

# Notes and Queries, Number 59, December 14, 1850 eBook

## Notes and Queries, Number 59, December 14, 1850

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# Page 1

## NOTES.

*The first paper-mill in England.*

In the year 1588, a paper-mill was established at Dartford, in Kent, by John Spilman, "jeweller to the Queen." The particulars of this mill are recorded in a poem by Thomas Churchyard, published shortly after its foundation, under the following title:—

"A description and playne discourse of paper, and the whole benefits that paper brings, with rehearsall, and setting foorth in verse a paper-myll built near Darthforth, by an high Germaine, called Master Spilman, jeweller to the Queene's Majyestie."

The writer says:

"(Then) he that made for us a paper-mill,  
Is worthy well of love and worldes good will,  
And though his name be *Spill-man*, by degree,  
Yet *Help-man* now, he shall be called by mee.  
Six hundred men are set at work by him,  
That else might starve, or seeke abroad their bread;  
Who now live well, and go full brave and trim,  
And who may boast *they* are with paper fed."

In another part of the poem Churchyard adds:

"An high Germaine he is, as may be proovde,  
In Lyndoam Bodenze, borne and bred,  
And for this mille, may heere be truly lovde,  
And prayed, too, for deep device of head."

It is a common idea that this was the first paper-mill erected in England; and we find an intelligent modern writer, Mr. J.S. Burn, in his *History of the Foreign Refugees*, repeating the same erroneous statement. At page 262, of his curious and interesting work he says:

"The county of Kent has been long famed for its manufacture of paper. It was at Dartford, in this county, that paper was *first made* in England."

But it is proved beyond all possibility of doubt that a paper-mill existed in England almost a century before the date of the establishment at Dartford. In Henry VII.'s *Household Book*, we have the following:—

"1498. For a rewarde geven at the pulper-mylne, 16s. 8d."



Again:—

“1499. Geven in rewarde to Tate of the Mylne, 6s. 8d.”

And in *Bartholomeus de Proprietatibus Rerum*, printed by Wynkyn de Worde in 1495, mention is made of a paper-mill near Stevenage, in the county of Hertford, belonging to *John Tate* the younger, which was undoubtedly the “mylne” visited by Henry VII.

The water-mark used by John Tate was an eight-pointed star within a double circle. In the {474} twelfth volume of the *Archaeologia*, p. 114., is a variety of fac-similes of water-marks used by our early paper makers, exhibited in five large plates, but is not a little singular that the mark of John Tate is omitted.

*Edward F. Rimbault.*

\* \* \* \* \*

*Specimens of foreign English.*



## Page 2

The accompanying specimens of foreign English you may perhaps consider worth a corner among the minor curiosities of literature:—

*Basle.*—

“Bains ordinaires et artificiels, tenu par B. Sigemund, Dr. in medicine, Basle. In this new erected establishment, which the Owner recommends best to all foreigners are to have, —Ordinary and artful baths, russia and sulphury bagnios, pumpings, artful mineral waters, gauze lemonads, furnished apartments for patients.”

*Cologne.* Title-page in lithograph.

“*Remembrance on the Cathedral of Cologne.*—A collection of his most remarkable monumens, so as of the most artful ornamous and precious hilts of his renaconed tresory. Draconed and lithographed by Gerhardt Levy Elkan and Hallersch, collected by Gerhd. Emans.”

*Augsburg,* Drei Mohren Hotel. Entry in travellers' book.

“January 28. 1815.—His Grace Arthur Wellesley, Duke of Wellington, &c. &c. &c. Great honour arrived at the beginning of this year to the three Moors: this illustrious warrior, whose glorious atchievements, which, cradled in Asia, have filled Europe with his renown, descended in it.”

*Mount Etna.* Printed notice found attached to the wall of one of the rooms in the Casa degl' Inglesi, Mount Etna, October, 1844:

“In consequence of the damage suffered in the house called English set on the Etna for the reprehensible conduct of some persons there recovered, the following provisional regulations are prescribed, authorized, and granted to M. Gemmellaro[1], who has the key of the mentioned house for his labour, honour, and money spent to finish such edifice, besides his kind reception for travellers curious to visit the mountain.I. Any person desirous to get the key of the house is requested to apply to M.G., and in case of his absence, to ... signing his name, title, and country, in the same time tell the guide's and muleteer's name, just to drive away those have been so rough to spoil the moveables and destroy the stables ... are the men to be particularly remarked.

II. Nobody is admitted without a certificate of M.G., which will assure to have received his name, &c. &c., except those are known by the fore-going strangers.

III. According to the afore-mentioned articles, nobody will take the liberty to go in the house and force the lock of the door: he will really suffer the most severe punishment fixed against violence.



IV. Is not permitted to any body to put mules in the rooms destined for the use of people, notwithstanding the insufficiency of stables. It is forbidden likewise to dirtes the walls with pencil or coal. M.G. will procure a blank book for those learned people curious to write their observations. A particular care must be taken for the moveables settled in the house.



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V. The house must be left clean and without fire, to avoid conflagration; it is forbidden to leave rooms or windows opened, as the house has been lately damaged by the winds, snow, sand, &c. &c.; the aforementioned A.D., M.N. are imputed of negligence and malice: persons neglecting to execute the above article will be severely punished, and are obliged to pay damages and expences.VI. As soon as the traveller returns at Nicolosi, either to S. Nicolo l' Arena, will immediately deliver the key to M.G., as it commonly happens that foreigners are waiting for it. A certificate must be likewise delivered, declaring that the afore-mentioned regulations have been exactly executed. It is likewise proper and just to reward M. Gem. for the expense of moveables, money, &c, &c., and for the advantage travellers may get to examine the Volcan, for better than Empedocli, Amodei, Fazelli, Brydon, Spallanzani, and great many others. M. Gemm. has lately been authorized to deny the key whenever is unkindly requested. He is also absolutely obliged to inform the gen. of the army, who is determined to punish with rigour their insolence.”

*Mount Sinai.*—(On the fly-leaf of the travellers' book.)

“Here in too were inscribed as in one legend, all whose in the rule of the year come from different parts, different cities and countries, pilgrims and travellers of any different rank and religion or profession, for advise and notice thereof to their posterity, and even also in ovr own of memory acknowledging. 1845, Mount Sinai.”

VIATOR.

[Footnote 1: The name of this gentleman will be recognised by some of the readers of NOTES AND QUERIES as that of a most indefatigable explorer of the wonders of the mountain, and the author, in the *Transactions of the Catanian Academy.*, of excellent descriptions of its recent eruptions.]

\* \* \* \* \*

FOLK LORE.

*May-dew.*—Every one has heard of the virtues of “May-dew,” but perhaps the complex superstition following may be less generally known. A respectable tradesman's wife in this town (Launceston) tells me that the poor people here say that a swelling in the neck may be cured by the patient's going *before sunrise*, on the 1st of May, to the grave of the last young man who has been buried in the church-yard, and applying the dew, gathered by passing the hand *three times* from the {475} head to the foot of the grave, to the part affected by the ailment.[2] This was told me yesterday in reply to a question, whether the custom of gathering “May-dew” is still prevailing here. I may as well add, that the common notion of improving the complexion by washing the face with the early dew in the fields on the 1st of May extensively prevails in these parts; and they say that a child who is weak in the back may be cured by drawing him over the grass wet with

the morning dew. The experiment must be thrice performed, that is, on the mornings of the 1st, 2nd, and 3rd of May. I find no allusion to these specific applications of “May-dew” in Ellis’s *Brand*.



## Page 4

H.G.T.

[Footnote 2: If the patient be a woman, the grave chosen must be that of the last young man buried, and that of the last young woman in the case of a man patient.]

*Piskies*.—An old woman, the wife of a respectable farmer at a place called “Colmans,” in the parish of Werrington, near Launceston, has frequently told my informant before-mentioned of a “piskey” (for *so*, and not *pixy*, the creature is called *here*, as well as in parts of Devon) which frequently *made its appearance* in the form of small child in the kitchen of the farm-house, where the inmates were accustomed to set a little stool for it. It would do a good deal of household work, but if the hearth and chimney corner were not kept neatly swept, it would pinch the maid. The *piskey* would often come into the kitchen and sit on its little stool before the fire, so that the old lady had many opportunities of seeing it. Indeed it was a familiar guest in the house for many months. At last it left the family under these circumstances. One evening it was sitting on the stool as usual, when it suddenly started, looked up, and said,—

“Piskey fine, and Piskey gay,  
Now Piskey! run away!”

and vanished; after which it never appeared again. This distich is the first utterance of a *piskey* I have heard.

The word “fine” put me in mind of the expression “*fine spirit*,” “*fine Ariel*,” &c., noticed by DR. KENNEDY lately in NOTES AND QUERIES (Vol. ii., p. 251.). It is worth notice that the people here seem to entertain no doubt as to the identity of *piskies* and *fairies*. Indeed I am told, that the old woman before mentioned called her guest indifferently “*piskey*” or “*fairy*.”

The country people in this neighbourhood sometimes put a prayer-book under a child’s pillow as a charm to keep away the *piskies*. I am told that a poor woman near Launceston was fully persuaded that one of her children was taken away and a *piskey* substituted, the disaster being caused by the absence of the prayer-book on one particular night. This story reminds me of the “*killcrop*.”

H.G.T.

1. The *dun cow* of Dunsmore filled with milk every vessel that was brought to her till an envious witch tried to milk her in a sieve.
2. *Lady Godiva*.—A close-fitting dress might suggest the idea of nudity; but was not the horse borrowed from the warrior Lady of Mercia Ethelfleda?
3. CAN DU PLERA MELEOR CERA. Quand Dieu plaira meilleur sera. Charm on a ring, olim penes W. Hamper, F.A.S.



F.Q.

\* \* \* \* \*

MINOR NOTES.

*Circulation of the Blood.*—About twenty-five years since, being in a public library in France, a learned physician pointed out to me in the works of the Venerable Bede a passage in which the fact of the circulation of the blood appeared to him and myself to be clearly stated. I regret that I did not, at the time, “make a note of it,” and that I cannot now refer to it, not having access to a copy of Bede: and I now mention it in hopes that some of your correspondents may think it worth while to make it a subject of research.



## Page 5

J. MN.

*Culprit, Origin of the Word.*—Long ago I made this note, that this much used English word was of French extraction, and that it was “*qu’il parait*,” from the short way the clerk of the court has of pronouncing his words; for our pleadings were formerly in French, and when the pleadings were begun, he said to the defendant “*qu’il parait*”—culprit; and as he was generally culpable, the “*qu’il parait*” became a synonyme with offender.

T.

Cambridge.

[Does not our ingenious correspondent point at the more correct origin of *culprit*, when he speaks of the defendant being “generally culpable?”]

*Collar of SS.*—In the volume of Bury Wills just issued by the Camden Society, is an engraving from the decorations of the chantry chapel in St. Mary’s Church, Bury St. Edmund’s, of John Baret, who died in 146-; in which the collar is represented as SS in the upright form set on a collar of leather or other material. It is described in the will as “my collar of the king’s livery.” John Baret, says the editor of the Wills, was a lay officer of the monastery of St. Edmund, probably treasurer, and was deputed to attend Henry VI. on the occasion of the king’s long visit to that famed monastic establishment in 14—.

BURIENSIS.

*The Singing of Swans.*—“It would,” says Bishop Percy (*Mallet’s North. Antiq.*, ii. p. 72.), “be a curious subject of disquisition, to inquire what could have given rise to so arbitrary and groundless a notion as the singing of swans,” {476} which “hath not wanted assertors from almost every nation.” (Sir T. Browne.)

“Not in more swelling whiteness sails  
Cayster’s swan to western gales, [3]  
When the melodious murmur sings  
’Mid her slow-heav’d voluptuous wings.”

T.J.

[Footnote 3: “It was an ancient notion that the music of the swan was produced by its wings, and inspired by the zephyr. See this subject, treated with his accustomed erudition, by Mr. Jodrell, in his *Illustrations of the Ion of Euripides.*”—Bulwer’s *Siamese Twins.*]



*Sir Thomas Herbert's Memoirs.*—In consequence of the suggestion of [Greek: D.] (Vol. ii., p. 220.), I have applied to the owner of Sir T. Herbert's MS. account of the last days of Charles I., and the answer which I have received is as follows:

"I found the first part of Sir Thos. Herbert's MS. (56 pages) is not in the edition of Woods *Athenae* Lord W. has; but I found a note in a pedigree book, saying it was printed in 1702, 8vo. I suppose it can be ascertained whether this is true."

Perhaps some of your readers may know whether there is such a volume in existence as that described by my friend.

ALFRED GATTY.

*Portraits of Stevens and Cotton and Bunyan.*—The plan of "NOTES AND QUERIES" appears well adapted to record the change of hands into which portraits of literary men may pass. I accordingly offer two to your notice.



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The portrait of George Stevens, the celebrated annotator on Shakspeare, who died in 1800, was bequeathed by him to a relative, Mrs. Gomm of Spital Square; and at that lady's death, some years after, it passed, I have reason to expect, into the possession of her relative, Mr. Fince, of Bishopsgate Street. I have no farther information of it.

The portrait of Charles Cotton, by Sir Peter Lely, was, at the time (1814) when Linnell took a copy, and (in 1836) when Humphreys took a copy, in the possession of John Berisford, Esq., of Compton House, Ashborne, Derbyshire; and the following extracts of letters will show who at present possesses it:—

“Leek, 14th July, 1842.

“After Mr. Berisford's decease, I should think the portrait of Cotton would fall into the hands of his nephew Francis Wright, Esq., of Linton Hall, near Nottingham.

I am, &c. &c”

“Linton Hall, Aug. 19. 1842.

“Sir,—The Rev. J. Martin, of Trinity College, Cambridge, is the possessor of the portrait of Cotton to which your letter alludes. I am,  
Dear Sir,

“Yours, in haste,

“F. WRIGHT.”

I avail myself of the present opportunity to ask the authority for the portrait of Bunyan appended to his ever-fresh allegory. The engraved portrait I have has not the name of the painter.

O.W.

*Sonnet: Attempting to prove that Black is White.—*

“It has been said of many, they were quite  
Prepared to prove (I do not mean in fun)  
That white was really black, and black was white;  
But I believe it has not yet been done.  
Black (Saxon, Blac) in any way to liken  
With *candour* may seem almost out of reach;  
Yet *whiten* is in kindred German *bleichen*,  
Undoubtedly identical with *bleach*:  
This last verb's cognate adjective is *bleak*—



Reverting to the Saxon, *bleak* is *blaek*. [4]  
A semivowel is, at the last squeak,  
All that remains such difference wide to make—  
The hostile terms of keen antithesis  
Brought to an *E plus ultra* all but kiss!”

MEZZOTINTO.

[Footnote 4: Pronounced (as *black* was anciently written) *blake*.]

*Nicholas Breton's Fantasticks*, 1626.—MR. HEBER says, “Who has seen another copy?” In Tanner’s Collection in the Bodleian Library is one copy, and in the British Museum is another, the latter from Mr. Bright’s Collection.

W.P.

[Another copy is in the valuable collection of the Rev. T. Corser. See that gentleman’s communication on Nicholas Breton, in our First Vol., p. 409.]

\* \* \* \* \*

## QUERIES.

THE WISE MEN OF GOTHAM.

An ill-starred town in England seems to have enjoyed so unenviable a reputation for some centuries for the folly and stupidity of its inhabitants, that I am induced to send you the following Query (with the reasons on which it is founded) in the hope that some of your readers may be able to help one to a solution.



## Page 7

Query: Why have the men of *Gotham* been long famous for their extreme folly?

My authorities are,—

1. The Nursery Rhyme,—

“Three wise men of *Gotham*  
Went to sea in a bowl;  
If the bowl had been stronger,  
My story would have been longer.”

2. *Drunken Barnaby's Journal* (edit. London, 1822, p. 25.), originally printed 1774, London:

“Veni *Gotham*, ubi multos  
Si non omnes, vidi stultos,  
Nam scrutando reperi unam  
Salientem contra lunam  
Alteram nitidam puellam  
Offerentem porco sellam.”

“Thence to *Gotham*, where, sure am I,  
If, *though* not all fools, saw I many;  
Here a she-bull found I prancing,  
And in moonlight nimbly dancing;  
There another wanton mad one,  
Who her hog was set astride on.”

{477} 3. In the “Life of Robin Hood” prefixed to Ritson’s *Collection of Ballads concerning Robin Hood* (People’s edit. p. 27.), the following story, extracted from *Certaine Merry Tales of the Madmen of Gottam*, by Dr. Andrew Borde, an eminent physician, temp. Hen. VIII. (Black letter), in Bodleian Library, occurs:—

“There was two men of \_\_Gottam\_\_, and the one of them was going to the market to Nottingham to buy sheepe, and the other came from the market; and both met together upon Nottingham bridge. Well met, said the one to the other. Whither be yee going? said he that came from Nottingham. Marry, said he that was going thither, I goe to the market to buy sheepe. Buy sheepe? said the other, and which way wilt thou bring them home? Marry, said the other, I will bring them over this bridge. By Robin Hood, said he that came from Nottingham, but thou shalt not. By Maid Marrion, said he that was going thitherward, but I will. Thou shalt not, said the one. I will, said the other. Ter here! said the one. Shue there! said the other. Then they beat their staves against the ground, one against the other, as there had been an hundred sheepe betwixt them. Hold in, said the one. Beware the leaping over the bridge of any sheepe, said the other. I care



not, said the other. They shall not come this way, said the one. But they shall, said the other. Then said the other, and if that thou make much to doe, I will put my finger in thy mouth. And thou wilt, said the other. And as they were at their contention, another man of *Gottam* came from the market with a sack of meale upon a horse, and seeing and hearing his neighbours at strife for sheepe, and none betwixt them, said, Ah, fooles, will you never learn wit? Helpe me, said he that had the meale, and lay my sacke upon my shoulder. They did so and he went to the one side of the bridge, and unloosed the mouth of the sacke, and did shake out all his meale into the river. Now, neighbours, said the mall, how much meale is there in my sacke now? Marry, there is none at all, said they. Now, by my faith, said he, even as much wit as in your two heads, to strive for that thing you have not. Which was the wisest of all these three persons, judge you?"

4. Tom Coryat, in an oration to the Duke of York (afterwards Chas. I.), called *Crambe, or Colwarts twice sodden* (London, 1611), has this passage:—



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“I came to Venice, and quickly took a survey of the whole model of the city, together with the most remarkable matters thereof; and shortly after any arrival in England I overcame any adversaries in the Town of Evill, in my native county of Somersetshire, who thought to have sunk me in a bargain of pilchards, as the *wise men of Gottam* went about to drown an eel.”

5. Dr. More's *Antidote against Atheism*, cap. ii. Sec. 14.:

“But because so many bullets joggled together in a man's hat will settle a determinate figure, or because the frost and wind will draw upon doors and glass windows pretty uncouth streaks like feathers and other fooleries which are to no use or purpose, try infer thence, that all the contrivances that are in nature, even the frame of the bodies, both of men and beasts, are from no other principle but the jumbling together of the matter, and so because that this doth naturally effect something, that is the cause of all things, seems to me to be reasoning in the same mood and figure with that wise market man's, who, going down a hill and carrying his cheeses under his arms, one of them falling and trundling down the hill very fast, let the other go after it appointing them all to meet him at his house at *Gotham*, not doubting but they beginning so hopefully, would be able to make good the whole journey; or like another of the same town, who perceiving that his iron trevet he had bought had three feet, and could stand, expected also that it should walk too, and save him the labour of the carriage.”

6. Col. T. Perronet Thompson's Works, vol. ii. p. 236., *Anti-Corn-Law Tracts*:—

“If fooleries of this kind go on, *Gotham* will be put in Schedule A., and the representation of Unreason transferred into the West Riding.”

J.R.M., M.A.

K.C.L. Nov. 26. 1850.

\* \* \* \* \*

HERSTMONCEUX CASTLE.

Can you find an early place in your pages for the following Queries relative to the history of Herstmonceux Castle and its lords, on which a memoir is in preparation for the next volume of the collections of the Sussex Archaeological Society.

1. Who was Pharamuse of Boulogne, father of Sybil de Tingry? He is called the *nephew* of Maud, King Stephen's wife; but I believe there is no doubt that she was the only child and sole heir of Eustace Earl of Boulogne, brother of Godfrey, King of Jerusalem. Where is *Tingry*, of which place he was lord? Is there any place in the North of France bearing that name now?



2. Will any one well skilled in the interpretation of ancient legal documents furnish some explanation of the following extracts from the *Rotul. de Fin.* (Hardy, i. 19.):—

“1199. William de Warburton and Ingelram de Monceux give 500 marks to the king for having the inheritance of Juliana, wife of William, son of Aymer, whose next of kin they say they are.”



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Yet six years later, 1205 (Hardy, i. 310 )—

“Waleran de Monceux gives 100 marks for having the reasonable (rationabilis) part of the inheritance of Juliana, as regards (versus) Wm. de Warburton, William and Waleran being her next of kin.”

This Waleran was son of Idonea *de Herst* (now Herst Monceux), and appears in other documents as “Waleran *de Herst*.” The land in question was in *Compton* (afterwards *Compton Monceux*), Hants.

Now how are we to reconcile the two above-quoted documents? What was the connexion {478} between Ingelram and Waleran? And how is Waleran’s double appellation to be explained? I see a reference to a family named *de Mounceaux* in the last number of the *Archaeological Journal*, p. 300., holding a manor near Hawbridge, Somerset Were they of the same stock?

3. The magnificent monument in Herstmonceux church to Thomas Lord Dacre (who died 1534), and his eldest son, is embellished with a considerable number of coats of arms, several of which I am unable to identity with any connexions of the family. These are,—(1.) Sable, a cross or; (2.) Barry of six, ar. and az., a bend gules; (3.) Arg. a fesse gules; (4.) Quarterly or, and gules, an escarbuncle sable; (5.) Barry of six, arg. and gules; (6.) Azure, an orle of martlets or, on an inescutcheon arg. three bass gules.

Can any of your readers, acquainted with the Dacre and Fienes pedigrees, appropriate any of these coats?

4. A suite of small bed-rooms, and the gallery from which they opened, in Herstmonceux Castle, were called respectively the *Bethlem Chambers* and *Bethlem Gallery*: is any instance of a similar denomination of apartments known, and can the reason be assigned?

5. Sir Roger Fienes, the builder of Herstmonceux Castle, accompanied Henry V. to Agincourt. Are any references to him to be found in Sir H. Nicolas’ *Battle of Azincourt*, or elsewhere?

6. Francis Lord Dacre was one of the noble twelve who had the courage to appear in their places in the House of Lords and reject the ordinance for the trial of Charles I. His son Thomas, who married the daughter of Charles II. by the Duchess of Cleveland, and was created Earl of Sussex, was compelled through his extravagance to alienate the castle and manor of Herstmonceux. Are there any references to either of these peers, who played a not inconspicuous part in the events of their times, in any of the contemporary memoirs? Any information on any of the above points would greatly oblige



E.V.

Herstmonceux, Nov. 18.

\* \* \* \* \*

MINOR QUERIES.

*Yorkshire Ballads*.—Any of your readers would confer a great favour by referring me to any early Yorkshire ballads, or ballads relating to places in Yorkshire, not reprinted in the ordinary collections, such as Percy, Evans, &c. I am of course acquainted with those in the Roxburghe collection.



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H.

*Ringing a Handbell before a Corpse.*—Is it true that whenever an interment takes place in Christ Church Cathedral, Oxford, the corpse is preceded on its way to the grave by a person who rings a small handbell at intervals, each time giving a few tinkling strokes? My informant on this subject was an Oxford undergraduate, who said that he had recently witnessed the burials both of Mr. —, a late student of Christ Church, and of Miss —, daughter of a living bishop: and he assured me that in both cases this ceremony was observed. Certainly it is possible to go through the academical course at Oxford without either hearing the bell, or knowing of its use on such occasions: but I should now be glad to receive some explanation of this singular custom.

A.G.

Ecclesfield.

*Church of St. Saviour, Canterbury.*—Tradition, I believe, has uniformly represented that an edifice more ancient, but upon the present site of St. Martin's, Canterbury, was used by St. Augustine and his followers in the earliest age of Christianity in this country. St. Martin's has, on that account, been often spoken of as the mother-church of England. Lately, however, in perusing the fourth volume of Mr. Kemble's *Codex Diplomaticus*, p. 1. I find a charter of King Canute, of the year 1018, which states the church of ST. SAVIOUR, *Canterbury*, to be the mother-church of England:

“AEcclesia Salvatoris in Dorobernia sita, omnium AEcclesiarum regni Angligeni mater et domina.”

In none of the histories of Kent or of Canterbury can I find any mention of a church dedicated to St. Saviour. May I beg the favour of you to insert this among your Notes?

HENRY ELLIS.

*Mock Beggar's Hall.*—What is the origin of this name as applied to some old mansions? One at Wallasey, in Cheshire, was so named, and another near Ipswich, in Suffolk. And what is the earliest instance of the title?

BURIENSIS.

*Beatrix Lady Talbot.*—Since the publication of Sir Harris Nicolas' able contribution to the *Collectanea Topographica et Genealogica* (vol. i. pp. 80-90.) no one may be excused for confounding, as Dugdale and his followers had done, Beatrix Lady Talbot with Donna Beatrix, daughter of John, King of Portugal, to whom Thomas FitzAlan, Earl of Arundel, was married, 26th Nov., 1405. What I now wish to learn is, whether anything has since been discovered to elucidate further the pedigree of Lady Talbot? It is evident that she was of Portuguese origin; and it may be inferred from the quarterings on her seal, as



shown in a manuscript in the British Museum (1st and 4th arg., five escutcheons in cross az., each charged with five plates in saltire, for *Portugal*; and 2nd and 3rd az., five crescents in saltire, or), that she was a member of the Portuguese family of Pinto, which is the only house in Portugal that bears the five crescents in saltire, as displayed on the seal.



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SCOTUS.

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*English Prize Essays.*—Is there at present, in either of the universities, or elsewhere, any prize, medal, or premium given for English essays, for which all England could compete, irrespective of birth, place of education, &c.; and, if so, particulars as to where such could be obtained, would greatly oblige

MODEST AMBITION.

*Rev. Joseph Blanco White.*—*History of the Inquisition.*—In the Rev. J.H. Thom's *Life of the Rev. Joseph Blanco White* it is stated that he had made a collection for a history of the Inquisition which he intended to publish; and in a batch of advertisements preceding the first volume of *Smedley's Reformed Religion in France*, published in 1832 by Rivingtons, as part of their Theological Library. I find an announcement of other works to be included in the series, and amongst others, already in preparation, *The Origin and Growth of the Roman Catholic Inquisition against Heresy and Apostacy*; by Joseph Blanco White, M.A. I need not ask whether the work was *published*, for it is not to be found in the London Catalogue; but I wish to ask whether any portion of the work was ever placed in the publisher's hands, or ever printed; or whether he made any considerable progress in the collection, and, if so, in whose hands the MSS. are? Such papers, if they exist, would probably prove of too much importance to allow of their remaining unpublished.

IOTA.

*Lady Deloraine.*—The *Delia* of Pope's line,

“Slander or poison dread from *Delia's* rage,”

is supposed to have been Lady Deloraine, who remarried W. Windam, Esq., of Carsham, and died in Oct., 1744. The person said to have been poisoned was a Miss Mackenzie. Are the grounds of this strange suspicion known?

EDWARD F. RIMBAULT.

*Speke Family.*—I shall be glad to ascertain the family name and the armorial bearings of Alice, wife of Sir John Speke, father of Sir John Speke, founder of the chapel of St. George in Exeter Cathedral. She is said to have been maid of honour to Queen Catherine.

J.D.S.



*Pope's Villa.*—In Pope's *Literary Correspondence*, published by Curll, an engraving, is advertised of his (Pope's) Villa at Twickenham, engraved by Rysbrach and published by Curll. Are any of your correspondents aware of the existence of a copy, and the price at which it can be obtained?

C. BATHURST W.

*Armorial Bearings.*—Among the numerous coats-armorial in the great east window of the choir of Exeter Cathedral, there is one respecting which I am at a loss. Argent a cross between four crescents gules. Can either of your readers kindly afford the name?

J.D.S.

*Passage from Tennyson.*—You have so many correspondents well versed in lore and legend, that I am induced to beg through you for an explanation of the allusion contained in the following passage of Tennyson:—



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“Morn broaden’d on the borders of the dark,  
Ere I saw her, who clasp’d in her last trance  
Her murder’d father’s head.”

It occurs in the *Dream of Fair Women*, st. 67.

W.M.C.

Cambridge.

*Sauenap*, *Meaning of*.—In the will of Jane Heryng, of Bury, 1419, occurs this bequest:

—  
“To Alyson my dowter, xl s. and ij pottys of bras neste the beste, and a peyr bedys of blak *get*, and a grene hod, and a red hod, and a gowne of violet, and another of tanne, and a towayll of diaper werk, and a *sauenap*; also a cloke and rownd table.”

What was the *sauenap*?

BURIENSIS.

*Hoods worn by Doctors of the University of Cambridge*.—Pray permit me to inquire, through your agency, what is the proper lining of the scarlet cloth hoods worn by doctors in the three faculties of the university of Cambridge? The robe-makers of Cambridge have determined upon a pink or rose-coloured silk for all; the London artists adopt a shot silk (light blue and crimson) sometimes for all faculties, at others for Doctors in Divinity only. On ancient monuments (there is one in Canterbury Cathedral) I find that the hoods were lined with ermine; and this is the material of those attached to the full-dress robes of doctors on the occasion of their creation, and in the schools, and at congregations. I cannot find the statutes bearing upon the subject.

As the Oxford statutes have recently been published, the matter is not so much in the dark,—black silk being the material prescribed for the lining of hoods of Doctors in Divinity, and those of the doctors in the other faculties being prescribed to be of *silk of any intermediate colour*, which the Oxford doctors understand to mean a deep rose-colour.

D.C.L.

U. University Club, Dec. 4. 1850.

*Euclid and Aristotle*.—The ordinary chronologies place Aristotle as nearly a century anterior to Euclid; but Professor De Morgan (“Eucleides,” in Dr. Smith’s *Biographical Dictionary*) considers them as contemporary. Any of your readers conversant with the subject will oblige me by saying *which* is right, and likewise *why* so.



GEOMETRICUS.

*Ventriloquism. Fanningus the King's Whisperer.*—To the Query respecting Brandon the juggler (Vol. ii., p. 424.), I beg leave to add another somewhat similar. Where is any information to be obtained of “The King’s Whisperer, [Greek: engastrimythos], nomine Fanningus, who resided at Oxford in 1643?”

T.J.

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*Frances Lady Norton.*—Can any of your readers give me an account of the life of Frances Lady Norton, who wrote a work, entitled *The Applause of Virtue, in Four Parts, consisting of Divine and Moral Essays towards the obtaining of True Virtue*, 4to. 1705? It is a very delightful book, full of patristic learning. I am aware she was the daughter of Ralph Freke, Esq., of Hannington, and married Sir George Norton, Knt. of Abbot’s Leigh, in the county of Somerset. I wish to know what other books she wrote, if any, and where her life may be found? Perhaps the Freke family could furnish an account of this learned lady. The work I believe to be extremely scarce.



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RICHARD HOOPER.

*Westminster Wedding*.—Jeremy Collier says, in one of his *Essays* (Part iii. Essay viii.):

“As for the business of friendship you mentioned, 'tis not to be had at a *Westminster Wedding*.”

Being much interested in weddings in Westminster at the present day, I should be much obliged to any of your readers who can throw any light on the observation of the Essayist, as above cited. What other authors use the term?

R.H.

*Stone's Diary*.—Stone, the celebrated sculptor, left a valuable diary. The MS. was in the possession of Vertue the engraver. Has it ever been printed?

EDWARD F. RIMBAULT.

*Dr. King's Poem of The Toast*.—Where can I find a key to Dr. King's *Heroic Poem*, called *The Toast*? Isaac Reed's copy, with a *manuscript key*, sold at his sale for 10l. 10s.

EDWARD F. RIMBAULT.

*Anima Magis, &c.*—To whom is this sentence to be ascribed—

“Anima magis est ubi amat  
Quam ubi animat.”

TYRO-ETYMOLOGICUS.

*The Adventures of Peter Wilkins*.—Is the author of this delightful work of fiction known? The first edition was published in 1751, but it does not contain the dedication to Elizabeth, Countess of Northumberland, found in later impressions. When was this dedication added? It is observable that in all the editions I have seen, the initials R.P. are signed to the dedication, while R.S. appears on the title-page.

EDWARD F. RIMBAULT.

*Talmud, Translations of*.—1. Have there been any English translations of the Talmud, or any complete section of it? 2. What are the most esteemed Continental and Latin translations?

S.P.H.T.



*Torn by Horses.*—What is the last instance in the history of France of a culprit being torn by horses? Jean Chatel, who attempted to assassinate Henri Quatre, suffered thus in 1595. (Crowe's *France*, i. 364.)

ED. S. JACKSON.

*The Marks* \*, [obelus], [diesis], \_&c.\_—What is the origin of the asterisk, obelus, &c., used for references to notes? When were they first used? What are their proper names?

ED. S. JACKSON.

Totteridge, Herts, Oct. 23.

*Blackguard.*—Walking once through South Wales, we found an old woman by the roadside selling a drink she called *blackguard*. It was composed of beer and gin, spiced with pepper, and well deserved its name. Is this a common beverage in the principality?

J.W.H.

\* \* \* \* \*

## REPLIES.

CHURCH HISTORY SOCIETY.



## Page 14

I am much obliged to your correspondent LAICUS for his inquiry respecting the proposed Society (Vol. ii., p. 464). Will you allow me to express to him my confident hope, that the proposed plan, or some modification of it by a committee (when one shall exist) may in due time be carried out. But there seems to be no reason for haste; and in the formation of such body it is desirable to have as many avowed supporters to select from as possible. I do not think that the matter is much known yet, though I have to thank you for a kind notice; and I need not tell some of your correspondents that I have received very encouraging letters. But, in truth, as I did not expect any profit, or desire any responsibility as to either money or management, and only wished to lay before the public an idea which had existed in my own mind for some years, and which had obtained the sanction of some whom I thought competent judges; and as I had, moreover, published pamphlets enough to know that a contribution of waste paper to any object is often one of the most costly, I did not feel myself called on to go to so much expense in advertising as I perhaps might have done if I had been spending the money of a society instead of my own. I sent but few copies; none, I believe, except to persons with whom I had some acquaintance, and whom I thought likely to take more or less interest in the subject.

I trust, however, that the matter is quietly and solidly growing; and from communications which I have received, and resources on which I believe I may reckon, I feel no doubt that if it were considered desirable, friends and money enough to set such a society going might be immediately brought forward. It is one advantage of the proposed plan, that it may be tried on almost any scale. A society so constituted would NOT begin its existence {481} with great promises of returns to subscribers, and heavy engagements to printers, papermakers, and editors. Its only *necessary* expenses would be those of *management*; and if the society were very small, these expenses would be so too. It is, indeed, hardly possible to imagine that they should be such as not to leave something to be funded for future use, if they did not furnish means for immediate display; but it seems better to wait patiently until such real substantial support is guaranteed as may prevent all apprehension on that score.

S.R. MAITLAND.

\* \* \* \* \*

DEFENDER OF THE FAITH.

(Vol. ii., p. 442.)

It is quite startling to be told that the title of "Defender of the Faith" was used by any royal predecessor of Henry VIII.

Selden (*Titles of Honour*, ed 1631, p. 54) says:

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“The beginning and ground of that attribute of DEFENDER OF THE FAITH, which hath been perpetually, in the later ages, added to the style of the kings of England, (not only in the first person, but frequent also in the second and in the third, as common use shows in the formality of instruments of conveyance, leases and such like) is most certainly known. It began in Henry the VIII. For he, in those awaking times, upon the quarrel of the Romanists and Lutherans, wrote a volume against Luther,” &c.

Selden then states the well-known occasion upon which this title was conferred, and sets out the Bull of Leo X. (then extant in the Collection of Sir Robert Cotton, and now in the British Museum), whereby the Pope, “holding it just to distinguish those who have undertaken such pious labours for defending the faith of Christ with every honour and commendation,” decrees that to the title of King the subjects of the royal controversialist shall add the title “Fidei Defensori.” The pontiff adds, that a more worthy title could not be found.

Your correspondent, COLONEL ANSTRUTHER, calls attention to the statement made by Mr. Christopher Wren, Secretary of the Order of the Garter (A.D. 1736), in his letter to Francis Peck, on the authority of the Register of the Order in his possession; which letter is quoted by Burke (*Dorm. and Ext. Bar.*, iv. 408.), that “King Henry VII. had the title Defender of the Faith.” It is not found in any acts or instruments of his reign that I am acquainted with, nor in the proclamation on his interment, nor in any of the epitaphs engraved on his magnificent tomb. (Sandford, *Geneal. Hist.*) Nor is it probable that Pope Leo X., in those days of diplomatic intercourse with England, would have bestowed on Henry VIII., as a special and personal distinction and reward, a title that had been used by his royal predecessors.

I am not aware that any such title is attributed to the sovereign in any of the English records anterior to 1521; but that many English kings gloried in professing their zeal to defend the Church and religion, appears from many examples. Henry IV., in the second year of his reign, promises to maintain and defend the Christian religion (*Rot. Parl.*, iii. 466.); and on his renewed promise, in the fourth year of his reign, to defend the Christian faith, the Commons piously grant a subsidy (*Ibid.*, 493.); and Henry VI., in the twentieth year of his reign, acts as keeper of the Christian faith. (*Rot. Parl.*, v. 61.)

In the admonition used in the investiture of a knight with the insignia of the Garter, he is told to take the crimson robe, and being therewith defended, to be bold to fight and shed his blood for Christ’s faith, the liberties of the Church, and the defence of the oppressed. In this sense, the sovereign and every knight became a sworn defender of the faith. Can this duty have come to be popularly attributed as part of the royal style and title?



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The Bull of Leo X., which confers the title on Henry VIII. personally, does not make it inheritable by his successors, so that none but that king himself could claim the honour. The Bull granted two years afterwards by Clement VII. merely confirms the grant of Pope Leo to the king himself. It was given, as we know, for his assertion of doctrines of the Church of Rome; yet he retained it after his separation from the Roman Catholic communion, and after it had been formally revoked and withdrawn by Pope Paul III. in the twenty-seventh year of Henry VIII., upon the king's apostacy in turning suppressor of religious houses. In 1543, the Reformation legislature and the Anti-papal king, without condescending to notice any Papal Bulls, assumed to treat the title that the Pope had given and taken away as a subject of Parliamentary gift, and annexed it for ever to the English crown by the statute 35 Hen. VIII. c. 3., from which I make the following extract, as its language bears upon the question:

"Where our most dread, &c., lord the king, hath heretofore been, and is justly, lawfully, and notoriously knowen, named, published, and declared to be King of England, France, and Ireland, Defender of the Faith, and the Church of England and also of Ireland, in earth supreme head; and hath justly and lawfully used the title and name thereof as to his Grace appertaineth. Be it enacted, &c., that all and singular his Graces' subject, &c., shall from henceforth accept and take the same his Majesty's style ... viz., in the English tongue by these words, Henry the Eighth, by the grace of God King of England, France, and Ireland, Defender of the Faith, and of the Church of England, and also of Ireland, in earth the supreme head; and that the said style, &c., shall be, &c., united {482} and annexed for ever to the imperial crown of his highness's realms of England."

By the supposed authority of this statute, and notwithstanding the revocation of the title by Pope Paul III., and its omission in the Bull addressed by Pope Julius III. to Philip and Mary, that princess, before and after her marriage, used this style, and the statute having, been re-established by 1 Eliz. c. 1., the example has been followed by her royal Protestant successors, who wished thereby to declare themselves Defenders of the Anti-papal Church. The learned Bishop Gibson, in his *Codex* (i. 33, note), treats this title as having commenced in Henry VIII. So do Blount, Cowel, and such like authorities.

WM. SIDNEY GIBSON.

Newcastle-on-Tyne, Dec. 1850.

P.S. Since writing the above, I have found (in the nineteenth volume of *Archaeologia*, pp. 1-10.) an essay by Mr. Alex. Luders on this very subject, in which that able writer, who was well accustomed to examine historical records, refers to many examples in which the title "Most Christian King" was attributed to, or used by English sovereigns, as well as the kings of France; and to the fact, that



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this style was used by Henry VII., as appears from his contract with the Abbot of Westminster (Harl. MS. 1498.). Selden tells us that the emperors had from early times been styled "Defensores Ecclesiae;" and from the instances cited by Mr. Luders, it appears that the title of "Most Christian" was appropriated to kings of France from a very ancient period; that Pepin received it (A.D. 755) from the Pope, and Charles the Bald (A.D. 859) from a Council: and Charles VI. refers to ancient usage for this title, and makes use of these words:

"—nostrorum progenitorum imitatione—evangelicae veritatis—DEFENSORES—nostra regia dignitas divino Christianae religionis titulo gloriosius insignitur—."

Mr. Luders refers to the use of the words "Nos zelo *fidei catholicae*, cujus sumus et erimus Deo dante *Defensores*, salubriter commoti" in the charter of Richard II. to the Chancellor of Oxford, in the nineteenth year of his reign, as the earliest introduction of such phrases into acts of the kings of England that he had met with. This zeal was for the condemnation of Wycliff's *Trialogus*. In the reign of Hen. IV. the writ "De Haeretico comburendo" had the words "Zelator justitia et fidei catholicae cultor;" and the title of "Tres Chretien" occurs in several instruments of Hen. VI. and Edw. IV. It appears very probable that this usage was the foundation of the statement made by Chamberlayne and by Mr. Christopher Wren: but that the title of Defender of the Faith was used as part of the royal style before 1521, is, I believe, quite untrue.

W.S.G.

\* \* \* \* \*

### MEANING OF JEZEBEL.

(Vol. ii., p. 357.)

There appear to be two serious objections to the idea of your correspondent W.G.H. respecting the appearance of *Baal* in this word: 1. The original orthography ([Hebrew: 'iyzebel]); whereas the name of the deity is found on all Phoenician monuments, where it enters largely into the composition of proper names, written [Hebrew: b`l]: and, 2. The fact of female names being generally on these same monuments (as tombstones and so forth) compounded of the name of a *goddess*, specially Astarth ([Hebrew: 'atiorit] or [Hebrew: `a]). I do not know that we have any example of a female name into which *Baal* enters.

The derivation of the word appears to be that given by Gesenius (s.v.); that it is compounded of the root [Hebrew: zabal] (habitavit, cohabitavit) and the negative



[Hebrew: 'eiyn], and that its meaning is the same as [Greek: alochos], casta: comp. *Agnes. Isabel*, in fact, would be a name nearer the original than the form in which we have it.

SC.

Carmarthen, Oct. 29. 1850.

*Jezebel*.—W.G.H. has been misled by the ending *bel*. The Phoenician god *Bel* or *Baal* has nothing to do with this name,—the component words being *Je-zebel*, not *Jeze-bel*. Of the various explanations given, that of Gesenius (*Heb. Lex.*, s. voc.) appears, as usual, the simplest and most rational. The name [Hebrew: 'iyzebel] (*Jezebel*) he derives from [Hebrew: 'iy] (*i*) “not” (comp. *I-chabod*, “In-glorious”) and [Hebrew: zabal] (*zabal*), “to dwell, cohabit with.”



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The name will then mean “without cohabitation,” *i.e.* [Greek: alochos] (Plat. *Theaet.*) “chaste, modest.” Comp. *Agnes, Katherine, &c.*

Less satisfactory explanations may be found in Calmet’s *Dictionary*, and the *Cyclopaedia of Biblical Literature*, edited by Dr. Kitlo.

R.T.H.G.

*Jezebel.*—The Hebrew spelling [Hebrew: 'iyzebel] presents so much difficulty, that I fear such a derivation as W.G.H. wishes to obtain for the name is not practicable by any known etymology. Nothing that I am aware of, either in Hebrew, Syriac, or Arabic, will help us. The nearest verb that I can find is the Chaldee [Hebrew: 'aza'], signifying, “to light a fire,” parts of which occur two or three times in Dan. iii.; but I fear it would be too daring a conjecture to interpret the name *quem Belus accendit* on the strength of that verb’s existence. At present I feel myself obliged to take the advice of Winer, in his *Lexicon*, “*Satius est ignorantiam fateri quam argutari.*”

“*Nominis origo (he says) non liquet. Sunt qui interpretentur non stercus, Coll. 2 Reg. ix. 27., inepte. {483} Simonis in Onom. dictum putat Ino [Hebrew: n'iy zebe], mansio habitationis (habitatio tectissima); Gesenius cui nemo concubuit, Coll. [Hebrew: zbl], Gen. xxx. 20. Sed satius,*” &c.

Admitting that Hasdrubal is, in fact [Hebrew: `azrw beil], *Bel (was) his helper*, we cannot possibly connect [Hebrew: 'iyzebel] with it.

[Hebrew: b].

L— Rectory, Somerset.

*Jezebel.*—Your correspondent W.G.H. believes this word to be derivable from *Baal*. That the Phoenician word [Hebrew: ba`al] (Lord) makes a component part of many Syrian names is well-known: but I do not think the contracted form [Hebrew: beil], which was used by the Babylonians, is ever found in any Syrian names. If we suppose the name [Hebrew: 'iyzebel] to be derived from [Hebrew: beil] or [Hebrew: ba`al], we must find a meaning for the previous letters. Gesenius derives the name from [Hebrew: 'y], the negative particle, [Hebrew: zbl], and gives it the sense of “innuba”, *i.e.* “pure,” comparing it, as a female name, with the Christian Agnes. There is but one passage, however, in Scripture which supports this secondary sense of [Hebrew: zbl] properly, “to be round,” or, “to make round,” and then “to dwell;” from whence [Hebrew: zbw], “a dwelling or habitation:” also [Hebrew: zbwln], “dwellings,” the name which Leah gives to her sixth son, because she hopes that thenceforward her husband [Hebrew: yizbleiwi], “will dwell with me.” (Gen. xxx. 20.) Gesenius considers this equivalent with “cohabit;” and from this single passage draws the sense which he assigns to [Hebrew: 'iyzebel] This seems rather far-fetched. I am, however, still

inclined to give the sense of “pure, unpolluted,” to [Hebrew: 'iyzebel], but on different grounds.



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[Hebrew: zebel] has another sense, [Greek: kopros], particularly of camels, from the round form; and the word was common, in the later Hebrew, in that sense. Hence the evil spirit is called [Hebrew: ba`al-zbw], a contemptuous name, instead of [Hebrew: ba`al-zwb] = [Greek: Beelzeboul] instead of [Greek: Beelzeboub] (Matt. xii. 24.).

The negative of this word [Hebrew: `iyzebel] might, without any great forcing of the literal sense, imply “the undefiled,” [Greek: Amiautos]; and this conjecture is supported by comparing 2 Kings, ix. 37. with the same verse in the *Targum* of Jonathan. They are as follows: (Heb.):

[Hebrew: wihayta niblat `iyzebel krmn `al-pney hasreh]

In the *Targum* thus:

[Hebrew: wtihey nibeilyta' r'iyzebel kzebel mbarar `al `apeiy taqla':]

It is quite clear that the Targumists intended here a strong allusion to the *original* meaning of Jezebel's name; viz. that she who was named “the undefiled” should become as “defilement.” I am not sure whether a disquisition of this kind may be considered irrelevant to your work; but as the idea seems not an improbable one to some whose judgment I value, I venture to send it.

E.C.H.

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SOCINIAN BOAST.

(Vol. ii., p. 375.).

One of your correspondents, referring to the lines lately quoted by Dr. Pusey—

“Tota jacet Babylon; destruxit tecta Lutherus,  
Calvinus muros, sed fundamenta Socinus.”

inquires “by what Socinian writer” are these two hexameter verses used ?

In reply, I beg to remark that by “Socinian” is, I suppose, meant “Unitarian,” for even the immediate converts of Socinus refused to be called Socinians, alleging that their belief was founded on the teaching of Jesus Christ; and modern Unitarians, disowning all human authority in religious matters, cannot take to themselves the name of Socinus.

The distich, however, appears to have been in use among the Polish Unitarians shortly after the death of Faustus Socinus, as respectfully expressive of the exact effect which they conceived that he had produced in the religious world. Mr. Wallace, in his



*Antitrinitarian Biography*, vol. iii. p. 323., states that it is “the epitaph said to have been inscribed on the tomb of Faustus Socinus.” Mr. Wallace’s authority for this assertion I have not been able to discover. Bock (*Hist. Antitrinitariorum*, vol. iii. p. 725.), whom Mr. Wallace generally follows, observes that the adherents of Faustus Socinus were accustomed to use these lines “respecting his decease,” (qui de ejus obitu canere soliti sunt). This would seem to imply that the lines were composed not long after the death of Faustus Socinus. Probably they formed originally a part of poem written as a eulogy on him by some minister of the Unitarian church. The case would not be without a parallel.



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Three versions of the distich are before me; that cited by Dr. Pusey, and the two which follow:—

“Alta ruit Babylon; destruxit tecta Lutherus,  
Muros Calvinus, sed fundamenta Socinus.”  
Fock, *Socinianismus*, vol. i. p. 180.

“Tota ruet Babylon; destruxit tecta Lutherus,  
Muros Calvinus, sed fundamenta Socinus.”  
Bock, *ut supra*.

Which is the original? Bock's reading has the preference in my mind, because he is known to have founded his history on the results of his own personal investigations among the manuscripts as {484} well as the printed documents of the Polish Unitarian Churches. Besides, if, as there is reason to believe, the lines were composed shortly after the death of F. Socinus, *ruet* (*will fall*) would now correctly describe what, at so small a distance from the days of Luther and Calvin, may be supposed to have been the feeling among the Polish Unitarians; whereas Dr. Pusey's *jacet* (*lies low, in the present tense*) does as certainly partake somewhat of the grandiloquent. That no “boast,” however, was intended, becomes probable, when we consider that the distich was designed to convey a feeling of reverence towards Socinus rather than an insult to Rome.

JOHN R. BEARD.

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REPLIES TO MINOR QUERIES.

*The Koenigs-stuhl at Rheuze* (Vol. ii., p. 442.).—DR. BELL, who inquires for an engraving of the old *Koenigs* or *Kaisers-stuhl*, at Rheuze, is referred to the *History of Germany, on the Plan of Mrs. Markham's Histories*, published by Murray, where, on the 188th page, he will find a very neat woodcut of this building, which we are told was destroyed in 1807, and rebuilt after the original model in 1843. It is of an octagon form, supported by pillars, with seven stone seats round the sides for the electors, and one in the centre for the emperor.

M.H.G.

[The woodcuts of this work deserve especial commendation, being accurate representations of objects of historical interest, instead of the imaginative illustrations too often introduced into works which claim to represent the truth of history. Many of the engravings, such as that of the *room in which the Council of Constance was held*, and the *Cages of the Anabaptists* attached to the tower of *St. Lambert's Church, Munster*,

are, we have understood, copied from original sketches placed at Mr. Murray's disposal for the purpose of being used in the work in question.]

*Mrs. Tempest* (Vol. ii., p. 407.).—This lady was one of the two daughters of Henry Tempest, Esq., of Newton Grange, Yorkshire (son of Sir John Tempest of Tong Hall, who was created a baronet in 1664), by his wife Alathea, daughter of Sir Henry Thompson of Marston, co. York. She died unmarried in 1703. As the Daphne of Pope's pastoral "Winter," inscribed to her memory, she is celebrated in terms which scarcely bear out the remark of your correspondent, that the poet "has no special allusion to her."



## Page 21

J.T. HAMMACK.

*Calendar of Sundays in Greek and Romish Churches.*—In reply to M.'s Query, I beg to inform him, that to find a calendar of *both* the above churches, he need seek no further than the *Almanach de Gotha* for the year 1851. He will there find what he wants, on authority no doubt sufficient.

D.C.

*The Conquest* (Vol. ii., p. 440).—I do not agree with L. in thinking that the modern notion, that this word means “a forcible method of acquisition,” is an erroneous one; but have no doubt that, whatever its original derivation may be, it was used in that sense. If William I. never pretended “to annex the idea of victory to conquisition,” it is certain that his son William II. did: for we find a charter of his in the *Monasticon* (ed. 1846), vol. vi. p. 992., confirming a grant of the church of St. Mary of Andover to the abbey of St. Florence, at Salmur, in Anjou, in which there is the following recital:

“Noscant qui sunt et qui futuri sunt, quod Willielmus  
rex, qui *armis Anglicam terram sibi subjugavit*,  
dedit.” &c.

If this charter was granted by William I., under whom Dugdale has placed it in his *Chronica Series*, p. 1., *nomine Baldric*, the argument is so much the stronger; but I have endeavored to prove by internal evidence (*Judges of England*, vol. i. p. 67.) that it is a charter of William II.

EDWARD FOSS.

*Thruscross* (Vol. ii., p. 441.).—In a sermon preached at the funeral of Lady Margaret Mainard, at Little Easton, in Essex, June 30, 1682, by Bishop Ken, he says:

“The silenced, and plundered, and persecuted clergy she thought worthy of double honour, did vow a certain sum yearly out of her income, which she laid aside, only to succour them. The congregations where she then communicated, were those of the Reverend and pious Dr. Thruscross and Dr. Mossom, both now in heaven, and that of the then Mr. Gunning, the now most worthy Bishop of Ely, for whom she ever after had a peculiar veneration.”“My last son Izaak, borne the 7th of September, 1651, at halfe an hour after two o'clock in the afternoone, being Sunday, and he was baptized that evening by Mr. Thruscross, in my house in Clerkenwell. Mr. Henry Davison and my brother Beacham were his godfathers, and Mrs. Roe his godmother.”—*Izaak Walton's Entry in his Prayer Book.*

Peckhard, in his *Life of Nicholas Ferrar*, p. 213., quotes Barwick's Life, Oley, Thruscross, and Thorndike.



W.P.

*Osnaburgh Bishopric* (Vol. ii., pp. 358. 447.).—The succession to this bishopric was regulated by the Treaty of Westphalia, in 1648. By virtue of that treaty the see of Osnaburgh is alternately possessed by a Romish and a Protestant prince; and when it comes to the turn of a Protestant, it is to be given to a younger son of the house of Hanover. The *Almanach de Gotha* will most probably supply the information who succeeded the late Duke of York. Looking at the names of the titular bishops of Osnaburgh, it may be inferred that the duties attached to the see are confined to its temporalities.



## Page 22

J.T. HAMMACK.

{485} *Nicholas Ferrar* (Vol. ii., pp. 119. 407. 444.).—The libellous pamphlet, entitled *The Arminian Nunnery at Little Gidding*, is printed entire in the Appendix to Hearne's Preface to Langtoft. One of the Harmonies of the Life of Christ is in the British Museum, and another at St. John's College, Oxford (Qy.) (See the list of MSS. once at Gidding, Peckhard, p. 306.) N. Ferrar published and wrote the preface to Herbert's *Temple*, 1633, —and translated Valdesso's *Divine Considerations*, Camb. 1646.

W.P.

*Butchers' Blue Dress* (Vol. ii., p. 266.).—A blue dress does not show stains of blood, inasmuch as blood, when dry, becomes of a blue colour. I have always understood this to be the explanation of this custom.

X.Z.

*Chaucer's Portrait by Occleve* (Vol. ii., p. 442.).—This portrait is engraved in Strutt's *Regal and Ecclesiastical Antiquities*.

J.I.D.

[And we may add, in the edition of Tyrwhitt's *Canterbury Tales*, published by Pickering—ED.]

*Chaucer's Portrait* (Vol. ii., p. 442.).—His portrait, from Occleve's poem, has been engraved in octavo and folio by Vertue. Another, from the Harleian MS., engraved by Worthington, is in Pickering's edition of Tyrwhitt's *Chaucer*. Occleve's poem has not been printed; but see Ritson's *Biblioth. Poetica*, and Warton's *H.E.P.* A full-length portrait of Chaucer is given in Shaw's *Dresses and Decorations of the Middle Ages*; another, on horseback, in Todd's *Illustrations of Gower and Chaucer*.

W.P.

*Lady Jane of Westmoreland* (Vol. i., p. 103.).—I think your correspondent Q.D. is wrong in his supposition that the two following entries in Mr. Collier's second volume of *Extracts from the Registers of the Stationers' Company* refer to a composition by Lady Jane of Westmoreland:—

“1585-6. Cold and uncoth blowes, of the Lady Jane of Westmorland.

1586-7. A songe of Lady Jane of Westmorland.”

My idea is, that the ballad (for Mr. Collier thinks that both entries relate to one production) was merely one of those metrical ditties sung about the streets of London



depicting the woes and sufferings of some unfortunate lady. The question is, who was this “unfortunate lady?” She was the wife of Ralph, Earl of Westmoreland, who was attainted about the year 1570, and died in Flanders anno 1584. I learn this from a MS. of the period, now before me, entitled *Some Account of the Sufferinges of the Ladye Jane of Westmorlande, who dyed in Exile. By T.C.* Perhaps at some future time I may trouble your readers with an account of this highly interesting MS.

EDWARD F. RIMBAULT.

*Gray and Dodsley.*—As the HERMIT OF HOLYPORT has repeated his Queries on Gray and Dodsley, I must make a second attempt to answer them with due precision, assured that no man is more disposed than himself to communicate information for the satisfaction of others.



## Page 23

1. *Gray*: In the first edition of the *Elegy* the epithet in question is *droning*; and so it stands in the *Poems of Gray*, as edited by himself, in 1753, 1768, &c.
2. *Dodsley*: The first edition of the important poetical miscellany which bears his name was published in 1748, in three volumes, 12mo.

BOLTON CORNEY.

\* \* \* \* \*

## MISCELLANEOUS.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

*The New Classical Dictionary of Biography, Mythology, and History*, may be considered as the third in that important series of Classical Dictionaries for which the world is indebted to the learning of Dr. Smith. As the present work is distinguished by the same excellencies which have won for the *Dictionary of Greek and Roman Antiquities*, and the *Dictionary of Greek and Roman Biography and Mythology*, the widely-spread reputation they enjoy, we shall content ourselves with a few words explanatory of the arrangement of a work which, it requires no great gift of prophecy to foretell, must ere long push Lempriere from its stool. The present Dictionary may be divided into three portions. The Biographical, which includes all the historical names of importance which occur in the Greek and Roman writers, from the earliest times down to the extinction of the Western Empire; those of all Greek and Roman writers, whose works are either extant or known to have exercised an influence upon their respective literatures; and, lastly, those of all the more important artists of antiquity. In the Mythological division may be noticed first, the discrimination, hitherto not sufficiently attended to, between the Greek and Roman mythology, and which in this volume is shown by giving an account of the Greek divinities under their Greek names, and the Roman divinities under their Latin names; and, secondly, what is of still more consequence, the care to avoid as far as possible all indelicate allusions in the respective histories of such divinities. Lastly, in the Geographical portion of the work, and which will probably be found the most important one, very few omissions will be discovered of names occurring in the chief classical writers. This brief sketch of the contents of this *New Classical Dictionary* will satisfy our readers that Dr. Smith has produced a volume, not only of immense value to those who are entering upon their classical studies, but one which will be found a most useful handbook to the scholar and the more advanced student.

*The Greek Church, A Sketch*, is the last of the Shilling Series in which Mr. Appleyard has described {486} the different sections of Christendom, with a view to their ultimate reunion. Like its predecessors, the volume is amiable and interesting, but being historical rather than doctrinal, is scarcely calculated to give the uninformed reader a



very precise view of the creed of the Greek Church. It may serve, however, to assure us that the acrimony of religious discussion and the mutual jealousy of Church and State, which disquiets so many minds at present, was more than matched in the days of Constantine and Athanasius.



## Page 24

The last part of the *Transactions of the Academy of Sciences* of Berlin contains two papers by Jacob Grimm, which will doubtless be perused with great interest in this country. The one on the ancient practice of burning the bodies of the dead (*Ueber das Verbrennen der Leichen*) will be of especial interest to English antiquaries; but the other, from its connexion with the great educational questions which now occupy so much of public attention, will probably be yet more attractive. It is entitled, *Ueber Schuele Universitaet Academie*. Separate copies of these Essays may be procured from Messrs. Williams and Norgate.

Messrs. Sotheby and Wilkinson (Wellington Street, Strand) will sell on Monday next and two following days the valuable Dramatic and Miscellaneous Library of the late John Fullarton, Esq., which contains an extensive collection of the early editions of the Old English Dramatists.

We have received the following Catalogues:—Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 21. for 1850, of Antiquarian, Historical, Heraldic, Numismatic, and Topographical Books; William Heath's (291/2, Lincoln Inn Fields) Catalogue No. 6. for 1850, of Valuable Second-hand Books; Cole's (15. Great Turnstile) List of very Cheap Books.

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\* \* \* \* \*

NOTICES TO CORRESPONDENTS.

JEEDEE. *Notwithstanding Dr. Parr's assertion to the contrary, the MALLEUS MALEFICARUM\_* is by no means an uncommon book, as may be seen by a reference to Gruesse (*Bibliotheca Magica*, p. 32.), where upwards of a dozen editions are



enumerated, and a table of its contents may be seen. The work has been very fully analysed in the second volume of Horst's *Daemonomagie*, and, if we remember rightly, its history is told by Soldan in his *Gesch. der Hexenprocesse*.

R.H. (Trin. Coll. Dub.) *will see that it is impossible to adopt his kind suggestion without spoiling the uniformity of the work. We have a bound copy of our First Volume now before us, and can assure him that, although the margin is necessarily narrow the book has not been spoilt by the binder.*

J.S. *Nortor or Nawter\_ is only the provincial mode of pronouncing neatherd. The Nolt market is the ancient name of a street in Newcastle—the cattle-market. See Brockett's Gloss. of North Country Words, s.v. NOWT or NOLT.*



## Page 25

A.H. (Stoke Newington). "Limbeck" *is used by Shakspeare for "Alembic;"* and in the passage in Macbeth,—

"That memory, the warder of the brain,  
Shall be a fume, and the receipt of reason  
A limbeck only."

Receipt *is used in the sense of receptacle*; and (we quote from one of the commentators), "The *limbeck* is the vessel through which distilled liquors pass into the recipients. So shall it be with memory, through which every thing shall pass, and nothing remain."

DJEDALEME TEBEYR. *Some of our correspondent's articles would, we have no doubt, have appeared ere this, but for the difficulty of deciphering his handwriting. Our correspondents little know how greatly they would facilitate our labours by writing more legibly.*

*Errata.*—P. 406, col. 2. l. 45, for "vingto" read "MSto;" l. 48, for "indefe\_n\_sus" read "indefe\_s\_sus." P. 469, col. 1. lines 44, 50, and 53, for "Litt\_ers\_" read "Litt\_us\_."

In the advertisement of Mr. Appleyard's *Greek Church*, in our last Number, p. 471, for "Darling, Great *Cullen* Street," read "Darling, Great *Queen* Street."

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