might be supposed that the appropriateness of the gift would be duly ratified, the virtue of the season being in full vigour, but on the *eve* of St. Valentine, when it is fair to presume his charms are not properly matured. The mode adopted among all classes is that of placing the presents

on the door-sill of the house of the favoured person, and intimating what is done by a run-a-way knock or ring as the giver pleases.



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So universal is this custom in this ancient city, that it may be stated with truth some thousands of pounds are annually expended in the purchase of Valentine presents. At the time of writing (February 2.) the shops almost generally exhibit displays of articles calculated for the approaching period, unexampled in brilliancy, taste and costliness, and including nearly every item suitable to the drawing room, the parlour, or the boudoir. The local papers contain numerous advertising announcements of "Valentines;" the walls are occupied with printed placards of a similar character, and the city crier, by means of a loud bell and an equally sonorous voice, proclaims the particular advantages in the Valentine department of rival emporiums. All these preparations increase as the avator of St. Valentine approaches. At length the saint and his eve arrives—passes—and the custom, apparently expanding with age, is placed in abeyance until the next year. I am inclined to believe that this mode of keeping St. Valentine is confined to this city and the county of Norfolk.

As regards priority of occurrence this year, I should have first mentioned, that on Shrove Tuesday a custom commences of eating a small bun called cocque'els—cook-eels—coquilles—(the name being spelt indifferently) which is continued through the season of Lent. Forby, in his *Vocabulary of East Anglia*, calls this production "a sort of cross bun," but no cross is placed upon it, though its composition is not dissimilar. My inquiries, and, I may add, my reading, have not led me to the origin of either of the customs now detailed (with the exception of a few unsatisfactory words given by Forby on cook-eels), and I should be glad to find these brief notices leading by your means to more extended information on both subjects, not only as regards this part of the country, but others also.

JOHN WODDERSPOON.

Norwich.

Old Charms.—I think that, if you are anxious to accumulate as much as you can of the Folk Lore of England, no set of men are more likely to help you than the clergy, particularly the younger part, viz., curates, to whom the stories they hear among their flock have the gloss of novelty. I send you a specimen of old charms, &c. that have come under my notice in the south-eastern counties.

No. 1. is a dialogue between the Parson and the old Dame:—

"P. Well, Dame Grey, I hear you have a charm to cure the toothache. Come, just let me hear it; I should be so much pleased to know it.

"Dame. Oh, your reverence, it's not worth telling."



(Here a long talk—Parson coaxing the Dame to tell him—old lady very shy, partly suspecting he is quizzing her, partly that no charms are proper things, partly willing to know what he thinks about it.) At last it ends by her saying—

“Well, your reverence, you have been very kind to me, and I’ll tell you: it’s just a verse from Scripture as I says over those as have the toothache:—



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“And Jesus said unto Peter, What aileth thee? and Peter answered, Lord, I have toothache. And the Lord healed him.”

“P. Well, but Dame Grey, I think I know my Bible, and I don’t find any such verse in it.”

“Dame. Yes, your reverence, that is just the charm. *It’s in the Bible, but you can’t find it!*”

No. 2. To avert sickness from a family, hang up a sickle, or iron implement, at the bed head.

No. 3. Should a death happen in a house at night, and there be a hive or hives of bees in the garden, go out and wake them up at once, otherwise the whole hive or swarm will die.

I hope your Folk Lore is not confined to the fading memorials of a past age. The present superstitions are really much more interesting and valuable to be gathered together; and I am sure your pages would be very well employed in recording these for a future generation. I would {294} suggest, in all humility, that it would be really useful, for the rulers of our Church and State, to know how far such a superstition as the following prevails among the peasantry:

That, if a dying person sees “glory,” or a bright light, at or near the time of their dissolution, such a vision is a sure sign of their salvation, whatever may have been their former life, or their repentance.

D. Sholbus.

Superstitions in North of England.—I find some curious popular superstitions prevalent in the north of England some three centuries ago recorded in the *Proceedings before the Special Commissioners for Ecclesiastical Causes appointed by Queen Elizabeth*. Thus:

“Anthony Haggen presented for medicioning children with miniting a hammer as a smythe of kynde.”

Again

“John Watson presented for burying a quick dogg and a quick cowe.”

And

“Agnes, the wyf of John Wyse, als Winkam John Wyse, presented to be a medicioner for the waffc of an yll wynde, and for the fayryes.”

Some of your readers may perhaps explain what these were. It is clear that they were superstitious practices of sufficient prevalence and influence on the popular mind to call for the interference of the queen’s commissioners.

A.B.

Decking Churches with Yew on Easter Day.—In the village of Berkely near Frome, Somerset, and on the borders of Wiltshire, the church is decorated on Easter Sunday with yew, evidently as an emblem of the Resurrection. Flowers in churches on that day are common, but I believe the use of yew to be unusual.

W. Durrant Cooper.



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Strewing Straw or Chaff.—The custom mentioned by your correspondent “B.” (p. 245.) as prevailing in Gloucestershire, is not peculiar to that county. In Kent, it is commonly practised by the rustics. The publican, all the world over, decorates his sign-board with a foaming can and pipes, to proclaim the entertainment to be found within. On the same principle, these rustics hang up *their* sign-board,—as one of them, with whom I was once remonstrating, most graphically explained to me. When they knew of a house where the master deems a little wholesome discipline necessary to ensure the obedience of love, considering it a pity that the world should be ignorant of his manly virtues, they strew “well threshed” chaff or straw before his door, as an emblematical sign-board, to proclaim that the sweet fare and “good entertainment” of a “well threshed” article may be found within. The custom, at all events, has one good tendency, it shames the tyrant into restraint, when he knows that his cowardly practices are patent to the world.

Lambert B. Larking.

* * * * *

FOLK LORE OF WALES.

No. 1. *Cron Annwn.*—When a storm sounds over the mountains, the Welsh peasant will tell you that his ear discerns the howl of the *Cron Annwn* mingling with that of the wind, yet as clearly distinct from it as is the atmosphere in a diving-bell from that of the surrounding waters. These dogs of Annwn, or “couriers of the air,” are spirit hounds, who hunt the souls of the dead; or, as occasionally said, they foretell, by their expectant cries, the approaching death of some man of evil deeds. Few have ever pretended to see them; for few, we presume, would linger until they dawned on the sight; but they are described by Taliesin, and in the *Mabinogion*, as being of a clear shining white, with red ears; colouring which confirms the author of the *Mythology of the Ancient Druids* in the idea that these dogs were “a mystical transformation of the Druids with their white robes and red tiaras.” Popular superstition, however, which must always attribute ugliness to an object of fear, deems that they are either jet black, with eyes and teeth of fire, or of a deep red, and dripping all over with gore. “The nearer,” says the Rev. Edmund Jones, “they are to a man, the *less* their voice is, and the farther the louder, sometimes swelling like the voice of a great hound, or a blood-hound.”

They are *sometimes* accompanied by a female fiend, called *Malt y nos*—Mathilda or Malen of the night, a somewhat ubiquitous character, with whom we meet under a complication of names and forms.



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Jones of Brecon, who tells us that the cry of the Cron Annwn is as familiar to the inhabitants of Ystrad Fellte and Pont Neath-vaughan [in Glamorganshire] as the watchman's rattle in the purlieu of Covent Garden—for he lived in the days when watchmen and their rattles were yet among the things of this world—considers that to these dogs, and not to a Greek myth, may be referred the hounds, *Fury, Silver, Tyrant, &c.*, with which Prospero hunts his enemies “soundly,” in the *Tempest*. And they must recall to the minds of our readers the *wisk, wisked*, or *Yesk* hounds of Devon, which are described in the *Athenaeum* for March 27. 1847, as well as the *Maisne Hellequin* of Normandy and Bretagne.

There has been much discussion respecting the signification of the word *Annwn*, which has been increased by the very frequent mistake of writing it *Anwn*, which means, *unknown, strange*, and is applied to the people who dwell in the antipodes of the speaker; while *Annwn* is an adaptation of *annwfn*, a *bottomless or immeasurable pit, voidless* {295} *space*, and also Hell. Thus we find, that when *Pwyl*, or *Reason*, drives these dogs off their track, the owner comes up, and, reproving him, declares that he is a crowned king, lord of Annwn and Pendaran, *i.e.* chief of thunder. (See *Myth. Ant. Druids*, p. 418.)

This Prince of Darkness is supposed to be the spouse of Andraste, now corrupted into Andras, and equivalent with *Malt y nos*, the Diana or Hecate of the ancient Britons.

These dogs sometimes appear singly, on which occasions they sit by the side of a stream, howling in so unearthly a manner, that the hapless man who finds one in his path usually loses his senses. This seems to have a connection with the “Manthe Doog” of the Isle of Man; but the tradition is not, we suspect, genuine.

Seleucus.

No. 2. *Cyoeraeth* or *Gwrach-y-rhybin*.—Another instance of the grand, though gloomy superstitions of the Cymry, is that of the *Cyoeraeth*, or hag of the mist, an awful being who is supposed to reside in the mountain fog, through which her supernatural shriek is frequently heard. She is believed to be the very personification of ugliness, with torn and dishevelled hair, long black teeth, lank and withered arms and claws, and a most cadaverous appearance; to this some add, wings of a leathery and bat-like substance.

The name *Cy-oer-aeth*, the last two syllables of which signify *cold-grief*, is most descriptive of the sad wail which she utters, and which will, it is said, literally freeze the veins of those who hear it; she is *rarely* seen, but is heard at a cross-road, or beside a stream—in the latter case she splashes the water with her hands—uttering her lamentation, as if in allusion to the relatives of those about to die. Thus, if a man hears her



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cry *fy nqwsaig, fy nqwsaig, &c.*, his wife will surely die, and he will be heard to mourn in the same strain ere long; and so on with other cases. The cadence of this cry can never be properly caught by any one who has not heard, if not a Cyoeraeth, at least a native of Wales, repeat the strain. When merely an inarticulate scream is heard, it is probable that the hearer himself is the one whose death is fore-mourned.

Sometimes she is supposed to come like the Irish *banshee*, in a dark mist, to the windows of those who have been long ill; when flapping her wings against the pane, she repeats their names with the same prolonged emphasis; and then it is thought that they must die.

It is this hag who forms the torrent beds which seam the mountain side; for she gathers great stones in her cloak to make her ballast, when she flies upon the storm; and when about to retire to her mountain cave, she lets them drop progressively as she moves onwards, when they fall with such an unearthly weight that they lay open the rocky sides of the mountain.

In some parts of South Wales this hag of the mists either loses her sway, or divides it with a more dignified personage, who, in the form of an old man, and under the name of *Brenhin Llwyd*, the *grey king*, sits ever silent in the mist.

Any one who has witnessed the gathering and downward rolling of a genuine mountain fog must fully appreciate the spirit in which men first peopled the cloud with such supernatural beings as those above described; or with those which dimly, yet constantly, pervade the much-admired *Legend of Montrose*.

Seleucus.

* * * * *

WILLIAM BASSE AND HIS POEMS.

I regret that I am unable to offer any information in answer to "Mr. P. Collier's" inquiry (No. 13. p. 200.) respecting the existence of a perfect or imperfect copy of a poem by William Basse on the Death of Prince Henry, printed at Oxford by Joseph Barnes, 1613, and am only aware of such a poem from the slight mention of it by Sir Harris Nicolas in his beautiful edition of Walton's *Complete Angler*, p. 422. But as the possessor of the 4to. MS. volume of poems by Basse, called *Polyhymnia*, formerly belonging to Mr. Heber, I feel greatly interested in endeavouring to obtain some further biographical particulars of Basse,—of whom, although personally known to Isaac Walton, the author of one or two printed volumes of poems, and of the excellent old songs of "the Hunter in his Career" and "Tom of Bedlam," and worthy of having his verses on Shakspeare



inserted among his collected poems, yet the notices we at present possess are exceedingly slight. We learn from Anth. Wood, in his *Ath. Oxon.*, vol. iv. p. 222., that Basse was a native of Moreton, near Thame in Oxfordshire, and was for some time a retainer of Sir Richard Wenman, Knt., afterwards Viscount Wenman, in the peerage of Ireland. He seems also to have been attached to the noble family of Norreys of Ricot in Oxfordshire, which is not far from Thame; and addressed some verses to Francis Lord Norreys, Earl of Berkshire, from which I quote one or two stanzas, and in the last of which there is an allusion to the [plainness of the] author's personal appearance:



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“O true nobilitie, and rightly grac’d
With all the jewels that on thee depend,
Where goodnesse doth with greatnesse live embrac’d,
And outward stiles, on inward worth attend.
Where ample lands, in ample hands are plac’d
And ancient deeds, with ancient coats descend:
Where noble bloud combin’d with noble spirit
Forefathers fames, doth with their formes inherit.

“Where ancestors examples are perus’d
Not in large tomes, or costly tombs alone,
But in their heires: and being dayly us’d
Are (like their robes) more honourable growne, {296}
Where Loyalty with Piety is infus’d,
And publike rights are cherish’d w’th their owne;
Where worth still finds respect, good friend, good word,
Desart, reward. And such is *Ricot’s* Lord.

“But what make I (vaine voyce) in midst of all
The Quires that have already sung the fame
Of this great House, and those that henceforth shall
(As that will last) for ever sing the same.
But, if on me, my garland instly fall,
I justly owe my musique to this name.
For he unlawfully usurps the Bayes
That has not sung in noble *Norrey’s* prayse.

“In playne (my honour’d Lord) I was not borne,
Audacious vowes, or forraigne legs to use,
Nature denyed my outside to adorne,
And I, of art to learne outsides refuse.
Yet haveing of them both, enough to scorne
Silence, & vulgar prayse, this humble muse
And her meane favourite; at yo’r comand
Chose in this kinde, to kisse your noble hand.”

His Polyhymnia is dedicated to the sister of this person, the Lady Bridget, Countess of Lindsey, and Baroness of Eresbie and of Ricot. Besides the “Anglers’ Song” made at Walton’s request, and the before-mentioned two songs, which are given at length in the Appendix to the *Complete Angler*, p. 420., Sir H. Nicolas’s edit., besides these, and the verses “on William Shakespeare, who died in April, 1616,” sometimes called “Basse his Elegie on Shakespeare,” which appear in the edition of Shakespeare’s Poems of 1640, 8vo., and are reprinted in Malone’s edition of his Plays, vol. i. p. 470.: another poem by William Basse will be found in the collection entitled *Annalia Dubrensis, upon the*



Yearely Celebration of Mr. Robert Dover's Olympick Games upon Cotswold Hills, 4to. 1636. This consists of ten stanzas, of eight lines each, "To the noble and fayre Assemblies, the harmonious concourse of Muses, and their loviall entertainer, my right generous Friend, Master Robert Dover, upon Cotswold." Basse was also, as Mr. Collier remarks, the author of a poem, which I have never seen, called *Sword and Buckler, or Serving Man's Defence*, in six-line stanzas, 4to. Lond., imprinted in 1602. A copy of this was sold in Steevens's sale, No. 767., and is now among "Malone's Collection of Early Poetry" in the Bodleian Library at Oxford. And, according



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to Ritson, he wrote another work, published in the same year, viz. *Three Pastoral Elegies of Anander, Anytor and Muridella*, entered to Joseph Barnes, 28 May, 1692, of which I am not aware that any copy is now in existence. These, with the addition of *Great Brittaines Sunnes-set, bewailed with a Shower of Teares*, at Oxford, printed by Joseph Barnes, 1613, the fragment of which is in the possession of Mr. Collier, appear, as far as I can yet ascertain, to be the only known publications of William Basse, with his name attached to them in full. Other works, however, have been attributed to him from the similarity of the initials,—but most of them probably without much foundation; viz. 1. *Scacchia Ludus: Chesse-play*: a poetical translation of Vida's poem at the end of *Ludus Sacchiae, Chesse-Play*, by W.B. 4to. Lond. 1597; by Ritson. 2. *A Helpe to Discourse; or a Miscelany of Merriment*, by W.B. and E.P. 2nd edit. 8vo. Lond. 1620; by Mr. Malone. And 3. *That which seemes Best is Worst, exprest in a Paraphrastical Transcript of Iuuenals tenth Satyre. Together with the Tragical Narration of Virginius Death interserted*, by W.B. small 8vo. Lond.; imprinted by Felix Kyngston, 1617, by Mr. Octavius Gilchrist, who however rather leans to the opinion of William Barkstead being the author, from the circumstance of his having, as early as 1607, paraphrased, much in a similar way, the interesting tale of Myrrha, the mother of Adonis, from the 10th Book of the Metamorphoses. (See *Restitutu*, vol. i. p. 41.)

Cole, in his MS. *Collectanea for Athenae Cantabrigiensis*, says:

“Mr. Knight, jun. shewed me a MS. written by William Basse, and corrected by him, in 4to., called *Polyhymnia*.—Dedication. To the Right Noble and vertuous Lady, the Lady Bridget, Countess of Lindsey, and Baroness of Eresbie and Ricot, in verse, with Verses to the Right Hon. Francis Lord Norreys, Earl of Berkshire (in his days). To the Right Hon. the Lady Aungier (then wife of Sir Thos. Wenman) upon her coming out of Ireland and return thither. To the Right Hon. the lady Viscountess Falkland, upon her going into Ireland, two Sonnets. The Youth in the Boat. Acrostics of the truly noble, vertuous, and learned Lady, the Lady Agnes Wenman; of the Lady Penelope Dynham; of Mrs. Jane Wenman. Verses on the Chapel of Wadham College consecration, St. Peter's Day, 1613; on Caversham or Causham House; of Witham House, Oxfordshire, the house of a noble Knight, and favourer of my Muse; and Elegy on a Bullfinch, 1648; of the Four Mile Course of Bayaides Green, six times run over, by two famous Irish footmen, Patrick Dorning and William O'Farrell.—It contains about 40 leaves, much corrected, and at the end is 'L'Envoy':—

“Go, sweet Polymnia, thanks for all your cost
And love to me; wherein no love is lost.
As you have taught me various verse to use,
I have to right you to be a Christian Muse.”



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I have been thus particular in transcribing this passage from Cole, because this copy, mentioned as being in the possession of Mr. Knight, jun. (quere, where is it now?), varies from mine, obtained from Mr. Heber's Collection, and was no doubt the one prepared and corrected for the press by Basse. The following poems, mentioned by Cole, are not in my copy:—

“To the Right Hon. the Lady Aungier (then wife of Sir Thos. Wenman) upon her coming out of Ireland, {297} and return thither. Acrostics of the truly noble, vertuous, and learned Lady, the Lady Agnes Wenman; of the Lady Penelope Dynham; of Mrs. Jane Wenman. Verses on the Chapel of Wadham College consecration, St. Peter's Day, 1613; and on Caversham or Causham House.”

My copy, however, contains the following poems, not mentioned in the other:—

“Of a Great Floud; of the Raine-bowe; of Pen and Pensill, upon a fayre and vertuous Ladye's Picture; and the Spirituall Race.”

The MS. contains 52 leaves, beautifully written without any corrections, and is in the original binding. It was procured by Mr. Heber from Hanwell, the Bookseller in Oxford, who had probably purchased it on the taking down of Ricot, the old seat of the Norreys family, and the dispersion of its contents. It has the autograph of Francis Lord Norreys on the fly-leaf, and was no doubt a presentation copy to him from Basse. The poetry of this work does not rise above mediocrity, and is not equal in thought or vigour to the Epitaph on Shakspeare. The chief portion of the volume is occupied with the singular tale of “The Youth in the Boat,” which is divided into two parts; the first, containing (with the introduction) 59 verses of four lines each, and the second 163, exclusive of the “Morall,” which occupies 11 more.

We know that it was Basse's intention to have published these poems, from some lines addressed by Dr. Ralph Bathurst “To Mr. W. Basse upon the intended publication of his poems, January 13. 1651,” which are given in Warton's *Life and Literary Remains of Dean Bathurst*, 8vo. 1761, p. 288. In these lines the Dean compares Basse, who was still living, “to an aged oak,” and says:—

“Though thy grey Muse grew up with elder times,
And our deceased Grandsires lisp'd thy rhymes,
Yet we can sing thee too.”

From these lines, therefore, written nearly 50 years after the publication of his former works in 1602, when we may reasonably suppose he could not have been under 20, it is certain that Basse was then well stricken in years; and the probability is, that he died very shortly afterwards, and that this was the reason of the non-publication of his poems. It is possible that a search into the registers at Thame or that neighbourhood, or in the court at Oxford, might settle this point, and also furnish some further



information concerning his family and connections. Cole mentions that a person of both his names was admitted a sizar in Emanuel College, Cambridge, in 1629, of Suffolk, and took his degree of B.A. in 1632 and M.A. in 1636. But this was too modern a date for our poet, and might possibly be his son.



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I have been informed that in Winchester College library, in a 4to. volume, there are some poems by Mr. William Basse; but the title of the volume I have not been able to obtain.

Mr. Collier concludes his remarks, with a supposition that Basse “was a musical composer, as well as writer of verses.” I believe Mr. C. to be right in this notion, from a passage which I find in the commencement of the 2nd Part of “The Youth in the Boat,” where, alluding to “sweete Calliope,” he remarks:—

“A Muse to whom in former dayes
I was extremely bound,
When I did sing in *Musiques* prayse,
And *Voyces* heau’nly sound.”

And from the circumstance also of one of the Ballads in the Roxburghe Collection, “Wit’s never good till ’tis bought,” being sung to the tune of “Basse’s Carreere.” Mr. Collier has reprinted this in his elegant *Book of Roxburghe Ballads*, 4to. 1847, p. 264., and says:—

“The tune to which is sung, ‘Basse’s Carreere,’ means of course, the tune mentioned in Walton’s *Angler*, ‘The Hunter in his Career,’ composed, as he states by William Basse.”

I have a distant recollection of having seen other pieces in some of our early musical works, composed by Basse. Sir Harris Nicolas, also, in the “Life of Walton,” prefixed to his edition of *The Complete Angler*, p. cxx., says:—

“He (Walton) appears to have been fond of poetry and music.... and was intimate with *Basse*, an eminent composer, in whose science he took great interest.”

I fear that these notices of William Basse, thus collected together from scattered sources, will not afford much information to Mr. Collier, beyond what he is already possessed of; but they may possibly interest others, who may not be quite so conversant with our early writers as that gentleman is known to be. I shall feel much gratified and obliged if he or any other of your correspondents will add any further notices or communications respecting one who may possibly have been personally known to Shakspeare, but whose name, at all events, will be handed down to posterity in connection with that of our immortal bard.

THOMAS CORSER,

Stand Rectory, Feb. 22. 1850.

* * * * *



JOHN STOWE.

In the *Gentleman's Magazine*, vol. vii., new series, p. 48., is a clever notice of the life and works of the venerable John Stowe. It says:—

“The biographers have affirmed that he quitted his trade; but there is nothing to authorize that assertion in what he says himself upon the subject.”

In the preface to an edition of the *Summarie for the Year* {298} 1575, now in my possession, Stowe says:—



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“It is nowe x yeres, since I (seeing the confuse order of our late englishe Chronicles, and the ignorant handling of aunciet affaires) leaning myne own peculiar gains, coscerated my selfe to the searche of our famous antiquities.”

Stowe was born in 1525; he was then 40 years of age when he gave up his “peculiar gains,” and devoted himself entirely to antiquarian labours. There had already appeared his edition of *Chaucer* in 1561, also the commencement of the *Summaries*; but his greater works, the *Annals*, *Survey of London*, &c., were not published till several years after.

In his old age he was reduced to poverty, or rather to actual beggary; for shortly before his death, when fourscore years old, he was permitted, by royal letters patent, to become a mendicant. This curious document is printed in Mr. Bolton Corney's *Curiosities of Literature Illustrated*, and sets forth, that

“Whereas our louing Subject, John Stowe, this fine & forty yeers hath to his great charge, & with neglect of his ordinary meanes of maintenance (for the generall good as well of posteritie, as of the present age) compiled and published diuerse necessary bookes & Chronicles; and therefore we, in recompense of these his painfull laboures, & for the encouragement to the like, haue in our royall inclination ben pleased to graunt our Letters Patents &c. &c.; thereby authorizing him and his deputies to collect amongst our louing subjects, theyr voluntary contributions & kinde gratuities.”

The whole preface to this edition of the *Summarie* is curious, and is followed by a List of “Authors out of whom this Summary is collected.”

In Hearne's *Robert of Gloster*, preface, p. lxi., allusion is made to these *Summaries*. He says:—

“I have not yet met with a copy of this *Summary* in which we have an account of his authors.”

After a panegyric on Stowe's incredible industry he says:—

“Sir Roger Lestrangle, talking some years before his death with a very ingenious and learned Gentleman about our Historians, was pleased to say, *that it was always a wonder to him, that the very best that had penn'd our History in English should be a poor Taylour, honest John Stowe*. Sir Roger said a *Taylour*, because Stowe, as is reported, was bred a cap-maker. The trade of Cap-making was then much in fashion, Hats being not at that time much in request.”

J.E.N.

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TRANSPOSITION OF LETTERS.

The only reason, I imagine, which can be given for the transposition of letters spoken of by Mr. Williams (No. 12. p. 184.), is that it was done on “phonetic” principles—for the sake of euphony:—the new way was felt or fancied to be easier to the organs of speech, or (which is nearly the same) pleasanter to those of hearing. Such alterations have at all times been made,—as is well known to those versed in the earlier stages of the language,—and often most arbitrarily. It is needless to say that “provincial and vulgar” usage throws much light on the changes in the forms of words; and perhaps a little attention to the manner in which words are altered by the peasantry would illustrate the point in question more than a learned comment.

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No form of verbal corruption is more frequent throughout the rural districts of England than that produced by the transposition of letters, especially of consonants: such words as *world*, *wasp*, *great*, are, as every one knows, still ordinarily (though less frequently than a dozen years ago) pronounced *wordle*, *waps*, *gurt*. So with names of places: thus Cholsey (Berks.) is called Chosley.

The dropping of a letter is to be accounted for in a like manner. Probably the word was first *pronounced* short, and when the ear became accustomed to the shortened sound, the superfluous (or rather unpronounced) letter would be dropped in writing. In proper names, to which your correspondent particularly refers, we observe this going on extensively in the present day. Thus, in Caermarthen and Caernarvon, though the *e* is etymologically of importance, it is now very generally omitted—and that by “those in authority:” in the Ordnance Maps, Parliamentary “Blue Books,” and Poor-law documents, those towns are always spelled Carnarvon, Carmarthen. A still more striking instance is that of a well-known village on the Thames, opposite Runnymede. Awhile back it was commonly spelled Wyardisbury; now it appears on the time-tables of the South-Western Railway (and perhaps elsewhere) Wraysbury, which very nearly represents the local pronunciation.

It is, perhaps, worth while to remark that letters are sometimes added as well as dropped by the peasantry. Thus the Cockley, a little tributary of Wordsworth’s *Duddon*, is by the natives of Donnerdale invariably called Cockley beck; whether for the sake of euphony, your readers may decide.

And now, Sir, you will perhaps permit me to put a query. Tom Brown, in his *Dialogues*, p. 44. ed. 1704., has a well-known line:—

“Why was not he a rascal Who refused to suffer the Children of Israel to go into the Wilderness with their wives and families to eat the Paschal?”

which he says he found on some “very ancient hangings in a country ale-house.” I have never doubted that he was himself the author; but having heard it positively ascribed to a very different person, I should be glad to know whether {299} any of your readers have met with it in an earlier writer; and if so, to whom is it to be ascribed?

J.T.

Pet-Names—“*Jack*.”—Perhaps one of your many readers, erudite in etymologies, will kindly explain how “*Jack*” came to be used as the *diminutive* for John. Dr. Kennedy, in his recent interesting disquisition on pet-names (No. 16. p. 242.), supposes that Jaques was (by confusion) transmuted into “*Jack*,” a “metamorphosis,” almost as violent as the celebrated one effected, some two centuries ago, by Sir John Harrington. “*Poor John*,” from being so long “*Jack* among his familiars,” has been most scurvily treated, being employed to form sundry very derogatory compounds, such as, *Jackass*, *Jackpudding*,



Jack-a-dandy, Jackanapes, Jack-a-lent, Jack o' oaks (knave of clubs), Jack-o' th' Lantern, &c. &c. Might not "Jack" have been derived from John, somewhat after the following fashion:—Johan—Joan—Jan—Janchen or Jankin.



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“Ho! jolly Jenkin,
I spy a knave in drinkin.”

Jankin = little John. Jank—Jak. This etymology has, I confess, a very great resemblance to the Millerian mode of educing Cucumber from Jeremiah King; but it is the most plausible which occurs at present to

L. Kennaquhair.

John—Pisan.—I will thank you to inform your correspondent “C.” (No. 15 p. 234.), that we must look to the East for the “original word” of John. In the Waldensian MSS. of the Gospels of the 12th Century, we find *Ioanes*, showing its derivation from the Greek *Iohannaes*. The word *Pisan* occurs in the 33rd vol. of the *Archaeologia*, p. 131.

I have considered it was a contraction for *pavoisine*, a small shield; and I believe this was the late Dr. Meyrick’s opinion.

B.W.
Feb. 25.

Sir,—If the signature to the article in No. 16., “on Pet Names,” had not been Scottish, I should have been less surprised at the author’s passing over the name of *Jock*, universally used in Scotland for *John*. The termination *ick* or *ck* is often employed, as marking a diminutive object, or object of endearment. May not the English term *Jack*, if not directly borrowed from the Scottish *Jock*, have been formed *through* the primary *Jock—John—Jock—Jack*?

EMDEE.

Origin of the Change of “Mary” into “Polly” (No. 14. p. 215.).—This change, like many others in diminutives, is progressive. By a natural affinity between the liquids *r* and *l*, *Mary* becomes *Molly*, as *Sarah*, *Sally*, *Dorothea*, *Dora*, *Dolly*, &c. It is not so easy to trace the affinity between the initials *M.* and *P.*, though the case is not singular; thus, *Margaret*, *Madge*, *Meggy*, *Meg*, *Peggy*, *Peg—Martha*, *Matty*, *Patty*—and *Mary*, *Molly*, *Polly* and *Poll*; in which last abbreviation not one single letter of the original word remains: the natural affinity between the two letters, as *medials*, is evident, as in the following examples, all of which, with one exception, are Latin derivatives: *empty*, *peremptory*, *sumptuous*, *presumptuous*, *exemption*, *redemption*, and *sempstress* and again, in the words *tempt*, *attempt*, *contempt*, *exempt*, *prompt*, *accomp*, *comptroller* (vid. Walker’s *Prin. of Eng. Pron.* pp. 42, 43.); in all which instances however, the *p* is mute, so that “*Mary*” is avenged for its being the accomplice in the desecration of her gentle name into “*Polly*.” Many names of the other sex lose their initials in the diminutive; as,

Richard Dick Robert Bob William Bill Edward Ned Christopher Kit Roger Hodge,



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and probably many others; but I have no list before me, and these are all that occur.

Philologos.

Deanery of Gloucester, Shrove Tuesday, 1850.

* * * * *

PARALLEL PASSAGES OR PLAGIARISMS IN CHILDE HAROLD.

Permit me to add two further plagiarisms or parallel passages on the subject of *Childe Harold* to those already contributed by your valuable correspondent "Melanion."

Mrs. Radcliffe (who I am informed was never out of England) is describing in her *Mysteries of Udolpho*, Chap. xvi. the appearance of Venice. "Its terraces, crowded with airy, yet majestic fabrics touched as they now were with the splendour of the setting sun, appeared as if they had been *called up from the Ocean by the wand of an enchanter.*"

In the 1st stanza of the 4th canto of *Childe Harold* we have the well known lines—

"I stood in Venice on the bridge of sighs,
A palace and a prison on each hand:
I saw from out the wave her structures rise
As from the stroke of the enchanter's wand."

In one of his letters Lord Byron tells us of his fondness for the above novel.

Again in Kirke White's *Christiad*—

"The lyre which I in early days have strung,
And now my spirits faint, and I have hung
The shell that solaced me in saddest hour
On the dark cypress—"

May be compared with the last stanza but one of the 4th canto.

T.R.M.

* * * * * {300}

INEDITED LINES BY ROBERT BURNS.

The following lines by Robert Burns have never appeared in any collection of his works. They were given to me some time ago at Chatham Barracks by Lieut. Colonel



Fergusson, R.M., formerly of Dumfriesshire, by whom they were copied from the *tumbler* upon which they were originally written.

Shortly before the death of Alan Cunningham I sent these verses to him, as well as two Epigrams of Burns, "On Howlet Face," and "On the Mayor of Carlisle's impounding his Horse," which were not included in his edition of Burns' works. In a letter which I received from Alan Cunningham, and which now lies before me, he says:—

"The pieces you were so good as to send me are by Burns, and the Epigrams are old acquaintances of mine. I know not how I came to omit them. I shall print them in the next edition, and say it was you who reminded me of them."

I believe that one or both of the Epigrams were printed in the 8vo. edition of the works in one volume, but my name is not mentioned as the contributor, which I regret; for, as an enthusiastic admirer of Burns, and a collector for many years of his fugitive pieces, it would have been gratifying to me to have been thus noticed. Perhaps Cunningham did not superintend that edition.



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The verses I now send you, and which may, perhaps, be worth preserving in your valuable miscellany, originated thus:—On occasion of a social meeting at Brownhill inn, in the parish of Closeburn, near Dumfries, which was, according to Alan Cunningham, “a favourite resting-place of Burns,” the poet, who was one of the party, was not a little delighted by the unexpected appearance of his friend William Stewart. He seized a tumbler, and in the fulness of his heart, wrote the following lines on it with a diamond. The tumbler is carefully preserved, and was shown some years since by a relative of Mr. Stewart, at his cottage at Closeburn, to Colonel Fergusson, who transcribed the lines, and gave them to me with the assurance that they had never been printed.

The first verse is an adaptation of a well known Jacobite lyric.

“You’re welcome Willie Stewart!
 You’re welcome Willie Stewart!
 There’s no a flower that blooms in May
 That’s half so welcome as thou art!

Come bumper high, express your joy!
 The bowl—ye maun renew it—
 The *tappit-hen*—gae fetch her ben,
 To welcome Willie Stewart!

May faes be strong—may friends be slack—
 May he ilk action rue it—
 May woman on him turn her back
 Wad wrang thee Willie Stewart!”

J. Reynell Wreford.

* * * * *

LACEDAEMONIAN BLACK BROTH.

Your correspondent “R.O.” having inquired after the author of the conjecture that the Lacedaemonian Black Broth was composed wholly, or in part, of coffee, such an idea appearing to me to have arisen principally from a presumed identity of colour between the two, and to have no foundation in fact, I have endeavoured to combat it, in the first instance by raising the question, whether it was black or not?

This has brought us to the main point, what the [Greek: *zomos melas*] really was. And here “R.O.” appears to rest content upon the probability of coffee having been an ingredient. Permit me to assign some additional reasons for entertaining a different opinion.



We read nothing in native writers of anything like coffee in Greece, indigenous or imported; and how in the world was it to get into Laconia, inhabited, as it is well known to have been, by a race of men the least prone of any to change their customs, and the least accessible to strangers. Lycurgus, we are told, forbade his people to be sailors, or to contend at sea^[6], so that they had no means of importing it themselves; and what foreign merchant would sell it to them, who had only iron money to pay withal, and dealt, moreover, as much as possible by way of barter?^[7]



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But it may be said they cultivated the plant themselves; that is, in other words, that the Helots raised it for them. If so, how happens it that all mention of the berry is omitted in the catalogue of their monthly contributions to the Phiditia, which are said to have consisted of meal, wine, cheese, figs, and a very little money?[8] and when the king of Pontus[9] indulged in the expensive fancy of buying to himself (not hiring, let it be recollected) a cook, to make that famous broth which Dionysius found so detestable, how came he not at the same time to think of buying a pound of coffee also? Moreover, if we consider its universal popularity at present, it is hardly to be supposed that, in ancient times, coffee would have suited no palate except that of a Lacedaemonian.

With respect to the colour of the broth, I am reminded of my own reference to *Pollux*, lib. vi. who is represented by your correspondent to say that the [Greek: melas zomos] was also called [Greek: aimatia], a word which Messrs. Scott and Liddell interpret to {301} denote "blood broth," and go on to state, upon the authority of Manso, that blood was a principal ingredient in this celebrated Lacedaemonian dish. Certainly, if the case were really so, the German writer would have succeeded in preparing for us a most disagreeable and warlike kind of food; but my astonishment has not been small, upon turning to the passage, to find that "R.O.'s" authorities had misled him, and that *Pollux* really says nothing of the kind. His words (I quote from the edition 2 vols. folio, Amst. 1706) are these,

[Greek: "O de melas kaloumenos zomos Lakonikon men hos epi to poly to edesma. esti de hae kaloumenae haimatia. to de thrion hode eskeuazon, k.t.l."]

The general subject of the section is the different kinds of flesh used by man for food, and incidentally the good things which may be made from these; which leads the writer to mention by name many kinds of broth, amongst which he says towards the end, is that called [Greek: melas zomos] which might be considered almost as a Lacedaemonian dish; adding further, that there was a something called haematia (and this might have been a black pudding or sausage for anything that appears to the contrary); also the thrium, which was prepared in a manner he proceeds to describe. Now the three parts of the sentence which has been given above in the original do, to the best of my judgment, clearly refer to three different species of food; and I would appeal to the candid opinion of any competent Greek scholar, whether, according to the idiom of that language, the second part of it is so expressed, as to connect it with, and make it explanatory of, the first. We want, for this purpose, a relative, either with or without [Greek: esti]; and the change of gender in haematia seems perfectly unaccountable if it is intended to have any reference to [Greek: zomos].

It may not be unimportant to add that the significant silence of Meursius, (an author surely not to be lightly thought of) who in his *Miscellanea Laconica* says nothing of blood broth at the Phiditia, implies that he understood the passage of Pollux as intended to convey the meaning expressed above.



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Another lexicographer, Hesychius, informs us that [Greek: Bapha] was the Lacedaemonian term for [Greek: zomos]; and this, perhaps, was the genuine appellation for that which other Greeks expressed by a periphrasis, either in contempt or dislike, or because its colour was really dark, the juices of the meat being thoroughly extracted into it. That it was nutritive and powerful may be inferred from what Plutarch mentions, that the older men were content to give up the meat to the younger ones, and live upon the broth only[10], which, had it been very poor, they would not have done.

When these remarks were commenced, it was for the purpose of showing, by means of a passage not generally referred to, what the ancients conceived the “black broth” to be, and that consequently, all idea of coffee entering into its composition was untenable. How far this has been accomplished the reader must decide: but I cannot quit the subject without expressing my sincere persuasion, founded upon a view of the authorities referred to, that the account given by Athenaeus is substantially correct. Pig meat would be much in use with a people not disposed to take the trouble of preparing any other: the animal was fit for nothing but food; and the refuse of their little farms would be sufficient for his keep. Athenaeus also, in another passage, supplies us with a confirmation of the notion that *the stock* was made from *pig*, and this is stronger because it occurs incidentally. It is found in a quotation from Matron, the maker of parodies, who, alluding to some person or other who had not got on very well at a Lacedaemonian feast, explains the cause of his failure to have been, that the black broth, and boiled odds and ends of pig meat, had beaten him;

“[Greek: Damna min zomos te melas akrokolia t’ hephtha.]”[11]

That their cookery was not of a very recondite nature, is evident from what is mentioned by Plutarch, that the public meals were instituted at first in order to prevent their being in the hands of artistes and cooks[12], while to these every one sent a stated portion of provisions, so that there would neither be change nor variety in them. Cooks again were sent out of Sparta, if they could do more than dress meat[13]; while the only seasoning allowed to them was salt and vinegar[14]; for which reason, perhaps, Meursius considers the composition of the [Greek: zomos melas] to have been pork gravy seasoned with vinegar and salt[15], since there seemed to have been nothing else of which it could possibly have been made.

For MR. TREVELYAN’s suggestion of the cuttlefish, I am greatly obliged to him; but this was an Athenian dish, and too good for the severity of Spartan manners. It is impossible not to smile at the idea of the distress which Cineparius must have felt, had he happened to witness the performances of any persons thus swallowing ink bottles by wholesale.

The passages which have been already quoted, {302} either by R.O. or myself, will probably give Mr. T. sufficient information of the principal ones in which the “black broth” is mentioned.



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W.

[Footnote 6: *Xen. de Rep. Lac.*]

[Footnote 7: “Emi singula non pecunia sed compensatione mercium, jussit (Lycurgus).”—*Justin.* iii. 2.]

[Footnote 8: *Plut. in Lyc.*]

[Footnote 9: *Plut. in Lyc.* The word is [Greek: priasthai], the cook probably a slave and Helot. There seems some confusion between this story, and that of Dionysius tyrant of Syracuse, noticed in the beginning of the *Inst. Lacon.*, and by Cicero in the *Tusculan Questions*, v. 34. The Syracusan table was celebrated.]

[Footnote 10: *Plut. in Lyc.*]

[Footnote 11: *Ath. Deip.* iv. 13. l. 93.]

[Footnote 12: *Plut. in Lyc.* “[Greek: En chersi daemiourgon kai mageiron.]”]

[Footnote 13: “[Greek: Edei de opsopoious en Lakedaimoni einai kreos monou ho de para touto epizamenos exelauneto taes Spartaes].”—*AEI. Var. Hist.* xiv. 7.]

[Footnote 14: “[Greek: Hoi Lakones hoxos men kai halas dontes to mageiro, ta loipa keleuoysin en to hierieio xaetein].”—*Plut. de tuenda Sanitate.*]

[Footnote 15: *Meursii Misc. Lacon.* lib. i. cap. 8.]

* * * * *

QUERIES.

TEN QUERIES CONCERNING POETS AND POETRY.

1. In a curious poetical tract, entitled *A Whip for an Ape, or Martin displaid*; no date, but printed in the reign of Elizabeth, occurs the following stanza:—

“And ye grave men that answer Martin’s mowes,
He mockes the more, and you in vain loose times.
Leave Apes to Dogges to baite, their skins to Crowes,
And let old LANAM lashe him with his rimes.”



Was this *old Lanam*, the same person as Robert Laneham, who wrote “a Narrative of Queen Elizabeth’s Visit to Kenilworth Castle in 1575”? I do not find his name in Ritson’s *Bibliographica Poetica*.

2. In Spence’s *Anecdotes of Books and Men* (Singer’s edit. p. 22.), a poet named Bagnall is mentioned as the author of the once famous poem *The Counter Scuffle*. Edmund Gayton, the author of *Pleasant Notes upon Don Quixote*, wrote a tract, in verse, entitled *Will Bagnall’s Ghost*. Who was Will Bagnall? He appears to have been a well-known person, and one of the wits of the days of Charles the First, but I cannot learn anything of his biography.

3. In the *Common-place Book* of Justinian Paget, a lawyer of James the First’s time preserved among the Harleian MSS. in the British Museum, is the following sonnet:—

“My love and I for kisses play’d;
Shee would keepe stakes, I was content;
But when I wonn she would be pay’d,
This made me aske her what she ment;
Nay, since I see (quoth she), you wrangle in vaine,
Take your owne kisses, give me mine againe.”

The initials at the end, “W.S.”, probably stand for William Stroud or Strode, whose name is given at length to some other rhymes in the same MS. I should be glad to know if this quaint little conceit has been printed before, and if so, in what collection.



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4. What is the earliest printed copy of the beautiful old song "My Mind to me a Kingdom is?" It is to be found in a rare tract by Nicholas Breton, entitled *The Court and Country, or A Briefe Discourse betweene the Courtier and Country-man*, 4to. 1618. Query, is Breton its author?

5. Mr. Edward Farr, in his *Select Poetry, chiefly Devotional, of the Reign of Queen Elizabeth* (vol. i, p. xix.), calls Nicholas Breton, *Sir Nicholas*. Is there any authority for Breton's knighthood?

6. Can John Davies, the author of *Sir Martin Mar-peole*, 1590, be identified with John Davies of Hereford, or Sir John Davies, the author of *Nosce Teipsum*, 1599?

7. In whose possession is the copy of Marlow and Chapman's *Hero and Leander*, 1629, sold in Heber's sale (Part iv., No. 1415)? Has the Rev. Alex. Dyce made use of the MS. notes, and the Latin Epitaph on Sir Roger Manwood, by Marlow, contained in this copy?

8. Has any recent evidence been discovered as to the authorship of *The Complaynt of Scotland*? Is Sir David Lindsay, or Wedderburn, the author of this very interesting work?

9. In the Rev. J.E. Tyler's *Henry of Monmouth* (vol. ii Appendix, p. 417.), is a ballad on *The Battle of Agincourt*, beginning as follows:—

"Fair stood the wind for France,
When we our sails advance;
Nor now to prove our chance,
Longer will tarry;
But, putting to the main,
At Kaux, the mouth of Seine,
With all his martial train,
Landed King Harry."

The author of this old ballad, the learned editor says, was *Michael Drayton*; but I have not been able to find it in any edition of his works which I have consulted. Can Mr. Tyler have confounded it with Drayton's *Poem* on the same subject? Any information on this point will be very acceptable.

10. On the fly-leaf of an Old Music Book which I lately purchased is the following little poem. I do not remember to have seen it in print, but some of your correspondents may correct me.

"TO THE LORD BACON WHEN FALLING FROM FAVOUR.

"Dazel'd thus with height of place,
Whilst our hopes our wits beguile;



No man marks the narrow space
'Twixt a prison and a smile.

“Then since fortune’s favours fade,
You that in her arms do sleep,
Learn to swim and not to wade,
For the hearts of kings are deep.

“But if greatness be so blind,
As to burst in towers of air;
Let it be with goodness lin’d,
That at least the fall be fair.

“Then, though dark’ned you shall say,
When friends fail and princes frown;
Virtue is the roughest way,
But proves at night a bed of down.”

It is in the hand-writing of “Johs. Rasbrick vic. de Kirkton,” but whether he was the author, or only the transcriber, is uncertain.



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EDWARD F. RIMBAULT.

* * * * * {303}

BISHOP COSIN'S FORM OF CONSECRATION OF CHURCHES.

We learn from Wilkins (*Concilia*, tom. iv. p. 566, ed. Lond. 1737), also from Cardwell (*Synodal*. pp. 668. 677. 820. ed. Oxon. 1842), and from some other writers, that the care of drawing up a Form of Consecration of Churches, Chapels, and Burial-places, was committed to Bishop Cosin by the Convocation of 1661; which form, when complete, is stated to have been put into the hands of Robert, Bishop of Oxon, Humphrey, Bishop of Sarum, Robert, Bishop of Lincoln, and John, Bishop of Coventry and Lichfield, for revision.

I should feel much obliged if (when you can find space) you would kindly put the query to your correspondents—"What has become of this Form?"

There is at Durham a Form of Consecration of Churches, said to be in the hand-writing of Basire; at the end of which the following notes are written:

"This forme was used at the consecration of Christ's Church, neare Tinmouth, by the Right Rev. Father in God, John, Lord Bishop of Duresme, on Sunday, the 5th of July, 1668.

"Haec forma Consecrationis consonant cum forma Reverendi in Christo Patris Lanceloti Andewes, edit. anno 1659.

"Deest Anathema, Signaculum in antiquis dedicationibus.

"Deest mentio (Nuptiarum.
(Purificationis Mulierum."

As this, however, can hardly be the missing Form of Consecration of Churches, &c., which Cosin himself seems to have drawn up for the Convocation of 1661, but which appears to have been no more heard of from the time when it was referred to the four bishops for revision, the question still remains to be answered—What has become of that Form? Can the MS. by any chance have found its way into the Library of Peterhouse, Cambridge, or into the Chapter Library at Peterborough—or is any other unpublished MS. of Bishop Cosin's known to exist in either of these, or in any other library?

J. Sansom.

8. Park Place, Oxford, Feb. 18, 1850.

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PORTRAITS OF LUTHER, ERASMUS, AND ULRIC VON HUTTEN.

I am very much indebted to "S.W.S." for the information which he has supplied (No. 15. p. 232.) relative to ancient wood-cut representations of Luther and Erasmus. As he has mentioned Ulric von Hutten also (for whom I have an especial veneration, on account of his having published Valla's famous *Declamatio* so early as 1517), perhaps he would have the kindness to state which is supposed to be the best wood-cut likeness of this resolute ("Jacta est alea") man. "S.W.S." speaks of a portrait of him which belongs to the year 1523. I have before me another, which forms the title-page of the *Huttenica*, issued "ex Ebernburgo," in 1521. This was, I believe, his place of refuge from the consequences which resulted from his annexation



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of marginal notes to Pope Leo's Bull of the preceding year. In the remarkable wood-cut with which "[Greek: OYTIS, NEMO]" commences, the object of which is not immediately apparent, it would seem that "VL." implied a play upon the initial letters of *Ulysses* and *Ulricus*. This syllable is put over the head of a person whose neck looks as if it were already the worse from unfortunate proximity to the terrible rock wielded by Polyphemus. I should be glad that "S.W.S." could see some manuscript verses in German, which are at the end of my copy of De Hutten's *Conquestio ad Germanos*. They appear to have been written by the author in 1520; and at the conclusion, he has added, "Vale ingrata patria."

R.G.

* * * * *

QUESTIONS CONCERNING CHAUCER.

Lollius.—Who was the Lollius spoken of by Chaucer in the following passages?

"As write mine authour *Lolius*."
Troilus and Cresseide, b. i.

"The Whichecote as telleth *Lollius*."
Ib. b. v.

"And eke he *Lollius*."—*House of Fame*, b. iii.

Trophee.—Who or what was "Trophee?" "Saith Trophee" occurs in the *Monkes Tale*. I believe some MSS. read "for Trophee;" but "saith Trophee" would appear to be the correct rendering; for Lydgate, in the Prologue to his Translation of Boccaccio's *Fall of Princes*, when enumerating the writings of his "maister Chaucer," tells us, that

"In youth he made a translacion
Of a boke which is called *Trophe*
In Lumbarde tonge, as men may rede and se,
And in our vulgar, long or that he deyde,
Gave it the name of Troylous and Cressyde."

Corinna.—Chaucer says somewhere, "I follow Statius first, and then Corinna." Was Corinna in mistake put for *Colonna*? The

"Guido eke the Colempnis,"



whom Chaucer numbers with “great Omer” and others as bearing up the fame of Troy (*House of Fame*, b. iii.).

Friday Weather.—The following meteorological proverb is frequently repeated in Devonshire, to denote the variability of the weather on Friday:

“Fridays in the week
are never *aleek*.”

“Aleek” for “alike,” a common Devonianism. {304} Thus Peter Pindar describes a turbulent crowd of people as being

“*Leek* bullocks sting’d by apple-drones.”

Is this bit of weather-wisdom current in other parts of the kingdom? I am induced to ask the question, because Chaucer seems to have embodied the proverb in some well-known lines, *viz.*:—

“Right as the Friday, sothly for to tell,
Now shineth it, and now it raineth fast,
Right so can gery Venus overcast
The hertes of hire folk, right as hire day
Is gerfull, right so changeth she aray.
Selde is the Friday all the weke ylike.”

The Knighte’s Tale, line 1536.



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Tyndale.—Can any of your readers inform me whether the translation of the “*Enchiridion Militis Christiani Erasmi*,” which Tyndale completed in 1522, was ever printed?

J.M.B.

Totnes, Feb. 21. 1850.

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LETTER ATTRIBUTED TO SIR ROBERT WALPOLE.

In Banks's *Dormant Peerage*, vol. iii. p. 61., under the account of *Pulteney, Earl of Bath*, is the following extraordinary letter, said to be from Sir Robert Walpole to King George II., which is introduced as serving to show the discernment of Walpole, as well as the disposition of the persons by whom he was opposed, but evidently to expose the vanity and weakness of Mr. Pulteney, by exhibiting the scheme which was to entrap him into the acceptance of a peerage, and so destroy his popularity. It is dated Jan. 24. 1741, but from *no place*, and has but little appearance of authenticity.

“Most sacred,

“The violence of the fit of the stone, which has tormented me for some days, is now so far abated, that, although it will not permit me to have the honour to wait on your majesty, yet is kind enough to enable me so far to obey your orders, as to write my sentiments concerning that troublesome man, Mr. Pulteney; and to point out (what I conceive to be) the most effectual method to make him perfectly quiet. Your majesty well knows how by the dint of his eloquence he has so captivated the mob, and attained an unbounded popularity, that the most manifest wrong appears to be right, when adopted and urged by him. Hence it is, that he has become not only troublesome but dangerous. The inconsiderate multitude think that he has not one object but public good in view; although, if they would reflect a little, they would soon perceive that spleen against those your majesty has honoured with your confidence has greater weight with him than patriotism. Since, let any measure be proposed, however salutary, if he thinks it comes from me, it is sufficient for him to oppose it. Thus, sir, you see the affairs of the most momentous concern are subject to the caprice of that popular man; and he has nothing to do but call it a ministerial project, and bellow out the word *favourite*, to have an hundred pens drawn against it, and a thousand mouths open to contradict it. Under these circumstances, he bears up against the ministry (and, let me add, against your majesty itself); and every useful scheme must be either abandoned, or if it is carried in either house, the public are made to believe it is done by a corrupted majority. Since these things are thus circumstanced, it is become necessary for the public tranquility

that he should be made quiet; and the only method to do that effectually is to destroy his popularity, and ruin the good belief the people have in him."In order to do this, he must



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be invited to court; your majesty must condescend to speak to him in the most favourable and distinguished manner; you must make him believe that he is the only person upon whose opinion you can rely, and to whom your people look up for useful measures. As he has already several times refused to take the lead in the administration, unless it was totally modelled to his fancy, your majesty should close in with his advice, and give him leave to arrange the administration as he pleases, and put whom he chooses into office (there can be no danger in that as you can dismiss him when you think fit); and when he has got thus far (to which his extreme self-love and the high opinion he entertains of his own importance, will easily conduce), it will be necessary that your majesty should seem to have a great regard for his health; signifying to him that your affairs will be ruined if he should die; that you want to have him constantly near you, to have his sage advice; and that therefore, as he is much disordered in body, and something infirm, it will be necessary for his preservation for him to quit the House of Commons, where malevolent tempers will be continually fretting him, and where, indeed, his presence will be needless, as no step will be taken but according to his advice; and that he will let you give him a distinguishing mark of your approbation, by creating him a peer. This he may be brought to, for, if I know anything of mankind, he has a love of honour and money; and, notwithstanding his great haughtiness and seeming contempt for honour, he may be won if it be done with dexterity. For, as the poet Fenton says, 'Flattery is an oil that softens the thoughtless fool.' "If your majesty can once bring him to accept of a coronet, all will be over with him; the changing multitude will cease to have any confidence in him; and when you see that, your majesty may turn your back to him, dismiss him from his post, turn out his meddling partizans, and restore things to quiet; the bee will have lost his sting, and become an idle drone whose buzzing nobody heeds." Your majesty will pardon me for the freedom with which I have given my sentiments and advice; which I should not have done, had not your majesty commanded it, and had I not been certain that your peace is much disturbed by the contrivance of that turbulent man. I shall only add that I will dispose several whom I know to wish him well to solicit for his establishment in power, that you may seem to yield to their entreaties, and the finesse be less liable to be discovered.

"I hope to have the honour to attend your majesty {305} in a few days; which I will do privately, that my public presence may give him no umbrage.

(Signed) ROBERT WALPOLE

"(Dated) 24. January, 1741."

As it seems incredible that Walpole could have written such a letter; and the editor does not say where it is taken from, or where the original is, I beg to ask any of your readers whether they have ever seen the letter elsewhere, or attributed by any other writer to

Walpole? The editor adds, “accordingly, the scheme took place very soon after, and Mr. Pulteney was in 1742 dignified with the titles before mentioned, *i.e.* Earl of Bath, &c.”



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G.

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BISHOPS OF OSSORY.

Acting on "R.R.'s" excellent suggestion (No. 16. p. 243. *ante*), I beg to solicit from all collectors, who may chance to see these lines, information relative to the *Bishops of Ossory*. I am at present engaged on a work which will comprise that portion of Harris's edition of Sir James Ware's *Bishops of Ireland* bearing on the see of Ossory. The following names are those concerning whom, especially, information, either original or by reference to rare printed books, will be most thankfully acknowledged:—

John Parry Succ. 1672 Ob. 1677.
 Benjamin Parry Succ. 1677 Ob. 1678.
 Michael Ward Succ. 1678 Trans. 1679.
 Thomas Otway Succ. 1679 Ob. 1692.
 John Hartstong Succ. 1693 Trans. 1713.
 Sir Thos. Vesey, Bart. Succ. 1714 Ob. 1730.
 Edw. Tennison Succ. 1731 Ob. 1735.
 Charles Este Succ. 1736 Trans. 1740.
 Anthony Dopping Succ. 1740 Ob. 1743.
 Michael Cox Succ. 1743 Trans. 1755.
 Edward Maurice Succ. 1755 Ob. 1756.
 Richard Pockocke Succ. 1756 Trans. 1765.
 Charles Dodgson Succ. 1765 Trans. 1775.
 William Newcome Succ. 1775 Trans. 1779.
 Sir John Hotham, Bt. Succ. 1779 Trans. 1782.
 Hon. W. Beresford Succ. 1782 Trans. 1795.
 Thos. L. O'Beirne Succ. 1795 Trans. 1798.
 Hugh Hamilton Succ. 1799 Ob. 1805.
 John Kearney Succ. 1806 Ob. 1813.

I may state, that I have access to that most excellent work *Fasti Ecclesiae Hiberniae*, by Archdeacon Cotton, who has collected many particulars respecting the above-named prelates.

JAMES GRAVES.

Kilkenny, Feb. 21. 1850.

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Burton's Anatomy of (Religious) Melancholy.—In compliance with the very useful suggestion of "R.R." (No. 16. p. 243.), I venture to express my intention of reprinting the latter part of Burton's "Anatomy of Melancholy," (viz. that relating to *Religious Melancholy*), and at the same time to intimate my hope that any of your readers who may have it in their power to render me any assistance, will kindly aid me in the work.

M.D.

Oxford, Feb. 23.

* * * * *

MINOR QUERIES.

Master of Methuen—Ruthven and Gowrie Families.—Colonel Stepney Cowell is desirous of inquiring who was the Master of Methuen, who fell at the Battle of Pinkey, and whose name appears in the battle roll as killed?

Was he married, and did he leave a daughter? He is presumed to have been the son of Lord Methuen by Margaret Tudor, sister of Henry VIII.

Who was the wife of Patrick Ruthven, youngest son of William, first Earl of Gowrie, and where was he married? Any notices of the Gowrie and Ruthven family will be acceptable.



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Brooke's Club, St. James's Street, Feb. 18. 1850.

"The Female Captive: a Narrative of Facts which happened in Barbary in the Year 1756. Written by herself." 2 vols. 12 mo. Lond. 1769.—Sir William Musgrave has written this note in the copy which is now in the library of the British Museum:—

"This is a true story. The lady's maiden name was Marsh. She married Mr. Crisp, as related in the narrative; but he, having failed in business, went to India, when she remained with her father, then Agent Victualler, at Chatham, during which she wrote and published these little volumes. On her husband's success in India, she went thither to him.

"The book, having, as it is said, been bought up by the lady's friends, is become very scarce."

Can any of your readers furnish a further account of this lady?

Parliamentary Writs.—It is stated in Duncumb's *History of Herefordshire*, 1. 154. that "the writs, indentures, and returns, from 17 Edw. IV. to 1 Edw. VI., are all lost throughout England, except one imperfect bundle, 33rd Hen. VIII." This book was published in 1803. Have the researches since that time in the Record Offices supplied this hiatus; and if so, in which department of it are these documents to be found?

W.H.C.
Temple.

Portraits in the British Museum.—I have often wished to inquire, but knew not where till your publication met my notice, as to the portraits in the British Museum, which are at present hung so high above beasts and birds, and everything else, that it requires better eyes than most people possess to discern their features. I should suppose {306} that if they were not originals and of value, they would not have been lodged in the Museum, and if they are, why not appropriate a room to them, where they might be seen to advantage, by those who take pleasure in such representations of the celebrated persons of former days? Any information on this subject will be gratefully received.

L.O.

* * * * *

REPLIES.

COLLEGE SALTING.



In reply to the query of the Rev. Dr. Maitland (No. 17. p. 261.), I would remark, that *Salting* was the ceremony of initiating a freshman into the company of senior students or sophisters. This appears very clearly from a passage in the *Life of Anthony a Wood* (ed. 1771, pp. 45-50.). Anthony a Wood was matriculated in the University of Oxford, 26th May, 1647, and on the 18th of October “he was entered into the Buttery-Book of Merton College.” At various periods, from All Saints till Candlemas, “there were Fires of Charcole made in the Common hall.”



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“At all these Fires every Night, which began to be made a little after five of the clock, the Senior Under-Graduats would bring into the hall the Juniors or Freshmen between that time and six of the clock, and there make them sit down on a Forme in the middle of the Hall, joyning to the Declaiming Desk: which done, every one in Order was to speake some pretty Apothegme, or make a Jest or Bull, or speake some eloquent Nonsense, to make the Company laugh: But if any of the Freshmen came off dull or not cleverly, some of the forward or pragmatical Seniors would *Tuck* them, that is, set the nail of their Thumb to their chin, just under the Lipp, and by the help of their other Fingers under the Chin, they would give him a chuck, which sometimes would produce Blood. On Candlemas day, or before (according as Shrove Tuesday fell out), every Freshman had warning given him to provide his Speech, to be spoken in the publick Hall before the Under-Graduats and Servants on Shrove-Tuesday night that followed, being alwaies the time for the observation of that Ceremony. According to the said Summons A. Wood provided a Speech as the other Freshmen did. “Shrove Tuesday Feb. 15, the Fire being made in the Common hall before 5 of the Clock at night, the Fellowes would go to Supper before six, and making an end sooner than at other times, they left the Hall to the Libertie of the Undergraduats, but with an Admonition from one of the Fellowes (who was the Principall of the Undergraduats and Postmasters) that all things should be carried in good Order. While they were at Supper in the Hall, the Cook (Will. Noble) was making the lesser of the brass pots full of Cawdle at the Freshmens Charge; which, after the Hall was free from the Fellowes, was brought up and set before the Fire in the said Hall. Afterwards every Freshman, according to seniority, was to pluck off his Gowne and Band, and if possible to make himself look like a Scoundrell. This done, they were conducted each after the other to the high Table, and there made to stand on a Forme placed thereon; from whence they were to speak their Speech with an audible voice to the Company: which, if well done, the person that spoke it was to have a Cup of Cawdle and no *salted Drinke*; if indifferently, some Cawdle and some *salted Drinke*; but if dull, nothing was given to him but *salted Drinke* or *salt* put in College Bere, with Tucks to book. Afterwards when they were to be admitted into the Fraternity, the Senior Cook was to administer to them an Oath over an old Shoe, part of which runs thus: *Item tu jurabis, quot penniless bench non visitabis, &c.*: the rest is forgotten, and none there are that now remembers it. After which spoken with gravity, the Freshman kist the Shoe, put on his Gowne and Band, and took his place among the Seniors.”

Mr. Wood gives part of his speech, which is ridiculous enough. It appears that it was so satisfactory that he had cawdle and sack without and salted drink. He concludes thus:



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“This was the way and custome that had been used in the College, time out of mind, to initiate the Freshmen; but between that time and the restoration of K. Ch. 2. it was disused, and now such a thing is absolutely forgotten.”

The editors in a note intimate that it was probable the custom was not peculiar to Merton College, and that it was perhaps once general, as striking traces of it might be found in many societies in Oxford, and in some a very near resemblance of it had been kept up until within a few years of that time (1772).

C.H. COOPER.

Cambridge, Feb. 23. 1850.

“E.V.,” after quoting the passage given by Mr. Cooper from Anthony Wood, proceeds:—

It is clear from Owen’s epigram that there was some kind of *salting* at Oxford as well as at Cambridge; is it not at least probable that they were both identical with the custom described by old Anthony, and that the charge made in the college book was for *the cawdle* mentioned above, as provided at the freshman’s expense; the whole ceremony going under the name of “salting,” from the salt and water potion, which was the most important constituent of it? If this be so, it agrees with Dr. Maitland’s idea, that “this ‘salting’ was some entertainment given by the newcomer, from and after which he ceases to be fresh;” or, as Wood expresses it, “he took his place among the seniors.”

The “tucks” he speaks of could have been no very agreeable addition to the salted beer; for, as he himself explains it, a few lines above, “to tuck” consisted in “setting the nail of the thumb to their chin, just under the lip, and by the help of their other fingers under the chin, they would give him a mark, which sometimes would produce blood.”

Before I leave Anthony Wood, let me mention {307} that I find him making use of the word “bull” in the sense of a laughable speech (“to make a jest, or *bull*, or speake some eloquent nonsense,” p. 34.), and of the now vulgar expression “to go to pot.” When recounting the particulars of the parliamentary visitation of the University in 1648, he tells us, that had it not been for the intercession of his mother to Sir Nathan Brent, “he had infallible *gone to the pot*.” If Dr. Maitland or any of your readers can give the history of these expressions, and can produce earlier instances of their use, they would greatly oblige me.

P.S. I ought to mention, that “Penniless Bench” was a seat for loungers, under a wooden canopy, at the east end of old Carfax Church: it seems to have been notorious as “the idle corner” of Oxford.

E.V.

* * * * *



QUERIES ANSWERED, NO. 5.

A comparative statement of the number of those who ask questions, and those who furnish replies, would be a novel contribution to the statistics of literature. I do not mean to undertake it, but shall so far assume an excess on the side of the former class, as to attempt a triad of replies to recent queries without fear of the censures which attach to monopoly.



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To facilitate reference to the queries, I take them in the order of publication:—

1. “What is the earliest known instance of the use of a *beaver hat* in England?”—T. Hudson Turner, p. 100.

The following instance from Chaucer (*Canterbury tales*, 1775, 8 deg.. v. 272.), if not the earliest, is precise and instructive:

“A marchant was ther with a forked berd,
In mottelee, and highe on hors he sat,
And on his hed a Flaundrish *bever hat*.”

2. “Has *Cosmopoli* been ever appropriated to any known locality?”—John Jebb, p. 213.

Cosmopolis has been used for London, and for Paris (G. Peignot, *Repertoire de bibliographies speciales*, Paris, 1810. 8 deg.. pp. 116, 132.) It may also, in accordance with its etymology, be used for Amsterdam, or Berlin, or Calcutta, etc. As an imprint, it takes the dative case. The *Interpretationes paradoxae quatuor evangeliorum* of Sandius, were printed at Amsterdam. (M. Weiss, *Biographie universelle*, Paris, 1811 28. 8 deg.. xl. 312.)

3. References to “any works or treatises supplying information on the history of the Arabic numerals” are requested by “E.N.” p. 230.

To the well chosen works enumerated by the querist, I shall add the titles of two valuable publications in my own collection:

DICTIONNAIRE RAISONNE DE DIPLOMATIQUE—par dom de Vaines. *Paris*, 1774. 8 deg.. 2 vol.

ELEMENTS DE PALEOGRAPHIE, par M. Natalis de Wailly. *Paris*, Imprimerie royale, 1838. 4 deg.. 2 vol.

The former work is a convenient epitome of the *Nouveau traite de diplomatique*. The latter is a new compilation, undertaken with the sanction of M. Guizot. Its appearance was thus hailed by the learned Daunou: “Cet ouvrage nous semble recommandable par l’exactitude des recherches, par la distribution methodique des matieres et par l’elegante precision du style.” (*Journal des savants*, Paris, 1838. 4 deg.. p. 328.)

A query should always be worded with care, and put in a *quotable* shape. The observance of this plain rule would economise space, save the time which might otherwise be occupied in useless research, and tend to produce more pertinency of reply. The first and second of the above queries may serve as models.

Bolton Corney.



* * * * *

REPLIES TO MINOR QUERIES.

Old Auster Tenement (No. 14. p. 217.).—I think that I am in a condition to throw some light on the meaning of this expression, noticed in a former Number by “W.P.P.” The tenements held in villenage of the lord of a manor, at least where they consisted of a messuage or dwelling-house, are often called *astra* in our older books and court-rolls. If the tenement was an ancient one, it was *vetus* or *antiquum astrum*; if a tenure of recent creation (or a new-take, as it is called in some manors), it



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was *novum astrum*. The villenage tenant of it was an *astrarius*. "W.P.P." may satisfy himself of these facts by referring to the printed *Plautorum Abbrevietis*, fo. 282.; to Fleta, *Comment. Juris. Anglicani*, ed. 1685, p. 217.; and to Ducange, Spelman, and Cowel, under the words "Astrum," "Astrarius," and "Astre." In the very locality to which "W.P.P." refers, he will find that the word "Auster" is "Astrum" in the oldest court-rolls, and that the term is not confined to North Curry, but is very prevalent in the eastern half of Somerset. At the present day, an *auster* tenement is a species of copyhold, with all the incidents to that tenure. It is noticed in the Journal of the Archaeological Institute, in a recent critique on Dr. Evans's Leicestershire words, and is very familiar to legal practitioners of any experience in the district alluded to.

E. Smirke.

Tureen (No. 16. p. 246.)—There is properly no such word. It is a corruption of the French *terrine*, an earthen vessel in which soup is served. It is in Bailey's Dictionary. I take this opportunity of suggesting whether that the word "*swinging*," applied by Goldsmith to his tureen, should be rather spelt *swingeing*; though the former is the more usual way: a *swinging* dish and a *swingeing* are different things, and Goldsmith meant the latter.

C. {308}

Burning the Dead.—"T." will find some information on this subject in Sir Thomas Browne's *Hydriotaphia*, chap. i., which appears to favour his view except in the following extract:

"The same practice extended also far west, and besides Heruleans, Getes and Thracians, was in use with most of the Celtae, Sarmatians, Germans, Gauls, Danes, Swedes, Norwegians; not to omit some use thereof among *Carthaginians*, and *Americans*."

The Carthaginians most probably received the custom from their ancestors the Phoenicians, but where did the Americans get it?

Henry St. Chad.

Corpus Christi Hall, Maidstone, Feb. 8. 1850.

Burning the Dead.—Your correspondent "T." (No. 14. p. 216.) can hardly have overlooked the case of Dido, in his inquiry "whether the practice of burning the dead has ever been in vogue amongst any people, excepting the inhabitants of Europe and Asia?" According to all classical authorities, Dido was founder and queen of Carthage in *Africa*, and was burned at Carthage on a funeral pile.



If it be said that Dido's corpse underwent burning in conformity with the custom of her native country Tyre, and not because it obtained in the land of her adoption, then the question arises, whether burning the dead was not one of the customs which the Tyrian colony of Dido imported into Africa, and became permanently established at Carthage. It is very certain that the Carthaginians had human sacrifices by fire, and that they burned their children in the furnace to Saturn.



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A.G.

Ecclesfield, Feb. 8. 1850.

* * * * *

MISCELLANIES.

M. de Gournay.—The author of the axioms *Laissez faire, laissez passer*, which are the sum and substance of the free trade principles of political economy, and perhaps the pithiest and completest exposition of the doctrine of a particular school ever made, was Jean Claude Marie Vincent de Gournay, who was born at St. Malo in 1712, and died at Paris in 1759. In early life he was engaged in trade, and subsequently became Honorary Councillor of the Grand Council, and Honorary Intendant of Commerce. He translated, in 1742, Josiah Child's *Considerations on Commerce and on the Interest on Money*, and Culpepper's treatise *Against Usury*. He also wrote a good deal on questions of political economy. He was, in fact, with Dr. Quesnay, the chief of the French economists of the last century; but he was more liberal than Quesnay in his doctrines; indeed he is (far more than Adam Smith) the virtual founder of the modern school of political economy; and yet, perhaps, of all the economists he is the least known!

The great Turgot was a friend and ardent admirer of M. de Gournay; and on his death wrote a pompous *Eloge* on him.

A Man in a Garret.

Cupid Crying.—“Our readers will remember that some time since (*ante*, p. 108.) we copied into our columns, from the ‘Notes and Queries,’ an epigram of great elegance on the subject of ‘Cupid Crying;’ the contributor of which was desirous of finding through that medium, especially established for such discoveries, the original text and the name of its author. Subsequently, a correspondent of our own [*ante*, p. 132.] volunteered a translation by himself, in default of the original. The correspondent of the ‘Notes and Queries’ has now stumbled on what he sought, and is desirous that we should transmit it to the author of the volunteer version, with his thanks. This we take the present means of doing. Under the signature of ‘Rufus,’ he writes as follows:—‘In a MS. book, long missing, I find the following copy, with a reference to *Car. Illust. Poet. Ital.* vol. i. 229, wherein it is ascribed to Antonio Tebaldeo—

“*De Cupidine.*

Cur natum caedit Venus? Arcum perdidit. Arcum
Nunc quis habet? Tusco Flavia nata solo.



Qui factum? Petit haec, dedit hic; nam lumine formae
Deceptus, matri se dare crediderat.”

“Since printing this communication from ‘Rufus’ we have received the same original (with the variation of a single word—*quid* for *cur* in the opening of the epigram) from a German correspondent at Augsburg. ‘You will find it,’ he says, ‘in the *Anthologia Latina Burmanniana*, iii. 236, or in the new edition of this *Latin Anthology*, by Henry Meyer, Lipsiae, 1835, tom. ii. page 139,



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No. 1566. The author of the epigram is doubtful, but the diction appears rather too quaint for a good ancient writer. Maffei ascribes it to Brenzoni, who lived in the sixteenth century; others give it to Ant. Tebaldeo, of Ferrara.' Our readers will perceive that the translator has taken some liberties with his text. 'Lumine formae deceptus,' for instance, is not translated by 'she smiled.' But it may be questioned if the suggestion is not even more delicate and graceful in the translator's version than in the original."—*The Athenaeum*.

* * * * *

THE MIRROR.

(From the Latin of Owen.)

Bella, your image just returns your smile—
 You weep, and tears its lovely cheek bedew—
 You sleep, and its bright eyes are closed the while—
 You rise, the faithful mimic rises too.—
 Bella, what art such likeness could increase
 If glass could talk, or woman hold her peace?

Rufus.

* * * * * {309}

Journeyman.—Three or four years since, a paragraph went the round of the press, deriving the English word "journeyman" from the custom of travelling among work-men in Germany. This derivation is very doubtful. Is it not a relic of Norman rule, from the French *journee*, signifying a day-man? In support of this it may be observed, that the German name for the word in question is *Tagelöhner*, or day-worker. It is also well known, that down to a comparatively recent period, artisans and free labourers were paid daily.

Gomer.

Balloons.—In one of your early numbers you mention the *History of Ringwood, &c.* Many years since I sent to a periodical (I cannot recollect which) a circumstance connected with that town, which I never heard or read of anywhere, and which, as it is rather of importance, I forward to you in hopes that some of your correspondents may be able to throw some light upon it. When my father was in the Artillery Ground at the ascension of Lunardi's balloon, he remarked to several persons present, "This is no novelty to me; I remember well, when I was at school in Ringwood [about the year 1757], an apothecary in that town that used to let off *balloons* (he had no other name, I



suppose, to give them) on a smaller scale, but exactly corresponding with what he then saw, *many* a time.”

I had several letters addressed to me, requesting further explanation, which, as my father was dead, I was unable to give. It is highly improbable that any persons now living may have it in their power to corroborate the fact, but some of their relations or descendants may. I suppose they must have been *fire-balloons*, and these of the rudest construction; and my father, being a boy at the time, would have given perhaps little valuable information, except as to the name of the apothecary, which, however, I never heard him mention.



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B.G.

Feb. 6. 1850.

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Although we have enlarged the present Number to 24 pages instead of 16, and omitted our usual "Notes on Books, &c." we are compelled to omit as many "Notes, Queries, and Replies" as would occupy at least 24 pages more. Under these circumstances we have first to ask the indulgence of our Correspondents for such omissions, and secondly, to request them to condense their future communications in to as brief a space as the nature of them will conveniently admit.

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