

# **Notes and Queries, Number 26, April 27, 1850 eBook**

## **Notes and Queries, Number 26, April 27, 1850**

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## NOTES

*Nicholas Breton.*

Like Mr. *Collier* (No. 23. p. 364.), I have for many years felt “a peculiar interest about Nicholas Breton,” and an anxious desire to learn something more of him, not only from being a sincere lover of many of his beautiful lyrical and pastoral poems, as exhibited in *England’s Helicon*, *Davison’s Poetical Rhapsodie*, and other numerous works of his own, and from possessing several pieces of his which are not generally known, but also from my intimate connection with the parish in which he is supposed to have lived and died. From this latter circumstance, especially, I had been most anxious to connect his name with Norton, and have frequently cast a reverential and thoughtful eye on the simple monument which has been supposed to record his name; hoping, yet not without doubts, that some evidence would still be found which would prove it to be really that of the poet. It was therefore with the utmost pleasure that I read Mr. Collier’s concluding paragraph, that he is “in possession of undoubted proof that he was the Nicholas Breton whose epitaph is on the chancel-wall of the church of Norton in Northamptonshire.”

It seems strange that, notwithstanding the number and variety of his writings, the length of time he was before the public, and the estimation in which he was held by his contemporaries, so little should be known concerning Breton, and the circumstances of his life be still involved in such great obscurity. In looking over his various publications, it is remarkable how little is to be gleaned in the preliminary prefixes which relate to his own personal history, and how very rarely he touches on any thing referring to himself. There is a plaintive and melancholy strain running through many of his works, and I am inclined to the opinion entertained by Sir Egerton Bridges and others, that cares, and misfortunes, and continued disappointments had brought on melancholy and despair, and that the plaintive and touching nature of his writings were occasioned by real sorrows and sufferings. This seems at variance with his being the purchaser of the manor and lordship of Norton, and in the possession and enjoyment of this world’s goods. Thus in his *Auspicante Jehova Maries Exercise*, 8vo. 1597, one of the rarest of his works, in the dedication to Mary, Countess of Pembroke, speaking of his temporal condition, he remarks, “I have soncke my fortune in the worlde, hauing only the light of vertue to leade my hope unto Heauen:” and signs himself “Your La. sometime unworthy Poet, and now, and ever poore Beadman, Nich. Breton.” And the “Address” after it is signed, “Your poore friend or servant N.B.” I am aware that these phrases are sometimes used in a figurative sense, but am disposed to think that here they are intended for something real. And I am at a loss how to reconcile these expressions of poverty with his being the purchaser and enjoyer

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of such an estate. I shall wait, therefore, with considerable anxiety till it may suit the pleasure or convenience {410} of Mr. Collier to communicate to the world the proofs he has obtained of the poet's identification with the Norton monument. I would, however, further add, that so late as 1606, the Dedication to *the Praise of Vertuous Ladies* is dated "From my Chamber in the Blacke-Fryers," and that not one of his later productions is dated from Norton, which probably would have been the case had he been resident there.

I regret that I am unable to afford Mr. Collier any information respecting the "Crossing of Proverbs," beyond the fact of the late Mr. Rodd being the purchaser of Mr. Heber's fragment, but whether on commission or not, I cannot say, nor where it now is. The same kind of proverbs are given in *Wit's Private Wealth*, 1603, and in some other of his works.

Nicholas Breton, besides being a pleasing and polished writer of lyric and pastoral poetry, appears to have been a close and attentive observer of nature and manners,—abounding in wit and humour,—and a pious and religious man. He was also a soldier, a good fisherman, and a warm admirer of Queen Elizabeth, of whom he gives a beautiful character in "*A Dialogue full of pithe and pleasure, upon the Dignitie or Indignitie of Man*," 4to., 1603, on the reverse of Sig. c. iii.

As it is sometimes desirable to know where copies of the rarer productions of a writer are to be met with, I may state, that among some five or six-and-twenty of this author's pieces, besides the *Auspicante Jehova Maries Exercise*, 8vo. 1597, already mentioned, of which I know of no other copy than my own, I possess also the only one of *A small handfull of Fragrant Flowers*, 8vo. 1575, and *A Floorish upon Fancie*, 4to. 1582, both reprinted in the *Heliconia*; *Marie Magdalen's Loue*, with *A Solemne Passion of the Soules Loue*, 8vo. 1595, the first part in prose, the latter in six-line stanzas, and very rare; *Fantastics: seruing for a Perpetual Prognostication*, 4to. 1626; and *Wit's Trenchmour, In a conference had betwixt a Scholler and an Angler. Written by Nich. Breton, Gentleman*, 4to. bl. lett. 1597, the only copy known and not included in Lowndes's list, which, from the style of its composition and the similarity of some of the remarks, is supposed to have been the original work from which Izaak Walton first took the idea of his *Complete Angler*.

THOMAS CORSER.  
Stand Rectory, April 16. 1850.

\* \* \* \* \*

NOTES UPON CUNNINGHAM'S HANDBOOK FOR LONDON.



*Baldwin's Gardens*.—A passage upon the east side of Gray's Inn Lane, leading into Leather Lane. Tom Brown dates some introductory verses, prefixed to Playford's *Pleasant Musical Companion*, 1698, "from Mr. Steward's, at the Hole-in-the-Wall, in *Baldwin's Gardens*." There is extant a single sheet with an engraved head, published by J. Applebee, 1707, and called,—

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"The English and French Prophets mad, or bewicht, at their assemblies in *Baldwin's Gardens*."

A Letter of Anthony Wood's, in the writer's collection, is thus addressed:—

"For John Aubrey, Esq. To be left at Mr. Caley's house, in *Baldwin's Gardens*, neare Gray's Inne Lane, London."

*The White Hart, Bishopsgate Street*.—A tavern said to be of very ancient date. In front of the present building, the writer of the present notice observed (in 1838) the date cut in stone, 1480.

*The Nag's Head, Cheapside*.—A view of this tavern is preserved in a print of the entry of Mary de Medici, when she paid a visit to her son-in-law and daughter, the unfortunate Charles I. and his queen.

*St. Paul's Alley*.—

"Whereas, the yearly meeting of the name of Adam hath of late, through the deficiency of the last stewards, been neglected, these are to give notice to all gentlemen, and others that are of that name, that, at William Adams', commonly called 'The Northern Alehouse,' in *St. Paul's Alley*, in St. Paul's Church Yard, there will be a weekly meeting, every Monday night, of our namesakes, between the hours of 6 and 8 of the clock in the evening, in order to choose stewards to revive our antient and annual feast."—*Domestic Intelligence*, 1681.

*St. Paul's Churchyard*.—

"In St. Paul's Church Yard were formerly many shops where music and musical instruments were sold, for which, at this time, no better reason can be given than that the service at that Cathedral drew together, twice a day, all the lovers of music in London; not to mention that the chairmen were wont to assemble there, where they were met by their friends and acquaintance."— *Sir John Hawkins' History of Music*, vol. v. p. 108.

*The French Change, Soho*.—A place so called in the reign of Queen Anne. Gough, in a MS. note, now before us, thought it stood on the site of the present bazaar.

EDWARD F. RIMBAULT.

\* \* \* \* \*

NOTES ON THE DODO.





I have to thank “Mr. S.W. SINGER” (No. 22. p. 353.) for giving some interesting replies to my “Dodo Queries” (No. 17. p. 261.). I trust that Mr. S. will be induced to pursue the inquiry further, and especially to seek for some *Portuguese* account of the Mascarene Islands, prior to the Dutch expedition of 1598. I am now able to state that the supposed proof of the discovery of Bourbon by the Portuguese in 1545, on the authority of a stone pillar, the figure of which Leguat has copied {411} from Du Qesne, who copied it from Flacourt, turns out to be inaccurate. On referring to Flacourt’s *Histoire de la Grande Isle Madagascar*, 4to., Paris, 1658, p. 344, where the original figure of this monument is given, I find that the stone was not found in Bourbon at all, but in “l’Islet des

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Portugais,” a small island at the mouth of the river Fanshere (see Flacourt, p. 32.), near the S.E. extremity of Madagascar. From this place Flacourt removed it to the neighbouring settlement of Fort Dauphin in 1653, and engraved the arms of France on the opposite side to those of Portugal. We are therefore still without any historical record of the first discovery of Bourbon and Mauritius, though, from the unanimous consent of later compilers, we may fairly presume that the Portuguese were the discoverers.

The references which Mr. Singer has given to two works which mention the *Oiseau bleu* of Bourbon, are very important, as the only other known authority for this extinct bird is the MS. Journal of Sieur D.B., which thus receives full confirmation. May I ask Mr. Singer whether either of these writers mentions the *Solitaire* as inhabiting Bourbon?

The “Oiseaux appelez *Flamands*” quoted by Mr. S., are merely *Flamingos*, and are devoid of interest as regards the present question.

The history of the Dodo’s head at Copenhagen, referred to by Mr. Singer, is fully recorded in the *Dodo and its Kindred*, pp. 25. 33.

The name *Dodo* seems to have been first applied to the bird by Sir Thomas Herbert, in 1634, who adds, in his edition of 1638, “a Portuguese name it is, and has reference to her simpleness.” Before that time the Dutch were in the habit of calling it *Dodars*, *Dodaers*, *Toters*, and *Dronte*. I had already made the same guesses at the etymology of these words as those which Mr. Singer has suggested, but not feeling fully satisfied with them, I put forth my Query VII. for the chance of obtaining some further elucidation.

Mr. Singer’s reasonings on the improbability of Tradescant’s specimen of the Dodo having been a fabrication are superfluous, seeing that the head and foot of this individual are, as is well known, still in existence, and form the subjects of six plates in the *Dodo and its Kindred*.

In regard to my Query IX. as to the local habitation of the family of *Dronte*, who bore a Dodo on their shield, it has been suggested to me by the Rev. Richard Hooper (who first drew my attention to this armorial bearing), that the family was probably foreign to Britain. It appears that there was a family named *Dodo*, in Friesland, a member of which (Augustin Dodo, deceased in 1501) was the first editor of St. Augustine’s works. Mr. Hooper suggests that possibly this family may have subsequently adopted the Dodo as their arms, and that Randle Holme may, by a natural mistake, have changed the name of the family, in his *Academy of Armory*, from *Dodo* to the synonymous word *Dronte*. Can none of your genealogical readers clear up this point?

H.E. Strickland.

\* \* \* \* \*

#### DERIVATION OF "STERLING" AND "PENNY".

Your correspondent suggests (No. 24. p. 384.) an ingenious derivation for the word *Sterling*; but one which perhaps he has been too ready to adopt, inasmuch as it helped his other derivation of *peny*, from *pecunia* or *pecus*. I quote the following from *A short Treatise touching Sheriff's Accompts*, by Sir Matthew Hale: London, 1683:

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“Concerning the second, viz. the matter or species whereof the current coin of this kingdom hath been made, it is gold or silver, but not altogether pure, but with an allay of copper, at least from the time of King H. I. and H. II., though possibly in ancients times the species whereof the coin was made might be pure gold or silver; and this allay was that which gave the denomination of Sterling to that coin, viz. Sterling Gold, or Sterling Silver. Wherein there will be inquirable,

“1. Whence that denomination came?

“2. How ancient that denomination was?

“3. What was the allay that gave silver that denomination?

“For the former of these there are various conjectures, and nothing of certainty.

“*Spelman* supposeth it to take that denomination from the Esterlings, who, as he supposeth, came over and reformed our coin to that allay. Of this opinion was *Camden*. *A Germanis, quos Angli Esterlings, aborientali situ, vocarunt, facta est appellatio; quos Johannes Rex, ad argentum in suam puritatem redigendam, primus evocavit; et ejus modi nummi Esterlingi, in antiquis scripturis semper reperiuntur.* Some suppose that it might be taken up from the *Starre Judaeorum*, who, being the great brokers for money, accepted and allowed money of that allay for current payment of their stars or obligations; others from the impression of a starling, or an asterisk upon the coin. *Pur ceo que le form d'un Stare, dont le diminutive est Sterling, fuit impressit on stamp sur ceo. Auters pur ceo que le primer de cest Standard fuit coyn en le Castle de Sterlin in Scotland pur le Roy Edw. I.* And possibly as the proper name of the fourth part of a Penny was called a Farthing, ordinarily a Ferling; so in truth the proper name of a Penny in those times was called a Sterling, without any other reason of it than the use of the times and arbitrary imposition, as other names usually grow. For the old Act of 51 H. III., called *Compositio Mensurarum*, tells us that *Denarius Anglice Sterlingus dicitur*; and because this was the root of the measure, especially of Silver Coin, therefore all our Coin of the same allay was also called Sterling, as five Shillings Sterling, five Pounds Sterling. “When this name of Sterling came first in is uncertain, only we are certain it was a denomination in use in the time of H. III. or Ed. I. and after ages. But it was not in use at the time of the compiling of {412} Domesday, for if it were we should have found it there where there is so great occasion of mention of Fines, Rents, and Payments. Hoveden in *Rich. I fol. 377. b.* Nummus a Numa, que fuit le primer Roy que fesoit moneies en Rome. *Issint Sterlings, alias Esterlings, queux primes fesoient le money de cest Standard en Engleterre.*”—*Sheriffs' Accompts*, p. 5-9.

So much for the derivation of *Sterling*, which evidently applied originally to the metal rather than to a coin. May I be allowed to hazard a suggestion as to the origin of *peny*, its synonym? They were each equivalent to the Denarius.

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*“Denarius Angliae, qui nominatur Sterlingus, rotundus sine tonsura, ponderabit 32 grana in medio spicae. Sterlingus et Denarius sont tout un. Le Shilling consistoit de 12 sterlings. Le substance de cest denier ou sterling peny al primes fuit vicessima pars unicae.”—Indentures of the Mint, Ed. I and VI.*

May we not derive it from Denarius by means of either a typographical or clerical error in the initial letter. This would at once give a new name—the very thing they were in want of—and we may very easily understand its being shortened into Penny.

G.

Milford, April 15.

\* \* \* \* \*

### HANNO'S PERIPLUS.

“Mr. Hampson” has served the cause of truth in defending Hanno and the Carthaginians from the charge of cruelty, brought against them by Mr. Attorney-General Bannister. A very slender investigation of the bearings of the narration would have prevented it. I know not how Dr. Falconer deals with it, not having his little volume at hand; but in so common a book as the *History of Maritime Discovery*, which forms part of Lardner's *Cabinet Cyclopaedia*, it is stated that these *Gorillae* were probably some species of *ourang-outang*. Purchas says they might be the *baboons* or *Pongos* of those parts.

The amusing, and always interesting, Italian, Hakluyt, in the middle of the sixteenth century, gives a very good version of the [Greek: ANNONOS PERIPLOUS], with a preliminary discourse, which would also have undeceived Mr. Bannister, had he been acquainted with it, and prevented Mr. Hampson's pleasant exposure of his error.

Ramusio says, “Seeing that in the Voyage of Hanno there are many parts worthy of considerate attention, I have judged that it would be highly gratifying to the studious if I were here to write down a few extracts from certain memoranda which I formerly noted on hearing a respectable Portugese pilot, in frequent conversations with the Count Raimondo della Torre, at Venice, illustrate this Voyage of Hanno, when read to him, from his own experience.” There are, of course, some erroneous notions in the information of the pilot, and in the deductions made from it by Ramusio; but the former had the sagacity to see the truth respecting this *Gorgon Island full of hairy men and women*. I will not spoil the *naivete* of the narration by attempting a translation; merely premising that he judged the Island to be that of Fernando Po.

“E tutta la descrizione de questo Capitano era simile a quella per alcun Scrittore Greci, quale parlande dell' isola delle Gorgone, dicono quella esser un isola in mezzo d'una palude. E conciacosa che havea inteso che li poeti dicevan le Gorgone esser femine

terribili, pero scrisse che le erano pelose.... Ma a detto pilotto pareva piu verisimile di pensare, che havendo Hannone inteso ne'i libri de' poeti come Perseo

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era stato per aere a questa isola, e di quivi reportata la testa di Medusa, essendo egli ambizioso di far creder al mondo che lui vi fasse audato per mare; e dar riputation a questo suo viaggio, di esser penetrato fuio dove era stato Perseo; volesse portar due pelli di Gorgone, e dedicarla nel tempio di Ginnone. Il che li fu facil cosa da fare, conciosia cosa che IN TUTTA QUELLA COSTA SI TRUOVINO INFINITE DI QUELLE SIMIE GRANDE, CHE FARENO PERSONE HUMANE, DELLE BABUINE, le pelle delle quali poteva far egli credere ad ogniuno che fussero state di femine.”

Gopelin, also, in his *Recherches sur la Geographie des Anciens*, speaking of this part of Hanno's voyage, says:

“Hanno encountered a troop of *Ourang-outangs*, which he took for savages, because these animals walk erect, often having a staff in their hands to support themselves, as well as for attack or defence; and they throw stones when they are pursued. They are the Satyrs and the Argipani with which Pliny says Atlas was peopled. It would be useless to say more on this subject, as it is avowed by *all the modern commentators of the Periplus*.”

The relation we have is evidently only an abridgment or summary made by some Greek, studious of Carthaginian affairs, long subsequent to the time of Hanno; and judging from a passage in Pliny (l. ii. c. 67.), it appears that the ancients were acquainted with other extracts from the original, yet, though its authenticity has been doubted by Strabo and others, there seems to be little reason to question that it is a correct *outline* of the voyage. That the Carthaginians were oppressors of the people they subjugated may be probable; yet we must not, on such slender grounds as this narration affords, presume that they would wantonly kill and flay *human beings* to possess themselves of their skins!

S.W. Singer  
April 10. 1850.

\* \* \* \* \*

### FOLK LORE.

*Cook-eels*.—Forby derives this from *coquille*, in allusion to their being fashioned like an scallop, in which sense he is borne out by Cotgrave, who has “*Pain coquille*, a fashion of an hard-crusted loafer, somewhat like our stillyard bunne.” I have always taken the word to be “coquerells,” from {413} the vending of such buns at the barbarous sport of “throwing at the cock” on Shrove Tuesday. The cock is still commonly called a cockerell in E. Anglia. Perhaps Mr. Wodderspoon will say whether the buns of the present day are fashioned in any particular manner, or whether any “the oldest inhabitant” has any recollection of their being differently fashioned or at all impressed. What, too, are the

“*stillyard buns*” of Cotgrave? Are they tea-cakes? The apartment in which tea was formerly made was called the *still*-room.

Buriensis.



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*Divination by the Bible and Key.*—This superstition is very prevalent amongst the peasantry of this and adjoining parishes. When any article is suspected to have been stolen, a Bible is procured, and opened at the 1st chap. of Ruth: the stock of a street-door key is then laid on the 16th verse of the above chapter, and the key is secured in this position by a string, bound tightly round the book. The person who works the charm then places his two middle fingers under the handle of the key, and this keeps the Bible suspended. He then repeats in succession the names of the parties suspected of the theft; repeating at each name a portion of the verse on which the key is placed, commencing, “Whither thou goest, I will go,” &c. When the name of the guilty is pronounced, the key turns off the fingers, the Bible falls to the ground, and the guilt of the party is determined. The belief of some the more ignorant of the lower orders in this charm is unbounded. I have seen it practiced in other counties, the key being laid over the 5th verse of the 19th chap. of Proverbs, instead of the 1st chap. of Ruth.

David Stevens.  
Godalming, April 11. 1850.

[In Brand’s *Popular Antiquities* (ed. Ellis). vol. iii. 188-9,  
it is stated that the key is placed upon the 50th Psalm.]

*Weather Proverb.*—Weather proverbs are among the most curious portions of popular literature. That foul or fair weather is betokened according as the rainbow is seen in the morning or evening, is recorded in the following German “saw,” which is nearly identical with our well-known English Proverb:

Regenbogen am Morgen  
Macht dem Schaefer sorgen;  
Regenbogen am Abend  
Ist dem Schaefer labend.

In Mr. Akerman’s recently published volume called *Spring Tide*, a pleasant intermixture of fly-fishing and philology, we have a Wiltshire version of this proverb, curious for its old Saxon language and its comparatively modern allusion to a “great coat” in the third and sixth lines, which must be interpolations.

“The Rainbow in th’ marnin’  
Gies the Shepherd warning’  
To car’ his girt cwoat on his back  
The Rainbow at night  
Is the Shepherd’s delight,  
For then no girt cwoat he lack.”

No one, we believe, has yet remarked the philosophy of this saying; namely that in the morning the rainbow is seen in the clouds in the west, the quarter from which we get most rain, and of course, in the evening, in the opposite quarter of the heavens.

William J. Thoms.

\* \* \* \* \*

#### BIBLIOGRAPHICAL NOTES.

1. A pleasant Dialogue between a Soldier of Barwicke and an English Chaplain; wherein are largely handed such reasons as are brought in for maintenance of Popish traditions in our English Church. 8vo. *circa* 1581.

This work is frequently attributed to Barnaby Rich; but from Bancroft's *Dangerous Positions*, p. 42, the author is ascertained to have been Anthony Gilby.

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2. The Trumpet of Fame; or Sir Francis Drake's and Sir John Hawkin's Farewell: with an encouragement to all Sailors and Souldiers that are minded to go in this worthe enterprise, &c. 12mo. London, by T. Creede, 1595.

This poetical tract is of the greatest rarity, and was unknown to Ames, Herbert, Warton and Ritson. A MS. note, in a contemporary hand, says the author was one Henry Roberts, whose initials are appended to the work.

3. The Mastive, or Young Whelpe of the Olde Dogge. Epigrams and Satyrs, by H.P. 4to. London, by T. Creede, *circa* 1600.

As an Epigram in this collection also appears in Henry Peacham's *Minerva Britanna*, with a slight variation, it is fair to surmise that he was the author of this very rare volume, in preference to Henry Parrott.

4. Pasquil's Jests, mixed with Mother Bunch's Merriments. Whereunto is added a dozen of Gullcs. Pretty and pleasant to drive away the tediousnesse of a winter's evening. 4to. 1608.

In the *British Bibliographer*, vol i., may be seen an account of the edition of 1609, with extracts from it, and a statement that "an earlier edition is without the Gulls." The present copy (which passed through my hands some years ago), although earlier, has the Gulls.

5. Holie Historie of our Lord and Saviour Jesus Christ's Nativitie, Life, Actes, Miracles, Doctrine, Death, Passion, Resurrection, and Ascension. Gathered into English Meeter, and published to withdraw all vajne wits from all unsaverie and wicked rimes and fables &c. 12mo. London, by R. Field, 1594.

Ames and Herbert say this book was written by *Henry* Holland; but the author's name {414} was Robert Holland. It is not mentioned by Warton.

6. News from the Stars; or, Erra Pater's Ghost, by Meriton Latroon. 12mo. 1673.

"Richard Head, a broken bookseller, and the author of the *English Rogue*, writ this. He turned Papist, and in his voyage to Spain was drowned."—*MS. note in a contemporary hand.*

Edward F. Rimbault.

\* \* \* \* \*

POPE, PETRONIUS, AND HIS TRANSLATORS.

The vindication of Pope from the charge of borrowing his well-known sentiment—"Worth makes a man," &c.—from Petronius, is not so completely made out by "P.C.S.S." as it might be; for surely there is a sufficient similitude of idea, if not of expression, between the couplet of Pope and the sentence of Petronius, as given in all four of the translations cited by him (No. 23. p. 362.)—"The *heart* makes the man," &c.—to warrant a notion that the one was suggested by the other. But the surmise of plagiarism originates in a misconception of the terms employed by the Latin author—*virtus*, *frugalitas*, and more especially *corcillum*,—which have been misunderstood by every one of these translators. *Virtus* is applied to mental as well as bodily

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superiority (*Cic. Fin. v. 13.*).—The sense in which *frugalitas* is employed by Petronius may be collected from a preceding passage in the same chapter, where Trimalchio calls his pet *puerum frugalissimum*—a very *clever* lad—as he explains the epithet by adding that “he can read at sight, repeat from memory, cast up accounts, and turn a penny to his own profit.” *Corcillum* is a diminutive of *corculum* (like *oscillum*, from *osculum*), itself a diminutive of *cor*, which word, though commonly put for “the heart,” is also used by the best authors, Lucretius, Horace, Terence, &c, in the same sense as our *wit*, *wisdom*, *intellect*. The entire passage, if correctly translated, might then be expressed as follows:

“The time has been, my friends, when I myself was no better off than you are; but I gained my present position solely by my own talents (*virtute*). Wit (*corcillum*) makes the man—or, literally, It is wisdom that makes men of us—everything else is worthless lumber. I buy in the cheapest and sell in the dearest market. But, as I said before, my own shrewdness (*frugalitas*) made my fortune. I came from Asia no taller than that lamp stand; and used to measure my height against it day by day, and grease my muzzle (*rostrum*) with oil from the lamp to make a beard come.”

Then follow some additional examples of the youth's sagacity, not adapted for translation, but equally instances of worldly wisdom. Thus every one of the actions which Trimalchio enumerated as the causes of his prosperity are emanations from the *head*, not the *heart*; the results of a crafty intellect, not of moral feeling; so that the sentiment he professes, instead of being similar to, is exactly the reverse of that expressed by Pope.

This explanation seems so satisfactory that we might be well contented to rest here. But some MSS. have the reading *coricillum* instead of *corcillum*. If that be received as the genuine one, and some editors prefer it, the interpretation above given will only be slightly modified, but not destroyed, by the introduction of another image, the essential point remaining the same. The insertion of a vowel, *i*, precludes all connection with *cor* and its diminutives, but suggests a derivation from [Greek: *korukos*], dim. [Greek: *korukion*], a leathern sack or bag, which, when well stuffed, the Greeks used to suspend in the gymnasium, like the pendulum of a clock (as may be seen on a fictile vase), to buffet to and fro with blows of the fist. The stuffed bag will represent the human head on the end of its trunk; and the word may have been a slang one of the day, or coined by the Asiatic Trimalchio, whose general language is filled with provincial patois. The translation would then be, in the familiar style of the original,—“The *noddle* makes the man,” &c.

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Anthony Rich, Jun.

\* \* \* \* \*

### QUERIES.

WHEN WERE UMBRELLAS INTRODUCED INTO ENGLAND?

Thomas Coryat, in his *Crudities*, vol. i. p. 134., gives us a curious notice of the early use of the umbrella in Italy. Speaking of fans, he says:

“These fans are of a mean price, for a man may buy one of the fairest of them for so much money as countervaieth one English groat. Also many of them (the Italians) do carry other fine things of a far greater price, that will cost at the least a ducat, which they commonly call in the Italian tongue *umbrellaes*, that is, things that minister shadow unto them for shelter against the scorching heat of the sun. These are made of leather, something answerable to the form of a little canopy, and hooped in the inside with diverse little wooden hoops that extend the *umbrella* in a pretty large compass. They are used especially by horsemen, who carry them in their hands when they ride, fastening the end of the handle upon one of their thighs: and they impart so long a shadow unto them, that it keepeth the heat of the sun from the upper parts of their bodies.”

Lt.-Col. (afterwards Gen.) Wolfe, writing from Paris, in the year 1752, says:

“The people here use umbrellas in hot weather to defend them from the sun, and something of the same kind to secure them from snow and rain. I wonder a practice so useful is not introduced in England, (where there are such frequent showers,) and especially in the country, where they can be expanded without any inconveniency.”  
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Query, what is the date of the first introduction of the *umbrella* into England?

Edward F. Rimbault

\* \* \* \* \*

### MINOR QUERIES.

*Duke of Marlborough*.—The Annual Register for the year 1758 (pp. 121-127.) contains an account of the circumstances connected with the trial of one Barnard, son of a surveyor in Abingdon Buildings, Westminster, on a charge of sending letters to the Duke of Marlborough, threatening his life by means “too fatal to be eluded by the power of physic,” unless his grace “procured him a genteel support for his life.” The incidents are

truly remarkable, pointing most suspiciously toward Barnard; but he escaped. Can any of your readers refer me to where I can find any further account or elucidation of this affair?

Buriensis.

"M. or N."—Of what words are "M. or N." the initials? Vide the answers to be given in the Church Catechism, and some of the occasional offices in the liturgy.

J.C.

[It has been suggested that "M. or N." originated in a misreading of "NOM," a contraction for "*nomen*." This is certainly an ingenious explanation, though not a satisfactory one.]

*Song of the Bees*.—Who was the author of the lines under this title beginning,

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"We watch for the light of the moon to break  
and colour the grey eastern sky  
With its blended hues of saffron and lake," &c.

I have always understood them to be Dr. Aikin's, but latterly that has been contradicted.  
Buriensis.

*William Godwin.*—Can any of your correspondents tell me where I can find an account of the leading events of the life of William Godwin, author of *Caleb Williams*, *St. Leon*, *Mandeville* &c., or any reference to his last hours? His sentiments, political and religious, are said to have been *peculiar*.

N.  
Woodbridge, April 15.

*Regimental Badges.*—When were the regimental badges granted to the first nine infantry corps of the line, and under what circumstances were they so granted?

J.C.  
London, April 15. 1850.

*Mother of Thomas a Becket.*—The well-known romantic legend of the origin of this lady has been introduced into the *Pictorial History of England*, on the authority of "Brompton in X. Scriptores." And on the same page (552. vol. i.) is a pictorial representation of the "Baptism of the Mother of Becket, from the Royal MS. 2 B. vii."

Now, Lord Campbell, in his *Lives of the Chancellors*, repudiates the story in toto; but without assigning any other reason for doing so, than an inference from the silence of Becket himself and his secretary, Fitzstephen, on the point.

Can any of the learned gentlemen, whose distinguished names adorn your valuable pages, direct an humble student to the fountain of truth, for the settlement of this *verata questio*?

W. Franks Mathews.  
Kidderminster, April 7. 1850.

*Swords worn in public.*—Can any of your correspondents say when swords ceased to be worn as an article of ordinary dress, and whether the practice was abolished by act of parliament, or that they gradually went out of fashion.

J.D.A.  
April 17. 1850.





*Emblem and National Motto of Ireland.*—How long has the *harp* been the emblem, and *Erin-go-bragh* the national motto of Ireland? To this I give another query,—What is the national motto of England?

E.M.B.

*Latin Distich and Translation.*—Who were the authors of the following Latin Distich, and its English translation?

“Mittitur in disco mihi piscis ab archiepisco—  
—Po non ponatur, quia potus non mihi datur.”  
“I had sent me a fish in a great dish by the archbish—  
—Hop is not here, for he gave me no beer.”

E.M.B.

*Verbum Graecum.*—Who was the author of

“Like the *verbum Graecum*  
Spermagoraiolekitholukanopolides,  
Words that should only be said upon holidays,  
When one has nothing else to do.”

The *verbum Graecum* itself is in Aristophanes' *Lysistrata*, 457.

E.M.B.



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*Pope Felix.*—Who is “Pope Felix,” mentioned in AElfric’s *Homily on the Birthday of St. Gregory*? AElfric, in speaking of the ancestors of St. Gregory, states that “*Felix se eawfaesta papa waes his fifta faeder*,”—“Felix the pious pope was his fifth father,” (i.e. great grandfather’s grandfather).

E.M.B.

April 15. 1850.

“*Where England’s Monarch,*” and “*I’d preach as though.*”—Will any of your subscribers have the kindness to inform me who was the author of the lines

“Where England’s monarch all uncovered sat  
And Bradshaw bullied in a broad-brimm’d hat.”

And also of these, quoted by Henry Martyn as “well-known:”

“I’d preach as though I ne’er should preach again,  
I’d preach as dying unto dying men.”

H.G.

Milford, April 15. 1850. {416}

*Latin Epigram.*—I should be much obliged to any of your readers who can inform me who was the author and what is the date of the following epigram. The peculiarity of it, your readers will observe, consists in the fact, that while read directly it contains a strong compliment; yet it is capable of being read backwards, still forming the same description of verse, but conveying a perfect reverse of the compliment:—

“Laus tua, non tua fraus; virtus non copia rerum,  
Scandere te fecit hoc decus eximium,  
Pauperibus tua das; nunquam stat janua clausa;  
Fundere res quaeris, nec tua multiplicas.  
Conditio tua sit stabilis! non tempore parvo  
Vivere te faciat hic Deus omnipotens.”

When reversed, it reads thus:—

“Omnipotens Deus hic faciat te vivere parvo  
Tempore! Non stabilis sit tua conditio.  
Multiplicas tua, nec quaeris res fundere; clausa  
Janua stat, nunquam das tua pauperibus.  
Eximium decus hoc fecit te scandere rerum  
Copia, non virtus; fraus tua, non tua laus.”

Any additional information would much oblige.

O.  
April 15. 1850.

\* \* \* \* \*

## REPLIES.

### GRAY'S ALCAIC ODE.

Circumstances enable me to give a reply, which I believe will be found correct, to the inquiry of "C.B." in p. 382. of your 24th Number, "Whether Gray's celebrated Latin Ode is actually to be found entered at the Grande Chartreuse?" The fact is, that the French Revolution—that whirlwind which swept from the earth all that came within its reach and seemed elevated enough to offer opposition—spared not the poor monks of the Chartreuse. A rabble from Grenoble and other places, attacked the monastery; burnt, plundered, or destroyed their books, papers, and property, and dispersed the inmates; while the buildings were left standing, not from motives of respect, but because they would have been troublesome and laborious to pull down, and were not sufficiently combustible to burn.

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In travelling on the Continent with a friend, during the summer of 1817, we made a pilgrimage to the Grande Chartreuse, reaching it from the side of the Echelles. It was an interesting moment; for at that very time the scattered remains of the society had collected together, and were just come again to take possession of and reinhabit their old abode. And being their *jour de spaciment*, the whole society was before us, as they returned from their little pilgrimage up the mountain, where they had been visiting St. Bruno's chapel and spring; and it was impossible not to think with respect of the self-devotion of these men, who, after having for many years partaken (in a greater or less degree) of the habits and comforts of a civilised life, had thus voluntarily withdrawn themselves once more to their stern yet beautiful solitude (truly, as Gray calls it, a *locus severus*), there to practise the severities of their order, without, it may be supposed, any possessions or means, except what they were themselves enabled to throw into a common stock; for nearly the whole of their property had been seized by the government during the Revolution, and was still held by it.

Our conversation was almost wholly with two of the fathers (they use the prefix *Dom*), whose names I forget, and have mislaid my memorandum of them. One of these had been in England, when driven out; and was there protected by the Weld family in Dorsetshire, of whom he spoke in terms of sincere gratitude and respect. The other told us that he was a native of Chambery, and had done no more than cross the mountains to get home. On asking him for Gray's Ode, he shook his head, saying, the Revolution had robbed them of that, and every thing else; but repeated the first line of it, so that there was no mistake as to the object of my inquiry. From what occurred afterwards, it appears, however, to be questionable whether he knew more than the first line; for I was informed that later English travellers had been attempting, from a laudable desire of diffusing information, to write out the whole in the present Album of the Chartreuse, by contributing a line or stanza, as their recollection served; but that, after all, this pic-nic composition was not exactly what Gray wrote. Of course, had our friend the Dom known how to supply the deficiencies, he would have done it.

There is a translation of the Ode by James Hay Beattie, son of the professor and poet, printed amongst his poems, which is much less known than its merits deserve. And I would beg to suggest to such of your readers as may in the course of their travels visit this monastery, that books (need I say *proper* ones?) would be a most acceptable present to the library; also, that there is a regular Album kept, in which those who, in this age of "talent" and "intelligence," consider themselves able to write better lines than Gray's, are at liberty to do so if they please.

A very happy conjecture appeared in the *European Magazine* some time between 1804 and 1808, as to the conclusion of the stanzas to Mr. Beattie. The corner of the paper on which they had been written as torn off; and Mr. Mason supplies what is deficient in the following manner, the words added by him being printed in Italics:—

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“Enough for me, if to some feeling breast  
My lines a secret sympathy *impart*;  
And as their pleasing influence *flows confest*,  
A sign of soft reflection *heave the heart*.” {417}

This, it will be seen, is prosaic enough; but the correspondent of the *E. Mag.* supposes the lines to have ended differently; and that the poet, in some peculiar fit of modesty, tore off the name. His version is this:—

“Enough for me, if to some feeling breast,  
My lines a secret sympathy *convey*;  
And as their pleasing influence *is imprest*,  
A sigh of soft reflection *heave for Gray*.”

One word upon another poet, Byron v. Tacitus, in p. 390. of your 24th Number. There can be no doubt that the noble writer had this passage of Tacitus in his mind, when he committed the couplet in question to paper; but, in all probability, he considered it so well known as not to need acknowledgment. Others have alluded to it in the same way. The late Rev. W. Crowe, B.C.L., of New College, Oxford, and public orator of that University, in some lines recited by his son at the installation of Lord Grenville, has the following:—

“And when he bids the din of war to cease,  
He calls the silent desolation—peace.”

I wonder where Lord Byron stole stanzas 1, 2, 3, 4, of the second canto of *The Bride of Abydos*; to say nothing of some more splendid passages in the first and second cantos of *Childe Harold*?

### W. (1.)

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#### REPLIES TO MINOR QUERIES.

*Chapels*.—Perhaps the following remarks will be of service to “Mr. GATTY” in the solution of his Queries touching the word *Chapel* (No. 21.).

Spelman (*Glossary, sub voce*) endeavours to convince us that *capella* is the same as *capsella*, the diminutive of *capsa*; thus making *chapel*, in the first instance, “a small repository” (sc. of relics). Richardson is also in favour of this etymon, notwithstanding its harshness and insipidity. I think the common derivation (from *capella*, diminutive of *capa*) very much preferable to any other, both on the score of philology and of history. Ducange has quoted several passages, all tending to evince that *capella* (explained by

the Teutonic *voccus*) was specially applied to the famous vestment of St. Martin, comprising his cloak and hood (not merely his *hat*, as some writers mention). The name was then metonymically transferred to the repository in which that relic was preserved, and afterwards, by a natural expansion, became the ordinary designation of the smaller sanctuaries. This derivation is distinctly affirmed by Walafred Strabo about 842, and by a monk of St. Gall, placed by Basnage about 884. The earliest instance where

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the word *capella* is used for the vestment of St. Martin appears to be in a “Placitum” of Theodoric, King of France, who ascended the throne A.D. 672—“in oratorio nostro super capella Domini Martini ... haec dibiret conjurare.” In a second “Placitum,” also quoted by Ducange, of Childebert, King of France (*circa* 695), the word *capella* seems to mean a *sacred building*—“in oratorio suo seu capella Sancti Marthini.” And in a charter of Charles the Simple, *circa* 900, the term unquestionably occurs in this latter signification, disconnected from St. Martin. Other illustrations may be seen in Ducange, who has bestowed especial industry on the words *capa* and *capella*.

With respect to the *legal* definition of the modern *chapel*, I may mention that, in stat. 7 & 8 Geo. IV. c. 29. s. 10., it signifies, according to Mr. Stephens (*Eccl. Statutes*, p. 1357.), “a chapel where the rites and ceremonies of the Church of England are performed, and does not include the chapels of Dissenters.” In stat. 7 & 8 Geo. IV. c. 30., we read, notwithstanding, of “any *chapel* for the religious worship of persons dissenting from the United Church of England and Ireland.”

C.H.  
St. Catharine’s Hall, Cambridge.

*Chapels* (No. 20. p. 333., and No. 23. p. 371.).—The opinion of the “BARRISTER” that this term had come into use as a designation of dissenting places of worship from no “idea of either assistance or opposition to the Church of England,” but only as a supposed means of security to the property, is probably correct. Yet it is likely different reasons may have had weight in different places.

However, he is mistaken in “believing that we must date the adoption of that term from about” forty years ago. I am seventy-six years old, and I can bear testimony, that from my infancy it was the term universally employed in Yorkshire, Derbyshire, Cheshire, Lancashire, and, I think probable, in the more northern counties. In common speech, it was used as the word of discrimination from the Methodist places of worship, which bore the name of *Meeting-houses*, or, more generally, *Meetings*. But within the period (forty years) assigned by your learned correspondent, I think that I have observed the habit to have extensively obtained of applying the term *Chapels* to the latter class of places.

I have abundant evidence of the general use of the term for dissenting buildings, back to the seventeenth century. From my early life, I remember the current opinion to have been that *Chapel* was the word in use north of the Trent, and *Meeting-house* in Nottingham and southwards.

An eminent antiquary, the Rev. Joseph Hunter, F.S.A., could cast a full light upon this subject.

J.P.S.

Homerton, April 15.

*Beaver* (No. 21. p. 338.).—The earliest form of this word is *fiber*, which is used to signify the animal, the *Castor*, by Varro and Pliny. The fabulous story of the self-emasculation by which the beaver eludes pursuit, is thus introduced by Silius, in illustrating the flight of Hasdrubal:— {418}



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“Fluminei veluti deprensus gurgitis undis,  
Avulsa parte inguinibus caussaue pericli,  
Enatat intento praedae *fibor* avius hoste.”

*Punica*, IV. 485-8, where see Ruperti.

The scholiast on Juvenal, xii. 34., has the low Latin *vebrus*. (See Forcellini, Lex. in *Fiber* et *Castor*, Ducange in *Bever*, and Adelung in *Biber*.) Derivations of the word *bebrus* occur in all the languages of Europe, both Romanic and Teutonic; and denote the Castor. *Beaver*, in the sense of a *hat* or *cap*, is a secondary application, derived from the material of which the hat or cap was made.

W.

*Poins and Bardolph* (No. 24. p. 385.)—Mr. Collier (Life prefixed to the edit. of *Shakspeare*, p. 139.) was the first to notice that Bardolph, Fluellen, and Awdrey, were names of persons living at Stratford in the lifetime of the poet; and Mr. Halliwell (*Life of Shakspeare*, pp. 126-7) has carried the subject still further, and shown that the names of ten characters in the plays are also found in the early records of that town. Poins was, I believe, a common Welsh name.

S.

*God tempers the Wind* (No. 22. p. 357.)—Le Roux de Liney, *Livre des Proverbes Francais* (Paris, 1842), tom. i. p. 11., cites the following proverbs—

“Dieu mesure le froid a la brebis tondue,  
ou,  
Dieu donne le froid selon la robbe,”

from Henri Estienne, *Premices*, &c., p. 47., a collection of proverbs published in 1594. He also quotes from Gabriel Meurier, *Tresor des Sentences*, of the sixteenth century:—

“Dieu aide les mal vestus.”

SIWEL.

April 5. 1850.

*Sterne's Koran* (No. 14. p. 216.)—An inquiry respecting this work appeared in the *Gent. Mag.*, vol. lxvii. pt. ii. p. 565.; and at p. 755. we are told by a writer under the signature of “Normanus,” that in *his* edition of *Sterne*, printed at Dublin, 1775, 5 vols. 12mo., the *Koran* was placed at the end, the editor honestly confessing that it was *not* the production of *Sterne*, but of Mr. Richard Griffith (son of Mrs. Griffith, the *Novellettist*), then a gentleman of large fortune seated at Millecent, co. Kildare, and married to a daughter of the late Ld. C.B. Burgh.

I possess a copy of an indifferent edition of Sterne's works, in point of paper and type, "Printed for J. Mozley, Gainsbrough, 1795. 8 vols. 12mo." The Koran is in the sixth vol., termed "The Posthumous Works of L. Sterne," dedicated to the Earl of Charlemont by the editor, who, in his address to the reader, professes to have received the MS. from the hands of the author some time before his untimely death.

This I hope will answer the Query of "E.L.N.:" and at the same time I wish to express my regret, that we do not possess a really good and complete edition of Sterne's Works, with a Life and literary history of them, incorporating the amusing illustrations by Dr. Ferriar.

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F.R.A.  
April 12. 1850.

*Lollius*.—In answer to “J.M.B.” (No. 19. p. 303.) as to who was the Lollius spoken of by Chaucer, I send you the following. *Lollius* was the real or fictitious name of the author or translator of many of our Gothic prose romances. D’Israeli, in his admirable *Amenities of Literature*, vol. i. p. 141., says:—

“In some colophons of the prose romances the names of real persons are assigned as the writers; but the same romance is equally ascribed to different persons, and works are given as translations which in fact are originals. Amid this prevailing confusion, and these contradictory statements, we must agree with the editor of Warton, that we cannot with any confidence name the author of any of these prose romances. Ritson has aptly treated these pseudonymous translators as ‘men of straw.’ We may say of them all, as the antiquary Douce, in the agony of his baffled researches after one of their favourite authorities, a Will o’ the Wisp named LOLLIUS, exclaimed, somewhat gravely,—‘Of Lollius it will become every one to speak with diffidence.’”

Perhaps this “scrap” of information may lead to something more extensive.

EDWARD F. RIMBAULT.

*Henry Ryder, Bishop of Killaloe* (No. 24. p. 383).—Henry Ryder, D.D., a native of Paris, and Bishop of Killaloe, after whose paternity “W.D.R.” inquires, was advanced to that see by patent dated June 5. 1693 (not 1692), and consecrated on the Sunday following in the church of Dunboyne, in the co. Meath. See Archdeacon Cotton’s *Fasti Ecclesiae Hibernicae*, vol. i. p. 404., who gives an account of his family.

## W.(I.)

*Brown Study* (No. 22. p. 352.).—Surely a corruption of brow-study, brow being derived from to old German, *braun*, in its compound form *ang-braun*, an eyebrow. (Vide Wachter, *Gloss. Germ.*)

## HENNES

*Seven Champions of Christendom*.—Who was the author of *The Seven Champions of Christendom*?

R.F. JOHNSON.

[*The Seven Champions of Christendom*, which Ritson describes as “containing all the lies of Christendom in one lie,” was written by the well-known Richard Johnson. Our

correspondent will find many curious particulars of his various works in the Introduction which Mr. Chappell has prefixed to one of them, viz. *The Crown Garland of Golden Roses*, edited by him from the edition of 1612 for the Percy Society.] {419}

“*Tempora mutantur nos et mutamur in illis.*”—“E.V.” (p. 215.) is referred to Cicero *De Officiis*, lib. i. cap. 10., and Ovid, *Met.* lib. xv. 165. et seqq.

“*Vox Praeterea nihil.*”—“C.W.G.” (p. 247.) is also referred to Ovid, *Met.* lib. iii. 397., and Lactantius, lib. iii. Fab. v. These are the nearest approximations I know.



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A.W.

*Vox Populi Vox Dei.*—The words “Populi vox, vox Dei,” stand as No. 97. among the “Aphorismi Politici ex Ph. Cominoeo,” in a small volume in my possession, entitled,—

“Aphorismi Politici et Militares, etc. par Lambertum Danaeum collecti. Lugduni Batavorum. CID IDC XXX IX.”

There is no reference given to book or chapter; and, judging from the manner in which the aphorisms of Thucydides and Tacitus (which I have been able to examine) are quoted, I fear it may be found that the words in question are rather a condensation of some paragraph by Des Comines that the *ipsissima verba* that he employed.

C. FORBES.

Temple.

*The Cuckoo.*—In respect to the Query of “G.” (No. 15. p. 230.), on the cuckoo, as the Welsh Ambassador, I would suggest that it was in allusion to the annual arrival of Welshmen in search of summer and other employment. As those wanderers may have entered England about the time of the cuckoo’s appearance, the idea that the bird was the precursor of the Welsh might thus become prevalent. Also, on the quotation given by “PETIT ANDRE” (No. 18. p. 283.) of Welsh parsley, or hempen halters, it may have derived its origin from the severity practised on the Welsh, in the time of their independence, when captured on the English side of the border,—the death of the prisoner being inevitable.

GOMER.

*Ancient Titles* (No. 11. p. 173.).—It may be interesting to your querist “B.” to know that the seal of the borough of Chard, in the county of Somerset, has two birds in the position which he describes, with the date 1570.

S.S.S.

*Daysman* (No. 12. p. 188., No. 17. p. 267.).—For quoted instances of this, and other obsolete words, see Jameson’s *Bible Glossary*, just published by Wertheim in Paternoster Row.

S.S.S.

*Safeguard* (No. 17. p. 267.).—The article of dress for the purpose described is still used by farmers’ wives and daughters in the west of England, and is known by the same name.

S.S.S.



*Finkle* (No. 24. p. 384.).—means *fennel*. Mr. Halliwell (*Dict.* p. 357.) quotes from a MS. of the *Nominale*, “fynkylsede, *feniculum*.”

## L.

*Gourders of Rain* (No. 21. p. 335., No. 22. p. 357.).—Has the word “Gourders” any connection with *Gourtes*, a stream, or pool? See Cotgrave’s *Dict.*, and Kelham’s *Dict. of the Norman Language*.

*Geotere* is the A.-S. word for “melter;” but may not the term be applied to the pourer out of anything? Gourd is used by Chaucer in the sense of a vessel. (See *Prol. to the Manciple’s Tale*.)

## C.I.R.

*Urbanus Regius* (No. 23. p. 367.).—The “delightful old lady” is informed that “Urbanus Regius” (or Urban le Roi) was one of the reformers, a native of Langenargen, in Germany. His works were published under the title of *Vitet et Opera Urbani Regii, &c.*, Norib. 1562. His theological works have been translated into English, as the lady is aware.



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W. FRANKS MATHEWS.  
Kidderminster, April 7. 1850.

*Horns* (No. 24. p. 383.).—Rosenmueller ad Exodum xxxiv. 29.

*"Ignorabat quod plenderet entis faciei ejus. Vulgatus interpret reddidit. Ignorabat quod cornuta esset facies sua, quia verbum Karan denominativum nominis Keren, cornu; opinatus est denotare, cornua habere; hine nata opinio, Mosis faciem fuisse cornutam. Sed nomen [Hebrew: keren] ob similitudinem et ad radios transferri, docet Haliae, m. 4. ubi de fulminibus dicitur.... Hic denotat emisit radias, i.e. splenduit." LXX. [Greek: dedoxastai]. Our version, shone.*

R. ad Psal. xxii. seems to say, that in Arabic there is the like metaphor, of the sun's rays to a deer's horns. R. adds, that the Jews also attributed horns to Moses in another sense, figuratively for power, as elsewhere.

*Tauriformis.*—The old scholiasts on Horace say that rivers are always represented with horns, "propter impetum et mugitum aequarum."

"Corniger Hesperidum fluvius."

An old modern commentator observes, that in Virgil "Rhenus bicornis," rather applies to its two aestuaries.

When Milton says (xi. 831.) "push'd by the horned flood," he seems rather to mean, as Newton explains him, that "rivers, when they meet with anything to obstruct their passage, divide themselves and become *horned* as it were, and hence the ancients have compared them to bulls."

C.B.

["M." (Oxford) refers our correspondent to Facciolati,  
*Lexicon*, ed. Bailey, voc. *Corun*.]

*Horns* (No. 24. p. 383.).—1. Moses' face, Ex. ch. xxxiv. (*karan*, Heb.), shot out beams or *horns* of light (from *keren*, Heb.); so the first beams of the rising sun are by the Arabian poets compared to horns. Absurdly rendered by Aqu. and Vulg. (facies) *cornuta erat*. Whence painters represent Moses as having horns.—Gesenius, *Heb. Lex.* {420}

2. There appear many reasons for likening rivers to bulls. Euripides calls Cephissus taumomorphos, and Horace gives Aufidus the same epithet, for the same reason probably, as makes him call it also "longe sonans," "violentus," and "acer;" viz., the bull-like roaring of its waters, and the blind fury of its course, especially in flood time. Other interpretations may be given: thus, Milton, Dryden, and others, speak of the "horned



flood," *i.e.*, a body of water which, when it meets with any obstruction, divides itself and becomes *horned*, as it were. See Milt. P.L. xi. 831., and notes on the passage by Newton and Todd. Dryden speaks of "the seven-fold *horns* of the Nile," using the word as equivalent to winding stream. It would be tedious to multiply examples.

3. Of this phrase I have never seen a satisfactory explanation. "Coruna nasci" is said by Petronius, in a general sense, of one in great distress. As applied to a cuckold, it is common to most of the modern European languages. The Italian phrase is "becco cornuto" (horned goat), which the Accademici della Crusca explain by averring that that animal, unlike others can without anger bear a rival in his female's love.



## Page 21

“Dr. Burn, in his *History of Westmoreland*, would trace this *crest* of *cuckoldom* to horns worn as crests by those who went to the Crusades, as their armorial distinctions; to the infidelity of consorts during their absence, and to the finger of scorn pointed at them on their return; crested indeed, but abused.”—*Todd’s Johnson’s Dictionary*.

R.T.H.G.

*Why Moses represented with Horns.*—You may inform your querist “L.C.” (No. 24 p. 383.), that the strange practice of making Moses appear horned, which is not confined to statues, arose from the mistranslation of Exod. xxxiv. 30. & 35. in the Vulgate, which is to the Romanist his authenticated scripture. For there he reads “*faciem Moysi cornutum*,” instead of “the skin of Moses’ face shone.” The Hebrew verb put into our type is *coran*, very possibly the root of the Latin *cornu*: and its primary signification is to put forth horns; its secondary, to shoot forth rays, to shine. The participle is used in its primary sense in Psalms, xix. 31.; but the Greek Septuagint, and all translators *from the Hebrew* into modern European languages, have assigned to the verb its secondary meaning in Exod. xxxiv. In that chapter the nominative to *coran* is, in both verses, undeniably *skin*, not *head* nor *face*. Now it would obviously be absurd to write “his skin was horned,” so that common sense, and the authority of the Septuagint, supported by the language of St. Paul in his paraphrase and comment on this passage in 2 Cor. iii. 7-13., ought to have been sufficient to guide any Christian translator as to the sense to be attached to *coran* in the mention of Moses.

H.W.

Oxford, April 16, 1850.

[We have since received replies to a similar effect, from “SIR EDMUND FILMER,” “J.E.,” &c. “R.G.” refers our Querist to Leigh’s *Critica Saera*, part I. p. 219. London, 1662; and “M.” refers him to the note on this passage in Exodus in M. Polus’ *Synopsis Criticorum*. To “T.E.” we are indebted for Notes on other portions of “L.C.’s” Queries.]

*The Temple or A Temple.*—“Mr. Foss” says (No. 21. p. 335.) that in Tyrwhitt’s edition of Chaucer and in all other copies he has seen, the reading is—

“A gentil manciple was there of a temple.”

In an imperfect black-letter folio copy of Chaucer in my possession (with curious woodcuts, but without title-page, or any indications of its date, printer, &c.), the reading is—

“A gentyl manciple was there of *the* temple.”

That the above is the true reading (“the real passage”), and that it is to be applied to *the* temple, appears to me from what follows, in the description of the manciple.

“Of maysters had he moo than thryes ten  
That were of lawe expirte and curymous,  
Of whyche there were a dosen in that hous  
Worthy to be,” &c.;

## Page 22

P.H.F.

March 23, 1850.

*Ecclesiastical Year* (No. 24. p. 381.).—The following note on the calendar is authority for the statement respecting the beginning of the ecclesiastical year:—

“Note that the Golden Number and the Dominicall letter doeth change euery yeere the first day of January. Note also, that the yeere of our Lord beginneth the xxv. day of March, the same supposed to be the first day upon which the world was created, and the day when Christ was conceived in the womb of the Virgin Mary.”

As in the Book of Common Prayer, Lond. 1614, p. 2. Bishop Cosins remarks, “beginneth the 25th day of March.”

“Romani annum suum auspicantur ad calendas Januarias. Idem faciunt hodierni Romani et qui in aliis regnis papae auctoritatem agnoseunt. Ecclesia autem Anglicana sequitur supputationem antiquam a Dionysio Exiguo inchoatum, anno Christi 532.”

Nicholl's Commentary on the Book of Common Prayer, additional notes, p. 10. Fol. Lond. 1712, vid. loe.

In the Book of Common Prayer, Oxford, 1716, the note is,—

“*Note.*—The supputation of the year of our Lord in the Church of England beginneth the five-and-twentieth day of March.”

This note does not now appear in our Prayer Books, being omitted, I suppose, in consequence {421} of the adoption of the new style in England in 1752. The daily course of lessons used to begin, as it does now, with the Book of Genesis and of St. Matthew, in January; the collects, epistles, and gospels with those for Advent.

M.

Oxford.

*Paying through the Nose* (No. 21. p. 335.).—I have always understood this to be merely a degenerated pronunciation of the last word. Paying through *the* noose gives the idea so exactly, that, as far as the etymology goes, it is explanatory enough. But whether *that* reading has an historical origin may be another question. It scarcely seems to need one.

C.W.H.

*Quem Deus vult perdere, &c.* (No. 22. p. 351.).—The correct reading is, “Quem Jupiter vult perdere, dementat prius.” See Duport's *Gnomologia Homerica*, p. 282. (Cantab.



1660.) Athenagoras quotes Greek lines, and renders them in Latin (p. 121. Oxon. 1682):

“At daemon homini quum struit aliquid malum,  
Pervertit illi primitus mentem suam.”

The word “dementat” is not to be met with, I believe, in the works of any real classical author. Butler has employed the idea in part 3. canto 2. line 565. of *Hudibras*:

“Like men condemned to thunderbolts,  
Who, ere the blow, become mere dolts.”

C.I.R.

## Page 23

*Shrew* (No. 24. p. 381.).—The word, I apprehend, means sharp. The mouse, which is not the field-mouse, as Halliwell states, but an animal of a different order of quadrupeds, has a very sharp snout. *Shrewd* means sharp generally. Its bad sense is only incidental. They seem connected with scratch; screw; shrags, the end of sticks or furze (Halliwell); to shred (A.-S., *screadan*, but which must be a secondary form of the verb). That the shrew-mouse is called in Latin *sorex*, seems to be an accidental coincidence. That is said to be derived from [Greek: *urax*]. The French have confounded the two, and give the name *souris* to the common mouse, but *not* to the shrew-mouse.

I protest, for one, against admitting that *Broc* is derived from *broc*, persecution, which of course is participle from break. We say “to badger” for to annoy, to tease. I suppose two centuries hence will think the name of the animal is derived from that verb, and not the verb from it. It means also, in A.-S., *equus vilis*, a horse that is worn out or “broken down.”

C.B.

*Zenobia* (No. 24. p. 383.).—Zenobia is said to be “gente Judaea,” in Hoffman’s *Lexicon Universale*, and Facciolati, ed. Bailey, Appendix, voc. *Zenobia*.

M.  
Oxford.

*Cromwell’s Estates* (No. 24. p. 389.).—There is Woolaston, in Gloucestershire, four miles from Chepstow, chiefly belonging now to the Duke of Beaufort.

C.B.

*Vox et praeterea Nihil* (No. 16. p. 247., and No. 24. p. 387.).—This saying is to be found in Plutarch’s *Laconic Apophthegms* ([Greek: *Apophthegmata Lakonika*]), Plutarchi *Opera Moralia*, ed. Dan. Wytttenbach, vol. i. p. 649.

Philemon Holland has “turned it into English” thus:—

“Another [Laconian] having plucked all the feathers off from a nightingale, and seeing what a little body it had: ‘Surely,’ quoth he, ‘thou art all voice, and nothing else.’”—*Plutarch’s Morals*, fol. 1603. p. 470.

W.B.R.

*Law of Horses*.—The following is from Oliphant’s *Law of Horses*, &c., p. 75. Will any of your readers kindly tell me whether the view is correct?

“It is said in *Southerene v. Howe* (2 Rol. Rep. 5.), *Si home vend chivall que est lame, null action gist peur ceo, mes caveat emptor: lou jeo vend chivall que ad null oculus la*



*null action gist; autrement lou il ad un conterfeit faux et bright eye.*” “If a man sell a horse which is lame, no action lyes for that, but *caveat emptor*; and when I sell a horse that has *no* eye, there no action lies; otherwise where he has a counterfeit, false, and *bright eye*.”

Thus it appears that a distinction is here made between a horse having *no* eye at all, and having a counterfeit, false or *bright* one. And probably by *bright eye* is meant *glass eye*, or *gutta serena*; and the words “counterfeit” and “false” may be an attempt of the reporter to explain an expression which he did not understand. Because putting a false eye into a horse is far in advance of the sharpest practices of the present day, or of any former period.

## Page 24

Note.—*Gutta Serena*, commonly called glass-eye, is a species of blindness; the pupil is unusually dilated; it is immovable, bright, and glassy.

G.H. HEWIT OLIPHANT.  
April 16. 1850.

*Christ's Hospital*.—In reply to “NEMO” (No. 20. p. 318.), a contemporary of the eminent Blues there enumerated, informs him, that although he has not a perfect recollection of the ballads then popular at Christ's Hospital, yet “NEMO” may be pleased to learn, that on making search at the Society of Antiquaries for Robin Hood Ballads, he found in a folio volume of Broad-sides, &c., one of the much interest and considerable length in relation to that school. The Ballad must also be rare, as it is not among those in the two large volumes which have been for many years in the British Museum, nor is it in the three volumes of Roxburgh Ballads recently purchased for that noble library. {422}

The undersigned believes that the only survivor of the scholars at Christ's Hospital mentioned by “NEMO,” is the Rev. Charles Valentine Le Grice, now residing at Trierieffe, near Penzance.

J.M.G.  
Worcester, March 22. 1850.

[We are happy to say that one other, at least, of the Christ Hospital worthies enumerated by “NEMO” still survives—Mr. Leigh Hunt, whose kindly criticism and real poetic feeling have enriched our literature with so many volumes of pleasant reading, and won for him the esteem of a large circle of admirers.]

*Tickhill, God help me!* (No. 16. p. 247.).—“H.C. ST. CROIX” informs us that a similar expression is in use in Lincolnshire. Near to the town of “merry Lincoln” is a large heath celebrated for its cherries. If a person meets one of the cherry-growers on his way to market, and asks him where he comes from, the answer will be, if the season is favourable, “From Lincoln Heath, where should 'un?” but if, on the contrary, there is a scarcity of cherries, the reply will be, “From Lincoln Heath, God help 'un.”

“DISS” informs us, too, that this saying is not confined to Tickhill, Melverly, or Pershore, but is also current at Letton, on the banks of the Wye, between Hereford and Hay. And “H.C.P.” says the same story is told of the inhabitants of Tadley, in the north of Hampshire, on the borders of Berkshire.

*Robert Long* (No. 24. p. 382.).—Rear-Admiral Robert Long died 4th July, 1771, having been superannuated on the half-pay of rear-admiral some time before his death. His seniority in the navy was dated from 21st March, 1726, and he was posted in the Shoreham. He never was *Sir* Robert. An account of the charity he founded may be seen in the *Commissioners' Reports on Charities*, vol. iii. iv. vi.

G.

*Transposition of Letters* (No. 19. p. 298.).—Instances of shortened names of places. Bensington, Oxfordshire, now called Benson; Stadhampton, Oxfordshire, now called Stadham; and in Suffolk the following changes have taken place; Thelnetham is called Feltam; Hoxney, Oxen.



## Page 25

C.I.R.

*The Complaynt of Scotland*.—I believe there has not been discovered recently any fact relative to the authorship of above-mentioned poem, and that the author is,

“Sir David Lyndsay of the Mount,  
Lord Lyon King-at-Arms.”

W.B.

*Note Books* (No. 3. p. 43., and No. 7. p. 104.)—I beg to state my own mode, than which I know of none better. I have *several* books, viz., for History, Topography, Personal and Family History, Ecclesiastical Affairs, Heraldry, Adversaria. At the end of each volume is an alphabet, with six columns, one for each vowel; in one or other of which the word is entered according to the vowel which first appears in it, with a reference to the page. Thus, *bray* would come under B.a; *church* under C.u.; and so forth.

S.S.S.

\* \* \* \* \*

## MISCELLANIES.

*MSS. of Casaubon*.—There is a short statement respecting certain MSS., now existing, of the great critic Casaubon, in a recent volume of the Parker Society—Whitaker's *Disputation on Holy Scripture*, edited and translated by Professor Fitzgerald, Professor of Moral Philosophy, Dublin, which I conceive is one of those facts which might be of service at some future time to scholars, from having been recorded in your columns:—

Whitaker having observed—

“One Herman, a most impudent papist, affirms that the scriptures are of no more avail than Aesop's fables, apart from the testimony of the church.”—(Parker Soc. transl., p. 276.)

Professor Fitzgerald appends the following “note:”—

“Casaubon, Exercit. Baron. I. xxxiii. had, but doubtfully, attributed this to Pighius; but in a MS. note preserved in Primate Marsh's library, at St. Sepulchre's, Dublin, he corrects himself thus: 'Non est hic, sed quidam Hermannus, ait Wittakerus in Praefat. Controvers. I. Quaest. S. p. 314.' If a new edition of those Exercitationes be ever printed, let not these MSS. of that great man, which, with many other valuable records, we owe to the diligence of Stillingfleet and the munificence of Marsh, be forgotten.”

T.  
Bath

\* \* \* \* \*

ON A VERY TALL BARRISTER NAMED “LONG.”

Longi longorum longissime, Longe, virorum,  
Dic mihi, te quaeso, num *Breve* quicquid habes?

**W.(1.)**

\* \* \* \* \*

“NEC PLURIBUS IMPAR.”

*On a very bad book: from the Latin of Melancthon.*

A thousand blots would never cure this stuff;  
One might, I own, if it were large enough.

RUFUS.

\* \* \* \* \*

*Close Translation.*—The following is a remarkable instance; for it is impossible to say which is the original and which the translation, they are so nearly equivalent:—

## Page 26

"Boys and girls, come out to play;  
The moon doth shine as bright as day;  
Come with a whoop, come with a call,  
Come with a good will, or come not at all." {423}

"Garcons et filles, venez toujours;  
La lune fait clarte comme le jour;  
Venez au bruit d'un joyeux eclat;  
Venez de bon coeur, ou ne venez pas."

### W.(1.)

*St. Antholin's Parish Books.*—In common with many of your antiquarian readers, I look forward with great pleasure to the selection from the entries in the St. Antholin's Parish Books, which are kindly promised by their present guardian, and, I may add, intelligent expositor, "W.C."

St. Antholin's is, on several accounts, one of the most interesting of our London churches; it was here, Strype tells us (*Annals*, l. i. p. 199.), "the new morning prayer," *i.e.*, according to the new reformed service-book, first began in September, 1559, the bell beginning to ring at five, when a psalm was sung after the Geneva fashion, all the congregation, men, women, and boys, singing together. It is much to be regretted that these registers do not extend so far back as this year, as we might have found in them entries of interest to the Church historian; but as "W.C." tells us the volumes are kept regularly up to the year 1708, I cannot but hope he may be able to produce some notices of what Mr. P. Cunningham calls, "the Puritanical fervour" of this little parish. "St. Antholin's bell," and "St. Antholin's preachers," were proverbial for shrillness and prolixity, and the name is a familiar one to the students of our old dramatists. Let "W.C." bear in mind, that the chaplains of the Commissioners of the Church of Scotland, with Alexander Henderson at their head, preached here in 1640, commanding crowded audiences, and that a passage was formed from the house where they lodged into a gallery of this church; and that the pulpit of St. Antholin's seems, for many years, to have been the focus of schism, faction, and sedition, and he may be able to bring forward from these happily preserved registers much interesting and valuable information.

D.S.

\* \* \* \* \*

## MISCELLANEOUS.

NOTES ON BOOKS, CATALOGUES, SALES, &C.

No one can have visited Edinburgh, and gazed upon

“The height  
Where the huge Castle holds its state,”

without having felt a strong desire to learn the history of that venerable pile, and the stirring tales which its grey walls could tell. What so many must have wished done, has at length been accomplished by Mr. James Grant, the biographer of Kirkaldy of Grange, the gallant governor of that castle, who was so treacherously executed by the Regent Morton. His work, just published under the title of *Memorials of the Castle of Edinburgh*, contains its varied history, ably and pleasantly narrated, and intermixed with so much illustrative anecdote as to render it an indispensable companion to all who may hereafter visit one of the most interesting, as well as most remarkable monuments of the metropolis of Scotland.

## Page 27

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We have received the following Catalogues:—Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue of Oriental and Foreign Books, comprising most Languages and Dialects of the Globe; and John Miller's (43. Chandos Street) Catalogue, Number Four for 1850, of Books, Old and New.

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\* \* \* \* \*

NOTICES TO CORRESPONDENTS.

*As we have been again compelled to omit many articles which we are anxious to insert, we shall next week give an enlarged Number of 24 pages, instead of 16, so as to clear off our arrears.*

*Arnot's Physics. A copy of this work has been reported to Mr. Bell: will our correspondent who wishes for it forward his name and address?*

\* \* \* \* \*

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\* \* \* \* \* {424}

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## Page 28

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The following are the Publications of the Society for the year 1849-50:—

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MESSRS. S. LEIGH SOTHEBY and Co., Auctioneers of Literary Property and Works illustrative of the Fine Arts, will SELL by AUCTION, at their House, 3. Wellington Street, Strand, on MONDAY, May 13, and five following days, at One precisely each day, the third portion of the important and valuable Stock of PRINTS, the property of Messrs. W. and G. Smith, the long-established, well-known, and eminent Printsellers, of Lisle Street, Leicester Square, who have retired from business; comprising some of the works of the most eminent Engravers of the early Italian, German, Dutch, Flemish, French, and English Schools, including the matchless assemblage of the Works of the Masters of the School of Fontainebleau, formerly in Count Fries' collection; Engravers' Proofs of Book Plates, &c., generally of the very highest quality, both as to impression and condition; together with a very few fine Drawings by ancient and modern masters.

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