

# Notes and Queries, Number 25, April 20, 1850 eBook

## Notes and Queries, Number 25, April 20, 1850

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## NOTES.

*Roger Bacon: Hints and queries for A new edition of his works.*

Victor Cousin, who has been for many years engaged in researches on the scholastic philosophy, with the view of collecting and publishing such of its monuments as have escaped the diligence of scholars, or the ravages of time, has lately made the discovery in the library at Douay of a copy of an inedited *Ms.* of Roger Bacon, entitled *Opus Tertium*, of which but two or three other copies are known to exist; and has taken occasion, in some elaborate critiques, to enter, at considerable length, into the history and character of Roger {394} Bacon and his writings.[1] The following is a summary of part of M. Cousin's observations.

The *Opus Tertium* contains the author's last revision, in the form of an abridgment and improvement, of the *Opus Majus*; and was drawn up at the command of Pope Clement *iv.*, and so called from being the *third* of three copies forwarded to his holiness; the third copy being not a *fac-simile* of the others, but containing many most important additions, particularly with regard to the reformation of the calendar. It also throws much light on Bacon's own literary history and studies, and the difficulties and persecutions he had to surmount from the jealousies and suspicions of his less-enlightened contemporaries and rivals. The *Opus Tertium*, according to the sketch given of its contents by Bacon himself, is not complete either in the Douay *Ms.* or in that in the British Museum, several subjects being left out; and, among others, that of Moral Philosophy. This deficiency may arise, either from Bacon not having completed his original design, or from no complete *Ms.* of this portion of his writings having yet been discovered. M. Cousin says, that the *Opus Tertium*, as well as the *Opus Minus*, is still inedited; and is only known by what Jebb has said of it in his preface to the *Opus Majus*. Jebb quotes it from a copy in the Cottonian Library, now in the British Museum; and it was not known that there was a copy in France, till M. Cousin was led to the discovery of one, by observing in the Catalogue of the public library of Douay, a small *MS.* in 4to. with the following title, *Rog. Baconis Grammatica Graeca*. Accustomed to suspect the accuracy of such titles to *MSS.*, M. Cousin caused a strict examination of the *MS.* to be made, when the discovery was communicated to him that only the first part of the *MS.* consisted of a Greek grammar, and that the remaining portion, which the compiler of the Catalogue had not taken the trouble to examine, consisted of many fragments of other works of Bacon, and a copy of the *Opus Tertium*. This copy of the *Opus Tertium* is imperfect, but fortunately the deficiencies are made up by the British Museum copy, which M. Cousin examined, and which also contains a valuable addition to Chapter I., and a number of good readings.

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The *Opus Majus*, as published by Jebb, contains but six parts; but the work in its complete state had originally a seventh part, containing Moral Philosophy, which was reproduced, in an abridged and improved state, by the renowned author, in the *Opus Tertium*. This is now ascertained, says M. Cousin, with unquestionable certainty, and for the first time, from the examination of the Douay MS.; which alludes, in the most precise terms, to the treatise on that subject. Hence the importance of endeavouring to discover what has become of the MS. Treatise of Moral Philosophy mentioned by Jebb, on the authority of Bale and Pits, as it is very likely to have been the seventh part of the *Opus Majus*. Jebb published the *Opus Majus* from a Dublin MS., collated with other MSS.; but he gives no description of that MS., only saying that it contained many other works attributed to Bacon, and in such an order that they seemed to form but one and the same work. It becomes necessary, therefore, to ascertain what were the different works of Bacon included in the Dublin MS.; which is, in all probability, the same mentioned as being in Trinity College, in the *Catalogi Codicum Manuscriptorum Angliae et Hiberniae in unum Collecti*: Folio. Oxon, 1697.

According to this Catalogue, a Treatise on Moral Philosophy forms part of Roger Bacon's MSS. there enumerated; and if so, why did Jebb suppress it in his edition of the *Opus Majus*? Perhaps some of your correspondents in Dublin may think it worth the trouble to endeavour to clear up this difficulty, on which M. Cousin lays great stress; and recommends, at the same time, a new and complete edition of the *Opus Majus* to the patriotism of some Oxford or Cambridge Savant. He might well have included Dublin in his appeal for help in this undertaking; which, he says, would throw a better light on that vast, and not very intelligible monument of one of the most independent and greatest minds of the Middle Ages.

J.M.  
Oxford, April 9th.

[Footnote 1: See *Journal des Savants*, Mars, Avril, Mai, Juin, 1848.]

\* \* \* \* \*

### CRAIK'S ROMANCE OF THE PEERAGE.

If I knew where to address Mr. G.L. Craik, I should send him the following "Note:" if you think it deserves a place in your columns, it may probably meet his eye.

In the article on the Lady Arabella Stuart (*Romance of the Peerage*, vol. ii. p. 370.), a letter of Sir Ralph Winwood, dated 1610, is quoted, in which he states, that she is "not altogether free from suspicion of being collapsed." On this Mr. Craik observes, "It is difficult to conjecture what can be here meant by *collapsed*, unless it be fallen off to Romanism." Now it is not a little curious, and it proves Mr. Craik's capability for the task



of illustrating family history from the obscure allusions in letters and documents, that there exists cotemporary authority for fixing the meaning Mr. Craik has conjectured to be the true one, to the word *collapsed*. A pamphlet, with the title *A Letter to Mr. T.H., late Minister, now Fugitive*, was published in 1609, with a dedication to all Romish *collapsed* "ladies of Great Britain;" which bears internal evidence of being addressed to those who were converts from the Church of England to Romanism. {395}



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Theophilus Higgons, whom the above initials represent, was himself a convert to the Church of Rome.

It may be worth while making a further note, that the copy of the pamphlet before me belonged to Camden, and is described in his autograph, *Guil. Camdenj. Ex. dono Authoris*. It forms one of a large collection of tracts and pamphlets, originally the property of Camden, which are now in the library of the dean and chapter here.

It is curious that another document quoted by Mr. Craik in the same volume (p. 286 *note*), seems to fix the meaning of a word or expression, of obscure signification, in the authorised translation of the Bible. In Judges, ix. 53., we read, "A certain woman cast a piece of a millstone upon Abimelech's head, and all tobrake his skull." I have heard some one, in despair at the grammatical construction of the latter clause, suggest that it might be an error for "also brake his skull;" and I have been told, that some printer or editor solved the difficulty by turning it into "and all to *break* his skull." But in the Lieutenant of the Tower's marginal notes on an inventory of the Countess of Hertford's (Lady Katherine Grey) furniture, quoted by Mr. Craik from Lands. MS. 5. art. 41., he described the *sparrer* for the bed as "*all to-broken*, not worth ten pence." There seems, therefore, to have been a compound, "to-breck, to-brake, to-broken" (*perfrango*), of which the word in the "Book of Judges" is the preterite. I may be exposing my ignorance, when I say, that the quotation in the *Romance of the Peerage* is the only other instance of its use I ever met with.

WILLIAM H. COPE.  
Cloisters, Westminster

[The word "to-break," is not to be found in Nares.—Mr. Halliwell, in his *Archaic Dictionary*, has TO-BROKE, broken in pieces:

"The gates that Neptunus made  
A thousand wynter theretofore,  
They have anon *to-broke* and tore."

From the *Gower MS.* Soc. Ant. 134, f. 46.

The word occurs also in Chaucer (p. 549. ed. Urry):—

"To-broken ben the Statutes hie in heven;"

and also in the *Vision of Piers Ploughman* (p. 156. ed. Wright):



“The bagges and the bigirdles  
He hath to-broke them all.”

And Mr. Wright very properly remarks, that “*to-* prefixed in composition to verbs of Anglo-Saxon origin, has the same force as the German *zu*, giving to the word the idea of destruction or deterioration.”]

\* \* \* \* \*

NOTES UPON CUNNINGHAM’S HANDBOOK FOR LONDON.

*Lambeth Wells.*—A place of public entertainment, first opened in 1697. It was celebrated for its mineral water, which was sold at one penny per quart. At the beginning of the eighteenth century it was provided with a band of music, which played at intervals during the day, and the price of admission was threepence. A monthly concert, under the direction of Starling Goodwin, organist of St. Saviour’s church, Southwark, was held here in 1727.



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*Hickford's Rooms, Panton Street, Haymarket.*—These rooms, under the name of “Hickford’s Dancing Rooms,” were in existence as early as 1710. In 1738, they were opened as the “Musick-room.” A contemporary account says:—

“The band was selected from the Opera House; but the singularity most attractive consisted of an organ combined with a harpsichord, played by clock-work, which exhibited the movements of an orrery and air-pump, besides solving astronomical and geographical problems on two globes, and showing the moon’s age, with the Copernican system in motion.”

In 1740, Mr. Galliard’s benefit is announced to take place “at Mr. Hickford’s Great Room in Brewer Street, Golden Square.”—See the *Daily Post* of March 31. The “Great Room” is now known as “Willis’s Dancing Academy.”

*The Music Room in Dean Street, Soho.*—The Oratorio of Judas Maccabeus was performed here in great splendour in 1760. It was afterwards the auction room of the elder Christie; and is now “Caldwell’s Dancing Academy.” George III. frequently honoured this “musick-room” with his presence.

*The Music Room in Charles Street, Covent Garden:*—

“The Consort of Musick, lately in Bow Street, is removed next Bedford Gate, in *Charles Street, Covent Garden*, where a room is newly built for that purpose.”—*Lond. Gaz.* Feb. 19. 1690.

“A Consort of Music, with several new voices, to be performed on the 10th instant, at the *Vendu* in Charles Street, Covent Garden.”—*Ibid.* March 6. 1691.

In 1693 was published *Thesaurus Musicus*, being a Collection of the “Newest Songs performed at their Majesties’ Theatres, and at the Consorts in Villier Street, in York Buildings, and in *Charles Street, Covent Garden.*”

In the proposals for the establishment of a Royal Academy in 1720, the subscription books are advertised as being open, amongst other places, “at the Musick Room in Charles Street, Covent Garden.”

*Coleman’s Music House.*—A house of entertainment, with a large and well planted garden, known as “Coleman’s Musick House,” was offered for sale in 1682. It was situated near *Lamb’s Conduit*, and was demolished upon the building of Ormond Street.

*White Conduit House.*—The old tavern of this name was erected in the reign of Charles I. The workmen are said to have been regaling themselves upon the completion of the building, at the instant the king was beheaded at Whitehall. {396}



*Goodman's Field Wells.*—A place of entertainment established after the suppression of the theatre in this locality in 1735.

*Bride Lane, St. Bride's.*—The first meetings of the Madrigal Society (established in 1741) were held at a public-house in this lane, called "The Twelve Bells."

EDWARD F. RIMBAULT.

\* \* \* \* \*



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### POPE'S REVISION OF SPENCE'S ESSAY ON THE ODYSSEY.

Spence's almost idolatrous admiration of, and devotion to, Pope, is evident from the pains he took to preserve every little anecdote of him that he could elicit from conversation with him, or with those who knew him. Unfortunately, he had not Boswell's address and talent for recording gossip, or the *Anecdotes* would have been a much more racy book. Spence was certainly an amiable, but I think a very weak man; and it appears to me that his learning has been overrated. He might indeed have been well designated as "a fiddle-faddle bit of sterling."

I have the original MS. of the two last Dialogues of the *Essay on the Odyssey* as written by Spence, and on the first page is the following note:—"The two last Evenings corrected by Mr. Pope." On a blank page at the end, Spence has again written:—"MS. of the two last Evenings corrected with Mr. Pope's own hand, w'ch serv'd y'e Press, and is so mark'd as usual by Litchfield."

This will elucidate Malone's note in his copy of the book, which Mr. Bolton Corney has transcribed. I think the first three dialogues were published in a little volume before Spence became acquainted with Pope, and perhaps led to that acquaintance. Their intercourse afterwards might supply some capital illustrations for a new edition of Mr. Corney's curious chapter on *Camaraderie Litteraire*. The MS. copy of Spence's *Essay* bears frequent marks of Pope's correcting hand by erasure and interlineary correction, silently made. I transcribe the few passages where the poet's revision of his critic are accompanied by remarks.

In Evening the Fourth, Spence had written:—"It may be inquired, too, how far this translation may make a wrong use of terms borrowed from the arts and sciences, &c. [The instances are thus pointed out.] As where we read of a ship's crew, Od. 3. 548. The longitude, Od. 19. 350. Doubling the Cape, Od. 9. 90. Of Architraves, Colonnades, and the like, Od. 3. 516." Pope has erased this and the references, and says:—"These are great faults; pray don't point 'em out, but spare your servant."

At p. 16. Spence had written:—"Yellow is a proper epithet of fruit; but not of fruit that we say at the same time is ripening into gold." Upon which Pope observes:—"I think yellow may be s'd to ripen into gold, as gold is a deeper, fuller colour than yellow." Again: "What is proper in one language, may not be so in another. Were Homer to call the sea a thousand times by the title of [Greek: porphureos], 'purple deeps' would not sound well in English. The reason's evident: the word 'purple' among us is confined to one colour, and that not very applicable to the deep. Was any one to translate the *purpureis oloribus* of Horace, 'purple swans' would not be so literal as to miss the sense of the author entirely." Upon which Pope has remarked:—"The sea is actually of a deep purple in many places, and in many views."



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Upon a passage in Spence's *Criticism*, at p. 45., Pope says:—"I think this too nice." And the couplet objected to by Spence—

"Deep in my soul the trust shall lodge secur'd,  
With ribs of steel, and marble heart immur'd,"

he pronounced "very bad." And of some tumid metaphors he says, "All too forced and over-charged."

At p. 51. Spence says:—"Does it not sound mean to talk of lopping a man? of lopping away all his posterity? or of trimming him with brazen sheers? Is there not something mean, where a goddess is represented as beck'ning and waving her deathless hands; or, when the gods are dragging those that have provok'd them to destruction by the Links of fate?" Of the two first instances, Pope says:—"Intended to be comic in a sarcastic speech." And of the last:—"I think not at all mean, see the Greek." The remarks are, however, expunged.

The longest remonstrance occurs at p. 6. of the Fifth Dialogue. Spence had written:—"The *Odyssey*, as a moral poem, exceeds all the writings of the ancients: it is perpetual in forming the manners, and in instructing the mind; it sets off the duties of life more fully as well as more agreeably than the Academy or Lyceum. *Horace ventured to say thus much of the Iliad, and certainly it may be more justly said of this later production by the same hand.*" For the words in Italics Pope has substituted:—"Horace, who was so well acquainted with the tenets of both, has given Homer's poems the preference to either:" and says in a note:—"I think you are mistaken in limiting this commendation and judgment of Horace to the *Iliad*. He says it, at the beginning of his Epistle, of Homer in general, and afterwards proposes both poems equally as examples of morality; though the *Iliad* be mentioned first: but then follows—'*Rursus quid virtus et quid sapientia possit, Utile proposuit nobis exemplar Ulysses,*' &c. of the *Odyssey*."

At p. 34. Spence says:—"There seems to be something mean and awkward in this image:—

"His *loose head* tottering as with wine opprest  
Obliquely drops, and *nodding* knocks his breast."

Here Pope says:—"Sure these are good lines. {397} They are not mine." Of other passages which please him, he occasionally says,—“This is good sense.” And on one occasion, where Spence had objected, he says candidly:—"This is bad, indeed,"—"and this."

At p. 50. Spence writes:—"There's a passage which I remember I was mightily pleased with formerly in reading *Cervantes*, without seeing any reason for it at that time; tho' I now imagine that which took me in it comes under this view. Speaking of Don Quixote,



the first time that adventurer came in sight of the ocean, he expresses his sentiments on this occasion in the following manner:—'He saw the sea, which he had never seen before, and thought it much bigger than the river at Salamanca.'" On this occasion Pope suggests,—“Dr. Swift's fable to Ph——s, of the two asses and Socrates.”



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S.W. SINGER.  
April 8. 1850.

\* \* \* \* \*

FOLK LORE.

*Charm for the Toothache.*—The charm which one of your correspondents has proved to be in use in the south-eastern counties of England, and another has shown to be practised at Kilkenny, was also known more than thirty years ago in the north of Scotland. At that time I was a school-boy at Aberdeen, and a sufferer—probably it was in March or April, with an easterly wind—from toothache. A worthy Scotchwoman told me, that the way to be cured of my toothache was to find a charm for it in the Bible. I averred, as your correspondent the curate did, that I could not find any such charm. My adviser then repeated to me the charm, which I wrote down from her dictation. Kind soul! she could not write herself. It was pretty nearly in the words which your correspondent has sent you. According to my recollection, it ran thus:—“Peter sat upon a stone, weeping. And the Lord said unto him, ‘Peter, why weepest thou?’ And he answered, and said, ‘Lord, my tooth acheth.’ And the Lord said unto him, ‘Arise, Peter, thy teeth shall ache no more.” “Now,” continued my instructress, “if you gang home and put yon bit screen into your Bible, you’ll never be able to say again that you canna find a charm agin the toothache i’ the Bible.” This was her version of the matter, and I have no doubt it was the orthodox one; for, although one of the most benevolent old souls I ever knew, she was also one of the most ignorant and superstitious. I kept the written paper, not in my Bible, but in an old pocket-book for many years, but it has disappeared.

JOHN BRUCE.

*Easter Eggs* (No. 16. p. 244.).—Breakfasting on Easter Monday, some years ago, at the George Inn at Ilminster, in the county of Somerset, in the palmy days of the Quicksilver Mail, when the table continued to be spread for coach travellers at that time from four in the morning till ten at night, we were presented with eggs stained in the boiling with a variety of colours: a practice which Brande records as being in use in his time in the North of England, and among the modern Greeks.

S.S.S.

*Cure for the Hooping-cough.*—“I know,” said one of my parishioners, “what would cure him, but m’appen you woudent believe me.” “What is it, Mary?” I asked. “Why, I did every thing that every body told me. One told me to get him breathed on by a pie-bald horse. I took him ever such a way, to a horse at —, and put him under the horse’s mouth; but he was no better. Then I was teld to drag him backward through a bramble bush. I did so; but this didn’t cure him. Last of all, I was teld to give him nine fried mice, fasting, in a morning, in this way:—three the first morning; then wait three mornings, and



then give him three more; wait three mornings, and then give him three more. When he had eaten these nine fried mice he became quite well. This would be sure to cure your child, Sir.”



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W.H.K.

Drayton Beauchamp.

*Gootet*.—In Eccleshall parish, Staffordshire, Shrove Tuesday is called Gootet. I am not aware if this be the true spelling, for I have never seen it in print. Can any of your readers supply the etymology, or state whether it is so called in any other part of England? I have searched numerous provincial glossaries, but have hitherto been unsuccessful.

B.G.J.

\* \* \* \* \*

### THE DUKE OF MONMOUTH'S POCKET-BOOK.

It is reasonable to conclude, that the article copied from *Chambers' Edinburgh Journal*, in No. 13., furnishes the strongest evidence that can be adduced in support of the opinion, that the book in the possession of Dr. Anster is the one found on the Duke of Monmouth when captured, after his defeat at Sedgemoor; and, if so, it is impossible to admit the hypothesis, because a portion of the contents of the real book has been given to the world and contains matter far too important to have been passed over by Dr. Anster, had it existed in his volume. In the 6th edition of Dr. Welwood's *Memoirs of the most material Transactions in England for the last Hundred Years preceding the Revolution in 1688*, printed for "Tim. Goodwin, at the Queen's Head, against St. Dunstan's Church, in Fleet Street, 1718," the following passage is to be found at p. 147.:—

"But of the most things above mentioned there is an infallible proof extant under Monmouth's own hand, in a little pocket-book which was taken with him and delivered to King James; which by an accident, as needless to mention here, I have leave to copy and did {398} it in part. A great many dark passages there are in it, and some clear enough that shall be eternally buried for me: and perhaps it had been for King James's honour to have committed them to the flames, as Julius Caesar is said to have done on a like occasion. All the use that shall be made of it is, to give in the Appendix some few passages out of it that refer to this subject, and confirm what has been above related."

In the Appendix the following extracts are given from the Duke's book:—

"*October 13.* L. came to me at eleven at night from 29, told me 29 could never be brought to believe I knew anything of that part of the plot that concern'd *Rye House*; but as things went he must behave himself as if he did believe it, for some reasons that might be for my advantage. L. desired me to write to 29, which I refus'd; but afterwards told me 29 expected it; and I promis'd to write to-morrow if he could call for the letter; at



which S.L. shew'd a great concern for me, and I believe him sincere though S is of another mind.

“14. L. came as he promis'd and receiv'd the letter from 3 sealed, refusing to read it himself, tho' I had left it open with S. for that purpose.

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“20. L. came to me at S. with a line or two from 29 very kind, assuring me he believed every word in my letter to be true; and advis’d me to keep hid till he had an opportunity to express his belief of it some other way. L. told me that he was to go out of town next day and that 29 would send 80 to me in a day or two, whom he assured me I might trust.”25. L. came for me to —, where 29 was with 80. He receiv’d me pretty well, and said 30 and 50 were the causes of my misfortune and would ruin me. After some hot words against them and against S., went away in a good humour.

“26. I went to E— and was in danger of being discover’d by some of Oglethorpe’s men that met me accidentally at the back door of the garden.

“Nov 2. A letter from 29 to be to-morrow at seven at night at S. and nobody to know it but 80.

“3. He came not, there being an extraordinary council. But 80 brought me a copy of 50’s intercepted letter, which made rather for me than against me. Bid me come to-morrow at the same hour, and to say nothing of the letter except 29 spake of it first.

“4. I came and found 29 and L. there; he was very kind and gave me directions how to manage my business and what words I should say to 39. He appointed 80 to come to me every night until my business was ripe and promised to send with him directions from time to time.”9. L. came from 29 and told me my business should be done to my mind next week, and that Q. was my friend, and had spoke to 39 and D. in my behalf; which he said 29 took very kindly and had expressed so to her. At parting he told me there should be nothing requir’d of me but what was both safe and honourable. But said there must be something done to blind 39.”15. L came to me with a copy of a letter I was to sign to please 39. I desired to know in whose hands it was to be deposited; for I would have it in no hands but 29. He told me it should be so; but if 39 ask’d a copy it could not well be refus’d. I referred myself entirely to 29’s pleasure.”24. L. came to me from 29 and order’d me to render myself to-morrow. Cautioned me to play my part, to avoid questions as much as possible, and to seem absolutely converted to 39’s interest. Bad me bear with some words that might seem harsh.”25. I render’d myself. At night 29 could not dissemble his satisfaction; press’d my hand, which I remember not he did before except when I return’d from the French service. 29 acted his part well, and I too. 39 and D. seemed not ill pleas’d.”26. 29 took me aside and falling upon the business of L.R. said he inclined to have sav’d him but was forc’d to it, otherwise he must have broke with 39. Bid me think no more on’t. Coming home L. told me



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he fear'd 39 began to smell out 29's carriage. That —— said to 39 that morning that all that was done was but sham.

“27. Several told me of the storm that was brewing. Rumsey was with 39 and was seem to come out crying that he must accuse a man he lov'd.

“Dec. 19. A letter from 29 bidding me stay till I heard farther from him.

“Jan. 5. I received a letter from L. marked by 29 in the margin to trust entirely in 10; and that in February I should certainly have leave to return. That matters were concerted towards it; and that 39 had no suspicion, notwithstanding of my reception here.”*Feb. 8.* A letter from L. that my business was almost as well as done; but must be so sudden as not to leave room for 39's party to counterplot. That it is probable he would choose Scotland rather than Flanders or this country; which was all one to 29.

“16. The sad news of his death by L. *O cruel fate!*”

Dr. Welwood cautiously adds, in a note:—

“That by 29 and 39 King Charles and the Duke of York seem to be meant. But I know not what to make of the other numbers and letters, and must leave the reader to his own conjectures.”

There can, I apprehend, be little doubt that the L.R., under the date of November 26, were meant to indicate the patriotic Lord Russell.

The whole of these extracts possess the highest interest, establishing as they do several points referred to by historians. It is curious to remark the complete subjection in which Charles, at this period, stood towards his brother; occasioned, perhaps, but the foreign supplies which he scrupled not to receive, being dependant on his adhesion to the policy of which the Duke of York was the avowed representative. Shortly before his death, Charles appears to have meditated emancipation from this state of thralldom; and Hume says,—

“He was determined, it is thought, to send the Duke to Scotland, to recall Monmouth, to summon a parliament, to dismiss all his unpopular ministers, and to throw himself entirely upon the good will and affections of his subjects.” {399}

This passage accords with the entries in Monmouth's pocket-book under the dates of Jan. 5. and Feb. 3. If the unfortunate Monmouth could have foreseen the miserable end, with all its accompanying humiliations and horrors, to which a few months were



destined to bring him, his exclamation, "O cruel fate!" would have acquired additional bitterness.

C. ROSS.

[We insert the foregoing as serving to complete the series of interesting notices connected with the capture of Monmouth which have appeared in our columns, rather than from an agreement with the views of our valued correspondent. Dr. Anster states, that in the pocket-book in his possession, the Duke's movements up to the 14th March, 1684-5, are given. Would he kindly settle the question by stating whether the passages quoted by Weldon are to be found among them?]

\* \* \* \* \*



# Page 11

## QUERIES.

### WOOLTON'S CHRISTIAN MANUAL.

One important use, I conceive, of the "NOTES AND QUERIES" is, the opportunity it presents of ascertaining the existence of rare editions of early printed books. Can any of your readers state where a copy or copies of the following may be found?

"The Christian Manuell, or the life and maners of true Christians. A Treatise, wherein is plentifully declared how needeful it is for the servaunts of God to manifest and declare to the world: their faith by their deedes, their words by their work, and their profession by their conversation. Written by Jhon Woolton, Minister of the Gospel, in the cathedral church of Exeter. Imprinted at London by J.C. for Tho. Sturruppe, in Paules Church yarde, at the George, 1576. Dedicated to Sir William Cordell knight, Maister of the Rolles.—At Whymples 20 Nouember 1676. N 7, in eights."—Copy formerly in the possession of Herbert. (Herbert, *Typographical Antiquities*, vol. ii. p. 1094.)

There is an imperfect copy, I understand, in the Bodleian. Access to another copy has been needed for an important public object, in order to transcribe the leaf or leaves wanting in the Bodleian copy; and the book, so far as I am aware, does not occur in any other public libraries.

Woolton was nephew to Nowell, author of the *Catechisms*. He wrote several other pieces, and was Bishop of Exeter 1579-1593. (Wood, *Athen. Oxon.* ed. Bliss, vol. i. pp. 600, 601.)

T.  
Bath, April 9. 1850.

\* \* \* \* \*

### LUTHER'S TRANSLATION OF THE NEW TESTAMENT:—1 JOHN, v. 7.

In an article of the *Quarterly Review* (vol. xxxiii. p. 78.) on this controverted passage of St. John's Epistles, generally attributed to the present learned Bishop of Ely, the following statement is made respecting Luther:—

"Let it also be recollected, to the honour of Luther, Bugenhagenius, and other leaders of the Reformation, that in this contest they magnanimously stood by the decision of Erasmus. Luther, in his translation of the New Testament, omitted the passage; and, in the preface to the last edition (in 1546) revised by himself, he solemnly requested that his translation should on no account be altered."



Since such was the injunction of Luther, how does it happen that this verse appears in the later editions of his Testament? I have looked into five or six editions, and have not found the verse in the two earliest. These bear the following titles:—

“Biblia dat ys. de gantze hillige Schriffte verduedeschet dorch Doct. Mart. Luth. Wittemberch. Hans Lufft. 1579.” (in folio.) “Dat Neu Testamente verduedeschet doerch D. Mart. Luth. mit den korten Summarien L. Leonharti Hutteri. Gosslar. In lahre 1619.”

The verse appears in an edition of his Bible printed at Halle in 1719; in his New Testament, Tübingen, 1793; in one printed at Basel in 1821; and is also to be found in that printed by the Christian Knowledge Society. In the Basel edition the verse is thus given;—



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“Denn Drey sind, die de zeugen im Himmel; der Vater, das Wort, und der beilige Geist; und diese Drey sind Eins.”

Perhaps some of your learned readers can explain when, and by whose authority, the verse was inserted in Luther's Testament.

E.M.B.

[We may add, that the verse also appears in the stereotype edition of Luther's Bible, published by Tauchnitz, at Leipsig, in 1819.—ED.]

\* \* \* \* \*

### MINOR QUERIES.

*Medical Symbols.*—“A PATIENT” inquires respecting the origin and date of the marks used to designate weights in medical prescriptions.

*Charles II. and Lord R.'s Daughter.*—Can any of your readers inform me who was the lady that is referred to in the following passage, from Henry Sidney's *Diary*, edited by Mr. Blencowe (March 9. 1610, vol. i. p. 298.):—

“The King hath a new mistress, Lord R——'s daughter: she brought the Duke of Monmouth to the King.”

### C.

*St. Alban's Day.*—A friend has asked me the following question, which some of your readers may perhaps be able to answer, *viz.*:—

“Till the reign of Ed. VI. St. Alban's Day was kept in England on June 22d (the supposed anniversary {400} of his martyrdom). It was then erased from the kalendar, but restored to it in the reign of Chas. II.; when it was transferred to June 17th. Why was this change made?”

W.C. TREVELYAN.

*Black Broth* (No. 19. p. 300.)—If this were a sauce or condiment, may not the colour have been produced by the juice of the Boletus, much used in Greece to the present day?

S.S.S.



*Deputy-Lieutenants of the Tower of London.*—By whom were these officers appointed? What was the nature of their duties? Had they a salary, or was the office an honorary appointment? They used to meet periodically, was it for the transaction of business? if so, what business? Does the office still exist?

S.S.S.

*Buccaneers—Charles II.*—There is a passage in Bryan Edward's *History of the West Indies* (vol. i. p. 164. 4to edit. 1793), in which he gives an opinion that the buccaneers of Jamaica were not the pirates and robbers that they have been commonly represented; and mentions, on the authority of a MS. journal of Sir William Beeston, that Charles II. had a pecuniary interest in the buccaneering, and continued to receive a share of the booty after he had publicly ordered the suppression of buccaneering: and also, speaking of Sir Henry Morgan, and the honours he received from Charles II., gives an opinion that the stories told of Morgan's cruelty are untrue. Can any of your readers tell me who Sir William Beeston was, and what or where his journal is? or refer me to any accessible information about Charles II.'s connection with the buccaneers, or that may support Bryan Edwards's favourable opinion of the Jamaica buccaneers and of Sir Henry Morgan?



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### C.

*Travelling in 1590.—Richard Hooker.*—Could any of your readers give me some particulars of travelling at the above period between London and Salisbury? I should also feel greatly indebted for any *unpublished* particulars in the life of the “Judicious Richard Hooker” after his marriage. Answers might be sent, either through “NOTES AND QUERIES,” or direct to me,

W. HASTINGS KELKE.  
Drayton Beauchamp, Tring.

*Decker’s Raven’s Almanack—Nash’s Terrors of the Night, &c.*—Having lately picked up a volume of old tracts, I am anxious to learn how far I may congratulate myself on having met with a prize. Among the contents are—

1. “The Rauen’s Almanacke,” for the year 1609, purporting to be by T. Deckers. Is this the same person with Thomas Dekker the dramatist?
2. Nashe’s “Terrors of the Night” (wanting eight leaves at the beginning.) Of this, Beloe (the only authority within my reach) says, that only one copy is known to exist; can his statement be correct?
3. A religious tract, which seems only remarkable for its bad printing, obscure wording, and almost invariably using the third person singular of the verb, whatever be the nominative. It begins—

“To all you who profess the name of our Lord Jesus in words, and makes mention of his words, &c.”....

And the first division ends—

“This have I written in love to all your soules, who am one who did drinke of the cup of fornication, and have drunke of the cup of indignation, but now drinkes the cup of salvation, where sorrow and tears is fled away; and yet am a man of sorrows and well acquainted with grieffe, and suffers with the seed, and travels that it may be brought forth of captivity; called by the world F.H.”

Who is F.H.?

4. Sundry poems on husbandry, housewifery, and the like, by Thomas Tusser; but as the tract is mutilated up to cap. 3.,

“I have been prayde,  
To shew mine aide,” &c.,



I am not book-learned enough to know whether it be the same as Tusser's *Five Hundred Poynts of Good Husbandry*. Information on any of the above points would oblige.

J.E.

*Prebendaries*.—When were prebendaries first appointed, and what the nature of their duties generally? What is the rank of a prebendary of a cathedral or other church, whether as a layman or a clerk in orders? Would a vicar, being a prebendary, take precedence as such of a rector not being one? Where is the best account of prebends to be found?

S.S.S.

*Luther's Portrait at Warwick Castle*.—There is at Warwick Castle a fine half-length portrait of Luther by Holbein, very unlike the ordinary portraits of the great reformer. Is this portrait a genuine one? Has it been engraved?

E.M.B.

*Rawdon Papers*.—The Rev. Mr. Berwick, in introducing to the public, in 1819, the interesting volume known by the name of *Rawdon Papers*, says,—



## Page 14

“They are a small part of a correspondence which was left in the Editor’s hands after the greater portion had been sent several years before to the Marquis of Hastings, whose absence at this time prevents the Editor’s making such additions to his stock as might render it more interesting to the public.”

Do these papers still exist in the possession of {401} the Hastings family, and is there any chance of a further publication? The volume published by Mr. Berwick contains some very interesting incidental illustrations of the politics, literature, and society of the seventeenth century, and much might be expected from the remaining papers. I may add, that this volume has not been so much used by historians as it should be; but, as was to be expected, it has not escaped Mr. Macaulay. It is not not well edited.

### C.

*Wellington, Wyrwast, Cokam.*—In a MS. letter which I have relating to the siege of Taunton in the Civil war, is the following sentence, describing the movements of the royal army:—

“The enemy on Friday last have quitted their garrisons in Wellington Wyrwast and Cokam houses; the two last they have burnt.”

I am not certain about the second name, which seems to be Wyrwast; and hould be obliged by any information relative to these three houses.

### C.

*Blockade of Corfe Castle in 1644.*—In Martyn’s *Life of Shafetesbury* (vol. i. p. 148.) it is stated that a parliamentary force, under Sir A.A. Cooper, blockaded Corfe Castle in 1644, after the taking of Wareham. I can find no mention any where else of an attack on Corfe Castle in 1644. The blockade of that castle, which Lady Bankes’s defence has made memorable, was in the previous year, and Sir A.A. Cooper had not then joined the parliament. I should be glad if any of your readers could either corroborate Martyn’s account of a blockade of Corfe Castle in 1644, or prove it to be, as I am inclined to think it, a mis-statement.

I should be very thankful for any information as to Sir Anthony Asteley Cooper’s proceedings in Dorsetshire, Wiltshire, and Somersetshire, during the Civil War and Commonwealth, being engaged upon a life of Lord Shaftesbury.



**C.**

*MSS. of Locke.*—A translation, by Locke, of Nicole's *Essays* was published in 1828 by Harvey and Darton, London; and it is stated in the title-page of the book, that it is printed from an autograph MS. of Locke, in the possession of Thomas Hancock, M.D. I wish to know if Dr. Hancock, who also edited the volume, is still alive? and, if so, would let this querist have access to the other papers of Locke's which he speaks of in the preface?

**C.**



## Page 15

*Locke's proposed Life of Lord Shaftesbury.*—I perceive that the interesting volume of letters of Locke, Algernon Sidney, and Lord Shaftesbury, published some years ago, by Mr. Foster, is advertised in your columns by your own publisher; and I therefore inquire, with some hope of eliciting information, whether the papers in Mr. Foster's possession, which he has abstained from publishing, contain any notices of the first Earl of Shaftesbury; and I am particularly anxious to know whether they contain any references to the Life of Lord Shaftesbury which Locke meditated, or throw any light upon the mode in which Locke would have become possessed of some suppressed passages of Edmund Ludlow's memoirs.

### C.

*Theses.*—Many German works introduced into Catalogues, are *theses* defended at the universities. The name of the *President* is generally first, and in larger letters than that of the propounder, who is usually the author. Hence, it often happens, that the *Thesis* is entered as a work written by the *Praeses*. But is not unfrequently happened, that this *Praeses* was *really* the author; and that, as an easy way of publishing his thought, he entrusted an essay to a candidate for a degree, to be defended by him. The seventh rule of the Museum Catalogue runs thus:—

“The respondent or defender in a thesis to be considered its author, except when it unequivocally appears to be the work of the *Praeses*.”

Now, I would ask, what are the usual signs of the authorship? Are there any catalogues of *Theses*? Any bibliographical works which contain hints for guidance in this matter? Any correspondents who can advise generally on the whole matter?

### M.

*Apocrypha.*—What editions of the Bible *containing the Apocrypha* are now on sale at the ordinary way?

*J.B.'s Treatise on Art and Nature.*—By a scrap of a book, apparently of the sixteenth century, it seems to be a *Treatise* by J.B. upon Art and Nature: the first book is “of Water-workes.” What book is this?

### M.

*Nursery Games and Rhymes.*—In the *Letters and Memoir of Bishop Shirley*, allusion is made (p. 415.) to a once popular game called “Thread the needle,” the first four lines of which are given. Can any of your readers supply the remainder, or refer me to any work where they may be found? I also should feel obliged by any information respecting the age and origin of the popular nursery song, beginning,—



“A frog he would a-woeing go,  
Heigho, says Rowley.”

Perhaps some of your readers will state where the correct text may be met with.

B.G.J.



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*Emancipation of the Jews.*—In Francis' *History of the Bank of English*, p. 24., mention is made of an offer on the part of the Jews to pay 500,000l. to the state on the following conditions;—1. That the laws against them should be repealed; 2. That the Bodleian Library should be assigned to them; 3. That they should have permission to use St. {402} Paul's Cathedral as a Synagogue. It is stated, on the authority of a letter in the Thurloe State Papers, that this proposition was actually discussed. The larger sum of 800,000l. was demanded; but, being refused, the negotiation was broken off. This proposition is said to have been made shortly before the elevation of Cromwell to the Protectorate. The subject is an interesting one in these days, when Jewish disabilities are under discussion.

I wish to offer two queries:—1. Is this story confirmed by any contemporary writer? 2. Is it conceivable that the Jews would have consented to worship in a *cruciform* church, such as was old St. Paul's, which was standing at the time this offer is supposed to have been made?

H.M. AUSTEN.  
St. Peter's, Thanet.

*The Complutensian MSS.*—Has not there been an account of these MSS. published in London in 1821? My authority for this Query is to be found in a work of Dr. D. Antonio Puigblanch:—

“En el año 1821 per encargo que hice desde Madrid *se imprimio mio aca en Londres*, de que es falso este rumor[2], pues en la biblioteca de la Universidad de Alcala quedaban pocos meses antes en gue estune en ella siete manuscritos biblicos en aquellas dos lenguas[3], que son sin duda los mismos siete de que hace mencion en la Vida del Cardenal Cisneros, Alfonso de Castro, doctor teologo de la misma Universidad, i escritor contemporaneo o de poco tiempo despues, parte de los cuales manuscritos, es a saber, los caldeos, son de letra de Alfonso de Zamora, que es uno de los tres judios conversos editores de la Complutense.”—*Opusculos Gramatico-Satiricos del Dr. D. Antonio Puigblanch*, Londres [1832], p. 365.

If the Chaldee and Hebrew MSS. of the Complutensian Polyglot were at Alcala in 1821, when were they removed to Madrid, and in what library at Madrid are they now? The Greek MSS. are supposed to have been returned to the Vatican Library. If the Chaldee MSS. are in the handwriting of one of the editors, as stated by Puigblanch, they cannot be of much value or authority. I shall add another Query:—Are they paper or parchment?

E.M.B.

[Footnote 2: That the MSS. were destroyed.]

[Footnote 3: Hebrew and Chaldee.]



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*Latin Names of Towns.*—A correspondent who answered the Query as to the “Latin Names of Towns” in titles, referred your readers to the Supplement of Lempriere. I am much obliged to him for the hint, and have obtained the work in consequence; but it is right your readers should know that the information therein given must only be taken as suggestive, and sometimes as dismissible upon reference to the commonest gazetteer. I opened at the letter N; and found, that of three entries, the first my eye lighted upon, two were palpably wrong. The first informs us that “Naeostadium *in Palatinatu*” is in “France;” the third that “Nellore” is in “*Ceylon*.” I am bound to say that I do not find errors so thickly scattered throughout, and that the list will be useful to me. But, Query, is there any thing extensive of which the accuracy can be depended upon?

M.  
Kilkenny.

\* \* \* \* \*

## REPLIES.

### SCALA COELI.

I incline to think that the testator whose will is referred to in No. 23. p. 336., by “Scala Coeli,” meant King Henry the Seventh’s Chapel at Westminster.

Margaret Countess of Richmond and Derby, mother to King Henry VII., in the indenture for founding Chantry Monks in the Abbey of Westminster, dated 2. March, 21 Henry VII. (1506-6), states that she had obtained papal bulls of indulgence, that all persons saying and hearing her chantry masses should have as full remission from sin as in the place called *Scala Coeli* beside Rome, “to the great comfort and relief of the said Monasterie and all Cristen people resorting thereto.” (*MS. Lansd. 444.*)

Henry Lord Marney, by his will, dated 22d Dec., 15 Hen. VIII. (1523), directs a trental of masses to be “first at Scala Coeli, in Westminster.” (*Testamenta Vetusta*, 609.)

Blomefield (*Hist. of Norfolk*, 8vo. edit., iv. 60) speaking of the Church of the Augustine Friars at Norwich, observes,—

“That which brought most profit to the convent, was the chapel of Our Lady in this church, called Scala Celi, to which people were continually coming in pilgrimage, and offering at the altar there; most folks desiring to have masses sung for them here, or to be buried in the cloister of Scala Celi, that they might be partakers of the many pardons and indulgences granted by the Popes to this place; this being the only chapel (except that of the same name at Westminster, and that of Our Lady in St. Buttolph’s church at Boston,) that I find to have the same privileges and indulgences as the chapel of Scala Celi at Rome; which were so great as made all the three places aforesaid so much

frequented; it being easier to pay their devotions here, than go so long a journey; all which indulgences and pardons may be seen in Fox's *Acts and Monuments*, fo. 1075.”

In Bishop Bale's singular play of *Kynge Johan*, published by the Camden Society, the King charges the clery with extorting money



## Page 18

“For legacyes, trentalls with *scalacely* messys  
Whereby ye have made the people very assys.”

(p. 17.)

And Simon of Swineshead, after drinking the poison, says,— {403}

“To send me to heaven god ryng the holye belle, And syng for my sowle a masse of  
*Scala Celi*, That I may clyme up aloft with Enoch and Heli.” (p. 82.)

There are bulls of indulgence in *Scala Coeli* in Rymer’s *Faedera*, xii. 565. 591. 672., xiii. 102.; but I can now only give the reference, as I have not that work in hand.

C.H. COOPER.

Cambridge, April 6, 1850

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### WATCHING THE SEPULCHRE.

“T.W.” (No. 20. p. 218.) will find no end of “Items” for watching the sepulchre, in the “Churchwardens’ Accounts” before the Reformation, and during the reign of Queen Mary. At Easter it was the custom to erect a sepulchre on the north side of the chancel, to represent that of our Saviour. This was generally a temporary structure of wood; though in some churches there still remain elaborately ornamented ones of stone. Sometimes the founder’s tomb was used for the purpose. In this sepulchre was placed on Good Friday the crucifix, and occasionally the host, with other emblems; and a person was employed to watch it till the morning of Easter Day, when it was taken out with great ceremony, in imitation of our Lord’s resurrection. It was the payment for this watching that occurs continually in the Churchwardens’ Accounts, and of which, it appears, Fuller could not understand the meaning. A paper on the subject of Easter sepulchres, by Mr. Venables, was read at the meeting of the Cambridge Camden Society in March, 1843, but I am not aware whether it has been printed. Some very curious “Items” on this subject are given in Britton’s *Redcliffe Church*, which are quoted in the *Oxford Glossary of Architecture*. They are so illustrative, that I subjoin them, to give you an opportunity, if you please, of serving them up to your readers:—

“Item, That Maister Canynge hath deliver’d, this 4th day of July, in the year of Our Lord 1470, to Maister Nicholas Petters, Vicar of St. Mary Redcliffe, Moses Conterin, Philip Barthelmew, Procurators of St. Mary Redcliffe aforesaid, a new sepulchre, well gilt with gold, and a civer thereto.

“Item, An image of God Almighty rising out of the same sepulchre, with all the ordinance that ’longeth thereto; that is to say, a lathe made of timber and the iron work thereto.



“Item, Thereto ’longeth Heaven, made of timber and stained clothes.

“Item, Hell, made of timber, and the iron-work thereto, with Divels to the number of 13.

“Item, 4 knights, armed, keeping the sepulchre, with their weapons in their hands; that is to say, 2 axes and 2 spears, with 2 paves.



## Page 19

“Item, 4 payr of angels’ wings for 4 angels, made of timber and well painted.

“Item, The Fadre, the crown and visage, the ball with a cross upon it, well gilt with fine gould.

“Item, The Holy Ghost coming out of Heaven into the sepulchre.

“Item, ’Longeth to the 4 angels 4 chevelers.”

Ducange (vol. vi. p. 195. new edit.) gives a detailed account of the service performed at the Easter sepulchres on the continent.

E. VEE.

Cambridge, March 27.

“*Watching the Sepulchre*” (No. 20. p. 318.).—At the present day, in most Roman Catholic countries it is the custom to exhibit in the principal churches at this period, and at Christmas, a kind of *tableau* of the entombment and of the birth of the Saviour. The figures are sometimes small, and at other times the size of life: generally coloured, and formed of wax, wood, stone, or other materials; and when artistically arranged, and judiciously lighted, form sometimes beautiful objects. I have no doubt the entry in the Churchwardens’ Accounts of Waltham Abbey refers to a custom of the same kind, prevailing in the country before the Reformation. If the date of their entry were sought for, I have little doubt but that it would be found to have been about Easter. The *sepulchre* itself was often, I believe, a permanent erection of stone, and some of them probably now remain in the churches of England on the north side of the chancel, where they may sometimes be taken for the tombs of individuals there interred.

W.C. TREVELYAN.

*Watching the Sepulchre*.—In reply to “T.W.’s” Query in No. 20., I have witnessed at Florence the custom of dressing the sepulchre on the Thursday before Good Friday with the most beautiful flowers, many of which are reared especially for the purpose. The devout attend at the sepulchre, and make their prayers there throughout the day, the most profound silence being observed. The convents rival each other in the beauty of their decorations.

Do you think that the Churchwardens’ entries in Fuller can refer to a similar custom?

The loveliness of the flowers, and their delightful perfume, which pervades the church, present a most soothing and agreeable type of death and the grave, under their Christian phase. I was always at a loss to understand why this was done on Thursday, instead of on Saturday; the latter being the day on which Our Lord rested in the sepulchre.



A.M.

\* \* \* \* \*

QUERIES ANSWERED, NO. 7.

A new *blunder* of Mr. Malone.—I love the memory of Edmond Malone, albeit he sometimes committed blunders. He committed a pitiable blunder when he broke his bow in shooting at the worthless Samuel Ireland; and he committed an {404} irreparable blunder when he whitewashed the monumental effigy of the matchless Shakspeare. Of the blunder ascribed to him by a reverend querist (No. 14. p. 213) he was quite innocent.



## Page 20

Before we censure an author or editor, we should consult his *own* edition. He cannot be answerable for the errors of any other impression. Such, at least, is *my* notion of critical equity.

I shall now state the plain facts. Malone, in the first instance, printed the spurious declaration of John *Shakspear* in an *imperfect state*. (*Plays and Poems of W.S.*, 1790, vol. i. part ii. p. 162.) He was soon afterwards enabled to complete it. (*Ibid.* vol. i. part ii. p. 330.) Steevens reprinted it entire, and without comment. (*Plays of W.S.*, 1793, vol. ii. p. 300.) Now the editor of the Irish reimpression, who must have omitted to consult the edition of Steevens, merely committed a *blunder* in attempting to unite the two fragments as first published by Mr. Malone.

There was no *audacious fabrication* on the occasion—there is no *mystery* in the case! (No. 24. p. 386.) So, to stop the current of misconception, and economise space on future occasions, I venture to repeat a few words in suggesting as a canon of criticism:—*Before we censure an author or editor we should consult his own edition.*

BOLTON CORNEY.

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REPLIES TO MINOR QUERIES.

*Compendyous Olde Treatyse*.—"F.M." (No. 18. p. 277.) will find this tract reprinted (with the exception of the preface and verses) in Foxe's *Acts and Monuments*; a portion once peculiar to the first edition of 1563, p. 452., but now appearing in the reprint of 1843, vol. iv. p. 671-76., which may be of some service in the absence of the original tract.

NOVUS.

*Hordys* (No. 5. p. 157.).—I have waited till now in hopes of seeing an answer from some more competent pen than my own to the Query as to the meaning of the word "*hordys*," by your correspondent "J.G.;" but having been disappointed, I venture a suggestion which occurred to me immediately on reading it, *viz.* that "*hordys*" might be some possible or impossible derivation from *hordeum*, and applied "irreverently" to the consecrated host, as though it were no better than a common barley-cake.

Whether in those early days and in Ireland, the host was really made of barley, and whether "*hordys*" was a name given to some kind of barley-cake then in vogue, or (supposing my suggestion to be well founded) a word coined for the occasion, may perhaps be worthy of investigation.

A.R.

Kenilworth, April 5.



*Eachard's Tracts*.—The Rev. George Wyatt, who inquires (No. 20. p. 320.) about *Eachard's Tracts*, will probably get all the information he wants from the *Life of Eachard* prefixed to the collected edition of his *Works* in three volumes, which I am sorry I have not the means at present of referring to.

“I.O.,” to whom the last of the tracts is addressed, is Dr. John Owen.



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Philatus (what objection is there to Latinising, in the usual way, the Greek termination os?) is, of course, intended for Hobbes; and, to convey Eachard's opinion of him, his opponent in the Dialogue is Timothy, a God-honourer.

Let me add, as you have headed Mr. Wyatt's communication "Tracts attributed to Eachard," thereby casting a doubt upon his authorship, that there is no doubt about Dr. John Eachard being the author of all the tracts which Mr. Wyatt enumerates; nor was there any concealment by Eachard. His authorship of the *Grounds and Occasions of the Contempt of the Clergy* is notorious. The "Epistle Dedicatory," signed "J.E.," mentioned by Mr. Wyatt as prefixed to the Dialogue on Hobbes' *State of Nature*, refers also to the five subsequent letters. These were published at the same time with the Dialogue on Hobbes, in one volume, and are answers to attacks on the *Grounds and Occasions*, &c. The Epistle Dedicatory is addressed to Gilbert Sheldon, Archbishop of Canterbury, "and," says Eachard, "I hope my dialogue will not find the less acceptance with your Grace for these Letters which follow after."

The second edition of the volume I have by me, published in 1672: the title, *Mr. Hobbes's State of Nature considered, &c.; to which are added, Five Letters from the Author of "The Grounds and Occasions of the Contempt of the Clergy."*

### C.

*Masters of St. Cross.*—In reply to "H. EDWARDS" (No. 22. p. 352.), A List of the Masters of St. Cross, I believe, is given in Browne Willis's *Mitred Abbies*, vol. i.; but the most correct and perfect list is in the *Sketches of Hampshire*, by the late John Duthy, Esq. Henry or Humfrey de Milers is the first master whose name is recorded, and nothing further is known of him: between Bishop Sherborne and Bishop Compton there were thirteen masters.

F.J.B.

Has "H. EDWARDS" seen the *History of St. Cross Hospital*, by Mr. Moody, published within the last six months? It may materially assist him.

### JOHN R. FOX

*A living Dog better than a dead Lion.*—Your correspondent "MR. JOHN SANSOM" may, perhaps, accept the following as an answer to the first part of his Query (No. 22. p. 352.). In an ancient MS. preserved in the archives of the see of Ossory, at fol. 66., is entered, in a hand of the latter part of the fourteenth century, a list of ancient proverbs under the following heading:— {405}



“Eux sount les proverbes en fraunceys conferme par auctorite del  
*Dibil?*”

“Chers amys receiuez de moy  
Un beau present q vo' envoy,  
Non pas dor ne dargent  
Mais de bon enseignement,  
Que en escriptur ai trove  
E de latin translatee, &c. &c.”

Amongst them is the following:—



## Page 22

“Meux valt un chien sein e fort  
Qe un leoun freid e mort;  
E meux valt povert od bountex  
Qe richeste od malueiste.”

Jesus, the Son of Sirak, is not, however, the authority for this proverb; it occurs in the 9th chapter of Ecclesiastes and 4th verse.

And now, to ask a question in turn, what is meant by “auctorite *del Dibil*?”

JAMES GRAVES.  
Kilkenny.

*Monumental Brass* (No. 16. p. 247.).—On the floor of the Thorncombe church, in the co. of Devon, is a splendid brass, representing Sir T. Brooke, and Joan, his wife, dated respectively 1419 and 1436. At the lower corner of the lady’s robe is engraven a small dog, with a collar and bells. May not these figures be the private mark of the artist?

S.S.S.

*The Wickliffite Version of the Scriptures*.—I have in my possession a very fair MS. of Wickliff’s translation of the New Testament; and should the editors of the Wickliffite Versions like to see my MS., and let me know to whom I may send it, I shall be happy to lend it them.

DANIEL ROCK.  
Buckland, Faringdon.

*Hever* (pp. 269. 342.).—In confirmation of the meaning assigned to this word, there is an estate near Westerham, in Kent, called “Hever’s-wood.”

S.S.S.

*Steward Family* (No. 21. p. 335.).—Though not an answer to his question, “O.C.” may like to be informed that the arms of the impalement in the drawing which he describes are (according to Izacke’s *Exeter*) those which were borne by Ralph Taxall, Sheriff of Devon, in 1519. Pole calls him Texshall. Modern heralds give the coat to Pecksall of Westminster. If a conjecture may be hazarded, I would suggest that the coat was a modification of the ancient arms of Batishull: a crosslet in saltier, between four owls.

S.S.S.

*Gloves* (No. 5. p. 72.).—In connection with the subject of the presentation of gloves, I would refer your correspondents to the curious scene in Vicar’s *Parliamentary Chronicle*, where “Master Prynne,” on his visit to Archbishop Laud in the Tower in May



1643, accepts “a fair pair of gloves, upon the Archbishop’s extraordinary pressing importunity;” a present which, under the disagreeable circumstances of the interview, seems to have been intended to convey an intimation beyond that of mere courtesy.

S.S.S.

*Cromlech*.—As your learned correspondent “Dr. TODD” (No. 20. p. 319.) queries this word, I think it is very doubtful whether the word was in use, or not, before the period mentioned (16th century). Dr. Owain Pughe considered the word “cromlech” (*crwm-llech*, an inclined or flat stone,) to be merely a popular name, having no reference to the original purpose of the structure. The only Triadic name that will apply to the cromlechs, is *maen ketti* (stone chests, or arks), the raising of which is described as one of “The three mighty labours of the Isle of Britain.”



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GOMER.

*Watewich* (pp. 60. 121. 236.).—May not “Watewich” be Waterbeach?

S.S.S.

“*By Hook or by Crook.*”—I imagine that the expression “By hook or by crook” is in very general use throughout England. It was familiar to my ear forty years ago in Surrey, and within these four years its origin was (to my satisfaction at the moment) brought home to my comprehension in the North of Devon, where the tenant of a certain farm informed me that, by an old custom, he was entitled to take wood from some adjoining land “*by hook and crook;*” which, on inquiry, I understood to include, first, so much underwood as he could cut with the *hook* or bill, and, secondly, so much of the branches of trees as he could pull down with the aid of a *crook*.

Whether this crook originally meant the shepherd’s crook (a very efficient instrument for the purpose), or simply such a *crook-ed stick* as boys use for gathering hazel-nuts, is not very material. It seems highly probable that, in the vast forests which once overspread this country, the right of taking “*fire bote*” by “hook or crook” was recognised; and we can hardly wish for a more apt illustration of the idea of gaining a desired object by the ordinary means—“a hook,” if it lay close to our hand; or, by a method requiring more effort, “a crook,” if it were a little beyond our reach.

J.A.S.

*By Hook or by Crook* (pp. 205, 237. 281. &c.).—In confirmation of this phrase having reference to forest customs, my hind told me that my plantations were plundered by hook or by crook, and he and I once caught a man in *flagrante delicto*, with a hook for cutting green wood, and a crook at the end of a long pole for breaking off dry branches, which could not be otherwise reached. For an early use of the term, see Bacon’s *Fortress of the Faithful*, 1550.

“Whatsoever is pleasant or profitable must be theirs by hook or by crook.”

S.S.S. {406}

*Tablet to Napoleon.*—Will it assist “EMDEE’s” interpretation of the inscription to Napoleon (No. 17 p. 262.) if I suggest that it may mean—AEgyptiaco bis, Italico semper invicto?

C.I.R.

Feb. 25.



*Lines on Pharaoh* (No. 19. p. 298.).—I beg to inform “J.T.,” that the well-known *couplet* about Pharaoh, and *rascal* rhyming to *pascal*, are from a certain *History of the Bible*, or *Bible History*, by the Rev. Dr. Zachary Boyd, of Todrig, who was either Principal or Professor of Divinity at Glasgow in the seventeenth century.

He left considerable property to the College there, on condition that his bust should be placed in the quadrangle, and his great work printed under the care of the Academical Senatus. The bust was placed accordingly, and is, or lately was, to be seen in a niche over the inner doorway. The *History* was also printed, it is said, but never published. However, curious visitors have always, I believe, been allowed a peep into it—whether the MS. or the solitary printed book, I am not sure—and a few choice morsels are current. I recollect one stave of the lamentation of Jonah—



## Page 24

“Lord! what a doleful place is this!  
 There’s neither coal nor candle;  
 And nothing I but fishes’ tripes  
 And greasy guts do bandle.”

I think it a shame that the Maitland Club of Glasgow has not, ere now, volunteered an edition of Zachary’s immortal performance. The *Senatus* would hardly object (if the expense were undertaken), as the circulation would be confined to true Scots.

PHILOBODIUS.

[The following communication from a very competent authority, and the very passage quoted by “PHILOBODIUS” himself, quite justify the non-publication of Zachary’s doggrel.]

*Zachary Boyd* (No. 19. p. 298).—Your notice of Zachary Boyd, and his extraordinary paraphrase of the Bible in the College at Glasgow, has reminded me of my having examined that strange work, and found ample cause for its not being published, though a sufficient sum was bequeathed for that purpose. The whole doggrel is only calculated to bring ridicule and contempt upon the Scriptures; but there are, besides, passages such as refer to Job’s “Curse God, and die;” to Jeshuram waxing fat; to Jonah in the whale’s belly; and other parts, which utterly unfit the MS. for decent perusal.

W. JERDAN.

*Welsh Ambassador*.—The origin of the word “Welsh,” from the Saxon “Wealh,” a stranger, and the use of it in this sense by our old writers (see Brady’s *Introd.*, p. 5.: Sir T. Smith’s *Commonwealth of England*, chap. xiii.), sufficiently explain this designation of the Cuckoo, the temporary resident of our cold climate, and the ambassador *extraordinary* in the revolutions of the seasons, in the words of the Nursery Rhymes,—

“She comes as a *stranger*, and stays three months in the year.”

“Quid tibi vis aliud dicam? me *vox mea prodit*.”

*Alciati, Emblema lx. Cuculi, Comment.*

T.J.

*Prince Madoc*.—I was much gratified on reading “T.T.’s” note, commenting on my observations respecting the Mandan language, as he proves the existence of Celtic words amongst the American Indians. Regarding “T.T.’s” doubts as to the Mandans being descended from the followers of Madoc, I confess that my opinions on the point do not differ very widely from his own. The circumstances attending Madoc’s emigration, in the paucity of its numbers and the entire separation from the mother



country, with the character of the Indians, would almost ensure the ultimate destruction of the settlement, or the ultimate absorption of its remains by those who might have had friendly relations with the Welsh. In this most favourable view, the evidences of the presence of the Welsh seven centuries since would be few indeed at the present day. The most striking circumstance of this nature that I met with in Mr. Catlin's work, is a description of what he calls a "bull-boat," from its being covered with a bull's hide, which, in



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construction and form, is perfectly identical with the Welsh "*cwrygl*." Yet, strong as this resemblance is, it will have but little weight if unsupported by other evidence. In conclusion, I would observe, that I never supposed Prince Madoc to be the discover of America, but that his voyage was induced by the knowledge that other lands existed in the great ocean (see Humboldt's *Examen critique*). The emblems found in America, and said to be crosses, are obviously the *tau* [cross symbol], or symbol of life, and can have no connection with Christianity.

GOMER.

*Poghell* (No. 12. p. 186.).—In Cornwall and Devon there are places called Poughill or Poghill,—in *Domesday*, Pochelle; and in the *Taxatio Ecclesiastica*, Pockehulle and Pogheheulle. The etymology of the word, I take to be merely the addition (as is often found) of the Anglo-Saxon *hill*, or *hull*, to the old Teutonic word Pock, or Pok, an eruption or protrusion. In low Latin, Pogetum is colliculus. (See Ducange.)

S.S.S.

*Swingeing Tureen* (No. 19. p. 211., and No. 21. p. 340.).—How could "SELEUCUS" "conclude" that Goldsmith's "Poor Beau Tibbs and Kitty his Wife," should have had "a silver tureen" of expensive construction? It is evident that "Kitty's" husband, in the "Haunch of Venison," was the Beau Tibbs of the "Citizen of the World." There can be no doubt that, however the word be spelled, {407} the meaning is *swingeing*, "huge, great," which I admit was generally, if not always, in those days spelled *swinging*, as in Johnson—"Swinging, from *swinge*, *huge*, *great*;" but which ought to be, as it is pronounced, *swingeing*.

*Tureen* (pp. 246. 307. 340.).—"And instead of soup in a China terrene." (Knox, *Essay 57 Works*. vol. ii. p. 572.)

S.S.S.

"A" or "An."—*Quem Deus vult perdere*.—Allow me to refer your correspondents "PRISCIAN" and "E.S. JACKSON" (of No. 22.), to the *Selections from the Gentleman's Magazine*, London, 1814, vol. ii. pp. 333. and 162., for some interesting papers on the subjects of their respective inquiries.

The paper first referred to, at p. 333., is certainly well worth perusal, as the writer, "KUSTER," has examined the question with considerable care, and proves, by many curious instances, that most of those whom we have been taught to look up to as the greatest authorities in English writing—Dryden, Swift, Pope, Johnson, and others—

seem to have had no fixed rule on the subject, but to have used “a” or “an” before the same words with the most reckless inconsistency.

The second paper, at p. 162., gives a more detailed account of the adage, “Quem Deus (potius *Jupiter*) vult perdere,” &c., than “F.C.B.” (whose object, of course, was rather to compare *results* than to trace *derivations*) has supplied in his interesting communication.



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C. FORBES.

\* \* \* \* \*

### MISCELLANEOUS.

NOTES ON BOOKS, CATALOGUES, SALES, ETC.

Such of our readers as do not possess Halliwell's *Dictionary of Archaic and Provincial Words*, which Mr. Way, a very competent authority, lately designated in our columns as Mr. Halliwell's "useful glossarial collections," will be glad to learn that Mr. Russell Smith has announced a second and cheaper edition of it.

The new number of the *Archaeological Journal* is a very interesting one. That portion if it, more particularly, which relates the Proceedings of the Meetings of the Archaeological Institute, contains a great mass of curious and valuable information; made the more available and instructive by means of the admirable woodcuts by which it is illustrated.

We have received several curious communications on the subject of Parish Registers, with reference to the article on "Early Statistics," and the "Registers of Chart, Kent," to which we shall endeavour to give early insertion. We have also received a copy of *A Letter addressed to R. Monckton Milnes, Esq. M.P., on the Condition and unsafe State of Ancient Parochial Registers in England and the Colonies*, to which we beg to direct the attention of such of our friends as take an interest in this important subject.

Messrs. Puttick and Simpson, of 191. Piccadilly, will sell on Monday, the 29th instant, and three following days, a selection from the valuable library of the Rev. Dr. Maitland. Although only a selection from the library of the learned historian of the Dark Ages, the Catalogue exhibits, in addition to numerous Polyglot and other important editions of the Scriptures, and the great collections of Baronius, Mabillon, Dupin, Martene, and Durand, &c., a vast number of works of the highest value in the departments of Theology and Ecclesiastical History.

We have received the following Catalogues:—Part III. for 1850 of J. Russell Smith's (4. Old Compton Street) Catalogue of Books and Autographs, chiefly Old and Curious. Part II. for 1850 of a Catalogue of Choice, Useful, and Interesting Books, in fine condition, on sale by Waller and Son (188. Fleet Street).

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MONK'S LETTERS RELATING TO THE RESTORATION, published by Toland, 1714-15.

LADY RUSSELL'S LETTERS, edited by Miss Berry.

DU QUESNE'S ACCOUNT OF BOURBON, published in Holland about 1689.



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VOYAGE DE L'ARABIE HEUREUSE PAR L'OCEAN ORIENTAL ET LE DETROIT DE LA MER

ROUGE, 12mo. Paris, 1716.

SOUTH AFRICAN QUARTERLY JOURNAL, 8vo. Cape Town, 1830 (all that is published).

Odd Volumes

HUMBOLDT'S COSMOS, Nos. forming Vol. I. of Longman's 1st edition, 1847-48.

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NOTICES TO CORRESPONDENTS.

*Adolphus' History of England. "INDACATOR" is informed that the continuation of this work is proceeding with, as fast as Mr. L. Adolphus' professional duties will admit; and we are sure that gentleman would at all times readily explain, to those entitled to ask him what progress has been made in it.*

*Our numerous Correspondents will, we trust, excuse our specially acknowledging the receipt of their various communications, and agree with us in the propriety of economising our limited room, so as to insert rather than acknowledge the articles with which they have favoured us.*

*A Third Edition of Nos. 1, 2, 3, and 4., forming Part I., is reprinted, so that complete sets of our work may again be had.*

\* \* \* \* \* {408}



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See also *Gentleman’s Magazine* for February, 1850.

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