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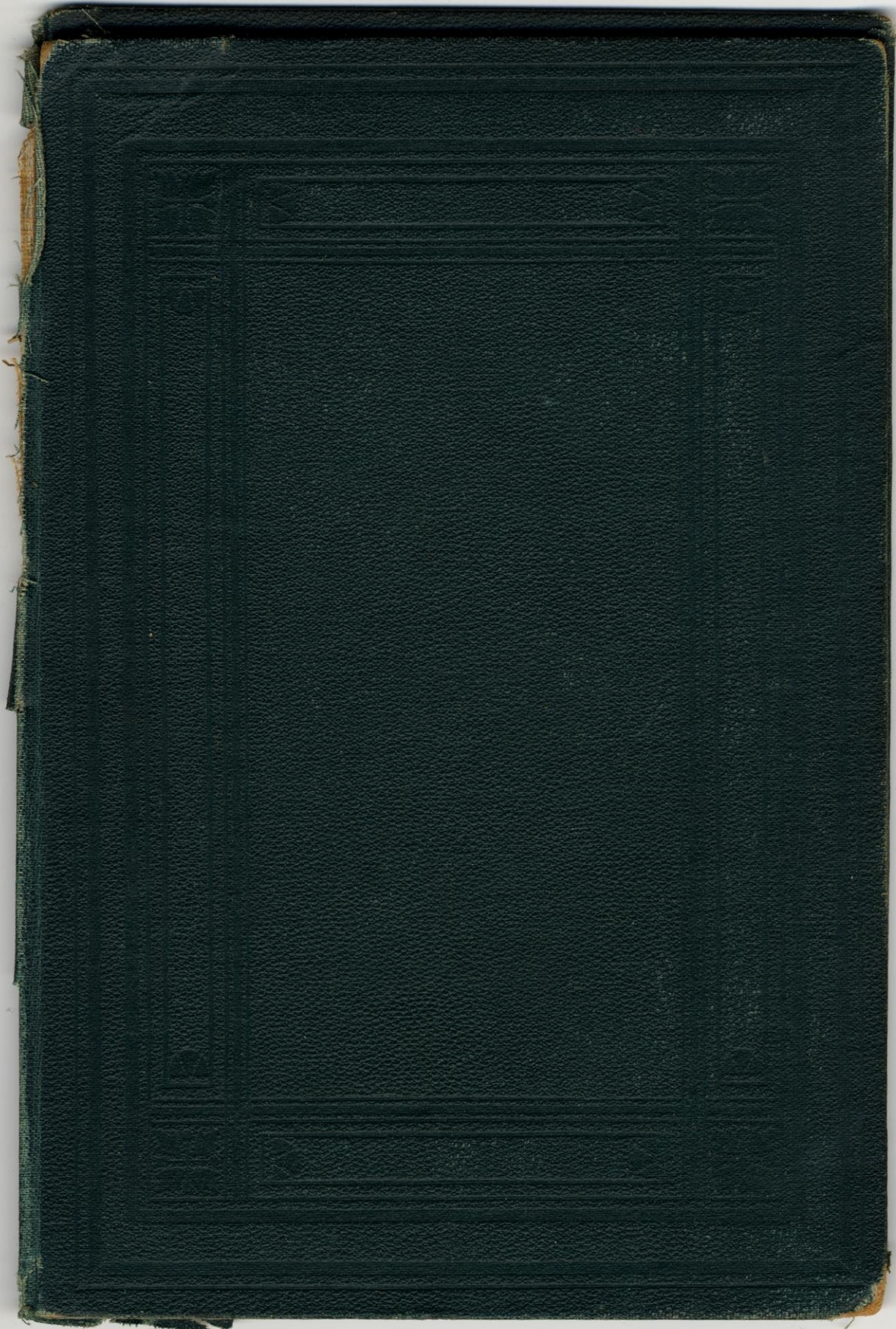
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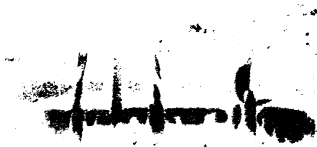


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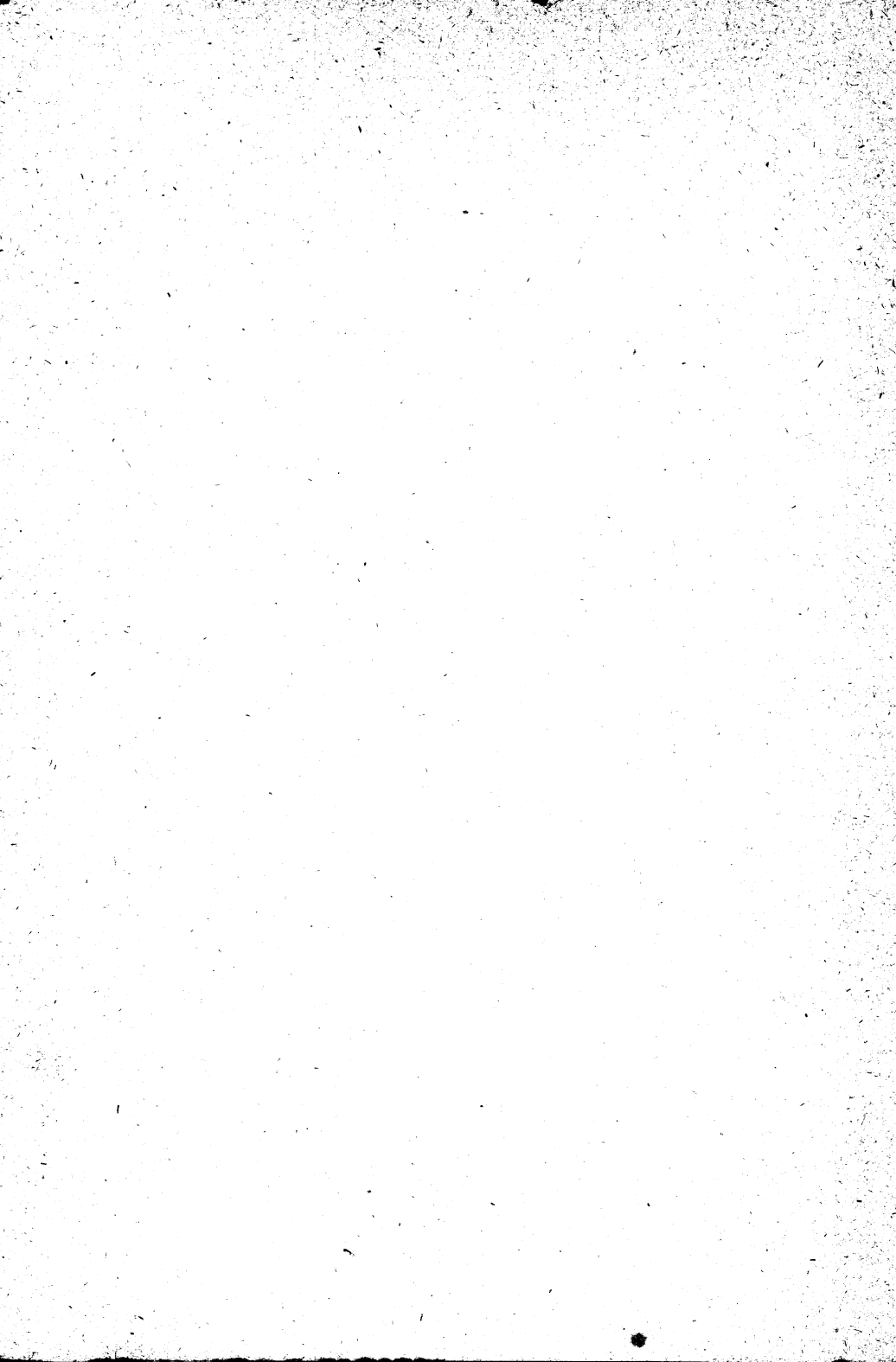


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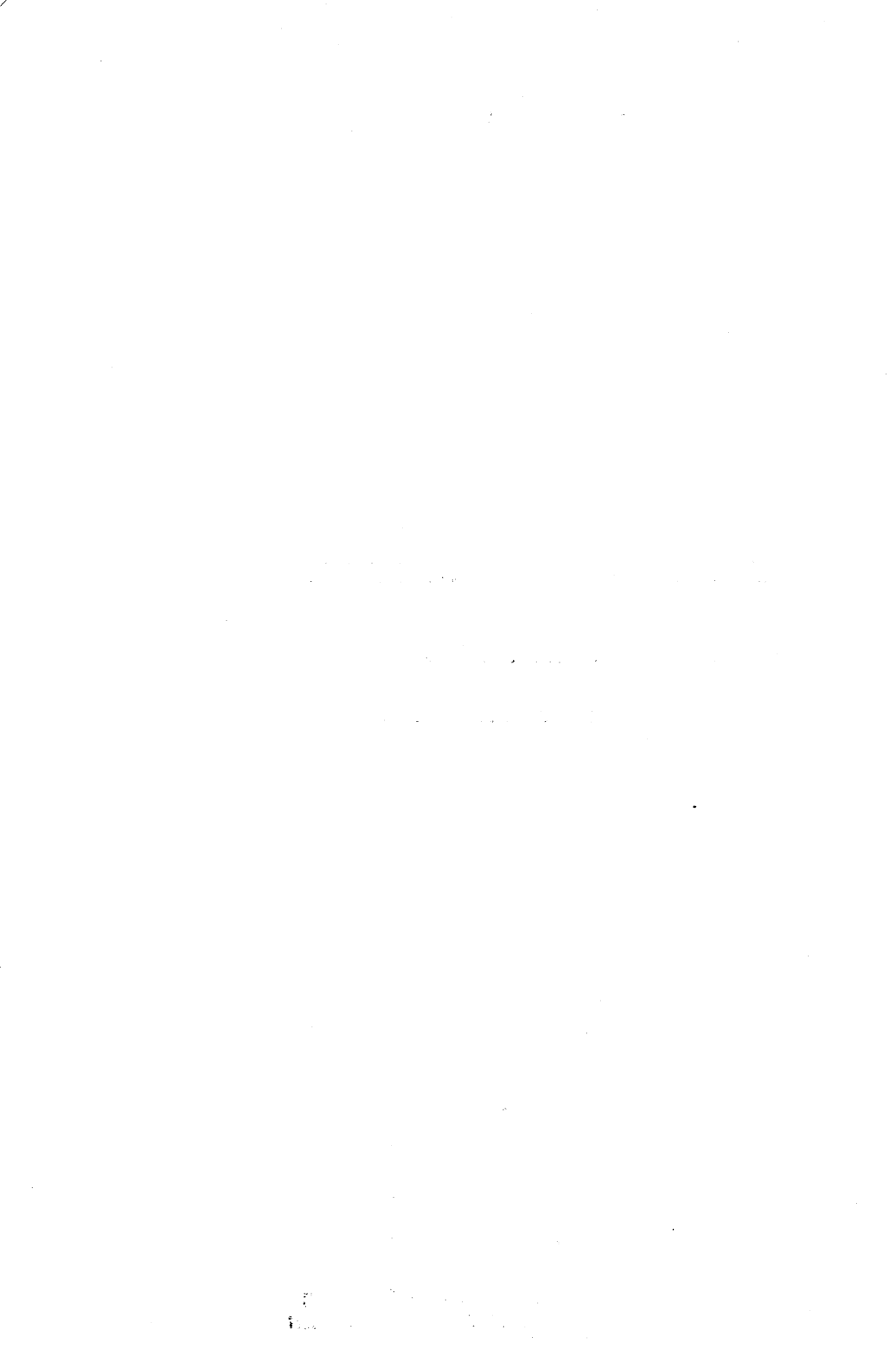


SOUTHEY'S COMMON-PLACE BOOK.

*Third Series.*

ANALYTICAL READINGS.







SOUTHEY'S  
COMMON-PLACE BOOK.

*Third Series.*

ANALYTICAL READINGS.

EDITED

BY HIS SON-IN-LAW,

JOHN WOOD WARTER, B.D.

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LONDON:  
LONGMAN, BROWN, GREEN, AND LONGMANS.

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1850.



"THOUGH THOU HADST MADE A GENERAL SURVEY  
 OF ALL THE BEST OF MEN'S BEST KNOWLEDGES,  
 AND KNEW SO MUCH AS EVER LEARNING KNEW;  
 YET DID IT MAKE THEE TRUST THYSELF THE LESS,  
 AND LESS PRESUME.—AND YET WHEN BEING MOV'D  
 IN PRIVATE TALK TO SPEAK; THOU DIDST BEWRAY  
 HOW FULLY FRAUGHT THOU WERT WITHIN; AND PROV'D  
 THAT THOU DIDST KNOW WHATEVER WIT COULD SAY.  
 WHICH SHOW'D THOU HADST NOT BOOKS AS MANY HAVE,  
 FOR OSTENTATION, BUT FOR USE; AND THAT  
 THY BOUNTEOUS MEMORY WAS SUCH AS GAVE  
 A LARGE REVENUE OF THE GOOD IT GAT.  
 WITNESS SO MANY VOLUMES, WHERE TO THOU  
 HAST SET THY NOTES UNDER THY LEARNED HAND,  
 AND MARK'D THEM WITH THAT PRINT, AS WILL SHOW HOW  
 THE POINT OF THY CONCEIVING THOUGHTS DID STAND;  
 THAT NONE WOULD THINK, IF ALL THY LIFE HAD BEEN  
 TURN'D INTO LEISURE, THOU COULDST HAVE ATTAIN'D  
 SO MUCH OF TIME, TO HAVE PERUS'D AND SEEN  
 SO MANY VOLUMES THAT SO MUCH CONTAIN'D."

DANIEL. *Funeral Poem upon the Death of the late Noble Earl of  
 Devonshire.*—"WELL-LANGUED DANIEL," as BROWNE calls  
 him in his "BRITANNIA'S PASTORALS," was one of Southey's  
 favourite Poets.

JOHN WOOD WARTER.

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## Preface.

“**T**HE scholar,” said that meek and Christian spirit, Henry Hammond, “that hath all his life laboured, and at last attained to some habit of knowledge; and then resolves to enjoy the happiness and fruits of learning, in the quiet and rest of a perpetual contemplation, is impatient if any piece of ignorance cross or thwart him in his walk:—he’ll to his books again, and never rest till he hath overcome and turned it out.”

Such was the Author of these volumes, who, although as Eunapius said of Longinus, a Βιβλιοθήκη τις ἑμψυχος καὶ περιπατῶν μουσείον—a sort of living library, and a walking study,—was ever adding to his immense funds of information, and storing his capacious mind with the contents of those books he loved so well.

The Series of the Common-Place Book now presented to the Reader will be an evident proof of this. The difficulty has been to select out of such a mass of materials, and so to arrange them as to interest and instruct at the same time. It will be readily understood by those whose reading has been continuous, and whose extracts from the works they have read have kept pace with their reading—(a rare thing)—how responsible a matter this has been. Almost on *any one subject*, Southey’s reading would have filled a volume like the present; but it is only those who were familiar with his figuring of pages, who can realize the extent of his notes. Individually, I can say, as Bishop Patrick said in his Funeral Sermon on the learned John Smith, “I never got so much good among all my books by a whole day’s plodding in a study, as by an hour’s discourse I have got with him. For he was not a library locked up, nor a book clasped, but stood open for any to converse withal that had a mind to learn. Yea, he was a fountain running over, labouring to do good to those who perhaps had no mind to receive it. None more free and communicative than he was to such as desired to discourse with him; nor would he grudge to be taken off from his studies upon such an occasion. It may be truly said of him, that a man might always come better from

7 1969



him; and his mouth could drop sentences as easily as an ordinary man's could speak sense." Such was the condensation, so to say, of this good man's study; one, of whom it might be said, as Selden said of Archbishop Ussher, "*Vir summâ pietate, judicio singulari, usque ad miraculum doctus, et literis severioribus promovendis natus.*"

As regards the extracts on particular subjects, I may notice those on Memoirs and Travels, from which so little is given, for want of space. It will be seen, however, how multifarious was Southey's reading, by such a sample as Brasbridge's Memoirs, and Hodgskin's North of Germany. No wheat escaped him, and he bolted it as clean as he could, after he had thrown out the chaff. By figuring of pages before me, I am inclined to think that few books of travels, subsequent to 1794, but underwent the winnowing of his judgment.

One asked—*ἄχ ὁ τυχὼν ἀνὴρ*—How could a man of Southey's intellect have given up time to such extracts as are contained in these volumes? The answer is, that, combined with his super-eminent talent, this reading and these extracts gave him that super-eminence of information which has rarely been surpassed since Aristotle's time, whom Hooker calls "the Mentor of human wisdom," and "the Patriarch of Heathen Philosophers." He that reads *indifferent* books may winnow the chaff from the wheat; but, as Jeremy Taylor said, "He that perpetually reads *good* books, if his parts be answerable, will have a huge stock of knowledge." Probably since the collection of the Two Zuingers,—Theodore and James—no volume has contained more condensed information than the present. It is in itself a smaller *Theatrum Humanæ Vitæ*.

I have to request the Reader will judge candidly the faults of mine which he may find. I have bestowed no little pains in the examination of the several works; but I am well aware of my own ignorance and deficiencies. I regret also to observe more foot-notes than I was aware of—he will please to consider them as a mark rather of my small knowledge than of his.

JOHN WOOD WARTER.

WEST TARRING VICARAGE, SUSSEX,  
June 21st, 1850.



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## Southey's Common-place Book.

### ENGLISH HISTORY, ANALYTICAL READINGS IN, AND ILLUSTRATIONS OF.

**C**APGRAVE (Vit. S. Alban, ff. 8. 6.) and Hospinian (de Origine Monachatus, l. 4, c. 3.) attribute the introduction of Monachism into Britain to Pelagius the heresiarch, circiter 1000.—DR. SAYERS, p. 217.

#### Monasteries.

THE tenants paid to the Abbot of Furness certain wheat, barley, oats, lambs and sterke, for the rent of their tenements.

Certain bread, ale, and beer was delivered and allowed weekly out of the said monastery, unto certain of the tenants that paid provisions: and certain iron was delivered and allowed yearly by the said late abbot unto the same tenants,—and the same bread, beer, ale and iron was in part of recompence of the said provisions, so by the said tenants paid,—by force of some composition and agreement, and not of benevolence nor devotion.

The beer or ale was in barrels or firkins containing ten or twelve gallons apiece, or thereabouts, and worth about ten pence or twelve pence a barrel or firkin at that time,—i. e. just before the dissolution. Some

had better beer or ale, and some worse, as their duty was, and some was worth a penny a gallon, and some worse.

With each barrel of a dozen of loaves of bread was delivered, every dozen worth at that time six pence.

They were supplied with manure also,—worth two pence the load, or fudder.<sup>1</sup>

The iron was for the maintenance of their ploughs and husbandry. The abbey distributed yearly among its tenants eleven or twelve bands of the said livery-iron, every band weighing fourteen stone, every stone fourteen pound, and at that time worth eight pence a stone.

The tenants which paid provisions, paid only when they were admitted tenants, one penny, called a God's penny, and no other fine. And thereupon they were sworn to be true to the king and to the monastery.

The children of the said tenants and their servants have come from the plough or other work to the abbey, where they had dinner or supper, and so went to their work again. They were suffered to come to school and learning within the monastery.

<sup>1</sup> In the North this means "the load of a two horse cart." It is a pure Anglo-Saxon word, and is used by Chaucer. Commonly it is only applied to lead.—J W. W.

The tenants had wood and timber in the woods thereabouts, for the sufficient reparation of their houses, and other necessities, which was allowed and livered to them, at the sight of the officers or sworn men appointed for that purpose.

One witness deposed that the tenants, their families, and children, did weekly have and receive at and out of the said monastery, of charity and devotion, over and besides the relief and commodity afore rehearsed, to the value of forty shillings weekly.

They had also hedge boote, hay boote, plowe boote, and other necessities, and liberty to get whins and brakes (fern) to their own use. (Ferns are much used in baking oatmeal cakes, and heating the ovens. The smoke of dry fern is no way offensive, and does not stain the bread, "therefore it continues to be in great request in Furness.")

The children had meat and drink for one meal a day, at the monastery, whenever they came to school.

The sustentation, relief, and commodity which the tenants received for their children weekly "of charity and devotion" from the monastery, was estimated as worth thirty or forty shillings a week at least.

At the dissolution the domestical provisions were rated and set down to a certain yearly rent, and the king, and his heirs and successors, were discharged of all sustentation, reliefs, and commodities that the tenants before that time received and enjoyed.

They paid also after the dissolution, for every fine on admission, double their rent.

This appears from the Interrogatories on the cause between John Boogrove, Esq. Attorney Gen. for the Duchy of Lancaster, and the tenants of Low Furness, 25 Eliz. 1582.—*West's Antiq. of Furness. Appendix, No. viii.*

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"HAD the Monasteries been dissolved in Henry V.'s reign, when the Bill was brought

into Parliament for that purpose, it would have been more regularly and justly conducted than in an after reign; that by this would all have reverted to the parish churches, and the clergy would have gained as much by it as the government. This appears from the sequel, that when the king, instead of the English monasteries, had only the alien priories given him, he seized on no part of the tythes, but on the lands and tenements that were before of lay fee, and might justly return into lay hands. These too he intended to have employed for breeding up a more learned clergy, declaring it was his design to found a college of divines and artists, and to settle upon the said college the lands of the alien priories dissolved, if he had not been prevented by death."—*KENNET's Case of Impropriations*, p. 109.

"IN the first act of dissolution there was a saving to the interest of strangers, travellers, and poor, by binding the new possessors of any site or precinct of the religious houses, to keep or cause to be kept, an honest continual house and household in the same site or precinct."—*Ibid.* p. 123.

"IN a preamble written by the king's own hands to another act, it was declared to be an intent that the endowments of monasteries might be turned to better use, God's word better set forth, children brought up in learning, clerks nourished in the Universities, and exhibition for ministers of the Church. Divers of the visitors themselves did petition the king to leave some of the religious houses for the benefit of the country, and Latimer moved that two or three might be left in every shire for pious uses. I have seen an original letter from Latimer to the Lord Cromwell (Cleopatra, E. IV. fol. 264), to intercede with the king that Malvern Abbey might be left standing, for the better performance of the duties of preaching, praying, and keeping hospitality."—*Ibid.* p. 126.

"Los Summos Pontifices en los Motus Proprios que tratan de la clausura de las Monjas, mandan dispensar con ellas en uno de tres casas, que son guerra, fuego y epidemia, entendiendo por epidemia, la perniciososa, qui es la peste. Yo ansi lo entendi siempre, y ansi respondi a algunas personas que preterdian salir de sus monasterios para se curar de enfermedades que no eran peste."—**DR. AMBROSIO NUNEZ**, ff. 3.

It seems that most monks, for want of due sleep at night, made it up by day,—  
"Como hazen por la maior parte todos los Religiosos, que tienen su meridiana, que llaman de recogimento."—**IBID.** ff. 103.

"I do not wonder," says Johnson, "that where the monastic life is permitted, every order finds votaries, and every monastery inhabitants. Men will submit to any rule by which they will be exempted from the tyranny of caprice and of chance. They are glad to supply by external authority their own want of constancy and resolution, and court the government of others, when long experience has convinced them of their own inability to govern themselves."  
—**BOSWELL**, vol. 1, p. 246.

COLOUR of habits,—**Acta SS. April**, t. 3, p. 874.

EVIL of monastic vows.—**J. TAYLOR**, vol. 1, p. 218.

If Rabelais and his commentator may be trusted (as I suppose they may), the monks used to have flagons made in the shape of a book, which they called Breviaries.—**VOL. 1**, p. 51.

ACCORDING to Harmer (Dodwell?) the monasteries held about one fifth of the

kingdom,—but their easy leases reduced this to one tenth in value.

"THE monks well knew how impossible it was to preserve peace betwixt two bodies of ecclesiastics having property contiguous to each other, and therefore wisely provided in most of their grants that neither their feoffees nor tenants should lease, or alienate, to Jews, nor to any religious house save their own."—**SURTEES' Durham**, vol. 1, p. 42.

1429. "SIR ROBERT UMFREVILL, Knt. of the Garter, founded the Chantry of Farnacres, near Ravensworth, where two chaplains were regularly to officiate 'according to the use of Sarum,' and perform service for the souls of the founder and all his kith, kin, and kindred, and all the knights of the Garter, and all former owners of the manor of Farnacres. The chaplains to have bed and board constantly under the roof of the chantry, and to renew their apparel, consisting of a sad and sober vest, sweeping to their heels (*veste talar*), once in two years. No female to be admitted, either as a servant or otherwise, within the chantry, and the chaplains not to exercise the office of bailiff, or any other secular employment; *quia frequenter dum colitur Martha, expellitur Maria*. But each chaplain had two months' leave of absence annually."  
—**IBID.** vol. 2, p. 243.

THE chantry was the favourite offspring of a childless old age, "Dierum meorum reliquias recolligere, et deficientes ætatis fragmenta reponere, ac terrena in cœlestia transitoria in æterna, felici communio desiderans commutare—vespertinum offero sacrificium, non matutinum."—**IBID.**

"I FORGET where," says SURTEES, "is to be found a very picturesque account of a little monastery (Woolthorpe?) in Lincolnshire, of which the Superior and his six monastics maintained themselves in a very

primitive way by husbandry, assisted their poor neighbours, and acted as physicians to the whole neighbourhood."—*Ibid.* vol. 3, p. 260.

"LANDS were given to abbeys for their better support and entertainment of strangers."—FOSBROOKE'S *Berkeley*, p. 88.

JOHNSON'S view of the cause which made men prefer a monastic life, "tired with the weight of too much liberty."—CROKER'S *Boswell*, vol. 1, p. 354.

### The Edwards.

UNDER Edw. II. "the crown of England was weaker, and suffered more dishonour in both kingdoms, than at any time since the Norman conquest."—SIR J. DAVIES'S *Ireland*, p. 130.

CLOTHIERS invited into England, and how.—FULLER, *Church Hist.* 14 Cent. pp. 111, 112.

### York and Lancaster Age.

OUR civil wars were carried on with more courage and less cruelty than those of our neighbours. <sup>1</sup>"Or selon mon advis," says COMINES (Coll. Mem. t. 11, p. 481) "entre toutes les Seigneuries du monde dont j'ay connoissance, ou la chose publique est mieux traitée, et ou regne moins de violence sur le peuple, et ou il n'y a nuls edifices abbatus, ny démolis pour guerre, c'est Angleterre, et tombe le sort et le malheur sur ceux qui font la guerre."

And again, p. 498, "Cette grace a ce royaume d'Angleterre, par dessus les autres

royaumes, que le pays, ne le peuple ne s'en destruit point, ny ne bruslent, ny ne demolisent les edifices, et tombe la fortune sur les gens de guerre, et par especial sur les nobles, contre les quels ils sont trop envieus : ainsi rien n'est parfait en ce monde."

LOUIS XI. pensioned all Edward IV.'s great officers, and was proud of having their receipts to show that such persons were in his pay. Hastings, however, would sign no receipt, though he took the money. See COMINES, *Coll. Mem.* vol. 12, pp. 8-11.

50,000 crowns a year were spent among these persons in bribes.—*Ibid.* p. 12.

"LORENZO DI MEDICI'S factors.

"Leurs serviteurs et facteurs ont en tant de credit sous couleur de ce nom Medicis, que ce seroit merveilles a croire a ce que j'en ay veu en Flandres et en Angleterre. J'en ay veu un appellé Guerard Quanvese presque estre occasion de soutenir le Roy Edouard le quart en son estat estant en grant guerre en son Royaume d'Angleterre, et fournir, par fois audit Roy plus de six vingts mille escus, ou il fit peu de profit pour son maistre, toutesfois il recouvra ses pieces a le longue. Un autre ay veu, nommé et appellé Thomas Fortunay, estre pleige entre ledit Roy Edouard, et le Duc Charles de Bourgoyne, pour cinquants mille escus, et une autre fois en un lien, pour quatre vingts mille."—*Ibid.* t. 12, p. 171.

TURNER, I think, attributes too much to religious differences in this period. It is very likely that the struggle between the two houses prevented a religious war ; but I can perceive no indication that religious opinions were in any degree connected with the struggle, except in the dethronement of Richard II.

"QUAND Italie sera sans poison,  
France sans trahison,

<sup>1</sup> Macaulay uses the same illustration. See *Hist. of England*, vol. i. p. 36.—J. W. W.



Angleterre sans guerre,  
Lors sera le monde sans terre."

LEIGH's *Observations*, p. 422.

## Henry the Seventh.

THAT sedate celerity of judgement which was one of his endowments—a happy expression of Turner's.

His mother was married when only nine years old, and it is said that she was only ten when Henry was born. Hence perhaps his feebleness of constitution. — TURNER, vol. 4, p. 101.

There was policy in naming his son Arthur, as gratifying the feelings and even the superstition of the Welsh. The remark of the old chroniclers which Turner ridicules (113), shows this.

His mother a most excellent woman. 113. 4 N.

On Lambert Simnel's appearance Henry had the bull in his favour read again in the churches, and all his enemies excommunicated.—116.

The Duchess Margaret of Burgundy was called his Juno.

134. The Pope complains of his applying the strong hand of law to the clergy.

135. Necessity of reforming their manners.

136. Bull in 1489 granted for reforming the monasteries.

159-60. His feelings respecting church promotion, which if duly acted upon would alone have wrought a real reformation.

165. Blackstone wrongly characterises his laws.

166. Star Chamber intended for summary justice.

Murders—the people (as now in Italy, &c.) would not arrest the murderers.—*Statute*, 511.

167. Vagabonds — police. — Ibid. 569. Note the prelude.—656.

168. Alienation of estates facilitated.

In Formâ pauperis—the poor allowed to plead.

Game laws originate in this reign.—*Statute*, 581.

Unlawful hunting.—Ibid. 505.

Unlawful games.—Ibid. 569.

169. Butchery forbidden within walled towns.—Ibid. 528.

Depopulation.

Attempt to regulate the prices of labour—it failed.

Heads of the law exempt from military service.

Qualifications of Jurors diminished to 10s.—*Statute*, 590.

Jurors to be prosecuted by writs of attain for untrue verdicts, where the value exceeded £40.

Actions on the case.—*Statutes*, 584, 588.

171. Navigation laws. — Ibid. 2, 502. For the reasons.—535.

*Statute*, 506. A law of Edward IV. this.

172. Silk manufacturers and fishermen encouraged by prohibitions.

Standard weights and measures, according to Magna Charta.—*Statutes*, 551, 570.

Itinerant pewterers and braziers forbidden, to prevent thieving.—Ibid. 651.

## HALL.

451. Benevolences — designed to favour the people—who in fact were feared.

Evils arising from maintenance, i. e. the protection which great men afforded to their dependants—one cause for the Star Chamber.—*Statutes*, 2, 509.

Abduction made felony.—Ibid. 512.

Maximum of woollen cloth. No one to retail a broad yard of woollen cloth of the finest making scarlet, grayned what colour soever it be, above the price of 16 shillings a broad yard; any other colour out of grayne, or any maner of russet of the finest, not above 11s.—Ibid. 533.

Ely named among the principal towns for business.—Ibid. 518.

Price of hats and caps. "Hatmakers and Kapmakers doth sell their hats and

caps at such an outrageous price, that when an hat standeth not them in 16*d.* they will sell it for 3*s.* or 40*d.* and also a cap that standeth not them in 16*d.* they will sell it for 4*s.* or 5*s.* And because they know well that every man must occupy them, they will sell them at none other price, to the great charge and damages of the king's subjects, and against all good reason and conscience! No hat therefore to be charged more than 20*d.* the best, and no cap more than 2*s.* 8*d.* the best at the most."—*Ibid.* 534.

Increase of crimes through the neglect of the Justices of the peace. Decay of husbandry in consequence.—*Ibid.* 537.

Benefit of Clergy restricted. "Persons having been the more bold to commit murder, rape, robbery, theft, and all other mischievous deeds, because they had been admitted to that benefit as often as they had offended."—*Ibid.* 2, 538.

Great care of the sewers (i. e. drains in the marsh lands) — and of the Thames fishery, and others.—*Ibid.* 539-544.

Depopulation of the Isle of Wight.—*Ibid.* 540.

Forging of foreign coin.—*Ibid.* 540.

Collusive actions.—*Ibid.* 543.

People destroyed the fish at unlawful seasons to feed their pigs, and manure the ground with them.—*Ibid.* 544.

Good effect of this Act, 554, and great use of fish.

Frauds practised upon the embroiderers—in the importation of Venice, Florence, and Genoa gold.—*Ibid.* 545.

Malmsey came from Candy, and the price not to exceed £4 per butt. The Venetians have laid a tax of four.

Something in the nature of a poor rate occurs here, 7 Henry VII. two 15ths and 10ths being granted. £6000 was deducted from each in relief, comfort, and discharge of the poor towns, cities, and burghs of this realm, wasted, desolate, and destroyed, or over greatly impoverished, or else to such 15th and 10th over greatly charged—to be divided according to a former example. *Ibid.* 555, 642.

This sum is called abatements and deductions—and is said to be abated and allowed.—*Ibid.* 644.

No member of Parliament was to be Collector of a fifteenth,—but this was an exemption from an onerous service.—*Ibid.* 2, 556.

Persons taking money for forbearing to make any one a collector to be committed to ward, and fined in ten times the amount of the bribe.—*Ibid.*

Excessive taking of wages contrary to the statutes of labourers and artificers.—*Ibid.* 570.

Because jurors could not be found who would "present the truth," Justices of Assize and of the Peace were empowered to try and punish offences upon information without indictment—in all cases not extending to life or limb.—*Ibid.* 570.

A Statute of 7 Henry IV. c. 17, forbids any person to apprentice son or daughter within any city or town, unless the parents had lands or rents to the value of 20*s.* at least by the year. See it, its causes, and provisions, vol. 2, p. 157. Repealed in favour of the worsted weavers and clothiers at Norwich.—*Ibid.* 577, 636. The repeal confirmed.—*Ibid.* 662.

Extortions of Sheriffs and their officers,—in commencing actions—giving the defendants no notice—and exacting fines for their non-appearance.—*Ibid.* 579.

Fustians the most profitable cloth for wear,—roguey in preparing them by burning instead of shearing.—*Ibid.* 591.

The Londoners sought to monopolize all trade to themselves. Merchant adventurers, wherever they dwelt, used to have free passage, resort, course, and recourse with their wares to foreign parts, Spain, Portugal, Bretagne, Ireland, Normandy, France, *Civile*, (Seville? or Sicile?) Venice, Danske, Estland, and Friseland, and others divers and many places, and also to the coasts of Flanders, Holland, Zealand, and Brabant and other places thereto nigh adjoining under the obeisance of the Archduke of Burgoyne, in which places the universal marts

be commonly holden four times in the year, to which marts all Englishmen and divers other nations in times past used to resort, there to sell and utter the commodities of their countries, and freely to buy again such things as seemed to them most necessary and expedient for their profit and the weal of the country and parts they be come from. But now the fellowship of the merchants, and other merchants and adventurers dwelling and being free within the City of London, by confederacy made among themselves of their uncharitable and inordinate covetise, for their singular profit and lucre, contrary to every Englishman's liberty, and to the liberty of the said mart, have made an ordinance that no Englishman shall buy or sell there without paying to them a fine of £20.

This fine began by colour of a fraternity of St. Thomas of Canterbury, and was originally only half an old noble sterling: by colour of such feigned holiness it was suffered, and increased to 100 shillings Flemish, and was now thus raised. This had the effect from excluding all who were not of the said Fellowship from the marts, and procuring for the Londoners the cloths which the country dealers used to carry abroad, but had now no vent for except in London, where they must take what the Londoners pleased to give. On the other hand, they had to purchase foreign commodities in London also, at so dear and exceeding high price that the buyer could not live upon the profit, and thus all the cities, towns, and burghs of this realm were fallen into great poverty, ruin, and decay. A fine of ten marks was now ordered to be paid.—*Statute*, 2, 638.

Benefit of Clergy taken from lay persons murdering their lord, master, or sovereign immediate.—*Ibid.* 639.

Restraint on Corporations and Companies.—*Ibid.* 652.

All prisons, except such as were held by right of inheritance or succession, put under the Sheriff's keeping, to prevent collusion escapes, which had hitherto been pun-

ished only by fines so small as to be inefficient.—*Ibid.* 654.

Attempt made at Worcester, Gloucester, other places, and by men in the Forest of Dean, to levy a toll upon the navigation of the Severn, put an end to—*Ibid.* 662—unless proof of such right could be made.

ERASMUS calls him "regum longe cordatissimus."—*Ep.* p. 73.

EFFECTS of this policy traced by HARRINGTON, who says that by weakening the nobles he "first began to open those sluices that have since overwhelmed not the king only, but the throne."—*Oceana*, p. 64.

"HENRY, then Richmond, on his march from Milford, lodged one night with his friend Davydd Llwyd at Matha-farn. Davydd had the reputation of seeing into the future, and Richmond, whether in superstition or compliment, privately enquired of him what would be the issue of his adventure. Such a question, he was told, was too important to be immediately answered; but in the morning a reply should be made. The wife of Davydd saw that her husband was unusually grave during the evening; and having learnt the cause, she said, How can you have any difficulty about your answer? Tell him he will succeed gloriously. If he does, you will receive honours and rewards;—but if it fails depend upon it he will never come here to reproach you. Hence it is said a Welsh proverb, 'A wife's advice without asking it.'"—*Cambro Briton*, vol. 1, p. 310.

BACON. Folio ed. 1622.

8. HE made his entry into London in a close chariot, "not being on horseback, or in any open chair or throne."

13. His respect to the laws.

16. Unkindness to his queen "though she was beautiful, gentle, and fruitful." Jealousy of her title.—19.

62. Elizabeth Woodville.

60. Encouragement of commerce, and lawful and royal trading. "Overtrading of the foreigner thought an injury to the nation."

64. Chancery and Star Chamber. Bacon praises the latter as "compounded of good elements."

65. Law against carrying away women, —yet the offence not made capital in cases of female wards and bond-women.

65. Hitherto the indictment for murder could not take place till a year and day had been allowed for the parties to proceed by way of appeal. This then was the first step towards giving public justice preference over private.

67. In the northern countries "the memory of K. Richard was so strong, that it lay like lees in the bottom of men's hearts, and if the vessel was but stirred, it would come up."

69. In the case of Scotland. England and France thought it to be the common cause of all kings, if subjects should be suffered to give laws unto their sovereigns.

71. Cardinal Adrian de Castello deceived by a prophecy concerning the Popedom.

71. He may justly be celebrated for the best lawgiver to this nation after Edward I. "For his laws (whoso marks them well) are deep, and not vulgar; not made upon the spur of a particular occasion for the present, but out of providence of the future, to make the estate of his people still more and more happy, after the manner of the legislators in ancient and heroical times."

73. How is this concerning inclosures which when they now began to be more frequent, had the effect of turning arable land into pasture? See the passage. Bacon highly commends the remedy, which required all houses of husbandry that were used with twenty acres of ground and upward to be kept up for ever, with a compe-

tent proportion of land to be occupied with them. The effect was to "amortize a great part of the land unto the hold and occupation of the yeomanry," for want of which class the French and Italians, he says, had no good forces of foot, and therefore with much people had few soldiers.—*Statutes*, 2, 542. See the passage also, 540, Isle of Wight.

75. Wines and *Woods* from Gascony and Languedoc, to be brought only in English bottoms.

101. Statute for the severe punishing of mort-payes, and keeping back of soldiers' wages in captains.

For dispersing the standard of the Exchequer throughout England, thereby to size weights and measures.

105. Capture of Granada announced with great solemnity in England. These are very fine circumstances.

133. Sir Wm. Stanley, when executed, was the richest subject for value in the kingdom; there being found in his castle of Holt 40,000 marks in ready money and plate; besides jewels, household stuff, stocks upon his grounds, and other personal estate, exceeding great. And for his revenue in land and fee, it was £3000 a year of old rent, great matter in those times. The great spoils of Bosworth field came almost wholly to this man's hands, to his infinite enriching.

137. Swarms and volleys of libels—could these be *printed*? I rather think not.

142. He was "ever ready to grace and countenance the professors of the Law, having a little of that, that as he governed his subjects by his laws, so he governed his laws by his lawyers."

145. That good law which gave the attain upon a false verdict between party and party. Which good law ought to be enforced now if it exists, or re-enacted if it has been repealed. It did not extend to causes capital.

164. Flammock and the Cornish rebels. Theirs was a Radical intention, which they avowed—to put on harness and take weapons in their hands, yet to do no creature

hurt, but go and deliver the king a *strong* petition for the laying down of those grievous payments, and for the punishment of those that had given him that counsel, to make others beware how they did the like in time to come.

171. Most of them shot with arrows which were reported to be of the length of a Taylor's yard; so strong and mighty a bow the Cornish men were said to draw.

181. Exeter defended by fire — this is like what happened at the siege of Dico.

184. Perkin's wife. "The name of the White Rose, which had been given to her husband's false title, was continued in common speech to her true beauty."

Henry gave his sword to the Mayor of Exeter, and commanded it should be ever after carried before him.

187. He built "that fine pile of Richmond," which in Bacon's time was standing.

188. Columbus. Bacon, I see, allows less to Columbus than is usually granted, and I perfectly agree with him.

196. Poor Katharine said of her troubles, "that she had not offended; but it was a judgement of God, for that her former marriage was made in blood,"—meaning that of the Earl of Warwick.

199. The King cared not for subterfuges, but would stand envy, and appear in any thing that was to his mind; which made envy still grow upon him more universal but less daring.

202. Proceedings against heretics were "rare in this reign, and rather by penances than by fire. The King had, though he were no good schoolman, the honour to convert one of them by dispute at Canterbury."

208. When it was objected to Henry, that if his two sons should die without issue, the kingdom of England would fall to the king of Scotland by right of the Lady Margaret, he replied that "if that should be, Scotland would be but an accession to England, and not England to Scotland, for that the greater would draw the less."

215. A Statute "prohibiting the bring-

ing in of manufactures of silk wrought by itself, or mixt with any other thread. But it was not of stuffs of whole piece (for that the realm had of them no manufacture in use at that time), but of knit-silk, or texture of silk, as ribbands, laces, caules, points and girdles, &c. which the people of England could then well skill to make. This law pointed at a true principle, 'that where foreign materials are but superfluities, foreign manufactures should be prohibited;' for that will either banish the superfluity, or gain the manufacture."

216. Recoinage of groats and half-groats, now twelve pences and sixpence.

223. The Earl of Arundel visits King Philip at Weymouth "in great magnificence, with a brave troop of 300 horse, and for more state came by torch light."

229. Henry heard "the bitter cries of his people against the oppressions of Dudley and Empson, and their complices, partly by devout persons about him, and partly by public sermons, the preachers doing their duty therein."

230. The treasure which he left amounted to near £1,800,000 sterling, "a huge mass of money, even for these times."

231. Probable troubles from his son if he had lived longer, young Henry being "a bold prince and liberal, and that gained upon the people by his very aspect and presence."

237. Magnificent in his buildings.

238. "He had nothing in him of vain-glory, but yet kept state and majesty to the height; being sensible that majesty maketh the people bow, but vain-glory boweth to them."

243. A monkey tore his principal notebook.

244. The rumour that the Duke of York was alive, was "at first of his own nourishing, because he would have more reason not to reign in the right of his wife."

246. "Louis XI., Ferdinando, and Henry may be esteemed for the 'Tres Magi' of kings of those ages."

"His countenance was reverend, and a little like a churchman."



## Henry the Eighth.

*Life of SIR T. MORE. Dr. Wordsworth's Biog. vol. 2, [1st edit.]*

62. HE read Lectures in St. Lawrence Church, London, on St. Augustine's work, *De Civitate Dei*.

63. A laudable custom, especially in the better sort, to send their children to France to learn the language and guise of that country.

79. Henry VIII. dined with him at Chelsea, and after dinner, in a fair garden, walked with him by the space of an hour, holding his arm about his neck.

The king too "would in the night have him up to his leads, there to discourse with him the diversities, works, motions, and operations of the stars and planets."

81. Livery day—feast and *ferie*.

96. He dispatched more causes in shorter space than were wont to be in many years before or since. For once he sate when there was no man or matter to be heard. This he caused to be enrolled in public acts of that court. It is strange to them that know there have been causes there depending some dozen years. And there be so many things there heard, that it will be a rare thing to hear the like again.

97. A New Year's day present of forty pounds in angels in a pair of gloves, presented by Mrs. Crocker, who had gained a cause by his decree. He kept the gloves and returned the money.

112. Simon Fish, author of the Supplication of Beggars, afterwards recanted his errors, and died a good man.

126. Lap-dogs in fashion.

132. It is the manner of those that have been of the King's Counsel, or be Judges of the realm, to have their beards cut short and notted. See the story.

136. Gives his daughter a *billement* of peas instead of pearls.

146. His wife *pains* in dress.

165. His household. He kept a fool, barge and watermen.

217. An Algorisme stone.<sup>1</sup>

ISAIAH THOMAS refers to Ryder's Hist. of England, for move in Convocation by the Interlocutor, against allowing Cranmer's Bible to be printed. "If," said he, "we give them the scriptures in their vernacular tongue, what ploughman who has read that 'No man having set his hand to the plough, and looking back, is fit for the kingdom of heaven,' will make a straight furrow?"

GARDINER's declaring that Cranmer ought to be inviolable,—and his argument from honesty of arguing.—*Ann. Rev.* vol. 6, p. 624.

A.D. 1512. THERE is a strange forgetfulness of former statutes sometimes observable in our laws. One passed this year 4 Hen. VIII. (*Statutes*, 3.51) supposes the law imposing a fine upon those who *give* unlawful wages still to exist, and therefore repeals it. And from the language of the statute it seems (though actually repealed long before) to have been at that time enforced, as if it were still a law.

1514. 6 Hen. VIII. (vol. 3, p. 125.) Maximum again. Sleeping time allowed for labourers during the summer.

1515. Labourers and artificers in London exempted from the fixed rate of wages.

*Statutes*, vol. 3, p. 328. Law for licensing beggars, &c.

330. Begging scholars.

331. Acquitted felons licensed to beg for fees.

558. The Statute 27 Hen. VIII. c. 25, says that in the former law it was not provided how the inhabitants of every hundred should be charged for the relief of the poor. The

<sup>1</sup> Called otherwise "Algrim" or "Augrim." The article "AL" shows its Arabic derivation. It means "a calculating stone."—J. W. W.

relief is ordered;—but only provided for by voluntary alms, to be collected in the churches, and as the churchwardens otherwise can; and it seems to be understood that the surplus collected in some places will balance the deficit in others: for the alms are not to be compulsory.

Lepers and poor bedrid creatures were not to be removed to their parish, but left at their own liberty wherever they might be.

On the whole, there is much real humanity in the statute, notwithstanding its apparent severity. The snipping the ear for marking a vagabond, was thought the less of, I dare say, because sheep are marked in this way without the slightest thought of cruelty in their owners.

560. Practice of making common doles—that is, public almsgiving—to which beggars went as to a fair, prohibited, because of *infections*, as well as other inconveniences arising. When this done by tenure, the amount was to be paid to the common poor box.

The which act is very curious and important.

*Will Sommers, the King's Fool.*

“LEAN he was, hollow-eyed, as all report, And stoop he did too, yet in all the court Few men were more beloved than was this fool,

Whose merry prate kept with the King much rule.

When he was sad the King with him would rhyme,

Thus Will exiled sadness many a time.

—“He was a poor man's friend, And help'd the widow often in the end. The King would ever grant what he did crave,

For well he knew Will no exacting knave; But wish'd the King to do good deeds great store,

Which caused the Court to love him more and more.”

ARMIN'S *Nest of Ninnies*. Quoted in *Old Plays*, vol. 9, p. 13.

“BRITANNI præter alia, formam, musicam, et lautas mensas proprie sibi vindicent.”—*Moriæ Encomium*, p. 101. Basil Edit.

“A WRITTEN libel was fixed on St. Paul's door reflecting on Henry VIII. and those foreigners who bought up wool with the King's money, to the undoing of Englishmen. To discover the author, one of the King's Council was commanded in every ward, with an Alderman of the ward, to see every man write that could write, and these sealed papers were taken to Guildhall to be compared with the libel.”—*Curiosities of Literature*, vol. 3, p. 51.

“THE tapestry was hung upon tenter-hooks, and taken down whenever the family removed, leaving naked stone walls, lest the damp walls should rot it.”—BOSWELL'S *Shakespeare*, vol. 16, p. 22. N.

“A WOODEN frame was fixed, leaving that space between the arras and the wall, which is so often mentioned as affording room for concealment.”—*Ibid.* p. 299. N

IN the reign of Francis I. it was said

Lever à cinq, diner à neuf,  
Souper à cinq, coucher à neuf,  
Fait vivre d'ans nonante et neuf.”

*M. Review*, vol. 37, p. 495.

SIR T. MORE. [*Folio*.]

“YE use, my mayster sayth, to look so sadly whan ye mene merely, yt many tymes men doubt whyther ye speke in sporte, whann ye mene good earnest.”—SIR T. MORE'S *Dialogue*, ff. 18.

*Dialogue* xvi. 2. Pilgrimages proved scriptural.

xxi. 2. xxiv. Belief in miracles—very cleverly managed.

xxv. The story in Henry VI. of D. Humphrey and the blind beggar at St. Alban's.

xxv. 2. A trick discovered at Leominster in Henry VII.'s time.

36. Right understanding of scripture necessary—or scripture of no use.

47. Hereticks, "be therby cut of from the lyvely tre of that vyne, and waxynge wythered braunches, be kepte but for the fyre, fyrst here and after in hell, except they repent and call for grace, that may graft them into the stock agayne."

51. Drawing lots to decide an opinion in matters of faith.

58. "I wene ye wyll fare by reason, as one dyd ones by a false shrew. He sware that he wold not for £20 here him say his crede; for he knew hym for such a lyer, that he thought he shold never byleve his crede after, yf he herd it ones of his mouthe."

76. "Pontanus speketh in his Dyaloges how St. Martyn is worshipped. I have forgot the town, but the manner I cannot forget, it is so strange. This image is on his day borne in procession about all the streets; and if it be a fair day, then use they as he cometh by, to cast rose water, and all things of pleasant savour upon his image. But an it happen to rain, out pour they pypottys upon his hed, at every dore and every wyndow. Is not this a sweet service, and a worshipful worship!"

76. Indecent superstition at St. Valory and in Picardy.

87. "At Beverley late, much of the people being at a bear baiting, the Church fell sodenly down at evensong time, and overwhelmed some that then were in it. A good fellow that after heard the tale told, 'So, quod he, now may you see what it is to be at evensong when you should be at the bear baiting.'"

97. Objections to Tindal's new words in his translation, as insidious. 98-9.

Senyor,—a French word used in English more than half in mockage, when one will call another My Lord in scorn."

99, 2. A foolish railing book against the

clergy—"moch part in rhyme, in Englishe, and imprinted as it saith in Almayne. Frere Hyerom the author."

101. Injustice of the public toward the clergy, in looking only at the vicious minority among them.

101-2. Young priest carrying a candle in penance.

108-2. English Bible in use before Wicliffe, 109, 110. The property of a suicide appointed by the law to the King's almsgivers, as deodands to be given in almons.

112. Richard Hunne's case.

115. Arguments of the clergy against the use of the scripture, stated by the messenger.—Sir T.'s answer, 116.

122. Surely Luther cannot have asserted what Sir T. More charges him with, that "if a man be not able to do his duty to his wife, he is bound secretly, without slander to provide another to do it for him."

141. Good reasoning against "the most pestilent sect of these Lutherans, which ascribe our salvacyon and dampnacyon and all our dedys to desteny."

143. "They had never in dede fallen so sore to force and violence against hereticks, if the violent cruelty first used by the heretics themself against good catholyke folk had not dryven good princes therto for preservacyon, not of the fayth only, but also of the peace among their people."

145. Story of Tenterden steeple.<sup>1</sup>

#### *Supplyacyon of Soulys. [Folio.]*

12. "HERETYKES, for whose just punishment thys folk that are of the same sect, fume, frete, froté and fome, as fierce and as angrily as a new hunttyd sow."

16. "He can so roll in his rhetoreck that he wotteth not what his own words mean."

23. Of the Suppl. of Beggars he says—"the man hath neither learning, wisdom, nor good entent; but all his bill utterly grounded upon error, evil will, and untruth."

<sup>1</sup> See Latimer's "Last Sermon preached before King Edward VI."—J. W. W.

26. Sacrifice for the dead among the Jews. J. Maccabæus shote anchor.

28. Argument from the Revelation in proof of Purgatory—and that Purgatory is under the earth.

30. Persons that are sea-sick—they shall *walter and totter*.

34. Prayers for the dead well defended.

35. "We have stopt them that gap already with such a bush of thorns as will prick their hands thro a pair of hedging gloves ere they pull it out."

*Answer to Tindal. [Folio.]*

126. "TINDAL telleth me I have ben so longe used in my figures of poetry, that when I erre most, I do now as he supposeth by reason of a long custome, byleve myself. As for my poetry, verely I can lytell ellys, and yet not that neyther."

127. "He asketh me why I have not contended with Erasmus, whom he calleth my darlynge, of all thys longe whyle, for translatynge of thys worde '*ecclesia*' into thys word '*congregatio*.' And then he cometh forth wyth his fete proper taunte, that I favour hym of lykelyhed for makynge of hys boke of Moria in my howse."

130. "Yf I were faynte therein, as Tyndal sayth, yet is a faynt fayth better then a stronge heresye."

159. Tyndal will — "suffer nothyng layed uppon hys bakke but yf God trusse up the pakke hym selfe, and wyth his owne handes, and bynde it uppon hys bakke wyth a pak saddle."

200-1. He insists that as great miracles are daily done by images, relics, and in pilgrimages, as were done in the time of the Apostles.

202. The whole hold of the heretics, he says, lies in denying that the Apostles left aught unwritten that is of necessity to be believed. "Byleve them onys in this, that we be bounded to byleve nothyng but the onely scripture, and take awaye the credence from the catholyque chyrche."

208. Defending tradition upon the text

that the Holy Spirit will teach the disciples all truth, he says, "We deduce theruppon that the bylefe where into the Spiryte of God ledeth us and planteth it in our harte, is as good and as sure to salvacyon of oure soules wythout any wrytynge at all, as yf it were wryten in parchment wyth golden letters, and Crystes owne hande."

219. Antichrist—"whyche as helpe me God, I fere be very nere hys tyme, and that Luther is his very fore-goar and his Baptist, to make redy his way in the desert of this wreched world, and Tindall, frere Huskyn, and Swynglius his very false prophetes to preache for him."

232. Tindal asks, "what holpe yt me to byleve that Our Ladyes bodye is in Heaven?" More says he ought to believe it. "Excepte Tyndal trusten not God uppon his word, but yf he geve hym his wrytynge there uppon, and his letters patentes under his great seale."

2d PART.

125. "THEY and their fellows would fayne take away all laws and leave nothyng but sermons. And than after that they ungracious heresy es myght be frely preached for the gospell of God, and no lawe to let them, when after many soules sent unto the devyll by theym, they shulde as they have done in Almayne all redy; begynne sedicion and rebellyon, and fall to ryflynge, robbery, murdre, and manslaughter, who so shulde than without force of punyshement, onely teche and preche unto suche unruly rebelles, shulde (ye wote well) have a devoute audyence.

126. "Unto such as wyll be lyke swyne, we muste yoke them for brekyng hedges, and ryng them for wrotyng, and have hande-dogges to dryve them out of the corne with bytynge, and leade them out by the eres.

"And yf there be suche dogges, as indede there be, that rent all good lernyng wyth theyr teth, then standeth not all the pyth of good lyvyng in good teachyng. For what avayleth to tech them that wyll

not lerne, but rent all good learnynge wyth theyr teth. And therefore to such dogges, men may not onely preche, but muste with whyppes and bates bete them well, and kepe them from terynge of good lernynge with theyr dogges tethe, ye and from barkynge both, and chastyce them, and make them couch quayle, tyll they lye styll and herken what is sayde to them. And by suche meanes be both swyne kept from doying harme, and dogges fall somtyme so well to lernynge that they can stande up upon theyr hynder fete, and holde theyr handes afore them pretely lyke a mayde, ye and lerne to daunce to after theyr maysters pype, suche an effectuall thyng is punysshement, where as bare techynge wyll not suffice."

Tindal had said "there be swine that receive no lerning but to defyle it, and there be dogges that rent all good lernynge with theyr tethe," and this was More's reply.

154. Tindal uses mad Collins for a simile, and Sir T. says some of his railery "may for any wyt hit hathe, serve him for a pastyme, if he satte saddely by frantycke Colyns and pyked ryshes in Bethелеem. And happy were Tindal yf he were as well recovered of his transyes, as I truste in God Colyns is at this day of hys."

Can this have been the poor madman who was burnt with his dog?

197. "The clergy maketh them nat here-tykes nor burneth them neyther. But Tyn-dale's bokes and theyr owne malice maketh them heretykes. And for heretykes as they be, the clergy dothe denounce them. And as they be well worthy, the temporaltie dothe burne them. And after the fyre of Smythfelde, hell doth receyve them, where the wretches burne for ever."

207. "This man well declareth us that though he be nat shaven, but have his heare of hys unshavyn crowne growen out at grea-tenge in despyghte of prestehed, and lyke an Iselande curve lette hange over hys eyen, yet hath the man as myche shame in hys face, as a shotten herynge hath shrympes in her taylor."

268. He speaks of Barlowe's book as then published, 1533.

269. Tindal falsely charged with the opinions of the Anabaptists.

408. Rd. Webbe—a dealer in prohibited books, and disperser of them, "in Brystowe where he then dwelled, there were of those pestylent bookes some throwen in the strete, and lefte at mennys dores by nyght, that where they durste not offer theyr poyson to sell, they wolde of theyr cheryte poyson men for nought."

His opinion concerning the supremacy, how formed.—*STRYPE'S Memorials*, vol. 7, p. 349.

The passage is an important one, and yet I think has been overlooked by his biographer.

BISHOP AYLMER, when he preached at Paul's Cross, set before the nobles the example of Sir T. More. "A man for his zeal to be honoured, he said, though for his religion to be abhorred, shewing them how he would divers times put on a surplice, and help the priest in his proper person to say service."—*STRYPE'S Aylmer*, p. 21. See the passage.

GRYNÆUS. BALE, sub voce, vol. 7, p. 263, gives a pleasant account of Sir T. More's toleration towards him.

LONDON juries in this reign were so prejudiced that Grafton somewhere says, "they would find Abel guilty of the murder of Cain."—*GIFFORD'S B. J.* vol. 6, p. 61. N.

### Edward the Sixth.

HE wrote his laws, he said, in milk. Waterhous refers to Holinshed, p. 1005 for this.

## Elizabeth.

SHE esteemed Seneca's books *De Clementiâ* so highly, "that she gave them the next place to the Holy Scriptures."—FEATLEY's *Clavis Mystica*, p. 29.

NICCOLS says in his *England's Eliza*, that she could speak

"Greek, Latin, Tuscan, Spanish, French, and Dutch."

See the passage, *Mirror of Magist.* vol. 3, p. 918. See also Euphuus his *England*, D. D.

Is LINGUET accurate in saying that Basington fixed upon St. Bartholomew's day for murdering the Queen? The thing is very likely.—*Hist. des Jesuites*, vol. 2, p. 203.

AN agent of the Spanish government came to Rome, 1581, on his way from Constantinople to Spain. The French ambassador writes that the Pope kept him an hour and half when he kissed his feet. "Ne lui parlant guère d'autre chose que de suader le Roi d'Espagne vers lequel il s'en va, qu'il detourne toutes ses forces sur l'Angleterre, et que c'est le meilleur moyen de s'asseurer la Flandre et le Portugal."—AMELOT DE LA HOUSSE. *N. to Lett. du Card. D'Ossat*, vol. 1, p. 268.

A WILL of Mary's was produced whereby she disinherited James if he should persist in the Protestant faith, and left his kingdom to the King of Spain. *Thuanus*, l. 86, but this is given on doubtful authority.—*Lettres du Card. D'Ossat*, vol. 2, p. 54. N.

PHILIP however charmed by virtue of it.—*Ibid.* p. 55.

SIXTUS V. repented of having made Allen a Cardinal—"l'ayant trouvé depuis homme

de peu de valeur et tout a fait incapable du maniment des affaires."—*Ibid.* p. 55

ALLEN urged Sixtus V. to excommunicate James, the Spaniards wanting this pretext to invade Scotland. "Par ou les Espagnols tiennent qu'il faut assaillir l'Angleterre, et que par ailleurs on ne sauroit bonnement y entrer a main armée."—*Ibid.* vol. 2, p. 56.

THE French dreaded the union of the two crowns, especially upon the head of one who was connected with the house of Lorraine. Henri IV. tried all the underhand means he could to prevent it, by employing money.—*Ibid.* vol. 2, p. 60.

1596. It was apprehended that the English having taken Cadiz, would proceed to Seville, which was totally unprepared for resistance—raise the Morescoes in Andalusia and Granada, and bring over the Moors from Barbary, to the entire ruin of Spain. Letters from Spain to Rome expressed their fears, and that the victorious fleet would enter all their harbours. And at Rome all but the Spanish party would have rejoiced in all this, if the English had not been heretics.—*Ibid.* vol. 2, p. 193-8.

CARDINAL D'OSSAT calls the Dominican Convent at Ghent, "une pessinière d'assassins." (Vol. 2, p. 245.) From hence F. Pierre Herrolli set out either to kill Henri IV., P. Maurice, or Elizabeth.—*Ibid.*

THE Cardinal advised that the King should rather go three or four days' journey to meet the English ambassador, than offer such a disrespect to the Pope as to let him come to Paris, or any place near it, while the Legate was there, 1596.—*Ibid.* vol. 2, p. 246.

*Ibid.* vol. 2, p. 358. SEE there the Pope's reasoning why Henry was not bound by his treaty and oath to Elizabeth, and 364, and his hopes of seeing it conquered, 365.

D'Ossat's argument why this was not desirable for France, 366-7. The whole is very curious.

Ibid. p. 383. D'OSSAT wishes the Spaniards would attempt the conquest of England, 1597, as not the worst thing they could do for France, because of the ugly customers they would find there.

Ibid. vol. 3, p. 90. THE King of Spain advised to league with England, and purchase active good will against France by giving Calais.

Ibid. vol. 3, p. 527. THE Spaniards endeavoured to make a Spanish Franciscan Archbishop of Dublin, 1600. This was opposed by some Irish priests at Rome, who urged that if such a creation were made, an Irishman and not a Spaniard should be chosen. — Ibid. p. 545. The Spaniards effected their object—"de quoi les dits Esp. ne sauroient retirer tant de profit, comme ils ont montré d'ambition, et en ont aquis d'envie et de haine."

Ibid. vol. 4, p. 251. 1601. THE scheme for making the King of Spain King of England after Elizabeth's death, had been going on then for many years.

Ibid. ELIZABETH. The Cardinal says, "toute la maison d'Autriche cherche, longtemps y a, et cherchera sans cesse, tant en paix qu'en guerre de la faire assassiner."

Ibid. p. 397. F. PERSONS—"dévôt du Roi d'Espagne, s'il en fut onques."

Ibid. p. 445. THE succession in England the principal thing whereto France ought to attend—1601,—the Spaniards looking to it, and all that they were doing in Ireland tending to that end.

Ibid. p. 446. SCHEME of marrying Arthur Pole to the Lady Arabella. The Cardinal was applied to to favour this scheme,

he suspected that Pole would act as an instrument for the King of Spain when he found a chance for himself—and the encouragement said to be given him by that king and by the Pope confirmed D'Ossat in the opinion.

Ibid. p. 500. THE Pope very desirous to bring about a friendship between France and Spain, with a view to the scheme upon England.

Ibid. vol. 5, pp. 46-7-8. SCHEMES concerning the English succession. The Pope wished to provide us with a king in Cardinal Farnese; his brother the Duke of Parma being married, and therefore not able to marry Arabella—a title, without which D'Ossat thinks the Pope would not have thought of the pretext, was found in their descent by the mother's side, from a bastard of Edward IV.

PERSONS's book written with a view to the Spanish succession—it was published in 1594, and this was the cause of all that favour shewn to the emigrant English Catholics.—Ibid. pp. 50-1-7.

Ibid. vol. 5, p. 55. BRIEFS were ready in Flanders, one to each estate of the English realm, exhorting them to receive a Catholic king, whom his Holiness would appoint.

57. The Pope wished Henri and Philip to agree in naming a third person as Catholic King of England, and urged upon France the impolicy of letting England and Scotland become united under James.—Ibid. p. 229.

193. Persons wanted this.

86. Henri IV.'s views upon this subject the Cardinal calls full of great prudence, piety, and justice.

Henri's own views are given in his letter to D'Ossat (vol. 5, p. 23, Appendix). He was for converting James,—supposing that James had as little principle, or as little learning as himself.



He says, and truly, (p. 46,) that Elizabeth was naturally averse to blood and severity.

He could not convince Aldobranden that Arabella's party was very weak, and could bring in strength to any claimant.

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RALEGH used to say that Walsingham baffled every body, and would not even let a man hate him in private,—meaning that his intelligence was so complete, and his generosity so great.—*Guardian*, No. 71.

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THE Burghley papers in the Lansdowne Collection prove what full information Burghley had obtained of the state of Spain.—No. 171, 124-140.

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ELIZABETH must have greatly improved the crown by the sale of lands—which is continually spoken of by her ministers in Parliament.—*Parl. Hist.* vol. 1, pp. 726, 802. Jewels also, p. 915.

HER Economy.—*Ibid.* p. 728.

*Ibid.* p. 640. IMPORTANCE that Calais was of to our trade, and as a security for our own coasts.

SHE “shunned loans upon interest as a most pestilent canker, that is able to devour even the states of princes.”—*Ibid.* p. 818.

BACON, of the effect of taxes in this reign, and the vengeance taken by England upon Spain for the Americans.—*Ibid.* p. 902-3.

Her importance as an ally to France.—*Ibid.* p. 906.

LORD KEEPER, 1601. “I have seen her Majesty wear at her girdle the price of her blood. I mean jewels which have been given to her physicians to have done that unot her, which I hope God will ever keep

from her. But she hath rather worn them in triumph than for the price, which hath not been greatly valuable.”—*Ibid.* p. 906.

“WHEN the Speaker, 1601, said the peace of this kingdom had been defended by the mighty arm of our dread and sacred Queen, she stopt him and said, ‘No!—but by the mighty hand of God, Mr. Speaker.’”—*Ibid.* p. 908.

CAUTION concerning the sort of speeches to be eschewed in Parliament, and the sort of men who ought not to be there.—*Ibid.* p. 910.

1601. CECIL. “It was said by a member of the House, that he knew some poor people pawned their pots and pans to pay the subsidy. It may be you dwell where you see and hear; I dwell where I hear and believe. And this I know, that neither pot nor pan, nor dish nor spoon, should be spared when danger is at our elbows.”—*Ibid.* p. 919.

1601. QUEEN'S Speech.—*Ibid.* p. 941-2.

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*Statutes*, vol. 4.

414. CONTRADICTION of former laws, and injustice of the maximum allowed.

Wages to be “rated and proportioned according to the plenty, scarcity, necessity and respect of the times.”—943.

416. Nonemeat not mentioned now, but drinking in its stead, for which half an hour is allowed, half an hour for sleep in summer, half for breakfast, an hour for dinner. For all other time subtracted from the day's work, a penny per hour to be diminished in the payment.

Giver and taker of wages above the rate, fineable.

418. Artificers *pressable* in harvest time.

419. Unmarried women compellable to serve.

The aim of the law was to keep the poor in the caste wherein they were born, there-

fore children might not be taken as apprentices to any craft unless their parents had a certain yearly rent.

"ONE motive for the act of 43 Eliz. was to repress the irregularities of the soldiers and mariners turned loose after the defeat of the Armada."—LORD SHEFFIELD.

RICKMAN seems to think that the fear of plague was the main motive of the laws against extending the metropolis.

A TYBURN tippet, or *old Story's cap*.—TAYLOR, *W. P.'s Thief*, p. 115.<sup>1</sup>

"THIS blessed and blessing lady, with a calm mind, as well in quiet as in stirring times, studied how to keep her quaint under-earth buildings upon their first well-laid foundations."—LORD BROOK'S *Life of Sir P. Sidney*, vol. 2, p. 68.

"THE gross neglect of using the Latin tongue, she studied to reform, as well for honour of the Universities as for her own service in all treaties with foreign princes." Ibid. p. 89.

CREIGHTON the Jesuit, his villany—to be sought for, BAYLE says, in a work of Pasquier's, to which he knew not whether the Jesuits had answered.—See BAYLE *sub v. Criton*.

"IN London," EUPHUES says, are "all things (as the fame goeth) that may either please the sight, or dislike the smell; either feed the eye with delight, or fill the nose with infection."

"IF any Englishman be infected with

any misdemeanour, they say with one mouth he is Italianated. So odious is that nation to this, that the very man is no less hated for the name, than the country for the manners."—EUPHUES.

"THERE is no more hold in a new friend than a new fashion—hats alter as fast as the turner can turn his block, and hearts as soon as one can turn his back."—Ibid.

"IT is not the *sweet* flower that ladies desire, but the *fair*; which maketh them wear that in their heads, wrought forth with the needle, not brought forth by nature."—Ibid.

"THE glasses which you carry in fans of feathers, shew you to be lighter than feathers; the new-found glass chains that you wear about your necks, argue you to be more brittle than glass."—Ibid.

"THEIR armour is not unlike unto that which in other countries they use; as corselets, Almaine rivets, shirts of mail, jacks, quilted and covered over with leather, fustian, or canvas, over thick plates of iron that are sowed to the same."—Ibid.

"QUEEN Elizabeth praised for clemency in not punishing one who, firing a gun when she was on the Thames, wounded one of her bargemen."—EUPHUES *his England*, C. c. 2.

APPREHENSION of evil from her death.—Ibid. C. c. page last.

"SON règne est le plus beau morceau, et le plus bel endroit de l'histoire d'Angleterre."—BAYLE, vol. 6, p. 120.

"39 ELIZ. An act to relieve the hundred of Beynhurst from the statute of hue and cry (where there was no voluntary default) on account of the penalties to which that hundred was subject, from the nume-

<sup>1</sup> 2d paging. Ed. 1630.—J. W. W.

rous robberies committed in Maidenhead thicket. The vicar of Hurley, who served the cure of Maidenhead, was allowed about the same time, an advance of salary, as some compensation for the danger of passing the thicket."—MAVOR's *Berks*, p. 6. N.

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*Irishmen.*

"ENGLAND they count a warm chimney corner, and there they swarm, like crickets to the crevices of a brewhouse.—All costermongers are Irishmen, and all your chimney sweepers likewise, and you have many of them, footmen to noblemen and others, —and the knaves are very faithful where they love,—by my faith very proper men many of them, and as active as the clouds, and stout, exceeding stout."—DEKKER. *2d Part of the Honest Wh. Old Plays*, vol. 3, p. 330-1.

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HORACE DOLABELLA, chap. 3 of his Apologie, says, "Quære cur universa nobilitas Anglicana dedignetur servire in ministerio domus Dei; et quare vilissimos homines et idiotas cogantur assumere ad ministerium:" which Garasse translates, "Demandez à la noblesse d'Angleterre pourquoi elle aymeroit mieux tordre le col à ses enfans que de les vois ministres; et d'où c'est qu'on est contrainct de prendre de pauvres balistres, et des idiots pour les faire ministres."—*Doctrine Curieuse*, p. 515.

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"WATCHING candles. A sort of candle called a watch, because being marked into sections, to mark the time in burning, it served as a watch. In fact Alfred's time-taper, in use as late as this reign. Stevens says these candles are represented with great nicety in some of the pictures of Albrecht Durer."—*Old Plays*, vol. 7, p. 153. *Note to Richard III. Act 5*, s. 3, referred to.

HUBERT LANGUET. *Epist. ad Camerarium.*

P. 7. "SOROR Reginae Angliæ dicitur nuptura Sabaudiensi. A. D. 1557.

49. "Ipsa Regina Angliæ est valde sollicita de suis rebus, cum non ignorat jus quod rex et regina Scotiæ habent ad regnum Angliæ; et sciat in Anglia esse adhuc multos clam addictos religioni Pontificiæ, et se in multorum odium incurrisse, eò quod ita evexerit Robertum Dudlæum. 1565."

137. "SPES est successum habituram actionem de conjugio inter Reginam Angliæ, et Andegavansem Regis fratrem; quod si fiat, res eorum, qui veram religionem profitentur, hic erunt in tuto. 1571, 19 Jun."

139. "LACTAT nos adhuc spes conjugii Anglici, in quo hujus regni salutem consistere existimo. Per aliquot septimanas de eo optimi speravimus; abrupta postea fuit nostra spes, et denuò ita restituta, ut certior quam antea unquam credatur. Nihil non faciunt Pontificii ut id impediant; sed Turcæ imminentes Italiæ eorum consilia perturbant. 2 Jul. 1571."

139. "Nos tandem excidimus illâ præclarâ spe quam conceperamus de conjugio Anglico; et quidem nostrâ stultitiâ, vel potius Hispanorum industriâ, qui nobis persuaserunt non esse ex re nostrâ stabilire pacem et tranquillitatem hujus regni, et horum duorum regnorum conjunctione repagulum objicere ipsorum ambitioni et arrogantia. 26 Aug. 1571."

236. "Regina Angliæ conscribit militem. Vulgò dicitur eam constituisse oppugnare Caletum, quod non credo. Existimo pacem Belgicam et successus Regis Galliæ esse ipsi suspectos; nec credo ei gratum esse habere tam vicinum Joannem ab Austriâ, qui ante aliquot annos nuptias Reginae Scotiæ ambivit. Quod si verum est Regem Hispaniæ impetrasse à Turcis quinquennales inducias habet ipsa quod sibi metuat. 1577."

248. "MIROR quisnam ille sit qui tibi de Reginâ Angliæ dixit ea quæ scribis. Crede mihi quicunque ille sit, eum graviter errare. Mirum est istos de illis malè consutis suis ineptiis tam magnificè sentire, quas (ut audio) ipsi etiam Dano frustra conati sunt obtrudere. Ne sibi persuadeant Anglos esse abjecto animo; potius peccant in alteram partem. 1578."

"THE fury of all batteries are past at the first; I mean within two days, yea, commonly in one; for the defendants knowing the place, and the success of the fury, will re-enforce their breaches, and re-entrench themselves in such sort, that the assailants can do small hurt with their approaches."—SIR ROGER WILLIAMS, *Somers Tracts*, vol. 1, p. 319.

"RICHLy suited, but unsuitable; like the brooch and tooth-pick, which wear not now."—*All's well that ends well*, [Act i. sc. i.]

"THE last case concerning villenage to be found in any of the law books, is that of Crouche, in the tenth year of Queen Elizabeth. Dyer, p. 226. pl. 11.—*M. Review*, xv. 9. *Harris's Tr. of Justinian's Inst.* See *Smith*, *De Republica Anglorum*, l. 3, c. x, p. 276.

PEWTER candlestick—"like a man in armour, with arms extended, and a candle in each."—SHAKESPEARE, vol. 17, p. 410. [Quere? *Henry V.* Act. iv. sc. ii.]

"It is six o'clock, full supper time."—*Richard III.* [Act v. sc. iii.]

"THEY must—  
—leave these remnants  
Of fool and feather, that they got in France,

—renouncing clean  
The faith they have in tennis and tall stockings,  
Short blister'd breeches, and those types of travel."—*Henry VIII.* [Act i. sc. iii.]

THE Porter's man says  
" 'Tis as much impossible  
(Unless we sweep them from the door with cannons)  
To scatter them, as 'tis to make him sleep  
On May-day morning, which will never be."  
Ibid. [Act. v. sc. iii.]

SIR THOMAS GRESHAM is said to have been the first person who introduced oranges as an article of trade—for which reason Antony More painted him with an orange in his hand. The picture is in Mr. Neeld's collection.—PASSAVANT, vol. 1, p. 189.

"THE offices in our old mansions particularly denoted the butler's pantry, cellars, and kitchen, and other store rooms which were always within the house, on the ground floor, and nearly adjoining each other; for there were no underground rooms till about the middle of the reign of Charles I. When dinner had been set on the board by the servers, the proper officers attended in each of these offices. On occasions of great festivity, these offices were all thrown open, and unlimited license given to all comers to eat and drink at their pleasure."—MALONE, vol. 16, p. 23.

"It was a practice of young gallants to swallow loaches<sup>1</sup> in wine, for their supposed property of communicating their prolific nature."—Ibid. p. 233.

"I HAVE heard of shirts that have cost some ten shillings, some twenty, some forty, some five pound, some twenty nobles, and (which is horrible to hear!) some ten pounds

<sup>1</sup> See NARES' *Gloss.* in v. LOACH.—J. W. W.

a-piece: yea the meanest shirt that commonly is worn of any, doth cost a crown, or a noble, at the least; and yet this is scarcely thought fine enough for the meanest person that is."—*Stubbes's Anatomie of Abuses*."—*Ibid.* p. 341.

Falstaff's shirts were made of "holland of eight shillings an ell," which Malone says would come to about twenty-two shillings a piece.

PAINTED hangings brought from Holland. "The German hunting in water work," Falstaff says, "is worth a thousand of these bed hangings." Second P. of H. IV. Act ii. Sc. i. He wanted his hostess to sell the tapestry, and substitute this cheaper painted canvas.

CARRAWAYS were always part of the desert, and other comfits, to relieve expected flatulence.

## James the First.

THE Presbytery appointed a fast on the day when he had commanded a feast for the Danish ambassadors. — J. TAYLOR, vol. 13, p. 521.

1603. MANY people passing by water between Windsor and Gravesend, put in great danger of the loss of their lives and goods, and many have perished there, through the unskilfulness of the watermen that did transport them and their goods from place to place upon the Thames, in wherries, tilt-boats, and barges. An Act therefore that no wherry, or waterman, should take an apprentice unless he were eighteen years of age, and bound for seven years, except in case of their own sons, "being sixteen at least, and of convenient growth and strength, that formerly have been, or hereafter should be trained and brought up in rowing."—1 Jac. I. p. 10034.

"WHEN James was asked to do something once, he replied, 'Tis not in my power—but go to Westminster, where there are 500 kings sitting.'" — AITZEMA, vol. 1, p. 132.

COKE, upon the trial of Guy Fawkes and his accomplices, praises the king for his admirable clemency and moderation, in not exceeding the usual punishment of law, nor inventing any new torture or torment for them. And then in an abominable strain he proceeds to show the significant fitness of that punishment in all its revolting circumstances, which the law had appointed for treason.—*State Trials*, vol. 2, p. 184.

JAMES and the Puritans. He "hated their opinions heartily, because he understood them thoroughly."—SOUTH, vol. 3, p. 548.

AMELOT DE LA HOUSSE describes Anne as having a marvellous ascendancy over her husband, and giving him his predilection for Spain. Surely there is no ground for this.—*Lett. D'Ossat*, vol. 2, p. 60.

*Ibid.* vol. 5, p. 323. "THEY said that the distaff did more under James than under Elizabeth, and some English lords used to talk of the late King Elizabeth, and Queen James."

WHEN Sully came as Ambassador Extraordinary, James made him lower his flag before the "Ramberge Angloise qui venoit le recevoir," which AMELOT DE LA HOUSSE calls an affront.—*Ibid.* vol. 2, p. 238.

JAMES's Apologia pro Juramento Fidelitatis. He was thanked for it by the Venetian Senate, and by Henry IV. Henri's Confessor approved the book, though his brethren Suarez and Bellarmine had written on the opposite side. — *Ibid.* vol. 3, p. 159. N.

1603. D'OSSAT writes (vol. 5, p. 267.) that notwithstanding the war, English ships were invited, received, and well treated on the coast of Spain, when the French were treated there they well knew how. The Spaniards hating them worse than they did the English and Scotch, and fearing them less by sea, where their own weakness lay.

Ibid. vol. 5, p. 320. SCANDAL given at Rome by Henri's intention to have James's Queen Godmother to his son, though there was an opinion that she had some inclination to Popery.

"THE Scotch plaid came into fashion here for saddle-cloths in this reign."—JOS. SYLVESTER, p. 201.

AMONG the *Jacula Prudentum*<sup>1</sup> which GEORGE HERBERT had selected, are these, bearing upon the manners and opinions of his age.

"A gentle housewife marrs the household.

"When prayers are done, my lady is ready.

"A snow year, a rich year.

"Milk says to wine, Welcome, friend.

"That is not good language which all understand not.

"Under water, famine: under snow, bread.

"Drought never brought dearth.

"The higher the ape goes, the more he shews his tail.

[*"Determined to be either a knight, as we say, or a knitter of caps.—EUPHUES."*]

"Gentility is nothing but ancient riches.

"Much money makes a country poor, for it sets a dearer price on every thing.

<sup>1</sup> The reader may see the whole of the *Jacula Prudentum*, (and they are well worth turning to,) in the first volume of Pickering's beautiful edition of George Herbert's *Life and Remains*, pp. 296-351.—J. W. W.

"THE death of wolves is the safety of the sheep.

"A morning sun, and a wine-bred child, and a Latin-bred woman seldom end well."

"NOBLEMEN's geese are swans."—JACKSON, vol. 3, p. 149. Editor.

"It is a poor pill that has not some gold on it."—CHARLES I. *Clarendon State Papers*, vol. 1, p. 318.

JAMES's first speech.—*Parl. Hist.* vol. 1, p. 978.

His distinction among Papists.—Ibid. p. 983.

The Commons say, 1604 (Ibid. p. 1032), that the Protestants were "by manifold degrees the greater, the stronger, and more respective part of this your Majesty's realm."

The Lords appointed a committee to devise punishments for the Gunpowder plotters—which the lawyers opposed, and saved us from this disgrace.—Ibid. p. 1063.

James would not renew the treaty with France, thinking it "incompatible to my person, in consideration of my claim to this crown."—Ibid. p. 1113.

Armies raised in Scotland by proclamation, every man providing for himself.—Ibid. p. 1114.

Complaints that the English are ill-used in Spain—either by committing them to the galleys, or by other torture. A. D. 1607.—Ibid. 1119.

A sensible speech upon ecclesiastical matters by the King.—Ibid. pp. 1135, 1150.

This about his daughter's marriage has an air of *providential* foresight.—Ibid. p. 1151.

His proclamation concerning duels, wherefore issued.—Ibid. p. 1156.

What men ought not to be returned to Parliament.—Ibid. p. 1169.

The Lords' reasons why protestation upon honour binds more than an oath.—Ibid. p. 1203.

Floydes punishment for speaking ill of the Queen of Bohemia and her children.—*Ibid.* p. 1260-2.

Huzzaing in the H. Com. upon the declaration for the recovery of the Palatinate.

1624. The trade in the West Country almost undone by pirates.—*Ibid.* p. 1328.

1621. James says "all the world complained last year of plenty of corn, and God sent us a cooling card this year for that heat."—*Ibid.* p. 1343.

Artifice of carrying measures in a thin house practised by the opposition party. 1621.—*Ibid.* p. 1363.

"Sure I am, I have had the least help in Parliament of any King that ever reigned over you this many years. My customs are the best part of my revenues, and in effect, the substance of all I have to live on. 1623."—*Ibid.* p. 1389-90.

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1624. "THE COURT at Rufford, where the loss of a stag, and the hounds hunting foxes instead of deer, put the king your master into a marvellous chafe, accompanied with those ordinary symptoms better known to you courtiers, I conceive, than to us rural swains: in the height whereof comes a clown galloping in, and staring full in his face, 'His blood,' quoth he, 'am I come forty miles to see a fellow?' and presently in a great rage turns about his horse, and away he goes faster than he came. The oddness whereof caused his Majesty and all the company to burst out into a vehement laughter, and so the fume for that time was happily dispersed."—STRAFFORD'S *Letters*, vol. 1, p. 23.

*Quod dubitas, ne feceris*, was a rule which Strafford says he had heard from King James.—*Ibid.* vol. 1, p. 368.

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"THERE never rose faction in the time of my minority," says JAMES, "nor trouble sen-syne (?) but they that were upon that

faction part were ever careful to persuade and allure these unruly spirits among the ministry, to spouse that quarrel as their own. Wherethrough I was oft times calumniated in their popular sermons, not for any evil or vice in me, but because I was a king, which they thought the highest evil."—*Basilikon Doron*. l. 2. *Nichols's Calvinism and Arminianism*, p. 214. See also p. 308, *Ibid.*

THE Elector Palatine encouraged in his Bohemian scheme by his wife, Prince Maurice, and the Duc de Bouillon.—*Ibid.* p. 243.

THE Dutch encouraged this, that they might give Cleve, &c., claimants, some employment farther off.—*Ibid.* p. 252.

ARCHBISHOP Abbot's zeal in this cause, though the scheme shamed the Lutherans as much as the Papists.—*Ibid.* p. 253.

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CAROACHES (coaches, carriages, for it is the original form of both words) are called by SYLVESTER, p. 578, (*Tobacco battered*.)

"Hell's new-found cradles, where are rockt asleep  
Mischiefs that make our common weal to weep."

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DUNNE, in one of his Elegies, alludes to  
"Sun-parch'd quarters on the city gate."  
*EL.* 7, p. 145. Chalmers.

and to the fashion for tall porters,  
"The grim eight-foot-high, iron-bound  
serving man,  
That oft names God in oaths, and only then:  
He that to bar the first gate, doth as wide  
As the great Rhodian Colossus stride."  
*Ibid.* p. 144.

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I AM glad to see that PHELAN, (p. 226) agrees with me in my view of James's character.

"Is there no Fairy haunts him,  
No Rat, nor no old Woman?"

BEAUMONT and FLETCHER, *Wit  
without Money*, p. 321.

to make him so unaccountably prosperous.

"BALLS of consuming wildfire  
That lickt men up like lightning, have I  
laughed at,  
And tost 'em back again like children's  
trifles,  
Upon the edges of my enemies' swords."

Ibid. *Mad Lover*, p. 205.

—"LYING, or dog flattering,  
At which our nation's excellent."

Ibid. p. 212.

"NE'ER shall we more upon Shrove Tues-  
day meet,  
And pluck down houses of iniquity.

— I shall never more  
Hold open, whilst another pumps both legs,  
Nor daub a sattin gown with rotten eggs."

Ibid. *Knight of the B. Pestle*, p. 440.

There is a good deal in Taylor, the Wa-  
ter Poet, upon the Shrove-tide riots for the  
suppression of vice.

"In England you have several adamant  
To draw in spurs and rapiers. One keeps  
silkworms

In a gallery; a milliner has choice  
Of monkeys and parakatoes: another shews  
Bawdy East Indian pictures, worse than  
ever

Were Aretines. A goldsmith keeps his wife  
Wedged into his shop like a mermaid; no-  
thing of her

To be seen, that's woman, but her upper  
part."

Ibid. *Fair Maid of the Inn*, p. 362.

—"In England we  
Could cozen 'em as familiarly, as if  
We travelled with a brief, or a lottery."

Ibid. p. 363.

WHEN the old Duke in Cupid's Revenge  
plays the gallant, he has his ears bored.—  
Ibid. 9. p. 451. As if it had not been a  
fashion in his youth.

"MANY a petty lord of a hamlet with us  
would think himself disparaged in a treaty  
of inclosure,<sup>1</sup> to descend to such low capitu-  
lations with one of his poor neighbours, as  
the great king of Israel then did with one  
of his subjects; and to sin but as modestly  
as Ahab yet did."—SANDERSON'S *Sermons*,  
vol. 1, p. 97.

"AND I—

By title Pedagogus, that let fall  
The birth upon the breeches of the small  
ones,  
And humble with a ferula the tall ones."

BEAUMONT and FLETCHER, *Two  
Noble Kinsmen*, p. 64.

"It shall not, like the table  
Of a country Justice, be besprinkled over  
With all manner of cheap salads, sliced beef,  
Giblets and pettitoes to fill up room;  
Nor should there stand any great cumber-  
some

Uncut-up pies, at the nether end, filled with  
mud

And stones, partly (*put there*) to make a  
show with

And partly to keep the lower mess from  
eating."—Ibid. *Woman Hater*, p. 215.

—"If you have  
Ever an old uncle that would be a lord,  
Or ever a kinsman that hath done a mur-  
der,  
Or hath committed robbery, and will give

<sup>1</sup> This was a point on which Southey thought much, and as he lamented the encroachments near our great towns, he would point to the mountains and unenclosed sheep-walks around him, exclaiming, "THIS IS GOD ALMIGHTY'S FREEHOLD!"—J. W. W.



Good store of money to procure his pardon,  
Then the Lady Honoria will be glad to see  
you."—*Ibid.* p. 216.

"SHE

Did not pretend going to any sermon  
In the further end of the city."  
*Ibid.* *Thierry and Theodoret*, p. 232.

"HATH your Lordship

Some new-made words to scatter in your  
speeches

In public, to gain note, that the hearers may  
Carry them away, and dispute of them at  
dinner?"—*Ibid.* *Woman Hater*, p. 273.

"'Tis well, and you have learn'd to write a  
bad hand,  
That the readers may take pains for it."  
*Ibid.* p. 179.

"SEE how it kisses the forefinger still,  
Which is the last edition, and being come  
So near the thumb, every cobbler has got it."  
*Ibid.* *Nice Valour*, p. 310, also p. 311.

"FOR how ridiculous wer't to have death  
come,  
And take a fellow pin'd up like a mistress!  
About his neck a ruff, like a pinch'd lan-  
thorn,  
Which school boys make in winter; and his  
doublet  
So close and pent, as if he feared one prison  
Would not be strong enough to keep his  
soul in,  
But his taylor makes another;  
And trust me, (for I knew it when I loved,  
Cupid)  
He does endure much pain for the poor  
praise  
Of a neat fitting suit."—*Ibid.* p. 335.

—"ANY where

I'll fight this quarrel.  
*Dub.* O'the ropes my Lord?  
*Col.* Upon a line.

*Dub* So all our country duels  
Are carried, like a fire-work, on a thread."  
*Ibid.* *Honest Man's Fortune*, p. 438.

"VANITY,

"she show'd me gowns and head-tires,  
Embroidered wastecoats, smocks seam'd  
thro' with cut works,  
Scarfs, mantles, petticoats, muffs, powders,  
paintings,  
Dogs, monkies, parrots, which all seemed  
to shew me  
The way her money went."

*Ibid.* *Triumph of Time*, p. 557.

"BOUNTY, go plant thyself  
In honourable hearts that truly know thee,  
And there live ever like thyself, a virtue.  
But leave this place and seek the country,  
For law and lust, like fire, lick all up here."  
*Ibid.* p. 559.

"WOMEN's little velvet caps."—*B. JON-  
SON*, vol. 1, p. 74.

ALEHOUSES named by the colour of their  
lattices, and afterwards of their chequers  
when lattices were disused.—*Ibid.* p. 97.

"A THREAD-BARE rascal — that never  
drunk out of better than piss-pot metal in  
his life."—*Ibid.* p. 99.

—"Is he so armed as you say?

TRUE. Armed? Did you ever see a fellow  
set out to take possession?—That may give  
you some light to conceive of him."—*Ibid.*  
*Epicæne*, or, *The Silent Woman*, p. 451.

THE Goldsmith's Daughter in Eastward  
Hoe, who wants to be made a lady, says to  
her "sweet knight,"—"carry me out of the  
scent of Newcastle coal, and the hearing of  
Bow bell."—*Old Plays*, vol. 4, p. 199.

"MALEVOLE. I mean to turn pure Rochell  
churchman, I.

*Mendoza.* Thou!—why, why?

*Malevole.* Because I'll live lazily, rail upon authority, deny kings' supremacy in things indifferent, and be a pope in my own parish.

*Mendoza.* Wherefore dost thou think churches were made?

*Malevole.* To scour plough shares. I have seen oxen plough up altars—Et nunc seges ubi Sion fuit.

*Mendoza.* Strange!

*Malevole.* Nay, monstrous! I have seen a sumptuous steeple turn'd to a stinking privy, more beastly, the sacredest place made a dog kennel: nay, most inhuman, the stone coffins of long fled (dead?) Christians burst up and made hog-troughs."—MARSTON'S *Malcontent. Old Plays*, vol. 4, p. 49.

1617. "A MASK presented before the Queen at Greenwich, 'by the young gentlewomen of the Ladies' Hall in Deptford.'"—COLLIER'S *Account of the Stage*, vol. 1, p. 405.

Is there any earlier notice of a girl's school?

SIR Bounteous in Middleton's, "*A mad world, my Masters*," calls a footman, Linen stockings and threescore miles a day,—pumps,—and, you lousy seven miles an hour."—*Old Plays*, vol. 5, p. 295-6.

—"THE footman comes in no bed all night, but lies in's clothes to be first ready in the morning; the horse and he lie in litter together; that's the right fashion of your bonny footman."—*Ibid.* p. 305.

IN the *Roaring Girl*, when chairs, stools, and cushions are called for, a chair is called a back-friend, and Sir Adam, who is favoured with one, says, "I thank thee for it, back friends sometimes are good."—*Ibid.* vol. 6, p. 13.

MRS. OPENWORK in the *Roaring Girl* says, "He took me from a lady's service,—I had my Latin tongue, and a spice of the

French before I came to him."—*Ibid.* p. 31.

—"THOSE which sick o'the palsy, and retain Ill scenting foxes 'bout them, are still shunn'd

By those of choicer nostrils."

WEBSTER. *White Devil. Ibid.* vol. 6, p. 277.

"HE that was wont never to be found without three or four pair of red breeches running before his horse or coach."—*The Hog hath lost his Pearl. Ibid.* p. 334.

B. JONSON, vol. 4, p. 402, mentions the dog-killer in this month of August, as a person known by his habit.

*Ibid.* p. 503. BARTHOLOMEW Fair dramas, their subjects.

MAKING raisin wine a new thing in this reign.—See B. JONSON. *Devil is an Ass*, vol. 5, p. 46.

IN James's time it was a

"received heresy  
That England bears no Dukes."

*Ibid.* p. 47.

The title was thought ominous, so many had lost their heads.

PERFUMED pockets—

"Right Spanish perfume, the Lady Estifanias;—

They cost twelve pound a pair."

*Ibid. Staple of News*, vol. 5, p. 177.

Is Gifford right in saying that "Daggers, or, as they were more commonly called, knives, were worn at all times, by every woman in England?" (*Ibid.* p. 221. N.) Did women ever wear a knife<sup>1</sup> that would not shut, except weeders? and was there ever a dagger that would?

<sup>1</sup> i. e. any but a clasp-knife.

Ibid. vol. 7, p. 76. SPANGLES were called O's.

B. JONSON, in a notice to the Reader, prefixed to the third act of his *Staple of News*, says that in it "the age may see her own folly, or hunger and thirst after published pamphlets of news, set out every Saturday, but made all at home, and no syllable of truth in them; than which there cannot be a greater disease in nature, or a fouler scorn put upon the times."—Vol. 5, p. 233.

FASHION of fortifications in cookery.—Ibid. p. 267.

THE education which youth received as pages in great families, described as it had been, and as it was then perverted.—Ibid. *New Inn*, p. 333.

BEARDED jugs—in the fashion of Toby Philpot—sometimes called a Bellarmine, or a Conscience.—Ibid. p. 338. N.

POTATOES. Parkinson's *Herbal* says, "Boil, and let them grow cold: then eat them, mixed with oil, vinegar, and pepper."—*Holt's Agricultural Survey of Lancashire*, p. 63. N.

At the Court Masques the people were allowed to carry off the decorations.—See B. JONSON'S *Preface*, vol. 7, p. 5. Ibid. p. 212, Riots about the doors.

"EVERY masquer was invariably attended by his torch bearer, who preceded his entrance and exit, and sided him (though at a distance) while in action."—Ibid. p. 7.

Ibid. vol. 7, p. 88. SIR OLIVER CROMWELL, in the masque of the *Barriers*. Prince Henry, thought to be like Henry V. in person.—Ibid. p. 170.

"WOULD I had kept to my gambols of the country still,—selling of fish, short services, shoeing the wild mare, or roasting of Robin Redbreast."—Ibid. p. 215.

JAMES disliked pork.—Ibid. p. 380.

Ibid. p. 394. THE Earl Marshal exhorted, "To extinguish the race of the Roaring Boys."

Ibid. p. 495. A FASHION of gilding nutmegs.

HABINGTON makes a wise suitor say to the lady whom he woos, in the *Queen of Arragon*.

"I would have the mind serene; without All passion, tho' a masque should be presented,  
And you in the country."

*Old Plays*, vol. 9, p. 388.

B. JONSON, vol. 8, p. 44. THE first allusion which Gifford has found to the colouring of china.

CAKE bearer and bowl bearer,—the bride squires performed these offices at a country wedding.—Ibid. p. 134.

Ibid. p. 156. On the Union.

"The world the temple was, the priest a king,  
The spoused pair two realms, the sea the ring."

PEOPLE thronged

—"where masquing is, to have a sight  
Of the short bravery of the night,  
To view the jewels, stuffs, the pains, the wit  
There wasted,—some not paid for yet."

Ibid. vol. 8, p. 257.

Ibid. vol. 8, pp. 426-7. CITY training.  
Little did he foresee to what mischief this

training would be turned, when he thus ridiculed it.

B. JONSON says of the Earl of Newcastle's stables

"Never saw I yet the Muses dwell,  
Nor any of their household, half so well."

Vol. 8, p. 445.

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GOFF says in his Commendatory Verses to Massinger's *Roman Actor*,

"Crebra papyrivori spernas incendia pæti."  
MASSINGER, vol. 1, p. cxxxv.

GIN was known—

"If you meet

An officer preaching of sobriety,  
Unless he read it in Geneva print,  
Lay him by the heels."

Ibid. *Duke of Milan*, p. 236.

THE attendants of the great, who were maintained in considerable numbers, took an *oath of fidelity* on their entrance into office.—GIFFORD'S MASSINGER, vol. 2, p. 365. N.

Hence the expression, Your sworn servant.

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"HE looks like the claw of a blackbird, first salted, and then broiled in a candle."  
—WEBSTER, vol. 1, p. 57.

"You shall see in the country, in harvest time, pigeons, though they destroy never so much corn, the farmer does not present the fowling-piece to them: why? because they belong to the Lord of the Manor. Whilst your poor sparrows, that belong to the Lord of Heaven, they go to the pot for it."—Ibid. vol. 1, p. 117.

"LET all that belong to great men remember the old wives' tradition, to be like the lions in the Tower on Candlemas-day; to mourn if the sun shine, for fear of the

pitiful remainder of winter to come."<sup>1</sup>—Ibid. p. 163.

"My factors' wives

Wear chaperons of velvet; and my scribe-  
ners,  
Merely through my employment, grow so  
rich,  
They build their palaces and belvederes  
With musical water-works."

Ibid. vol. 2, p. 9. *Devil's Law Case*.

"HE never goes without restorative powder,  
Of the lungs of fox in his pocket, and Malaga raisins  
To make him long-winded."—Ibid. p. 82.

"Do you hear, officers?

You must take special care that you let in  
No brachygraphy men, to take notes.—  
—We cannot have a cause of any name  
But you must have scurvy pamphlets and  
lewd ballets  
Engendered of it presently."—Ibid. p. 89.

"PENT-HOUSES, which commonly make the shop of a mercer, or a linen draper as dark as a room in Bedlam."—Ibid. vol. 3, p. 14.

"Go into Bucklersbury, and fetch me two ounces of preserved melons.

What do you eat preserved melons for?  
In troth for the shaking of the heart."—Ibid. p. 19.

"I HEAR say he (thy husband) breeds thy child in his teeth every year.

*Mrs. Wafer*. In faith he doth."—Ibid. p. 22.

PATCHES on the face worn for the rheum.  
—Ibid. p. 30.

<sup>1</sup> The old monkish proverbial distich is,

"Si Sol splendescat Maria purificante  
Major erit glacies post festum quam fuit  
ante." J. W. W.

"TREAD softly, and come into this room. Here be rushes; you need not fear the creaking of your cork shoes."—*Ibid.* p. 39.

WINE adulterated with flesh.—*Ibid.* p. 77.

"YOUR only road now, Sir, is York, York, Sir."—*Ibid.* p. 140.

"WHAT fashion will make a woman have the best body, Tailor?

*Tailor.* A short Dutch waist, with a round Catharine-wheel fardingale; a close sleeve with a cartoose collar, and a pickadell."—*Ibid.* vol. 3, p. 191.

CHEESE-TRENCHERS with posies thereon.—*Ibid.* 192. *Specimens.*

"THERE is a new trade come up for cast gentlewomen, of periwig making: let your wife set up in the Strand."—*Ibid.* p. 247.

AT taverns they used to adulterate sweet wines (Alicant) with metheglin.

"Boy. A cup of neat Allegant?

*Compas.* Yes; but do not make it speak Welsh, boy.

*Boy.* How mean you?

*Com.* Put no metheglin in it, you rogue." *Ibid.* p. 322.

"DID you not see the key that's to unlock My carcanet and bracelets?"—*Ibid.* p. 281.

—"TILL you give it back, my neck and arms  
Are still your prisoners."—*Ibid.*

—"How is it likely she could part with 'em,  
When they are lock'd about her neck and wrists,  
And the key with her husband."  
*Ibid.* p. 355.

A GREAT quantity of Buda wine (which is like Burgundy), said to have been sent

to England in James I.'s reign, over land by Breslau to Hamburg, and that it was the favourite wine both at court and all over England. Some German author of that century says this.—*Phil. Trans. Ab.* vol. 13, p. 454.

DR. PIERS, writing to tell Camden that they had made Mr. Heather a Doctor of Music, adds, "we have paid Mr. H.'s charges for his journey, and likewise given him the Oxford courtesy, a pair of gloves for himself, and another for his wife."—HAWKINS'S *Hist. Mus.* vol. 4, p. 31.

IN the banquet scene Lady Macbeth says to her husband,

—"You look but on a stool."

[Act iii. Sc. iv.]

"WHO teaches you to dance?

A Frenchman Signior.

Why so? 'tis necessary; trust while you live a Frenchman

With your legs, your face with the Dutch."

SHIRLEY. *The Ball*, vol. 3, p. 45.

"He has regalios, and can present you with Suckets of fourteen pence a pound, Canary Prunellas, Venice glasses, Parmesan, Sugars, Bologna sausages, all from Antwerp."—*Ibid.* p. 46.

#### *Teeth.*

"His are of the complexion of her comb, I mean his box,<sup>1</sup> and will in time be yelow-  
lower,  
And ask more making clean."—*Ibid.* p. 47.

<sup>1</sup> With us, as with the Romans, the old material for combs. Hence JUVENAL,

"Sed caput intactum buxo," &c.

*Sat.* xiv. 194. J. W. W.

— “WE that had  
Our breeding from a trade, cits as you call  
us,  
Though we hate gentlemen ourselves, yet  
are  
Ambitious to make all our children gentle-  
men.  
In three generations they return again.  
We for our children purchase land; they  
brave it  
In the country,—beget children, and they  
sell,  
Grow poor, and send their sons up to be  
prentices.  
There is a whirl in fate.”

Ibid. *Gamester*, vol. 3, p. 201.

“BRIDE laces, fringed strings of silk,  
cotton, or worsted twists, given to the friends  
who attended the wedding, to bind up the  
rosemary sprigs, which they all carried in  
their hands. After the ceremony, these  
bridal favours were worn, sometimes in the  
hat, sometimes twisted in the hair, or pen-  
dant from the ear.”—Ibid. N. p. 286.

“Now every merchant comes here to  
London, like lean kine, to grow fat by de-  
vouring the trade and merchants of the  
outports; but when they grow rich they  
purchase lands, and go live in the country;  
or else give over their trade and turn us-  
urers, as most of the aldermen of the City  
do.”—SIR D. DIGGES. 1621. *Parl. Hist.*  
vol. 1, p. 1290.

### Charles the First.

PHILIP HENRY's account of the general  
groan when the blow was given. Both he  
and Usher kept the day always as a fast, so  
did Evelyn.—JAMES NICHOLS, p. 377.

Usher's feelings at the execution.—Ibid.  
p. 378.

A Fellow of All Souls' dies of the shock  
which this murder gave him.—Ibid. p. 377.

“INDEED, the greatest danger that ever  
the Common Prayer Book had, was the in-  
differency and indevotion of them that used  
it but as a common blessing: and they who  
thought it fit for the meanest of the clergy  
to read prayers, and for themselves only to  
preach, though they might innocently in-  
tend it, yet did not in that action consult  
the honour of our Liturgy.”—J. TAYLOR,  
vol. 7, p. 312.

“THE sheet in which Charles's head was  
received, is preserved, with the communion  
plate in the church at Ashburnham, and his  
watch also. The blood with which the sheet  
was nearly covered, is now almost black.”

This I find in a newspaper.

“HERCULES, Alexander, Julius Cæsar,  
and Hector of Troy, were names on the  
coat cards of which the Puritans com-  
plained.”—COLLIER'S *Stage*, vol. 1, p. 109.

“They would have had the kings called  
David, Solomon, Josiah, and Hezekiah; the  
queens Sarah, Rachel, Esther, and Susan-  
nah; the knaves, Balak, Achitophel, *Tobit*,  
and Bel.”—Ibid. Why Tobit?

ORCHARDING much attended to from  
Henry VIII. to Charles I. and many trea-  
tises on it published, but the Civil Wars  
put an end to its progressive improvement,  
and even the ordinary means of preserva-  
tion seem to have been neglected after-  
wards.—DUNCUMB'S *Survey of Hereford-*  
*shire*.

AFTER Buckingham's murder, his friend  
Lord Scudamore retired to Home Lacy,  
and, “amid other useful and honourable  
employments of a country life, he paid great  
attention to the culture of fruit trees; and  
particularly to that of the Red-streak, which

he seems to have introduced into general notice and esteem.”—*Ibid.* p. 81.

Evelyn says that through “his noble exertions” orcharding became so common in Herefordshire.

—“MADE me drive bareheaded in the rain  
That she might be mistaken for a countess.”

BEN JONSON, *New Inn*, vol. 5, p. 398.

So too in the *Devil is an Ass*,

—“Your coachman bald  
Because he shall be bare enough.”

it being then “considered as a particular mark of state and grandeur for the coachman to be uncovered.”—*Ibid.* p. 57.

CHARLES I. “A man,” says HOBBS, “that wanted no virtue, either of body or mind; nor endeavoured any thing more than to discharge his duty towards God, in the well-governing of his subjects.”—*Behemoth*.

SEE B. JONSON’S character of him.—Vol. 8, p. 136.

JOHN OWEN, when Dean of Christ Church, often said that it would never be well with the nation till Westminster School was suppressed,—for that it naturally bred men up to an opposition to the Government. “And so far indeed he was in the right,” says SOUTH, “for it did breed up people to an opposition to that government which had opposed and destroyed all governments besides itself, nay, and even itself too at last, which was the only good thing it ever did.

“A school so untaintedly loyal, that I can truly and knowingly aver, that in the very worst of times (in which it was my lot to be a member of it) we really were King’s scholars, as well as called so. Nay upon that very day, that black and eternally in-

famous day of the King’s murder, I myself heard, and am now a witness that the King was publicly prayed for in this school, but an hour or two, at most, before his sacred head was struck off.”—*SOUTH*, vol. 5, p. 45.

AT the commencement of this reign “the Church flourishing with learned and extraordinary men, and (which other good times had in some degree wanted) supplied with oil to feed those lamps.”—*CLARENDON*, vol. 1, p. 118.

“TRADE increased to that degree that we were the exchange of Christendom, (the revenue from thence to the crown being almost double to what it had been in the best times,) and the bullion of neighbour kingdoms brought to receive a stamp from the mint of England,—foreign merchants looking upon nothing so much their own, as what they had laid up in the warehouses of this kingdom.”—*Ibid.*

PICCADILLY “which was a fair house for entertainment and gaming, with handsome gravel walks with shade, and where were an upper and lower bowling green, whither very many of the nobility and gentry of the best quality resorted, both for exercise and conversation.”—*Ibid.* vol. 1, p. 373.

“LORD HAUGHTON, writing from the Hague to Wentworth, desires him never to send his letters ‘at large by the post, who brings all to our ambassadors, and he ferrets into every man’s letter.’ 1627.”—*STRAFFORD’S Letters*, vol. 1, p. 43.

1633. “THERE is a declaration in print by his Majesty’s commandment, in favour of Wakes and Maypoles, which is as hardly digested by the Puritans as the putting down of Lectures.”—*Ibid.* vol. 1, p. 141.

“THE Star Chamber gave Lord Say £3000 for scandalum magnatum—when he

had been called only *base Lord*."—Ibid. vol. 1, p. 145.

1633. THE book of Sports was commanded to be read in all the churches, which had not been done by James,—and this was a great error. In London "one Dr. Denison read it, and presently after read the Ten Commandments,—then said, Dearly Beloved, you have heard now the commandments of God and man: obey which you please. Another, in St. Giles in the Fields, read it, and the same day preached upon the Fourth Commandment."—Ibid. vol. 1, p. 166.

THE ship money was a heavy tax, Westminster being to furnish one ship. "It reaches us in the Strand," says GARRARD, (Ibid. vol. 1, p. 358). My lord of Bedford £60. My lord of Salisbury, £25. My lord of Clare, £40. The Lord Keeper and Lord Treasurer £20 apiece. Nay, lodgers, for I am set at forty shillings. Giving subsidies in Parliament, I was well content to pay to, which now hath brought me into this tax; but I tell my Lord Cottington, that I had rather give and pay ten subsidies in Parliament, than ten shillings this new-old way of dead Noye's."

"It is true (as was once said by a man fitter to be believed in that point than I, and not one suspected for flattering of the clergy, [?]) that if the sermons of those times preached in court, were collected together and published, the world would receive the best bulk of orthodox divinity, profound learning, convincing reason, natural powerful eloquence, and admirable devotion, that hath been communicated in any age since the Apostles' time."—CLARENDON, vol. 1, p. 120.

LONDON. "By the incredible increase of trade, which the distractions of other countries and the peace of this, brought; and by the great license of resort thither,

it was, since this King's access to the crown, in riches, in people, in buildings, marvelously increased, insomuch as the suburbs were almost equal to the city: a reformation of which had been often in contemplation, never pursued; wise men foreseeing that such a fulness could not be there, without an emptiness in other places; and whilst so many persons of honour and estates were so delighted with the city, the government of the country must be neglected, besides the excess and ill-husbandry, that would be introduced thereby. But such foresight was interpreted a morosity, and too great an oppression upon the common liberty, and so little was applied to prevent so growing a disease."—Ibid. vol. 1, p. 579.

"PASS (C.) Les Vrais Pourtraits de quelques unes des plus Grand Dames de Chrestientie desguisées en Bergeres, *fine ports. some English, Henrietta Maria, &c.* £2 12s. 6d."—4to. *Amst.* 1640.

LANSDOWNE MSS. Nos. 93. 64. Translation of the Emperor of Morocco's letter to Charles I. to assist him with shipping against some troublesome European pirates. 1637.

LORD CONWAY says (1639), "If this order for shipping go on and be well guided, we shall be *Lupi*; if it sink we shall be *pecora*; for every creature in this world doth eat, or is eaten."—STRAFFORD's *Letters*, vol. 1, p. 479.

STRAFFORD said to the Irish Parliament, in 1634, which he managed with such excellent wisdom, "they were not ignorant of the misfortunes these meetings had run in England of late years, that therefore they were not to strike their foot upon the same stone of distrust, which had so often broken them. For I could tell them, as one that had, it may be, held my eyes as open upon



those proceedings as another man, that what other accident this mischief might be ascribed unto, there was nothing else that brought it upon us, but the King's standing justly to have the honour of trust from his people, and an ill-grounded narrow suspicion of theirs, which would not be ever intreated, albeit it stood with all the reason and wisdom in the world. This was that spirit of the air that walked in darkness betwixt them, abusing both, whereon if once one beam of light and truth had happily reflected, it had vanished like smoke from betwixt them, and left the King much better satisfied and contented with his people, and them much more happy, albeit, thanks be to God and his Majesty, as they are, the happiest of the whole world."—*Ibid.* vol. 1, p. 239.

"THE Londoners have not been so forward in collecting the ship money, since they have been taught to sing hey-down-derry (?), and many of them will not pay till after imprisonment, that it may stand upon record that they were forced to it. The assessments have been wonderful unequal and unproportionable, which is very ill taken, it being conceived they did it on purpose to raise clamours through the city."—*Howell.* *Ibid.* vol. 1, p. 376.

"It was whispered and believed that Lord Treasurer Weston died a papist, and had all the ceremonies of that church performed to him at his death."—*GARRARD.* *Ibid.* vol. 1, p. 389.

1635. *GARRARD* says the whole ship money, "if they can get it, comes to £218,500. Yorkshire, £12,000. London and Middlesex, £21,500, ships 45, mariners 7103. A notable revenue, if it be paid every year, far better than tonnage and poundage, and yet that is paid too."—*Ibid.* vol. 1, p. 463.

1635. "THERE came some twenty-five sail Turks' men of war to proffer their ser-

vice to the French, and they have taken many of our ships towards the Land's End."—*Howell.* *Ibid.* vol. 1, p. 474.

1635. "SUCH is the increase of Popery in court and country, that I hear his Majesty intends to give order to the Lord Chamberlain to give the oaths again to all that are his servants."—*GARRARD.* *Ibid.* vol. 1, p. 524.

1636. "THE clergy are so high here since the joining of the white sleeves with the white staff, that there is much talk of having a Secretary a bishop, Dr. Wren, Bishop of Norwich, and a Chancellor of the Exchequer, Dr. Bancroft, Bishop of Oxford; but this comes only from the young fry of the clergy: little credit is given to it, but it is observed they swarm mightily about the court."—*GARRARD.* *Ibid.* vol. 2, p. 2.

1636. *LORD CONWAY* says, "When I come home I will make a proposition to go with some ships to Saltee, the place from whence the pirates come into Ireland; and I do firmly believe they may be brought to render all their prisoners, and never to trouble us more. The like peradventure might be done by Algiers, but our king cannot do it alone."—*STRAFFORD'S Letters,* vol. 2, p. 11.

"A SHIP fired in the port of Dublin, in sight of his Majesty's castle, and there continued burning, and the pirate lading and returning from the ship two days together, to the mighty scandal of the state."—*Ibid.* vol. 2, p. 19.

"THOSE most Christian Turks," says *STRAFFORD*, "with the help of their associates the French, do now thus persecute, indeed execute us; where, by the way, your sending Sir Beverley Newcomen westward was very dangerous; for should those Turks in his absence fall into the channel, they might easily do upon Dublin alone

more mischief in two days than they can possibly do on the other coast in two months."—*Ibid.* vol. 2, p. 21.

*Ibid.* vol. 2, p. 25. His manly advice to hunt them to Algiers, or burn them in the French ports. Their English captives were driven in chains from Rochelle to Marseilles!—Vol. 2, pp. 34-5.

STRAFFORD to the King—"I have effectually both in public and private recommended the justice and necessity of the shipping business; and so clearly shown it to be not only for the honour of the kingdom in general, but for every man's particular safety, as I am most confident the assessment this next year will be universally and cheerfully answered through this whole jurisdiction." (Yorkshire.)—*Ibid.* vol. 2, p. 27.

*Ibid.* vol. 2, p. 110. He says that the ship money in Yorkshire amounted to full six subsidies—yet was paid at one entire payment.

1637. "THE Sallee men this year had ships in readiness to come forth, of good number, intending their voyage for England and Ireland. They were ready to set sail when our fleet came before the town, but they kept them in. Rainsborough sunk or destroyed twenty-eight of their ships in the harbour, forced the King to deliver up 290 English prisoners, engage to re-purchase and deliver the 1000 who had been sold to Algiers and Tunis, and promise never again to infest the British coasts."—*Ibid.* vol. 2, pp. 115-6.

"THE parson of St. Giles's in the Fields complained to the Council that in a very short time a great part of his parishioners had become Papists, and refused to come to church. 'The wolf that has been amongst them is a Jesuit, one Morse, who since this complaint is, they say, by order apprehended and committed to prison. Popery certainly

increaseth much amongst us, and will do still, as long as there is such access of all sorts of English to the chapel in Somerset House, utterly forbidden, and punishable by the laws of the land. I wish and pray to God with all my heart that the Bishops of England would take this growth of popery into their consideration, and seek by all means to retard that, as well as punish by suspension and other ways, those called Puritan ministers. I love neither of these opinions."—GARRARD. *Ibid.* vol. 2, p. 57.

"MORSE the Jesuit who took such pains the last summer in the time of the pest, especially in St. Giles's parish in the Fields, to win dying souls to the Pope, and prevailed also with many living, seeing his charity, to be reconciled to the church of Rome, was arraigned at Newgate and condemned by the jury, but yet no judgement given on him."—*Ibid.* p. 74.

IT was against Charles's rules for any Bishop to hold Deanery or College.—*Ibid.* vol. 2, p. 132.

A MADMAN fined £5000 for accusing Justice Hutton of high treason.—*Ibid.* vol. 2, p. 178.

"IT discourageth a servant in his own confidence," says STRAFFORD, "seeing himself not allowed the upright credit and benefit of his labour and watches; but that others must take and obtain suits of those things, which of custom and right reason are assigned to him. Nor is it every man's case to serve and suffer his reward to be given to another: nay, to speak plainly, I protest it is, and hath been long my opinion, that this excellent rule of government, laid aside these last forty years, more than in reason of state perchance it ought, hath been one principal cause the crown was so leisurely and slackly served, the magistrates so little looked after in respect of the times of the late Queen Elizabeth, and in fine, the affairs withal in such distrac-

tions as now we find them ; it being in the generality certain that if kings desire to be thoroughly and uprightly served, they must be graciously pleased their servants have at least the accommodations and profits belonging to their places."—*Ibid.* vol. 2, p. 295.

SCOTCH troubles, 1639. " 'Tis our whole discourse here, nothing else is spoken of. Home businesses we have none. The Courts at Westminster all this term, especially the Law Courts, rise by eleven of the clock ; there is nothing to do. Little trade amongst our merchants ; no buying of land ; all things are at a stand, men's eyes being fixed only on the issue of this Scottish business."—*GARRARD.* *Ibid.* vol. 2, p. 351.

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1646. "BELIEVE it," says CHARLES, "religion is the only firm foundation of all power ; that cast loose, or depraved, no government can be stable. For when was there ever obedience when religion did not teach it ! But, which is most of all, how can we expect God's blessing, if we relinquish his Church ? And I am most confident that religion will much sooner regain the militia, than the militia will religion."—*CLARENDON Papers*, vol. 2, p. 248.

1646. CHARLES to his son.  
—"One rule more—which is never to give way to the punishment of any for their faithful service to the crown, upon whatsoever pretence, or for whatsoever cause."—*Ibid.* vol. 2, p. 255.

WHEN the House of Commons, 1647, published their Declaration after the vote of no more addresses, they insinuated that Charles was concerned in poisoning his father. In the answer to this among the *Clarendon Papers* (vol. 2, p. 393), the circumstances of the charge against Buckingham are stated, "and of these particulars, (it is added) some now sitting among them, if they had had so much ingenuity, or had not been restrained with fear (Nicholas has

added in the margin 'as Mr. Selden was') might have informed them."

WICKEDNESS and intent of this charge.—*Ibid.* p. 394.

Riot at Canterbury, Christmas Day, 1647, because the Mayor would have the market held on that day.—*Ibid.* pp. 404-5.

"WE would willingly forget," says CHARLES, "in how high a degree some subjects have been disloyal ; but never had prince a testimony in others of more loyalty than we had. And however for their and our punishment, God blessed not some of their endeavours, surely more misguided persons were at last reduced to their loyalty, than is almost in story to be exemplified. But subjects by this may learn, how dangerous the neglect of seasonable duty is, and that men cannot fix when they please, what they unnecessarily shake.

"To his son. From Newport, 25 Nov. 1648."—*Ibid.* vol. 2, p. 448.

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"I HAVE forsaken mine house, I have left mine heritage ; I have given the dearly beloved of my soul into the hand of her enemies.

"Many pastors have destroyed my vineyard ; they have trodden my portion under foot : they have made my pleasant portion a desolate wilderness."—*JER.* xii. 7. 10.

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BAYLE, sub voc. *Duræus*. Vossius writes 1641, to Grotius, concerning the attempt making by this Scotchman to reconcile the Lutherans and Calvinists, "*Sed quid animi nunc, ad ineundum cum ecclesiis Gallicis et Belgicis, fore putabimus, ubi cognórint, hoc agi in Britannia, ut accusatis, damnatis, ejectis omnibus, quos non longè a se abire, et omninò modestiæ et pacis amantiores credebant, triumphant soli, quos ipsi Calvinianos, in Angliâ autem Puritanos nuncupant.*"

SPEAKING of the political influence of women, S. EVREMOND says, "Les piques du C. de Richelieu et du Duc de Buckingham pour une suscription de lettre, ont armé l'Angleterre contre la France.—Et que n'a point fait la Comtesse de Carlisle? n'animoit-elle pas du fond de White-hall toutes les Factions de Westminster?"—Tom. 3, p. 186.

"You have drunk deep in the cup of affliction," says CLEM. WALKER in the Epistle to his dread Sovereign, prefixed to his first book, "and we have all pledged you. It is wholesome, though bitter: but let us pray to God to remove this cup in time, for the dregs and lees are poison."

"CERTAINLY the chief leaders were ambitious ministers, and ambitious gentlemen; the ministers envying the authority of Bishops whom they thought less learned; and the gentlemen envying the Privy Council, whom they thought less wise than themselves."—BEHEMOTH.

"THEY who were on the King's side had this *fault*, which was generally in the whole nation,—that they thought the government of England was not an absolute, but a mixt monarchy, and that if the King should clearly subdue this Parliament, his power would be whatever he pleased to make it, and theirs as little as he pleased; which they counted tyranny."—Ibid. p. 565.

VITTORIO SIRI (vol. 8, p. 788), imputes much of the disturbances in their origin to the Scotch soldiers of fortune, and the spirit which they exerted for their trade when they returned from the German wars. "Le Lesli, le Gordoni, le Duglas, et altri milordi della Scotia, dell' Inghilterra, dell' Irlanda."

Ibid. p. 789. "ALCUNI atteggiando dop-

pio personaggio in questo dramma per volgere capopiede lo stato, gettarono pece et olio in vece d'acqua nell' incendio."

Ibid. p. 800. LESLIE's offer to the French ambassador.

"HUMOURS and heresies—  
Which are religious now, and so received."  
BEN JONSON, *Magnetic Lady*,  
vol. 6, p. 48.

"THE curious preciseness  
And all pretended gravity of those  
That seek to banish hence these harmless  
sports,  
Have thrust away much ancient honesty."

Said of May sports in the old play of Adrasta.—GIFFORD's *Ben Jonson*, vol. 6, N. p. 261.

DAVENANT in the Wits (1636), alludes to powder as a French fashion.

"Mother Spectacle, the curate's wife,  
Who does inveigh 'gainst curling and dyed  
cheeks,

Heaves her devout impatient nose at oil  
Of jessamine, and thinks powder of Paris  
more

Profane than the ashes of a Romish martyr."—*Old Play*, vol. 8, p. 365.

THE Gipsy in one of BEN JONSON's masques says of Prince Charles

How right he doth confess him in his face,  
His brow, his eye, and every mark of  
state;

As if he were the issue of each Grace,  
And bore about him both his *fame* and  
*fate*."

Vol. 7, p. 421. *Gipsies the Metamorphosed*.

A remarkable passage, when Bernini's remark on his bust is remembered.

"COUNTRY players, strolling about in several shires, without license from the

office."—*Ibid. Masque of Augurs*, vol. 7, p. 438.

TAYLOR the actor says of plays in his Commendatory Verses to the Roman Actor,

"Of late, 'tis true,  
The old accepted are more than the new:"  
and speaks of the

"Sour censorer, who's apt to say,  
No one in these times can produce a play  
Worthy his reading."

MASSINGER, vol. 1, p. clvi.

IN WALTER CAREY's Tract on the Present state of England (1627), he says that rents were then "generally *five times* as much as our fathers received for the same land."—*Harl. MSS.* vol. 3, p. 553.

EXPENSIVE fashion of dress.—*Ibid.* p. 556.

### Cromwell.

JOHN DUNTON says of Baxter, "his humour was something morose and sour, which perhaps may be imputed to the many bodily afflictions he laboured under, as well as to the troubles and disturbances he met with in the world."—P. 167.

SIR — LOWTHER told his son where he had secreted a large sum of money. The son took the money, and expended it in raising a regiment for the King. This is the most honourable breach of trust that has ever been recorded. I heard it from Lord Lonsdale, who told me the story when showing me the portrait of this his ancestor.

R. S.

1672. COLONEL BIRCH said in the House of Commons, that when he was in Parliament before, there were some intentions of renewing the Covenant. "Cromwell, Ire-

ton, and the rest would not have it done. He said then that these men would alter the Government, and the House then would have sent them to the Tower. He never saw such mettle in this House. He had forty notes sent him 'stick to the Covenant and you shall die.'"—*Parl. Hist.* vol. 4, p. 541.

"THERE was great rejoicing at Rome by the Cardinal Protector of the English for the King's murder, and to those they durst speak their minds to, they said, 'they could not prevail upon him for his religion.'"—*Ibid.* p. 555.

"IN the usurpation, some gentlemen of good quality were sent to the Guards at St. James's. They would have made their escape, and killed the soldier that guarded them; but they would not kill them again, for fear of retaliation in the King's quarters at Oxford. When they were indicted, some counsel told them they were in no legal prison, and it was not murder, being prisoners of war. There was a brave jury upon them (he speaks it for their honour) who found them not guilty."—WALLER. *Ibid.* vol. 4, p. 662.

"IT was his intent, declared in the Instrument of Government, that 'as soon as may be, a provision less subject to contention, and more certain than the present, be made for the maintenance of ministers;' till such provision should be made, the present maintenance was to continue."—IVIMEY, vol. 1, p. 228.

"IN their Monday's Lectures at Blackfriars, the Anabaptists called Cromwell, the man of sin, the old dragon, and many other scripture ill-names."—*Ibid.* p. 233.

"I HEARD a great officer say," says BLOUNT, "that during the siege of Colchester, he dined at an entertainment, where the greatest delicacies were roast horseflesh,

a starch pudding, and a dish of fried mice."—*Notes to Philost.* p. 57.

WHITE KENNETT says, "I have a true copy of the last prayer of Oliver Cromwell, the night before he died, wherein one petition is, 'Bless this people! give them rest, and bring them to a consistency!' But the ill luck is, one of his confessions is verbatim this, 'I am a poor foolish fellow, O Lord!'"—*Restituta*, vol. 3, p. 409.

Kennett did not feel what was implied in that deep and sincere expression.

### Miscellanies.

UNDER James the patriotic members admitted that the King of England was endowed with as ample power and prerogative as any Prince in Christendom.

At James's accession the power of the Ecclesiastical Courts in Scotland was such that Hume says, "the whole tyranny of the Inquisition, though without its order, was introduced into the kingdom."—"Scarcely even during the darkest night of papal superstition, are there found such instances of priestly encroachments, as the annals of Scotland present to us during that period."

James was willing to have set the first example of religious toleration.

Bacon thought that uniformity in religion was absolutely necessary to the support of government, and that no toleration could with safety be granted to sectaries.

James inclined to Arminianism — at length outgrowing Calvinism, as he had outgrown his belief of witchcraft.

Hume says we may observe that the private soldiers were drawn from a better rank than at present, and approaching nearer to that of the officers (in James's reign). He has not observed the reason, —because no such rank existed then as that from which they are chiefly drawn now.

At the commencement of Charles's reign, Hume remarks "that of all European na-

tions, the British were at that time, and till long after, the most under the influence of that religious spirit which tends rather to inflame bigotry than increase peace and mutual charity." Of the *Protestant* nations true, and why? Because in all other Protestant countries (Holland alone excepted), there had been little or no struggle,—*here* Fox's Martyrs were read in every church, and men had not forgotten the 5th of November.

With regard to the Catholics, Hume shows that persecution was chiefly pushed on by laymen, and that the Church was willing to have granted more liberty than would be allowed by the Commons.

The only avowed and open toleration in any European kingdom, was that of the Huguenots in France. But Hume omits to observe *how* this had been obtained.

"All the severities indeed, of this reign, were exercised against those who triumphed in their sufferings, who courted persecution and braved authority: and on that account their punishment may be deemed the more just but the less prudent."—HUME.

Transportation should have been the punishment.

"In Scotland the ecclesiastical authority was supposed totally independent of the civil; and no Act of Parliament, nothing but the consent of the Church itself, was represented as sufficient ground for the introduction of any change in religious worship or discipline."—HUME.

The reliance of the Scotch (1638) upon the discontents in England,—an exact parallel to that of the Americans upon the Opps and Wilkites.

1640. Marshall and Burgess entertained the House of Commons with discourses seven hours in length. Seven hours each? or was this (more likely) the whole length of the service?

1641. Secret meetings were held by the Papists in caves and underground in Surrey; they had entered into a plot to blow up the river with gunpowder in order to drown the city.

Hume remarks that "in proportion to its degree of fanaticism, each sect became dangerous and destructive,—and that toleration first maintained as a principle by the independents, owed its origin, not to reasoning, but to the height of extravagance and fanaticism.

"The Scottish Parliament voted for protecting the King, but the General Assembly interposed, and pronounced that as he had refused to take the Covenant which was pressed on him, it became not the godly to concern themselves about his fortune. After this, it behoved the Parliament to retract their vote."—HUME, vol. 7, p. 80.

Peculation and tyranny of the Parliament.—Ibid. pp. 92-4.

1653. The Mosaic law was intended to be established as the sole system of English jurisprudence!—Ibid. p. 229

By Oliver Cromwell's Instrument of Government, an estate of 200 pounds value the qualification for a voter.

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MR. HOLLIS, of republican memory, says

"I freely declare it, I am for old Noll, Though his Government did a tyrant resemble,<sup>1</sup>  
He made England great and her enemies tremble."

This personage was a patriot of the true modern stamp,—impatient under the most moderate and most equitable legitimate government, he could make large allowance for tyranny in any other.

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IMMEDIATELY after the decapitation, Hewson went with a party of horse from Charing Cross to the Royal Exchange, proclaiming as he went, that whosoever should say that Charles Stuart died wrongfully, should suffer present death.

<sup>1</sup> All readers of Colonel Hutchinson's Memoirs will remember his remarks on the tyranny of "Old Noll."—J. W. W.

KINDNESS of Cromwell to a sequestered clergyman.—WALKER, p. 2. 24.

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CROMWELL'S Letter from Musselborough to the General Assembly of the Kirk of Scotland, or in case of their not sitting, to the Commissioners. 3 Aug. 1650

"We have light and comfort," he says, "increasing upon us day by day; and are persuaded that before it be long, the Lord will manifest his good pleasure, so that all shall see him, and his people shall say, This is the Lord's work, and it is marvellous in our eyes.

"You can find in your hearts to conceal the papers we have sent you, from your own people, who might see and understand the bowels of our affections to them, especially such among them as fear the Lord. Send as many of your papers as you please amongst ours, they have free passage: I fear them not. What is of God in them, would it might be embraced and received.

"Indeed we are not, through the grace of God, afraid of your members, nor confident in ourselves. We would (I pray God you do not think we boast) meet your army, or what you have to bring against us. We have given (humbly we speak it, before our God, in whom all our hope is,) some proof that thoughts of that kind prevail not upon us. The Lord hath not hid his face from us since our approach so near unto you.

"Is it therefore infallibly agreeable to the Word of God all that you say? I beseech you in the bowels of Christ, think it possible, you may be mistaken. Precept may be upon precept, line may be upon line; and yet the Word of the Lord may be to some a word of judgement, that they may fall backward, and be broken, and be snared, and be taken. There may be a spiritual fulness, which the world may call drunkenness, as in the second of the Acts; there may be as well a carnal confidence, upon misunderstood and misapplied precepts, which may be called spiritual drunkenness. There may be a *Covenant made*

with *Death and Hell*: I will not say yours was so. I pray you read the 28th of Isaiah, from the 5th to the 15th."

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*The Anatomy of the Service Book, by Dwalphintramis.* Printed in the yeare, &c.

P. 4. KNEELING at the Sacrament, "hath it not been the staff and strength of that abominable idol, the breaden God?"

7. "Their Lyturgie is the very Lethargie of worship: and what difference between our Liturgy and theirs? Truly nothing but a pair of sheers, and putting ours in a coat of another tongue."

10. The Service or Mass Book is an idol. Ergo, we are not to mention it but with detestation.

13. "Though Ave Maria be not actually in it, yet if purpose had holden, it was in more than a fair possibility to have been the head corner stone of the Lyturgy."

39. The Litany,—“not a stump or a limb of Dagon, but the head of the Mass-book,—it is either blasphemy, or very nigh blasphemy. The antients had the order and manner of it from the heathens,—it is a very fascinating fardel of tautologies and bathologies,—full of ridiculous invocations, like the conjuring or juggling of the magicians,—in a heathenish way.”

42. “God loves adverbs better than adjectives, *bene* than *bonum*.”<sup>1</sup> This is given as an old proverb.

93. That “rag of the ceremonies, the surplice,—worse, we dare aver, than that plague-sore clout, which was sent, as should appear, to infect Master Pym, and the rest of the House. A Babylonish garment—a menstruous cloth—a garment spotted with the flesh.”

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*Of Reformation, touching Church Discipline in England.* 1641.—MILTON.

P. 10. “WHEN the Protector’s brother,

<sup>1</sup> See *suprà*, Series i. p. 2. It is not unfrequently used in our old Divines.—J. W. W.

through private malice and mal-engine was to lose his life, no man could be found fitter than Bishop Latimer (like another Dr. Shaw), to divulge in his sermon the forged accusations laid to his charge, thereby to defame him with the people, who else, was thought, would take ill the innocent man’s death, unless the Reverend Bishop could warrant them there was no foul play.”

Cranmer also abused as an unprincipled politician, for endeavouring to set aside not only the Princess Mary, but Elizabeth the Protestant.

16. The founders of our church described as men “belching the sour crudities of yesterday’s popery.”

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*The Moderator, expecting Sudden Peace, or Certain Ruin.* 1642.

A VERY able tract.

P. 14. It had been thought impossible that the King should have been able to get together so considerable an army.

17. The King’s Counsellors “knew not how to bestir themselves properly in a war, very few of them being fit to be military statesmen: because until then soldiers had never been countenanced. A man in buff was a rare sight in court.”

20. The most constant men must be content to change their resolutions with the alterations of time.

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A DIRECTORY for the Publique Worship of God throughout the Three Kingdoms of England, Scotland, and Ireland. Together with an Ordinance of Parliament for the taking away of the Book of Common Prayer, and for establishing and observing of this present Directory throughout the Kingdom of England and Dominion of Wales.

Die Jovis, 13 Martii, 1644.

Ordered by the Lords and Commons assembled in Parliament, that this Ordi-



nance and Directory be forthwith printed and published.

Joh. Brown, Cleric. H. Elsynge, Cler.  
Parliamentorum. Parl. D. Com.

London :

Printed for Evan Tyler, Alexander Field, Ralph Smith, and John Field. And are to be sold at the sign of the Bible, in Cornhill, near the Royal Exchange. 1644."

This, as the title implies, is a mere Directory. The minister was to begin with prayer, the book giving the subject and leaving the words to his own choice. Next he was to read any portion of scripture he chose (the Apocrypha excepted), and as much as he chose, and to expound it afterwards if he judged it necessary, regard always to be had unto the time, that neither preaching or other ordinance be straitened or rendered tedious. Singing of a psalm followed ; then prayer before sermon (five pages of direction are given for this prefatory prayer) ; the preaching of the word next, prayer after the sermon, and lastly a psalm to be sung, and the congregation dismissed with a blessing.

At the Communion the people orderly to sit about or at the table.

On the sabbath "it is requisite that there be a holy cessation or resting all the day from all unnecessary labours, and an abstaining, not only from all sports and pastimes, but also from all worldly words and thoughts. That the diet on that day be so ordered, as that neither servants be unnecessarily detained from the public worship of God, nor any other persons hindered from the sanctifying that day. That what time is vacant between, or after, the solemn meetings of the congregation in public, be spent in reading, meditation, repetition of sermons (especially by calling their families to an account of what they have heard) and catechizing of them, holy conferences, prayer for a blessing upon the public ordinances, singing of psalms, visiting the sick, relieving the poor, and such

like duties of piety, charity, and mercy, accounting the sabbath a delight."

Burial to be without any ceremony. "And because the customs of kneeling down, and praying by, or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious ; and for that praying, reading, and singing both in going to, and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be laid aside. Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for public burial, do apply themselves to meditations and conferences suitable to the occasion : And that the minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty. That this shall not extend to deny any civil respects or differences at the burial, suitable to the rank and condition of the party deceased, whiles he was living.

"Every one that can read is to have a psalm book ; and all others not disabled by age or otherwise, are to be exhorted to learn to read (that the whole congregation may join in psalm-singing). But for the present, where many in the congregation cannot read, it is convenient that the minister, or some other fit person appointed by him and the other ruling officers, do read the psalm line by line, before the singing thereof.

"Festival days, vulgarly called holy days, having no warrant in the Word of God, are not to be continued.

"As no place is capable of any holiness under pretence of whatsoever dedication or consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the public worship of God — and therefore we hold it requisite that the places of public assembling for

worship among us, should be continued and employed in that use."

*Ordinance, 23 Aug. 1645.*

"ANY person using or causing the Book of Common Prayer to be used, in any place of worship, or in any private place or family, to pay £5 for the first offence, £10 for the second, and for the third suffer one whole year's imprisonment without bail or mainprize.

"Every minister not observing the Directory, to be fined every time forty shillings. Every person preaching, writing, or printing against it, or any part thereof, to be fined at the judge's discretion not less than £5 nor more than £50."

*Edwards's Gangræna.*

P. 120. "THE land is become already in many places a chaos, a Babel, another Amsterdam, — yea worse, we are beyond that, and in the highway to Munster."

*A Brief Discourse concerning the Power of the Peers*, is said to be

"Printed in the year  
That sea coal was exceeding dear." 1640.

*A Trial of the English Liturgy.* 1643.

P. 6. "FOR the manner of it, it is as offensive as the matter, being composed of so many short cuts and shreds, — what a multitude of patched petitions, how scatteringly and disorderly united."

7. "Consider the miserable effects that have followed upon this form of devised service: I appeal to the consciences of all that fear God, if this hath not brought the land generally to atheism."

*Answer to a Seditious Pamphlet, intituled Plain English.* 1643.

P. 9. "REDUCING this kingdom to be governed by known law again, a thing Alderman Pennington hates beyond his Majesty, or the Common Prayer Book."

13. "Is it not much to be desired, that your trading were restored, though Alderman Pennington's passes should be taken away? If there be a necessity that he, and Ven, and some others should be maintained upon your expences, you might much better do it by way of collections, and purchase lands and some fair seats for them, upon condition they will let you be restored to happiness, and be acquainted once again with free commerce, that sea from which plenty flows into this kingdom. Otherwise your fortunes will in short time be exhausted, and you will be as very beggars as they were before they were made masters of your estates."

15. A popular and leading divine (M. Burroughes), calls the Earl of Essex, Lord of Hosts!

*A Collection of Speeches made by SIR ED. DERING in matter of religion,—for the vindication of his name.* 1642.

Pp. 4, 5. LAUD. 162.

62. "The Bill for abolition of our present Episcopacy was prest into my hand by Sir Arthur Haslerig, being then brought unto him by Sir H. Vane and Oliver Cromwell."<sup>1</sup>

63. "Sir, I am now the instrument to present unto you a very short, but a very sharp Bill, such as these times and their sad necessities have brought forth. It speaks a free language and makes a bold request. It is a purging Bill. I give it you as I take physic, not for delight, but for a cure. A cure now, the last and only cure; if (as I hope) all other remedies

<sup>1</sup> See CLARENDON'S *History of the Rebellion*, Book iii vol. 2, pp. 416-419.—J. W. W.

have first been tried,—then *immedicabile vulnus*, &c. but *cuncta prius tentanda*. I never was for ruin, so long as I could hold any hope of reforming. My hopes that way are even almost withered."

64. "When this Bill is perfected, I shall give a sad I to it. And at the delivery in thereof, I do now profess beforehand, that if my former hopes of a full reformation may yet revive and prosper, I will again divide my sense upon this Bill, and yield my shoulders to underprop the primitive, lawful and just episcopacy; yet so, as that I will never be wanting with my utmost pains and prayers to root out all the undue adjuncts to it, and superstructures on it.

"This is the nearest act that ever I have done for abolition; and if I suffer for this, it is not altogether undeservedly. Yet my profession here is to root out all undue adjuncts and superstructures, but to underprop the primitive episcopacy."

84. "Men are now-a-days many of them more wise, and some, more wilful than in former times."

87. "A wretched, unlearned, and ungodly pamphlett, ascribed to Master Burton, with that daring, impious title, *Jesu worship confuted*; where by way of a scornful sarcasm, he is not afraid (as with a nickname) to call Christians *Jesu-worshippers*."

102. Abolishing the Liturgy. "Mr. Speaker, the wisdom of this House will, I am confident, never sink so low; never fall into such a *deliquium* of judgement and of piety. When you do, I shall humbly submit myself: unto the stake and faggot, I mean: for certainly, Sir, I shall then be a parliamentary heretic."

112. Church preferments. "Great rewards do beget great endeavours; and certainly, Sir, when the great bason and ewer are taken out of the lottery, you shall have few adventurers for small plate and spoons only."

Sir Edward's plan of Church government was that "every shire should be a several circuit or diocese for ecclesiastical jurisdiction; Rutland being joined to Leicester,

and Yorkshire divided into three. Twelve divines in each as a constant Presbytery, and to give necessary assistance to the Bishop. A constant President over each such Presbytery. The consent of seven of these Presbyters required for the Bishop to ordain, suspend, deprive, degrade or excommunicate. The Bishop constantly to reside in his Diocese and keep his especial residence in the chief city. The Bishop to have one especial particular congregation within his cure, the most convenient for nearness to his chief residence, and the richest in value that may be had; and there duly to preach, unless he be lawfully hindered. No Bishop to be translated but by the consent of a National Synod, or of Parliament. On a vacancy the whole clergy of the diocese to present three of the twelve Presbyters, and from them the King to choose. Parliament to name the Presbyters at this time. On a death of a Presbyter, the ministers to present three of their body to the Bishop, he and the rest of the Presbyters to choose, and if the votes are equal, that of the Bishop to sway the election. No clergyman to have any temporal office or secular jurisdiction, only at present to keep the probate of wills as usual, till Parliament shall otherwise resolve. Twelve Bishops, chosen by the other Bishops, to be every Parliament called to sit there assistant, to give advice in matters of religion, and in cases of conscience, when the House of Lords should please to require it of them. Parochial ministers to have more power than formerly. Each to hold a weekly vestry with the Parishioners, to consider and take notice of all manner of scandal within the parish. The parish ministers to meet once a quarter in every rural Deanery, to prepare such presentments of scandal as may be fit to be transmitted to the Bishop and Presbytery. The Bishop at Midsummer to summon a Diocesan Synod, there to hear, and by general vote to determine all such matter of scandal in life and doctrine as shall be presented to them. A National Synod every three years (at

the same day the triennial Parliament shall begin) consisting of all the Bishops, two Presbyters of each Presbytery, chosen by their fellows, and two clerks of each diocese chosen by the clergy thereof. The Bishops to choose one of their own body as Moderator or President of the Synod, Archbishops being abolished. The canons of the Synod not to bind unless confirmed by the King in Parliament. Appeals from the vestry to the rural Deanery, thence to the Diocesan Synod, and lastly to the National one. Every Bishop to have over and above the benefice aforesaid, a convenient dwelling in the chief town, and a certain profit of a constant rent allowed and allotted, proportional to his diocese. Certain choice benefices of the best value and most convenient situation that can be had, to be allotted to the Presbyters, one for each, and each to have a constant yearly profit, over and above his benefice. Commissioners to survey the church property strictly, and report to Parliament, meantime no timber to be felled. Afterwards some of the profits laid by to make a stock wherewith to purchase in the first fruits and tenths, by ascertaining a more steady rent to the crown. Improvements to be bought in. Ministers' widows and orphans not to lose all support with husband and father. Libraries at the public charge to be provided for every Bishop. And some colleges erected, and by degrees endowed, for divines therein to exercise themselves through all the latitude of theology." Sir Edward Dering was committed to the Tower for this publication, and expelled from Parliament, and the book condemned to be burnt.

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*Christ on his Throne. 1640.*

P. 30. To prescribe a form is "to quench the spirit of prayer, and to muzzel the mouth of prayer, and to stop the course of God's spirit."

30. True prayer is that "which is first in the heart, before it come to the mouth,

and is dictated by God's Spirit, before it be uttered with the lips: whereas a read prayer is in the mouth before it can come unto the heart, which in prayer is a speaking unadvisedly with the lips, before the heart hath first digested and suggested the matter. This is an abortive birth, which never had a right conception."

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*The Babe of Glory, by WM. ERBERY. 1653.*

P. 1. A CORRESPONDENT says to him, "Well, dear life, eat and drink abundantly, expend thyself upon thy own, for there is enough to satisfy and content thee."

6. "To an afflicted woman, or bewildered saint."

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*The Cry of a Stone: or a Relation of something spoken in Whitehall by ANNA TRAPNEL, being in the Visions of God: relating to the Governors, Army, Churches, Ministry, Universities, and the whole Nation: uttered in Prayers and Spiritual Songs by an Inspiration extraordinary and full of wonder. In the 11th month, called January, 1653. London, printed 1654.*

P. 10. VISIONS "of the deadness of Gideon's spirit (Cromwell) towards the work of the Lord, shewing me that he was laid aside as to any great matters, the Lord having finished the greatest business that he would employ him in."

11. "The linsey-woolsey party, which the Lord said he would not have in his Tabernacle work."

13. Oliver Cromwell seen in a vision like a bull, only with his own head and face, and a horn on each side; he had a great company of cattle, some like bulls, others like oxen, and all human headed and horned like himself. And he "ran at many precious saints that stood in his way, and that looked boldly in his face; he gave them many pushes, and scratched them with his horn, and driving them into several houses, he ran still along, till at length there was

a great silence, and suddenly there broke forth in the earth great fury coming from the clouds, and they presently were scattered, and their horns were broken, and they tumbled into graves."

The verses are as bad as Joanna Southcote's, and very much like them,—the very vilest doggrel.

22. "Must thy servant that now is upon the throne, must he now die, and go out like a candle? Oh! his soul is in bondage, he will not hear New Jerusalem sermons.—Oh let him be willing to part with such things as may hinder the prosperity of his soul! Make him out of love with the wine and feasts below, and bring him in love with thy liquors and flaggons from Heaven. 50. If he were not backslidden he would be ashamed of his great pomp and revenue whiles the poor are ready to starve.—Oh Gideon, is it thy statesmen who shall carry on the work of the Lord, when they are together in brain work! What is an head-piece to an heart-piece? Oh dost thou think to join hand in hand with head-pieces?"

55. She had a Vision of Horns, which were four Powers, "the first was that of the Bishops; that I saw was broken in two and thrown aside. The second horn, more white, had joined to it an head, endeavouring to get up a mount, and suddenly it was pushed down and broken to pieces. The third horn had many splinters joined to it, like to the scales upon the back of a fish; and this was presented to be a Power, or a Representative, consisting of many men, having fair pretences of love to all under all forms: this I saw broken and scattered, that not so much as any bit of it was left. As to the fourth horn, that was short, but full of variety of colours, sparkling, red and white. It was said to me, this is different from the three other, because great swelling words, and great offers of kindness should go forth to all people from it, like unto that of Absalom, speaking good words to the people in the gate, to draw them from honest David."

*A Legacy for Saints; being several Experiences of the dealings of God with ANNA TRAPNEL, in and after her Conversion, (written some years since with her own hand,) and now coming to the sight of some friends, they have judged them worthy of public view; together with some Letters of a later date, sent to the Congregation with whom she walks in the fellowship of the Gospel, and to some other Friends. London, 1654.*

SHE was then "prisoner in Bridewell." The Epistle prefatory comes from the Church of God usually meeting in Great All-Hallows, London, whereof Mr. John Simpson is teacher.

P. 49. (Vavasor?) Powel complained against her, that he heard her repeat the Vision concerning the cows and oxen.—This was at Truro, 1654.

59. "Their horn," she says, "groweth blunt pointed; it will ere long be broken to pieces; it cannot last many years, for woe and great fury is against them, being the greatest enemies Christ hath in England. Oh therefore lament and mourn, and pray down this abomination,—and take heed of meddling with a hoof of that beast any more.—I believe you never saw, nor felt that horn, as I have done since I came from London. If, as to my hurt the pushing had been, I would have been silent, I am sure I should. But seeing its against the priestly office and prophetic and kingly power of King Jesus, I must declare for him; and while I have tongue and breath, it shall go forth for the fifth Monarchy law's teaching and practice."

This occurs in a letter to "the Lord's Prisoner at Windsor Castle," probably Christopher Feake, who next year published "The Oppressed Close Prisoner in Windsor Castle, his defiance to the Father of Lies in the strength of the God of Truth."—A mad fifth monarchy man.

Cromwell let these people print, because they wrote mere ravings.

ERBERY was in the garrison at Oxford, a chaplain doubtless, and departed there with the four ministers whom the Parliament sent to preach there in 1647. He maintained that the fulness of the Godhead doth dwell in the saints in the same measure, though not in the same manifestation, as it doth in Christ; and that the Godhead shall be after the same manner in the saints, as it is in Christ, the saints shall have the same worship, honour, throne, glory, that Christ hath, and a more glorious power than Christ had to do greater works than ever Christ did before his ascension.

He was not a Trinitarian. See LAUD'S *Annual Account*, in his *Troubles*, &c. 555. p. 533-7.

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*A Collection of Ancient and Modern Prophecies concerning these present times, with modest Observations thereon*, by WM. LILLY, *Student in Æstrology*. 1645.

"ONE of the many reasons inducing me to the divulging of these was, the strange harmony and direct consent I see betwixt these and my astrological judgements, drawn and deduced from past and present configurations of heavenly bodies, expectant effects of comets and blazing stars, influence and operation of greater and lesser conjunctions of superior planets, famous eclipses, both solar and lunar, annual ingresses, the remaining effects of prodigious meteors; as also to that infallible way in judging of revolutions of kingdoms, the removal of the aphelium of the superior bodies out of one sign into another, by which alone high and deep knowledge is derived to the sons of art concerning the fate and period of monarchies and kingdoms, &c. And yet I publish not these prophecies as received oracles, which must inevitably have performance in each particle, nor do I equalize them with those in sacred writ: No, I do not so: but I have them in a reverend esteem, and account of them as the remaining monuments of good men that

wished well to their country, and who had a glimpse of some more than vulgar knowledge. For who ever pensitates their lines well, shall find though they died many ages since, yet was their eye sight admirable, while they then saw the miserable times and sad actions of this present king and kingdom; and have delivered it, not in ænigmatical sentences, but in words at large, significant and of easy understanding.

"That first of the Italian monk, how full is it! how proper to the person intended! which was delivered me 1623, by a secular priest, R. Thornehull. I know many hundreds have seen it, and reserved it in their libraries many years since."

An Ambassador sent by Henry VII. to the Pope, "being a prudent man, and 'fearful that as his master easily attained to the kingdom, so he might be as quickly dispossessed thereof,' secretly enquired after such men as could certify him what should be the king's fate, what posterity he should leave, and how long the crown should continue in his progeny. Accordingly he found a monk, who after a while returned him a small schedule of paper, and in it these words,

'Mars, Puer, Alecto, Virgo, Vulpes, Leo, Nullus.'

"Here was a dark answer returned, with which the Ambassador was so little satisfied 'that he never left importuning for some further explanation.' A time was appointed for him and his friend to be contented—they were ushered into a very large spacious room, and the monk seating himself by them told them 'without fear or affright to observe what they could, and to commit it to posterity, assuring them of no hurt, but protesting that they should now see the words fully explicated.' A pageant follows representing the sovereigns from Henry VIII. last of them 'a fierce young man, active and nimble, entered into the chamber, and made great haste to the upper part of the room where the crown lay, which he, as it were, snatched up, and

put on his head, and then made many nimble turnings from one end of the room to the other. But when it was expected that he should in gentle wise lay down the crown, as all the rest had done, behold both he and the crown vanished out of sight and appeared no more, to the great wonder of the Ambassador and the English gentleman there present. More than these airy apparitions, and the former hexameter verse, could never be procured from the monk, only that he had neither in the words nor apparitions expressed less than truth; and that time would best explain his sense and meaning."

Charles was also the "White King, first flying, and after riding, after liggig down; and in this ligg down he shall be lymed, after that he shall be led, and then shall be shewed whether there be another king." He was the "Dreadful dead man" of another prophecy, which Lilly interprets to be "some dejected fugitive prince, or one lost in the eye of the world, and in the love and affection of his people, or one that had reigned formerly in England, and then was deprived of government, who intends nothing but confusion to thy long continued happiness, thy laws and liberties." He was to bring with him some "noted commander, royally and nobly extracted, nay, I say of the best blood in the world," and this person "shall after some expence of time, obtain the crown of England for himself, and keep it. For the dead man shall make a dead piece of work, — but I tell thee himself miscarries, and then the new-come person pacifies and sets the English in the right way, and banisheth all heresies and novel sects. The English will honour this worthy man, and will they not have cause? See how God in his wrath takes a crown from one, and bestows it on another. This will seem strange, but so it will be. Into what a miserable condition will the white king or dead-man plunge himself! He shall die in pursuit of his malice, and lose both life and kingdom: and perhaps to his everlasting infamy it will be recorded 'then all

the people of the land rejoiced, and the city was quiet, after they had slain the dreadful dead man with the sword.'"

*England's Prophetical Merlin, by Wm.*

LILLY. 1644.

P. 16. "SHE did permit the Roman Clergy to turn many of her English subjects, for which to this very day the nation doth not relish that name Mary."

130. "The urine of John Pym, Esq. a member of the House of Parliament, brought to me, without his knowledge or consent, and my judgment required whether he would live or die. Then follows a scheme, 'I'll not say he was poisoned, — perhaps it was some former surfeit.'"

HUGH PETERS, *Sermon*, 2 Ap. 1646.

—"I WOULD beseech all sorts whom it concerns to speed justice. You, reverend fathers of the law, put in some help here. Can there not yet be found a shorter way to further justice? Must that badge of conquest still be upon us, the laws, I mean, in French? Can there not an expedient be found out in plain English whereby every one may soon come to his own? May there not be two or three friend-makers set up in every parish, without whose labours and leave none should implead another?"

*Baxter.*

ANYTHING which could have set his stomach to rights, would have cured his non-conformity. The blue pill might have removed all obstructions. He was a good man whom disease predisposed to political discontent.

"If he had not meddled in too many things," says BURNET, "he would have been esteemed one of the learned men of the age, he writ near 200 books." "Very sad ones,"

remarks SWIFT. "Dr. Johnson," says ROUTH, "was of a different opinion, for when asked by Boswell, what works of Baxter he should read, he said, Read any of them, they are all good."

—"HE had a very moving and pathetic way of writing," BURNET pursues, "and was his whole life long a man of great zeal and much simplicity, but was most unhappily subtle and metaphysical in every thing." This is not very consistent.

SIR R. L'ESTRANGE published "Richard against Baxter, with a Moderator to keep the peace between them."

I AM inclined to think that opposed as South and Baxter were to each other in most points,—their scheme of modified Calvinism would be found nearly to agree.

Is it true that he talks of the Parliament of Heaven because he would not say Kingdom, in the first edition of his *Saint's Rest*? Probably the remark is founded upon a passage quoted by JAMES NICHOLS, *Calv. and Arm.* p. 360.

His argumentum ab inferno.—HALLAM, vol. 2, p. 214.

OWEN says, "I verily believe that if a man who had nothing else to do should gather into a heap all the expressions which in his late books, confessions and apologies, have a lovely aspect towards himself, as to ability, diligence, sincerity on the one hand, with all those which are full of reproach and contempt towards others, on the other, the view of them could not but a little startle a man of so great modesty, and of such eminency in the mortification of pride as Mr. Baxter is."—IVIMEY, vol. 1, p. 194.

IVIMEY, (vol. 2, p. 56,) says that Baxter went into the army to counteract Dell, Saltmarsh, and some other popular preachers, whom he considers sectaries. See CALAMY's *Abr.* p. 90.

"KEACH quotes him as an advocate for adult baptism, upon which Baxter remarks, 'he that will think that such dealing as this doth need an answer, that if the adult will make an intelligent profession (i. e. on confirmation), infants must not be baptized, let him be aggrieved, for I have no time to satisfy him.'"—IVIMEY, vol. 2, p. 365.

CAMERON the founder of that system which is called Baxterianism.—NICHOLS's *Calvinism and Arminianism*, &c. p. 220.

SOME one having reproached him with "growing fat or lusty upon sequestrations," he replies in his *Grotian Religion* discovered (1658), "I must confess to you that it is not only my opinion that the thing is lawful, but that I take it for one of the best works I can do, to help to cast out a bad minister, and to get a better in the place: so that I prefer it as a work of mercy before much sacrifice. Now if I be mistaken in this, I should be glad of your help for my conviction, for I am still going on in the guilt."—*Ibid.* p. 294.

BAXTER's language when in possession.—*Narrative*, &c. p. 302.

HE finished the second part of his own life at Hampden.—*Ibid.* p. 448.

FEATLEY, *Clavis Mystica*, 1636.

P. 10. PRETTILY said about those who acknowledged their errors.

98. Our Saviour says that in his Father's house there are many mansions, that is, standing or abiding places. Such are many in heaven, but none on earth. Here we



have only *stands* for an hour, or *booths* for a fair, or *bowers* for a dance, or at the most *Inns* for a bait."

99. Orient as applied to pearls, very prettily and fancifully explained by a believed hypothesis.

143. Lights hanging in churches and noblemen's halls—let down to be *tinded*.<sup>1</sup>

159. A very good passage against those who scrupled at the sign of the cross.

192. "If he hath been brought up at the feet of Cartwright or Brown, then he is all for Scriptures, and nothing at all for the church; all for preaching and nothing for prayer, unless it be an abortive issue of his own brain, an extemporary, indigested, in-composed, inconsequent ejaculation, in which he is never out, because he is never in."

193. Discipline neglected—or rather betrayed. New found Wells.

214-5. Pride in private christenings.

243. A true picture of life—in dark colours.

246. This would only have been written when money was kept in trunks.

252. City feasts as notorious then as now.

257. *Amner*—Almoner.

373. Gluttony and new fangled fashions the then characteristic vices of Great Britain.

"Ambition haunteth the Court mostly, faction the University, luxury and usury the City, oppression and extortion the Country, bribery and forged cavillations the Courts of Justice, schism and simony the Church."

521. Turquoises commonly worn in rings.

572. Fashion of expense in houses and tombs—and this one cause why churches were allowed to fall to decay.

579. Gunpowder plot. He saw Garnet's name in a catalogue of martyrs.

<sup>1</sup> i. e. *lighted*. A pure Anglo-Saxon word, still used by the common people in the mid-land and northern counties, and not obsolete as seems implied by some lexicographers.

J. W. W.

664. Children blowing bubbles of soap out of a walnut shell.

736. Cooks serve in sweetmeats with sour sauces.

783. Ambodexters are Ambosinisters—and we may strongly infer that Omnifidians are Nullifidians.

869. A faithful preacher—"his words are not like bodkins to curl the hair, but like goads and nails that prick the heart."

"Your Ulster eels," says LAUD to STRAFFORD, "are the fattest and fairest that ever I saw; and it is a thousand pities there should be any error in their salting, or any thing else about them; for how the carriage should hurt them I do not see, considering that other salted eels are brought as far and retain their goodness: but the dried fish was exceeding good. For the cap, I must save it till I am older, and the perfume grown colder: but I thank you heartily for it."—STRAFFORD'S *Letters*, vol. 2, p. 100.

COCOA-NUT shells "are much esteemed for drinking cups; and much cost and labour is bestowed upon them in carving, graving, and garnishing them, with silver, gold, and precious stones."—SIR RICHARD HAWKINS'S *Observations*, p. 71.

SOUTH as Terræ filius, 1657, calls Plato, "Cantabrigiensis Philosophiæ princeps."—CURL'S *rascally Collection*, p. 34.

CLARENDON. [Vol. 1, Pt. 1. *Folio*.]

P. 36. UPON occasion of impeaching Bristol and the Earl of Middlesex, James told his son that "he would live to have his bellyfull of Parliament impeachments."

42. House of Commons' violent language, and seditious sermons induced Felton to the assassination.

103. Most of Cromwell's council "had no other consideration of the public than

that no disturbance therein might interrupt their quiet in their own days.

104. Ill men encouraged by the suspension of Parliament.—“If they found themselves above the reach of ordinary justice, and feared not extraordinary, they by degrees thought that no fault, which was like to find no punishment.”

105. “Ill husbandry” and vexation of Cromwell’s measures for raising money.

109. Infamy of the judges.

114. Noy—“thinking that he could not give a clearer testimony that his knowledge in the law was greater than all other men’s, than by making that law which all other men believed not to be so.”

118. Church well supplied, 120.

119. Reputation of Charles’s authority abroad, “and it may be this consideration might not be the least motive, and may not be the worst excuse for those councils.”

124. Debts contracted by the Scottish nobles and gentry on Charles’s visit, very much contributed to the after commotions.

163. Laud’s caution to the Scottish Bishops.

172. Ignorance and indifference about Scotland. 177.

177. Freedom of the Scottish courtiers.

178. Essex might have been won by the King. 194.

183. Lords Say and Brook refuse the protestation of loyalty.

197. Richelieu glad to revenge Buckingham’s invasion.

200. Argyle’s character by his own father—another prophetic warning to Charles.

235. Strafford’s contempt of Sir H. Vane.

258. Tyranny of the preachers in Scotland well described.

297. No intention of putting Laud to death at first.

301. Privy Council intimidated.

314. Remissness in prosecuting libels, a main cause of the after ruin.

316. Men signed one petition, and another was substituted. Marshall an agent in this villany.

320. Common Council *reformed*.

337. The Bishops betrayed themselves when they shrunk from the defence of Strafford. 378.

340. Strafford introduced flax into Ireland.

360. St. John’s infamous language upon the Bible against Strafford.

377. Essex’s notion of a King’s conscience.

395. Bedford intended an Excise. He died in time for his character.

399. Archbishop Williams overpersuaded Charles upon the death warrant of Strafford.

400. Again the Bishops failed in their duty.

Intention to put Strafford to death—by the Governor of the Tower?

443. Star Chamber—“the taking it away, it may be, was not then more politic, than the reviving it may be thought hereafter, when the present distemper shall be exposed.”

#### Vol. 1, P. 2.

458. *FIRST* havoc in the churches.

470. Inconsistency of crying against the Bishops’ meddling with temporal affairs, when their own clergy were made such use of.

580. Impolitic and unjust dealings of the Crown with the merchants. Lands in Ireland a flagrant case.

646. Hollis’s direct attempt to intimidate the Lords. 1020.

661. Lies respecting Ireland.

699. Tyranny of the House of Commons. 757.

711. Execution of the seven priests urged. 760-3-5.

929. In debates of the highest consequence there were not usually present in the House of Commons the fifth part of their just numbers; and very often not above a dozen or thirteen in the House of Peers.

954. “That ungrave and insolent expression”—CHARLES’s words.

958. Charles tells what their purpose is, which had indeed by two members (?) been almost avowed.

962. "Excellently well"—that Charles says of their will to be tyrants themselves.

1021. Cowardice of "many lords" at York.

1037. Breach of privilege! complained of, and practised by the House of Commons in a thousand-fold degree.

1049. Charles utterly unprepared for war. The Dutch *disserve* him.

1067. The Parliamentary army raised "for the safety of the King's person!"

Vol. 2, P. 1.

P. 5. FALSEHOOD respecting the commission of array that it was to take away two parts of every yeoman's estate, and a tax of one day's labour in the week from the poorest!

17. Charles in such a hopeless state after he raised his standard, that "it must be solely imputed to his own resolution that he did not even then go to London, and throw himself on the mercy of the Parliament—surrender at discretion."

26. To this they expected that he must be reduced, "and such a victory without blood had crowned all their designs."

39. Essex charged in his first instructions "to rescue his Majesty's person, and the persons of the Prince and Duke of York, out of the hands of those desperate persons, who were then about them."

44. System of terror.

49. If the loyal part of the people at first "had lent the King the fifth part of what after infinite losses, they found necessary to sacrifice to his enemies at last, the King would have been enabled to preserve them and himself."

60. The estate and revenue of the King's troop of guards, it was thought might justly be valued at least equal to all their's who then voted in both Houses, under the name of the Lords and Commons of Parliament, which made and maintained the war.

60. The Parliament had many Papists in

their army,—some believing that that army desired liberty of conscience for all,—others thus acting that they might "divide themselves for communication of intelligence and interest."

90. From the beginning he thinks that they who contrived the mischief, "already had digested a full change and alteration of government."

137-8. Richelieu foment the war.

139. Remarks on this unchristian and unwise policy.

140. Hugonots enemies to Charles, this the effect of Laud's impolicy. 143-4.

148. Ordinance for assessing property as far as the twentieth of the estate—the members screening themselves.

152. The King's remarks on this. 155-6-8.

174-5. Artifices to render peace impossible.

178. Parliament propose more vigorous acts against Papists, and a bill "for the education of the children of Papists by Protestants in the Protestant religion."

205. "Truly I believe, there was scarce one conclusion that hath contributed more to the continuance and length of the war, than that generally received opinion in the beginning, that it would be quickly at the end."

208. Parliament breaks the agreement of its followers, and they resign their consciences to the Parliament's keeping!

213. Admiral Batten cannonades the house in which the Queen was sleeping, and drives her into the fields!

219. Effect of want of money upon the King's troops and so upon the people, "the country was both to feed and clothe the soldiers, which quickly inclined them to remember only the burden, and forget the quarrel."

The common people zealous on the Parliament's side, supine on the King's.

226. Men "who warily distributed their family to both sides."

Brutality concerning Northampton's body.

234. Charles's feelings concerning Ireland.

242. Rome, Spain, and France sent supplies to the rebels in Ireland, and the Pope a Nuncio.

255. A weekly assessment of £33,518—per annum £1,742,936 upon a people who thought two subsidies a year an insupportable burthen, which in the best times never exceeded £200,000, and in our life never £150,000.

276. Charles warns the Scotch against the Independents.

293-4. Course of justice interrupted by the Parliament, the King offering safe conduct for the assizes everywhere.

311. The two Cecils, their "wisdom and virtues died with them, and their children only inherited their titles."

349. "Dismal inequality of this contention"—in the influence and characters of those who fell on different sides.

355. Breach of articles at Reading, which Essex could not prevent, — a fatal plea for retaliation. 445.

357. Charles's proper grief that the descriptors at Reading were given up.

365. Excise proposed by the Commons.

388. Waller's affected conversion, perhaps not wholly affected,—he became Quakerish at last, which I think is not known to his biographers.

399. Hampden, — he was "a supreme governor over all his passions and affections, and had thereby a great power over other men's." Who is it that has imitated this in verse?

"A great exactor of himself, and then," &c.

Clarendon it is who has imitated Cartwright here.<sup>1</sup>

414. Growing license of the King's troops.

417. Waller called William the Conqueror.

457. Charles's appeal to the people.

464. Pillage at Bristol. "Those soldiers who had warmed themselves with the burden of pillage, never quietly again submitting to the carriage of their arms."

480. Lie that 20,000 Irish rebels were landed—this posted about the streets, and distributed in handbills.

482. Women who petitioned for peace, charged by the City Horse, and many killed and wounded.

483. Parliamentary press men.

485. Intention of the better members to secede and protest under protection of Essex and the army. 497.

490. Effect of the Parliament's severity in making men submit and rely upon the King's clemency!

503. License and breach of articles in the West by Prince Maurice's troops.

512. Ill behaviour before Gloucester.

569. Vane's hypocrisy about the Covenant.

577. Change of character in the two armies.

599. The French Ambassador persuades some English Priests and Jesuits to engage their flock not to assist the King, — with a full assurance that the Parliament would allow them liberty of conscience.

646. In the letter from the Council of Ireland and the Parliament, 1643, they call hides "the only native commodity."

679. Excise first imposed.

#### Vol. 2, P. 2.

708. CHILLINGWORTH, inhumanly used by the Puritan clergy.

990. When Prince Charles was sent to Bristol, the King intimated that Mr. Smith's house, near that city, would be a convenient place for his residence.

1128. The Queen's scheme with the Scots, he looked upon rather as a conspiracy between the Roman Catholics and Presbyterians, than an expedient for his preservation.

1130. He foretels the ruin of the Scotch.

#### Vol. 3, P. 1.

P. 32. THE Parliamentary officers would *not* undertake to conduct him to the Parliament.

<sup>1</sup> This is added in an interlinear note.

33. He wished to have joined Montrose had that been possible.

35. Intentions always first indicated from the pulpit.

46. Henderson's conversion.

52. Some of the Scotch aware of the infamy of selling him. 187.

63. Soldiers and officers preach and pray, and women also.

64. Death of Essex.

65. Fairfax, Ireton, Harrison, and others elected members in spite of the self-denying ordinance.

66. Agitator's resolutions.

111. Oxford Reasons against the Covenantant.

145. State of the kingdom.

165. Different conduct of the Independents and Presbyterians.

173. Folly of the Scots.

175. Independent clergy more learned and rational than the Presbyterian.

487. Cromwell's behaviour when made Lieutenant.

515. Theodosius.

516. Cromwell's rashness in Ireland.

520. Queen wished to give up the Church. 592. 670-1.

# Vol. 3, P. 2.

566. MARCH into Scotland. Presbyterians *here and there*.

602. Rigour in Scotland.

604. Ministers in the Scotch army. 606.

617. Worcester battle.

621. Prisoners sold to the Plantations. 848.

629. In Charles's escapes the poor trusted in preference.

643. Stonehenge, an interesting fact in the history of that most interesting monument.

647. Catholics. 834.

657. High Courts of Justice.

N.B. Love and Mr. Baxter.

669. Dr. Goffe.

691. Projected Union with Holland.

702. Dutch war not liked by Cromwell.

704. Charter about Guernsey, &c.

711. Ireland—offer to Duke of Lorrain.

723. High treason to contrive against the government then established.

728. Cromwell's tyranny, how brought about and rendered necessary.

729. Barebone's Parliament.

733. Their intention about the Universities.

742. Persecution of Royalists.

760. Cromwell's magnanimity.

774. Cardinal Retz's honest speech to Charles.

797. Duke of Gloucester released.

801. Frugality of Charles. 815.

809. Disaffection of the army to Cromwell.

864. Decimation of the Royalists. 866.

872. Misery of the Irish.

873. Peers in England.

887. Cromwell's wish for a Swiss guard.

888. Majors General.

891. Grants of his Parliament.

892. He approves of episcopacy.

894. Question of crowning him, how it would have affected the Royalists. 899.

901-2.

907. Inauguration.

908. His daughter married episcopally.

914. Last Parliament.

917. Quarrel with the Major Generals and Lambert.

946. Sir H. Slingsby uncle to Lord Falconbridge.

954. Cromwell described in the Baptist Address. 963.

961. "That ugly tyrant, who calls himself Protector."

980. Cromwell's fears.

986. His reverence for Magna Charta.

1065. Monk in Scotland.

State of military art in England.

Extent of London eo tempore.

The Dutch war occasioned the preponderance of France over Spain, and thereby prepared the way for the victories of Louis XIV. It introduced republican principles into Great Britain.

Covenant like the League.

The liberties of Europe were never in reality endangered by Spain. Philip, even in the height of his power, was poor. He might have recovered the Low Countries could he have paid his armies.

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"You that are the grandees of the army have sufficiently already gotten by the poor soldiery in putting a necessity on them to sell their arrears to you for a matter of nought."—*Rod for the Lawyers*.

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MILES BURKET in his prayer on the Sunday after the King's murder, asked the Almighty if he had not smelt a sweet savour of blood!—WALKER, Pt. 2, p. 209.

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THERE are some things in which Turanne resembled Cromwell.—M. DE SEVIGNE, tom. 3, p. 384.

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SOME there were who "would not abide to be buried in our churchyard."—LIGHTFOOT, vol. 1, p. lxii. Preface.

THE Lord's Prayer generally laid aside in the University, and LIGHTFOOT was remarkable for producing it in the University church, and discoursing "his own opinion concerning the obligation to use the form of it in public,—and accordingly, to testify his more than ordinary assurance and zeal, he recited it both before and after his sermon."—Ibid. vol. 1, p. 31.

"NOTHING then was talked of so much, and so much intended, and almost come to a final resolution, as the seizing the possessions and revenues of the University, and turning out the scholars to shift for themselves. But by God's gracious overruling providence, this feral design took not place. We could not," says LIGHTFOOT in his Latin oration, "but imagine, and that with sad

and trembling hearts, what England would have been, her eyes (the Universities and clergy) being put out, that Cambridge would have been without Cambridge,—what a spectre of a dead University,—what a skeleton of empty colleges,—what a funeral of the Muses, and a carcass of decayed literature."—Ibid. vol. 1, p. 103.

CROMWELL's Millennium—he fixed upon 1666 for the commencement of their thousand years.—Ibid. vol. 6, p. 168.

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WALKER's *Relations and Observations*, &c.

P. 1. PEOPLE honestly following dishonest leaders.

2. Parties playing into each other's hands, when profit is the object.

3. Feathering their nests.

4. Honest members impoverished.

Government of Committees, its tyranny, 6.

7. "The people are now generally of opinion that they may as easily find charity in hell, as justice in any Committee, and that the King hath taken down one Star Chamber, and the Parliament hath set up an hundred."

8. "Amount of money forced from the people, about 40 M. one half of all the goods and chattels, and at least one half of the lands, rents, and revenues of the kingdom have been sequestered."

N. B. The Exchequer.

9. New fiscal tyranny.

11. Many great plunderers said to have secured their gains in the Low Countries, for a safe retreat.

12. Crimping children for the plantations.

All the counties suffer much for want of settling their militia, the Parliament not trusting them with arms so much as for their own defence.

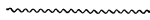
N. 14. Popish and Presbyterian clergy coming to the same practical conclusion.

15. 16. Two good queries.

17. Pedigree of our miseries.

State incubi who begot plenty upon war, and filled their houses with the plunder of their country.

18. A striking conclusion.



LAUD.

*The Grand Impostor unmasked, or a Detection of the notorious hypocrisy and desperate impiety of the late Archbishop (so styled) of Canterbury, cunningly couched in that written copy which he read on the scaffold at his execution (Jan. 10, 1644), alias, called by the Publisher, his Funeral Sermon.* By HENRY BURTON.

Mottoes—Rom. ii. 5. Psal. l. 21.

When the Fox preacheth, let the Geese beware.

"HOWEVER the good people may pardon his old memory for reading instead of preaching, yet how the righteous God should pardon such an old memory, as could not remember one of all those gross sins wherein he had lived, so as to confess them, and ask pardon of God for them, I cannot see."

"It seems that not only his long habituated wickedness had seared, and brought his conscience into a deep lethargy or dead sleep, but surely some compounded cordial by the apothecary's art had so wrought with him, that not only it caused him to have a ruddy fresh countenance, but also did so prop up his spirits that he might seem as Agag to have already swallowed down the bitter cup of death, and that the world might take him to die as some innocent martyr."

"Blessed be God our sadness is at length somewhat refreshed with the broken head of this leviathan in our desolate land."

"He calls the scaffold an uncomfortable place to preach in. But sure if his cause had been good, and his conscience innocent, he needs not have complained of the uncomfortableness of the place. The martyrs did not so, who coming to the stake, cheerfully saluted it with a kiss."

"He suspended ministers for once for

preaching against the superstitious bowing at the name of Jesus."

"A child of the devil, a notorious hypocrite, a desperate, obdurate, impenitent, remorseless, shameless monster of men."

"O poor wretch! no apprehension of divine justice! Nothing but a dead slumber, a deep hypocrisy, or damnable atheism." (This because the Archbishop "thanks Christ he is quiet within as ever.")

"As a man bereft of his common senses, stript of his understanding, benumbed with a lethargy, senseless, brutish, blind, obdurate, he persists in his diabolical impenitency."

Laud's prayer on the scaffold—"A godless, spiritless prayer, even the dead carcase of a prayer, a very pack of lies."

"He complains for want of room to die, which he needed not; for he had too much of Rome that brought him to die."

"A perpetual enemy to Jesus Christ, a cruel persecutor of his saints, a hater of his word, an oppressor of the power of godliness wherever he found it. This wretch never knew Jesus Christ in the power of his resurrection, in the fellowship of his afflictions, in a conformity to his death."

"A malignant and godless life hath an impenitent and desperate death. This is that Canterburian Arch prelate, in his lifetime heir apparent to the Pope,—Satan's second child, whoever is the first,—wilfully damning his own soul to save the credit of his cursed cause."

The author of this accursed pamphlet is that Burton whom Laud had pilloried.



—"STRANGE flocking of the people after Burton, when he removed from the Fleet toward Lancaster Castle. Mr. Ingram, subwarden of the Fleet, told the King that there was not less than 100,000 people gathered together to see him pass by, betwixt Smithfield and Browne Well, which is two miles beyond Highgate. His wife went along in a coach, having much money thrown

to her as she past along." — GARRARD.  
STRAFFORD's *Letters*, vol. 2, p. 114.

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SIR EDWARD DERING's *Vindication*.

"THE only colour, or rather shadow whereupon some thought me as fierce for ruin as themselves, was my fortune, or misfortune, to strike first, (and shortly after, secondly,) at the tallest cedar on the church's Lebanon. 'Tis true I did so, and am nothing sorry for the blow. His crimes were many; the complaints were fresh with me; and myself, (entrusted by that county where his diocese is seated) as fit as any to strike that stroke.

"This was at that time received and applauded as an act of justice, but by the same men of late traduced, as relishing of personal malignity. *Non sic didici Christum*. I thank God my heart hath never yet known the swelling of personal malice. And for the Bishop, I profess I did (and do) bear a good degree of personal love unto him, a love unto some parts and qualities, which I think him master of.

"His intent of public uniformity was a good purpose; though in the way of his pursuit thereof he was extremely faulty.

"His book lately set forth (especially for the latter part thereof) hath muzzled the Jesuit; and shall strike the Papists under the fifth rib when he is dead and gone. And being dead, wheresoever his grace shall be, Paul's will be his perpetual monument, and his own book his lasting epitaph.

"It is true the roughness of his uncourtly nature sent most men discontented from him; yet would he often, of himself, find ways and means to sweeten many of them again when they least looked for it.

"Lastly, he was always one and the same man: begin with him at Oxford, and so go on to Canterbury, he is unmoved, unchanged; he never complied with the times, but kept his own stand until the times came up to him.

"He is not now in a condition to be flattered; nor was I ever so low as to use it. I did not accuse him for these. I struck another string, and that of so right a tune to them that are stung with a Tarantula, that I was instantly voiced, more as they would have me, than I was. For (the truth is) I did not dream at that time of extirpation and abolition of any more than his Archiepiscopacy. Our professed *Rooters* themselves (many of them) at that hour, had (I persuade myself) more moderate hopes than since are entertained. *A severe reformation* was a sweet song then. I am, and ever was for that, and for no more.

"The plain truth is, that immediately upon my approach to this Parliament, some circumstances did concur to lead my language on upon the Archbishop, not any personal passages; God and my soul do witness for me, I have not such a temper. But being servitor for that shire, and in that diocese where some of his hardships, then fresh and new, was brought by complaint unto me; the accident of presenting that complaint, did beget me almost as many new friends, as he had old enemies: and I know not what misconception did thereupon entitle me an enemy to the very function of Episcopacy. I never gave my name in to take away both *root* and *branch*. I love not the sound of a curse so well. If by the *Rooters* I have been so mistaken, their credulity is not my crime, and their foul language shall neither be my shame nor sorrow."

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WILLIAM LAUD—I made will law.

In the *Palinodia Cantuarienses* he is made to say "the world has consulted with my fate, and found nothing but tyranny contained in the leaf of my destiny, which they have picked out in the anatomy of my name.

"William Lade—I am a Divell."

"SOME think that prophecy about the Beast coming out of the earth, which spake



as a dragon, even now to be fulfilled, and the mystery thereof revealed in my name; the numeral letters whereof being thus written WILL LAUD, make directly the number of the Beast.

"I am the Beast, count it that can,  
This is the number, I am the man."

Concerning this see NICHOLS's *Calvinism and Arminianism*, p. 269.

IRENÆUS *Philadelphus*, which Grotius said aims openly at the throat of the archbishop, was written by the two Du Moullins, father and son.

MANY citizens "fearing time and cool thoughts might procure his pardon, became so maliciously impudent as to shut up their shops, professing not to open them till justice was executed. This malice and madness," says IZAAC WALTON, "is scarce credible: but I saw it."

CHRISTOPHER LOWE is said to have been present at this execution, and to have dipt a handkerchief in Laud's blood, and flourished it in a "most inhuman triumph."—NICHOLS's *Calvinism*, p. 339.

PURITAN remarks on his prayer at his death.—*Ibid.* p. 644.

I WISH for his *dishonour* that I knew the name of the member who in the House of Commons, 1773, in the debate upon the petition against subscription said, "the tyranny of a Laud is pleaded for, his accursed farrago is to be crammed down the throats of our youth: and is it not enough that we have shaken off the Romish yoke, but our necks are still to be burthened with the *Calvinistic* millstone, invented by a despice-

able ecclesiastic?"—*Parliamentary History*, vol. 17, p. 750.

SIRI (vol. 8, p. 789) states his views discriminately.

See Epistle Dedicatory to his Conference with Fisher for his view of the equal mischief in which Papists and Puritans were engaged.

SIR RICHARD BULSTRODE's *Memoirs*.

P. 65. "I WILL not omit one passage at Greenwich before the King left it, which was somewhat strange and ominous, which was thus. The King commanded his statue to be carried from Greenwich garden into the magazine: in the carriage of it, the face being upwards, a swallow or some other bird, flying over it, dinged in the face of the statue, which was wiped off immediately by those that carried it; but notwithstanding all endeavours it could not be gotten off, *but turned into blood!*"

This was the statue made by Bernini, who said he had never seen any face which shewed so much greatness, and withal such marks of sadness and misfortune.

75. "The horse were put into several brigades, the foot into *tertias*, as they were then called."

96. First battle of Newbury, "this I may truly say, that we staked there pearls against pebbles, and lost some men then of great consideration, though the enemy lost more soldiers."

100. Weeme, a Scot, and master gunner of England, who was taken in the Parliament service at Cropredy Bridge, "had a good sum of money given him for the invention of making those leathern cannon."

134. "Goring, a person of extraordinary abilities as well as courage, and was without dispute as good an officer as any served the King, and the most dexterous in any sudden emergency that I have ever seen. He said of his brother-in-law, Lieutenant-general Porter, that he was the best company, but

the worst soldier that ever served the King."

134. "The great misfortune was, that when he commanded in chief in the west of England, his excellency had two companions who commanded next under him, who fed his wild humour and debauch, and one of them, if not both, wanted his great and natural courage. These two commanders, the one being lieutenant-general, made the general turn his wantonness into riot, and his riot into madness."

184. Charles "spake but slowly, and would stammer a little when he began to speak eagerly. He seldom or never made his own despatches, till his latter days, but would still mend and alter them; and to that purpose he would often say, he found it better to be a cobbler than a shoemaker."

206. Cromwell . . . "But yet after all his greatness both at home and abroad, some things happened before his end which much disturbed him; not only the frequent plots against his person, but the coming up of a monstrous whale in the fresh water, contrary to the nature of that fish, as far as Greenwich, when it was taken, and believed by many to portend some great alteration in the Commonwealth.<sup>1</sup> Yet this did not so much trouble the Protector as the death of his dear daughter Claypole."

— "Such a tempest accompanied his death that night, as was not seen in the memory of man. Great trees in St. James's Park were blown up by the roots, of which I was an eye witness. The large strong pales which made up the breach on London Bridge (caused by a violent fire some years before) were blown down, many boats cast away upon the Thames, great shipwrecks at sea, besides several by the storm in divers part of England by land. The Prince of the air showed his power was above the Protector's, who thought not fit that he should part quietly out of this world, who

had made such a combustion, trouble and misery in it."

*Samaritanism, revised and enlarged. 1669.*

Preface. "'Tis true the sword worn lately at the belt openly and boldly, is now shrunk to a dagger, girt like Ehud's, close within their hose, but is never the less dangerous."

P. 152. "Lowe, preaching at Windsor on Advent Sunday, from Psalm lxxviii. v. 7, exhorted the people to sell their Bibles and buy musquets, to fight against the King; and said, that if God should go before the King's party, he should be the greatest sinner upon earth. He was upon the scaffold at Laud's execution, and springing for joy when the Archbishop was brought there, uttered these words, 'Art thou come, Little Will? I am glad to see thee here, and hope to see the rest of the Bishops here ere long;' and dipping a handkerchief in his blood, rode with it to Uxbridge, and there displayed it in triumph."

183. "Are not they, think we, of a very gentle, quiet, and peaceable nature and disposition, who being in power (not else, you may be sure,) in pursuance of their schism, turned out of their livings but eighty-five ministers of the ninety-seven parishes within the walls of London; and fourteen out of the sixteen parishes without the walls; and out of the ten out-parishes nine; and so proportionably where they were masters?"

*ECHARD'S History of England.*

P. 417. "Charles I. so perfect in vaulting, riding the great horse, running at the ring, shooting with crossbows, muskets, and sometimes great guns, that if sovereignty had been the reward of excellencies in those arts, he would have acquired a new title to the crown, being accounted the most celebrated marksman, and the most perfect manager of the great horse, of any in the three kingdoms."

425. "Senhouse, Bishop of Carlisle, who preached upon this occasion, had chosen a

<sup>1</sup> The classical reader will call to mind Juvenal's inimitable account of the "Adriaci spatium admirabile rhombi," in his 14th Satire.

J. W. W.

text more proper for a funeral than a coronation, 'I will give thee a crown of life;' which was rather thought to put the new King in mind of his death, than his duty in government, and to have been his funeral sermon when he was alive, as if he was to have none when he was buried."

429. 1626. "An accident at this time happened which was thought very portentous by the vulgar; which was a strange prodigious spectacle upon the Thames, which, after a turbulent motion of the waters, arose like an exhalation, and appeared in a circular form of about ten yards diameter, and as many feet elevated from the river. This cataract or spout of waters was carried impetuously cross the river, and made a furious assault upon the garden walls of York House, where the Duke (Buckingham) then resided: after which it broke asunder with a fuliginous smoke and gradually ascended, till it quite vanished, to the great admiration of the spectators. At the same instant there happened in the city such a dreadful storm of rain and hail, with terrible claps of thunder, that a great part of the churchyard walls of St. Andrew's Church in Holborn fell down, and several graves were laid open and many coffins tumbled into the midst of the street."

461. Lilburne, "a poor tradesman of a good family and pregnant apprehension," who for the sake of the law was taken into the service of Mr. Prynne.

"The whipping was executed with great severity; and in the midst of his torments, instead of submission, he uttered many railing speeches against the tyranny of the prelates and his persecutors; and being set in the pillory, he continued the same virulency with his tongue, and scattered out of his pocket several seditious pamphlets among the people. Upon these strange insults, the Lords of the Star Chamber then sitting, immediately ordered him to be gagged the rest of the time of his standing; but when he could not express his rage and resentment with his tongue, he did it with his

feet, by continual stamping, to shew that he was altogether invincible."<sup>1</sup>

471. The swallow and the statue. The bird volant "dunged in three places upon the very face of the statue, which was surprisingly converted into three drops of blood, that by no cleansing could be got out."

485. Before the Long Parliament met, "one of the head of them boasted that their party was then strong enough to pull the King's crown from his head; but the gospel would not suffer them."

—"The first scheme that these men principally aimed at, as I have been well informed, was much the same with that which several years after appeared under the title of *Plato Redivivus*. The foundation of which was this choice maxim received amongst them, that all empire is founded on property; so that the larger the lands are, the greater is the power. 'But whereas the Kings of England, by the alienation of the crown lands, &c. had lost most of their *natural* power, and now chiefly retained what was *artificial*, they thought it necessary to retrench a great part of what the King at present enjoyed, and to make other proper regulations. Four great things were thought too much to be possessed by the kings of England. 1. Their absolute power of making peace and war. 2. Their sole disposal and ordering the militia. 3. Their power of nominating all great officers of trust and profit, and 4. Their right of disposing of the common revenues of the crown. To regulate all which these four *magnalia* of government, as they were called, were to be exercised by the consent of four several councils, to be appointed for that end; and these, as well as the creations of noblemen, to be named and fixed in Parliaments, which were to meet every year, without any writs or summons from the crown.' This is the sum of that scheme which they are said to

<sup>1</sup> It was his undismayed spirit on this occasion which procured him the name of Freeborn John.—J. W. W.

have formed, which was moulded and wrought up with peculiar fineness and curiosity, so that it appeared infinitely plausible in the theory, though it proved strangely defective in the practice. However fallible they might prove in some particulars, being highly incensed at several exorbitances in the government, they in general resolved to strike at the chief prerogatives of the monarchy, as well as all the powers of the hierarchy."

487. St. John was called Cromwell's dark lantern.

Sir H. Vane often called Sir Humorous Vanity.

495. "This act (the Triennial) was so great an encroachment upon the King's own prerogative, that the next day the Earl of Dorset, meeting his Majesty, saluted him by the name of Fellow Subject, as having by that grant transferred the *regalia* to the Parliament. And it was observable as a prophetic mistake of a lady, who, writing to a country friend that the King had passed this bill, instead of *triennial* wrote he had past a bill for a *tyrannical* Parliament."

503. Strafford's death. "Thus all mankind, the King, the Queen, the Lords, the Commons, the Bishops, the Judges, the City and the Multitude did severally contribute to the sacrificing of one single victim: so that be the crime great or small, sure never was any known more diffused and national." The King "always remembered it with infinite regret, and as the just cause of all his misfortunes.—This sin was one of those which carry their own punishment along with them, and naturally produce it, abstractedly from the remorse of conscience and the chastisement of Heaven; and time made it plainly appear, that a good master who once forsakes his servants, finds few that will adhere to him when once he is forsaken by fortune."

505. Pym too justly boasted to his friends, "since we have got the King to part with Strafford, he can deny us nothing."

538. Pym and Hampden both told Sir B. Rudyard "they thought the King so ill

beloved by his subjects, that he could never be able to raise an army to oppose them."

544. Essex's colours "deep yellow;" so that the wearing any other became a mark of one disaffected to the cause,—so small a thing was observed in the jealousies of war.

548. Dugdale and Roger Manley say of Oliver Cromwell at Edgehill, he being then captain of a troop of horse in Essex's regiment, "that he absented himself from the battle, and observing from the top of a neighbouring steeple the disorder the right wing sustained from Prince Rupert, he was so terrified, that slipping down in haste by a bell rope, he took horse, and run away with his troop, for which cowardice he had been cashiered, had it not been for the powerful mediation of his friends."

551. Lord Brooke said at Guildhall, of Edgehill, "God hath shewed himself a God of love and mercy; and truly we must give him all the honour of that day. Certainly it is the greatest victory that ever was gotten. Near 2000 (I love to speak with the least) on their side slain; and I am confident not 100 on our side, unless you will take in women and children, carmen and dogs (for they slew the very dogs and all). If you take in women, children, carmen and dogs, then they slew about 200. But that 100 should be slain on one side and 2000 on the other is a very miraculous thing.—Truly we are a dear people, exceedingly beloved of God."

552. Essex's men used to shout, "Hey for old Robin."

571. "Chalgrove Field, where Hampden received his death wound, was the same place in which he had first executed the ordinance of the militia, and engaged that country in this miserable war.

"The King sent to offer him any surgeon or other assistance he might then want."

577. 1643. "The women, when they mobbed for peace, would have torn Pym to pieces. They stood fire, though two were killed, and were dispersed by a troop of horse riding in among them, and slashing and wounding many of them."

579. Colonel Cavendish,—said to have thrown the blood from his wound in his enemies' face.

600. At Cropredy Bridge, "two wooden barricadoes, drawn upon wheels, and in each seven small brass and leather guns, charged with case shot." These seem to have been Weeme's invention.

620. Goring died a Dominican in Spain.

622. "When Hopton was compelled to treat for disbanding his forces, Fairfax in his answer said, 'Lastly, for yourself, besides what is implied to you in common with others, you may be assured of such mediation in the Parliament on your behalf, both from myself and others, as for one whom for personal worth and many virtues, but especially for your care of and moderation towards the country, we honour and esteem above any other of your party; whose happiness, so far as is consistent with the public welfare, we should delight in more than in your least suffering.'"

624. "In the midst of uncommon difficulties, the pious King, as it were reflecting upon his concessions relating to the churches of Scotland and England, and being extremely tender in case of sacrilegious encroachments, wrote and signed this extraordinary vow, which was never yet published. 'I do here promise and solemnly vow, in the presence and for the service of Almighty God, that if it shall please the Divine Majesty of his infinite goodness to restore me to my just kingly rights, and to re-establish me on my throne, I will wholly give back to his church all those impropriations which are now held by the crown; and what lands soever I do now, or should enjoy, which have been taken away, either from any episcopal see, or any cathedral or collegiate church, from any abbey, or other religious house, I likewise promise for hereafter to hold them from the church, under such reasonable fines and rents as shall be set down by some conscientious persons, whom I propose to choose with all uprightness of heart, to direct me in this particular. And I most humbly beseech

God to accept of this my vow, and to bless me in the design I have now in hand, through Jesus Christ our Lord. Amen.

'CHARLES R.

'Oxford, Apr. 13, 1646.'

"This is a true copy of the King's vow, which was preserved thirteen years underground, by me, Gilb. Sheldon.

"Aug. 21, 1660."

650. During the treaty of Newport, Charles said, "Well, they will ask so much, and use it so ill, that the people of England will be one day glad to relodge the power they have taken from the crown where it is due; and I have offended against them more in the things I have granted them than in any thing I ever designed against them."

652. "Hugh Peters, in his sermon preparatory to the murder, compared the King to Barabbas, whom the foolish citizens would have to be released; and the red coats he called our Saviours, whom they would have to be crucified. He talked of the saint judges, and declared he had found upon a strict scrutiny that there were in the army five thousand saints, no less holy than those that now conversed in heaven with God Almighty."

Sir Robert Spottiswood (son of the archbishop) said at his execution, "none of the judgments of God are greater, no, not plague, famine, or the sword, than when he suffers a lying spirit to fill the mouths of his prophets."

670. The High Court of Justice was called Cromwell's New Slaughter House.

691. "How Oliver Cromwell, before the battle of Worcester, went into a wood, and met a grave elderly man with a roll of parchment in his hand. Oliver having read it, said this is but for seven years. I was to have had it for one and twenty. Then he stood out for fourteen; but the other replied, if he would not take it upon those terms there were others who would. So he took the parchment, and died that day seven years."

716. "Cromwell used to say, his ships should visit Civita Vecchia, and the sound of his cannon should be heard in Rome."

730. "Venner and many of his followers were in a plot against Oliver Cromwell, who seized their arms and ammunition, with their standard, containing a lion couchant, as of the tribe of Judah, with this motto, 'Who will rouse him up,' and several copies of a printed declaration, with this title 'The Principle of the Remnant, &c.'"

735. — "to subdue all his enemies by arms, and then all his friends by artifice; and to serve all parties patiently for awhile, and to command them victoriously at last; to call Parliaments together with a word of his pen, and disperse them again with the breath of his mouth; to be humbly petitioned that he would be pleased to be hired at the rate of two millions a year to be master of those who before had hired him to be their servant; to have the estates and lives of three kingdoms as much at his disposal as was the little inheritance of his father, and to be as noble and liberal in the spending of them; and lastly, to bequeath all this, with one word, to his posterity. To die with peace at home and triumph abroad; to be buried among kings, with more than regal solemnity; and to leave a name behind him, not to be extinguished but with the whole world, which was thought too little for his praises, as well as his conquests, if the short line of his life could have been stretched to the extent of his immortal designs.

"On the other side,—that he should have the assurance to pretend liberty for all men, and by the help of that pretence to make all men his slaves: to take up arms against taxes of £200,000 a year, and to raise them himself to above two millions; to quarrel for the loss of three or four ears, and strike off 300 or 400 heads; to fight against an imaginary suspicion of 2000 guards to be raised for the King, and to keep up no less than 40,000 for himself, &c."

836. 1666. "In the beginning of October, his Majesty, to promote frugality and

decency in habit, and to discourage the extravagancy of French fashions, made a solemn and peremptory declaration of the fashion of his apparel, which he resolved to wear for the future, 'It was a straight Spanish breeches; instead of a doublet, a long vest down to the mid leg, and above that a loose coat, after the Muscovite or Polish way; the sword girt over the vest; and instead of shoes and stockings, a pair of buskins, or brodekins.' Which habit was found to be very decent and becoming to his Majesty, and was for a considerable time used and followed by the chief of his courtiers."

1024. The infamous Shaftesbury said, "that wisdom lay in the heart and not in the head; and it was not the want of knowledge, but the perverseness of the will, that fills men's actions with folly, and their lives with disorder."

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*Some sober Inspections made into the Carriage and Consults of the late Long Parliament. 1656.*

EPISTLE Dedicatory to his Highness the Lord Protector. "Charles Martel, in that mighty revolution in France, when he introduced the second race of kings, used to say, 'that he followed not the ambition of his heart as much as the inspirations of his soul and the designs of Providence.' This may be applied to your Highness in the conduct of your great affairs and admirable successes. J. H.?"

P. 4. "What do they say abroad of these late revolutions in England?—They say that the English are a sturdy, terrible and stout people; that the power and wealth of this island was never discovered so much before, both by land and sea; that the true stroke of governing this nation was never hit upon till now. Politicians, new and old, have beaten their brains, and shot at rovers, in writing of divers sorts of governments; but the wisest of them concur in this opinion, that there is no government more resembling heaven, and more durable upon earth,

or that hath any certain principles, but monarchy, and such a monarchy that hath an actual visible military strength to support itself, and not only to *protect*, but to *ave* the people."

10. "There was never such an idol upon earth as that Parliament, for people thought there was an unerring spirit tied to the Speaker's chair; they pinned their salvation upon it; it was held blasphemy and a sin against the Holy Ghost to speak against it; nay, some gave out that that blessed Parliament was as necessary for our reformation as the coming of Christ was for our redemption."

36. "This monstrous city is composed of nothing else but corporations, which smell rank of little republics or houses, and it was a great error in the last two kings to suffer this town to spread her wings so wide; and as it was an error so to suffer her to monopolize the trade and riches of the land, so it was in letting her gather so much strength in exercise of arms, by suffering her to have such an artillery garden and military yard. Which makes me think on a speech of Count Gondomar, who, being invited by the King to see a muster of the citizens in St. James's Fields, after they were gone, he was asked by the king how he liked his citizens of London? 'Truly, sir,' said he, 'I have seen a company of goodly, able men, with great store of good arms; but, sir, I fear that these men will do you a mischief one day; for the conceit wherewith they may be puffed up for the knowledge they have in handling their arms, may heighten their spirits too much, and make them insolent. My master suffers not any armed men to strut under his nose; there is neither artillery garden nor military guard there, but only a few partizans that guard his body.'"

77. "—as the ill spirit would have it, that Parliament was suddenly broke up, but it had been better for him (Charles) that they who gave him that counsel had been in Arabia, or beyond the line on their way to Madagascar; yet those men were of

high request in the Long Parliament afterwards being."

84. Strafford: "They cried out that if the common law failed, club law should knock him down."

132. The King's guard at Edgehill worth more than £100,000 of yearly revenue."

133. The English have still the same old innated valour that they had when they made the gray goose wing fly through the heart of France.

139. "The French Ambassador being conveyed by a troop of Scots horse, in lieu of largess to the said troopers, he drew out half a crown piece, and asked them how many pence that was; they answered, thirty pence; he replied, for so much did Judas betray his master, and so hurled them the half crown."

174. "The King offered to give them a little purge of five or six drams, but it was furiously cast away, because there was too much Basilicon in it. Then there was a purge of eleven drams given them, wherein there was some Unguentum Armarium, that cures afar off, which made some of them to fly to other side of the sea; where one member, as soon as he put foot on shore, fell sick of the plague, and so was buried no better than in the town ditch, because he had first infected the place. At last they had a good sound purge, as big as a drench administered them, which purged away above one hundred members at once. Yet all this would not do, for some members were grown so corrupt and putrid, that nothing could cure the house but an utter dissolution."

179. St. Paul's, "a temple that hath this singularity above all others, as to be founded upon Faith; having a spacious church of that name underneath, to serve and support her. I remember it was observed how in that disastrous expedition to the isle of Rhé, the great stones which were designed to repair Paul's, were carried away to make ballast for ships, and for other warlike uses in that service, which made some judicious critiques of those times to foretel the

unlucky and inglorious return we made thence."

*A Friendly Debate between a Conformist and a Non-Conformist.*

P. 25. Some W. B. says his "heart had been long a-soak in the blood of Jesus."

26. Another bids his hearers "not be afraid of New Light, but set open their windows for any light that God should make known to them."

CONTINUATION.

P. 5. Case, in his Thanksgiving Sermon for the Taking of Charles, tells the Parliament, "there are no less than 100 and 4 score several heresies propagated and spread in this neighbouring city. And many of such a nature as that I may truly say, in Calvin's language, the errors and innovations under which we groaned of late years, (i. e. under the bishops!) were but tolerable trifles, children's play, compared with these damnable doctrines, doctrines of devils."

7. "The common people were taught by Mr. Case (in his Sermons about the Covenant, p. 41) to take it, though they did not understand it."

8. "Lilburne in his *England's Birth-right*, saith that the Covenant is impossible to be kept, and that the framers and makers of it have run into wilful perjury; he calls it this make-bate, persecuting, soul-destroying, England dividing, and undoing Covenant."

82. "The *Commonwealth's man* said of Oliver Cromwell, "The Lord's faithful people, the foolish contemptible nothings, irreconcilable enemies to the government of a single person, were putting up their prayers and appeals to the Lord, witnessing and prophesying against him, and the beast-like foundation on which he stood." The setting him up was "the healing the deadly wound of the Beast."

"We observe in war, that when once the great ordnance are discharged, the soldiers are not afraid of the musket."—CARYL on *Job*, vol. 1, p. 167.

## Charles the Second.

"A POISON does never insinuate so quickly, nor operate so strongly, as when woman's milk is the vehicle wherein it is given."—C. MATHER, *Magnalia*, b. 7, p. 18.

NOTION respecting the end of the world in 1666.—*Life of Sir M. Hale*, DR. WORDSWORTH'S *Biography*, vol. 6, p. 85.

"UPON Charles II.'s return, none more out of fashion among the new courtiers than the old Earl of Norwich, that was esteemed the greatest wit in his father's time, among the old."

"In King Charles I.'s time, all wit, love, and honour, heightened by the wits of that time into romance."

"Lord Goreing wrote the *Contrepied*, and turned all into ridicule. He was followed by the Duke of Buckingham, and that vein favoured by King Charles II. brought it in vogue."—SIR WILLIAM TEMPLE.

BELKNAP'S *New Hampshire*, vol. 1, app. p. 81. "A petition from William Houchins to the legislature, for aid to transport him to England, in 1687, to be touched for the king's evil."

SIR WILLIAM TEMPLE (vol. 2, p. 220) said he had seen no country so generally corrupted as his own, at that time (1670), "by a common pride and affectation of despising and laughing at all face of order and virtue and conformity to laws, which after all, are qualities that most conduce both to the happiness of a public state, and the ease of a private life."

"It is in good earnest," says SOUTH (vol. 4, p. 115), "a sad consideration to



reflect upon that intolerable weight of guilt which attends the vices of great and eminent offenders. Every one (God knows) has guilt enough from his own personal sins to consign him over to eternal misery ; but when God shall charge the death of so many souls upon one man's account, and tell him at the Great Day, This man had his drunkenness from thee, that man owes his uncleanness to thy example ; another was at first modest, bashful and tender, till thy practice, enforced by the greatness of thy place and person, conquered all those reluctances, and brought him in the end to be shameless and insensible, of a prostitute conscience and a reprobate mind. When God, I say, shall reckon all this to the score of a great, illustrious and exemplary sinner, over and above his personal guilt, how unspeakably greater a doom must needs pass upon him for other men's sins, than could have done only for his own. The sins of all about him are really his sins, as being committed in the strength of that which they had seen him do. Wherein, though his action was personal and particular, yet his influence was universal."

SOUTH, vol. 4, p. 125.—" The last degree of shamelessness in sin, is to glory in it. And higher than this the corruption of man's nature, as corrupt as it is, cannot possibly go ; though the truth is, this may seem to proceed not so much from a corruption of it, as from something that is a direct contradiction to it. For can any thing in nature incline a man to glory in his imperfections ? to pride and plume himself in his deformities ? Was any one ever yet seen to boast of a blear-eye or a crook-back ? And are not the defects of the soul by so much the more ugly, by how much the soul is naturally more noble than the body ; and the faculties of one more excellent than the shape and lineaments of the other ? Yet some there are who have shook off reason and humanity so far, as to proclaim and trumpet out those villanies upon the house-tops, which such as sin but at an

ordinary rate of wickedness, commit only in the corners of them. As the Apostle expresses it to the height, *They glory in their shame* ; a thing as much against nature as it can be against religion ; and full as contrary to the course and dictates of the one, as to the most confessed rules of the other. Nevertheless, such monsters they are. For may we not hear some vaunting what quantities of drink they can pour down ? And how many weak brethren they have in each heroic pot combats laid under the table ? And do not others report with pleasure and ostentation how dexterously they have overreached their well-meaning neighbour, how neatly they have gulled him of his estate, or abused him in his bed ? And lastly, have not some arrived at that frontless and horrid impudence, as to say openly, that they hoped to live to see the day, in which an honest woman or a virtuous man should be ashamed to shew their head in company ? How long such persons may *live*, I know not ; how long they *deserve to live*, it is easy to tell. And I dare confidently affirm, that it as much the concern of government, and the peace of a nation, that the utterers of such things should be laid hold on by the hand of public justice, as it can be to put to death a thief or an highwayman, or any such common malefactor. For this is publicly to set up a standard in the behalf of vice, to wear its colours, and avowedly to assert and espouse the cause of it, in defiance of all that is sacred or civil, moral or religious. I must confess I am ashamed thus to lay open men's want of shame. But whosoever they are, who are come to this height, let them know that they are consummate in vice, and upon all accounts so unspeakably bad, that the Devil himself can neither make nor wish them worse."

" THE so much talked of prophecies of 1666, for a long time made the first article of the fanatics' creed, till that year came at length and fired them out of it."—*Ibid.* vol. 5, p. 301.

"THERE have been rumours and fears of French armies, but they are the French fashions and the French vices that have invaded and conquered and spoiled our land."—*Ibid.* p. 392.

EACHARD accuses small country schools of contributing to the contempt in which the clergy were held,—“the little governors whereof, having for the most part not sucked in above six or seven mouthfuls of university air, must yet by all means suppose themselves so notably furnished with all sorts of instructions, and are so ambitious of the glory of being counted able to send forth now and then to Oxford or Cambridge, from the little house by the churchyard’s side, one of their ill educated disciples, that to such as these oftentimes is committed the guidance and instruction of a whole parish, whose parts and improvements duly considered, will scarce render them fit governors of a small grammar-castle. Not that it is necessary to believe that there never was a learned or useful person in the church, but such whose education had been at Westminster or St. Paul’s: but whereas most of the small schools, being by their first founders designed only for the advantage of poor parish children; and also that the stipend is usually so small and discouraging, that very few who can do much more than teach to read and write, will accept of such preferment,—for these to pretend to rig out their small ones for an university life, proves oftentimes a very great inconvenience and damage to the church.”—*Works*, 11th edition, p. 11.

“SIXTEEN was the age for entering the University, and the seven spent there brought the student to the canonical age of twenty-three. The evil of early preaching might have been avoided by the canon which prescribed the age for orders, were it carefully observed, and were there not a thing to be got, called a dispensation, which

will presently make you as old as you please.”—*Ibid.* p. 15.

“IT is a common fashion of a great many to compliment and invite inferior people’s children to the University, and then pretend to make such an all bountiful provision for them, as they shall not fail of coming to a very eminent degree of learning: but when they come there, they shall save a servant’s wages. They took therefore heretofore a very good method to prevent sizzars overheating their brains. Bed-making, chamber-sweeping, and water-fetching were doubtless great preservatives against too much vain philosophy. Now certainly such pretended favours and kindnesses as these, are the most downright discourtesies in the world. For it is ten times more happy both for a lad and the church, to be a corn cutter or a tooth drawer, to make or mend shoes, to be of any inferior profession, than to be invited to and promised the conveniences of a learned education, and to have his name only stand airing upon the college tables, and his chief business shall be to buy eggs and butter.”—*Ibid.* p. 14.

“BUT if you will, we’ll suppose that orders were strictly denied to all, unless qualified according to canon. I cannot foresee any other remedy, but that most of those University youngsters must fall to the parish, and become town charge, until they be of spiritual age. What then shall we do with them, and where shall we dispose of them until they come to an holy ripeness? May we venture them into the desk to read service? That cannot be, because not capable: besides, the tempting pulpit usually stands too near. Or shall we trust them in some good gentlemen’s houses, there to perform holy things? With all my heart, so that they may not be called down from their studies to say grace to every health; that they may have a little better wages than the cook or butler; as also that there

be a groom in the house, as well as the chaplain, (for sometimes to the ten pounds a year they crowd the looking after a couple of geldings :) and that he may not be sent from table, picking his teeth, and sighing with his hat under his arm, whilst the knight and my lady eat up the tarts and chickens : it may be also convenient, if he can be suffered to speak now and then in the parlour, besides at grace and prayer times ; and that my cousin Abigail and he sit not too near one another at meals, nor be presented together to the little vicar-age." <sup>1</sup>—*Ibid.* p. 16.

*Harleian Miscellany*, vol. 7.

P. 28. EVILS under the Commonwealth imputed to lawyers.

Lawyers in England estimated at 30,000. Their prosperity.

82. Fitness of the Copernican system to so revolutionary a state of things.

87. Lambert suspected of Popery, 1659.

262. An infamous and most imprudent parallel between Thomas Cromwell and Oliver, Hugh Latimer and H. Peters, Lord Cobham and Venner, Tindal and Prynne—as ancient and modern fanatics !

327. Charles sent sea stores to the poor in Moorfields after the fire ; but they were already so well supplied, that the people, not being used to biscuits declined them.

402. Transfusion of blood practised.

413. The Revolution, not the Revelation which made converts.

423-4. An opinion that Greatorex was encouraged from political motives—because of the royal virtue in touching for the evil.

476. Mischief of translating the London Dispensatory.

<sup>1</sup> These and other like passages are made use of by Macaulay in his remarks on the clergy. See c. iii. p. 327, &c. 5th edit. I may note here, that although I should agree to differ with the agreeable historian on many points, yet I think that had the reading of some of his opponents been more accurate and extensive, their remarks had been more judicious.—J. W. W.

574. Dutch caricatures of the English.

Vol. 8.

P. 7. Coffee houses, 75. They were shut by proclamation, 1679.

16, 17. Proposition for stopping the growth of London, and prohibiting tea and coffee, &c. 29.

32. Stage coaches. 46. Leather.

52. Dress of servants.

53. Tradespeople extravagant in furniture and dress.

54. Trade after the fire removed from the city to the suburbs—i. e. Westminster.

55. Retail trade carried on in warehouses—to save rent and taxes.

59. Proposition that the King should turn coal merchant.

81. A fanatic manner of preaching happily described.

*SOMERS' Tracts*, vol. 8.

Pp. 41-2. REASONS for supposing the fire *not* accidental. N. Malcolm's absurd opinion upon this subject, 223.

Vol. 9.

Pp. 220-1. Proposal for colleges, male and female, and for compelling "gifted" Non-conformists to turn missionaries to the heathen.

Vol. 7.

P. 563. Time-servers copy and exceed the Cavaliers in profligacy. 561.

564. Comparison between the Cavaliers and Job.

Relief which was granted them misdirected.

514. Thunder at the coronation.

461. Digby's speech for indemnity.

"How many men of all professions are there daily undone by that unhappy custom of a morning's draught."—*BLOUNT'S Philostratus*, N. 23.

— "another day, that he had a pair of breeches on, coming over a perverse stile,

he suffered very much in carelessly lifting over his leg."—*Ibid.* p. 73.

"WHAT a handsome shift a poor ingenious and frugal divine will make, to take it by turns and wear a cassock one year, and a pair of breeches another!"—*Ibid.* p. 77.

"If he keeps the glebe in his own hand, what increase can he expect from a couple of apple trees, a brood of ducklings, a *hempland*, and as much pasture as is just able to summer a cow."—*Ibid.* p. 79.

"How much practical rhetoric is requisite to make a coachman fully believe that he shall have a couple of shillings, and at the same time resolve to *let down the boot*, and with a steady mind walk softly out to a coffee house, a little before you come at your lodgings."—*EACHARD'S Observations*, *Ibid.* p. 127.

It appears from *EACHARD'S* famous treatise, that many of those follies which infected the Spanish and Portuguese pulpits prevailed in England,—such as are ridiculed in *Fr. Gerundio*. He blames the clergy for packing their sermons so full of similitudes—which he says "are not so unserviceable as usually they are ridiculous; for people of the weakest parts are most commonly overborne with these fooleries; which, together with the great difficulty of their being prudently managed, must needs occasion them, for the most part, to be very trifling and childish. Especially if we consider the choiceness of the authors out of which they are furnished. There is the never-to-be-commended-enough *Lysos-thenes*; there is also the admirable piece called the *Second Part of Wit's Commonwealth* (I pray mind it, it is the second part, not the first); and there is besides, a book wholly consisting of similitudes, applied and ready fitted to most preaching subjects, for the help of young beginners,

who sometimes will not make them fit handsomely."—*Grounds*, &c. p. 42.

"—THE young gentleman newly entered into the modest and small accomplishments of the town; who admiring himself in his morning gown till about eleven of the clock, then it is time to think of setting the *muff*; and if he chance to find out a new knot for fastening it, then that day is very ingeniously spent."—*EACHARD'S Observations*, *ibid.* p. 125.

THE Royal Society, beginning in an age of credulity, as well as experiment, expected miracles from science, and began to doubt of received fables.<sup>1</sup> See their queries which they sent to Phillibert Vernatti, at Batavia.

"THE Lord Keeper Guildford, when he was told that the Presbyterians in the house might be got to befriend him for money, replied that he would not give one brass farthing to buy all the Presbyterians in England."—*Life of Lord Keeper Guildford*, vol. 2, p. 29.

"CHARLES said to him, 'My lord, be of good comfort, I will never forsake my friends, as my father did.'"—*Ibid.* p. 43.

"SIR GEORGE TREBY, who succeeded Jeffries in the Recordership, was no fanatic, but of the fanatic party, true as steel. His genius lay to freethinking, and conformably to his fellows at this time, made the Scriptures and Christianity, or rather all religion, a jest; and so constant in his way, that no man could say that ever he was the first, and not the last that left the bottle."—*Ibid.* p. 100.

THE Lord Keeper advised to keep a whore.—*Ibid.* p. 237.

<sup>1</sup> See Macaulay's very just remarks, c. iii. vol. 2, p. 407, &c. 5th edit.—J. W. W.

"WHEN he interceded with Charles for one that was obnoxious, the King said, 'It is strange that every one of my friends keeps a tame knave.'"—*Ibid.* p. 314.

SHADWELL makes his Virtuoso say, "he doubts not to improve the art of flying so far, that in a little time 'twill be as common to buy a pair of wings to fly to the world in the moon as to buy a pair of wax boots to ride into Sussex with."

"You that have covered such black designs with the sacred words of Scripture, why can you not as well find in your hearts to cover a black gown with a white surplice? or what idolatry do you find in making the sign of the cross when the law commands it? Though I think you may conform without sin, yet I think you might also have been dispensed with without sin, if you had dispensed in like manner with other ministers that subscribed to the articles of the church."—HOBBS's *Letter to Wallis*.

SEE Black Book, p. 286, for references to Bayle concerning this reign.

ST. EVREMOND said to Count Grammont, "however tame the English may be with respect to their wives they can by no means bear the inconstancy of their mistresses."—GRAMMONT's *Mém.* vol. 1, p. 146.

ODD that C. HAMILTON should speak of Mrs. Barry, as the prettiest but at the same time the worst actress in the kingdom. So little can the first success be depended on in this act, it appears.

THE writer of Cosmo's *Travels* says, there were many Adamites in England, and that

at their weddings the new-married couple appeared with leaves, close to the tree which was placed in the middle of the Synagogue.

A MOB of ribbon weavers attack the house of Shadwell's Virtuoso. Supposed that he invented the engine-loom.

### *Marriage of Charles II. Port. MSS.*

P. 2. BRIBE to St. Albans.

10. Proposal that James should marry the Portuguese Infanta.

11. James inclines to this.

13. The arguments for marrying Mazarine's niece well turned to support James's marriage with Miss Hyde.

14. Here is the word Caballa.

The Duke's marriage allowed no hope of engaging Clarendon against the Portuguese interest.

16. Testimony to Clarendon's integrity.

Mazarine's saying concerning him.

21. The Infanta represented to the Catholics as a heretic.

24. Opinion that the Catholic religion would not subsist here unless the King of Spain had a strong party in the country.

26. It is asserted that during Cromwell's war with Spain the English lost more ships than the war lasted days.

31. Digby says that Spain will give with the Infanta of Parma all that Portugal offered.

The Jesuits in England were of the Spanish, and looked upon Portugal as a lost country.

32. Bristol and his friends endeavour to get Mrs. Palmer on their side, but she took no part.

35. The Ambassador says he told the King that Beauty, Modesty and Virtue, being three divinities, composed the person of the Infanta!

39. Charles shows the Spanish Ambassador a *bufete* of Jamaica wood—and says, Do

you think I will part with an island which produced such beautiful wood?

44. The Catholicicks not those who most opposed the Portuguese match.

45. Bristol called by the Portuguese their Antipodes.

He and Digby the Queen's Chancellor said to have received large presents from the Spanish Ambassador.

49. A report that he had privately married the daughter of the Prince of Ligny. Charles showed the Portuguese Ambassador a letter from his mother, lamenting it, as a thing which she believed. He added that he did not even know that the Prince of Ligny had a daughter.

56. The Spanish Ambassador accuses Clarendon to the King of wishing to prevent him from marrying, to the end that his own grandchildren might inherit the throne.

57. The opposition of the Catholicicks made the match popular.

69. Importance which he attaches to the picture!

Presbyterians for the match—the Bishops therefore against it.

72. Bombay how undervalued!

73. Tangiers overvalued.

76. The Spanish ambassador offers Manchester £6000.

79. The poor Ambassador produces Sanchez de Matrimonio to show that the King cannot now take any other woman for his wife.

81. St. Pedro Martinè!

82. Threat of declaring war by the Spanish Ambassador.

83. Portugal not able to make presents like Spain and Holland.

Speech of the Countess of Southampton.

84. Danger of Setubal.

88. Queen of France earnest to prevent the match.

Charles's secret intelligence with the King of France.

94. He would not go to the coronation, because he would not kneel when the King received the Sacrament.

96. Manchester refuses a bribe from the Spanish Ambassador.

119. Duke of York wishes for a war.

Clarendon said of the Spaniards, that "of all people they were the best to have for enemies, and the worst for friends."

120. The Ambassador's opinion respecting parliaments.

He argues with Charles that a war is necessary for his safety and power, and that Spain is his natural enemy.

121. Dunkirk and Jamaica rankling in the Spaniards' mind.

122. He tempts Charles with the Indies, and talks of delivering the oppressed natives!

Reason for war arising from the necessity of keeping up his naval force.

125. Lauderdale, he says, is the man to whom the King of Portugal and the Infanta owe every thing, and whose services ought always to be acknowledged by them.

134. The Swedish Minister angry that his Queen (?) was not thought of among other Protestant matches.

135. He had orders to treat for a marriage between the Princess Royal and King Affonso—but her death prevented.

136. Therefore he proposed for the Princess of Orange—provided she would change her religion.

140. The Ambassador represents the Spanish proposal of giving a dowry with a Protestant Princess as sacrilegious.

146. Had Morocco received presents?

148. Spanish pride concerning the marriage.

149. They gave out that they were in secret treaty with the Queen Reg. for the submission of Portugal.

151-2. If this be a fair account, Charles engaged himself by word to much more than he performed.

158. Charles acknowledges what he owes to Portugal, for what Fr. de Sonza Contentio had done for him at the Hague, and for what Ant. de Sonza de Macedo had suffered for him in London, for which reason, he said, he had made his son a baron.

158-9. Dinner ceremony at the court. They still washed at the table before meat.

159. Charles honourably felt what he owed to Portugal for its conduct in Prince Rupert's case.

163. Charles entreats that the Queen will bring as few Portuguese as possible.

164. The Ambassador received no presents.

170. He is aware of Charles' intention to treat with Holland.

172-3. His notions of English politics !

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HALF conformists mangling the Church Service.—SOUTH, vol. 1, p. 130; vol. 4, p. 192.

SOUTH (vol. 1. p. 340) calls the year 1660 the grand epoch of falsehood as well as debauchery.

Impiety of Charles's days.—Ibid. pp. 374-5-6.

Confidence and demureness of the Saints.—Ibid. p. 377.

Their grimaces.—Ibid. p. 415.

Men of infamous character promoted to high offices.—Ibid. vol. 2, p. 42.

Restoration the effect of general feeling.—Ibid. vol. 2, p. 559.

Ibid. vol. 2, p. 575. Charles, firm in his religion !

Ibid. vol. 4, p. 82. Manners of English women, how changed.

Ibid. p. 88. Profligacy of the times.—pp. 94-5, 448.

Ibid. p. 345. Presbyterians outwitted by their abettors and instigators in the rebellion.

Ibid. p. 92. Burning the ships at Chatham, "a disgrace and a blot upon us, not to be fetched out by the fire that burnt them, nor to be washed off by the whole ocean that carried them."

Ibid. p. 136. Chaplains *why* kept and *how*.

Ibid. vol. 6, p. 101. Charles's Restoration.

Ibid. pp. 188-9. — with a magnificent allusion to the plagues of Egypt.—See *State Poems* for this in verse also.

Ibid. pp. 197-8. Conduct of the French

toward him. An allusion I suppose to Wilkins, and Morland, and Wallis.

Ibid. p. 200. Massacre advised.

Ibid. Fanaticism and hypocrisy producing theoretical as well as practical irreligion.

Ibid. pp. 204-6. Abuse of the Restoration.

Ibid. vol. 7, p. 160. Men who thought it creditable to be avowedly and notoriously vicious.

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OUGHTRED, the mathematician, died of joy upon hearing that a vote had repast for restoring Charles II.; he was in the eighty-sixth year of his age.—WALKER, pp. 2-14.

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THE Duchess of Mazarine's husband was a very odd fellow, he was the son of Marshal de La Meilleraye. "La devotion lui tourna l'esprit; on feroit un volume de ses pieuses extravagances. Il faisoit des loteries des differentes fonctions des officiers de sa maison, de sorte qu'alternativement son cuisinier devenoit intendant, et son frotteur secretaire. Le feu prit à son chateau, et il chassa les gens qui, en cherchant à l'éteindre, vouloient s'opposer à la volonté de Dieu. Ce qu'il y a de plus extraordinaire, c'est que, n'ayant jamais pu vivre avec sa femme, il ne voulut pas s'en separer dès qu'il l'eut perdue. Il fit rapporter son corps d'Angleterre, et il s'en faisoit suivre partout où il alloit."—*Note to ME. DE SEVIGNE'S Letters*, vol. 1, p. 264.

1672. "ON a fait une assez plaisante folie de la Hollande. C'est une Comtesse âgée d'environ cent ans; elle est bien malade; elle a autour d'elle quatre medecins, ce sont les rois d'Angleterre, d'Espagne, de France et de Suede. Le roi d'Angleterre lui-dit: Montrez la langue; ah! la mauvaise langue! Le roi de France tient le poulx et dit: Il faut une grande saignée. Je ne sais ce que disent les deux autres—mais enfin cela est juste et assez plaisant."—Ibid. vol. 3, p. 18.

THE German in S. Evremond's comedy, admires the magnificence of the signs in London, which were not accompanied as abroad with inscription *Au Lion Noir—à l'Ours*, &c.—because they needed it not.—*Œuvres*, vol. 2, p. 131.

SOME think Absalom wore his long hair, of pride,—because that kind of pride is grown into fashion among us, says LIGHTFOOT, preaching in 1660 (vol. 6, p. 233).

This was in November, and long hair, I suppose, was worn in hatred of the round-head fashion.

3219. MUSCRY (Riordaer) Relation des veritables causes qui ont contribue au re-tablissement du Roy de la Grande Bretagne. Sewed 5s. fol. Paris, 1661.

3226. Narrative of the stupendous Tragedy intended to be acted by the Satanical Saints of these times. 2s. 4to. 1663.

PAPERS relating to Tangiers.—*Lansdown MSS.* Nos. 192-3.

INGRATITUDE of the restored family.—LOCKHART *Papers*, vol. 2, p. 421.

DISSENTERS. Charles I. had perceived at Newport, that in respect of the public peace, nothing was like to raise a worse spirit than these men that were to be dispossessed of their livings scattered through the whole kingdom.—CLARENDON *Papers*, vol. 2, p. 451.

He would have let them die off.

MR. PLAXTON was inducted into the parsonage of Kinnardsen,<sup>1</sup> Shropshire, in

<sup>1</sup> There is no such place that I am aware of. Possibly 'Kinnerley' or 'Kinnersley' is the parish meant.—J. W. W.

1673. "I found," he says, "neither gentleman, nor beggar, nor any kind of dissenter from the Church." There had been no law sent among them in the memory of man, nor was any commenced during his incumbency, for above thirty years.—*Philosophical Transactions*, *Abr.* vol. 5, p. 385.

"NARROW trunk breeches, and the broad-brimmed hat,  
The dangling knee-tye, and the Bibb-Cravat."

BLOUNT's *Philost.* p. 135. N.

"THE opinion that coffee will recover men in drink to their right senses, has exposed many in that condition to the laughter of a whole coffee house, and thereby cured them for the future, not with coffee, but shame."—*Ibid.* 182.

1680. "WOLVES in Ireland, of late years, in a manner all destroyed, by the diligence of the inhabitants and the assistance of their Irish greyhounds, a wolf dog."—*Ibid.* p. 195.

The north of Ireland had been especially infected by them.

TEA became a fashionable beverage at court, owing to the example of Catherine, the Queen of Charles II. who had been accustomed to it in Portugal.

Medical men thought at that time that health could not be more effectually promoted, than by increasing the fluidity of the blood, and that the infusion of Indian tea was the best means of obtaining that object. In 1678, Bontekoe, a Dutch physician, published his celebrated treatise in favour of tea, and to his authority its general use in so many parts of Europe is much to be attributed.—SIR JOHN SINCLAIR'S *Code of Health*, p. 77.

1660. A DUTY of eight-pence per gallon was laid on the liquors made and sold in



all coffee houses, which Dr. Lettsom supposes to include tea.

Lords Arlington and Ossory brought a quantity of it from Holland, about 1666, when it was sold for sixty shillings a pound. *Monthly Review*, p. 47, 131.

IN 'The Committee,' a bookseller enters crying New Books! New Books! A desperate plot and engagement of the bloody Cavaliers! Mr. Saltmarsh's alarm to the nation, after having been three days dead.

CARELESS says to her father's old cook, "Mrs. Day, What! you think I should not know you because you are disguised with curled hair and white gloves? Alas! I know you as well as if you were in your sabbath-day cinnamon waistcoat, with a silver edging round the skirt."—*Committee*, p. 66.

## James the Second.

"JOHN DUNTON met at Amsterdam with Dr. Partridge, whose Almanacks had been so sharp upon Popery in King James's reign, that England was grown too hot for him."—p. 146.

UNLICENSED BOOKS. John Dunton burnt 2000 once in an oven, (p. 251), he talks of dazzling the eyes of an agent.—A. 253.

Sir Roger L'Estrange "would wink at unlicensed books, if the printer's wife would but smile on him."—p. 266.

M. TARGE (*Hist. de l'Avènement de la Maison de Bourbon au Trône d'Espagne*, p. 1-20) gave a most notable account of the affair of James and the bishops. "Le roi établit une chambre composée de sept pairs du royaume, la plupart ecclésiastiques, et y fit citer plusieurs évêques Protestants, pour avoir omis quelques pratiques que les Anglois ont conservées de la religion Romaine. Il ne put réusser à les

faire condamner, et cette démarche, qui augmenta la haine publique, fit juger que son objet avait été de dépouiller ces prélats pour donner leurs places à des Catholiques."

JAMES's vexation about religion began early. "The nurse is a Roman Catholic, to whom Sir John Tunston offered the oath of allegiance, and she refused it; whereupon there grew a great noise both in the town and court, and the Queen afflicted herself with extreme passion upon knowledge of a resolution to change the woman. Yet after much tampering with the nurse to convert her, she was let alone to quiet the Queen. Nevertheless this trouble put the nurse into so great a distemper, as the physicians attribute the child's sickness to it, and now again they are resolved to change her."—*Cottington. STRAFFORD's Letters*, vol. 1, p. 141.

THE *Lettres Historiques* for October 1698, contain "des choses bien singulieres," Bayle says, concerning the care taken to keep up a belief that the Duke of Monmouth was alive, another man having been beheaded in his name. "Cette sottise étoit une graine qu'on semait alors, et qui aurait pu porter fruit, en sa saison. Les esprits factieux etaient bien aïsés que cette opinion ne s'éteignit pas: le temps viendra, disaient-ils, que peut-être nous aurons besoin de ce duc pour attirer la populace." Under *Drusus*.

"Si être à genoux étoit adorer, les enfans seroient idolâtres en Angleterre, pour aborder leurs parens dans cette posture humble et soumise."—S. EVREMOND, tom. 4, p. 160.

"THE water carriage of goods round the globe, is but about double the price of land carriage for the same quantity from Chester

to London. 1684."<sup>1</sup>—SIR WILLIAM PETTY. *Philosophical Transactions*, *Abr.* vol. 3, p. 62.

"IN Macpherson's original papers, it appears that James II. always believed Monmouth not to have been Charles' son, but that Henry Sidney (Algernon's brother) was his father."—*Monthly Review*, vol. 52, p. 417.

### William the Third.

"It is certain, that the most frugal person cannot breed his son to the Clergy in the University, under the expense of £200."—WHARTON'S *Defence of Pluralities*, 1692.

Was it in this reign that Mr. Dockwra invented the Penny Post?<sup>2</sup>—J. DUNTON, p. 352.

At Dublin "many of the strolling courteous ladies of the town, have by order of the Recorder (Mr. Handcock) been forced to expose their lily-white skins at a cart's tail; by which he is become at once the fear and hatred of the lewd, and love and satisfaction of sober persons."—*Ibid.* p. 614.

M. TARGE. Accession of the Bourbons in Spain.—Vol. 1, p. 143. M. Tallard's representation to William III. in 1698, that he ought to enter into the French king's views—"que son appui lui étoit nécessaire dans un temps où le Parlement d'Angleterre étoit rempli de factions et de brigues contre le gouvernement et contre la personne de sa Majesté."

<sup>1</sup> On this point see Macaulay's Third Chapter, vol. i. p. 375. 5th edit.—J. W. W.

<sup>2</sup> See First Series, p. 553, from Life of Lord Keeper Guilford, vol. ii. p. 99. Macaulay's words are, "In the reign of Charles II. an enterprising citizen of London, William Dockwray, set up, at great expense, a penny Post," &c. Vol. i. p. 385.—J. W. W.

*Ibid.* P. 228. It was afterwards given out by William's enemies, that he had made a secret alliance with France to support him in abolishing the Parliament, or at least curtailing its rights.

*Ibid.* P. 337. A. D. 1701. WILLIAM III. "Si les guinees d'Angleterre lui avoient servi à faire elire par le Parlement un grand nombre de membres qu'il eseroit faire entrer dans ses vues: l'or de France avoit encore été plus puissant pour les amener a des dispositions pacifiques."

A NOTION that the Millennium was to commence in 1694. A preacher in Buckinghamshire preached this, and made a great rising of the people there.—*Evelyn*. Quoted by JAMES NICHOLS. *Calv. and Armin.* 518.

"It is the usual practice of our decayed gentry to look about them for some illustrious family, and then endeavour to fix their young darling, where he may be both well educated and supported."—*DRYDEN. Dedication to Love Triumphant*, vol. 6.

"I CAN'T bear to see writ over an Undertaker's door 'Dresses for the dead, and necessaries for funerals.'"—*STEELE. Funeral*, p. 1.

A SERVANT in this play (p. 29) pulls out a handful of farthings; they were no doubt in as much use then as halfpence have been since the penny was coined.

"WHAT makes the value of dear china, but that it is so brittle? Were it not for that, you might as well have stone mugs in your closet."—*Ibid.* p. 33.

"Don't you see how they swallow gallons of the juice of tea, while their own dock-leaves are trodden under foot?"—*Ibid.* p. 57.

A WOMAN who had followed a camp, says, "I got more money by crying pamphlets this year, than by anything I have done a great while."—Ibid. p. 67.

I WONDER how widows came to wear such long tails.—Ibid. p. 76.

"THE habit of a soldier now-a-days as often cloaks cowardice, as a black coat does atheism."—CONGREVE. *Old Bachelor*, p. 18.

"Every man now changes his mistress and his religion, as his humour varies, or his interest."—Ibid. p. 34.

"*Captain Plum*. Set the mother down in your list (of wives) and the boy in mine: enter him a grenadier by the name of Francis Kite, absent upon furlough: I'll allow you a man's pay for his subsistence."—*Recruiting Officer*. FARQUHAR.

"HORTON has a fresh pipe of choice Barcelona."—Ibid.

"FLANDERS lace is as constant a present from officers to their women, as something else is from their women to them. They every year bring over a cargo of lace to cheat the king of his duty and his subjects of their honesty."—Ibid.

"*Mel*. Ten o'clock, say you?"

*Kite*. Ten — about the hour of tea drinking throughout the kingdom."—Ibid. p. 93.

"How many pounds of pulvil must the fellow use in sweetning himself from the smell of hops and tobacco?"—FARQUHAR. *Constant Couple*, p. 22.

"I SMELT the fop by his pulvilio from the balcony down to the street."—Ibid. p. 64.

"I HAVE toasted your ladyship fifteen bumpers successively, and swallowed cupids like loches<sup>1</sup> in every glass."—Ibid. p. 94.

UPON hearing that his elder brother has been killed, *Young Clincher* laughs, and says in reply to a reprimand, "Laugh! ha ha ha! let me see e'er a younger brother in England that wont laugh at such a jest."—Ibid. p. 107.

*In the Epilogue to the Trip to the Jubilee*.

"ALL the good natured beaux are gone to Rome."

The title of the play shows that it was a fashion to go to this jubilee.

"*Mrs. Parly*. Oh Sir, there's the prettiest fashion lately come over! so airy, so French, and all that! The pinners are double ruffled with twelve plaits of a side, and open all from the face; the hair is frizzled all up round the head, and stands as stiff as a bodkin. Then the favourites hang loose upon the temples, with a languishing lock in the middle. Then the caul is extremely wide, and over all is a coronet raised very high, and all the lap-pets behind."—FARQUHAR. *Sir Harry Wildair*, p. 15.

"*Lady Surevill*. Ay, Sir Harry, I begin to hate that thing called love; they say 'tis clear out in France.

*Sir Harry*. Clear out, clear out, nobody wears it; and here too honesty went out with the slashed doublets, and love with the close bodied gown."—Ibid. p. 52.

"DE French it is dat teach de lady veear De short muff wit her vite elbow bare De beau de large muff, wit his sleeve down dere." [Pointing to his fingers.]

*Epilogue to Sir Harry Wildair*.

<sup>1</sup> See *suprà*, p. 20, of this Series.—J. W. W.

"To converse with scandal is to play at Losing Londum: you must lose a good name to him, before you can win it for yourself."—CONGREVE. *Love for Love*, p. 23.

### Queen Anne.

"EXCEPT I would put myself in the Gazette, or stand at the Exchange, like an Irishman, with my *breeches full of petitions*, delivering them like doctor's bills to all I see, I shall get nothing."—JOHN DUNTON'S *Life and Errors*, p. 85.

HACK authors.—Ibid. p. 184.

BOOKSELLERS in this reign "kept the fairs." Dunton used to keep Bristol and Sturbridge fair.

CAMBRIDGE-BINDING *in more estimation than London*.—"When I met with a nice customer, no binding would serve him but Mr. Steel's, which for the fineness and goodness of it might vie with the Cambridge binding."—Ibid. p. 262.

THE profits of the Postman, a penny paper, were £600 a year.—Ibid. p. 428.

A most accomplished gentleman—"that thin sort of animal that flutters from tavern to play house, and back again all his life; made up with wig and cravat, without one dram of thought in his composition."—Ibid. p. 570.

"ONE Mr. Thomas Orgon, who with his wife (an ancient couple) seem to be like Adam and Eve in Paradise: he employing himself in his garden; and she within doors in making of milk water, of which she distils very large quantities."—Ibid. p. 585.

"FOR Presbyterian bishop he may pass, (Being head, or chief, of the Dissenting race)

And bishop-like he keeps a fine *calash*."

"By *calash* here I only mean Dr. Williams's travelling coach."—Ibid. *Dissenting Doctors*, p. 708.

"IN short the obstinacy was unaccountable, and the battle might have lasted till now, if after the clock had struck three, the Prince of Denmark had not thought fit to come in, and look as if he thought it were dinner time."—COXE'S *Marlborough*, vol. 2, p. 433.

"SINCE you writ to me that 'tis said the Duke of Somerset lost an election for £40, I must needs tell you a secret vanity, at the same time, very like him, that he gave the nurses at the christening of his daughter's child a hundred guineas, and yet when they lived with him, he would not allow them better than a sea-coal fire."—*Dutchess of Marlborough*, 1710. Ibid. vol. 3, p. 315.

*The following copy of a printed card, framed and glazed, and preserved in the bar of the Black Swan, in York, is a proof of the great improvement of travelling within the last century:—*

"YORK *four days'* coach, begins on Friday, the 12th of April, 1706. All that are desirous to pass from London to York, and from York, or any other place on that road, in this *expeditious* manner, let them repair to the Black Swan in Holbourne, in London, and to the Black Swan, in Coney-street, York; at both which places they may be received in a stage-coach, every Monday, Wednesday, and Friday, which actually performs the *whole journey in the short space of four days*<sup>1</sup> (if God permit);

<sup>1</sup> The reader may recollect that the light coach which Jeanie Deans travelled by from Stamford "only reached London on the afternoon of the second day."—*The Heart of Mid-Lothian*. J. W. W.

add, sets forth at five in the morning, and returns from York to Stamford in two days, and from Stamford, by Huntingdon, to London, in two days more; allowing passengers 14lbs. weight, and all above 3d. a pound.

Performed by { BENJ. KINGMAN,  
HENRY HARRISON,  
WALTER BAYNES."

"At the commencement of the last century, the pannels of coaches were painted with historical subjects, which were often but little suited to the character or profession of the owners. To this circumstance the poet Gay alludes in his little poem of *Trivia*, or the *Art of Walking the Streets*. After this fashion ceased, the pannels were painted simply with the arms and supporters displayed upon a large mantle; but in a few years, the mantle was laid aside, and a more fanciful shew of flowers, intermixed with ornaments, and sometimes genii, were the attendants of the family honours, and frequently a wreath or bunch of various flowers, unincumbered with any other representation than the arms in the centre."—*Quere?*

"Our relish, or taste, must of necessity grow barbarous, whilst barbarian customs, savage manners, Indian wars, and wonders of the terra incognita, employ our leisure hours, and are the chief materials to furnish out a library. These are in our present days (1710) what books of chivalry were in those of our forefathers."—SHAFTSBURY, vol. 1, p. 344. *Advice to an Author*.

"'Tis no wonder if in this age (1709) the philosophy of the alchymists prevails so much: since it promises such wonders, and requires more the labour of hands than brains. We have a strange fancy to be creators; a violent desire at least to know the knack or secret by which nature does all. The rest of our philosophers only aim

at that in speculation, which our alchymists aspire to in practice."—*Ibid.* vol. 2, p. 189. *The Moralists*.

DESAGULIERS, whose father was a refugee minister from Rochelle where this son was born, was the first who read lectures in London on Experimental Philosophy. This he began after he settled there in 1712. He went through 150 courses in that city.—*Philosophical Transactions Ab.* vol. 6, p. 229. N.

PREACHING at Salters Hall, 1707, to the Societies for Reformation of Manners, Dr. WATTS says, "the danger and risk of life in this cause is another discouragement. But was there ever any war without danger, or victory without courage? Besides the perils you run here are almost infinitely less than those which attend the wars of nations, when the cause is not half so divine. The fields of battle in Flanders, and almost all over Europe, have drunk up the blood of millions, and have furnished graves for large armies. But it can hardly be said that you have hitherto '*resisted unto blood, striving against sin*.' In a war of more than twelve years' continuance there has but one man fallen. The providence of God has put helmets of salvation upon your heads. Some of you can relate wonders of deliverance and safety, when you have been beset by numbers, and their rage has kindled into resolutions of revenge. The Lord has taken away their courage in a moment, the '*men of might have not found their hands*.' Ps. lxxvi. Read over this Psalm, and with divine valour pursue the fight. But if your life should be lost in such a cause as this, it will be esteemed martyrdom in the sight of God, and shall be thus written down in the book of the wars of the Lord."—Vol. 1, p. 639. *Sermon* 54.

"WHAT abundant success you have already had,—wickedness is put out of coun-

tenance, impiety is not so public as once it was, nor religion so much affronted. We may now walk the whole length of the city, and our ears not be afflicted with one oath or blasphemy. There are not so many violations of decency in the streets, nor inroads upon modesty and honour. Virtue is not so much ashamed to appear as once it was, nor afraid to wear its own colours."—*Ibid.*

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WHITE KENNETT after attending the funeral of the Duke of Devonshire at Derby, Sept. 5, 1707, "set out the next day for Chatsworth in a coach, attended by several horsemen, old servants of the late Duke, who had been long acquainted with the country, and ordinary horse roads, and yet no one of them pretended to know a coach way without a particular guide, and he the single person in the whole line who dared to direct a coach. The common distance is fifteen miles N. E. We made it at least twenty-four, through Brassington, a very populous village, across moors, or hills and dales, tacked together by narrow, steep and craggy lanes. Within two miles of Chatsworth we came into Haddon pastures, drawn up the rocky hill by six horses with great difficulty."—*Restituta*, vol. 3, p. 361.

1708. "It was an odd step taken by the Archdeacon of Canterbury, to reprove the clergy for marrying by banns within times prohibited. The Letter of Reflections on that subject was written by Dr. Thomas Brett, LL.D. a minister in East Kent."—*Ibid.* p. 374.

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"THE Comical Lovers, and Julius Cæsar, on another night, were acted by subscription, to make the managers some amends for the loss they had sustained during Sacherevel's trial!"—*Monthly Review*, No. xvi. p. 453.

WHEN Belinda and Lady Bruts are talking in masks and poorly dressed, Lady Fancyful says, "I'm afraid that Doiley stuff is not worn for want of better clothes."—*Provoked Wife*, p. 77.

THE Warrington coach arrives at Lichfield in the first scene of the *Beaux Stratagem*. 1707.

BRASS the fortune hunter in the *Confederacy* says, "with a long periwig we strike the lady."

"THERE the woman below that sells paint and patches, iron bodice, false teeth, and all sorts of things to the ladies."—*Confederacy*.

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"POWDER your periwig at her."—*Sir. J. Vanbrugh. The Mistake*.

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THE public were against Collier. FARQUHAR says, "to play without a beau, cully, cuckold or coquette, is as poor an entertainment to some palates, as their Sunday's dinner would be without beef and pudding.—They stand up as vigorously for the old poetic license, as they do for the liberty of the subject."—*Preface to the Twin Rivals*.

"THERE is such a plague every morning with buckling shoes, gartering, combing and powdering."—*Ibid. Twin Rivals*.

"I AM near the Friars, and ten to one shall pick up an evidence."—*Ibid.*

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"I OVERTOOK a pair of oars whose lovely freight was one single lady, and a fellow in a handsome livery in a stern. When I came up, I had at first resolved to use the privilege of the element, and bait her with waterman's wit."—*CIBBER's Double Gallant*.

P. 91. IN this play is a sneer at the Czar Peter.

"HER sweet bags, instead of the common and offensive smells of musk and amber, breathe nothing but the more modish and salubrious scents of hartshorn, rue and assafetida."—Ibid.

The lady is a would-be invalide.

A WOMAN *with china ware*. "It seems you trade with the ladies for old clothes, and give them china for their gowns and petticoats."—Ibid.

"I'd bring you to neck beef and a pot of plain bub."—Ibid.

"I'd fain see a woman that dislikes a pretty fellow with £1500 a year, a white wig, and black eyebrows."—Ibid.

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The Prologue to the *Conscious Lovers* shows that STEELE aimed at reforming the stage.

— "the bold sage, the poet of to-night,  
By new and desperate rules resolved to  
write ;

Fain would he give more just applauses rise,  
And please by wit that scorns the aid of vice:  
The praise he seeks from worthier motives  
springs,

Such praise as praise to those that give it  
brings.

"Your aid most humbly sought then, Britons  
lend

And liberal mirth like liberal men defend,  
No more let ribaldry, with license writ,  
Usurp the name of eloquence or wit ;  
No more let lawless farce uncensured go  
The lewd dull gleanings of a Smithfield  
show ;

'Tis yours with breeding to refine the age,  
To chasten wit, and moralize the stage.

"Ye modest, wise, and good, ye fair, ye  
brave

To night the champion of your virtues save,

Redeem from long contempt the comic name  
And judge politely for your country's fame."

A FOOTMAN "that dangling stick at your button, that's fit for nothing except it hangs there to be ready for your master's hand when you are impertinent."—*Conscious Lovers*, p. 13.

— "You put upon me when I first came to town about being orderly, and the doctrine of wearing shams to make linen last clean a fortnight, keeping my clothes fresh and wearing a frock within doors."—Ibid. p. 14.

— "THOSE lessons might have made you a good family servant : but the gang you have frequented since at chocolate houses and taverns." &c.—Ibid. p. 14.

— "WE gentlemen who are well fed, and cut a figure think it a fine life, and that we must be very pretty fellows who are kept only to be looked at."—Ibid. p. 14.

— "THE top-gamesters, and many a laced coat about town, have had their education in our party-coloured regiment."—Ibid.

THE lady's maid says, "I wish I were generally carried in a coach or chair ; and of a fortune neither to stand, nor go, but to totter or slide, to be short-sighted, or stare, to flier in the face, to look distant, to observe, to over look, yet all become me ; and if I were rich, I could twire<sup>1</sup> and loll as well as the best of them."—Ibid. p. 18.

WHEN John Moody meets Mr. Manly in London, he says, "Laud ! laud ! give me a buss. Why—that's friendly now."—Ibid. *Provoked Husband*, p. 34.

"THAT herd of familiar, chattering, crop-

<sup>1</sup> That is, "*drink*." Middleton in the Spanish Gipsy speaks of "*great bubbers*." Act. ii. Sc. 1.—J. W. W.

<sup>1</sup> See NARES' *Glossary* in v. To *Twire* or *Tweer*. It means both "to peep through the fingers," and "to sing in a low voice."—J. W. W.

ear'd coxcombs, who are so often like monkeys, there would be no knowing them asunder, but that their tails hang from their heads, and the monkey's grows where it should do."—*Ibid.* p. 81.

"HAVE the footmen their white flam-beaux yet? for last night I was *poisoned*."—*Ibid.* p. 90. *Lady Townly*.

CLOCK stockings.—*Ibid.* p. 110.

LACED shoes, 3*l.* 3*s.* a pair.—*Ibid.*

A SHORT apron, 20*l.*—*Ibid.*

"—'Tis a vast addition to a man's fortune, according to the rout of the world, to be seen in the company of leading men, for then we are all thought to be politicians, or whigs, or *jacks*, or highflyers, or lowflyers, or levellers, or so forth,—for you must know we all herd in parties now."—*Busy Body*, p. 15.

"LONG have your ears been fill'd with tragic parts,  
Blood and blank verse have harden'd all your hearts;  
If e'er you smile, 'tis at some party strokes,  
Round-heads and wooden shoes are standing jokes."

*Prologue to the Drummer.*

"IN this grave age when Comedies are few,  
We crave your patronage for one that's new;  
Tho' 'twere poor stuff, yet bid the author fair,  
And let the scarceness recommend the ware."—*Ibid.*

"How would your useless time 'twixt five and eight  
Have dragg'd its wings without this loved retreat?"

*Prologue to the Fair Quaker of Deal.*

"AT length, kind judges, merry be your hearts,  
You're pleased to relish best our lowest parts;  
Give you but humour, tickle but your spleen,  
No matter how we furnish plot, or scene."  
*Ibid.*

"You ladies have found out the way of trucking your old clothes for china."—*Fair Quaker of Deal*.

"YOUR baubles of China—your Indian umbrella."—*Ibid.*

"OUR sea-chaplains, generally speaking, are drunk as often as our sea-captains."—*Ibid.*

A sailor says and writes this.

*Hudibras Redivivus. Part 1.*

P. 11. "LET loose the *Frape*<sup>1</sup> to shew their folly."

20. "'Tis strange, this fiery *Frape*, thought I,  
Should thus for moderation cry."

16. "Others with zealous labour scan  
The pious works of prophet Dan,  
In hopes that through his merits they  
May steal to heaven the shortest way."

21. "And had no more an inclination  
Than a true Scotchman has to chew  
Fat bacon, or a toad to rue."

26. "—The London church that wears no steeple."

<sup>1</sup> No doubt Southey (see *infra*) explains the word right. Bullokar and Coles both give it that sense. Chaucer uses it in the *Troilus* and *Creseide*.

"Cassandre, Helein, or any of the *frape*."  
Book iii. J. W. W.



Part 2.

P. 19. A NINNY-BROTH house seems to mean a coffee-house.

"ENTERING I saw, quite round a table,  
An ill-look'd, thin-jaw'd, calves-head  
rabble,

All stigmatized with looks like Jews,  
Each armed with half a sheet of news,  
Some sucking smoke from Indian fuel,  
And others sipping Turkey-gruel."

22. "I — fill'd a pipe of sot-weed,  
And by the candle made it hot-weed."

Part 3.

P. 4. "I HAD not long in open street  
Been punishing my corny feet."

4. A clergyman described as walking in  
St. Paul's in his gown and cassock, and a  
satin cap—to keep his grey head warm.

Part 4.

P. 4. "Down Ludgate Street I gently stroll'd  
Where helps for blinking age are sold,  
And where quack surgeon or physician  
That doubts of Hervey's proposition,  
May also see for confirmation  
The blood of fish in circulation."

7. — "That tipling street,  
Distinguish'd by the name of Fleet,  
Where tavern signs hang thicker far  
Than trophies down at Westminster;  
And every bacchanalian landlord  
Displays his ensign, or his standard,  
Bidding defiance to each brother,  
As if at wars with one another:  
Their only quarrel being who  
Can with most art and interest brew;  
That is, in short, about who is't  
That can the most deceive his guest,  
Draw the worst wine, and thrive the  
best."

8. Fleet Bridge.

9. Signs in Fleet Street.

11. "A country ruddy-faced attorney  
Just lighted from his dirty journey,  
In stubborn coat of drab-de-berry,  
And wrinkled boots all over miry;

A huge long sword with which he va-  
pours,  
In's hand a wallet stuff'd with papers.  
To some old Inn of Chancery trudging,  
In which he keeps a dusty lodging,  
Lock'd closely up from term to term,  
Where fleas instead of clients swarm,  
And cobweb-emblems of his trade  
Hang, full of prisoners, o'er his head."

13. "So cheek by jole away we went,  
Like Old Nick and the Earl of Kent."

Part 5.

P. 12. "*Frape.*" This word evidently  
means mob.

13. Congregation at a conventicle—

"Some wrapt in cloaks that had been  
wore

By saints defunct in times of yore;  
Others in coats which by their fashion  
Bore date from Charles's restoration,  
Sheltered beneath umbrella hats,  
And canonized with rose-cravats,  
That by their querpos and their quaints  
The world might read them to be saints,  
Their sweaty rat's-tail hair hung down  
To the shoulders from each addled  
crown,

Kept thin, to cool their frantic brains,  
And comb'd as strait as horses' manes;  
Their bodies almost skeletons,  
Reduced by zeal to skin and bones,  
So lean and envious in the face,  
As if they had neither grease nor grace."

15. The women, some in green aprons.

"The good old dames, among the rest,  
Were all most primitively drest  
In stiffen-bodied russet gowns,  
And on their heads old steeple crowns;  
With pristine pinners next their faces,  
Edged round with ancient scollop-laces,  
Such as, my antiquary says,  
Were worn in old Queen Bess's days;  
In ruffs, and fifty other ways,  
Their wrinkled necks were cover'd o'er,  
With whisks of lawn, by grannums wore  
In base contempt of bishops' sleeves,  
As Simon Orthodox believes."

## Part 6.

P 5. "A CROWD of country wags and wenches,  
Seated on *buffet* stools and benches."

23-4. Nurseries of sedition, the conventicles.

## Part 7.

P. 24. "AND made me so *cheho* and snivel  
As if I'd got the sneezing evil."

## Part 10.

P. 5. "SOME lasses were at *stool*-ball sweating,  
And to and fro their balls were putting."

3. "As civil  
As Dr. Edwards to the Devil."

13. — "Wigs of the Geneva cut,  
Such as hung out, some years ago,  
On barbers' block-heads for a show,  
And had no curl as I could find,  
Besides the duck's-tail turn behind."

16. "The black silk hood, with formal pride,  
First roll'd, beneath the chin was tied  
So close, so very trim and neat,  
So round, so formal, so compleat,  
That not one jag of wicked lace,  
Or rag of linnen white, had place  
Betwixt the black bag and the face,  
Which peep'd from out the sable hood  
Like Luna from a sullen cloud."

17. "The strait-laced puritanic gown  
They wore, was of a colour brown,  
As was the country ale they drank,  
To make the spirit brisk and crank."

18. Green aprons—as being the colour  
of Eve's.

26. Ramsy's saints.

## Part 11.

P. 4. "THAT light  
Which Father Ramsy first, in spite  
To old King Harry's Reformation,  
Struck up, to plague the English nation."

## Vol. 2.

Cant. 2. P. 4. "So have I seen at country  
wedding,  
When blockheads for the gloves were  
bidding,

An ostentatious clown pull forth  
His pouch, and lay down all his worth,  
And when the tempting prize he'd got,  
Thrash'd hard next day to earn a groat."

## Part 3.

P. 22. "SCREW up to kings, or sink of  
*Niseys*."

## Part 4.

P. 9. "So politicians form devices,  
And raise new whims to please the  
*Niseys*."

26. "And many other quaint devices,  
To win applause from gaping *Niseys*."

## Part 6.

P. 24. "SOME folks may think  
I'm sparing of my pen and ink,  
Because my muse forbears to write  
Of pageants, to improve the sight;  
But if you'd truly know the reason,  
They're popish gimcracks, out of season;  
Abominations, that displease  
The saints, in pious times like these;  
And by the dolts are held to be  
Full as profane as poetry.  
Though I believe, if truth was known,  
The cits are such good husbands grown,  
That to retrench their charge, they made  
none,  
And that's the reason that they had  
none."

## Part 7.

Pp. 17-27. PROCESSION of the Pope and the Devil described.

So much for this long poem, which would be utterly worthless, were it not for the notices which it accidentally contains.

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George the First.

AFTER the rebellion of 1715, "they obliged all that were in the several prisons

<sup>1</sup> i. e. *Simpletons*,—still used in Norfolk. See FORBY'S *Vocabulary*. It may be traced to the French '*Niais*.' See MENAGE sub v. '*Niais*' and '*Nice*.'—J. W. W.

in the country to petition for banishment, and then gave them as slaves to a parcel of their trading friends, who sent such away to the plantations as could not at dear rates purchase their freedom."—*LOCKHART Papers*, vol. 2, p. 5.

Ten guineas a week paid to the Scotch members during the session of parliament for their expences.—*Ibid.* p. 139.

*Ibid.* p. 235. A scheme for the Pretender, with the Emperor's aid, to seize Hanover.

256. The Pope afraid of openly forbidding Protestant prayers in the Pretender's family, lest it might be applied to the Papists at home.

258. Enemies of the Stuart family encouraged by a hope that the line would fail.

373. George I. averse to putting men to death for their adherence to the exiled family.—*Ibid.* p. 399.

401. Inverness in the pay of the English government.

"IN latter days 'tis become the fashion to eat with less ceremony and method. Every one chuses to carve for himself. The learned manner of dissection is out of request, and a certain method of cookery has been introduced, by which the anatomical science of the table is entirely set aside. Ragouts and fricassees are the reigning dishes, in which every thing is so dismembered and thrown out of all order and form, that no part of the mass can properly be divided, or distinguished from another."—*SHAFTESBURY*, vol. 3, p. 112.

THE guitarn a fashionable instrument for ladies.—*CATO's Letters*, vol. 3, p. 260.

1721-2. "THE managers of Drury Lane gave notice in the Daily Post that advertisements of their play, by their authority were published only in that paper and in

the Daily Courant, and that the publishers of all other papers who presumed to insert advertisements of the said plays, could do it only by some surreptitious intelligence or hearsay, which frequently led them to commit gross mistakes, as mentioning one play for another, falsely representing the parts, &c. to the misinformation of the town, and to the great detriment of the said theatre."—*English Stage*, vol. 3, p. 65.

"LET not the whole season of life quite pass away, and be hurried over, like a blank leaf which has none of the praises of God written upon it."—*WATTS' Sermon* xl.

A note upon this passage says, "It was a custom in former days for merchants in their books of accounts to have *Laus Deo*, written in the beginning of every leaf, where it stood at the head of the page, in large and fair letters, to put them always in mind that in their human affairs, they should carry on a divine design for the glory of God."—*Ibid.* vol. 1, p. 472.

"THE gentlemen wait but to comb, madam, and will wait on you."—*CONGREVE's Way of the World*, p. 66.

IN the same play a lady asks, "Is not all the powder out of my hair?" Did women wear it before men?—*Ibid.* p. 63.

"IF I have a single Simon<sup>1</sup> to pay him, rot me."—*CIBBER's Refusal*.

"WHAT did your courtiers do all the last reign, but borrow money to make war, and make war to make peace, and make peace to make war; and then to be bullies in one, and bubble in the other."—*Ibid.*

— "WHITE wine dash'd with sack does

<sup>1</sup> i. e. A sixpence. GROSE.—J. W. W.

for mountain and sherry."—*Bold Stroke for a Wife*.

A tavernkeeper says this.

"OUR ancestors drank sack."—*Ibid.* p. 40.

"I FIND you are primitive even in your wine. Canary was the drink of our wise forefathers; 'tis balsamic, and saves the charge of pothecaries' cordials."—*Ibid.* p. 41.

"A FOOL and a *Doily* stuff would now and then find days of grace and be worn for variety.—I would consent to wear 'em, if they would wear alike; but fools never wear out,—they are such *drap-de-Berri* things."—CONGREVE'S *Way of the World*, p. 64.

"You can no more conceal it, than my Lady Strammel can her face,—that goodly face which, in defiance of her Rhenish wine-tea, will not be comprehended in a mask."—*Ibid.* p. 65.

"HAVE you pulvill'd the coachman and postillion, that they may not stink of the stable?"—*Ibid.* p. 80.

"I BANISH all auxiliaries to the tea table, as orange brandy, all anniseed, cinnamon, citron and Barbadoes waters; together with ratafie and the most noble spirit of clary."—*Ibid.* p. 90.

RUNNING FOOTMEN. SIR JOHN ENGLISH, in the *Country Lasses*, accosts one thus, "How now, pumps, dimity, and sixty miles a day, whose greyhound are you?"

AND again, "Stand still, you lousy seven miles an hour rascal,—you round-about knave, you skip-ditch."

1715. "WILL your grace taste a glass of

old hock, with a little-little dash of palm, before you eat?—A Seville orange squeezed into a glass of noble racy old canary? or a glass of your right Southam cyder, sweetened with a little old mead, and a hard toast?"—*Ibid.*

"ENTER a servant with sack and toast on a salver."

"As she does not read Aristotle, Plato, Plutarch or Seneca, she is neither romantic, nor vain of her pedantry, and as her learning never went higher than Bickerstaff's Tatlers, her manners are consequently natural, modest, and agreeable."—CIBBER'S *Refusal*.

"A CHARIOT and six."—HOADLEY'S *Suspicious Husband*.

"THESE bootsleeves were certainly intended to be the receivers of stolen goods, and I wish the tailor had been hanged who invented them."—FIELDING'S *Miser*.

1733. "A BUSTARD, which I believe may be bought for a guinea, or thereabouts."—*Ibid.*

1733. "I HAVE brought you a pair of the new invented snuffers, madam; be pleased to look at them; they are my own invention; the nicest lady in the world may make use of them."—Charles Bubbleboy in the *Miser*.

1727. "THERE is not a cobbler in town who will own Vertsden or Morgan to be a better workman than himself."—*Craftsman*, vol. 2, p. 211.

## George the Second.

WEST writing in 1774, says of the people in Furness, "within the memory of man,

every family manufactured their own wearing apparel: at present few wear anything that is not imported.”—P. xvii.

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 “AN order that no person should put coaches or servants into mourning for any of their relations or court mourning.”—*Duchess of Marlborough's Opinions.*

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 So late as this reign hostages were given. By the treaty of Aix la Chapelle “two persons of rank were to reside in France in that capacity, as securities to France that Great Britain should restore certain of its conquests in America and the West Indies.”

The Pretender felt this as an indignity to his country, (Prince Charles) and did not fail to say, “that no such condition should have been accepted had he been in possession of his rights.”

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*WALDEGRAVE's Memoirs.*

P. 13. DUKE OF NEWCASTLE.

20. The Whigs.—P. 62.

21. Duke of Cumberland.—P. 23.

31. Fox and Pitt impeding Government while they were in administration.

44. “As to affairs in general, we were to wait for events, and trust to chance and accident!”

56. “The whole *cousinhood*,” a happy phrase for Pitt and Lord Temple's party.

132. A very sensible speech of George II. on English politics and politicians.

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*LADY HERVEY's Letters.*

P. 15. 1743. THERE is too little care taken to remove discontent on one side, and too much pains taken to foment it on the other.

25. N. Factions. “I cannot call them parties, which divided the council of George II.”

130. N. *Pantins.* “Pasteboard figures

moved by strings—like those which children have in our days. They were then, 1748, in every lady's hand in France and England,—and used as caricatures in France.” Its history is given in this letter, (p. 131.)

151. “I don't question but that there was at all times a great deal of selfishness in the world, but certainly not as much as at present; and the cause of it is evident; people were formerly ashamed of such conduct, they at least saved appearances, and couched it under other names; now they glory in it, and 'tis looked upon as a proof of superior understanding to be governed by it: it is a weakness to let any other bias appear; he is a fool, a whimsical, or a madman who does not act upon this plan.”

215. Mr. Spencer's magnificent wedding —“they came from Althorp, when they were married, to town, with three coaches and six, and 200 horsemen.”

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 SIR JOHN HAWKINS, (*Hist. Mus.* vol. 2, p. 113) says, “that within the memory of persons then living (1774), stocks had been used at Sion House for punishing the servants, as of old.”

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*H. WALPOLE's Letters.*  
 Vol. 1.

P. 151. “I HAVE been this morning at the Tower, and past under the new heads at Temple Bar, where people make a trade of letting spying glasses, at a halfpenny a look.”

184. “I have been laughing too at Claremont House; the gardens are improved since I saw them: do you know that the pine-apples are literally sent to Hanover by couriers? I am serious.”

Yet pine-apples were cultivated in Hanover earlier than in England. Lady Wortley Montague tells us this.

364. 1754. “A new fashion which Lady Hervey has brought from Paris. It is a tin funnel covered with green ribbon, and

holds water, which the ladies wear to keep their bouquets fresh. I fear Lady Caroline and some others will catch frequent colds and sore throats with overturning this reservoir."

382. 1755. "There is discovered a method of inoculating the cattle for the distemper. It succeeds so well, that they are not even marked."

Vol. 2. 1760.

P. 137. "What milksops the Marlboroughs and Turennes, the Blakes and the Van Tromps appear now, who whipped into winter quarters and into port the moment their noses looked blue! Sir Cloudesley Shovel said that an admiral would deserve to be broke who kept great ships out after the end of September, and to be shot if after October. There is Hawke in the bay weathering *this* winter (January), after conquering in a storm."

172. 1760. "Sheffield. There are 22,000 inhabitants making knives and scissors. They remit £11,000 a week to London. One man there has discovered the art of plating copper with silver; I bought a pair of candlesticks for two guineas, that are quite pretty."

172. Chatsworth. The old duchess "staid every evening till it was dusk in the skittle ground, keeping the score."

Vol. 3.

P. 16. To George Montagu.—"I send you a decent smallish muff, that you may put in your pocket; and it costs but fourteen shillings."

"WHEN turnpikes were introduced, a political economist of that day, Mr. Chapple by name, predicted that two of the innumerable ill consequences which would inevitably arise from turnpike roads would be 'a rise in the price of oats,' and 'a reacting fall in the price of wheat.'"—COTTE's *Malvern Hills*, &c. vol. 1, p. 91, N.

GRAY to WALPOLE. 1737. "For your reputation, we keep to ourselves your not hunting, nor drinking hogan (?)<sup>1</sup> either of which here would be sufficient to lay your honour in the dust."—Vol. 2, p. 21.

GRAY's rus-in-urbe-ish situation near the Museum, 1759.—Vol. 2, p. 333.

TAPESTRY hangings just then going out of fashion.—Ibid. p. 335.

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THE art of raising bulbous plants in water became common in England, circiter 1734.—*Phil. Trans. Ab.* vol. 7, p. 642.

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*Daily Advertiser*, January 9, 1745.

"FOR ——— Gloucester, or Oxford, four saddle horses, and a guide, will set out to-morrow, the 10th instant. Enquire at the Black Bear inn, in Piccadilly."

"FOR Chester, Coventry, or any part of that road, A good coach and six horses will set out from the George and White Hart inn, in Aldersgate Street, to-morrow, or Friday next, the 10th and 11th instant, where any family, or passengers, may be accommodated to any part of that road."

"FOR Hull, York, Scarborough, or any part of that road, a handsome glass coach and six able horses will set out from Mr. Newman's, the George and Blue Boar inn in Holborn, on Friday next, the 11th instant. Perform'd by George Dinmoore."

"WILLIAM WEST's flying-waggons, between London and Portsmouth, in two days, set out from the King's Head in the Borough every Monday and Friday morning at five o'clock; and return from the Plymouth Arms on the Point every Tues-

<sup>1</sup> Query?—Was this in the original MSS. of Gray written *dyar*, i. e. *much*, *very much*?—J. W. W.

day and Thursday morning, at five o'clock, to the King's Head, as above. Passengers at six shillings each.

"Note. His other waggons set out from the said inn in the Borough every day, and return from Portsmouth the same days.

"No plate, money, &c. will be insured, unless delivered and paid for as such.

"N. B. And for the better conveniency of gentlemen, &c. that live at St. James's, and that part of the town, goods are taken in every day at the Black Bear inn in Piccadilly, and forwarded for Portsmouth."

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1752. THE only man in Tunbridge who had a pair of horses would not let Horace Walpole have them to go to Penshurst, because the roads were so bad.—*Letters*, vol. 1, p. 259.

1756. WHEN the Paddington, or New Road Bill was passed, the Duke of Bedford opposed it, on the ground that it would make a dust behind Bedford House, and that some intended buildings would interrupt his prospect.—*Ibid.* vol. 1, p. 493, N.

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*Daily Advertiser*, January 9, 1745.

"At Broughton's New Amphitheatre, in Oxford Road, the back of the late Mr. Figg's, on Wednesday the 23d instant, will be exhibited a severe trial of manhood between the following champions, viz.

"I Edward Morgan, commonly call'd the Welch Boy, which same about ten years ago was a terror to the most celebrated boxers now in vogue, especially to the famous Thomas Smalwood, and the noted Bellows, both which I beat with ease in one day, being lately returned from ———, hearing of the gallant behaviour of the illustrious Mr. John James, in order to revive my reputation, and increase my honour, do invite him to fight me for ten pounds, when I doubt not but to put a stop to his conquests, and con-

vince the spectators, that the superiority of mankind belongs to

"EDWARD MORGAN."

"I JOHN JAMES accept the above challenge, and will not fail to meet and fight him for his sum, hoping to continue the character gentlemen have been pleased hitherto to favour me with.

"JOHN JAMES."

"There will be several bye battles as usual. The doors will be open'd at ten, and the champions mount at twelve."

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1756. "THE great road as far as Stamford is superb; in any other country it would furnish medals, and immortalize any drowsy monarch in whose reign it was executed. It is continued much farther, but is more rumbling."—HORACE WALPOLE, *Letters*, vol. 2, p. 1.

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— "ONE of your state beds, with a villainous Dutch device of fair Bathsheba, or the Queen of Sheba, to keep me waking." CUMBERLAND, *Natural Son*.

"I REMEMBER I broke a glass hoop ring, which it was then the fashion to wear, into your finger, by squeezing your hand."—*Ibid.*

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"ARE you smokey? Have you all your eye teeth yet? Are you *peary*, as the cant is? In short, do you know what I would be at now?"—CIBBER, *The Refusal*.

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Two o'clock is Sir Charles Easy's dinner hour.

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TATE WILKINSON (Mem. vol. 4, p. 89) says, "I have seen Mrs. Woffington drest in high taste for Mrs. Phillis; for then all ladies companions, or gentlewomen's gentlewomen, actually appeared in that style of dress. Nay, even the comical Clive drest her chambermaids, Lappet, Lettuce,

&c. in the same manner, authorized from what custom had warranted when they were in their younger days."

The difference, in fact, between mistress and maid was not then what it is now. There was not that pride of manner.

Women walked the streets in "large banging hoops."—*Ibid.* p. 90.

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"READING is as needful for one sex as the other; nor should girls be forbidden to handle the pen, or to cast up a few figures, since it may be very much for their advantage in almost all circumstances of life, except in the very lowest rank of servitude or hard labour; and I beg leave here to intreat the female youth, especially those of better circumstances in the world, to maintain their skill in writing, which they have already learned, by taking every occasion to exercise it; and I would fain persuade them to take pains in acquainting themselves with true spelling, the want of which is one reason why many of them are ashamed to write; and they are not ashamed to own and declare this, as though it were a just and sufficient excuse for neglecting and losing the use of the pen."<sup>1</sup>—WATTS, vol. 6, p. 361.

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WATTS, vol. 7, p. 325, describes the irreverent behaviour of a gay gentleman of one and twenty, and his sister, a pert young creature of fifteen, at a table where grace was said "in a more religious manner." Yet, he says, they "every morning ask their father's blessing on their knees."

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THERE were Mulberry Gardens about London, some of which were made places of no very creditable resort.—HAWKINS, *History of Music*, vol. 5, p. 352.

<sup>1</sup> On the low standard of female education in the seventeenth century, as compared with earlier and later times, see Macaulay's *History of England*, vol. i. pp. 392, 393.—J. W. W.

May, 1751. "Seven gentlemen dined at a house of public entertainment in London, and were supposed to have run as great lengths in luxury and expense, if not greater, than the same number of persons were ever known to do before at a private regale. They afterwards played a game at cards to decide which of them should pay the bill. It amounted to £81 11s. 6d. besides a turtle which was a present to the company.

"The bill of fare was printed, with one for a state dinner of Henry VIII. Folio, two sheets. Corbet."—*Monthly Review*, January, 1751, p. 74.

*Ibid.* vol. 10, pp. 149-50. "A nobleman and his servants maltreating Th. Butler, a bookseller at Pall Mall, for having some time before decided a lot against one of the servants."

Quite an Irish instance of lawless brutality.

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"MADAM GIN has been christened by as many names as a German Princess. Every petty chandler's shop will sell you sky-blue, and every night-cellar furnish you with Holland tape, three yards a penny."—*Connoisseur*, No. 53, vol. 2, p. 38.

"Nor can I see the difference between Oil of Venus, Spirit of Adona, and Parfait Amour, for the use of our quality, and what among the vulgar is called Cupid's Eye-water, Strip me naked, and Lay me down softly."—*Ibid.*

CAPUCHINS and cardinals worn by women. All colours, about 1752, neglected for purple. "In purple we glowed from the hat to the shoe; and in such request were the ribbons and silks of that famous colour, that neither the milliner, mercer, nor dyer himself could meet the demand."—*Ibid.* No. 62, vol. 2, p. 83.

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1757. "How would he have been de-



riden in the days of Elizabeth, when a great Queen rode on horseback to St. Paul's, who should have foretold that in less than two centuries no man of fashion would cross the street to dinner without the effeminate covering and conveyance of an easy chair! Yet thus accoutred, the modern man of fashion is conveyed to company."—BROWN'S *Estimate, Monthly Review*, vol. 16, p. 432.

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*Minorque Conquise*, 1756, an heroic poem in four cantos.

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 "A PANTINI was a figure made of pasteboard, in imitation of the human form; by the least touch of the finger it might be thrown into a variety of antic and ridiculous postures; it was in high vogue among the beau-monde, and deemed a most diverting plaything for gentlemen as well as ladies. Mademoiselle Pantini, one of Marshal Saxe's mistresses, was the ingenious inventor, from whom it derived its name."

And yet W. T. Cooke, who tells us this, says it was in fashion about the commencement of the last century!

Churchill calls it a *pantine*.—CHURCHILL, vol. 2, p. 206, N.

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 IN MURPHY'S *Upholsterer*, Pamphlet is "with a surtout coat, a muff, a long campaign wig out of curl, and a pair of black garters, buckled under the knees." It is the author who dresses him thus.

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 1745. "RICH gave the whole amount of the *Beggar's Opera* for three nights to the subscription for the soldiers. Every comedian played gratis, and tallow chandlers gave the candles."—DUNLAP'S *Memoirs of Cook*, vol. 1, p. 322. From *Ray, J. of Whitehaven's History of the Rebellion*.

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 CEDARS half a guinea a piece in baskets;

arbutus, a crown. 1755.—HORACE WALPOLE'S *Letters*, vol. 1, p. 459.

Cypresses half a crown in pots.

1759. "WHEN do you come? if it is not soon, you will find a new town. I stand to-day at Piccadilly like a country squire; there are twenty new stone houses: at first I concluded that all the grooms that used to live there, had got estates, and built palaces."—*Ibid.* vol. 2, p. 126.

Sept. 4, 1760. "IN London there is a more cruel campaign than that waged by the Russians: the streets are a very picture of the Murder of the Innocents; one drives over nothing but poor dead dogs! Christ! how can any body hurt them? Nobody could, but those Cherokees, the English, who desire no better than to be halloo'd to blood: one day Admiral Byng, the next Lord George Sackville, and to-day the poor dogs!"—*Ibid.* p. 180.

May 30, 1763. "I BELIEVE I am the first man that ever went sixty miles to an auction. As I came for ebony, I have been up to my chin in ebony; there is literally nothing but ebony in the house; all the other goods, (if there were any, and I trust my Lady Conyers did not sleep upon ebony mattresses,) are taken away. There are two tables, and eighteen chairs, all made by the Hallet of 200 years ago. These I intend to have.—There are more plebeian chairs of the same materials, but I have left commission for only this true black blood."—*Ibid.* p. 439.

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 1741. "A PAPER ceiling for a room which my lord has built in one of the woods.—The perfection which the manufacture of that commodity is arrived at in the last few years is surprising; the master of the warehouse told me that he is to make some paper at the price of twelve and thirteen shillings a yard, for two different gentlemen. I saw some at four shillings, but contented

myself with that of only eleven pence; which I think is enough to have it very pretty; and I have no idea of paper furniture being not."—It was for his own closet at Richkeys. — *Countess of Hartford*, vol. 3, p. 6.

1741. ASSEMBLIES in fashion. "All their acquaintance are to come at once; nor is it enough to engage married people; but the boys and girls sit down as gravely to whist tables as Fellows of Colleges used to do formerly. It is actually a ridiculous, though I think a mortifying sight, that play should become the business of the nation, from the age of fifteen to fourscore."—*Ibid.* p. 103.

1741. LADY POMFRET enquired from Rome, "about the dress of the fashionable young ladies. This," says LADY HARTFORD, in reply, "is neither quite French, nor quite English; their hair being cut and curled after the mode of the former, and their bodies dressed in the way of the latter, though with French hoops. Few unmarried women appear abroad in robes, or sacques; and as few married ones would be thought genteel in any thing else. I own myself so awkward as to be yet unable to use myself to that dress, unless for visits of ceremony; since I do not feel at home in my own house without an apron; nor can endure a hoop that would overturn all the chairs and stools in my closet."—*Ibid.* p. 292.

COLLEY CIBBER says "that Mr. Collier was furnished with an advantageous pretence for laying his unmerciful axe to the root of the stage."—*Dedication to the Lady's*, &c.

PREVALENCE of gaming.—*Ibid.*

"TEA, thou innocent pretence for bringing the wicked of both sexes together in a morning."—*Ibid.* p. 23.

Perhaps breakfasts were not so social before the use of tea.

CIBBER, in his *Dedication of the Careless Husband*, avows his desire to reform the stage.

### George the Third.

1777. A GIRL had very nearly been burnt alive as an accomplice with her master, for coining! Mere accident saved us from this atrocious disgrace!—*Parliamentary History*, vol. 19, p. 237.

BILL to repeal this punishment.—*Ibid.* vol. 28, p. 783.

In the same page is an accursed instance of what legal inhumanity is capable of when under no check from public opinion and public watchfulness.

BURKE said he believed his constituents (Bristol) paid one-tenth of the supplies granted by Parliament.—Vol. 1, p. 547.

INCREASE of immorality. More divorces in the first seventeen years of this reign than in the reigns preceding. There had been fifteen on the records of Parliament till the accession of George II.; during his reign, twenty-two; and forty-two from George III.'s accession to the session of 1779.—*Ibid.* vol. 2, pp. 592-9.

15th September, 1776. "THOMAS DUXBURY, of Rishton, near Blackburn, sold to Messrs. Peeles, Yates, and Co., Church Bank, two common-fine calico pieces for £5. 9s. 8d. These were the first calico pieces ever manufactured in this kingdom."—*Times*, 3d October, 1829, from a memorandum written in a Bible in possession of a family at Rishton.

"I BESPOKE your chairs. They are what is called rout chairs; but as they are to be a little better in shape and materials than ordinary, will come to about 6s. 9d. a chair."—GRAY to WHARTON, vol. 2, p. 402.

1763. "If you propose any vignettes, or other matters of ornament, it would be well they were designed in Italy, and the gravings executed either there, or in France; for in this country they are woe-ful, and beyond measure dear."—GRAY, vol. 2, p. 427.

1778. "In England, any man who wears a sword and a powdered wig is ashamed to be illiterate."—*Johnson, CROKER'S Boswell*, vol. 4, p. 109.

1762. LLOYD's poem of the Rubric Posts at the Booksellers.

WHEN Wilkes was arrested under the General Warrant he *got into his own chair*. —ALMON, *Correspondence and Life*, vol. 3, p. 201.

1763. HORACE, Ode 26, b. 3. *Vixi puellis*, &c.

"Devoted to peace, near the billow-born Queen,  
Suspended my ensigns of war may be seen;  
Laced hats and queue wigs, and whole suits  
of rich cloaths,  
With ruffles and rollers, the artillery of  
beaus;  
And a full English ell of Toledo's best steel,  
In the top of the mode that hung down to  
the heel."

*St. James's Magazine*, vol. 3, p. 258.

1770. WILKES to his daughter. "I wish you to enquire about China handles of St. Cloud porcelain for knives and forks, and the price. I would purchase three dozen of the large sort, both knives and forks, and two dozen for the desert, if they do not come too dear, and have them mounted in England."—ALMON, &c. vol. 4, p. 34.

"ANY other sort of china, cheap and elegant, would do."—*Ibid.* p. 52.

DR. WILSON (Mrs. Macaulay's) wanted from France "a little umbrella to put in his pocket."—*Ibid.* p. 52.

*Spiritual Quixote*, 1772.

P. 24. "BUTTERED toast for breakfast now became unseasonable, and gave way to sage and bread and butter." How was the sage used?

57. Wildgoose suffered his hair to grow when he grew fanatical,—"which, though it was now thick enough to keep him warm, yet as it did not extend below his ears, he made but an uncouth appearance to those who had been used to see him in a decent periwig."

58. "He sets out in a plain blue coat, with a black plush waistcoat, and breeches." Jerry travels with a "jelly-bag linen cap upon his head." Such, no doubt, as are used by the Brabantine peasants.

65. "Mrs. Wildgoose was a woman that wore a white hood, and breakfasted upon sage tea. In contempt of modern fashions, and to guard against the toothache, she continued in the venerable sarsenet hood which was the mark of gentility in the days of her youth. And she drank sage tea, rather than indulge herself in the delicious flavour of hyson, or congo, at the expense of her health."

90. Wildgoose, when he first went to the University, "lived in a large chamber, hung with green baize."

93. At a genteel house near Gloucester, "they saw almost the whole parish assembled in the court, to see a set of morris-dancers, who this holiday time, dressed up in bells and ribbands, were performing for the entertainment of the family, and some company that had dined there."

105. "A suspicious moldore which had been refused by his banker."

106. "Many knew him by sight, not-

withstanding he was disguised in his own hair."

138. Miss Townsend says, "Lord! Mr. Wildgoose, what makes you go about in that frightful hair of yours? I wonder you do not wear a wig, as other gentlemen do.—But pray, madam, why don't you like my hair?—Oh, frightful! says she; 'tis so ungenteel, so unlike other people."—Upon this he attacks her hoop, and says he shall live to see hoop-petticoats banished from the world.—"What, hoops go out of fashion! Lord, what a creature should I be without my hoop!"

143. "A fine flowing Adonis, or white perwig."

166. Among the legendary subjects with which Jerry was conversant, were the Travels of Joseph Arimathea, and the History of Glastonbury Thorn.

202-3. Message cards, a new fashion. The message was written on the back of a playing-card, and some sort of small wit was in use as to the choice of cards, till blank cards were introduced.

221. Miss Truffle appears "with a black spaniel in her arms, and a squirrel in her pocket."

#### VOL. 2.

P. 114. "JERRY says, he can cure the cramp by a cramp-ring, made of hinge of old coffins."

290. "One of those post-chaises which are lately come into vogue."

328. When Wildgoose, after his recovery, goes wooing, he equips himself, "not in pea-green or pompadour, but in a plain drab coat, with a crimson-satin waistcoat laced with gold, peeping modestly from under it."

1754. THE Hist. de D. Iñigo de Guispecoa was translated under the title of the Spiritual Quixote.—*M. Review*, vol. 11, p. 445.

IN Cumberland's play of The Brothers,

Captain Ironsides says, "What, Sir Ben!—you give me a buss, my boy!"

I PERCEIVE by an advertisement (1819) that playing cards, like the old orthodox dissenters, are of three denominations; Fine Highlanders, 39s. per dozen; Superfine Harrys, 42s.; and Extra Superfine Moguls, 44s. They are so called from the figure on the wrapper. The Mogul and Henry VIII. one has repeatedly seen—but I never remember to have met with the Highlander.—Yes, I have seen him!

Cards with coloured backs, red, green, blue, pink, olive and buff, were invented about 1810, not earlier I think; they are priced 2s. per dozen higher. About the beginning of this century they began to make them of cotton; these cost less, but were unpleasant to the touch, and soiled sooner, so that when the novelty ceased, the article was thought a bad one, and now "Thomas Creswick, from making his own paper for his playing cards, is the only person who can warrant these articles without cotton."

1770. WILKES to his daughter at Paris. ALMON, &c. vol. 4, p. 63.

"PRAY desire Me. Chantereine to accept a real American pine-apple, which is just arrived, and the courier takes to-morrow. The pine-apples from the West Indies are thought much superior to those in Europe."

Ibid. "WILL you be so good to see Baron Holbach, or to write to him, to beg him to purchase for me scarlet cloth enough of the finest sort and colour, (I think it is called Julien's dye) for a complete suit of clothes,—coat, waistcoat, and two pair of breeches; likewise the most fashionable gold buttons for the whole.—I purchased the finest blue cloth for the Baron here."

THE (Bath) machine goes from Fleet Market,—the post coach from Charing Cross,—they are the same time upon the

road,—and both went the same days, Mondays, Wednesdays, and Fridays.—*Ibid.* p. 89.

MISS WILKES to her father, 1780.

"I CAN solve the difficulty you and Lord Kelly are in concerning *parfilage*. *Parfiler* is (like Penelope's night-work) constantly undoing; and to me so insipid an employment, that I wonder how the French ladies, who have so much vivacity, can take such pleasure in it as they do. It consists merely in untwisting gold thread, that is, separating the gold from the silk it is twisted with in order to be woven or worked. The vogue of this employment occasions a great many presents being made of pieces of gold stuff, &c. merely to be undone. At the *jour de l'an* of last year, the duchess mentioned a great number of presents given her on the occasion, *pour parfiler*. You see that neither taste nor ingenuity is shown in this, as in other amusements of the female sex."—*Ibid.* vol. 4, p. 298.

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WHEN the City Address of Congratulation on the Peace, 1763, was carried up, "as the procession past Fleet Street the great bell of St. Bride's begun to toll, and then a dumb peal struck up, and it received a similar salutation from Bow bells."—CHURCHILL, vol. 2, p. 161. N.

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1766. "THE foot path on each side of the principal street in Pompeii, resembles that lately made in the city of London, an instance among many of the truth of Solomon's observation, that there is nothing new under the sun."—*Monthly Review*, vol. 35, p. 433.

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CUMBERLAND'S *Choleric Man*.

"Is there no persuading him to suit his dress to his condition? Believe me, Framp-ton, there is much good sense in old distinctions. When the law lays down its full-

bottomed perriwig, you will find less wisdom in bald pates than you are aware of."—P. 19.

A COXCOMBLY clerk says, "Its nothing now unless a good club of hair peeps under the tye. I hope to see the day when Westminster Hall shall be able to count queues with the parade."—*Ibid.*

THE same fellow says to Jack Nightingale, advising him how to demean himself like a man of fashion, "throw yourself carelessly into a chair,—tuck your hands into your muff."—*Ibid.* p. 37.

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1761. H. WALPOLE at Lynn—"to do the folks justice, they are sensible, and reasonable, and civilized; their very language is polished since I lived among them. I attribute this to their more frequent intercourse with the world and the capital, by the help of good roads and post-chaises, which if they have abridged the King's dominions have at least tamed his subjects."—*Letters*, vol. 2, p. 230.

*Ibid.* p. 329. "I AM told that they bind in vellum better at Dublin than any where. Pray bring me one book of their binding, as well as it can be done, and I will not mind the price."

Dec. 1761. — "Loo is extremely gone to decay. I am to play at Princess Emily's to-morrow for the first time this winter; and it is with difficulty she has made a party."—*Ibid.* p. 325.

1781. "MY prophecy on the short reign of faro is verified already. The bankers find that all the calculated advantages of the game do not balance pinchback *parolits*, and debts of honourable women."—*Ibid.* vol. 4, p. 261.

1782. "WE see by the excess of highwaymen how far evils will go before any

attempt is made to cure them. I have lived here above thirty years, and used to go every where round at all hours of the night, without any precaution. I cannot now stir a mile from my own house after sunset, without one or two servants with blunderbusses."—*Ibid.* p. 324.

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1785. "A WIFE is a drug now; mere tar-water,<sup>1</sup> with every virtue under heaven, but nobody takes it."—A. MURPHY'S *Way to keep him*.

"IF tired of her round in the Ranelagh mill, There should be one female inclined to sit still," &c.

*Prologue to all in the Wrong.*

"I HOPE you will call at our warehouse in Drury, We've a curious assortment of goods I assure ye, Domestic and foreign, and all kinds of wares, English cloths, Irish linen, and French petenlairs."—*Ibid.*

*Sergeant Kite in the Recruiting Officer.*

"I WAS born a gipsey, and bred among that crew till I was ten years old, there I learned canting and lying. I was bought from my mother Cleopatra by a certain nobleman for three pistoles, who liking my beauty, made me his page; there I learned impudence and pimping."

Misplaced, belonging to William III.

"MY father and he have been singing together the most hideous duets. Bobbing Joan, and Old Sir Simon the King. Heaven knows where Eustace could pick them up, but he has gone through half the con-

<sup>1</sup> The reader will hardly need to be informed that Bishop Berkeley's Treatise on "Tar Water" is alluded to, and his well known epitaph,—

"To Berkeley every virtue under heaven!"  
J. W. W.

tents of Pills to purge Melancholy with him."—*Love in a Village.* 1763.

"BEFORE I was your age, I had finished with my own fingers a complete set of chairs, and a fire screen in tent stitch; four counterpanes in Marseilles quilting, and the creed and the ten commandments in the hair of our family; it was framed and glazed, and hung over the parlour chimney piece; and your poor dear grandfather was prouder of it than of e'er a picture in his house."—*Mrs. Deborah Woodcock, Love in a Village.*

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"I HAVE brought thee a brace of trout, —and I'll warrant them as pink as a petticoat."—CUMBERLAND'S *Natural Son*.

"FIGARO feathers and Lunardi lace."  
*Epilogue to CUMBERLAND'S Natural Son.*

"MY lord's chocolate is remarkably good, he wo'nt touch a drop but what comes from Italy."—*Brush in the Clandestine Marriage*, p. 29.

"'Tis very fine indeed, and charmingly perfumed. It smells for all the world like our young ladies' dressing boxes."—*Chambermaid in the Clandestine Marriage*, p. 30.

*Stirling in the Clandestine Marriage.*

"THIS is quite another-guess sort of a place than it was when I first took it, my lord. We were surrounded with trees. I cut down above fifty to make the lawn before the house and let in the wind and the sun, and smack-smooth as you see."

"THE high octagon summer-house you see yonder, is raised on the mast of a ship, given me by an East India captain, who has turned many a thousand of my money. It commands the whole road. All the coaches and chariots and chaises pass and repass under your eye. 'Tis the pleasantest

place in the world to take a pipe and a bottle.

*Lord Ogleby.* Ay, or a bowl of punch, or a can of flip, Mr. Stirling, for it looks like a cabin in the air."—*Ibid.* p. 42.

MR. SERGEANT FLOWER travels "with a green and gold saddle cloth, and pistols."—*Ibid.* p. 56.

*School for Wives, 1774.*

THE lawyer's clerk when he puts on a sword, to go with a challenge from his master, says, "Come down, little tickle pitcher. Some people may think me very conceited now. But as the dirtiest black-legs in town can wear one without being stared at, I don't think it can suffer any disgrace by the side of an honest man."—*Ibid.* p. 24.

"Look at the coffee," says a Jew broker. The merchant replies, "Politics account for that. While newspapers bear price, coffee will hold its own."—*CUMBERLAND'S Fashionable Lover*, p. 70.

1773. *Mrs. Hardcastle.* "ALL I can say will not argue down a single button from his clothes. I have often wanted him to throw off his great flaxen wig, and where he was bald, to plaster it over, like my Lord Pately, with powder. But what do you think his answer was; he said, I only wanted him to throw off his wig, to convert it into a *tête* for my own wearing."—*Stoops to Conquer*.

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*BERINGTON'S Henry II.*

P. xxxvii. CERULARIUS the Patriarch of Constantinople objected to the Latins, "that in their sacrifice they used unleavened bread; that they ate of strangled meats: that they did not sing Alleluia in Lent, and that sometimes they fasted on Saturdays." There was when these patriarchs arrogated to themselves the title of Universal Bishop. To oppose this pretension Leo IX. produced his own. "Know," said he, "that my

sovereignty reaches to heaven, and extends over all the kingdoms of the earth." From that moment the fatal schism was signed, which no efforts have been since able to repair.

39. From the moment it became customary for the Pope to crown the western emperor, the prerogatives of his see arose to an immeasurable magnitude. He that could give a diadem, it was said, possessed a power above him who bowed his head to receive it.

44. When Robert, King of France, was excommunicated for marrying Bertha, his cousin, two servants only were permitted to approach his person; and as every thing which he touched was polluted, they were careful to burn, or to pass through a flame, the cups and dishes which were used at his table. Peter Damian says she was delivered of a child with the head and neck of a goose.

43. Legates. If these servants of an ambitious master, sedulous to extend the vain prerogative of his court, be accused of sowing discord, and breaking asunder the sacred tie which binds the prince and the people; also it must be said that often they were heralds of peace, and obstructed by their mediation the effusion of human blood.

55. Henry II. and Louis met Pope Alexander at Couci sur Loire, 1162. "They walked on foot by his side, each holding a rein of his horse's bridle, and showed him to his tent; exhibiting such a spectacle, says Baronius, to God, to angels, and to men, as hitherto the world had not seen. And shall it be matter of surprise to the reader, who can at all appreciate human nature in her most ordinary operations, that the Bishops of Rome, when Kings thus wantonly crouched at their feet, or performed the office of menial vassals, should have thought themselves their superiors? It was by a ceremony far less obsequious that in those times feudal homage was made, and subjection manifested. To have refused such honours came not within the reach of

common nature, and hitherto it has not been proved that the Popes were more than men. In process of time they demanded, I know, as their right, what at first was the effect of adulation, or of a mistaken zeal. Nor can this be deemed extraordinary. Their courtiers besides, and their courtly canonists declared it was their due; and they upheld the assertion by the authority of long usage, of ancient decrees, which a sound criticism had not investigated, and of passages from Scripture too figuratively explained."

61. It was by the lectures of the canonists at Bologna, and the publication of their opinions, that the system of ecclesiastical domination which for some time had prevailed at Rome, gained stability and spread through the Christian churches. Becket imbibed them there.

67. Berington thinks that the civil and ecclesiastical jurisdictions were *unwisely* separated by William the Conqueror.

104. I know not whether it has been observed that the feudal system rests upon the same assumption as the Turkish and Hindoo, that the land is the Sovereign's. We have done in India what through our wiser manners grew into a custom here, made the feuds hereditary.

105. "The royal edict alone was admitted to have the full force of law."

"The stated times of meeting for the great council were the three great festivals of Christmas, Easter and Whitsuntide. The barons and the immediate tenants of the crown attended; for it was a part of that *service* which, as vassals, they owed to their supreme lord.—There at the head of his vassals the King appeared, in the lustre of majesty, ordaining laws, or demanding justice against those who had violated the compact which bound them to their lord.—But often parade only and festivity were intended. The attendance of the vassal marked his subordination, and it served to check that independence which the great barons much affected, and which ever drew strength from the habits of power and

patronage they contracted at their own castles."

118. "To every earldom was annexed a barony, whereby their feudal service, with its several dependent duties, was alone ascertained; that is, the tenure of barony, and not of earldom, constituted the legal vassal of the crown. Each earl was at the same time a baron, as were the bishops, and some abbots and priors of orders."

289. — "how idle it is, in some modern historians, to talk of acts of parliament, or of a system of legislation, at a period when our government was so precarious and undefined, that the will of the monarch alone, sometimes, constituted law; and sometimes a headstrong aristocracy checked its most salutary operations."

301. He says of the Albigenes that "the admission of two principles, essentially distinct, one the author of all good, the other of all evil, however mysteriously expressed, marked them at this time (1177) for the legitimate descendants of the proscribed sect of Manes."

No assertion was ever more gratuitous than this. The doctrine of the two principles never led to such practical absurdities among any people as among the Romanists themselves.

512. Berington believes that John offered to turn Mahommedan, the story rests upon such strong evidence.

625. He calls Greg. VII. (Hildebrand) "the father of ecclesiastical despotism."

645. "The age I own was dark, but it was a darkness arising from the obvious state of things. More light would have led into more error. As it was, the great system became gradually unfolded; effect arose from cause, uniformly and progressively operating; and success and stability were ensured. Besides, the mind that divests itself of modern habits and modern prejudices, and goes back with some good temper into the times I have described, will discover virtue that it may imitate, learning that it may admire, maxims that it may copy."



Εἰκὼν Βασιλική. Edition 1681.

Page 1. "By forbearing to convene a Parliament for some years, he hoped to have extinguished those sparks which some men's distempers had studied to kindle there."

3. Temper with which he called his last Parliament.

4. "Our sins have overlaid our hopes. Thou hast taught us to depend on thy mercies to forgive, not on our purpose to amend."

"The miseries which have ensued upon me and my kingdoms, are the just effects of thy displeasure upon us; and may be yet (through thy mercy) preparative of us to future blessings, and better hearts to enjoy them."

7, 8. Repentance for Strafford's death.

9. Cry of the people for *justice*, "that is, to have both myself and the two houses vote and do as they would have us."

16. The city tumults "were not like a storm at sea (which yet wants not its terror), but like an earthquake, shaking the very foundation of all; than which nothing in the world hath more of horror."

17. "Nothing was more to be feared, and less to be used by wise men, than those tumultuary confluxes of mean and rude people, who are taught first to petition, then to dictate, at last to command and overawe the Parliament."

20-1. No thought of war when he withdrew from London. 31. 56. 59.

22. — "as swine are to gardens and orderly plantations, so are tumults to Parliaments, and plebeian concourses to public counsels, turning all into disorders and sordid confusion."

He sometimes thought all this evil might have been prevented, if he had called his Parliament to any other place in England than the capital. "A parliament would have been welcome in any place; no place afforded such confluence of various and vicious humours as that where it was unhappily convened."

25. "More than the law gives me, I would not have; and less the meanest subject should not."

27. His perpetuating the Parliament, proof that he did not mean to oppose it by war. "I cannot properly say that I repent of that act, since I have no reflections upon it as a sin of my will, though an error of too charitable a judgment."

38. The mischief which the Puritans have done, he fears may confirm the Queen in her attachment to the church of Rome. "I fear such motions (so little to the adorning of the Protestant profession) may occasion a further alienation of mind, and divorce of affections in her from that religion, which is the only thing wherein we differ." This difference he calls his greatest temporal infelicity.

49. His weakness, when preparing for war.

55. His conscientious resolution not to consent to abolish Episcopacy,—and the reason why he had yielded to put the Bishops out of the House of Peers.

66. — "the many-headed hydra of government; which, as it makes a shew to the people to have more eyes to foresee, so they will find it hath more mouths too, which must be satisfied; and (at best) it hath rather a monstrosity, than any thing of perfection beyond that of right monarchy, where council may be in many as the senses, but the supreme power can be but in one, as the head."

70. "My yielding so much as I have already, makes some men confident I will deny nothing."

75. End to which the nineteen propositions were intended.

84. — "this honour my enemies have always done me, to think moderate injuries not proportionate to me, nor competent trials either of my patience under them, or my pardon of them."

85. Rebellion in Ireland in no small degree caused by the unreasonable severity against Catholics in England.

88. This applies well to the system which

the Parliament afterwards pursued in Ireland.

104. His tolerant principles—no doubt very much owing to his conjugal affection.

111. "The next work will be Jeroboam's reformation, consecrating the meanest of the people to be priests in Israel, to serve those golden calves who have enriched themselves with the Church's patrimony and dowry."

— "I cannot so much as pray God to prevent those sad consequences which will inevitably follow the parity and poverty of ministers both in Church and State, since I think it no less than a mocking and tempting of God, to desire him to hinder those mischiefs, whose occasions and remedies are in our own power: it being every man's sin not to avoid the one, and not to use the other."

148. Church Establishment. "The folly of these men (the Puritans) will at last punish itself, and the deserters of Episcopacy will appear the greatest enemies to, and betrayers of their own interest: for Presbytery is never so considerable or effectual as when it is joined to or crowned with Episcopacy. All ministers will find as great a difference in point of thriving between the favour of the people and of princes, as plants do between being watered by hand, or by the sweet and liberal dews of Heaven."

154. Giving up Episcopacy in Scotland. "If any shall impute my yielding to them as my failing and sin, I can easily acknowledge it; but that is no argument to do so again, or much worse, I being now more convinced in that point. Nor indeed hath my yielding to them been so happy and successful as to encourage me to grant the like to others."

168. "I was afraid of the temptation of an absolute conquest; and never prayed more for victory over others, than over myself. When the first was denied, the second was granted me, which God saw best for me."

187. Upon going to the Scotch, he says, "I must now resolve the riddle of their loyalty, and give them opportunity to let the world see they mean not what they do, but what they say."

190. "Yet may I justify those Scots to all the world in this, that they have not deceived me, for I never trusted to them further than to men. If I am sold by them, I am only sorry they should do it, and that my price should be so much above my Saviour's."

192. "The fear of men shall never be my snare, nor shall the love of any liberty entangle my soul. Better others betray me than myself, and that the price of my liberty should be my conscience. The greatest injuries my enemies seek to inflict upon me cannot be without my own consent."

223. In the paper to his son he says, "Piety will make you prosperous; at least it will keep you from being miserable; nor is he much a loser that loseth all, yet saveth his own soul at last."

232-3. Forgiveness recommended to his son.

242. His feelings concerning death.

245. Nothing makes mean spirits more cowardly cruel in managing their usurped power against their lawful superiors than this, *the guilt of their unjust usurpation.*

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*The Saxon Chronicle.*

P. 10. BOC-STAFAS—letters.

12. A. D. 418. This year the Romans collected all the hoards of gold that were in Britain; and some they hid in the earth, so that no man afterwards might find them; and some they carried away with them into Gaul.

16. Unarmed—unreckoned—untold.

23. Ida (A. D. 547) timbrode (timbered) Bamburgh Castle—which was first surrounded with a hedge, afterwards with a wall.

33. York Church betimbered first of tree,

and afterwards a larger of stone erected by the same king.

33-4. Easter the season for baptism.

43. Peterborough Minster founded, "not subject, except to Rome alone," and that the people might "seek St. Peter there, all who to Rome could not go."

44. Form of signing the charter.

45-6. Curse annexed to it.

49. A. D. 671. This year happened that great destruction among the fowls. (?)

51. "Every hooded head."

Shire-bishop, for diocesan.

56. A. D. 687. This year Mull (brother of Ceadwall) was burnt in Kent, and twelve other men with him. Were they taken prisoners, and burnt in revenge for the devastations they had committed?—I suppose so, because the people of Kent, seven years after, paid his brother Ina £30,000 in friendship, "for having committed the act."

59. Abbesses at the Council of Bapchild in Kent. A. D. 694.

60. South-humbria.

67. Eadbert, King of Northumberland, and Archbishop Egbert, his brother, both buried in the *porch*.

77. Another instance of burning the prisoners.

88. Egbert the eighth Bræbiralda.

90. The Welsh join the Danes.

75. 93. Terms upon which monasteries granted life-leases.

97. The Danes found horses in England.

99. The kingdoms of the heptarchy still so little united, that they made separate treaties with the Danes. 101.

103. The Danes swore to Alfred on the holy bracelet (?) which they would not before to any nation.

They made the Northumbrians their harrowers and ploughers.

150. It appears that after Edred's death Edwy succeeded to Wessex and Edgar to Mercia.

152. Edgar brought foreigners and heathen customs into the land.

156. Mass-hackle?—reef?

161. Does not this passage of the poem imply the existence of historical poets—like the scalds? What this very unable translator renders chronic lore, is in the original *rim-craefte*, i. e. rhyme-craft. The poem is very spirited.

162. *Word-snoter*—eloquent.

167. A. D. 986. First great murrain.

Wales and the north west coast seem to have escaped the ravages of the Danes. Was it because they looked upon the Welsh and the Stralt Cluyd Britons as allies?

201. What is meant by calling Edwy, whom Knute slew, King of the Churls? Does it imply his popularity among the peasants?

206. A. D. 1032. "Appeared that wild fire, such as no man ever remembered before, which did great damage in many places."

216. A. D. 1046. *Lyfing*, the *word-snoter*, bishop, had three bishopricks.

218. A. D. 1048. The wildfire in Derbyshire and elsewhere did much harm. There was an earthquake the same year in those parts.

240. A. D. 1052. Peterborough Minster gilt by Abbot Leofric, so that it was called *Gildenborough*.

244. English defeated by the Irish and Welsh, because, contrary to their custom, they fought on horseback.

265. What can *scrud* mean? which he renders *shroud*, making utter nonsense of the passage?

285. A. D. 1077. The wild fire again—it came upon many shires, and burnt many towns, and eke many cities were ruined thereby.

295. If William the Conqueror had lived two years more, he would have won Ireland by his worthiness, and not by force.

296. William's preserves.

The Danes formerly accounted the truest of all nations.

307. Margaret of Scotland—praying for death when her husband and son were slain—a most affecting picture of royal misery.

314. These crusaders, A. D. 1096, took their families with them, to possess as well as conquer their Promised Land—like the Jews.

315. Rufus held his court at Windsor; Henry I. also. 327. 331.

317. Building Westminster Hall a cause of great oppression.

343. An aurora borealis, and a very fine one.

345. A. D. 1123. Resolution of the Bishops that they would never have a Monk again as Archbishop over them.

350. A. D. 1124. Cruelty and injustice.

349. Base money. 351. All the mint men in England had their right hands cut off, and were castrated for debasing the coin.

366. A. D. 1137. Cruelties in Stephen's reign. Here is the manner of R. Lodbrog's death among them.

367. Irreligion produced by triumphant wickedness.

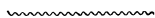
368. A vineyard planted at Peterborough.

369. Noon-tide—when men were eating.

372. Eustace—a bad man.

378. N. A probable supposition that Ethelwulf, Alfred's father, was burned as a Pagan at Stonehenge.

382. The poem, p. 208, said to be the oldest Saxon specimen of regular rhyme.



HAMOND LESTRANGE'S *History of King Charles I. Folio*, 1665.

P. 1. "THOUGH his vocal impediment accompanied him till the fatal stroke, yet was it to wise men an index of his wisdom; therefore *Obloquy* never played the fool so much as in imputing folly to him, since there was never, or very rarely, known a fool that stammered."

6. James. — "Though those dismal calamities which befel his son, were doubtless amplified by a superfetation of causes, yet was their first and main existency derivative from those seminalities. Let court pens extol the calmness of his halcyonian

reign with all artifice of rhetoric, yet can they never deny but that admired serenity had its set in a cloud, and that he left to his successor both an empty purse and a crown of thorns."

7. It is remarkable that the two plagues at the commencement of James's reign and of his sons "were natives both of one parish (*Whitechapel*), yea under the same roof, and issued forth on the same day of the month."

8. — "There be many errors in the Church of Rome which will not admit of reconciliation: yet are there many thousand members thereof, whose incuriosity contented with ordinary and saving truths, neglect the acquaintance of those noxious mysteries, and are in the safest plight by reason of their plain and simple belief."

11. When Charles had ended his first speech in parliament, he "vailed his crown, a thing rare in any of his predecessors."

18. A. D. 1625. The fleet under Viscount Wimbledon and Lord Essex—"to make the affliction more sociable, there being 150 sick in the *St. George*, the council ordered (an odd method of cure) that every ship should take to nurse a couple of the sick, and subsortitiously by lot to supply their places with as many sound. This course so propagated the infection, that it soon swept thousands overboard."

19. "Captain Brett told the Duke 'that the fleet was never like to speed well wherein there went Bag without money, Cook without meat, and Love without charity';—so were the three captains named, — and a great default there was doubtless of sufficient pay, of wholesome meat and unanimity."

20. The coronation. "A thing practised by the wisest monarchs, as wherein they cannot be idle to better purpose. For though it conferreth no one dram of solid and real grandeur to the throne; yet ceremoniated as it is with such formalities, it representeth itself a serious vanity. For as the King enters recognizance and sti-

plulateth with the people to govern according to law, so they unanimously acclaim him their King all suitable to the ancient mode of conveying sovereignty."<sup>1</sup>

By going by water to Westminster instead of through the city after the ancient fashion to his coronation, £60,000 was saved, "which should otherwise have been disbursed in scarlet for his train."

45. To screen Buckingham (1626) the old trick of the Council of Trent was thought upon, "and a new summons of persons from confidants of the Duke—into the row of nobles. But this project would not take, for the House of Lords found an ancient order that no Lords created *sedente Parlamento* shall have voices during that session, but only privilege of sitting among the rest."

59. Queen Henrietta's priest had the madness to enjoin her in penance "to go barefoot, to spin, to wait upon her family servants at their ordinary repasts, to trash on foot in the mire on a rainy morning, from Somerset House to St. James's, her confessor himself meanwhile like Lucifer riding by her in his coach;—but which is worst of all, to make a progress to Tyburn, there to present her devotions."

64. Lord Bacon's monument was erected "at the cost of Sir Thomas Meautis, his ancient servant, who was not nearer to him living than dead: for this Sir T. ending his life about a score of years after, it was his lot to be inhumed so near his lord's sepulchre, that in the forming of his grave part of the Viscount's body was exposed to view; which being spied by a Doctor of Physic, he demanded the head to be given him, and did most shamefully disport himself with that skull which was some while the continent of so vast treasures of knowledge."

73. A. D. 1627. Buckingham billeted his troops in the villages,—"such hybernal

stations have never been heard of before in England in time of peace."

74. He uses *intersects* for *insects*.

I suspect that Sir Roger L. E. took up his colloquial style because he saw the evil of a style ornate so strongly exemplified in this work of his father.<sup>1</sup>

75. Parliament of 1627, chiefly composed of loan recusants, "and as their sufferings had made them of eminent remark for noble courage, so did they for external respects appear the gallantest assembly that ever those walls immured; they having estates, modestly estimated, able to buy the House of Peers (the King excepted) though 118, thrice over."

The Jesuits empowered by the Pope to erect in London a Domus Probationis, S. Ignatii.

87. Charles's answer to the Petition of Right, 1628. "Never did arbitrary power since monarchy first founded so *submittere fasces*, so vail its sceptre; never did the prerogative descend so much from perch to popular lure, as by that concession, a concession able to give satisfaction, even to supererogation, for what was amiss in all the King's by-past government."

90. In the act of striking the Duke Felton exclaimed, "Lord, have mercy on thy soul!"

91. Buckingham's debts amounted to £61,000. His jewels (most belonging to the late Queen) were prized at £300,000.

110. Leighton in his libel exhorted the Parliament and people to smite the Bishops under the fifth rib, and called the Queen the daughter of Heth, a Canaanite, and an Idolatress.

113. Vengeance taken in the Odenwald (I suppose) upon three Dutchmen who had borne a part in the Amboyna cruelties, and upon sixteen of their companions, one being spared by lot to carry home the news.

<sup>1</sup> See Macaulay's very just observations on the niggardliness of James II. at his coronation, vol. i. p. 471.—J. W. W.

<sup>1</sup> This seems an oversight. Sir Roger was the younger son, Nicholas the elder, and the author of the Life of Charles I. the second son of Sir Hamon L'Estrange.—J. W. W.

Two English captains of horse in the Emperor's service, who had two kinsmen among the sufferers, took this vengeance.

117. Lord Audley. "One thing I offer as observable, and from mine autopsy, my self beholding, that having preserved his countenance all the while before in one constant tenor, he no sooner did address himself for the stroke of death, but his hands and face were in a moment overshadowed with such a swarthy metamorphosis as near resembled smoke-dried bacon. The like befel, (as I was credibly informed,) to one of noble eminency, whom justice pursued to the like end for a different offence, during these civil wars."

125. Scotland, 1633. "The truth is the King had no great stomach to the journey. For as the place had nothing of amenity or delight, so the nation and race of men were not fashioned to the mode of England's civilities, but under the scheme of an honest animosity and specious plain-dealing, most perfidious."

126. Edinburgh. — "but one entire street, very spacious, seated on the plane and descending part of an hill, protended in a right line from the Castle to Holyrood House,—at least a mile in length."

129. "Too true it is, the divinity of the Lord's day was then new divinity at court, where the public assemblies once over, the indulgence of secular employment and of recreations, was thought so little disservice to God, as (time *sans* memorie) not only civil affairs were usually debated at the Council Table, but also representations of masques were rarely on other than Sabbath nights."

137. Abbot had been so wilfully remiss that "the liturgy began to be in a manner totally laid aside, and in conformity the uniform practice of the Church."

138. The Presbyterians, "men for the generality free of any moral scandal, saving that they were thought philargyrous, and over solicitous of filthy lucre; and pretended to a most demure formality and supple mildness."

145. Prynne, condemned "to be stigmatized, or if you will *sigmatized*, on both cheeks with the letter S for a schismatic.

259. Strafford's death. It was excellently said that "it is a bad exchange to wound a man's own conscience, thereby to salve state sores." A maxim so infallibly true, that the first experiment we have in Sacred Writ of the contrary being acted by the first of Israel's Kings, cost him no less than the loss of his kingdom, and all upon that solitary account because *he feared the people, and obeyed their voice.*"

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BURNET, *History of his own Times.*  
Ed. 8vo. 1815.

Vol. 1.

P. vii. PROBATIONERS in Scotland.

x. Henry More said of rites and ceremonies, "none of these are bad enough to make men bad, and I am sure none of them are good enough to make men good." This saying much impressed Burnet.

xxi. His letter to Charles I.

lx. "He *drank his tea* in company with his children, and took that opportunity of instructing them in religion."

8. Sir Everard Digby's letters.

14. James squandered the estates of the Crown.

15. Pierpoint procured the abolition of wardage. (?) The excise in its place.

19. Vandyke's children very near the succession of the British crown.

21. A good story "in the old Scottish manner."

31. Tin guns, "white iron" he calls them—*fer blanc*.

50. Whigs, from Whiggam,<sup>1</sup> a word used in driving their horses.

63. "I remember in one fast day there were six sermons preached without inter-

<sup>1</sup> See NARES' *Glossary* in v. and MACAULAY'S *Hist. of England*, vol. i. p. 257. By quoting Burnet, Southey evidently assents to his derivation of the word.—J. W. W.

mission. I was there myself, and not a little weary of so tedious a service."

73. Good discipline in Scotland under Cromwell, "so that we always reckon those eight years a time of great peace and prosperity."

77. Length of the Covenanter's service in Scotland.

78. Cromwell would have turned to episcopacy if he had been made king.

79. His just notions of retaliation.

81. Irreligion and hierophobia of the Republicans.

86. Royalists affected to be the Commonwealth's men.

87. The Jews sure and good spies, especially with relation to Spain and Portugal.

95. Cromwell's scheme for a Protestant Propaganda.

98. S. Kilmaclotius.

124. Hobbes tinctured Charles II.

133. Charles would not hear of Presbytery in Scotland, saying, "it was not a religion for gentlemen."

137. Loss of the Scotch records by shipwreck—fifty hogsheads.

158.\*—"how near the spirit that had reigned in Presbytery came up to Popery."

198. Covenanter preachers like the Methodists in feeding the disease of weak minds.

200. An excellent speech of Colvil concerning resistance to kings.

202. Death of Clarendon's father.

205. Excellence of Cromwell's army.

207. Character of Paradise Lost.

234. Act of Uniformity.

237. Church lands.

244. Reform of preaching.

250. Peter Walsh.

285. De Wit's nautical genius.

294. Thought to have invented chain shot.

305. Dying speech of Maccail—"Farewell sun, moon, and stars, &c.

321. Southampton's death—extraordinary case of stone.

337. Polygamy talked of for Charles II.

338. Buckingham's atrocious proposal to steal the Queen, and send her to the plantations!

405. Armada delayed by a London merchant.

491. Sir William Temple, he says, "was a corrupter of all that came near him"—in irreligion.

Vol. 2.

P. 37. SIR EDMONDBURY GODFREY "esteemed the best justice of peace in England." At the time of his death "he was entering upon a great design of taking up all beggars and putting them to work."

51. Charles's opinion of his brother, that he had neither the understanding of Henri IV. nor his conscience—and of his Queen. This is much to his credit.

95. Not so what he said of Lauderdale and the complaints against him by the persecuted Scots—"they had objected many damned things that he had done against them, but there was nothing objected that was against his service."

162. Atheism made a great progress in Scotland, which before was freer from it than any nation in Christendom. 1682.

171. Lord Conway so ignorant, that when one of the foreign ministers talked to him of the Circles of Germany, it amazed him: he could not imagine what Circles had to do with affairs of state.

328. Louis declared at the Revocation, that it was only intended to quiet matters by the Edict of Nantes, till more effectual ways should be taken for the conversion of heretics.

353. Whitford, who murdered Dorislaus.

363. Dryness of the foreign reformed clergy.

374. Penn.

383. Political tempter of the various denominations.

396. Letter from the Jesuits at Liege.

Vol. 3.

P. 84. INDEMNITY for breach of the Habeas Corpus.

107. Spain would have given up its Netherlands to William III. either as Stadtholder or King of England; but he knew

that the people would never be reconciled to a Protestant government.

157. Grandees of Spain bred up to a disregard and contempt of all the world besides themselves.

171. Queen Mary's life; "she wrought many hours a day."

225. William puzzled for want of specie. A bullion difficulty.

230. Prosperity at home, "we felt ourselves grow richer during the war."

265. William's resentment for the treatment he experienced in England.

316. Asgill.

403. —"When parties are once formed, and a resolution is taken up on other considerations, no evidence can convince those who have before hand resolved to stick to their point."

Vol. 4.

P. 4. BRAVE conduct of the Tyrolese in 1703.

39. Scandalous misappropriation of the tenths and first fruits before Queen Anne.

41. Mortmain, why not needful to be forbidden in a Protestant country?

52. 1704. Poor rates full half of the public taxes.

110. Deficiency of stores at the siege of Barcelona, "whether this flowed from treachery or carelessness, I will not determine, *there is much of both in all our offices.*"

120. Bromley's travels.

125. "Men engaged in parties are not easily put out of countenance."

127. Sophia.

132. Villanous attempts at peace.

133. Prosperity during the war, and paper money, and consequent bullionists.

134. Law proceedings—"certainly among the greatest grievances of the nation."

147. Delay of Charles at Barcelona—either for pride or for an amour.

187. Charles alienated from Gallway by his honest freedom.

189. Miserable Austrian pride.

206. English troops used ill in Spain, owing to bigotry.

217. Lies circulated by the French ministers—just as under Buonaparte.

250. Parties are never out of countenance, but when one artifice fails they will lay out for another.

393. His objections to subscription.

397. Persecution, if lawful at all, ought to be extreme.

411-12. Ignorance of our gentry in his days.

415. There is no employment so bad as the having none at all.

418. "Something like monasteries" (for women), "without vows, would be a glorious design, and might be set on foot, as to be the honour of a Queen on the throne."<sup>1</sup>

420. Chaplains beginning to be out of fashion.

422. Elections.

424. Inutility of oaths and abjurations.

425. The law the greatest grievance of the nation.

427. He would have parliament sit only once in two or three years.

428. Manners of Charles II. "never enough to be commended."

431. Chaplains abroad, their importance.

432. Royal Progresses.

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Βασιλικὸν Δῶρον.

P. 138. ΥΕ are rather born to *onus* than *honos*.

141. Meddresses—means.

142. Only seven copies printed at first, the printer being sworn to secrecy. The book nevertheless was "vented, and set forth to public view."

143. Trunchmen, *truchemen*.

Puritans, the Family of Love first so called. James's just opinion of those to whom he applied the name.

146. —"Particular precepts to my son in special,—whereof he could have made but

<sup>1</sup> The advantage of such an institution is well known to those who have seen the working of it in Denmark. See *suprà* p. 2, for old Latimer's wish. —J. W. W.



a general use, if they had not contained the particular diseases of this kingdom, with the best remedies for the same, which it became me best as a king, having learned both the theoric and practice thereof, more plainly to express, than any simple school-man, that only knows matters of kingdoms by contemplation."

149. "Beware ye wrest not the scripture to your own appetite, as over many do, making it like a bell, to sound as ye please to interpret."

152. — "two diseases, wherewith conscience useth oft to be infected,—Leprosy and Superstition; the former is the mother of Atheism, the other of Heresies. By a leprous conscience I mean a cauterized conscience, as Paul calleth it."

153. "I would not have you to pray with the Papists, to be preserved from sudden death, but that God would give you grace so to live, as ye may every hour of your life be ready for death; so shall ye attain to the virtue of true fortitude, never being afraid for the horror of death, come when he list."

156. — "as a Parliament is the honourablest and highest judgement in the land (as being the King's head court) if it be well used, which is by making of good laws in it; so is it the in-justest judgement seat that may be, being abused to men's particulars; irrevocable decreits against particular parties, being given therein under colour of general laws, and oftentimes the Estates not knowing themselves whom

thereby they hurt. And therefore hold no Parliaments, but for necessity of new laws, which would be but seldom; for few laws and well put in execution, are best in a well-ruled commonweal."

157. False coin among the crimes which he thought unpardonable.

159. "As the whole subjects of our country (by the ancient and fundamental policy of our kingdom) are divided into three estates, so is every estate hereof generally subject to some special vices, which in a manner, by long habitude, are thought rather virtue than vice among them."

160. Puritans.

— "some of them would sometimes snapper out well grossly with the truth of their intentions."

162. — "put sharply to execution my laws made against guns and traitorous pistolets; thinking in your heart, terming in your speech, and using by your punishments all such as wear and use them, as brigands and cut throats."

164. "The craftsmen think we should be content with their work, how bad and dear soever it be; and if they in anything be controlled, up goeth the blue blanket. But for their part take example by England, how it hath flourished both in wealth and policy since the strangers craftsmen came in among them. Therefore, not only permit, but allure strangers to come here also: taking as strait order for repressing the maligning of ours at them, as was done in England at their first in-bringing there."



## ECCLESIASTICAL HISTORY—ENGLISH.

FATHER PERSONS. *Three Conversions of England.*

**A**DDITION to the Epistle Dedicatory.

The joy of the Catholics upon James's accession, "no otherwise than it was in old time among the Christians upon the entrance of Constantine into the empire after Diocletian, or of Jovinian after Julian."

He calls Elizabeth their old persecutor.

How his mother had prayed "that he might be such as we most desire now, myself amongst others can be a true witness, and this from her own testimony."

P. 268. That most affecting anecdote of Saunders and his child in prison, this wretch speaks of thus, "seeing a little bastard of his, brought to him in prison by the woman that bare it, &c."

630. A most marvellously impudent comparison of the difference between Protestants and Catholics in producing the grounds of their faith.

Vol. 2.

P. 176. WHAT he calls wilful pertinacity.

371. A most absurd lie of Cranmer's carrying a woman about with him in a chest!

Vol. 3.

P. 53. VILLANOUS falsehood concerning Frith and Tindal.—172.

176. And that Henry procured the death of Tindal,—which Cromwell endeavoured to prevent.

213. Character of Latimer. 223. 228.

231. Inhuman remark concerning the gunpowder.

287. A sneer at Philpot for studying Hebrew.

391. He pities the Bishops who were forced to punish so many.

393. And justifies them.

This hard-hearted Jesuit says of the married clergy, particularizing Hooper, Rogers, Saunders, and Taylor, that "they were drawn into heresy first and principally by the sensual bait of getting themselves women under the name of wives. They were not all of one opinion, but only of one appetite."

The book is worthy of the cause.

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*The Church History of England from the year 1500 to the year 1688, chiefly with regard to Catholics, (by DODD,) in eight parts. (3 vols. fol.) Brussels, 1737.*

P. xii. "WHEN the Legislature was at a stand, where to fix the terms of communion, particular persons could not be very explicit in their belief. The generality of the people in those days, by their complaisance, and willingness to comply with every change, seem to have been of any religion that was capable of securing their property; so that both Protestants and Catholics, by what I can find, had an equal claim to most of them."

37. "I will not say the princes in those days pretended to any more than a right of presentation, and a right of confirmation as to temporals, or that they contended for any sort of jurisdiction that was merely spiritual. However they were unwilling to part with the ceremony of the staff and the

ring; and the Pope insisting that it spoke spiritual jurisdiction, those occasioned those hot disputes in which King Henry I. after the example of other princes was for some time engaged."

39. Stephen at his accession took an oath "that he would not seize and embezzle the profits of vacant benefices (as had often been done) but reserve them for the benefit of the Church, and especially of the next incumbent."

40. In his reign it was declared at a synod that bishops ought not to be in possession of castles or places of strength,—“as being a practice contrary to the canons of the Church.”

54. The statute of mortmain (7 Edw. I.) as it put a stop to the multiplying of monasteries, so it made way for the introducing of the mendicant orders.

58. The lands of the Templars were bestowed upon the Hospitallers, the statutes then made (17 Edw. II.) declaring that neither the King nor any other lord had title or right to those lands by the dissolution, the obligation which lay upon those lands being to defend Christianity, largely provide for the poor, and pray for the souls departed.

65. Henry IV. courted the favour of Rome, to strengthen himself, and therefore admitted several foreigners to benefices upon the Pope's recommendation. It was his usurpation which made him take a course with regard to religion so opposite to his father.

73. Harpsfield's Hist. of the Divorce, MS. at New College, quoted, as affirming that Henry's agents were to enquire of the Pope "whether the evangelical law in some cases would not admit of two wives, as there were many instances of such an indulgence in the old law?" Again, "whether in case a dispensation was granted for the King and Queen both to make religious vows, the King might not afterwards be favoured with a second dispensation from his religious vow, and permitted to marry, the Queen still remaining under the obligation of her religious vow."

99. Concerning Paul III.'s Bull against Henry, all Catholic writers "agree that it was in the Pope's power to deprive him of all the spiritual privileges of the Church, and to absolve his subjects from their obedience to him, where he required a compliance in things contrary to faith, contrary to the unity of the Church, or where immorality or profaneness was commanded or encouraged." But that he could deprive him of the civil right he had to his dominions is far from being generally allowed.—As if it did not follow! This is like withholding all sustenance from a man, and pretending all the while that you have no authority to take away his life. But note how the true Catholic proceeds.—“'Tis true a great many *ultramontani* divines and canonists ascribe a kind of temporal power to the see of Rome, but they clog it with so many restrictions and reserves, and the cases when it is to take place are so very few and extraordinary, that they render it in a manner insignificant. However we may suppose that Pope Paul III. acted upon the principles of those divines, and might be induced to proceed against Henry VIII. by the examples of Gregory VII. Innocent IV. Boniface VIII. John XXII. and some few others, who followed, as my author says, their private opinion in that respect; who farther adds, that perhaps Paul III. might look upon England to be a feudatory kingdom to Rome, as it once was in the reign of King John, and part of Henry III.'s reign, and that the Peterpence, was still a kind of acknowledgment of that subjection. Now when such a subjection is really due, a feudatory Prince that refuseth to pay homage according to articles, may as well by the custom and laws of nations, be deprived of his dominions.”

105. At the Dissolution (the first) men were furnished with a clergyman's coat and forty shillings; women with a decent gown, and liberty either to enter into some greater monastery, or starve at discretion. This indulgence opened a gap for all sorts of li-

centiousness ; and those of both sexes respectively, that were not virtuously inclined, or had not courage to look poverty in the face, were in a fair way of robbing on the highway, or prostituting themselves for bread.

Only some of the Northern counties had the courage to draw their swords, and make a stand. 106. The rebel's army (for this title I must give them, though they fought for liberty and property.)

123. A very unfair, or very stupid account of Catherine Parr's conversation with Henry.

125. Henry was so particularly taken with that kind of studies (scholastic learning) that, as it is reported, had Prince Arthur succeeded in the throne, there were some thoughts of his becoming an Ecclesiastic.

195. Mr. More of Hertfordshire, a descendant of Sir Thomas More, carefully preserved one of his *chops* till the year 1642.

250. A rascally account of Catharine Howard's death, making it Cranmer's work, as part of the politics of the Reformation !

369. He says concerning the Sweating Sickness, "Some persons are pleased to observe that though infectious distempers may be ascribed to natural causes, yet the hand of divine justice is often employed upon the occasion, to punish some flaming offence the people have been guilty of, and most especially when the particulars are so remarkable as they were in the present case. Some have also made bold to pry a little farther into the secret management of Providence in regard of Englishmen, who first began to be visited with the symptoms of this distemper, when they were disposing themselves for a defection from the Universal Church."

463. The cruelties under Mary, he says, "They were the proceedings of the legislative power of England, and that power alone is answerable, if any thing was done amiss. I dare not presume to call the supreme court of judicature to account. Thus much I dare venture to advance in their

behalf; if persecution upon account of conscience is a doctrine to be allowed of, if the legislature judged it proper to revive the ancient laws in that case; if several bishops, clergy and others were become delinquents, by disobeying and deserting the communion of that Church in which they were baptized and educated, and after being reconciled, relapsed again into the errors they had renounced : where this was the case, could there ever be a greater provocation, or better grounds to put such laws in execution ? All that seems particular in Queen Mary's reign, was an excess in the manner, either in punishing too many, or may be now and then improper persons ; a mismanagement those only seem answerable for who were immediately concerned to see the law executed. Bishop Bonner is chiefly mentioned, for having a hand in the rigorous executions of this reign. I will not say how far zeal for religion, warmth of temper, or some other less commendable circumstances might induce him to distinguish himself upon the occasion. There is neither prudence nor charity in prying too nearly into men's intentions. It may be said in his behalf, that London being the stage where most of the offenders were to make their appearance, 'tis a thing not to be wondered at, if we find the Bishop of that See more active than any of the rest, in seeing the laws executed ; and it must be attributed to his being Bishop of London (if it is true what Heylin affirms) that he alone brought 200 to the stake. As for other parts of the kingdom great moderation was used."

464. Though Queen Mary's memory be odious to the vulgar and ignorant, "yet her very enemies who have calmly and without prejudice considered all particulars, have been obliged to confess, that she was a Princess in all respects worthy of that high station in which Providence had placed her." This noble Princess, he calls her.

515. He commends Ely the President of St. John's, who, when Cranmer at the stake offered his hand to him, drew back and

said "such kind of salutation was not allowed to those that had relapsed into heresy." This behaviour as it is supported by the letter of Holy Scripture, so at this juncture might be proper. For shaking hands might have passed with many, as an approbation of the Archbishop's cause."

515. William Forrest's MS. among which are many poems, and a life of Queen Katherine, are in the royal library, he says. He was nearly related to Fras. Forest, the Catholick martyr.

516. Draycot, Chancellor of Lincoln. "In Queen Mary's reign he is taken notice of by our historians, and charged with persecuting the Reformers. But his place required him to act so."

521. He accuses Juell of forging quotations from the fathers in his works, and says, "that many persons upon examining into this, and finding it so, had been induced to forsake the Protestant cause."

The truth I suppose to be that he quoted fairly, and they referred to castrated editions,—for that the accusation is false is beyond all doubt.

526. Fackenhams was planting elms in his garden at Westminster, when a messenger told him that a majority in Parliament had declared for the Reformation, and he planted in vain. "Not in vain, I hope," replied the Abbot: "those that come after me may perhaps be scholars and lovers of retirement:"—and so he went on with his planting. Are these the elms in Dean's Yard? sic opinor.

531. "George Ethridge, under Elizabeth, made his house a boarding school, and undertook to give young gentlemen a liberal and kind of academical education. It was designed chiefly for Catholicks, whose principles debarred them from becoming students in any of the Colleges."—Perhaps this was the first private boarding school in England.

Vol. 2.

P. 44. "It was pretended by some of the ancient Priests that occasional confor-

mity had been practised by the most zealous Catholicks during the reign of Edward: that it was not a thing *per se malum*: that the Common Prayers containing no positive heterodoxy, there was no divine prohibition of being one of the audience; that recusancy would involve the Catholics in many difficulties, that it would entirely ruin the cause, and expose them to the loss of goods and liberty; that according to the opinion of many learned divines, human laws might be complied with, or neglected in such circumstances. These objections were answered by Mr. Allen (Cardinal afterwards) with due respect to the persons by whom they were urged. He told them the case was misrepresented as to Edward's reign, when the better sort of Catholicks all stood off, following the example of Queen Mary while she was princess; who neither by threats, nor by promises could be prevailed upon, to be present at the Reformer's public worship. As to the merits of the cause, he plainly declares his opinion that occasional conformity in religion was the worst kind of hypocrisy; that the Scriptures were very explicit in condemning any sort of religious commerce with schismatics and heretics; that there was manifest danger of many being seduced by the subtle arguments and misrepresentations which Protestant pulpits abounded with; that such a behaviour was never heard of in the primitive ages, nor practised in any age since; that the Common Prayer was not so innocent as they seemed to make it, nor the opinion of any learned divine so complaisant to human laws, as to have regard to worldly convenience at the expense of God's laws and the Church's authority: lastly he acquaints them that the Fathers in the Council of Trent had been consulted upon the case, and a select number having examined it, had sent over a declaration concerning the practice in the negative."

45. A man who knew Allen well, and meant to arrest him, could not recognize his person at Oxford, though he saw him

at supper there, "which my memoirs have recorded as a very surprising, if not a miraculous occurrence."

Douay College grew out of a conversation between Allen, Morgan Philips his old tutor at Oriel, and Vendeville, Professor of Canon Law at Douay. The latter was mentioning a project for the relief of Barbary slaves, which led Allen to deplore his own country as likely in little time to fall into a much greater slavery, after the decease of the ancient non-conforming Priests of Queen Mary's reign, there being no prospect of successors. They were travelling together to Rome when this occurred. Allen took the matter up seriously, and Philips subscribed the first money toward the purchase of a convenient house.

50. As to the deposing power the Cardinal might be of the opinion of many other divines; "that where the Church and Ecclesiastic liberties were in imminent danger of being destroyed by a temporal prince, the Pope might, as supreme head, take care of the *depositum* of faith; think resistance in the subject lawful, and make use of the censures of the Church so far, as not only to excommunicate such a prince, but to declare him unfit and incapable to govern a people, who were obliged by the law of God to adhere to the true religion. Cardinal Allen I say, might be of this opinion, without being guilty of any overt act in conformity to it. Many prudential motives occur, to hinder a person from putting his opinion in practice. This is plain in many other cases, especially that of a deposing power in the people; a doctrine much more pernicious to civil government. And yet this goes free, when overt acts of treason are very illegally charged upon persons for the other opinion. As to the bull of Pius V. that Pope proceeded according to the doctrine of the deposing power. But 'tis a personal case, for which he alone is answerable. Neither Cardinal Allen, nor the missionaries, nor the English Catholics were influenced by it in their behaviour (!) It was never received by them,

nor published, nor even signified to them by any legal or canonical method (!) They still continued their allegiance to Queen Elizabeth, acknowledged her title, prayed for her, fought for her, and were upon all occasions ready to support her civil rights. They knew the deposing power was not the doctrine of the Catholic Church, but only of some Popes and particular divines, whose opinions and practices they were not chargeable with. If Dr. Sanders and a few soldiers of fortune engaged in any measures contrary to their allegiance, this doth not affect Cardinal Allen, much less the body of Catholics."

N.B. This very writer admits that Allen wrote in defence of Stanley's treason at Deventer.

Whether Dodd or Neal be the more rascally writer I cannot determine; but dishonest they both are to the greatest degree.

71. William Ely. "We have an instance of his primitive behaviour in what happened at the death of Archbishop Cranmer, who a little before he suffered, taking leave of some of his acquaintance that stood near him, offered his hand to Mr. Ely, who immediately drew back, adding that such kind of salutations were not allowed to those that had relapsed into heresy. This nicety has been represented by some as either humour, or a want of charity, but others have regarded it as an instance of his zeal, and very agreeable to the letter of the Scriptures."

82. This villanous writer endeavours sneakingly to support the accursed slander that Anne Boleyn was Henry's own daughter. I cannot conceive anything more rascally than the whole manner in which he treats of this subject, and of her death.

365. Sir Herbert Croft, whom James I. knighted at Theobalds "being informed of his family and personal merits," became a Catholic in his 52d year, 1617, and "retiring to Douay had an apartment in the monastery of the English Benedictines; and as some say, became a lay brother of

the order. He died at Douay, Apr. 10, 1622, a rare example of piety and resolution." He left three children, William, Mary and Herbert. William was knighted, and was a colonel during the civil war. Herbert was brought up a Catholic; but forsaking that communion, he took orders in the Church of England, and was made Bishop of Hereford in 1661.

Sir Herbert wrote 1. "Letters persuasive to his wife and children to take upon them the Catholic Religion. Douay, 12mo. 1619. 2. Arguments to show that the Church in communion with the See of Rome is the true Church; against Dr. Field his four books of the Church, 1619. 3. Reply to the answers of his daughter M. C. which she made to a paper of his sent to her concerning the Roman Church, 1619."—Wood's *Athene* quoted for this.

This Sir Herbert was my ancestor either in the 5th or 6th degree.

377. He admits that many, both clergy and regulars, would have taken the oath of allegiance to Elizabeth, if it had not been forbidden by the Pope's briefs.

405. N. Doleman's conference about the next succession to the crown of England, 1593. The author advances two points. First, that the radical power of government is lodged in the people, and that they may call kings to an account upon misbehaviour. Secondly, in favour of Spain's pretensions, he lays aside the claim of proximity of blood and prefers that of religion. The principles laid down in this book, were judged to be so pernicious, that in the 35th of Queen Elizabeth it was deemed treason for any one to have it in his possession. Nor were these apprehensions groundless; seeing that the rebels of 1641 drew their arguments from it, to countenance their proceedings against Charles I. It was afterwards reprinted by the fanatical party in 1681, in favour of the bill of exclusion; and in great repute till 1683, when it was publicly condemned, and committed to the flames by a decree of the University of Oxford; chiefly for asserting

that birthright, or proximity of blood is not a sufficient claim, where religion puts a bar. Several besides F. Parsons are mentioned to be authors of this celebrated work, viz. F. Creswell, Sir Francis Englefield, and Cardinal Allen.

422. Habington's father was godson to Queen Elizabeth, had it not been for that, "and the merits of his father considered, who was cofferer to her Majesty, 'tis thought he was so deeply engaged in the design of releasing Mary Queen of Scots, that it would have cost him his life." He was imprisoned for it six years in the Tower.

Vol. 3.

P. 24. During the Commonwealth, the Catholics "were not only under continual alarms, but obliged to serve God by midnight worship, as I have been informed by several, who spoke not by conjectures, but were cotemporaries, and eye witnesses to the hardships they underwent."

40. "The two secretaries Windebank and Cottington took the opportunity of Panzani's being in England, to open to him their minds concerning a reunion of the two churches, and to give a lustre to the project, they endeavoured to make him believe that the nation at that time was disposed for it; and proposed some ways whereby it might be effected. He was farther persuaded of their inclinations, from a conference he had with Dr. Montague, Bishop of Chichester, who had a long time been desirous of having some discourse with Panzani upon that subject. This prelate was so sanguine upon the matter, that he not only confirmed what the secretaries had told him as to the inclinations of the people, but further added that several of his brethren were ready to lend a helping hand; and he descended so far to particulars, as to name the persons, the place, and other circumstances, where, by whom, and in what manner preliminaries were to be settled. Panzani heard 'em all with attention; and the substance of what he had to say, was, that both parties being

tenacious of their opinions, it would be a difficult matter to bring 'em to an union. It does not appear by my memoirs that either the king, or Archbishop Laud, was any farther concerned in this project, than that these gentlemen presumed they would not obstruct it. Those that have considered the scheme, with the method proposed by Bishop Montague to effect it (as several have done, to whom I have communicated my memoirs) have looked upon it as an airy project, full of vanity, but of no solidity."

51. A very interesting account of the Marquis of Worcester, from *Wood's Athenæ*.

55. Dodd repeats with a scornful unwillingness to believe, that "Cromwell offered liberty of conscience to Catholics upon certain terms; and that Sir Kenelm Digby, being a considerable person of that party and a great projector, was permitted to come over, and try whether an oath of submission to the existing establishment would go down with the English Catholics."

69. "Buckingham's mother bore so great a sway with the Duke her son, that it occasioned Gondomar to write over into Spain, that there was now great hopes of the English becoming Catholics, because more intercession was made to the mother than to the son. The Count, being accounted a man of wit, I suppose, must pass for the author of this pert observation, otherwise it seems to proceed from Mr. Echard's pen, or some other witting of his cloth, who are but too apt to employ their little faculties at the expence of religion."

189. The fire of London he more than insinuates was the work of some of the Oliverian faction. "For in the month of April before the fire happened, Colonel John Rathbone, Wm. Sanders, Henry Tacker, Th. Flint, Jn. Myles, Wm. Westcote, and Jn. Cole, who had been officers in Cromwell's army were convicted of a design to seize the tower, kill the King, and set fire to London, and were all executed at Tyburn according to their sen-

tence. Now it is very remarkable that the 3rd of Sept. was the day pitched upon by these villains for burning the city."

There is nothing about them in the State Trials.

297. William Clifford. "His ancestors were Earls of Cumberland, and as I am informed, he himself might have claimed the title, had he not voluntarily declined all honours. He had his education in the English College at Douay, where being ordained priest, he returned into England upon the mission. Afterwards he was persuaded to take upon himself the government of the College at Lisbon" (Dodd always writes this word Lisboe) "where he continued a very little time, his inclination being rather to obey than command. He refused the Presidentship of Douay College, and died 1617 in a hospital at Paris, where he had spent the greatest part of his time, in assisting the poor and sick. He left the interest of £200 for ever towards publishing a book called the Poor Man's Manual of Devotion, which he took the pains to compose himself, with a strict injunction that his executors should give it away gratis. It has been often printed. In 1660, he was upon the list for the episcopal dignity, and almost quarrelled with an old friend who used his interest that he might be chosen."

324. The Duchess of York attributed her conversion chiefly to the reading of Dr. Heylin's History of the Reformation. 397. "I found it," she says, "a description of the horridest sacrileges in the world, and could find no reason why we left the Church but for three the most abominable ones that ever were heard of amongst Christians. 1st. Henry VIII. renounces the Pope's authority because he would not give him leave to part with his wife, and marry another in her life time. Secondly, Edward VI. was a child and governed by his uncle, who made his estate out of the Church lands. And then Queen Elizabeth, who being no lawful heiress to the crown, could have no way to keep it, but by re-



nouncing a Church that would never suffer so unlawful a thing to be done by one of her children."

441. "James was never once heard to repine at his misfortune. He willingly heard read the scurrilous pamphlets that were daily published in England against him. If at any time he shewed himself touched, it was to hear of the misfortunes of those gentlemen who suffered on his account. He would often entertain those about him with the disorders of his youth; but it was with a public detestation of them, and an admonition to others not to follow his example. The very newspapers were to him a lesson of morality; and the daily occurrences both in the field and the cabinet were looked upon by him, not as merely the result of second causes, but as providential methods to chastise both nations and private persons, according to their deserts. He would sometimes say that the exalted state of a King was attended with this great misfortune, that he lived out of the reach of reproof, and mentioned himself as an example. He read daily a chapter in the Bible, and another in that excellent book, called the Following of Christ. In his last illness he publicly forgave all his enemies, and several of 'em by name, especially the Prince of Orange, whom he acknowledged to be his greatest friend, as being the person whom Providence had made use of to scourge him and humble him in the manner he had done, in order to save his soul."



BERINGTON'S *Decline and Fall of the Roman Catholic Religion in England—including PANZANI'S Memoirs.*

P. xxxii. THE Heart of Mary—a modern devotion.

1. Under Elizabeth the nation accepted the new religion "without any reluctance." This Berington ascribes to so many changes producing indifference,—still more to the Marian Persecution.

3. He thinks Elizabeth would have departed less from the Romish Church if she had known more of the Puritans. But Paul IV. fixed her.

13. Those who remained firm, actuated more by the point of honour than the sense of duty.

15. General conformity of the Clergy.

17. Our service praised.

18. Conciliation aimed at in the Articles.

20. He blames the Clergy who emigrated.

22-3. — and regrets that foreign seminaries were founded, which necessarily imbibed an ultramontane spirit.

26. Father Persons. 28.

27. Doleman's book. A name more fitly derived from *Dolor* than from *Dolor*.

29-30. The severe laws *provoked*.

34. None of the old Clergy suffered.

41. Jesuits aimed at governing in England, as in the seminaries. 54.

48. Archpriest—a device of Persons.

50. Garnet.

57. Appeal of the Clergy to Rome, how treated.

71. Protestation of Allegiance, 1602.

72-3. How regarded by the great body of the Clergy.

85. Two of the thirteen retracted and suffered.

76. Oath of allegiance—condemned at Rome, 77. 1606.

73. Feeling of James toward the Romanists.

100. Art of the Papal Court. 102.

106-7. Jesuits at the Council of Trent.

PANZANI.

P. 115. ADVANTAGE of the regular over the secular Clergy, as acting as a body.

119. Becket on their seal.

121. The Pope the Universal Ordinary of the whole Church.

135. Charles's wish for unity.

139. Opinion of his inclination towards a reunion.

151. The usual language of the Jesuits

was, that the Roman Catholic Religion would never be restored in England but by the sword. Panzani told them this was too like the gunpowder plot.

157. Cardinal Barberini tells Panzani that the sea is an emblem of the English temper.

162. Charles assured Panzani that no Catholic blood should be spilt during his reign.

163. Windebank said an union might easily be effected, if there were neither Jesuits nor Puritans in England.—Laud would *not* have said so. He said that Rome must give up the Communion in one kind, the Latin Service, and the celibacy of the Clergy. He was a shallow man, and half a Romanist.

168. Above 300 Jesuits in England.

191. Barberini sends the king a picture of Guidos.—More, 251.

193. Bernini.

194-5. Opinion of Charles at Rome.

196. Presents to the Queen.

209. When the King of Poland made proposals for the Elector Palatine's daughter, but required that she should become a Roman Catholic, Charles, with proper resentment, told the Ambassador he looked on himself to be neither a Turk nor a Jew, but a Christian, who lived in a commendable religion.

226. Williams, then Bishop of Lincoln, said Cardinal Barberini had done more to reclaim the northern kingdoms by his civilities than Cardinal Bellarmine had ever done by his writings.

271. Feudal character of the Romish Church.

284. Charles's Parliament executed Priests for their vocation, not as traitors.

310. Catholics after the Restoration at variance among themselves.

425. Berington says fairly of the Catholics, "I know not, whether before this period, (1778), all circumstances duly weighed, their minds were in a proper temper to be admitted to indulgence."

#### STRYPE's *Memorials*.

P. 14. CHARACTER of the English in our French garrisons.

53. Erasmus's praise of Henry and Wolsey.—54. 198-9.

74. First lectures at Cambridge out of the Scriptures, instead of the Sentences—A. D. 1524.

118. Point-making was a trade.

142. *Unhanged* chambers.

173. Wolsey took order "that in letting the farms belonging to his College, no man should have them but such as would dwell upon them, and maintain hospitality."

The Pope approved of his converting into Colleges those religious places "whereof only did arise the scandal of religion."

190. Wolsey's splendid dress,—and his strong language as to the folly of retrenching in such things for the sake of giving the money to the poor, "who would soon piss it against the wall."

216. New Year's gifts to the King.

222. Temporal advantages of hearing mass, as stated in the Festival.

221. Images, fairly defended.

228. Owing to the exaction of first fruits, Bishops unable to repair their churches, houses, and manors, during great part of their lives.

302. Lack of preachers.

327. Sir T. More spares Silver for a good pun.

335. Poor Duns Scotus, how used by the visitors at Oxford.

338. What the king was to do with the first fruits!

368. Luther and Melancthon against the divorce.

394. Protest of the Convocation (1536) against heretical errors.

407. Petition of the Visitor for the continuance of one convent.—408. Another.

413. Latimer would have retained some convents for itinerant preachers.

492. Grafton's Bible.

502. Cambridge petitions that convents may be made colleges.

505. Watson maintained on an exhibition from Monmouth—the Reformer.

512. Church holydays—i. e. their particular Saints' days abolished.

514. Injunctions, 1538, that every beneficed clergyman should for every £100 a-year maintain a scholar at the University.

551-2. Reasons alleged for suppressing the greater monasteries.

554. Votes of obedience not compatible with their duty to their king.

567. Abuse of the Bible, when first permitted. 1539.

572-3. Anabaptistical opinions. 1540.

603. Poor Quinby and jest about a Warden pye.

604. Dr. Loudon's penance, with "two smocks on his shoulder."

617. Destruction of MSS.

618. Miracle at Anne Ascue's martyrdom—622.

619. Burning a man a way of getting at his estate.

621. Anne Ascue.

623. Henry popular even to his death.

638. Injustice practised upon the Abbey tenants.

644. Superstition concerning thorough dipping at baptism.

644. Henry set the example of giving women a learned education.

## Vol. 2.

P. 34. EDWARD at his coronation.

37. Scruples at the name of king.

45. The Lady Mary translates Erasmus's Paraphrase upon S. John, at Q. Katharine's desire.

49. Homilies unpopular, and occasioned irreverence in the church.

72. Bell metal not to be exported—such quantity had been taken from the convents that it was shipt off for casting great guns!

103. Monastic charity for supplying the poor with milk.

119. Protestants, a word first used in England at Poole.

140. Sternhold.

142. Farther spoliation of the Church advised.

146. Seditious preaching,—and therefore not even Bishops to preach without a license.

Polygamy defended and practised.

149, 150. Depopulation on account of sheep-walks.—152.

152. The muster-rolls seem to have answered the purpose of population returns.

155. All men cried out against enclosures: he meant not, he said, hedging-in lands, but decaying tillage and husbandry.

254. Match proposed for Mary with the Inf. D. Luis.

293. Somerset unpopular for disturbing the dead!

Caskets full of pardons found in the graves.

384. First Separatists, at Bocking and at Feversham,—they were Quakerish, and Universalists.

393. Somerset's manufactory at Glastonbury, and his colony from Strasburgh.

401. Cecil's services to the Church.

422. Decay of Cambridge. Vol. 3, p. 322.

427. Destruction of livings, by buying parsonages.

## Vol. 3.

P. 198. ABUSE of lay patronage. 322.

214. The French sent to Newcastle for coals for the use of their manufactories.

306. Enormous rise of rents. Latimer called the new Landlords, Step-lords.

317. The name of Bishop unpopular, and Superintendent affected.

362. Joan Boucher.

393. Fighting in the churches, and horses brought in there!

311. Numbers turned from their tenements to beg.

## Vol. 4.

P. 16. FEMALE government held to be unlawful.

17. Mary extolled by the Romanists.

113. No alms for the heretics in prison.

115. Sweating sickness called Stop-galant.

195. Portuguese money current here.

339. The Boy Bishop.<sup>1</sup>

345. A Spanish friar preaches against burning.

355. A man hung in full dress. This sort of mockery seems to have been usual. Mrs. Turner, to wit, — and the Priest at Exeter, in the rebellion of the peasantry there.

356. Bones of a martyr carried about.

388. Bainham.

392. Latimer.

402. The gunpowder.

407. Bonner's villany concerning Cranmer's death.

416. Letters written by the Protestant prisoners in their own blood.

436. The spoliation continues in this reign.

444. Farrer. Merlin's prophecy.

484. Gardiner died worth 90,000 crowns.

#### Vol. 5.

P. 142. WHITTINGTON's grave searched for treasure, and the lead stolen.

175. Cardinal Pole's speech concerning heretics, and the martyrs.

179. Watson and Rough.

283. Osorius asserted that Queen Mary and Pole were poisoned.

369. The old translations set at nought by Barns. Tindal's being "of more cleyner English." The price of his Testament, 3s. 2d.

460-2. Rules for Wolsey's school at Ipswich. They were to speak Latin—to have their "fair-showing books" written *quam elegantissimè*, — and severe discipline was forbidden. Learning was to be made a pleasure.

504. The Popish notions of Antichrist.

<sup>1</sup> Every one knows the history of the Boy Bishop; — but I may refer the curious to the "*Episcopus Puerorum in die Innocentium*," London, 1649, 4to. — J. W. W.

#### Vol. 6.

P. 3. ELIZABETH in infancy.

7. Lollard opinions.

484. French encouraged their seamen more than we did.

They could live no more without Newcastle coal for their manufactories "than fish without water."

#### Vol. 7.

P. 209. PHILPOT's apology for spitting at an Arian—10, 13, 15, 17.

222. *Humbledories*.

236. Bonner supposed to practise witchcraft for discovering heretics.

240. A priest who had married, not allowed to take his child in his arms,—but to read a recantation.

259. A woman for adultery "to be carted through the city and market, and be rung out with basons."

All marriages of priests—and nuns, were dissolved.

355. Pole complains that the martyrs were encouraged by the citizens.

356-7-9. Their constancy depreciated by him.

408. Queen Mary's funeral sermon. "She found the realm poisoned with heresy, and purged it."

#### STRYPE's *Annals*, 3d Edit. 1735.

PREFACE. Collections for the Ecclesiastical History of Elizabeth's reign, lost in the Civil Wars.

P. 1. Joy at Elizabeth's accession.

2. France had an eye upon the succession.

5. Care to be taken of "the Preacher at Paul's Cross, that no occasion be given by him to stir any dispute touching the governance of the realm."

6. "Robberies very rife, the robbers expecting their pardon of course upon the Coronation." 28.

7. Catholic plots. 44. 413. 556.

8. Jewel preaches against sorcery

9. Francis quarters the arms of England and Ireland with those of Scotland.

10. The Cardinal of Lorrain asserts his niece's title to the crown.

11. The government aware that England had neither men, captains, nor generals.

30. The Bible presented to her in Cheap-side.

34. The Bishop of Winchester ordered to keep his house for such offences as he had committed in the Queen's funeral sermon. Released after an admonition from the Lords of the Council.

35. Dr. Bill, Elizabeth's Chaplain and Almoner, chosen to preach at St. Paul's Cross.

38. Prisoners for religion released on their own recognizances to appear when called for.

39. Commissions of Inquisition annulled.

41. All preaching suspended, and with good reason.

53. And hearing also.

57. First fruits and tenths restored to the Crown.

58. Attempt to amend the Ecclesiastical Laws.

60. Bill against Witchcraft. 1558.

68. Supremacy restored.

Lord Keeper Bacon's speech concerning the hinderers of religion.

72. Of 9400 clergy settled in their several promotions, only 177 left their livings rather than renounce the Pope.

74. Heath's speech in defence of the old religion. App. 7. 8.

78. Story's.

79. Tonstal's concessions.

81. Edward Dering a "great labourer for the abolishing of episcopal government." I suppose Sir Edward was of the same family, and inherited the opinions. 556.

84. *From the tyranny of the Bishop of Rome, and all his detestable enormities, Good Lord, deliver us.* This was in King Edward's Litany, but it was now expunged.

88. Disputations in writing preferred.

89. The Conference. 91. 94.

96. Act for exchanging Bishops' Lands. 101.

99. Cox's objections to it.

104-5. Papist policy of conforming.

121. Knox allows Elizabeth to be Queen by an exception. His letter to her.

127. The obsequies performed in London for Henri II. cost £789 10s. 10d.

129. Lord Williams of Thame sent for Jewel in his last illness.

131. Exiles left awhile in poverty.

137. Rogers's advice.

139. Heath's speech to the Queen.

147. Elizabeth's reply to the Bishops' letter.

"Let us not follow our Sister's example, she said; but rather show that our reformation tendeth to peace, and not to cruelty."

148. Catholic Princes intercede for the clergy who refuse the oath of Supremacy. Her answer. 408.

151-2. Readers,—their office and necessity. 158. 346.

157. Frauds of the popish prelates concerning church property.

166. Gilpin's reasons for subscribing.

175. Roods burnt in Smithfield, St. Paul's, and Cheapside.

179. Nowel's apology for uneducated ministers.

187. Proclamation against defacing monuments.

189. Vanities in apparel. 1559.

191. The Queen and the French ambassadors entertained with bear and bull baiting.

200. The exiles bring home the custom of psalm-singing.

206. Barnes introduced Terence and Cicero into his college of Augustins at Cambridge, "instead of barbarous Duns and Dorbel."

214. The bishops propose "that incorrigible Arians, Pelagians, or Free-will men, be sent into some one castle in North Wales, or Wallingford,<sup>1</sup> (?) and there to live of

<sup>1</sup> I do not at once see why Southey has put a ? here;—but possibly he thought of the word WALE in composition, e. g. *Cornwall, Wales, &c.* See WACHTERI *Glossarium* in v. WALE.

their own labour and exercise; and none other be suffered to resort unto them, but their keepers, until they be found to repent their errors."

228. The Pope's offers to the Queen.

Scheme of sowing heresy and schism.

233. Wilson says of Northumberland (Dudley) that he was "a studious man, a great patron of scholars, and that eloquence naturally flowed from him."

261. Burning of St. Paul's imputed by the papists to a judgment. Profanation of the church.

"At the battlements of the steeple sundry times were used their popish anthems, to call upon their gods, with torch and taper in the evening."—This must have had a fine effect.

A Lollards' Tower at St. Paul's.

285. Harding maintained in his answer to Jewel, that the Pope, whensoever it shall like him to determine in judgment, can never err: that he is always undoubtedly posset of God's Holy Spirit, and in his only Holiness stands the unity and safety of the church;—that without obedience to him there is no hope of salvation; and that all kings and emperors receive their power at his hand, and ought to swear obedience and fealty unto him.

292. Williams, the speaker's speech, 1562, concerning schools.

295. The papists plead conscience now, and argue for gentle usage toward such as differ in judgment, "arguments which were but of small avail in the last reign, when they were in power."

296. Their argument. 304.

297. Oath of Supremacy justified.

311. Act against fond prophecies.

321. Impropropriations—*radix omnium malorum*.

361. Youths not bred to the church as formerly.

364. Hooper's exertions for Queen Mary.

376. Dearth in Mary's reign, when bread was made of acorns.

460. Some of the lay puritans insulted the clergy in the streets, and spit in their faces.

463. Every parish had four or eight Jurats for offences given or taken. Strype says they seem to have been a kind of censors or spies upon the manners of priest and people.

466-7. The habits. 469. 483.

472. Humphrey.

477. Sampson. Vol. 2, p. 268.

499. Feckenham's ill conduct and ill manners. App. 73, his concessions. Vol. 2, p. 526-7. 658.

504. Inquisition set up at Antwerp, 1565. Harding and Story were there.

572. Upon a search for vagabonds, 1569, 13,000 "masterless men" were taken up.

573. Bonner was reported to be an atheist.

575. Mary Queen of Scots used to bathe in wine, for which reason the Earl of Shrewsbury while she was in his custody requested he might have a convenient allowance of wine without paying impost, as other noblemen had for their expenses in their household.

577. A Postil upon the Gospels—that is, practical sermons—by Nicolas Heming, a Dane, translated by Arthur Golding. The book was of very good use for the help of the unlearned clergy. The translator I suppose to be the same person who translated the *Metamorphoses*, 1569.

578. The history of the Spanish Inquisition translated. Sympathy for the Netherlanders.

579. In Mary's reign 52 persons executed at one sessions in Oxford.

580. Danger of the reformed religion. 1569.

586. Northumberland and Westmoreland,—both poor.

587. The Queen's care of the nobles, so that during the first twelve years of her reign "there had not perished one of that flock."

602. Papists still numerous in office. 1569.

605. Subscriptions required of all justices.

608. Puritans. Colman's Letter!

611. Papists always expecting what they called their Golden Day.

611. Elizabeth's accession a holyday. Some called it the Birthday of the Gospel.

619. Wilson translated some of Demosthenes, as applicable against Philip at that time.

622. Elizabeth's tolerance.

623-7. Cartwright. Language of his followers. 624.

Appendix.

P. 19. Scor's speech against the Supremacy.

26. The knave of Clubs hung up in the place of the Pix.

27. Scot against the Liturgy. 29.

72. Harding says, "Make ye not ministers of Tag and Rag for the Spirit's sake? Clap me not they the bare Bible on the *dext*, and preach thereupon after their own sense? Have the parishes the Doctors in estimation through their teaching; or care they for ought but the Bible and their minister?"

77. Proclamation for apparel.

Vol. 2.

Pp. 5, 6. MANNERS and temper of the Puritans.

11. French attempt upon Ireland. 1570. 23. No person allowed to carry "any manner of ragged or smooth cudgel, commonly called a bastinado, either with a pike of iron, or without."

24. Burleigh says he was "tormented with the blasts of the world; willing to live in calm places, but it pleaseth God otherwise to exercise me, in sort as I cannot shun the rages thereof; though his goodness preserveth me, as it were with the target of his providence from the dangers that are gaping upon me. I use no armour of proof against the dart and pellet, but confidence in God, by a clear conscience. God send me some intermission from business, to meditate privately upon his marvellous works, and to exercise my thankfulness for his mercies and benefits."

48. Darbshire the Jesuit said that "if

Mary Queen of Scots were once possess of the crown of England, it would be the only means to reform all Christendom, in reducing them to the Catholic faith. There are more heads," said he, "occupied in that matter than English heads, and more ways to the wood than one."

50. Letters from Mary were intercepted "practising with Alva to convey her son out of Scotland into Spain."

The King of France said of her, "she will never cease till she lose her head. They will put her to death, it is her own fault and folly."

51. She wanted to marry herself to D. John of Austria, and her son to an Infanta of Spain.

73. Act for encouraging the trade of cappers. 1571. The hatters were now ruining them. 8000 persons in London maintained by the cap manufactory. 74-5.

129. Parliament would have past a bill to exclude Mary, but the Queen could not resolve upon it. 135.

131. Bull-papists, — a good name for those who approved all the Pope's measures against the Queen.

139. "I fear," said Walsingham, "we shall have a Bartholomew breakfast, or a Florence banquet." 1572.

158. Coligny's head was presented to the King and to the Queen Mother, and then embalmed and sent to Rome to the Pope and the Cardinal of Lorrain.

160. Roulart, a canon of St. Dennis was thrown into prison and murdered for speaking in condemnation of the massacre.

162-3. Apparent intention of entrapping Elizabeth after the massacre.

227. Bishop Parkhurst's gratitude to Gualter.

259. It was maintained at Louvain, that the secular power ought to obey the ecclesiastical, as the body ought to obey the soul.

277. Dering's Letter to Burleigh—against episcopacy. 278.

279. His prophecy that Parker should be the last archbishop.

287. "Not a few preachers laid down

their cures of souls committed to them, and left them to wolves and idiots — because they would not use the linen garment called a surplice."

288. Burchet thought it lawful to kill such as opposed the discipline,—and set about it.

293. The person who held two of the greatest livings in the diocese of St. Asaph, "was so far from keeping hospitality, that he boarded himself in an alehouse."

316. Bullinger's condemnation of the Puritans.

328. The Lovely Fraternity, a branch of the Family of Love.

329. 1574. Unwillingness to punish the Papists. 70 dismissed and banished, some of whom had been condemned.

331. Sampson would have had all Papists compelled to attend sermons—like the Jews at Rome.

334. 1574. The pensions annually paid to the Queen's rebels in Flanders by Spain, amounted to 231,000 ducats.

379. Family of the Mount. Family of Essentialists. All slips of H. Nicholas, and forerunners of G. Fox. 380.

380. The chief causes for burning the two anabaptists, 1575, were "because they would not own the Privy Council for Christian magistrates, and had been banished a year before."

385. Burleigh says "the curiosity of human learning, without the fear of God, did great hurt to all youth in that age."

387. Bishops translated, for the sake of the first fruits.

Their value, 1575.

403. Just suspicion of Alençon's intentions in the Low Countries.

421. A great pair of Galligastion hose?

451. Pure brethren.

455. Corn rent, 1576. Cecil's act.

506. Bullinger's Decads translated for the same reasons as the Danes' Postil.<sup>1</sup>

<sup>1</sup> See *suprà*, p. 118. Heming, or, Hemingius, was "preacher of the Gospel in the University of Hafnie," i. e. Havniæ, Kjøbenhavn, or Copenhagen.—J. W. W.

Want of fit preachers the fault of the patrons, not of the bishops.

533. One Welsford, a lay Puritan, wrote to the Queen, telling her she was guilty of a high crime in taking upon her the title of *Caput Ecclesiæ*. He was put in prison, and came to his senses.

535. Stukely—the indulgences granted to his crucifixes.

539. Of eighty members of Exeter College only four were not Papists or papistically inclined. 1578.

Unseemly fashions at Cambridge.

599. The Libertines. Quite Quakerish, 600.

611. Quacks called dog-leaches. *Domifying* and figuring—their practices.

629. Beza's three sorts of Bishops—1 of God, the Presbyterian Elders;—of men, the English to wit;—and of the devil, the Romish;—all but those who were of God and had an equality among them must be packing and gone.

## Appendix.

P. 147. Horn's apology for his flight.

## Vol. 3.

P. 6. THE Queen sent her agent Prim to the Emperor of Fez and Morocco, in behalf of D. Antonio.

9. Policy concerning Antonio.

27. Leland's praise of Cox.

33. Campion's defiance of the government, App. 14.

46. Puritan prayer.

53. Schoolmasters in these times were commonly freed from taxes and ordinary payments, and exempted from personal services commonly charged upon other subjects. 1581.

74. A Spanish treatise upon the Art of War, by Luiz Gutierrez de la Vega, found in a fort in Ireland where the Irish and Spaniards had fortified themselves, and translated by Nic. Litchfield, 1581, because "in our English tongue he found not the like extant, for the necessary instruction and



general commodity of our common soldiers."

85. The proclamation of 1582 states that "the very end and purpose of these Jesuits and seminary-men, and such like priests, sent, or to be sent over into this realm and other her Majesty's dominions from the parts beyond the seas, was not only to prepare sundry her Majesty's subjects, inclinable to disloyalty, to be up, to give aid to foreign invasion, and to stir up rebellion within the same; but also (that most perilous is) to deprive her Majesty (under whom, and by whose provident government, with God's assistance, these realms have been so long and so happily kept and continued in great plenty, peace, and security) of her life, crown, and dignity."

122-3. Puritan audacity at Bury St. Edmund's.

127. Sir Richard Shelly, when he asks leave to return, 1582, says, "the late tragedies committed by Papists, as the wars in Ireland, were by a generation (Jesuits) that he never liked."

180. Ecclesiastical Commission. The act past in the first year of Elizabeth, but the Commission was not set forth till 1583.

184. Puritans annoyed by the name, yet how coolly they afterwards christened themselves Saints!

186. The Brownists, Thacker and Coping, executed, 1583—"but he that reads this, must be cautious how he understandeth the cause of their execution extending to death. For it appears by the judge's letter, that it was for their denial of the Queen's supremacy in all causes; which they allowed only in civil."

202. Lord Henry Howard published a defence against the poison of supposed prophecies, 1583. He looked upon them, he said, as "the froth of folly, the scum of pride, the shipwreck of honour, and the poison of nobility."

205. Torture and execution for treason, not for religion.

211. Hawkins (the seaman, then treasurer of the Admiralty) "was persuaded

(1584) that the substance of this realm was trebled."

214. Murder of the Prince of Orange. Philip had set a price of 25,000 ducats on his head, and the Jesuits at Treves kept the murderer awhile in their college, encouraging him in his purpose.

217. Association "to prosecute to death, as far as lay in their power, all those that should attempt any thing against the Queen."

236. One fellow says all the ecclesiastical laws are "popish, and as a froth and filth to be spewed out of the commonweal, and it were not a dodkin (?) matter, if all the books thereof were laid on a heap in Smithfield, and sacrificed in the fire to the Lord." *Dodkin? doit-kin? farthing?*<sup>1</sup>

246. Mary writes to Sir Fr. Englefield, "let the execution of the great plot go forward, without any respect of peril or danger to me. For I will account my life very happily bestowed, if I may with the same help and relieve so great a number of the oppressed children of the church. And this I give you as my last and final resolution. 1584."

247. A book was set forth at this time, wherein the Queen's gentlewomen were exhorted to lay violent hands upon the Queen, after the example of Judith.

249. The Pope's plenary remission to Parry.

269. An attempt by means of forged papers to deprive Winchester College of its lands.

272. Daniel Rogers, the Protomartyr's son, had the character of the most accomplished gentleman of that time. He was

<sup>1</sup> *Duytkin*, Dutch. The eighth part of a stiver. "*Not worth a dodkin*," is an old proverb. Snipsnap, the tailor, says, in the "*Faithful Friends*,"

"And if my trade then prove not worth a dodkin,

Curse, curse o' women, both my yard and bodkin!"

*Act iv. Sc. v.*

employed by Cecil abroad, and a book of his collections was among the Burleigh papers.

278. Powel's dedication of his History of Wales to Sir Philip Sidney.

279. Albums in fashion. Strype had seen that of Emanuel Demetrius the Dutchman, in the Stranger's Church at St. Austin Friars.

281. The book which exhorted the Queen's women to kill her was written by Gregory Martin, a friend of Campion's. The printer was executed for it.

293. Parliament enter into an Association, 1585.

319. Turner, an English exile, Professor of Divinity at Ingolstadt, says, "Heaven hates and earth persecutes whatever bear the name of English."

330. Bacon saw the danger of the "Prophecysings." "The exercise," he said, "was subject to great abuse, and would be more abused now, because heat of contention is increased." But the abuse was because there was admitted to it a popular auditory, and it was not contained within a private conference of ministers.

340. Travers complained that Hooker "entered into his charge by virtue only of a human creature;" for so the want of the formality of popular allowance was then censured. That Travers should have used this cant!

369. Petitions from Parliament that Mary may be executed.

428. Allen and the Pope wrote jointly to Philip to be good and gracious to Stanley's regiment of deserters, saying, that as he already encouraged a seminary of students and scholars to pray and write for the Catholic cause in England, so this being conducted by so worthy and catholic a gentleman as Sir William Stanley, might be a continual nurse and seminary of soldiers to fight for the same.

472. Raphe Durden, much such a madman as Richard Brothers. He was the Lion of the Tribe of Judah.

519. These notes of Burleigh upon the

Spanish book of La Felicissima Armada, must have been the most satisfactory that ever commentator penned.

520. Litany composed for the use of the Armada.

539. Allen is *said* to have said that the Duke of Medina's orders were, when he should have taken Elizabeth to convey her to Rome, that the Pope might dispose of her as it should please him.

572. Martin Marprelate.

575. Specimens of this ribaldry. A literary Captain Rock.

609. Elizabetha Triumphans, in blank verse, a fuller account of the Queen at Tilbury than Strype had seen anywhere else.

611. Penry's language in his Supplication.

#### Appendix.

P. 19. BRADFORD having past a false account to defraud the King, made restitution in consequence of one of Latimer's sermons; and, in order to do this, parted with all that private and sorry patrimony which he had on earth.

109-10. Two good stories of Jesuit tricks detected at Vienna.

#### Vol. 4.

P. 133. INSCRIPTION on Rippon's coffin.

314. Charisma, sive Donum Sanationis, by Queen Elizabeth's chaplain, William Tooker, written against such as denied her gift of curing the evil. 1597. He shewed how she excelled all other princes, and her own ancestors, in this gift.

And now I have gone through the whole works of this voluminous and most useful and industrious compiler.—June 2, 1823.

#### BEDE, *Ecclesiastical History*.

P. 1. VINES, eels, pearls, murex, coal?

2. French succession. Ireland free from cold and serpents. Vines there.

18. It is S. Martin of Tours.
19. Gregory says experience has shown that if cousins marry, there is no issue.
20. Authority to coerce the British Bishops.
26. Conversion of temples and water. Augustine's miracles.
28. Gregory warns Ethelbert that the end of the world is coming, and exhorts him not to be alarmed.
33. Interview with the British Bishops.
37. Gens *Gewissarum*? or Geu? West Saxons, sed unde? Qy. Jutes?
48. Paulinus builds a stone church. Cups by the fountains.
53. Curative miracles of cross chippings and moss, &c. 63. 66. 88. 90. 134.
59. Odour of sanctity.
60. Dust of Oswald's grave. 61-2-3.
65. Stilling the waves. Fire extinguished by prayer. Changing the wind.
67. Sigbert institutes a school.
68. Furseus.
72. Consecrating a place for a convent.
76. Wilfrid's defence of images.
78. The keys! Tonsure not known by the Irish 139. The Picts send to Ceolfrið for instructions upon this point. 144.
79. Resort of English students to Ireland.
82. Present of relics from Rome.
82. Idolatry restored in Essex during a plague.
84. Theodore waits between his orders till his hair could grow to be shaven again. The first Archbishop whom all the other Bishops acknowledged.
85. Ceadda ordered to ride—not to walk.
- 86-7. Miracles at his death.
88. The Scots leave their monasteries during the summer.
89. Synod at Hereford.
92. Vision of the golden cords.
94. A stone coffin enlarges itself.
96. Suicide for famine in Sussex, and the people know not how to fish!
97. St. Oswald's day.
98. Isle of Wight estimated at 1200 families. 300 therefore given to its Bishop.
101. Edeldrida.
104. Lying miracle of the Prisoner.
105. Hilda and Heiu.
107. Cædmon's inspiration.
110. Morals of the monastery.
112. Idolatrous remedial practices.
113. Devils on Cuthbert's Island. 115. His body.
116. A good cure.
- 117-18. True miracles.
119. Phlebotomy.
122. Fashion of going to die at Rome.
125. Pepin encourages missionaries.
127. Vision of purgatory. 130. The Devil's books. 138. Prophecy.
131. A bad brother borne with because a good smith.
- 132-3. Adamnan's book and its fables.
139. Masons from Jarrow sent to the Picts.

GIBSON'S *Codex*.

P. 3. MAGNA CHARTA to be read twice a year in Cathedrals—and excommunication pronounced by the Bishops twice a year against all who break it.

8. Patrons or Feudatarii killing the rector, vicar or clerk of their Church, or mutilating him, to lose their rights, and their posterity to the fourth generation made incapable of benefice or prelacy in religious houses, 1236.

16. Grievances of the Kings compelling ecclesiastical persons to grant corrodies, and charging them with guests, horses, hawks and dogs.

104. Bishopric Donatives as being of the King's foundation originally made elective by Henry I. 1107.

125. Proof that the Lords Spiritual are one of the Three Estates.

130. Laws against slanderous lies.

165. Clergy never except on a journey, publicly to appear in "infulas suas, vulgo *Cloyphos* vocant?" Coiphe?—Lyndwood?

167. None to wear fur except the King, Queen, and people of Holy Church, which

may expend by year £100 of their benefices at least, to the very value.

When this law was mitigated, those who were allowed fur in the winter were to wear liding in the summer?<sup>1</sup>

168. Dress of the clergy, by the canons, 1603.

213. Perambulation of parishes.

238. The slave who worked on Sunday by his master's orders to be free. The freeman who worked voluntarily to be made a slave or pay 60 solidi.

241. Huseans or Gaboches?

259. Rased breviaries called in by Mary—and a new edition set forth.

298. Chanting. Elizabeth's injunction agrees exactly with Wesley's rule for psalm singing.

373. It was the ancient usage of the Church of England, for women who came to be church'd to come veiled.

In James I.'s reign an order to this effect was made by the Chancellor of Norwich—plainly because the Puritan ladies thought it superstitious, and made it a point of conscience to show their faces. One who refused to conform was excommunicated for contempt, prays for a prohibition, and was refused one on the ground of ancient usage.

373. On every Sunday women were to be warned against the danger of overlaying their children,—or leaving them alone near the water.

#### Vol. 2.

P. 754. **HARDSHIP** of dilapidations.

965. Presentments upon common fame. A wholesome practice.

1160. By the statutes A. D. 1281, it appears that there were *literally* mendicant nuns in England. How could this agree with clausure.

1164. Begging scholars.

LYNDWOOD's *Provinciale*, Ed. 1679.

P. 21. THE second-best beast after its owner's death to be taken as a compensation for tithes withheld and oblations neglected. This too if there were only *three* beasts, but if but *two*, the Church in its tenderness waived its right! 184.

29. To be an advocate in *causam sanguinis* made a priest irregular.

36. St. James's words interpolated, to prove the necessity of holy unction.

37. The remaining chrism at the twelve-month's end to be burnt. 38.

46. Laws against sons of priests succeeding to the benefices.

57. By father and mother in the commandment, the prelate or parochial priest and the church are meant as well as the natural parents.

65. Vicars not to have less than 5 marks a year, except in those parts of Wales, "in quibus propter tenuitatem Ecclesiarum minori stipendio Vicarii sunt contenti."

98. Vexations which the clergy suffered from the bishops in their visitations. 223.

119. For just cause of fear the clergy were allowed to lay aside their habit, and let the hair grow.

127. Clergy not to keep concubines any where, where "cum scandalo accessum publicum habeant ad eas."

165. Law against the clergy buying houses or lands for their concubines and children.

166. Whatever they bequeathed to their concubines was forfeited to the church.

183. Custom of watching the dead.

184. Peculiar virtues of the Psalter.

190. Tithe of timber and wood.

195. Of the profits of trade. 200. And of every thing else.

202. A cruel law that any woman living beyond the year of probation in a nunnery "ipso facto censeatur professa, et in Religione permanere coetur."

205. Women weaker than men against the old enemy—regulations therefore concerning the dress and ornaments of nuns.

<sup>1</sup> It is so written in Gibson. I do not know the meaning of the word,—or whether to refer it to the A. S. *hlidan*, or to *Lista* and *Lisura* in Spelman's Glossary.—J. W. W.

211. "Quoniam inter alia vitia impetus Gulæ viros Religiosos solet non mediocriter infestare," &c.

212. Mendicant nuns. The clause seems not to have been so strict as it is now in Romish countries.

222. Does this mean that the barbers were in orders?

229. A dangerous opinion condemned that one mass devoutly celebrated for 1000 souls would do as well as one for each—the whole thousand.

230. The mystery of the sacrifices does not extend to this.

231. The bells to give notice of the elevation, that persons at home or in fields may kneel, and obtain the indulgences.

242. When a lay baptism has occurred, the water is either to be poured into the fire, or carried to the baptistery in the church, and the vessel burnt or given to the church.

246. The law against wanton names.

247. Easter and Pentecost the times for general christening.

Fonts, chrism and holy oil to be kept under lock, *propter sortilegia*.

249. Bell and tapers to go before "*ubique Regem Gloriæ sub panis latibulo e venerit deportari*."

262. The Ecclesiastical Courts frequently impeded in their functions by riotous assemblages of people, who came to prevent the course of justice.

270. The clergy forbidden to be present, "*ubi iudicium sanguinis tractatur vel exercetur*."

277. In every deanery there were to be two or three persons to watch over the clergy, and denounce them to the archbishop.

280. A quibble enabling them to receive lands for what they were forbidden to receive any reward!

300. Law against the Lollards—to watch the colleges well.

302. Heresy to be more severely punished than treason.

304. Summary punishment.

306. Overlaying children,—or leaving them carelessly near the water.

308. "*Ne quis Latrones apud se retineat*."

328. How the confessor is to proceed in his enquiries.

336. Indulgences not to exceed 40 days.

342. Women to confess *in sight* always. Masses may be advised in penance—not enjoined.

353. Robbers excommunicated every Sunday.

## Part 2.

P. 6. CONSECRATING Cathedrals with oil not therefore an old rite.

10. Easter-Eve and Whitsun-Eve the times for baptism,—a superstition that it was unlucky for the children to be christened at those times. 80.

33. "*Cum sit Ars Artium (teste Beato Gregorio) regimen animarum*," &c.

35. Priests who might be mistaken for soldiers in their dress.

38. Law against married clergy. 39.

48. "*De Latronum Receptoribus*." Bands were kept by great men.

82. Prisoners sometimes were not allowed a confessor.

84. Bishop who neglects when called on to consecrate a church suspended from the use of dalmatic, tunic and sandals, till he shall have done it.

86. Clergy who associate with bands of robbers and malefactors.

88. Regulations for their dress.

97. Common to intrude into a church upon a false pretence that the incumbent was dead. An easy consequence of giving benefices to foreigners who resided abroad.

100. Bishops stipulating for a portion of the benefices to which they collate.

115. Against taking money as a compensation for any notorious offence—"*quia secundum B. Isidorum, nullam reus pertimescit culpam, quam redimere nummis existimat*."

119. Chrism and oil to be consecrated annually.

136. "Quod negotiationes non fiant in Ecclesiis."

137. Yearly procession "in Crastino Octavæ Pentecostes, pro Pace Regni."

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*Report of the Society for propagating the Gospel in Foreign Parts, for 1822.*

P. 45. NEWFOUNDLAND—"latterly some infidel publications have been dispersed among the settlers, and have produced their usual bad effects. In a country where education has made so little progress, they operate with increased violence."

55. "The appointment in the different harbours (Newfoundland), has proved most beneficial to the Protestant interest, by keeping together small flocks who could not support a resident missionary, and who without this instruction would live without the least observance of religion."

102. Nova Scotia. "Some years ago an episcopally ordained minister would not have been able to collect a congregation—now, the more our system is known, the more it is embraced. A person fifty or sixty years of age, and at the head of a numerous sect in Nova Scotia, did not know, till a few days ago, that in the Church of England the sacrament of the Lord's Supper was ever administered."

106. Building a church there. "The subscribers for the most part pay their contributions by their manual labour, or in materials, the fruits of their own personal exertion."

192. "From Mangalore northward to the Goa country, lie the most numerous remains of the converts made by the Portuguese missionaries of the sixteenth century. The character of these is generally respectable as compared with their heathen and Mahomedan neighbours; though in all their ideas, and their mode of considering even the sacred mysteries of Christianity, they rather resemble Hindus than Christians: in the paganism of their rites exceeding greatly the Romanists of the Western world,

and even retaining the distinction of castes. Their pastors, who are all of the half Portuguese half Indian race, sent to them from Goa, are little disposed or qualified to remove these evils, and appear to hold their people in the utmost contempt."

192. "The city of Goa now presents a most remarkable spectacle. Its splendid cathedral, churches, convents, &c. now stand insulated as in the country, no remnant existing of that populous city with which they were once surrounded. The new city, Panjam, is a comparatively mean place;—the Inquisition mouldering to ruins without the least prospect of recovery."

198. Principal Mill in this very interesting letter notices "the introduction of native newspapers in their own language; their curiosity respecting other manners and histories than their own, their desire to learn English, and (notwithstanding that suspicion on the article of religion which makes every caution, short of dissimulation or compromise, necessary and proper towards them,) to read in that view every Shastra of ours, when considered as a part of English education."

201. "Ramohan Roy has become a Unitarian. But a tract in his name is said to have been dictated by one who separated from the Baptists, and opened a Unitarian meeting at Calcutta."

216. The very existence of the Episcopal Church in the United States at this moment, is attributable to the early and long continued efforts of this Society.

A. D. 1823.

P. 81. NOVA SCOTIA. "The Methodists in some parts here will not allow their children to learn the Church Catechism. They have a Catechism of their own, directly opposed to ours, in which one of the earliest questions is, Were you made a Christian at your baptism? Answer, No."

89. The Methodists have a preacher there who calls himself a prophet, and in imitation of Elijah and St. John, moves

about the country with a mantle upon his shoulders, and a girdle about his loins.

78. Tide phenomenon in the Bay of Fundy—a very curious one,—at Petit Chediac it comes in a Boar from four to seven feet high, and rises from thirty-five to fifty. At Chediac, only eighteen miles distant, the tide never rises more than four feet, there is frequently only one flood and ebb in twenty-four hours, and sometimes no perceptible rise for several days, so that the people never know when to expect high water.

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*Extracts from a Record of the Church, gathered in and about Cockermonth. MS. in Mr. Stanger's possession.*

"THE foundation stones (1 Tim. iii. 15.) were these seven poor unworthy ones, George Larkham, &c.—these seven after solemn invocation of God, and satisfaction each in other, agreed in the ensuing humble confession and engagement. 1651.

"We poor worms lost in Adam, being by the grace of God, through the Spirit, called to be saints, conceiving it to be our duty to observe Gospel ordinances, for the future do agree to walk as a people whom the Lord hath chosen, in holy communion of saints. And we do mutually promise to watch over one another in the Lord; and to do all such things, according to our best light, that are required of a Church in order; and to submit to our lawful officers that shall from time to time be chosen out from among us."

They agreed "that the lawful officers of the church are, 1. Negatively, not the Hierarchy, viz. Archbishops, Bishops, Diocesan, &c. and therefore there is a renouncing of them, and withal a readiness to give satisfaction as to former failings on that account to the people of God. 2. Affirmatively, the people of God ought to be ordered by Scripture Bishops and Deacons. And more particularly we hold that there are two sorts of Bishops or Elders in the church. Teaching and Rul-

ing. But for the latter distinction we give liberty to every one to walk according to his light.

"We do own these practices of baptizing the children of consistent believers, and of singing psalms. Though we do not judge those that are dark as to those practices, as to the lawfulness of them, are therefore to be excluded from our communion.

"For nine or ten years things were little minded (as they might and should have been) in a way of penning down all particular passages. But that it may be seen in after times that somewhat hath been a doing in this corner of the earth, in a church way, therefore have we (some of us) put ourselves to this trouble of writing, now this 9th day of the 4th month, vulgarly called June, 1662, one of the years of the captivity of the churches, and of the passion of the interest of Christ."

"Every 4th day of the week, vulgarly called Wednesday—the church met to admit members,—till their numbers were competently increased to choose a deacon, &c."

Another deacon when the church thought "of branching, (or rather swarming) forth into two congregations one of the one side of the water of Derwen, and one of the other side."

"Not long after this our being in some form and order &c. several members fell into miscarriages, who were dealt with according to rule."

A solemn meeting of both the churches (Cockermonth and Broughton), where they jointly humbly besought the Lord in prayer to unite their spirits in love, they differing in judgement on the point of Pædo-baptism.

"Brother Gaven Eaglesfield was admonished by the church, for being overseen in company, to the scandal of religion, and the reproach of the ways of God."

"Anne Wilson, of Eaglesfield, broke off from the church on account of Quakerism; she was the first that manifested her infec-

tion,—the first that the evil error prevailed upon."

"Sister Langthwaite admonished by the church for her disorderly departing out of the public (in the time of preaching) after the Quakers."

"—1654. The church then began to be generally shaken, most of them inclining to Quakerism, as by their long letter to us (kept among other letters by us) may, and doth appear."

"—With the fall of five members (women) the Lord was pleased to free us from the exceeding great assault from the opinion of Quakerism, which like a mighty torrent had like to have swept down all the churches in the nation."

"John Wilkinson, the pastor of the church at Broughton departed, with the most of that people to the Quakers, to his great shame and infamy. The Lord at last convince him of his sin! Amen! Amen! Amen!"

"This year, 1655, the church was put upon dealing with many of the members for miscarriages. There were two lies proved upon John Tickell of Newlands, in the face of the church—he came before the church, and there openly confessed his sin in following the Quakers, expressing much sorrow, to the satisfaction and comfort of the whole church."

"It was resolved for the future to be more watchful in the discharge of that great duty of watching over one another."

"Also that considering the manifold errors and heresies that had spread themselves in the places where we lived, as also the danger of those seducers going abroad, &c. it was resolved to withdraw ourselves from the unnecessary society of all those whom we knew, or who were reported to be, erroneous persons; also to abstain from reading their books."

"—Brother Bowman, the deacon's wife was dealt with for pardoning a neighbour's wife for taking a cheese: at least in being wanting in her duty, which was to have told her privately."

"Sister Winifred Burnyeat of Embleton, (who had several times before been suspended for miscarriages) was before the church for new follies; viz. for stripping herself naked before several persons, and that in a common alehouse, being taxed with theft. For using very uncivil and unchristian expressions to our brother Bolton's mother and others. She was then judged fit to be suspended from the Lord's Table, till satisfaction given."

"—Died that eminent servant of the Lord, and nursing father of the churches, Oliver Cromwell, Lord Protector."

"1660. In this year began the afflictions of the churches to tumble in upon them, heaps upon heaps."

"—Brother Birkett was buried in his own garden, at Gill-garron, the minister denying him a burying place in the public ground."

"—1669. That long neglected Gospel duty was set forward of contribution every first day of the week."

"1694. They had it before them to call my son, Mr. Deliverance Larkham, to be my assistant, and they engaged to make provision for him of about £30 a year."

#### IVIMEY'S *History of the Baptists*.

THIS man begins his Preface thus:—"The Reformation was an important era in the history of this country!"

P. 36. "Speed, a *very ancient British* author," quoted as sufficient authority for the story that Claudia sent St. Paul's writings into Britain!

40. And some Danvers for the impudent assertion that the British monks of Bangor "were not reduced to any ecclesiastical order, but were for the most part laymen, who laboured with their hands, married, and followed their callings."

55. Among the Waldenses "more than 300 *gentlemen's seats* were razed."

63. Thomas, in his *History of the Welsh Baptists*, thinks that "the first open strug-



gle of Protestant light against Popish darkness, among our countrymen, began at or near Olchon long before the appellation of Protestant was known even in Germany." Olchon is a deep narrow valley under the Black Mountain, on the Herefordshire side; and Bradwardine, from whom he thinks Wickliffe received his light,—the Doctor Profundus—was born very near it.

87. "Cranmer and Ridley, wishing to prevent discontents, consulted with flesh and blood, and resolved to retain the vests and ceremonies!"

Bonner said, "having tasted of our broth, they will ere long eat of our beef."

91. Rogers the martyr deep in the guilt of Joan Boucher's death. See Fox. I am sorry this was overlooked in the Book of the Church.

148. Laud's consecration of St. Catharine Cree church said to discover his approaches toward Popery.

150. "The pride of the clergy grew to such a pitch, that in 1636 a member of the House of Commons said, 'the clergy were so exalted, that a gentleman might not come near the tail of their mules, and that one of them had declared openly he hoped to see the day when a clergyman should be as good a man as any upstart jack-gentleman in the kingdom.'"

152. The Rebellion. "It may reasonably be supposed that such a state of things would be favourable to the dissemination of those principles by which the different denominations of dissenters were distinguished, (N.B. there being no such different denominations at that time.) Delivered from the oppressive measures of arbitrary monarchs, and persecuting bishops, they would hail the dawn of liberty."

153. It was preached, 1641, at an Independent meeting in Southwark, that the statute Eliz. 35, for the administration of Common Prayer, was no good law, because made by bishops; that the king cannot make a good law, because not perfectly regenerate; and that he was only to be obeyed in civil matters.

155. Samuel Howe was the pastor of this meeting. He died this same year, under excommunication from the Bishops' Court; was buried therefore in the highway, in Agnes-le-Clair; and his funeral sermon preached by one of his sect in a brewer's cart. His funeral, therefore, was public; and Ivimey says, that many of the members of the church (i.e. the sect) in proof that they despised the opinions of their persecutors concerning Christian burial and consecrated ground, desired to be buried there also.

Howe was a cobbler. Roger Williams speaks highly of his scriptural knowledge. 156.

158. Green the felt-maker, Spencer the horse-rubber, Quartermine the brewer's clerk and coachman, Barebones the leather-seller,—all holders-forth.

161. Marler the button-maker. Roger the glover.

164. Kiffin, who had been an apprentice to John Lilburn as a brewer, is supposed here to be the person called Quartermine.

165. Featley says this sect had re-baptized hundreds of men and women together in the twilight, in rivulets, and some arms of the Thames, and elsewhere, dipping them over head and ears.

166. That six editions of Featley's *Dippers* Dipt should have been published in six years, Ivimey calls "a shocking proof of the vulgarity and illiberality of the age."

168. Calamy says, preaching, 22d Oct. 1644, "If you do not labour according to your duty and power, to suppress the errors and heresies that are spread in the kingdom, all these errors are your errors, and these heresies are your heresies. They are your sins."

169. Baxter. "We intended not to dig down the banks or pull up the hedge, and lay all waste and common, when we desired the prelates' tyranny might cease."

174. Robert Baillie of Glasgow says, that "the first Anabaptists in England, were

mostly Dutch strangers, but that they had now (1646) increased their number above all the sects in the land." The solemnity of the rite, the outward and visible sign, was doubtless one great cause of this increase.

180. Neal accused of examining his MSS. with little care,—for what he did not wish to find in them.

183. In the Assembly of Divines, affusion instead of sprinkling in baptism proposed, and lost only by one, chiefly by Lightfoot's influence.

184. An admission that if the Presbyterians had had the power which they desired, the burning fiery furnace would have been heated seven times hotter than it was wont to be heated.

192. Their language respecting toleration—it "would be putting a sword into a madman's hand, a cup of poison into the hand of a child, a letting loose of madmen with firebrands in their hands."

193. Baxter against dipping. 196, 206.

204. Gross misrepresentations of the Baptist pastors charged upon Neal.

210. Obadiah Holmes, a Baptist, flogged at Boston, New England, and he felt little pain. 214.

214. New England Independents.

217. Roger Williams.

221. The Anabaptists' letter to Oliver Cromwell, and their queries.

222-4. Sneers at the West Indies' expedition.

232. By destroying the clergy, and breaking up every thing that looked like a national establishment, it is not necessary that external violence to be employed against them should be understood; but only that if these sentiments universally prevailed, the clergy of the Church of England would have no hearers, and national establishments would fall, for want of support.

255. "The Independents and Baptists were advocates for congregational, congregated, or gathered churches, in contradistinction to parochial churches. Their

churches were distinct from, and independent of one another, and admitted of no other external interference than that of friendly advice."

259. Declaration of the Fifth-Monarchy Men.

260. Their conspiracy to murder Cromwell.

261. Oliver Cromwell told some of his martyrs and confessors, that they suffered not for conscience' sake, but for being busy bodies in other men's matters, and for not minding their own business.

263. Many Baptists took livings. "There must have been some difficulties arising from the Independent, and still more from Baptist ministers becoming rectors of parishes; but their churches were not composed indiscriminately of their parishioners, neither were they confined to persons resident in their respective parishes."

263. The absurdity of this shown by Edwards in his Antapologia.

267. Neal says that Oliver Cromwell "preserved both himself and the Commonwealth from shipwreck."

270. And that "the magistrates did their duty in suppressing all kinds of games,—stage-plays, and abuses in public houses. There was not a play acted in any part of England for almost twenty years."

298. Bunyan. 306.

340. Keach's trial, 1664. "Lord Chief-Justice Hyde, *afterwards* Lord Clarendon," presided as judge!

360. Sentence on Clarendon—*just!*

361. "I have a very honest chaplain," said Charles II., "to whom I have given a living in Suffolk; but he is a very great blockhead, and yet he has brought all his parish to church. I cannot imagine what he could say to them, for he is a very silly fellow; but he has been about from house to house, and I suppose his nonsense suited their nonsense. And in reward of his diligence, I have given him a bishoprick in Ireland." Which was taking him from a place where his nonsense did good, and sending him to one where it would do mischief.

379. Bishop Gunning's three days disputation in the cathedral at Chichester.

383. Taking the sacrament as a test, he calls "prostituting a solemn ordinance of Christ."

387. Parker impudently charged with inventing the story of Josiah Baxter's murder, by Marvel, and upon most insufficient grounds. 388.

398. "*By force and arms*, unlawfully, seditiously, and maliciously, did write, print, and publish, and caused to be written, printed, and published, a certain false, seditious, and scandalous libel, &c."

The libel itself, in its objections to the liturgy, is as absurd as the indictment.

401. Not pilloried, in respect to their education as scholars.

403. Delaune, the author of this Plea for Nonconformity, died in prison, and his wife and his two children. The whole body of Dissenters would not raise the sum of £66 13s. 4d., to pay his fine and set him free!

404. When Defoe says that nearly 8000 Protestant Dissenters perished in prison during Charles the Second's reign, he must exaggerate enormously.

404. Delaune was an Irishman, and by birth and education a Papist.

405. The Lord Mayor and the Lord Maximus.

409. Griffith's objection to the oath of allegiance, 1683. "I cannot swear to obey laws not yet in being, nor to be obedient to a Popish successor."

412. Andrew Gifford at Bristol; his escape in Kingswood, and deliverance from Gloucester prison.

430. This fellow encourages the notion that Charles was poisoned.

436. No doubt that many Dissenters engaged in Monmouth's Rebellion. Andrew Gifford was deeply engaged in it.

471. Dissenters who fell in with James's designs. Kiffin says, they were few, and generally of the meaner sort, William Penn being their head; but Ivimey enumerates persons of great respectability among the

addressers, and gives them full credit for "purity of intentions."

495. A. D. 1690. At their General Assembly they resolved, that it is a shame for men to wear long hair or long periwigs, and especially ministers.

## Vol. 2.

PREFACE. This man very coolly says, that "having in his former volume considered the English Baptists as the descendants of the ancient British Christians, and also of the Wickliffites and Lollards, as the latter undoubtedly were of the ancient Waldenses; and no evidence having been produced since its publication, to the contrary, I may be allowed to consider it as proved!!"

vii. Because the Apostles were fishermen and tent-makers—*therefore* there is no unfitness that Baptist ministers should be mechanics and tradesmen.

viii. Yet so little can he stand upon this ground, that in the next page he says they were forced by fines and imprisonments—thus to support themselves.

14. Coxe, son or grandson of a bishop of Ely, troublesome at Exeter in Bishop Hall's time, bringing innovations into the church against Hall's will. "From this it appears that he was a zealous nonconformist clergyman, who much wished to promote a reformation in the Established Church."

17. The women whom Bunyan talked with.

21. Dissent in the present day, often originating in a dislike to the parish minister's doctrines.

27. He will not be believed that there was any persecution during the protectorate of Cromwell even when he is producing proof of it; and has the fullest proof of it, a few pages later (34) in Bunyan's own case.

46. An apparitor at Bedford boasted in 1673 that he would raise an estate out of the fines levied on the nonconformists. When he died the carrier would not lend

a coach for his body, all the gentlemen refused theirs, and the coffin was carried to the grave in a cart.

63. John Pendarvis dying in London, 1656, was embowelled, wrapt in cere-cloth and kept some weeks before it was removed for a sort of public funeral, to the anabaptist burial place at Abingdon, of which meeting he is thought to have been founder.

81. One who was looked upon "as the *Carry-Castle*, or Behemoth of the county."

87. In the old deeds of this Baptist elephant's meeting at Oulney, it is enjoined, that "No person shall ever be chosen pastor who shall differ in his religious sentiments from the Rev. John Gibbs of Newport." This was his name.

106. Sister Firkle at her death desired "that if the *Reader* approached to compliment her into the womb of her mother earth, they who attended her should leave her bones (as Zion's are scattered, Psalm cxli. 7.) at the grave's mouth."

140. At Luppit, near Up-Ottery, there is a stream of water behind a farm house in a wood, "and in it remains to this hour a dam, and an oaken plug made by our fathers; and this is where they used to baptize at midnight those who had a mind to the cross of Christ."

177. Sister Searly suspended from communion because, "1. She selling strong water, let a person drink to excess. 2. Did give herself in marriage to a wicked drunkard, contrary to the rule of our Lord, who saith, Let her marry to whom she will, only in the Lord; and, 3. was married in the national way, with common prayer, with all the Romish ceremonies to it."

204. When a dispute concerning baptism was held, "the greatest part of the people were offended, staggered or scrupled, not knowing what to think of their own, their children, or their ancestor's salvation."

213. Their meeting house at Portsea built with stones purchased from the ruins of Netley Abbey.

217. Eyethorn in Kent. "Persons of the name of John Knott have been their pastors for more than 180 years."

— They did not approve of singing in public worship till about the year 1750, i. e. the Baptists of Eyethorn.

218. Particular Baptists who reckoned themselves of the seven churches in that day.

226. In the Church at Cranbrook a baptistery supposed to have been made by Mr. Johnson, the vicar, at the beginning of the last century. It is remembered that it was twice filled with water, for him to baptize adults.

246. "The noble and pious Sir Arthur Haslerigg." This is Ivimey's language.

258. Anthony, commonly called the good Earl of Kent, was an old puritan minister.

266. "1663, a pretended plot in the north, was devised by Lord Clarendon and his friends."

267. The prisoner against the prelate, or a dialogue between the common gaol of Lincoln and the cathedral, by Thomas Grantham about 1663, wrote in small verse.

284. A Baptist miracle wrought upon a Quaker. I question if there be truth enough in it to establish that there was a family of lepers in the middle of the 17th century.

285. Whitehead the Quaker's curses in disputation.

290. In Lincolnshire the Baptists were refused burial in the church yards. "Yea so inhuman hath been the usage of some that they have been taken out of their graves, drawn upon a sledge to their own gates, and there left unburied." This I suppose was when like sister Firkle they chose to have no service at the grave. See p. 106.

290. The dead man's complaint, verses placed in a grave which had been thus emptied.

295. Heart-bleedings for professors' abominations, 1651.

312. Kiffin says that Clarendon was very much his friend.

331. Singing "was doubtless introduced with great difficulty into all our churches."

332. Knollys and Jessey attempt to restore a blind woman to sight.

333. Vavasor Powell was to have been anointed with oil by some godly London preachers, in conformity to the text in St. James. But while he doubted whether they had faith to make the trial, his own faith cured him without it.

354. Kiffin and Powell anointed Knollys.

361. Keach suspected the validity of the baptism he had received, and so at 15 was dipt "after seriously considering the subject," and before he was 18 was called to the solemn work of the ministry.

368. A certificate to prove that the certain Baptists had been baptized in a horse pond, the filth of the stable did not run into it, and moreover that the persons baptized in the said pond, came forth without the least speck or spot of dirt upon their clothes, the water being clean.

372. Some who thought it a sin either for the people to give, or for the minister to receive any thing as a reward for his labour in the ministry. Keach, at the desire of the London ministers, wrote against this notion.

373. Keach's arguments for singing in worship which brought upon him much trouble and ill will.

374. Arrangement to content both parties, 431.

377. Knollys prays for Keach when apparently dying, that the years granted to Hezekiah may be granted to him. And so they were!

378. Opposed as Keach was to the Quakers, his eldest daughter became one.

His wife stood by him in the pillory, and defended the cause for which he suffered. "The extraordinary affection which he bare to her memory was manifested by—his writing a poem on her death."

386. That age "of spiritual pugilism" he calls it not unaptly.

413. In petty France they called themselves the Ancient Church, because they allowed no psalm singing, which they did who removed to Loraner's Hall.

414. — "the work of catechizing children was not cordially entered upon in London, a circumstance not greatly to the honour of our forefathers," i. e. the Baptists.

421. A new version of the Bible in which Jessey was the principal hand, stopt when almost completed, by the Restoration.

422. Jessey published a Scripture-Calendar yearly from 1645 to 1664, "as a guide to speak and write in Scripture stile," which "he thought most savoury, and best becoming those that professed christianity.

"He chose a single life, that so, not being incumbered with wife or family, he might be the more entirely devoted to his sacred work."

424. He raised £300 for the relief of the Jews at Jerusalem.

425. A. D. 1650. He wrote a treatise to enlighten the Jews, which was translated into Hebrew.

429. On his death bed, he often cried out "more julep," meaning more passages of Scripture.

431. A book of Keach's in favour of singing, called "the Breach repaired in God's worship."

438. Meeting in Paul's Alley, Barbican, said to have been built for a play house, but the Government would not license it.

Here is the baptistery "for the general use of the churches in the city." There was no baptistery constructed till after the end of the 17th century, rivers being chosen.

Almost every meeting now has its own.

The two Hollis's were at the chief expense of these, which cost above £600. "They reserved to themselves the right of granting liberty to those who were permitted to use it, by a certificate under their hands, on payment of 2s. for each

person baptized, this was for attendants, use of clothes, &c."

447. — "The whirlpool of Socinianism has swallowed up some particular Baptist societies, and nearly all of those which at the end of the 17th century belonged to the general Baptists."

449. One Isaac Lamb cleared his Meeting House so before the justices came to break it up, that one of them said "his name ought to have been Fox and not Lamb."

466. John Vernon a physician as well as preacher, published in 1665 "Golgotha, or a Looking Glass for London and the Suburbs thereof; shewing the causes, nature and efficacy of the present Plagues, and the most hopeful way of healing; with an humble witness against the cruel advice and practice of *shutting-up unto oppression*, both now, and formerly, experienced rather to increase than to prevent the spreading thereof. By J. V. grieved for the poor that perish daily."

468. Odd conversion of Elias (son of Benjamin) Keach, when playing the hypocrite in an American pulpit, as an English divine, being at the time a scape grace.

480. Fr. Bampfild (of the Devonshire family) in some of his writings anticipated the Hutchinsonian notions.

484. Stennett said to have written some of the poems on State affairs.

488. He was a friend of Nahum Tate, and revised Sir J. Denham's version of the Psalms.

500. Stennett's epitaph, printed with the pedantry of an ignorant man, v everywhere instead of u.

506. In the civil wars a book written by J. Morton was found concealed in an old wall at Colchester. The General Baptists have frequently reprinted it.

508. This crime of the Sabbatarian Baptists was probably not that of keeping his own Sabbath, but of breaking ours.

515. Beeby Wallis of Kettering. His house used to be called the Gospel Inn. In this house, then belonging to his wi-

dow, the Baptist Missionary Society was formed.

Their epitaph.

528. Ingelo was pastor at Broadmead. He conformed after the Restoration, "and at length so entirely relinquished the ministerial character, that he became Master of the Band to Charles II."

533. "Those that are fierce for moderation, always monopolize that article."

539. Edward Terrill's bequest to Broadmead, he provided that the pastor should be well skilled in Greek and Hebrew.

553. From a MS. poem upon Gifford, the Bristol Baptist, he quotes these lines,

"How fluent did his eyes with tears run down,  
His cheeks with sweat how frequently were shone !

with four other verses in English of the same alloy.

534. The Baptists used to baptize at Bedminster, but he supposes Baptist Mills to be there, which is a mistake. Wesley, he says, baptized some of his disciples there, by immersion.

557. A tradition that Bunyan's preaching "was blest to the conversion of Mr. Sharp," pastor of Frome.

570. A preacher at 17 !

580. Wm. Pardoe author of Bethania.

581. Abuse of Bishop Seth Ward.

582. The hall of a farm house, near a Baptist burial ground in Wilts, used for the burial service formerly, "it being understood that it could be claimed for such occasions."

590. Tombes became a Lay Conformist, at Salisbury, and is here vituperated accordingly with all the bitterness of Non-con-gall. 592-3.

596. This specimen of the Bromsgrove meeting records is given for the gratification of our readers. "At a church meeting upon the 14th day of the 10th month, 1692, That civil contract of marriage was between John Hayns and Susannah Ducks, solemnized and performed, before the Lord

God, Angels, and us, who were then witnesses at the time, and several members male and female. John Eckles, sen."

This looks more Quakerish than Baptistical. Had Eckles been connected with the Solomon Eccle's stock, and so contracted certain Quaker habits?

601. Singing "that pleasurable part of devotion."

605. John Child, Bunyan's unhappy contemporary and fellow townsmen.

### Vol. 3.

P. vi. "THE writer is delighted to have been able to prove that the Baptists as a denomination have steadily opposed the profane practice of occasional communion with the Established church for obtaining offices in the state."—A disgraceful and wicked practice he calls it.

31. Is it true that the Succession Act passed one of its stages in the House of Commons by a majority of only one?

32. "Our history serves to warrant the conclusion, that our independent principles will always prevent any general union of the churches, and render nugatory any concentrated plan of co-operation. The fact seems to be, that no system of church government can be devised which may not be abused, or which is free from every thing objectionable. We know what evils have followed from an episcopal hierarchy, and from presbyterian synods; and it is in vain to deny, that placing all the power and authority in each individual congregation for carrying on the order and discipline of the church, has been productive also of many disadvantages."

52. The Assembly resolved (1704) "that it is an irregular practice for one church to receive members from another without recommendation; or at least without sending messengers to the church from which such persons come, in order to their regular dismission."

52. "The great number of dissenting ministers in London, and the variety of talents and gifts at all times possessed by

them, have had a tendency to draw away persons of an unsettled mind from their own places of worship." Such persons the late Rev. John Newton used to designate "the flying camp."

53. "No alternative, but for the dissatisfied parties to remove their communion from a church where a minister whom they disapprove is settled as the pastor."

62. It was a Richard Baxter who preached at Winchester House, Southwark, that "published a book with a quaint and disgusting title," falsely attributed to his well known namesake. The "hearty shove," I suppose.

64. James reproached for *meanly* abdicating, and his son's birth meant to be denied.

70. Occasional Bill, "the Dissenters could not justly complain of a measure which their inconsistencies had procured."

71. "The Presbyterians, it should seem, were generally in the practice of occasionally communicating with the Church of England, at least whenever their non-conformity appeared to lie in their way to worldly honour and distinction."

72. Dr. Williams's sermon on this.

74. Intended Bill to prevent Dissenters from voting for members, or sitting in Parliament.

81. He begs his readers to recollect that the Bill brought into Parliament last year (1822) by Henry Brougham, Esq. was the counterpart of the Schism Bill, until the clause respecting taking the Lord's Supper was withdrawn.

102. He looks upon the death of Queen Anne as an answer to the Dissenters' prayers.—The passage is a notable one. 109. The Baptists claim the merit.

103. Burnet says some of the clergy had the impudence to propose a coalition between the Gallican and English Churches. Introduction to his third volume referred to. Surely he must have written imprudence.

111. Intended procession to meet George the First.

119. A minister sent back to Scotland, because of his Scotch pronunciation.

124. Speech to the condemned Lord, in 1715, acknowledging the strength of the religious motive in those who were Papists.

131. The Baptists at Philadelphia say (1717) "the country is overrun with Quakers, who in general will not hear us, and those who would dare not, by reason of their awefully strict discipline."

140. In a public dispute (1717) the Baptists in Northamptonshire had felt themselves unequal to the Quakers, who brought some of their best men from London. On both sides, however, any more such disputations were discountenanced.

187. "The excellent Bishop Hoadley would have been the victim of intolerance and malice, if the King had not protected him!"

181. Under George I. "There is reason to fear that Christians in general were at ease in Zion. The Established Church had become in a great measure reconciled to the Dissenters; who being left at quiet from persecution, appear to have sunk into a state of inanity and supineness. There are no proofs of either ministers or people manifesting any zeal for extending the kingdom of Christ in the world."

190. The power of Parliament, consisting of King, Lords, and Commons can do whatever it pleases respecting the government of the country.

194. — "the entire body of the Established Church expended all their zeal in pleading for the observance of mere ceremonies, and in delivering dry ethical essays, which they called sermons, but which might have been composed had there been no New Testament, as they were totally destitute of every doctrine connected with Jesus Christ and him crucified."

201. A. D. 1733. "There never had been more lukewarmness and indifference respecting the state of the Church among its professed friends, i. e. the Dissenters."

204. Lord Barrington, father of the late Bishop of Durham, was a dissenter. "Ti-

ties of rank, and connections with the state have generally destroyed persons as Protestant dissenters,"—is his remark when he notices this.

223. — "They consider immersion not as a *mode* of baptism more proper than some other mode, but as *the thing* itself; they maintain that baptism is a religious immersion of the body in water, and that such an immersion, performed according to the commission and example of Christ, and the practice of the Apostles, is the only Christian baptism."

228-9. In the case of a Mr. Baskerville, in 1742, qualifying as a Common Councilman, the Board of Baptist Ministers agreed unanimously "that it is absolutely unlawful for any member of a Gospel Church to communicate with the Church of England on any consideration whatever." So they expelled him.

233. "The church knew its duty, and manifested their allegiance to the King of Zion by putting away from among them this wicked person."—It appears notwithstanding, that he continued still of the congregation, as he was several times after this appointed one of the deputies for defending their civil rights.

The Particular Baptist churches in London have been strict on this point, so that their discipline "has either purged them from the contamination or restored the offender to his right mind."

233. The writer records it to the honour of one of the western churches (the church at Lyme) that in 1778 they excluded a member instantly, who had qualified himself for the office of free burgess, by taking the sacrament in the Church of England;—an example this worthy the imitation of their neighbours, and of the whole body of Protestant Dissenters.

251. Stennett's sermon in 1745, which made the congregation draw their swords. Two things are worthy of note here, the preacher's opinion of the Papists, and the writers of a military sermon.

259. Some of the Baptist preachers, "from



the zeal which they displayed for the peculiar doctrines of Calvinism, and their tenaciousness for the sentiment that salvation is of the Lord, and by grace alone, without human endeavours; they were led into an extreme, so as to deny that all who hear the gospel are called to that exercise of repentance and faith which is connected with salvation; thus taking the negative side of what was then called the Modern Question, "whether it be the duty of all men to whom the Gospel is published, to repent and believe in Christ?" So far as I have been able to discover, this subject had never been made by our ministers previously to the end of the last (George I.) reign."

262. "God's Operations of Grace, but no Offers of Grace," the title of a book by Mr. Hussey, a dissenting minister at Cambridge. John Skepp, a disciple of his, "would not persuade sinners to listen to the calls of the Gospel, lest he should despoil God of the honour of their conversion."

267. Skepp introduced this "non-invitation, non-application scheme among the Baptists, a river that has plentifully watered our churches."

270. Modern Question, first so called about 1735.

277. Mr. Maulden was elected to the office of a messenger of the baptized churches, "this office was that of a superintendent in the Lutheran churches. There were a few instances of persons filling such a station at the early part of the history of the Particular Baptists, but it was soon disused."

279. "There is no reason to doubt that our churches were far more prosperous and numerous at the Revolution in 1688, than at this period (1753) sixty-five years afterwards; so that prosperity had indeed slain more than the sword."

281. Whitfield recruits the dissenting congregations.

The worldly spirit prevailed among the upper classes of dissenters.

282. Their efforts against the Test Act, —which he would have remain, were it not for the profanation of the Lord's Supper.

284. Villainous trick of making the Dissenters' fine for sheriffs; £15,000 thus raised toward building the Mansion House. The law put this to rights.

290. Wesley was, in Mr. Ivimey's opinion, "very far inferior to his early coadjutor, as to the extent of his talents, and as to the correctness of his religious sentiments!"

346. Schisms about singing.

347. A woman excluded for following the French prophets.

348. Several Baptist churches "owning the principles mentioned Hebrews vi. 2, adhered with very rigid tenacity to the practice of laying on of hands on baptized believers."

349. Among these more Particular Particulars, Keith appears to have preached at Turner's Hall, after he left the Quakers.

350-1. Domineering deacons.

364. Skepp censures those who "used an Arminian dialect in addressing the unconverted."

367. "The notion of justification, antecedent to a living faith upon the Son of God, is the root of all the Antinomian errors."

381. One of the grounds on which Stennett rests his opinion against occasional conformity is "the great difference between the constitution of our churches, and that of the Church of England."

402. A person came to Dr. Foster, the Arian, to consult him about his doubts; Foster stopt him with the question whether he had prayed to the Fountain of all light for instruction, and being answered that he had not, "Then, sir, you will excuse my gratifying your curiosity upon the subject of revelation, while you are chargeable with the breach of one of the first duties of natural religion."

416. Instances of Neal's want of impartiality.

429. A wealthy minister. "The feelings

and habits of a gentleman, unless rendered subservient to the edification of the church by an humble attention to the wishes and necessities of the people of his charge, are unfavourable to the welfare of our churches."

437. Dr. Halley used to say, "close study prolonged a man's life, by keeping him out of harms way."

443. "A pious old woman came in great trouble to complain to Dr. Gill against a new tune which the clerk had introduced, and how it had hurt her mind. 'Sister,' said he, 'do you understand singing?' 'No, sir.' 'What, can't you sing?' 'No, sir.' 'What tunes, sister, should you like us to sing?' 'Why, sir, I should very much like David's tunes.' 'Well, if you will get David's tunes for us, we can then try to sing them.'"

449. "There can be no doubt but that those who sow the seed of the actual justification of the elect, before faith, or from eternity, will have to reap a crop of Antinomian practices in the lives of their hearers."

504. In Bunhill Fields is this epitaph,

"Here lies

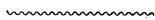
Dame Mary Page,

Relict of Sir Gregory Page, Bart.

She departed this life on March 4, 1728,  
in the 56 year of her age.

In 67 months she was tapped 66 times,  
and had taken away  
240 gallons of water,

without ever repining at her case  
or ever fearing its operation."



CARDINAL ALLEN's *Apology of the English Seminaries*, printed at Mounts in Henault. 1581.

P. 9. "THEIR soul-rights — without which men perish doubtless everlastingly," would then have contented them, if allowed privately by permission, pardon, or conivance. Does he mean rights, or *rites*?

10. "Neither be such men miserable

only by so long lack of things necessary to salvation, but much more for that they be enforced to things which assuredly procure damnation."

15. Allen's protestation that he has committed no treason!

16. Charges his own acts and deeds upon English agents!

17. "Whither should we flee, but to the Pope?"—What the Pope of Rome was represented here to be.—One of his benefits, the restoration of Popery under Mary.

18. Condemned to *Metalles*.

19. Seminary at Rome.

27. The ministry among Protestants "a calling contemptible even in their own conceit."

It is here said that many young English in both Universities "misliked to be forced to it."

23. Licentiousness of the Universities drives over "serious" young men. "These youths (gentlemen's sons specially) are much propense in our country (God be thanked for it, as also for that it gives the exceeding hope of better times,) to the Catholick faith, and many adventure over to us without their parents' consent, and sometimes much against their wills."

26. "An extreme misery that the greatest part of the country should be Catholics in their hearts, and in their mouths and actions Protestants."

30. Hopes of James,—they were fulfilled as related to the Presbyterians, not as to the Papists.

41. "In truth, the Prince, or Court of Parliament, hath no more lawful means to give order to the Church and Clergy in these things, than they have to make laws for the hierarchies of angels in heaven."

42. "The truth is, now, after they have flattered the Prince therewith sufficiently, for the establishing of their religion, they would gladly have the spiritual sovereignty themselves, the better to establish other new devices of their own; wherein, if they might do as they list, square should have been round long since, and of all days in

the year, Sunday were like to be fasting day."

49. "We have been credibly informed, that of your own inclination you were not desirous, but very loth, to admit, being a woman, and the only woman that ever did, the title of the Church's government."

50. Said that Henry meant to be reconciled to Rome.

56-8. A fine passage, shewing how they wrought upon the feelings and imagination of deluded youth.

71. Jesuits. "An express clause being in the instructions of their mission into England, that they deal not in matters of state,—which is to be shewed, signed with their late general's hand, of worthy memory."

82-3. Why the Jesuits go on the English mission.

85. And many English enter the society.

108. "Some of your chaste virgins (as of old the blessed martyrs, St. Agnes and St. Lucie) thrust into infamous places."—The margin says Bridewell.

109. "His Majesty's clemency" acknowledged "that he hath ever been hardly drawn to give consent to the execution of such unjust laws against his Catholick and faithful subjects."

114-15. Reward of martyrdom.

117. Inducements to it.

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WEEVER's *Funeral Monuments*. Folio, 1631.

P. 17. COSTLY funerals laid aside.

18. Tombs defaced since the Reformation.

Usual for the great to erect their own monuments.

19. "As well heires as executors oftentimes inter both the honour and memory of the defunct together with his corps; perfidiously forgetting their fidelity to the deceased. Of which will it please you read this old inscription depicted upon a wall within St. Edmund's Church, in Lombard Street, London:—

" 'Man, the behovyth oft to have yis in mind,

Yat thow geveth wyth yin hond, yat sall thow fynd;

For widowes be sfolful, and chyl dren beth unkynd,

Executors beth covetos, and kep al yat yey fynd.

If eny body ask wher the deddys goodys becam?

Yey ansquer

So God me help and halidam, he died a poor man.

Yink

On Yis.'"<sup>1</sup>

37. Custom of swearing by the cross of the parish church, and by the family grave.

123. These inscriptions respecting holy water were common in churches:—

" 'Hujus aquæ tactus depellit Dæmonis actus.'"

" 'Asperget vos Deus cum omnibus sanctis suis ad vitam eternam.'"

" 'Sex operantur aquâ benedictâ Cor mundat, accidiam fugat, venalia tollit, Augēt opem, removetque hostem, phantasmata pellit.'"

866. This Hikifricke is certainly the Hickathrift of popular fame.

624. Saffron,—“a commoditie brought into England in the time of King Edward the Third.”

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*Imago Primi Sæculi.*

P. 335. CAMPION, then only twelve years of age, was the boy chosen in London to pronounce an oration to Queen Mary on her accession.

341. His syllogism against the English churchmen was—"Si sola fides justificat, sine charitate justificat: sed sine charitate non justificat; ergo non sola justificat."

<sup>1</sup> The Editor ventures to refer the reader to the whole of this chapter. See c. v. pp. 19-29. —J. W. W.

*Briefe View of the State of the Church of England by SIR JOHN HARINGTON. 1653.*

P. 16. "BONNER having twice lost his bishopric, walking with his tippet in the street, one begged it of him in scoff to line a coat: 'No,' said he, 'but thou shalt have a fool's head to line thy cap.' And to another that bade him 'good morrow, Bishop quondam,' he straight replied, 'farewell, Knave semper.'"

17. "I have been told also that one showed him his own picture in the Book of Martyrs, in the first edition, on purpose to vex him; at which he laught, saying, 'A vengeance on the fool, how could he get my picture drawn so right.'"

19. Bishop Elmer,—“when his auditory grew dull and unattentive, he would with some pretty and unexpected conceit, move them to attention. Among the rest was this:—He read a long text in Hebrew; whereupon all seemed to listen, what would come after such strange words, as if they had taken it for some conjuration. Then he showed their folly, that when he spake English, whereby they might be instructed and edified, they neglected and hearkened not to it; and now he read Hebrew, which they understood no word of, they would seem so careful and attentive.”

24. "A dean, whom I may not name, was informed that whereas Salisbury was then like to be void by a remove, if he would for the present take the bishoprick of Oxford, which was then in a long vacation also, and make leases, &c., he should the next year be removed to Salisbury. His answer was, I pray you tell his Lordship, Oxford is not my right way from — to Salisbury."

59. "White, Gardiner's successor, said of Queen Mary, in his funeral sermon, that her knees were hard with kneeling." <sup>1</sup>

<sup>1</sup> Aubrey in his Miscellanies says of Dr. Ne-pier, Rector of Lynford, in Bucks, "who did practise physic, but gave most to the poor that he got by it," that "his knees were horny with frequent praying."—P. 226. J. W. W.

70. "Though Ely was vacant in name, yet the profits thereof may seem to have been perhaps more charitably and honourably employed than before,—to relieve the poor distressed king of Portugal, who was called by some scholars, Bishop of Ely."

88. Dr. John Coldwell, doctor of physic, bishop of Salisbury. "This man proved no good church physician. He let Sherborne go to Raleigh,—betrayed it, is the phrase. In digging his grave, notwithstanding all the haste was made, so great a spring broke into it as filled it all with water, so as that dead bishop was drowned before he could be buried, and according to his name, laid into a cold well before he was covered with the cold earth."

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*Sixth Report of the Bible Society.*

Letter from Latrobe.—Schmidt's Pear Tree.

P. 47. "LITTLE did Schmidt think when he planted that tree, that he was laying the foundation of a church and school house, yea, of a magnificent temple, in which the glory of the Lord would one day be revealed. His object was merely to procure for himself some wholesome food, which however he was not favoured to reap; for finding the word of God to approve itself, even among Hottentots, the power of God unto salvation, and a congregation forming around him, he obtained leave to go home and fetch assistants in the work, but was never suffered to return. Meanwhile his pear-tree grew up, and was seized as lawful prize by hosts of baboons, who remained in quiet possession of the whole kloof or glen, thence called Bavian's Kloof, till they were dislodged, in 1790, by the arrival of three missionaries, to whom immediately a great number of Hottentots flocked from all parts. They built a small dwelling, and the Hottentots stuck up their kraals around them; but the Great Pear Tree was their church. Here they met their congregation morning and night; under the

vast canopy it formed, spreading on all sides like an huge umbrella, they preached the Gospel, offered up prayer and praise, and—by the power of God accompanying the word of atonement preached in simplicity—called sinners from darkness unto light. During the day the same shadowy temple served as a schoolroom for from 200 to 300 children, who were taught to read, and to comprehend the doctrines of Christianity. To this day these instructions continue, and chiefly in the same place, though there is now a spacious church erected for public worship.

"These Hottentots," he adds, "had last year (i. e. 1809) a harvest of 800 sacks of corn."

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*Methodist Magazine*, 1804.

January, Cover.

"WE think with Mr. Toogood, that the frequent use of that heathenish word *Muse* in poetry, cannot be justified on Christian principles."

P. 6. "A rich sinner who had been an enemy to all religious persons, especially to the Methodists, saw, just before his death, or fancied he saw a spirit, who said to him, 'Send for one of the poor people whom you have often despised, to pray with you.' One of the society was sent for, but he not being at home, they purposed sending for another. But the sick man said 'Stop—here are more devils than one come for me. I must go,' and immediately expired. Mr. John Broadbent told this story in a sermon, and Mr. Charles Kyte repeats it, as having had some effect in convincing him."

46. Wesley, in what is believed to be the last letter he ever wrote to America, a month only before his death. "See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world, and that it is their full determination so to continue."

"Those that desire to write or say any thing to me have no time to lose, for Time has shaken me by the hand, and Death is not far behind."

February.

P. 91. "THEY ascribe the opposition which they meet with from the planters to this cause—that the female slaves who are converted refuse to prostitute themselves to their masters, or for them."

September.

P. 421. "IN the action at Ross, a fellow ran up to one of the guns, and taking off his hat and wig, thrust them up the cannon's mouth, the length of his arms, calling out to his comrades, 'Blood and wounds, my boys, come take her now, she's stopt, she's stopt.'"

422. "The following oath was found in the pockets of the slain. 'I, A. B. do solemnly swear by our Lord Jesus Christ, who suffered for us on the Cross, and by the blessed Virgin Mary, that I will burn, destroy, and murder all heretics, up to my knees in blood. So help me God.'"

Appendix.

P. 594. TARTAR praying machines: little windmills fixed at the entrance of their houses, on which the priest writes a prayer; for, according to them, to render prayer efficacious, it is only necessary to put it in motion. Another method is, twirling it to and fro on a cylindrical box placed on a stick. Where is the authority for these feats?"<sup>1</sup>

1805, January.

P. 27. "A PREACHER chanced to say in his sermon, when expounding a text, 'As

<sup>1</sup> "In this retired spot nothing was seen or heard, to interrupt reflection, save the noise of a prayer machine, which, placed on the top of a hill in front of the distant tents, spared the inhabitants the trouble of raising their voices—not to say their hearts—in prayer to God."—MRS. STALLYBRASS' *Memoir*, pp. 165-202.

for these Ifs and Buts, my Bible knows nothing about them.' One of his hearers understood him literally, and ever after when he came to an if or a but in the Bible, blotted it out, till the book became so blotted and unintelligible that he went to the minister, saying, 'Sir, I should be glad to know where you got your Bible, that I may go and buy one of the same kind; for since you told us about the Ifs and Buts, I have blotted them all out in mine, and now can hardly read the book.'"

July.

P. 336. A MORNING soliloquy by Hannah More, in which she calls Sleep a felon! — and "the last stanza is expressive of the act of rising, in order that those who repeat it may have no excuse for not quitting their beds immediately."

August.

P. 370. "A WIDOW at Dundee, whose husband died, leaving her a young woman, supported herself and one child by her work, and paid a trifle for his education. When he was twelve, she had a paralytic stroke, which wholly confined her to her bed. The boy now procured work in the Osnaburgh manufactory. Every morning he cleaned the room, prepared breakfast, and made her comfortable for the day before he went to his loom. A woman sometimes called to render any little offices during his day-long absence. He taught her to read; the Bible was her comfort; and she called herself one of the happiest mortals,—at a time when she had past five years in this situation."

November.

P. 519. "A CUSTOM has long prevailed in this country of drinking wine while at dinner. This is downright pampering. It vitiates the taste and destroys healthful appetite. The custom ought to be proscribed among all religious people immediately."

524. Sheffield Conference, 1805. "Let no instruments of music be introduced into the singer's seat, except a bass viol—should the principal singer require it. Let no *Pieces*, as they are called, in which *Recitatives* by single men, *Solos* by single women, and *fuguing* (or different words sung by different voices at the same time) are introduced, be sung in our chapels. Let the original, simple, grave and devotional style be carefully preserved; which instead of drawing the attention to the singing and the singers, is so admirably calculated to draw off the attention from both, and to raise the soul to God only."

1806. Cover of Appendix.

"DAVID'S Harp, by Edw. Miller, Mus. Doc. and his Son. Sacred Music under the patronage and by the recommendation of the Methodist Conference.

"Many years have elapsed since the Sacred Harmony was published by the Revs. John and Charles Wesley, and though some of the melodies are unclassical and the harmony incorrect, yet it was a noble attempt to crush the hydra of error; and by the simplicity and pleasing elegance of those tunes, it instantly gave *their* congregations a superiority in their singing, which still forcibly strikes and pleases every unprejudiced hearer. In the work now offered to the public, the grand principle that *all* the congregation should join in praises to their Creator is always to be kept in view. There are few tunes introduced, but what may quickly be caught by the ear, and easily sung."

1807.

ADVERTISING a Collection of Sacred Music, which was to be sold with or without some anthems, they say in a note to the advertisement, "with regard to anthems, we must remark that we cannot approve of their being introduced into public worship. In our opinion their only use can be to exercise learners in private."

March.

P. 98. "KNEELING upright he (John Pawson) fervently recommended, after the example of Mr. Wesley, who always insisted on the preacher's acting thus. These may appear to many little things, but their effects are neither little nor unimportant. Kneeling down, and then leaning the body forward, so as to rest on a bed, chair, &c. may be profitable to meditation, but is often prejudicial to the genuine spirit of prayer. Besides, it is a position in which many are apt to fall asleep."—ADAM CLARKE.

100. "A free, full and present salvation from all the guilt, all the power, and all the indwelling of sin was his constant theme."

May.

P. 211. THE fine circumstance of Wesley preaching on his father's grave is noticed by Nott, a Bampton lecturer, with the block-headed, block-hearted remark, that enthusiasm triumphs over natural affection.

September.

P. 432. LIVERPOOL Conference. Question, "As it has been suggested that our rule respecting the exclusion of barbers who shave or dress their customers on the Lord's day is not sufficiently explicit and positive, what is the decision of the Conference on this important point?" Answer. "Let it be fully understood, that no such person is to be suffered to remain in any of our societies. We charge all our superintendents to execute this rule in every place, without partiality and without delay."

1808. June.

MR. GEORGE BURTON converted by seeing the Tempest. "He was so struck with the wickedness of the players in mimicking the works of the Almighty, in causing thunder and lightning, that he was afraid lest in the just judgment of God the house should fall upon them and crush their bodies to atoms, and consign their souls to hell. And he was determined, if the Lord would spare

him to get out of the place alive, he would dedicate his all to his service."

July, Cover.

"JOHN and Jane Beal beg leave to inform the public in general, and the lovers of religion in particular, that they have opened a commodious house for the reception of insane persons, whose friends think they have had sufficient trial of medicine. N. B. The patients are allowed every religious privilege consistent with their safety."

November.

"Acc. of the Bermudas. The isle full of cedar groves, always green and fragrant. The water round so clear that the fine white sand and large brown rocks are seen to a considerable depth. The houses perfectly white, appearing at a distance, when contrasted with the beautiful green, masses of snow. 'No rain no drink, no fish no dinner.' Rain water sometimes ninepence a pail. Their springs are brackish, unpalatable, and very pernicious, being apt to bring on dysentery. Fresh meat little or none, unless it be a puss whale now and then, which is esteemed a delicacy, and sold for a quarter dollar a pound, equal to the best beef. Goats very common, and supply milk. Beef, mutton, veal, 2s. 6d. per pound. Lemons, oranges, and limes grow wild. Onions exported. Population estimated at ten thousand. St. George's, the only town, contains about two thousand. Not a cart or truck on the islands. The length of the whole cluster about twenty miles, the breadth three. Jos. Marston."

Appendix.

P. 611. "DRYDEN and Pope may amuse, but will rarely edify, and frequently pollute. Shakespeare is still more dangerous: whatever advantages may be derived from perusing him, I suspect few of them will appear in the great day of final accounts."—Among those poets who may not only improve your taste but your piety, Prior and Blackmore are mentioned!

1809. January.

MARSDEN says "the Bermudans belong to the synagogue of Satan, and that the Trinity which they believe and worship is the world, the flesh, and the devil."

November.

P. 465. "WE are fully persuaded," says the Editor, "that when God granted to Noah and his posterity a right to eat animal food, he prohibited their eating the blood of the animals slain; and that the prohibition is so far from being revoked, that it has been sanctioned and enforced afresh under the New Testament dispensation. See Acts xv. 20."

December.

P. 503. "THE principles of the Methodists are, Repentance, whereby men forsake sin; Justification, or the pardon of sin by faith in the atonement of Christ; and Sanctification, or salvation from sin through faith, by the grace and spirit of Jesus Christ."

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 WILSON's *History and Antiquities of Dissenting Churches*.

Vol. 1.

P. 141. JOSEPH JACOB, an Independent preacher at Turner's Hall, Philpot Lane, the beginning of the last century, made a church of his own. "He past an order obliging the whole of the congregation to stand during the time of singing. This, though by no means an uncommon thing in the present day, was then looked upon as a great novelty. In this reformed church all periwigs<sup>1</sup> were discarded; the men members wore whiskers upon their upper lips, in which Mr. Jacob set them an example; and an order past for the regulation of the women's garb. The members of this church were not allowed to attend public worship

<sup>1</sup> "Come, come; it would be but a bald world, but that it wears a periwig!" — DECKER'S *Gull's Horn Book*.

at any other place, not even if their business occasionally called them to a distance, nor were they suffered to intermarry with other churches. The relations of life could be filled up only from this perfect society; nor could any person except Mr. Jacob be safely employed to solemnize the marriage union."

292. "When Watts's father was imprisoned for nonconformity, Mrs. Watts has been known to sit on a stone near the prison door suckling their son."

361. "The doctrine of James Relly, the founder of Rellyan Universalists,<sup>2</sup> is, that 'Christ, as a Mediator, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs; and consequently that he has as fully restored the whole human race to the Divine favour, as if all had obeyed or suffered in their own persons.' So he preached a finished salvation, called by the apostle Jude the common salvation, by which Relly understood the final restitution of all fallen intelligences."

427. "William Kiffin, the Baptist, who used to say that he had saved £30,000 by making Charles II. a present of £10,000, when he wished to borrow £40,000, had two grandsons, one in his twentieth the other in his twenty-first year, executed for joining Monmouth. Lord Churchill (Marlborough) said to their sister when she went to present a petition in their behalf, that he heartily wished she might succeed, but dared not flatter her with hopes—for that marble (touching the chimney-piece) was as capable of feeling compassion as the King's heart. When James afterwards was tempting the Nonconformists to join him against the church, he told Kiffin that he had put him down as an alderman in his new charter. 'Sire,' replied Mr. Kiffin, 'I am a very old man, and have withdrawn myself from all kind of business for some years past, and am incapable of

<sup>2</sup> See SOUTHEY'S *Life of Wesley*, vol. ii. p. 315, 2nd Edit.—J. W. W.



doing any service in such an affair to your Majesty or to the city. Besides, sire,' he continued, the tears running down his cheeks as he spake, 'the death of my grandsons gave a wound to my heart, which is still bleeding, and never will close but in the grave.'—James is said to have shown some emotion at this, a foretaste of what he was soon to feel when he applied to the father of Lord Russell in his distress."<sup>1</sup>

522. "When Whitefield went to Scotland in 1741, his first labours were in Messrs. Erskine's meeting house at Dumferline (the founders of the Seceders). Great persuasions were used to detain him there, and as great to keep him from preaching for and visiting the Rev. Mr. Wardlaw, who had been colleague to Mr. Ralph Erskine above twenty years, but was looked upon as perjured for not adhering to the solemn league and covenant. This was new and unintelligible language to Whitefield; it was therefore proposed that the members of the Associate Presbytery should be convened, in order to instruct him on the subject. Being assembled, he inquired the cause of their meeting; they answered, to discourse and set him right about church government and the solemn league and covenant. He replied, they might save themselves the trouble, for he had no scruple about it; that settling church government and preaching about the solemn league and covenant was not his place; and that he had not made the subject his study; being too busy about matters which he thought of greater importance. Several replied, that every pin of the tabernacle was precious. He answered, that in every building there were outside and inside workmen: that the latter at present was his province; that if they thought themselves called to the former, they might proceed in their own way, and he would proceed in his. He then asked them seriously,

'What they would have him to do?' The answer was, that he was not desired to subscribe immediately to the solemn league and covenant, but to *preach only for them*, till he had further light. He asked, why only for them? Mr. Ralph Erskine said they were the Lord's people. He then asked, Were no other the Lord's people but themselves? If not, and if others were the devil's people, they had more need to be preached to: that for his part, all places were alike to him; and that if the Pope himself would lend him his pulpit, he would gladly proclaim in it the righteousness of the Lord Jesus Christ.

"It was afterwards proposed that he should take two of their brethren with him to America, to settle presbytery there. But he asked, Suppose a number of Independents should come and declare that after the greatest search, they were convinced that Independency was the right church government, and would disturb nobody, if tolerated; should they be tolerated? They answered, No. Soon after the Assembly broke up, when Whitefield retired in disgust, and an open breach ensued."

#### Vol. 2.

P. 29. A good specimen of the *inane*. "But as no endowments, however superior, nor the most confirmed vigour either of body or mind, can secure the possessor from the attacks of the last enemy, so when Death received its commission, the worthy, the pious, the useful Tong was not exempted from its dominion."—Wonderful that Mr. Tong did not live for ever.

79. "Dr. Ridgley's notion of the future condition of infants was, that they exist in a state of everlasting insensibility," which Wilson says seems scarcely intelligible. Certes, it is not very consistent with the old logic, *Sentio ergo sum*.

#### Vol. 3.

P. 21. In John Howe's time, public fasts were frequent, and this was his method

<sup>1</sup> James's reply was, and as Mr. Macaulay remarks, it gives the most unfavourable notion of his character, "Mr. Kiffin, I will find a balsam for that sore."—Vol. ii. p. 228. J. W. W.

of conducting the service upon such occasions. "He began at nine o'clock with a prayer of a quarter of an hour: read and expounded scripture for about three quarters of an hour; prayed an hour; preached another hour; then prayed half an hour. The people then sung for about a quarter of an hour, during which he retired and took a little refreshment. He then went into the pulpit again; prayed an hour more, preached another hour, and then with a prayer of half an hour concluded the service."

This was "the great John Howe," Cromwell's household chaplain. Before Cromwell knew him, "a fire broke out in his house at Torrington, which might have been ruinous to his family, had not a violent shower, which descended just at that time, contributed greatly to extinguish it. On that very day it so fell out that he received a letter from his father-in-law, Hughes, which concluded with this prayer, *Sit Ros Cæli super Habitaculum vestrum*. The seasonableness of this prayer could not fail very forcibly to strike him.

25. "After the Act of Uniformity, his friend, Dr. Wilkins, expressed a desire to know how it was that a person of his latitude stood out, while some others who were much more stiff and rigid had fallen in with the establishment. Mr. Howe very frankly told him, that he had weighed the matter with all the impartiality he was able, and had not so slender a concern for his own usefulness as to withdraw from the establishment without sufficient reasons, which he could not overcome without offering violence to his conscience; and with regard to his latitude—that was the very thing which made him a Nonconformist."

240. "The custom of singing in public worship met with much opposition about a century ago, more especially among the Baptists: and though the prejudices of former days are in a great measure overcome, yet there are some societies of that persuasion in the country who, to the present day, continue to disallow the practice."

320. Thomas Craner preached to a Baptist congregation in Bedfordshire in the middle of the last century. The congregation were not in the best order, and whenever he happened in the pulpit to touch upon any doctrines which were not agreeable to them, they would manifest their displeasure by stamping with their feet. As Mr. Craner did not relish this sort of harmony, he upon one of these occasions singled out an old man who was particularly active, and threatened that in case he did not desist, he would descend from the pulpit, and lead him by the nose out of the meeting-house.

322. The Greek Bishops who visited England about half a century ago "procured a subsistence by putting to sale their episcopal powers, to the great mortification of the English Bishops."

333. "William Jenkyn, though he had been concerned in Lowe's plot to bring back Charles II. was thrown into prison at the age of seventy-two, for refusing the Oxford oath. He presented a petition, backed by an assurance from his physicians that the air of Newgate would infallibly kill him, but no other answer could be obtained than this, 'Jenkyn shall be a prisoner as long as he lives.' In about four months he died. One of the last things he said being, that 'a man might be as effectually murdered there as at Tyburn.' His daughter gave mourning rings at the funeral, with this inscription, 'Mr. William Jenkyn, murdered in Newgate.' A nobleman having heard of his release, said to the King, 'May it please your Majesty, Jenkyn has got his liberty.' Upon which he asked with eagerness, 'Aye, who gave it him?' The nobleman replied, 'A greater than your Majesty, the King of kings.' Upon which the tyrant seemed greatly struck, and remained silent."

337. "Thomas Powell published, in 1675, 'The Young Man's Conflict with and Victory over the Devil, by Faith: or a true and perfect relation of the experiences of Thomas Powell, begun in the fifteenth and

continued till the seventeenth year of his age ; who upon his first convictions having an earnest desire to serve Christ in the work of the ministry, was much tempted to make a contract with Satan, who often appeared visibly, and made eminency in learning the grand bait to catch his soul, but by omnipotent hand was prevented from that agreement."

342. "Craner's congregation was at Blunham. 'Brother Clayton,' said he to a brother minister, 'I see my call exceeding clear to leave Blunham and go to London.' Clayton replied, 'Ah brother, London is a fine place, and as it is to go there, you can hear very quick;—but if God had called you to go to poor Cranfield, he might have called long enough, I fear, before you would have heard him.'"

416. "A meeting of what he calls 'double distilled Calvinists,' in Eagle and Child Alley, leading from Fleet Market into Shoe Lane. Some of the members possess considerable substance. Their pastor is a Mr. Samuel Eyles Pierce, who is a nonresident (and a pluralist also), spending only half the year in London, and the other half at Truro, in Cornwall, where he had another congregation. As his people cannot endure any other preacher, they meet together during his absence, and employ themselves in reading his sermons, which he writes out for their use." When this man dies, will the sect continue with an establishment of readers instead of preachers?

498. Daniel Burgess was a very odd fellow, and had more stuff in him, I dare say, than half the wits who ridiculed him. "'That is the best key,' he used to say, 'which fits the lock and opens the door, though it be not a silver or a gold one.' In one of his sermons he told the congregation, that 'if they wanted a suit for a year they might go to Mr. Doyley;—if they wanted a suit for life, they might go into Chancery;—but if they would have one to last for ever, they must go to Christ Jesus, and get the robe of his righteousness to clothe them.' In William's reign he said, 'the reason

why the people of God who descended from Jacob were called Israelites was, because God did not choose that his people should be called Jacobites.'"

"He used to say he dreaded a Christless Christianity. In his last illness he said, if he must work no more, he would rather be idle under ground, than idle above ground."

513. "On the morning of Queen Anne's death, Mr. Bradbury was walking pensively along Smithfield, when Bishop Burnet happened to pass in his carriage, and observing his friend, called to him and asked him the cause of his great thoughtfulness. 'I am thinking,' replied Bradbury, 'whether I shall have the constancy and resolution of that noble company of martyrs, whose ashes are deposited in this place; for I most assuredly expect to see times of similar violence and persecution, and that I shall be called to suffer in a like cause.'

"Burnet told him that every hour was expected to be the Queen's last,—that he was then going to court, and would dispatch a messenger to him with the earliest intelligence of her death; and that if he should happen to be in the pulpit, the messenger should drop a handkerchief from the gallery as a token of that event. This happened so, and the handkerchief was dropped. Bradbury suppressed his feelings during the sermon, but in his last prayer he returned thanks to God for the deliverance of these kingdoms from the evil counsels and designs of their enemies; and implored the divine blessing upon his Majesty King George and the house of Hanover. He then gave out the eighty-ninth Psalm, from Patrick's Collection."

"It is said that he preached soon afterwards upon this text—'Go, see now this cursed woman, and bury her; for she is a king's daughter;' and certain it is that Dr. Owen, of Warrington, preaching upon her death, took for his text 1 Kings xvi. 30, 'And Ahab the son of Omri did evil in the sight of the Lord above all that were before him.'

Bradbury was one of the Dissenting ministers who carried up the congratulatory address to George I. upon his accession. As they were dressed in cloaks, according to the fashion of the court upon that occasion, a nobleman (said to have been Bolingbroke) accosted him with, 'Pray, sir, is this a funeral?' 'Yes, my lord,' replied Bradbury, 'it is the funeral of the Schism Bill, and the resurrection of Liberty.'

He disliked Watts's Psalms, and when his clerk once gave out a stanza from this version, he reproved him, saying, 'Let us have none of Watts's whims.' And he never would suffer his clerk to sing a triple time tune, which he called 'a long leg and a short one.' The dislike of the old Dissenters to singing occasioned these lines from Dr. Speed—

'So far hath schism prevailed, they hate  
to see  
Our lines and words in couplings to  
agree,  
It looks too like abhorred conformity.  
A hymn so soft, so smooth, so neatly  
dressed,  
Savours of human learning and the  
beast.'

Queen Anne used to call him bold Bradbury. Few persons, say the Dissenters, had a greater share in promoting the succession of the house of Hanover. On the fifth of November he always preached, then dined with some friends at a tavern, and sung "The Roast Beef of Old England." Wilson says he has seen some curious letters which passed between him and Whitefield, who seriously remonstrated with him for his conduct in this particular.

"His *furniture* and abilities for the ministerial work were great."

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*CROSBY's History of the English Baptists.*

THERE is a martyrology of the foreign Baptists, a large folio volume.

P. 95. Mr. Thomas Wall says "that when

the Anabaptists had framed so many devices to deny all infants baptism, they were confounded in themselves what to do, to begin baptizing in their way of baptizing adult persons only: but one John Smith, being more desperately wicked than others, baptized himself, and then he baptized others, and from this man the English Anabaptists have successively received this new administration of baptism on men and women only."

118. Baxter (Plain Script. p. 146,) calls Roger Williams the father of the Seekers in London.

239. Sir John Floyer the physician, greatly laments the disuse of baptismal immersion in England, where, he says, it continued till the year 1600. With the theological question he will not meddle, he says, but he believes "the English will at last return to it, when physic has given them a clear proof by divers experiments that cold baths are both safe and useful. They did great injury to their own children and all posterity, who first introduced the alteration of this truly ancient ceremony of immersion, and were the occasion of a degenerate, sickly tender race ever since. Instead of prejudicing the health of their children, immersion would prevent many hereditary diseases if it were still practised."

277. A MS. entitled *Truth's Champion*, written by one J. Morton, was found in demolishing an old wall near Colchester, at the beginning of the civil wars. The General Baptists were very fond of it, soon got it printed, and it went through several editions.

314. Henry Jessey, one of the Baptist Confessors, was so familiar with the language and phraseology of scripture, that it was to him like his mother tongue both in preaching and conversation. This way of speaking he thought most savoury, and best becoming those that professed Christianity; therefore as he used it to great advantage himself, so he exhorted all Christians to use themselves to the like practice. And for their assistance herein he began in

the year 1645 to set forth "A Scripture Calendar," as a guide to speak and write in Scripture style; and continued it yearly to 1664. In this, besides the day of the month, age of the moon, progress of the sun, quarter-days, and the like, common to vulgar almanacks; there was, peculiar to his design, the scripture account of hours, days, night-watches, months and quarters; also the weights and measures therein mentioned; with a brief chronology and church history: and still every year entertained the public with something new on these subjects comprising the whole in two sheets.

This good man raised £300 for the relief of the Jews at Jerusalem.

#### Appendix.

P. 72. THERE are some fine things in the Address of certain Baptists to Charles II. in 1657, proposing to restore him. "Like poor wildered travellers, perceiving that we have lost our way, we are necessitated, though with tired and irksome steps, thus to walk the same ground over again, that we may discover where it was we first turned aside, and may institute a more prosperous course in the progress of our journey. Thus far we can say we have gone right, keeping the road of honesty and sincerity: and having yet done nothing but what we think we are able to justify;—not by those weak and beggarly arguments, drawn either from success, which is the same to the just and to the unjust, or from the *silence and satisfaction of a becalmed conscience*, but from the sure, safe, sound, and unerring maxims of law, justice, reason and righteousness.

—"How have our hopes been blasted! how have our expectations been disappointed! how have our ends been frustrated! All those pleasant gourds under which we were sometimes solacing and carressing ourselves, how are they perished in a moment! how are they withered in a night! how are they vanished and come to nothing! Righteous is the Lord, and righteous are all his judgments! We have

sown the wind and we have reaped a whirlwind! we have sown faction and have reaped confusion: we have sown folly and we have reaped deceit. When we looked for liberty behold slavery: when we expected righteousness behold oppression:—when we sought for justice behold a cry, a great and a lamentable cry throughout the whole nation!

—"Time, the great discoverer of all things, has at last unmasked the disguised designs of this mysterious age, and made that obvious to the dull sense of fools, which was before visible enough to the quick-sighted prudence of wise men,—that liberty, religion, and reformation, the wonted engines of politicians, are but deceitful baits, by which the easily deluded multitude are tempted to a greedy pursuit of their own ruin."

#### Vol. 2.

P. liii. SIR JOHN FLOYER says that when immersion was used, a man of eighty whose father well remembered the practice, told him, that parents used always at the baptism of the children to desire the priest to dip that part very well in which any disease use to afflict themselves, to prevent its being hereditary. And it had long been a proverbial saying among old people, if any one complained of any pain in their limbs, "surely that limb had never been dipt in the font."

Crosby seems to have believed this himself.

238. One Poulter, an informer against the Quakers, forced to leave the country, "for he was discovered to have christened a cat, as the term is, by the name of Catherine Catherina, in derision of the Queen,—and of feloniously taking goods from one of Brainford."

240. An epitaph upon Robert Shalder, a Baptist, concludes thus—

"And now thy faith divine I'll pen upon thy herse,  
It bright, though brief doth shine, Heb. vi.  
1. 2. verse."

260. A woman who was a great anti-dissenter, one Anne Clemens, a baker's wife at Chipping Norton, fell under a grievous judgment of having an appetite to eat as much as would satisfy two or three people.

277. Of the Popish plot he says—that in 1678, Dr. Oates entered upon that never-to-be-forgotten service to his country.

311. Miracles wrought against the Quakers in favour of the Baptists, making lepers of them!

357. "I have," said the constable, "a warrant from the Lord Mayor to disturb your meeting." "I have," says Mr. Bampfild, "a warrant from Christ, who is Lord Maximus, to go on."

379. It pleased God to show his displeasure against apostacy by pouring forth the vials of his wrath upon one Mr. John Child, a preacher of long standing among the Baptists. This poor man had conformed, and "then wrote a cursed book. Quickly after this, says Mr. Benjamin Keach, he fell under fearful desperation, I was one of the first men that he sent for, and I found him in a dismal state and condition; being filled with horror, saying, he was damned; and crying out against himself, for writing that book, saying, he had touched the apple of God's eye.—His poor wife intimated to me that the very ends of the hair of his head in the night season did stand in drops, through the anguish of his soul. Thus he continued for several months, under most fearful horror and desperation until Oct. 13, 1684, when to put an end to his miserable life he hanged himself. The book which did afterwards fill him with a great horror of soul was called "A second argument for a more full and firm union amongst all good Protestants."

The chief crime of which he is accused seems to be that of casting reproaches upon the Baptist ministers, because some of them were not learned men—I mean with the knowledge of the tongues.

Oh this heart-hardening bigotry!

Vol. 3.

P. xxxiii. BAXTER in his Plain Scripture Proof, p. 134, charges the practice of dipping in baptism as a breach of the sixth commandment, and forms his argument upon it thus. "That which is a plain breach of the sixth commandment, 'thou shalt not kill,' is no ordinance of God, but a most heinous sin. But the ordinary practice of baptizing by dipping over head in cold water, as necessary, is a plain breach of the sixth commandment; therefore it is no ordinance of God, but a heinous sin. And as Mr. Cradock in his book of Gospel Liberty shows, the magistrate ought to restrain it, to save the lives of his subjects, even according to their principles that will yet allow the magistrate no power directly in matter of worship. That this is flat murder, and no better, being ordinarily and generally used, is undeniable to any understanding man. For that which directly tendeth to overthrow men's lives, being wilfully used, is plain murder." And further he adds, "I know not what trick a covetous landlord can find out to get his tenants to die apace, that he may have new fines and heriots, likelier than to encourage such practices, that he may get them all to turn Anabaptists. I wish that this device be not it that countenanceth these men. And covetous physicians methinks, should not be much against them. Catarrhs and obstructions, which are the two great fountains of most mortal diseases in man's body, could scarce have a more notable means to produce them where they are not, or to increase them where they are. Apoplexies, lethargies, palsies, and all comatous diseases would be promoted by it,—so would cephalalgies, hemicranies, phthises, debility of the stomach, condities, and almost all fevers, dysenteries, diarrhoeas, cholics, iliac passions, convulsions, spasms, tremores, &c. All hepatic, splenic, pulmoniac persons, and hypocondriacks would soon have enough of it! In a word, it is good for nothing but to dispatch men out of the world that

are burdensome, and to ranken church-yards."

"I have been informed," Crosby says, "that Mr. Baxter was for having all the Baptists hanged: and therefore shall add one passage more, and leave the reader to judge what he would have done to the Baptists had it been in his power. They are his own words. 'If,' says he, 'murder be a sin, then dipping ordinarily in cold water over head in England, is a sin. And if those that would make it men's religion to murder themselves, and urge it on their consciences as their duty, are not to be suffered in a commonwealth, any more than highway murderers; then judge how these Anabaptists that teach the necessity of such dipping are to be suffered.'"

Baxter then proceeds to show that dipping is a breach of the seventh commandment, "Thou shalt not commit adultery,"—accusing them of dipping naked, or next to naked. It is remarkable that he should have repeated so absurd a calumny.

64. John Bunyan used to say that he was a "town sinner" in his unregenerate days.—"Verily," he says, "I did meet my God sweetly in prison, comforting me and satisfying me that it was his will and mind that I should be there."

The bill of indictment against him was that he did devilishly and perniciously abstain from coming to church to hear divine service, &c.

Barlow, Bishop of Lincoln, obtained his enlargement after twelve years!

87. Their sufferings were by the writ *de capiendo et qui tam*, the statutes for two pence per week and £20 per month. Presentments and excommunications, Edw. Morecock, a sea captain in Oliver's time, was fined for not going to church till he was exchequered for the sum of £800! 111.

147. Ah ha! Who would have looked for a family advertisement in the middle of the book of "a tincture which is a wonderful and an immediate cure for the bloody flux and the gripes,—and sugar plums for children which have been found to bring

from them many strange and monstrous worms." Keach purchased these receipts from Dr. Roberts, who was "famous for having prepared these two excellent medicines," and Crosby married one of Keach's daughters.

155. Andrew Gifford was taken at a meeting in Kingswood, because his son that was the watch upon the informers, was prevented giving timely notice of their coming, by being frozen to the ground, upon which he had sate down but a few minutes to rest himself: nor could he get free till he cut off the skirts of a new frieze coat he had on, and left them fastened to it by the violence of the frost: an Independent minister who was preaching at the same time in a neighbouring part of the wood, in attempting to cross the river to escape, lost his life.

166. Some curious particulars concerning Titus Oates. This wretch being once told that he ought not to seek revenge, but leave it to God, he replied "that vengeance was indeed God's sweet morsel, which he kept to himself."

189. This execution of Elizabeth Gavint, all circumstances considered, is the most damnable act of wickedness,—the foulest murder—that ever was committed under the form of law. Her speech which she delivered in writing at the stake is here. "And now as concerning my crime, as it is called;—alas, it was but a *little one*, and might well become a Prince to forgive.—But he that shows no mercy shall find none. I did but relieve an unworthy, poor, distressed family, and lo, I must die for it!"

235. Among some queries which a Baptist officer addressed to Oliver, one is, "Whether the Anabaptists may not as justly endeavour to eat out the bowels of your Government, as your Highness may endeavour to eat them out of their employments?"

Vol. 4.

P. 106. UPON Queen Anne's death, "a large body of English grey headed gentlemen, who intended to have graced his Ma-

jesty's public entry, having obtained an order from the Lords of the Regency for their admission into the grand cavalcade, proposed to ride on white horses, in their own grey hair, and white camblet cloaks, with a nosegay in their right hands, composed of an orange inclosed with laurel; the orange in remembrance of the great Nassau, who left us this thrice happy legacy,—the laurel in commemoration of the always victorious John, Duke of Marlborough, who by his sword rather obtained than preserved for us the possession of this entail, which is the bulwark of the Protestant religion. They designed to have formed themselves into six companies of twenty-four gentlemen in each, a captain and music in the front, an officer at the head of every company, attended by their respective servants in liveries on foot, with music in the centre and the rear; but were prevented in the execution of this their purpose, by his Majesty's not too soon, but unexpected happy arrival before they could form themselves into such proper order as became his reverence."

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BOGUE and BENNETT. *History of the Dissenters.*

P. 55. WHEN the oath of supremacy was to be taken to Elizabeth, "the conscientious Papists were reduced to the necessity of abandoning their situations in the establishment; but of some thousands no more than 243 had sufficient regard for truth and conscience to make this costly sacrifice. Yet as these were in all probability the best of the party, what can we think of those who retained their livings, and of the establishment which contained so many thousand weathercocks, who after having been reconciled to the holy see under Mary, now relapsed again to Protestantism at the beck of Elizabeth."

78. Charles I. found "his parliaments hostile to *Arminianism*, Popery, and arbitrary power."

87. Under the Saints "the episcopal

clergy very generally conformed to the new establishment" (*vide* Walker for the truth of this!)—"for though they were forbidden to read the liturgy, they were at liberty to conform their own prayers to it as much as they pleased. But to prohibit the use of the old form of prayer in the families of those who were partial to it, was most iniquitous."

92. The times of the Saints they say, "with all their disadvantages, when compared with the profligate reign of Charles II. may be called in sacred language, the days of heaven upon earth."

93. Cromwell they do not rate too highly, because they cannot, but they say, "His chaplains were the most able and faithful men that England or any other country has ever known."

94. Cromwell had well said when he was advised to restore Charles, "he is so damnablely debauched that he will undo us all." And these writers say truly—"from the constrained decency of the Commonwealth, all ranks now burst forth into the most profligate debaucheries." Yet, "none were become profane but those who were not before pious. This reverse in the face of society only proved the folly of introducing a system of ecclesiastico-military tactics to reduce a whole nation into the forms and movements of a church."

99. The ejected ministers. "We have no hesitation in saying that of them the world was not worthy; nor have their equals been seen in any age or nation. Their writings have erected to their memory a monument more durable than brass or marble, which has so perpetuated and diffused their sentiments and spirit, that had their enemies anticipated the consequences of excluding them from the pulpits, they would have left them to preach that they might have no leisure to write."

102. "Volumes could not contain a complete history of the sufferings of these men (the Nonconformists) whose souls from beneath the altar of God cry, 'How long, Lord, holy, just, and true?'"



113. "To the reformer of Geneva it appeared, that if the Bishop of Rome was the Image of the Beast, which had been set up for idolatrous worship, the other Lord Bishops of the Church were the lofty pedestal on which it had been erected; so that a complete reformation must, with the image, destroy also the base on which it stood.

114. The expulsion of Calvin and Farrel from Geneva "would have been a profitable lesson, had it induced the exiles to reflect that their model of discipline, allowing it to be drawn from the sacred scriptures, was there exhibited as the regulations, not of a whole state,—but of a church or a community, gathered out of the world and formed by divine grace to tempers and habits suited to the high tone of morals at which the Genevese spurned."

218. Comprehension Bill. "The alterations proposed and made in the standard and services of the church, by such men as Tillotson, Burnet, Stillingfleet, Patrick, Sharp, Kidder, Beveridge, Tennison, Scott, Fowler, Williams, &c. justify the faults found with them by Dissenters, incessantly proclaiming that there are many things (600 alterations were made) in the Church of England which stand in need of alteration and amendment. Instead of being enabled to take the benefit of the improvement of these excellent men, which would have rendered the service the first of liturgical compositions, to be compelled for more than a hundred years longer to use the obsolete, the harsh and uncouth phraseology of the sixteenth century, when our language was in a rude unpolished state, is an injury of no ordinary size!!!"

288. "Little to the honour of the English character, at the era of the Reformation, the mass of the clergy changed backwards and forwards," &c. Did he expect them *all* to prove martyrs?

292. Reasons for dissent.

322. Objection to forms of prayer.

325. Impudent assertions concerning repetitions in the liturgy. How little do

these men know how much passion there is in repetitions such as these!

392. Richard Davis, a forerunner of Wesley and Whitefield. 396, 7, 8.

412. Effects of controversial preaching on the congregation. "The soul grows lean." They say well of the over zealous preacher of grace—"The nourishment is injurious to the constitution. It is as if children instead of living on milk should be fed with ardent spirits."

422. Goodman, bishop of Gloucester. They say that from his turning Papist—the prevalence of this spirit (of catholicizing) among the clergy may be judged of. *Ex uno disce alios*. Logical and charitable!

Vol. 2.

P. 6. "AGAINST those educated in seminaries an objection has frequently been urged that they are *man-made* ministers.—We beg to know whether *self-made* ministers are one whit better?"

17. The Comprehensive Act. "That horrible decree, written in the blood of millions of immortal souls."

24. "The name of Owen—raised to imperial dignity in the theological world, by Dr. John Owen."

27. The stone is called "the instrument of death to the divines of that century."

70. The rack of ministers in that age.

47. Justifying those dissenters who addressed James the Second, they say, "when a gang of assassins are tearing my flesh, and drinking my blood, and breaking my bones without mercy; if Satan's eldest son were to pass by, and drag mine adversaries off me, and rescue me from their murderous hands, I know not that it would be any crime to thank him for his merciful interposition, and his compassion to a poor tormented creature."

53. James Vincent, an ejected minister from the church of St. Mary Magdalene, Milk Street, London, went to London to officiate during the plague. "Facts like these are the glory and beauty of ecclesiastical history!" They are so, and they are

to be found in all churches,—let that be remembered, Messrs. Bogue and Bennett.

76. The country justices of Charles the Second's days, "men to whom it would be difficult to find any parallel in the present state of society,—who knew nothing beyond their horses and their dogs, and to the ignorance of the former united the surliness of the latter."

131. When the Presbyterians and Independents formed a sort of union, 1690, in their second article, they gave themselves a good title when they spoke of "particular societies of visible saints."

141. A.D. 1689. "The particular Baptists held a general assembly, and recommended as a fund for the relief and rearing of a ministry, that a weekly subscription of one halfpenny, one, two, three, four, five, or six pence should be set on foot in every congregation. The wonders which have been done by this mode in the hands of the Wesleyan Methodists, few could have conceived if they had not seen. They determined at this assembly, that it was a shame for men to wear long hair, and long perriwigs, especially ministers."

151. John Penny, the father of the dissenters in Wales, "is supposed to have been the first who preached the gospel there in purity."

169. "For near a century and a half, the Protestant people of England, while in their prayers and in their sermons they were Christians, in their praises were little better than Jews. Many an eminent believer who joined in the public worship for fifty years, never sang the name of Jesus till he arrived in heaven. Nor was the manner less defective than the matter: the uncouth rhymes of Hopkins and Sternhold grated the ear from every desk; and the tedious drawl of every syllable, far beyond the bounds of edification, was heard from every pew. That this antiquated version should still be used in many churches must excite astonishment in all who do not consider that established churches are stationary, and do not advance along with the im-

provement of succeeding ages. Dr. Watts had the honour to be the man who introduced the salutary change."

172. "One sect, it has been observed, excels in their devotedness to one part of the Christian system, and another to another. If it should be asked what excellence shall be assigned to the dissenters, an answer may be given without hesitation, —their attention to the secret exercises of devotion."

179-80. Paul and Timothy!!

195. Baxter wrote four folios, fifty-eight quartos, besides single sermons, forty-six octavos, and twenty-nine duodecimos.

200. Flavel. "One of those auspicious omens which are frequently supposed to announce future eminence, accompanied his birth. A pair of nightingales made their nest close to the window of the chamber where his mother lay in, and with their delicious notes sang the birth of him whose tongue sweetly proclaimed the glad tidings which 'give songs in the night.'"

His treatise on the Soul of Man contains a remarkable anecdote of a minister which is usually supposed to be a modest imitation of the apostle Paul, who related his own exalted honour and delight in the third person. From this relation it appears that Mr. Flavel spent a day in such intercourse with heaven as overwhelmed the powers of nature, and seemed for a time to bring him to the verge of the grave. Many years after, he used to call that one of the days of heaven, and declared he learned from it more of the heavenly life than from any books or discourses.

223. John Howe. "For the last three-score years no books in divinity have uniformly sold for so large a sum as his two folio volumes. Not a bishop nor archbishop's writings, though there be a charm in titles, have been marked in catalogues at so high a price. Perhaps it may be considered as no unfair test of intellectual and spiritual excellence, that a person can relish the writings of John Howe: if he does not, he may have reason to suspect that something

in the head or heart is wrong. A young minister who wishes to attain eminence in his profession, if he has not the works of John Howe, and can procure them in no other way, should sell his coat and buy them; and if that will not suffice, let him sell his bed too, and lie on the floor; and if he spend his days in reading them, he will not complain that he lies hard at night."

236. "If the theological student should part with his coat or his bed to procure the works of Howe, he that would not sell his shirt to procure those of John Owen, and especially his Exposition, of which every sentence is precious,—shows too much regard to his body, and too little for his immortal mind."

319. "Burnet glories in the superior style of preaching which was now introduced into the establishment, giving it the high praise of a noble, elevated, philosophical eloquence, far surpassing any thing that England had before known. But in all the elegance of Platonic philosophy, or the persuasion of Ciceronian eloquence, Howe and Bates had long before outstripped the most admired of these prelates; while they kept at a religious distance from the barrenness of Christian doctrine, and the prevalence of heathen ethics, which from the preachers of those times has become the fashion of the church of England."

324. Societies for the Reformation of Manner. "They are said to have made great progress, so as visibly to improve the face of society. Seventy or eighty warrants were executed in a week, upon a new made act of parliament against cursing and swearing. Thousands of lewd persons in those parts of London which were frequented by prostitutes, were imprisoned, fined, and whipped, and forty or fifty of those miserable females sent to Bridewell in a week."

331. Of Jeremy Collier they say, his religion would have suited the cells of La Trappe.

340. Dr. Binks's Sermon of Conformities. "The Lords voted that there were some expressions in the said sermon which gave just offence and scandal to all Christian people, and it was ordered that the vote should be communicated to his diocesan, that he might be proceeded against accordingly. Thus an assembly of lay lords was shocked with the impiety of this harangue, though the reverend the clergy in convocation assembled had heard it with devout approbation."

341. They say that an Office for touching for the Evil was composed and inserted in the Liturgy.

342. "Those who vociferated the cry that the Church was in danger, while their passions were heated with infernal fires, fed by selfishness and pride, and kept alive by the blasts of hatred and strife, fancied that their hearts were the altar of God, burning with the pure flame of holy zeal."

Vol. 3.

P. 24. KINGSWOOD. The colliers. "The first discovery of their being affected," says Whitefield, "was by seeing the white gutters made by their tears, which plentifully fell down their black cheeks."

35. "All attempts to interpret the Thirty-nine Articles in any other than a Calvinistic sense, prove nothing but the futility of established creeds, which are sure at length to fall into contemptuous desuetude, or to be interpreted in defiance of all conscience and honesty, in that way which happens to please the prevailing party in the establishment."

37. His kind of faith Mr. Wesley seems to have put in the place of Christ; for the minutes of conference say, "In what sense is the righteousness of Christ imputed to all men, or to believers? Answer—We do not find it expressly affirmed in Scripture, that God imputes the righteousness of Christ to any: although we do find that faith is imputed to us for righteousness." Thus, with an extraordinary appearance of zeal for justification by faith, and not by

works, the whole doctrine is overturned, by making our faith itself, and not Christ, the object of it, the ground of our justification.

39. Wesley's expressions, and frequently those of his followers seem to teach an absolute sinless perfection. If this is not their doctrine, it seems the perfection of obscurity; and if it is, the perfection of spiritual pride.

42. The preachers not allowed to marry till their four years of trial are expired. "For, it seems, Mr. Wesley was not afraid of the brand of antichristianism which the apostle has fixed on forbidding to marry, provided the prohibition were only for a time."

43. "All those hearers of the Methodists who wish to be considered members of their society, must join a class. These are composed of such as profess to be *seeking* their salvation; so that the Methodist society must not be considered as corresponding to the scriptural idea of a church which is composed, as the commencement of all the epistles to the churches shows, not of an imaginary middle order, between believers and unbelievers, who are called '*seekers*,' of which *tertium quid* the Scriptures know nothing,—but of 'all who are called to be saints,'—who have believed on Christ for salvation." They are the catechumens of the early ages.

46. Of Wesley they say—"A high-church parent has produced the most complete species of low-church which Christendom has ever seen."

The "religious livery" of the Wesleyans objected to. "When any sect invents a singular cut for the garment, it is productive of evil rather than good. It is a voluntary humility, condemned by the New Testament. A spiritual pride."

48. "These extraordinary seasons depend much on the preacher who may happen to be serving the chapel; for, if he is injudicious or enthusiastic enough to nourish the first symptoms, they will often

spread like wild-fire; but so delicate are they, that a silent frown, well applied, will suppress the rising tumult, and rescue the society from the glory or the scandal. These pretended effusions of the spirit are like a summer flood, loud, frothy, shallow, impetuous, destructive, and evanescent."

49. "In spite of the efforts of wise men to counteract the evil, while Wesley's journals continue to be the classics of the Methodists, the marvellous things which they contain, the dreams and impressions, the possessions of the devil, and the miracles of Methodism, will always give a tone of enthusiasm to the body; so that to restore a perfectly sound mind, it is absolutely necessary for them to place the journals of their founder in the Index Expurgatorius."

50. The Methodist teachers have studiously imitated Wesley, "often, indeed, to a ludicrous affectation of gentle manners and soft tones, where boldness and energy would have better suited the frame of the mind, and the bulk of the body."

52. "It is well known that at the class meeting the first or the forwardest person often gives a tone to the rest; and lamentations, or glad tidings, run through the whole circle, according as the momentum happens first to be given."

53. Messrs. Bennett and Bogue here follow my argument, that the Methodist system of confession is a "worse than Popish institution."

54. "The minute regulations and restraints of its classes, and bands, and quarterly inspections, resemble the anxious jealousies exercised over those states which are unhappy enough to be over-governed. The tacit dismission of an offending member, by refusing to renew his ticket, establishes an odious clerical despotism, which enables the minister to disfranchise the members without even assigning a reason, but possesses none of the salutary tendencies of the reproofs or excommunication which Christ has enjoined his churches to practice on those who deviate from the path of holiness. That the sacred eleva-

tion of mind acquired by the disciples of Christ in the choice of their church officers, and the management of their own most important concerns, should have been tamely bartered away by the Methodists for the servile submission to priestly authority which Mr. Wesley enjoined, can only be accounted for by reflecting that his disciples emerged from the establishment, where the people are nothing, so that it might appear to them promotion to be made only next to nothing."

56. "If the Methodists escape the deterioration to which every thing human tends, it must be by the progress of that which has already appeared among them,—a disposition to alter, or rather to regenerate the original constitution of Mr. Wesley, by the introduction of lay authority to neutralize the spirit of ecclesiastical government."

"The esprit de corps which, in a milder or more absolute way, reigns in most religious communions, sways the Wesleyan Methodists with outrageous tyranny. It is cherished by the spirit of their discipline; but it is regarded as essential to their existence by the consciousness of the danger to which they are exposed of sinking into distinct churches of Arminian dissenters on the one hand; or, on the other, of being again absorbed in the establishment, to which they profess to adhere. Their idolatrous attachment to the writings of Wesley and Fletcher awfully feeds the sectarian spirit, by rendering them obsequious to these two partizans, instead of yielding to the catholic sway of the Bible, in which all Christians cordially agree. The accounts which are published every year of the increase of the society, the jealousy with which they fly off from all contact with other Christians, even when Catholic union most prevails; the care which is taken to circulate the Methodist or Arminian Magazine among the members; the policy which has provided them with a press for the publication of Arminian works; the tone of their hymns, which were

chiefly written by Charles Wesley,—all proclaim aloud that, next to the Quakers, the Wesleyan Methodists are most completely a sect."

57. "The epithet Arminian, at which they already begin to blush, may in future be an unmerited stigma."

77. "Calvinism," they say, "is opposed to the conceit of self-importance." Just the reverse; for how can the elect consider themselves, but as the privileged order—the nobility of heaven?

82. "The Calvinistic Methodists are less connected. In their congregations, the society is composed only of such members as profess to have been converted by divine grace to the faith of the gospel, and have been admitted by the vote of the body,—but many who are communicants know nothing of the society. Once a week the society meet in a room adjoining the chapel, when the members relate to each other their Christian experience, and occasionally receive from the minister a select address. In some places this society is subdivided into classes (like the Wesleyan), but as the leading persons in the congregations, who manage their affairs, seldom belong to the societies, they are not considered as a very important part of Calvinistic Methodism, and are very small in number, when compared with the communicants, or the hearers. The persons who regulate the temporal affairs of these congregations are called managers, of whom there are two at each chapel. They continue for life, unless any misconduct should make their removal necessary. In the tabernacles, these managers choose and invite the ministers, who come from different parts of the kingdom to preach there for a month or six weeks at a time. But the appointment of ministers to all those chapels which were under the patronage of Lady Huntingdon, was held in her own hands as long as she lived, and is now invested in a committee for the whole connection."

90. Whitefield's adventure in Moorfields is called "a new and hazardous effort for

the destruction of Satan's empire." It had been the custom for many years to erect booths in Moorfields for mountebanks, strolling players, and puppet shows, which attracted immense crowds to keep a kind of fair during what were called the holidays, which thus became the most unholy days in the year. Whitefield, who had long viewed this as the Vanity Fair which his favourite, Bunyan, had so happily described, was not contented with sighing over the compound of madness and depravity, but determined to intrude upon their sports, by preaching the gospel in the midst of the fair. On Whit Monday, at six o'clock in the morning, he marched forth to the assault of this strong hold of Satan.

114. Dr. Wilson, Bishop of Sodor and Man, consented to accept the office of administrator of the reformed tropus or branch of the unity—among the Moravians.

159. "As the Moravians retained the office of a Bishop, with the use of a liturgy, they were by no means disposed to set up as a sect separate from the English establishment, but would gladly have been allowed to wait upon her as a tender nurse to her children, and without disputing the parental claims of the original mother, to cherish them in a warmer bosom, and feed them at fuller breasts than she could furnish."

217. Dr. Clarke, they say, being "called before the convocation to answer for his heresy, clung to his preferments, gave an equivocal explanation to his sentiments, and promised for the future to be silent on the subject. In the Established Church then heresy produced little effect—the mass did not enter into the subject, nor concern themselves about it. But among the Dissenters the case was widely different. The people concerned themselves as much about religion as their teachers, and many of them understood as well the doctrines of the Gospel. When the heresy found an entrance here, it created a convulsion in the body; it produced in the adherents to the

ancient faith paroxysms of horror and anguish, and roused their most vigorous energies to expel the poison."

214. The Arian controversy was the Devil's own doing. "That the great adversary of God and man should attempt to shake this massy pillar of the Christian faith, it is natural to expect: it has been his employment from the beginning."

221. The Arian pamphlets were "filled with loud outcries against blasphemy, imposition, persecution, inquisition and tests."

275. Mr. Grove, of the Taunton Academy. "It is by the principles of religion which a tutor instils into his students that they become a blessing or a curse to the human race; assassins of souls, or instruments of their salvation."

287. Dr. Marryat, an Independent tutor, used to sit up generally two and sometimes three nights in a week the year round, at his studies. He committed to memory all the poetical and prophetic parts of the Old Testament, and all the Epistles, with the Apocalypse,—and he used to repeat them carefully every year. "This practice he began in his youth, and for a very singular reason. Deeply convinced of his sinfulness and misery, he was afraid of falling into hell, and formed the resolution that if that should be the case, he would treasure up in his mind as much of the word of God as he possibly could, and carry it with him to the place of torment. When faith in the Redeemer afterwards communicated to his soul the peace and consolations of the Gospel, he still continued the practice, that he might have a larger measure to carry to a better place."

318. "During this period, error was the destroying angel of dissenting congregations. In whatever communions Arminianism may have crowded places of worship, it never had this effect among dissenters; but almost without an exception was the first stage of its congregational decline. Arianism may be called the second stage of the disease, and where it filled the pulpit, invariably emptied the pews. This was the

case not only where a part of the congregation, alarmed by the sound of heresy, fled from the polluted house to a separate society; but where no opposition was made, and all remained without a murmur in the original place. In numerous instances the preacher, full of the wisdom of the serpent, sought by hiding the monster from their view, to draw them over by stealth to the new theology, and unveiled his sentiments only as the people were able to bear them without a frown. Though at last his wishes were crowned with success, yet the decay began, and gradually consumed the growth, the strength and the life of the society, till a large congregation was reduced to a handful. When Socinianism found an entrance, its operations were quicker than those of the Arian creed, and more effectual: flourishing societies were reduced to a few families, which being animated with zeal for the new opinions, or indifferent about any, chose to continue to support the modes of worship to which, from education or use, they were attached. In many places Socinianism was the abomination of desolation, and consigned what had been formerly the house of prayer and of the assemblies of the saints, an undisturbed abode to the spiders and the bats."

323. "I cannot but believe," says Dr. Doddridge, "that if the established clergy and the dissenting ministers in general were mutually to exchange their strain of preaching and their manner of living but for one year, it would be the ruin of our cause, even though there should be no alteration in the constitution and discipline of the church of England."

333. "An ignorant Arminian preacher blunders through his system in a tolerable manner; but ignorance in a Calvinist makes dreadful work."

342. "A change took place in the worship of some among the Presbyterians, which too plainly proved them to be men of a different spirit from the founders of the dissent. They grew weary of extemporary prayer, and sighed for a liturgy. To some

of the nonconformists a ritual appeared tolerable, to none desirable. These modern Israelites in the wilderness now long to return into Egypt to the cucumbers and the onions. By the orthodox it was generally, or rather universally opposed: it appeared as needless a thing as that the moon should be made to shine in the day time, in order to aid the sun. Its warm advocates were the ministers and people who had embraced the Arian and Socinian systems; especially the younger men who filled the pulpits in the Presbyterian congregations."

392. The Independents. "When a pastor is to be chosen, an act the most important of all towards the advancement of religion, the power resides in the church, and in the church alone,—and an Independent church is in its very nature a society of converts. Descent is out of the question. None are admitted into communion but such as can give satisfactory evidence that they have believed in Christ and repented of their sins, and walk as becometh the gospel. By the church, which is composed of such persons, all affairs are managed, and no new member can be admitted without their approbation. Plain John, Thomas, and Andrew, Sarah, Margaret and Mary have their vote equally with the highest and most opulent in the society. Much contempt has been thrown on this method of procedure; but to it the Independents owe the continuance of the Gospel among them in its purity from generation to generation. Whether from the year in which nonconformity began, an episcopal or presbyterian congregation can be found in England, in which there has been to the present day a constant succession of preachers who have preached the Gospel (and let the doctrinal articles of the Church of England be the standard) may be at least a matter of doubt; perhaps there is a certainty that it has not. But in Independent churches examples without number can be produced; nay, but few can be mentioned in which it has not been preached in constant succes-

sion from the beginning of the dissent to the present hour."

397. They admit that "the deficiency of taste among the Independents is not to be entirely overlooked as a particle of dust in the balance—for the rudeness of the speaker may prove an injury to the best of causes. Virtue in a Hottentot's sheep's-skin, which sends forth evil odours, will not be so readily received, nor so cordially embraced, as if she was arrayed in clean and neat attire."

408. Sinless perfection. "Some of the greatest professors among Mr. Wesley's followers conceived they had attained it; and when they were going to receive the Lord's Supper, insisted that the Confession should not be read, because, as they were free from sin, they had none to confess."<sup>1</sup>

410. The Wesleys. "In the edification of believers they did not excel, but in plain, earnest, forcible and highly impassioned addresses to the impenitent, they are a pattern to all;—and their practice has been adopted by the Evangelical preachers of every other denomination in England."

458. "Is it not to be regretted that Brown (Simon Brown, the madman) and Cooper, while under such an awful cloud, each of them trembling at the rebukes of the Almighty, should have spent the remnants of their intellects on such pages as those of Homer!!"

475. "Dr. Doddridge learnt the Scripture history from his mother's lectures on the Dutch tiles in the fire-place."

#### Vol. 4.

P. 12. DEFOE. Foe was his father's name. "Daniel not liking his paternal name (and certainly it has not a Christian sound) prefixed the syllable De to give it greater dignity."

<sup>1</sup> South's remark is, he who "acknowledges no holiness but what is perfection, will upon trial find it a much easier matter, by the faulty passages of his life, to prove himself sinful and unholy, than by the best and holiest of them to prove himself perfect."—*Sermons*, vol. iv. p. 311.

21. Mr. Bendish. Ireton's daughter. Cromwell's grand daughter.

43. The Evangelical clergy were reproached as intruders who came to disturb the peace (though it was the peace of the grave) which had now reigned for near a century in the church.

66. — "Particular countries have their endemial diseases. The plague has from time immemorial ravaged Egypt; the yellow fever is the scourge of the West Indies, and goitres afflict and disfigure the inhabitants of the Alps. A malady of the soul, similar to the last, seems to be the curse of Scotland. An excessive zeal for little things, like an enormous wen, has, with but perhaps one exception, disfigured every sect that has arisen in that country; and drawing away the vital energy which should have communicated strength, has weakened its spiritual powers. To ascertain the cause would be important, as it might operate as a preventative in future: but it is certainly a striking peculiarity in the Scotch character, and if it could be purged by hellebore, the whole produce of Anticyra could not be purchased at a price too high."

79. "To aim a thrust with a sword at the heart of a man in a raging fever, is but an awkward way of removing the disease."

145. Swedenborg. "After commencing with splendid expectations, the New Church is gradually falling into disrepute, and the number of its votaries, never very great, is now decreasing. This must to the most liberal and catholic mind, which has not been deranged by Swedenborg's visions, afford pleasure; for while almost every sect, with its errors and evils has also its excellencies and uses, it would be difficult, if not impossible, to say what advantage could accrue to truth, to religion, or human society, by the increase of this communion?"

165. A.D. 1773. "Some of the dissenting ministers opposed the application to Parliament, because the relief was desired by



men who opposed the truth, and wished to oppose it still more openly—whom therefore they could not conscientiously encourage by their approbation, or even by their silence."

167. "Though the English language is allowed to excel in copiousness and force of expression, it has no terms to describe the injustice and cruelty of the English government to the Roman Catholics from the accession of Queen Elizabeth to the present reign."

170. Lord George Gordon. "A man of so ambiguous a character, that whether he was sane or deranged, whether weak or wicked, whether an enthusiast or a deceiver, is still in dispute."—With whom, Messrs. Bogue and Bennett?—This is wicked.

261. Homerton. "An eminent professor of elocution gives lectures at this seminary, which contains *near* twenty students. This, which is the dissenting Oxford, is considered to be now in a more flourishing condition than it has been for many years."

316. The Calvinistic Methodists "gradually stepped into the discipline of the Independents, which is the natural state of a congregation left to act for itself, and having no other object in view but the advancement of religion."

386. The cost of missions. Thus "the happiest method was devised to rescue the disciples of Christ from that indulgence of pride and luxury in the expenditure, or of covetousness in the accumulation of property, which are so destructive to the religion of the heart, and so pernicious to the children of Christians." Ah, ha! Sic quoque Franciscani.

390. Antinomianism. "The churches in various places are suffering severely by this noisome pestilence."

392. Wesleyans. "The want of competent knowledge in the great body of their preachers, has nourished errors and enthusiasm among the people, and too fully justified the heavy censure which has been passed upon the communion, as containing

a greater sum of ignorance of the Scripture than was ever found in any body of Protestants since the Reformation."

392. "Hyper-calvinism, which had long lurked as a cockatrice egg in the sand, broke out into the fiery flying serpent of Antinomianism."

405. Dr. Chandler "received the funeral honour of Bunhill Fields"—the Campo Santo of the Dissenters—"that first of repositories of the dead in Christ, which will, at the resurrection of the just, give up so many bodies of the saints to be made like to the glorious body of the Redeemer."

419. An independent fortune has seldom been beneficial to a minister of Christ, and far more harm than good has in general resulted from it.

424. Dr. Price. "In his controversy with Dr. Priestly on materialism, both have been highly praised for the temper with which it was carried on. They certainly appear more like men fencing with foils for a shew of skill, than fighting with swords for their life."

455. Mr. Thomas Strange. "It would be indeed a less difficult task to find a suitable successor to the see of Canterbury than to the village of Kilsby."

487. It was under Dr. Robertson the historian that the system of patronage was established in the Kirk of Scotland. "By their proceedings they have driven more than a third part of the inhabitants of the country and more than one half of the pious people to quit the communion of the establishment,—so that there is more true religion without than within her pale. In the decision of their ecclesiastical courts which operated the change, less regard has been shewn to the spirit, and even the appearance of vital godliness, than perhaps by any church on earth,—without exalting that of Rome in the days of her grossest corruption."

*Nonconformist's Memorial.*

## Vol. 1.

P. 23. Introduction. BAXTER, in one of the conferences soon after the Restoration, said, "they distinguished the tolerable party from the intolerable; for the former they humbly craved just lenity and favour; but for the latter, Papists and Socinians, they could not make a toleration their request."

124. Sam. Annesley. Wesley's grandfather, dreamt when a child that he was a minister, and was sent for by the Bishop of London to be burnt as a martyr. Here is his portrait, from the picture in Redcross Street. There is much of the Wesley countenance in it,—remarkably so.

## Vol. 2.

P. 20. HERE is the solution of Flavel's day of Heaven, and a most curious physical fact it is. "Being on a journey, he set himself to improve his time by meditation; when his mind grew intent, till at length he had such ravishing tastes of heavenly joys, and such full assurance of his interest therein, that he utterly lost the sight and sense of this world and all its concerns, so that for hours he knew not where he was. At last, perceiving himself faint through a great loss of blood from his nose, he alighted from his horse, and sate down at a spring, when he washed and refreshed himself; earnestly desiring, if it were the will of God, that he might then leave the world. His spirits reviving, he finished his journey in the same delightful frame. He past all that night without a wink of sleep, the joy of the Lord still overflowing him, so that he seemed an inhabitant of the other world."

165. Wesley's grandmother Wesley was a niece of Fuller the Worthy.

204. Robert Dod, one of the first Nonconformists, had the small pox and the plague at the same time.

228. At the beginning of the last century it was customary to give religious

books to the persons who attended at funerals, with an inscription on the cover, thus,

In Memory  
of the  
Rev. Mr. Henry Lukin  
who died 17 Sept. 1719,  
Aged 62.

## Vol. 3.

P. 168. "A MAN stole Allein's *Vindiciæ Pietatis* from a sale near Colne in Lancashire, and was converted by it; after which he brought it back to the owner with penitence and with thankfulness to God, who had overruled his theft to the salvation of his soul."

BURNET'S *Reformation*. Folio.

A NOTE to the last edition of Mde. Sevigné, after speaking of Sanders as a writer who had repeated "unfounded reports," says of Burnet, "la haine qu'il portoit aux Catholiques, l'a encore plus écarté de la vérité!"—T. 4, p. 466.

P. 2. In three years Henry VIII. had squandered £1,800,000 which he found in his father's treasury.

11. He delighted in reading Thomas Aquinas.

19. The Bull which Wolsey obtained for reforming the clergy, was full of severe reflections upon their manners and ignorance, and even asserted that they were delivered over to a reprobate mind.

20. Wolsey said that the corruptions of the clergy gave so great scandal, and their ignorance was so profound, that unless these things were effectually corrected, they must needs fall into great disesteem. He seems "to have designed the reformation of the inferior clergy by all the means he could think of—except the giving them a good example."

60. A proposal to the Pope if the Queen would not vow religion, to dispense with the King's having two wives, for which there were divers precedents vouched from the Old Testament.

93. The Pope "did plainly offer to grant the King licence to have two wives, and it was a motion the Imperialists consented to and promoted."

95. Poor Cornelius Agrippa, for taking part with Henry in the matter of the divorce, was hardly used by the Emperor, and died in prison.

133. The French King had once agreed with Henry to put down the papal authority in both their kingdoms.

233. In his reply to the demands of the insurgents, 1536, Henry says "he thought it strange that they who were but brutes should think they could better judge who should be his counsellors than himself and his whole council."

363. An affecting anecdote of Northumberland upon Anne Boleyn's trial.

365. Inferior degrees appear to have been laid aside after 1538.

#### Appendix.

P. 253. BONNER's instructions to his clergy, 1542, enjoins the clergy to act as school-masters.

#### Vol. 2.

P. 1. SEYMOR is St. Maura — Amaro — Maurus.

8. Edward VI. It seems that as the laws of chivalry required that the King should receive knighthood from the hand of some other knight, so it was judged too great a presumption for his own subject to give it, without a warrant under the great seal.

12. Cramp rings blessed by King Henry. P. 2, 295, the Office.<sup>1</sup>

21. The Spaniards wished to have the abuses of the church corrected by the Council of Trent.

24. Cause of pluralities.

26. Misery to which the clergy were reduced.

27. Two extremes—the superstitious Papists, and the corrupt Gospellers.

45. Act for branding vagabonds on the breast, 1547.

59. None to preach without licence—except incumbents in their own parishes, this to prevent the mischiefs occasioned by rash preachers. 1548.

63. Trentals.

114. "Indeed there seemed to have been a general design among the nobility and gentry to bring the inferior sort to that low and servile state to which the peasants in many other countries are reduced."

118. A. D. 1549. The insurgents encouraged by a prophecy that there should be no king or nobility in England, &c.

120. Clare Hall would have been suppressed, but for Ridley.—"The church was already so robbed and stript that it seemed there was a design laid down by some to drive out all civility, learning, and religion out of the nation."

129. Stone ships tried at Boulogne by the French, 1549.

"Because there is none other that fighteth for us," &c. introduced this year into our service.

140. A. D. 1549. A law against prophecies concerning the King and his Council, since by these the people were disposed to sedition.

145. Form of Ordination, objected to justly.

156. Bucer's book.

198. Reformation of our Ecclesiastical laws. "It was designed that there should be in every diocese some who should go round a precinct and preach like evangelists, as some then called them."

Seducers were to give the wronged party the third part of their goods, besides other arbitrary punishments. This I think would have been a wise law,—leaving it to the judge to determine what portion should be given the woman, but the whole fine always to be levied.

202. Clergy not to be too much censured for the prevalence of vice, "having so little power, or none at all by law, to censure even the most public sins."

<sup>1</sup> They were used to be blessed on Good Friday; see BRAND'S *Pop. Antiq.*, and NARES' *Gloss.* in v.—J. W. W.

251. Queen Mary allows the Earl of Sussex to cover his head in her presence—"he being the only peer of England on whom this honour was ever conferred."

276. Barlowe's book. He doubts it without sufficient cause.

276. Of 16000 clergymen, Parker says 12000 were turned out by Queen Mary for being married.—Vol. 3, p. 226, *not* 3000.

278. Scheme to make Mary absolute by right of conquest quashed like an Englishman by Gardiner. 279.

287. Elizabeth preserved by Philip. Gardiner "thought all they did about religion was but half work unless she were destroyed."

288. Acting Philip and his Spaniards was one of the great diversions of Queen Elizabeth's court.

336. Cranmer never shaved after King Henry's death—he really seems to have loved him.

349. A. D. 1557. George Eagle a Taylor, called Trudge-over for his activity as an itinerant preacher, executed as a traitor "for gathering the Queen's subjects together," though he never stirred them up to rebellion.

387. A. D. 1559. Elizabeth forbade all preaching, except by such as had a license under the Great Seal. The injunction in the same year required only a licence from the Ordinary.

Vol. 3.

P. 27. DEAN COLLET reflected on *Bosom Sermons*, which Fitzjames took as a reflection on himself, for he read his sermons.

31. Sir T. More. Burnet did not understand the grounds of his conduct.

132. Dr. London, that was afterwards not only a persecutor of Protestants, but a suborner of false witnesses against them, was now zealous even to officiousness in suppressing the monasteries.

134. A. D. 1536. By the injunctions of Lee, Archbishop of York, generally four sermons were to be preached every year, once in a quarter.

176. Michael Geddes.

190. The Reformation against the wish of the bulk of the people of England, and therefore German soldiers brought over.

196. Aversion of the people to it.

217. Bad lives of those who professed the Gospel. 1553.

218. Ditto.

222. As in Spain the Inquisition was restored by acclamation, so was Popery here on Queen Mary's accession.

224. Wyatt's object was to prevent the Spanish match.

225. The priests advised a general pardon.

227. Barlowe. 240.

264. Watson.

277. A. D. 1559. Preachers were sent to many different parts. Jewel had a large province, he was to make a circuit of about 700 miles through Berkshire, Gloucester, Somerset, Devon, Cornwall, Dorset, and Wilts.

280. Perfidy of the French—"a warning to all, who in future times should treat with that court." 295.

290. Good effect of psalm-singing.

306. A. D. 1564. All were to be required to preach once in three months, either in person, or by one in their stead. Such as were not licensed to preach were to read the homilies or such other necessary doctrine as should be presented.

COLLIER'S *Ecclesiastical History*. Folio. Preface.

P. iii. SAXON converts. Strong hold which religion took upon them,—“every thing so brightened within, as if Nature had been melted down and recoined.”

1. Gildas says the British idols were as monstrous and extravagant, and as numerous as those in Egypt. They were extant in his time. And he says the Britons used to worship hills and rivers.

39. Pilgrimage from Britain to Jerusalem frequent in the fourth century.

40. Many went from this country to pay their respects to Simeon Stylites.

44. Relics of the Apostles laid by Germanus in St. Alban's tomb,—and the reason why.

47. Corruption of the British clergy in the fifth century.

53. Havoc of the Saxon conquest compared to the first destruction of Jerusalem by Gildas and Bede.

65. Ethelbert's reception of Augustine : in the open air, for fear they dealt in the black art, and yet hospitably and curiously.

67. The offerings of the people divided into four shares—for the bishop, for the clergy, the poor, and for repairing the churches.

71. Pope Gregory praises Augustine for his knowledge of the Scriptures, and makes him manifestly an intercessor,—“how can you expect that God Almighty should hear Augustine for you, when you refuse to hear him for God.”

72. This letter states that the world is almost at an end, and that the eternal kingdom of the saints is about to commence.

73. Temples turned into churches, and holydays established.

Miracles said to have great share in the conversion of the Saxons.

75. The hermit's answer about Augustine, if he was a man of God.

76. His pride, how proved. An odd story, and little worth.

84. The fine story of Edwin and his counsellors. The scene of this remarkable anecdote was Godmundham, near the Derwent, not far from York.

85. Redwald's church half and half.

108. The people in Sussex taught fishing by their Apostle Wilfred, “for before their skill went no farther than the catching of eels.”

114. There is no difficulty. Cyricsceatta is simply Kirk-scot.

129. Female pilgrims from England,—who under that character carried on a different trade.

Monks in England forced to work at the King's buildings in the eighth century.

131. A. D. 747. The Synod of Clovesho, near Rochester, declares strongly against *purchased merits*.

Alcuin recommends Charlemagne to send young men from Tours to improve themselves at York.

143. Peter's Pence, “a revenue settled for the maintenance of an English school at Rome, and for the benefit of the English who travelled thither.”

177. Athelstan knighted by Alfred. The first instance of the ceremony which Collier has discovered. Malmsbury the authority.

182. —“He had the *stomach* to wound several of 'em before he was dispatched.”

187. A body of Canons made in Edgar's reign, orders all persons to teach their children the Lord's prayer and the Creed ; they who had not learnt these were neither to be buried in consecrated ground nor admitted to the Eucharist.

The same canons forbid the eating of blood of any kind.

198. “This plurality of sees, begun here by St. Dunstan, was an innovation upon the primitive practice,—probably ventured because of the scarcity of fit persons to supply the vacancies—that is, such as St. Dunstan and King Edgar thought proper to countenance the monks, and carry on their establishment.”

226. He believes in the royal touch for the Evil, and gives the service used at the healing !

228. Edward the Confessor. Ecclesiastical constitutions — enjoins tithes to be paid from the profits of trade.

Treasure-trove in church or churchyard. If it were silver, the church had half ; if gold, the crown took the whole.

233. Knighting by bishops, abbots, and priests, in the Saxon times,—thus Hereward was knighted by the abbot of Burgh.

239. “About the time of the Conquest, the clergy thought themselves qualified for their function if they could read the church service. One who understood grammar was thought a prodigy.” *Inde*, Collier

infers that the service was in the vernacular tongue.

"Instead of going to church at morning prayer, the rich laity procured a priest to say mattins in their bedchamber before they were up."

287. "The Council at London, A.D. 1102, forbids abbots to make knights,—forbids that customary, ungodly trade, of selling men like horses, or cattle, in a market."

379. A work "still remaining, by Henry, bishop of Winchester, King Stephen's brother, concerning King Arthur's grave, discovered at Glastonbury."

401. Hoveden's account of antichrist.

421. He takes Miramumelin for the Moors' proper name,—there seems good ground for believing their story of King John.<sup>1</sup>

428. A.D. 1222. "The Synod at Oxford condemned a peasant to imprisonment, and bread and water, for life, for pretending to be the Son of God, and displaying the *stigmata*." This was the favourite trick of that age.

456. An account of church tackle in the thirteenth century.

It was a good custom to read the lives of the saints on their respective days,—had they been truly written.

552. A.D. 1348-9. "Fifty thousand persons who died of the plague buried in thirteen acres of ground, where the Charterhouse was afterwards founded,—the first establishment being a chapel for their souls."

Vol. 2.

P. 10. GREEKS and Trojans at Oxford.

11. The Lollards "struck at the fundamentals of the Church; they would, I think, certainly have overthrown every thing in the natural progress of fanaticism."

428. Doctrine of the Mass. "If there is no external sacrifice, then there is no priesthood, for the function of a priest as

St. Paul informs us, is to offer gifts and sacrifices for sin. Now, if there is no priesthood under the New Testament, the next inference is, that we have no religion, and thus we are without God in the world; for these, like the links of a chain, have a close connection with each other." So Scott, bishop of Chester, argued for Popery in Elizabeth's reign.

431. "Clergy deprived by the establishment of the church under Elizabeth. Fourteen bishops, three bishops-elect, one abbot, four priors, one abbess, twelve deans, fourteen archdeacons, sixty canons or prebendaries, one hundred priests well preferred, fifteen heads of colleges, and about twenty doctors,—about two hundred and thirty out of about nine thousand four hundred. But a great many staid in, in hope of doing good service to Popery, and being ready to change again."

433. So also it was argued, that an altar implies a sacrifice,—this was a reformer's argument to show the inconvenience of retaining altars.

434. A crucifix at Dublin made to sweat blood. The detection of this trick induced Elizabeth to remove images out of the churches, which she was otherwise disposed to have permitted.

475. Calvin approved the absolution of the English church, and wished to have introduced a like practice at Geneva, but was afraid it would be complained of as a novelty.

479. Harding asserted, against Jewell, that the Pope is always infallible; that he is under the constant direction of the Holy Spirit, and that there is no hope of salvation without submission to the Apostolic See.

Jewell's book was translated into Italian and Spanish.

480. A.D. 1563. The speaker said, that, owing to the prevalent expenditure, and consequent rapacity, "many of the schools and benefices were seized, the education of youth disappointed, and the succours for knowledge cut off. For I dare aver, the schools in England are fewer than formerly

<sup>1</sup> SOUTHEY has introduced the fact into the *Book of the Church*, vol. i, p. 264, 1st edit.

J. W. W.

by a hundred ; and those which remain are many of them but slenderly stocked. And this is one reason the number of learned men is so remarkably diminished. The universities are decayed, and great market towns without either school or preacher ; for the poor vicar is turned off with £20, and the bulk of the church's patrimony is impropriated and diverted to foreign use. Thus the parish has no preacher ; and thus for want of a fund for instruction, the people are bred to ignorance and obstinacy."

508. Popish lands make Protestant landlords.

586. "Walsingham offered the Puritans in the Queen's name, to lay aside what they called the three shocking ceremonies, which were, kneeling at the communion, wearing the surplice, and the cross in baptism. But they replied in the language of Moses, *Ne ungulam esse relinquendam*, — they would not leave so much as a hoof behind, and Walsingham then saw that no concessions could conciliate such a people."

620. Treasonable spirit of the Puritan libels. "If princes hinder them that seek for the discipline, they are tyrants both to the church and ministers ; and, being so, may be deposed by their subjects — they who are not elders of the church have nothing to do with the government of it ; if their reformation be not hastened by the magistrate, the subject ought not to tarry any longer, but must do it of themselves. They must put down lord bishops, and bring in the reformation whether her majesty would or not."

626. A Puritan. "Edmund Snape would not christen a child Richard, because the name was not in the Scriptures, and the child was taken back unbaptized."

#### *Economia Moralis Clericorum.*

P. 30. PRIESTS and Beguines the common object of scandal, but especially country priests and their housekeepers. 131.

110. Fashion of breaking the glasses at drinking parties.

131. It seems the clergy themselves were prone to talk scandalously of their own order.

183. The noble, the nun, and the crucifix!!!

193. Advice to a confessor.

195. A curious secret of confession oddly betrayed.

199. Miracle for a *diminute* confession.

204. A good absolution story. "A fellow having stolen a pig, was enjoined to give five stuferos *stivers* to the poor ; he directly said he would give ten, because where he had stolen the pig, there was the fellow to it left."

240. *Nempt een man, nempt een man.*

244. Instance of extreme religious ignorance.

#### KENNETT'S *Case of Impropriations.*

8vo .1704.

P. 11. THE notion "that tythes and oblations were an arbitrary disposition of the donor, who might give them as the reward of religious service done to him, in what place, or from what person soever he received that service," arose at first from the confusion of parochial bounds. "This notion, though founded on a great appearance of equity, was very prejudicial to parochial rights. For it gave occasion to the monasteries to engross all the neighbouring people, and especially the richer lords and patrons, to themselves, and to draw them from their own priests to communicate in their cells, and so to bring their tythes and offerings along with them. By which means every religious house grew up to be a sort of mother church to all the country round it ; and the parish presbyters who lived near them were in a manner forestalled and starved by them. Nay, and the inconveniency of paying tythes and oblations at large went farther, for it created ambition and avarice among the neighbouring clergy, to gather congregations out of all the adjacent parts, and so in effect to rob one another of their people and their dues. An interloping practice that was early for-

bid by our Saxon canons." "Nullus Presbyter fidelibus sanctæ Dei ecclesiæ de alterius presbyteri parochiâ persuadeat, ut ad suam ecclesiam concurrant, relictâ propriâ ecclesiâ, et suas decimas sibi dent. Sed unusquisque, suâ ecclesiâ et populo contentus, quod sibi nonvult fieri, alteri nequaquam faciat."

16. Every parish priest kept a *matricula*, or register, wherein he entered the names of the poorest inhabitants; and, calling them over at the church door, distributed to every one as his stock would afford, and their necessities required; and did occasionally lodge and feed the pilgrims and strangers; for which reason the parsonage houses, as well as the monasteries, were built on the highways, or on the edge of wide commons."

16. "The tripartite division of tythes soon occasioned great disorder. The lay patrons inferred that the third part of the revenues of a church was sufficient for the supply of it; and they undertook to dispose of the remaining two parts; at first pretending to apply them to the like pious uses; but then by degrees detaining them in their own hands, and even at last getting them infeofed in them and their heirs, especially within their own demesnes. Nay, this lay-usurpation of tythes proceeded so far, that in some parts, and particularly in Wales, the powerful patrons seized upon the whole predial tythes, and left the alterage or smaller tythes (which were at first voluntary oblations, and therefore reckoned a part of the alterage,) to the portion of the parish priest; setting a precedent of impropriations in lay hands, even before the religious fell into that method. Usus enim inolevit et prava consuetudo ut viri in parochiâ potentes, primi tanquam Œconomi seu potius ecclesiarum patroni et defensores a clero constituti, postea processu temporis auctâ cupidine totum sibi jus usurparent; solum altaria cum decimis et obventionibus clero relinquentes, et hæc ipsa filiis suis clericis, et cognatis assignantes."—GIRALD. *Camb. Itin. Camb.* l. 2, c. 3.

All, however, had been entirely given back before the Reformation.

19. "The cathedral canons first placed annual curates in their rural churches, till the bishops compelled them to present their clerks to the full title,—then they reserved a rent or pension to themselves, which, though at first moderate, they often advanced to the great oppression of the country clergy. The regulars also, in like manner, appointed secular priests, with fairer excuse, being bound by stricter rules to their cells. Lay patrons followed the example, 'so that, within one hundred years after the Conquest, most of the parish priests in England were become tributary to their patrons; and paid out such large pensions to them, that they were not able to subsist with decency and credit.'"

59. "The *modus decimandi* (which must every age grow into a greater oppression of the vicar) was in great measure a stratagem of the monks, to incline the tenants to pay the full tenth of corn and hay to their proper uses, and to give but a trifle for their smaller tythes to the vicar."

150. Philip and Mary extinguished the first fruits and tenths, and restored all impropriate churches and tythes that remained in the crown, "to the intent the poor benefices and cures of this realm, and other the dominions thereto belonging, may be hereafter furnished with good and able curates, to instruct the people with good and sincere doctrine, and to be able to maintain hospitality, and for and to other godly intents and purposes."

154. "Elizabeth resumed them. She kept the first fruits and tenths, but regarded the stated revenue of the church in tythes, oblations, and glebe lands, as a sacrilegious alienation, and procured an act to grant and convey them to the several episcopal sees in exchange for lay fees. She took, however, care to make a good exchange for herself."

170. A bill against pluralities was brought in, in the 43 Eliz. A petition of the clergy against it, stated that "it re-



quireth an impossibility; for of 8800 and odd benefices with cure, there are not sixty sufficient for learned men: neither, if they were all sufficient, would there be found the third part of men to supply that number. The greatest number of parishes shall either have no ministers, for want of competent living, or else such as be very base, contrary to the pretence of this bill. Under colour of this bill for a preaching ministry, they seek to unfurnish 6000 parishes of preaching, prayer, and administration of sacraments, because they would have every parish to have a preacher, which is impossible."

177. A. B. Bancroft says, in one of his circular letters, that "such as have all the best ecclesiastical livings in the land, named impropriations,—make no conscience in suffering them to be served with very simple curates. God knoweth, such as will be content in effect to serve the same, (as the disdainful speech of many runneth), for ten groats a year, and a canonical doublet."

405. "We allow a competent provision for each parochial minister to be £100 per annum, as has been allowed by the confession of several parliaments (1704), and if impartial enquiries were now made upon this rule, perhaps it would appear that of 9000 benefices, near 7000 of them are beneath a competency."

#### Appendix.

SIR BENJAMIN RUDYER, 1628. He had moved, in the first year of Charles I., for the increase and enlarging of poor ministers' livings. "There were then, as now, many accusations on foot against scandalous ministers. I was bold to tell the house that there were scandalous livings too, which were much the cause,—livings of five marks, and five pounds a year,—that men of worth and of good parts would not be muzzled up to such pittances."

#### *Defence of Pluralities.* 1692.

HENRY WHARTON.

P. 55. "PAROCHIAL churches were no other than chapels of ease to the mother church, and the presbyters officiating in them no other than curates to the bishop, employed by him, and removable at his pleasure. To these the right of administering baptism, and consecrating the sacred elements of the eucharist, was not permitted. That was reserved solely to the bishop, and the cathedral church, and not communicated to the auxiliary churches till after some ages. The elements were sent from the cathedral to the parochial churches of the diocese, to be communicated to all those who could not come to the mother church. This practice continued in the church of Rome till after the beginning of the fifth century."

59. "At first in all churches there was no other than a general endowment of the whole diocese, which consisted as well in lands and possessions, as in voluntary oblations of the laity. Of this endowment the first and general design was, that a competent number of clergy might be maintained, who under the Bishop should supply the service of the whole diocese in sacred matters."

63. "It is certain that our church was formed after the example and model of the Gallican church,—it being easy to observe that the greater part of the canons and constitution of our church made before the Norman Conquest were taken out of the French capitulars."

76. "In the first foundation of bishopricks among the Saxons, the dioceses had the same limits with the kingdoms, and so continues at this day, as many of them as have not been subdivided."

99. "Before the time of the Confessor, that very division of parishes was generally fixed which had obtained in England."



## ANGLO-IRISH HISTORY.

**S**IR JOHN DAVIES. *Discovery of the True Causes why Ireland was never entirely subdued, nor brought under obedience of the Crown of England, until the beginning of his Majesty's happy reign. James I. Dublin, 1761.*

P. 6. MINDS and bodies of the people endowed with extraordinary abilities of nature.

Manners little altered since Henry II. though "if the people were numbered at this day by the poll, such as are descended of English race would be found more in number than the ancient natives."

7. England always wished to civilize Ireland, but "in every age there were found such impediments and defects in both realms, as caused almost an impossibility that things should have been otherwise than they were"

8. Till the 39th of Elizabeth all English forces sent thither or raised there were ill paid and worse governed.

11. "A barbarous country is not so easily conquered as a civil;"—and again, "a country possessed with many petty lords and states, is not so soon brought under entirely, as an entire kingdom governed by one prince, and therefore the late King of Spain could sooner win the kingdom of Portugal than reduce the states of the Low Countries."

Sir John here overlooks moral and religious causes.

22. In thesauro nihil, occurs in all the Pipe Rolls of Henry III. and Edward I. II. and III. between the receipts and allowances.

23. Under Edward II. Maurice Fitz

Thomas, of Desmond, began "that wicked extortion of coigne and livery and pay, that is, he and his army took horse meat, and man's meat and money at their pleasure, without any ticket, or any other satisfaction. And this was after that time the general fault of all the governors and commanders." 131.

Only the golden saying of Sir Thomas Rookesby, who was justice in the 30th Edward III. is recorded, "that he would eat in wooden dishes, but would pay gold and silver for his meat."

"And because the great English lords and captains had power to impose this charge when and where they pleased, many of the poor freeholders were glad to give unto those lords a great part of their lands, to hold the rest free from that extortion; and many others, not being able to endure that intolerable oppression, did utterly quit their freeholds, and returned into England. By this means the English colonies grew poor and weak, though the English lords grew rich and mighty, for they placed Irish tenants upon the lands relinquished by the English; upon them they levied all Irish exactions; with them they married and fostered and made gossips, so as within one age the English, both lords and freeholders, became degenerate, and mere Irish in their language, in their apparel, in their arms and manner of fight, and all other customs of life whatsoever."

Coigne and livery.—"It is said in an ancient discourse of the Decay of Ireland, that though it were first invented in hell, yet if it had been used and practised there as it hath been in Ireland, it had long since

destroyed the very kingdom of Beelzebub."

26. Irish horsemen called hoblers, because they served on hobbies.

32. First statute against absentees 3 Rich. II. requiring them to reside, or forfeit two thirds of the profits.

39. From Richard II. to 39 Elizabeth, never any competent force sent over, but the war made by the colonies to defend their borders: "or if any forces were transmitted over, they were sent only to suppress the rebellions of such as were descended of English race, and not to enlarge our dominion over the Irish."

43. When the York and Lancaster wars began, Ireland was in such a state, owing to its neglect under the Red Rose Dynasty, that "the native subjects of Ireland, seeing the country utterly ruined, did pass in such numbers into England, as one law was made in England to transmit them back again, and another law made here (in Ireland) to stop their passage in every port and creek. Yet afterwards, the greatest part of the nobility and gentry of Meath past over into England, and were slain with York at Wakefield." 64.

45. Edward IV. did not pay any army in Ireland during his reign, but the men of war paid themselves by taking coigne and livery upon the country.

48. Law under Poynings (Henry VII.) "that no subject should make any war or peace within the land, without the special license of the King's Lieutenant or Deputy. A manifest argument that at that time the bordering wars there were made altogether by voluntaries, upon their own head, without any pay or entertainment, and without any order or commission from the state."

48. 19 Henry VII. "famous battle of Knocktow in Connaught, wherein Mac William, with 4000 of the Irish and degenerate English were slain,—only upon a private quarrel of the Earl of Kildare. So loosely were the martial affairs of Ireland carried during the reign of King Henry VII."

67. Henry VII. "For more than half the space of his reign there were walking spirits of the house of York, as well in Ireland as in England, which he could not conjure down without expense of some blood and treasure."

69. Elizabeth's Irish wars cost more than a million.

72. "Often adjudged no felony to kill an Irishman in time of peace."

73. The *Quinque Sanguines*; five enfranchised Septs, who by special grace were enabled to take the benefit of the laws of England. They were the O'Neil's, O'Molaghlins, O'Connoghors of Connaught, O'Briens, and Mac Murroghs.

74. Denizations of the Irish never out of use till the accession of James; and till such a charter was purchased the meer Irish were not reputed free subjects, nor admitted to the benefit of the laws of England.

78. Killing a mere Irishman was punishable only by the Brehon law.

80. The statutes speak of English rebels and Irish enemies.

83. "Only that ungrateful traitor Tyrone, though he had no colour or shadow of title to that great lordship, but only by grant from the Crown, and by the law of England, (for by the Irish law he had been ranked with the meanest of his sept) yet in some of his capitulations with the state, he required that no sheriff might have jurisdiction within Tirone, and consequently that the laws of England might not be executed there."

86. "For the conquest is never perfect till the war be at an end; and the war is not at an end till there be a peace and unity; and there can never be unity and concord in any one kingdom, but where there is but one king, one allegiance, and one law."

88. 40th Edward III. use of the Brehon law prohibited but for the English only.

92. Edward I. abolished some of the Welsh laws. Wales was rebarbarized during the civil wars, but Henry VIII. (27 and 32 of his reign) abolished gavel-kind,

and did all that ought to have been done in Ireland.

94. "The scopes of land which were granted to the first adventurers were too large; and the liberties and royalties which they obtained therein were too great for subjects."

97. "Our great English lords could not endure that any kings should reign in Ireland, but themselves; nay, they could hardly endure that the Crown of England itself should have any jurisdiction or power over them."

101. "By their privilege of making war and peace, they had an absolute command over the bodies, lands and goods of the English subjects."

102. "I must still clear and acquit the crown and state of England of negligence or ill policy, and lay the fault upon the pride, covetousness and ill counsel of the English planted here."

106-7. Fostering, and consequent degeneracy.

111. Edward's vigorous war with Wales.

112-13. Error of the first settlers in taking for themselves the open, instead of the strong country. The very forest law would have driven into the place the Irishmen. 114.

115. But when the English Hibernicized the evil became hopeless.

116. Irish customs were such "that the people which doth use them must of necessity be rebels to all good government, destroy the commonwealth wherein they live, and bring barbarism and desolation upon the richest and most fruitful land of the world."

123. Idleness and fear made the Irish "the most inquisitive people after news of any nation in the world.—And because" such "news-carriers did by their false intelligence many times raise troubles and rebellions in this realm, the statute of Kilkenny doth punish news-tellers (by the name of Skelaghes) with fine and ransom."

126. "A juror that was gossip to either

of the parties might in former times have been challenged by our law, i. e. even in England."

Beastly morals and manners which the English adopted there,—forgetting their language and changing their names.

136. "The saying of Henry Savage, mentioned in every story, is very memorable, that 'a castle of bones was better than a castle of stones.' (*"Ον λιθος, &c.*) But for want of strong holds this family 'were utterly driven out of the Great Ardes into a little nook of land near the river of Strangford.'"

142. The Desmond family the first that imposed coigne and livery, the first that made a distinction between English by blood and English by birth, and the only noble house of English blood utterly rooted out by the hand of justice.

152. "The Irish, after a thousand conquests and attainders by our law, would in those days pretend a title still, because by the Irish laws no man could forfeit his land."

153. Acts against absentees.

155. Richard II. shewed some wisdom in Ireland.

157. Richard Duke of York played a double game there, aiming at the crown, which was his right.

165. Henry VIII. "when the Irish had once resolved to obey the King, they made no scruple to renounce the Pope."

163. Something like wise government began in that reign with Lord Leonard Gray.

172. Sidney's good laws.

173. His oversights.

176. The best of their governors, Sidney among them, he compares to those kings of Israel who were good kings, but they did not cut down the groves and high places, but suffered the people still to burn incense and commit idolatry in them. Applied not to religion, but to their laws and customs.

184. "I dare affirm that for the space of five years last past there have not been found so many malefactors worthy of death

in all the six circuits of this realm (which is now divided into thirty-two shires at large) as in one circuit of six shires, namely, the western circuit, in England. For the truth is, that in time of peace the Irish are more fearful to offend the law than the English, or any other nation whatsoever."

189. Course pursued in commission for surrenderers' defective titles. Well intended certes, but as surely liable to great abuse.

191. Settlement of Ulster.

*GAMBLE'S Views of Society in the North of Ireland.*

P. 44. HERSHELL told him, that "as a distinct body he had traced the London smoke as far as Reading, and that when the wind is from the east, the atmosphere is so thick, that he could take no observation in his observatory at Slough."

51. "I doubt whether Methodism has made the people of England more moral, but it certainly has made them more decent. In Ireland the Catholic religion, whatever may be the reason, has not had the latter effect; there is there, perhaps, the appearance of greater vice than there actually is, while in England there is the appearance of less; and smoothness of manners shadows the corruption which it cannot conceal."

In part I think he is wrong. The vicious here do not, generally, affect concealment.

52. Uncivil and unmanly remarks upon the Llangollin ladies, written in resentment.

62. Short bedgowns were long a fashionable morning dress in Dublin; but a wretched woman was hanged in it, and the fashion past away.—Like Mrs. Turner.

68. "Of every eleven children born in Dublin, one is still born, and scarce half reach maturity; such is the hard condition of the poor."—Scarce half I think any where, or in any rank.

88. A man nicknamed English Will be-

cause he amended his pronunciation. This it seems always exposes a man to ridicule in the country.

89. Absentees. Plantations given to the poor for fuel in their distress, 1818. Of this the country bore marks; the trees also were almost all stript of their branches, and the hedges cut down. But this could only be where the bogs were distant, fuel being the only thing of which the Irish poor must, in most places always have plenty.

99. A female barber in Wales.

A female apothecary in Ireland.

114. This man calls Clarendon an indifferent writer!

117. Few old churches,—almost all having been burnt in the Great Rebellion.

148. The lower classes in Ireland peculiarly liable to asthma, the damp climate not being in them counteracted by generous diet.

155. The typhus carried by the poor to the houses of the rich; an effect this of the want of poor laws.

156-7. Some good remarks on this. More rich than poor died, more men than women; youth was more susceptible of the disease than manhood, manhood than old age.

158-9. Sensible remarks on leaving certain diseases to nature.

191. Emigrants who carry with them a hatred of the government under which, though not *by* which, they have been oppressed.

The 'industrious and enterprising emigrants. The very worthless and very poor remain at home.

252. St. Patrick's purgatory 260-1-6-6.

256. "Ough, man dear," said a poor old female pilgrim to him, "auld age is a wearisome load, and I would fain move about a wee bit to lighten it."

262. The priests injure their health by fasting whenever they have to administer the host.

271. An Irishman become a Roman—an Irelandman, one that is born there only.

273. "Smoking humanizes the heart which drunkenness hardens; and I have generally found that tobacco like tea, produces sobriety."

Taxation has here, as on snuff also, abridged the comforts of the poor.

276. "Scarcely was there a few years ago, an old Presbyterian woman that did not make up her head dress with her own hands, and lay it carefully apart, with a direction where it might be found when wanted."

The Catholics more social and less spiritual think more about their wake. A good anecdote of this, 277.

284. The grand ambition is to dwell in a two story house.

292. He observes that "the religion which above all others undervalues morality, should produce by far the most moral men." But this is an imperfect view of Calvinism, for how strictly, in its established rigour, does it exact morality!

293. A very pleasing and remarkable picture of what Ulster was, for about 60 or 70 years, till the volunteer system began, and brought with it a change of manners as well as feelings, every way injurious. This is a very valuable part of the book. 295-7.

298. Whiskey, 302.

346. Lord Rokeby, late primate, expended a considerable part of his large fortune on improving Armagh: a most excellent prelate by this account, 350.

361. A female preacher.

D. Quixote and Rodrick Random in his younger days generally found in an Irish country inn.

364. The Irish harp still strung with catgut, which makes it inferior to the Welsh, the Welsh using wire.

367. Republican feeling of the Irish emigrants.

368. Reformation he thinks tantamount to revolution.

392. A Spanish ship (of the Armada) fired at the Giants Causeway, mistaking it for works of man.

406. London wigmakers can tell the

hair of a drunken man, and it bears consequently a less price.

416. Payments in kind were becoming common, owing to the general distress.

*Christian Examiner and Church of Ireland Magazine.* 1827.

Vol. 4.

P. 112. IN the Island of Inismurphy, belonging to Lord Palmerstone (the writer believes), the natives offer up their devotions to a large image, rudely carved in wood, which they call Father Molash. They say he was a companion of St. Columbkell.

There is an altar in this island, built of loose round stones, called the Cursing Altar. The people believe that if they turn one of those stones, uttering at the same time a curse against any one who may have injured or offended them, the imprecation will assuredly take effect, and that no power can save the person cursed from some dreadful misfortune.

Vol. 5.

P. 23. ATTEMPT to prove the Jewish extraction of the Irish.

125. Bossuet was married. At the time of his marriage (a private one of course) he was a canon of the Cathedral of Metz: the name of the lady was Mademoiselle de Vieux; he had two daughters by her, and purchased for them the estate of Mauleon, not far from Paris, from whence they subsequently took their name. This occasioned a law suit after his death between his legal heir, and the widow and daughters. His own private secretary is referred to as authority for this, who published in 1712 *Mémoires et Anecdotes de la Cour et du Clergé de France*. And Schrökh in his *Samlung Abbildungen und Lebensbeschreibungen Berühmter Gelehrter*.

145. In thirteen years, under Buonaparte, 2224 (?) Nunneries were established in France, 600 in nearly the same time under the Bourbons afterwards. There are

now in France 20,043 nuns: but the greater part are Hospital nuns.

150. The Prayer Book and Homily Society have printed our liturgy, and the second and third homilies in what they call Indo-Portuguese.

155. Of 400 estimated places of worship in London, 200 are said to be Episcopalian churches and chapels, 36 Wesleyan, 14 Roman Catholic, 6 Quaker, the rest Dissenters.

234. A woman in France, driven crazy by the Missionary priests, burnt herself alive, near Lyons, on a large pile of wood, which she erected and kindled herself. She had been commanded by a revelation, she said, to offer herself as a living sacrifice!

272. How the priests who learn their sermons by heart, act, when their memory fails. "Oh, sir! then we duck. We fall down and disappear in the pulpit, as if we sunk in mental prayer; and there we attempt to pick up the thread of our discourse, and if successful, we pop up our heads again, and go on: if not, with great solemnity we dismiss the audience, and declare our intention of deferring the consideration of the subject to a future occasion."

276. A great nobleman in Ireland, who has since lived without credit to himself or honour to his country, turned his family chapel, some years ago, into a billiard room.

293. Wolf in his forthcoming Journal, "gives a very singular account of a race called Sabæans by some, and by themselves Manday, Yahya, or followers of John the Baptist, whose origin, and opinions are all involved in mystery."

353. "Underneath these carved marble stones

Lies Conor O'Flanigan, body and bones."

403. Evil of huge capitalists crushing the inferior tradesmen.

Scheme for diffusing manufactories.

436. A Moravian establishment,—very beautifully described by Mr. Otway.

469. Measure of Our Lady's shoe, and indulgences.

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*OTWAY'S Sketches in Ireland.*

P. 8. A THUNDER-BOLT striking a mountain.

15. Sands of Rosapenna—this waste occasioned by rabbits which destroyed the bent. 16.

86. Flashes of fire struck from the mountain by rolling down stones.

99. Giants' graves.

A vitrified fort in the county of Cavan.

112. Drinking at wakes prohibited by the priests, but allowed at funerals.

115-6. Cold and selfish character of the Presbyterians.

120. Character of a perfect priest, "he had as soft a tongue and as smart a whip as you ever saw."

131. Rapin wrote his history in the county of Donegal.

143. British character of Ulster.

153. 13,000 pilgrims annually to St. Patrick's Purgatory. The ferry is rented for £260 a year. The fare is two-pence, and the priest's fee from each person is from 20d. to 2s. 6d.<sup>1</sup>

156. The pilgrims kept awake for twenty-four hours, with a switch.

157-8. Petrified serpent.

172. A. D. 1632. A daily resort of 450 pilgrims thither, paying 8d. each for admission.

179. This not the original and genuine purgatory, and why it was changed. People could ford to the old one.

239. They were well enough without learning, a priest said of his people; the fish were caught, and the potatoes grew without it; and men could do all that man wanted, eat, drink, and sleep. This was at Cape Clear.

240. Sea-weed enables them to produce

<sup>1</sup> The Reader will find much curious matter collected in Mr. T. WRIGHT'S *St. Patrick's Purgatory*, &c.—J. W. W.

potatoes amidst the rocks of their island, here.

255. Cape Clear shamefully neglected.

259. Earth from a holy priest's grave.

The grave itself.

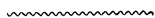
262. Case of beetles *thus* taken into the stomach and living there.

265. P. Walsh's picture of the Milesians.

265. Condition of the Protestants in the South, since the elective franchise has been extended.

269. Ambitious landholders,—they have had their *wicked will*,—and the consequences.

271. Importance of the clergy here.



*Ireland exhibited to England.* By

A. ATKINSON.

Pp. vi. vii. UNITING the clergy of the two churches in one political interest! xxi.

xiii. Right from former possession of the Papal clergy! xvii. 7. 43.

xvi. Although crops may be mowed down, seeds will propagate.

xx. Hard-heartedness in 1822.

xxii. Use of the middle men.

xxv. The conquest an admitted benefit—even with all the subsequent misrule.

xxvi. A royal viceroy wanted.

xxviii. From England the salvation must come. 32.

xxix. xxxi. Ill-judged experiment of reducing rents.

2. Ireland, in what *great*.

3. Strong Police needful.

5. Wish that the Union had been effected by Edward III. when he summoned Irish representatives to England.

6. Elective franchise.

8. Emancipation—an admitted danger. 46-7. 51-3.

10. False—their church enjoins it.

12. Parliamentary reform.

20. The "immortal Camden!" Lord Camden!

23. Fealty due to the religion of the State.

26. "Although religion may be enjoyed without politics, yet there can be no true politics without religion; and Christianity, or the Gospel of salvation, cannot in this state of being be separated from the gospel of human duties and of human rights."

37. A history of *estates* desirable for Ireland.

44-5. Scheme for the clergy.

45. Catholic gentry.

52. Dream of Popish improvement!

58. When humanity and law were absolutely *unhorsed* in Ireland.

59. Quakers threatened by the last rebels. 60.

63. Parish wars, &c.

67. Mode of dealing with a trespasser!

68. *Rape-hunts*. 72.

88. Ulster three centuries before Connaught.

122. A village "which stands eminent in Irish history for its admirable oysters!"

126. Increase of wages the first thing needful.

128. Women with flat breasts in Cavan.

152. Burleigh acres,—a measurement between Scotch and English.

157. Manufacturing farmers.

167. Is this *the* Ottanlon?

178. Round Tower at Downpatrick destroyed.

255. Turf becoming scarce.

259. Clergy less exactive than lay impropiators.

265. Orchards less productive now.

271. *Grassed* open drains.

284. Cromlech surrounded with a high rampart.

293. A round tower plainly posterior in its date to the adjoining church.

297. Tyrone's curse.

332. Reform of the gentry the only reform that would benefit the poor Irish. 339-42.

342. Wages and prices!

362. Flax.

390. Theory that some of the small planets have knocked off part of ours.



Vol. 2.

P. 12. EXTERNS and Interns for out and in-patients.

19. Jeremy Taylor. 20. Still in veneration these flowers of style! 22-3.

21. Taste!

27. Great quantities of spun cotton exported to Russia.

29. Bog land profitably reclaimed.

30. The scene has taken an *awful shift*!

35. Ulster how different from the other provinces.

36. Pigs.

37. He recommends, and most properly, that every parish should have a library, and especially containing a good abridgement of Church history. 189.

41. Belfast people.

45-6. Patriarchs and Liverpool.

48. The whole of Belfast belongs to the Marquis of Donegal.

52. Belfast rose when Strafford purchased for the Crown the privilege which Carrickfergus had of importing foreign goods at one third of the duties payable elsewhere.

61-2. Belfast College and Maynooth.

63. Never was such a figure of speech!

71. Fish diminished by dredging for oysters, which disturbs the spawn.

70. A muscle gatherer in Belfast bay may from March to July earn from 15*d.* to 2*s.* a day.

77. Manure,—“a pound *in* the land is worth two pounds on it.”

108. The Garrison of Carrickfergus when besieged by Bruce, ate eight Scotch prisoners rather than surrender.

149. Fairies. “Old forts are supposed to be their places of rendezvous, and thorn bushes about which they dance are held most sacred, and often fenced with stones to protect them from the spade.”

150. The mistress of a respectable family in Munster turned Romanist,—because a priest unbewitched her cows. Her servants had persuaded her to send for him, when the milk would yield no butter!

157. Before the mail coach, there was no stage between Belfast and Dublin.

159. The linen merchants put up at private houses in the small towns, and travellers are advised to do the same.

161. He advises that landlords should let their inns be held only during good behaviour. 173.

162. Damp beds a common danger in Irish inns. 170.

165-6. Check books advised, for containing reports of treatment at the inns.

174. The only comfortable cottage inns are in Ulster.

233. 97 round towers still remaining.

268. Gillaroo trout with a gizzard. <sup>1</sup>

313. Huguenots made the linen manufactory flourish. M. Cromelin had carried it on in an hereditary establishment at St. Quintin's.

353. Religious hatred the root of political disaffection.

354. Just tribute to James I.

#### O'CONNOR'S *Chronicles of Eri.*

DEDICATION to Sir F. Burdett.

P. ii. His irreligion. xiii. lxi. ccxix.

v. Books of Moses! vi. and of Eolus!

ix. x. comparison. xi.

viii. Prideaux! cxxvi.

xii. Four distinct genera of men, cxlv. and four languages.

xxii. He hopes to reform Grecian history from his MSS.

lxi. Gentiles, etymon.

lxxxvii. A wish that the Anglo-Saxons had continued to worship the good gods of their (pagan) sires!

cxix. Moses and Joseph! cxxi.

Excitement to rebellion. cxx-i. cx cvi. ccclxi.

ccxiii. Our Saviour! iv.

ccxxviii. Emancipation.

cxlii. Bible criticism.

cxlviii. Eolus.

<sup>1</sup> This trout, though called the Gillaroo Trout of Lough Neagh, is to be found in several loughs in Ireland. See YARREL'S *Fishes*, vol. ii. 57, 58.

clv. Dagon!

Halleluiah—identified with the Irish howl. ccxiii.

clvii. Urim and Thummim he interprets the perfection of fire and heat.

clix. He considers Ezra the author of the Pentateuch! ccxxxix.

clxx. How the Irish retained the purity of their tongue.

celxxix. His opinion of the globe. cccxlviii.

clxxxv. English, their character.

cccxlvi. Speaking of cosmogony he wishes "that women would attend to the cultivation of their minds, and write down their sentiments (upon cosmogony!) to counteract the ignorance and hypocrisy of the artful fiend man."

cccliii. Eolus's alphabet. Patrick.

cccclviii. Wish to restore the language to use.

2. Baal is his god.

3. And the hope of immortality disimplied. 43. Vol. 2. pp. 20. 273.

9. I suppose he inclined to the Talliamic theory, for he says that the Hebrew names for Adam and Eve, according to him Isch and Ischa, mean in Irish a male and female fish.

26. They passed through the flood gates that divide the world of water from the world of land.

31. Eolus considers revelation impossible. 62.

58. "When I did hear these words on the hinder part of me!"

61. Expletive auxiliaries what he relies on for style!

70. Writings of the Olam entirely different from those of the Bards, which latter are the only grounds of every former history.

95. Jacob's pillow not the *true* stone.

99. Contest between the Priests and the Olam.

156. A very applicable passage to the present times.

"The dark gloomy subtlety of the Priests, —and the thoughtless levity of the Bards

and Minstrels—will not suffer Eri to dwell in repose.

"If it could be done that schools were raised up—falsehood would be removed to make way for truth.

"Ignorance would be cast away as a hateful poison, knowledge would be sought as the good herb, delicious to the taste, wholesome for the life of man."

179. So also this verse

"Curb the Priests."

182. "The office of the Priests is to guard the fires, to guide the foot of the wayfaring one in the darkness of the night.

"And to note the seasons."

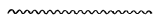
199. 200. Eocard rejects the prayers of the Priests at his death, and repents that he was invested with the royal attributes by their hands.

208. Promise of another book *which he has*, its date in the seventh century A. C.

239. It must not be supposed that these laws are derived from the Ten Commandments! only from the same common original!

457. Ruidruide Mor. "This is my name, translated to Roger."

453. Order of Clanna Ruidruidre the origin of Baronets.



#### LELAND's *History of Ireland*.

P. 4. IF we may believe the Irish Analysts, the assistance granted by some Irish Princes to his rival, first provoked Henry II. to the design of annexing Ireland to his dominions.

7. A. D. 1152. The Legate, Cardinal Pafaron, adjusted Easter to the Romish time, and enforced celibacy upon the Irish clergy, that church having till this time been free.

8. Adrian's Bull.

13. N. Righ go Fresaura, King with reluctance, the appellation which they give to a monarch whose authority is resisted.

50. Clergy agreeing that the sin of buying and selling English slaves had brought

on the invasion. Leland thinks this could not have been general now, whatever it might have been in the Saxon times. The best reason for so thinking seems to be that by a decree of this Synod every English bondsman should be immediately set at liberty; an impossible decree if they had been numerous.

52. Dermot's death "the miraculous effect of Divine wrath poured upon his guilty head at the intercession of every Irish saint."

53. The struggle at Dublin was with the Danes, and Hesculph's men from the Northern Islands were armed in the Danish manner.

54. Laurence Toole "whose sanctity of character gave weight to his representations."

55. He solicits aid from Golterd, King of the Isle of Man, and from other princes of the Northern Isles.

Laurence appeared in arms, and commanded his particular troop.

58. A considerable body of townsmen aid the British garrison when Dublin was besieged, and enabled them to raise the siege.

60. Atrocious perjury by which Fitz Stephen was induced to surrender at Wexford.

61. "The hideous *uhulations* of the Irish" in a battle.

65. The Welsh punished by Henry for assisting in the invasion of Ireland without his permission.

78. Synod of Cashel, petty kings, lords, &c. not to exact maintenance or entertainment according to custom, in the ecclesiastical territories,—all such lands and possessions being declared entirely free from every exaction of secular men. "And that detestable entertainment (?) which is four times a year required by neighbouring lords, shall not for the future be demanded from the ecclesiastical towns. In cases where the homicide compounded for his crime, the clergy who were his relations should pay no part towards it."

81. Henry granted Dublin to the people of Bristol, to be held with the same liberties and free customs, which they enjoyed in their own city.

82. Ostmen settled in Waterford, with the rights of free subjects, enjoying English laws, which laws were not imposed, but granted specially as a privilege.

86. Henry followed the Conqueror's example, and had he not been too soon called away from Ireland, would probably have provided for its effectual settlement.

104. The annual tribute was every tenth merchantable hide, from all the country which Roderic held.

122. The Irish deposited provisions and valuables in the Churches, which were held sacred in their own wars. The English in Stephen's wars had learnt to disregard this feeling, and necessity made them seek food there, and take it, when they were resisted, by force. Vivian the legate therefore procured an ordinance from a synod held at Dublin, that the English when engaged in an expedition, should be allowed to take provisions from the churches, paying their just value.

123. The Irish then used to burn their churches "in spite to the foreigners."

124. An effectual conquest would have been a blessing.

137. Laurence O'Toole's chance of an odd martyrdom.

141. "An abbot extols the exemplary chastity of the Irish clergy before they had been infected by the contagion of English foreigners." That is before celibacy was enforced upon them.

143. A crown of peacock's feathers sent to Prince John by the Pope.

147. The first adventurers soon became more efficient soldiers than those who arrived to support them.

164. A. D. 1197. When the Church property was invaded, Archbishop Comyn ordered the crucifixes to be crowned with thorns, and laid prostrate on the ground, and one of these shown weeping, sweating, and blood and water issuing from the side!

172. As early as 1199 English lords were "engaged against each other in the local factions and contentions of the natives, so deeply were they already tainted by their contagious manners, and the next year, an English Governor was seen at the head of the native Irish marching against his own revolted countrymen."

201. The Irish settlers obtain an extension of Magna Charta to them; "but if the requisition of the English charters proceeded rather from an aristocratic spirit, than the love of true liberty, the same spirit, it must be acknowledged, was still more predominant in Ireland."

202. Miseries of that country "originally derived from the vices of individuals, not from any inequitable or oppressive principles in English government." 251, 2, 3.

224. A. D. 1246. The barons are commanded that for the peace and tranquillity of the land they may *permit* it to be governed by the laws of England.

227. The great English settlers found it for their interest to oppose every thing which diminished their power of oppression. They were only worse than the English barons because they were removed from any controlling authority.

232-3. A. D. 1226. The exactions of the Romish see. In "England they were odious, in Ireland utterly intolerable."

234. Margaret le Blundis' petition against the Bishop of Cashel.

237. The clergy being fleeced by the Government, made reprisal on the laity, and extorted all they could.

254. A. D. 1295. Absentees.

Sir John Wogan's laws. They were compelled to assign a competent portion of their revenues toward the defence of the country by a military establishment.

255. When the settlers were plundered, and their countrymen made no attempt to aid them, "in such cases of wilful neglect it was enacted that they should be entitled to damages from their neighbours."

Particular truces prohibited.

256. English not to wait for orders when

an insurrection occurred, but rise in arms *instantly*.

Roads to be made and woods cleared, and bridges made.

English taking to Irish habits, and becoming like them out of the law. 279, reason why.

257. To be considered as Irish if they wore the glib.<sup>1</sup>

258. Harm always to Ireland when its great lords went away to serve in foreign wars—i. e. Scotland, England, or France.

261. Pierce Gaveston a good governor; but he excited the envy of the barons in Ireland.

271. Clergy side with Edward Bruce.

Treachery of the Irish chiefs. 273, well punished.

276. Misery which Edward Bruce and his people suffered, ascribed to their having eaten meat in Lent.

280. Lawless soldiery.

Effects of coyne and livery, 281.

282. Increasing anarchy during Edward II.'s reign.

284, 5. Leland endeavours to show that the state of England was as bad as that of Ireland then. Not so, because there were not two races; nor were the Saxons ever in such a state as the Irish.

286. But he is right in asking if a king of England could not restrain his barons, how could an Irish deputy.

289. Petition of the Irish to be admitted to the state of English subjects, defeated by their own parliament, 290.

290. A church full of English burnt, and the priest for whom alone they asked mercy butchered, and the host torn from him, and trampled on.

290. Rash and oppressive measures of Edward III. allowing none to hold office unless they had possessions in England.

<sup>1</sup> "According to Stanihurst, p. 44, the Irish were very 'proud of long crisped bushes of heare, which they terme *glibs*, and the same they nourish with all their cunning.'"—HAL-LIWELL'S *Dict. of Archaic and Provincial Words*.  
J. W. W.

313. Before the ordinance of 1356, the Conventions in Ireland were not so properly parliaments as assemblies of great men.—COKE.

321. British law abolished only among the *Anglo* Irish under Clarence's administration.

325. Adjudged that the Government of Ireland might be refused, being but an honourable exile, to which no man could be compelled, except by law.

327. Edward summons Irish Representatives to Westminster.

344. Irish knighthood conferred at seven years old.

## Vol. 2.

P. 6. A. D. 1402. ONE or two families from every parish in England to be transported to Ireland at the king's charge. Act against absentees to be strictly enforced.

8. No Irishman might leave the country without a license.

9. Black rent paid to the Irish chieftains.

11. Government accepted only for the sake of making what could be made by it, per fas et nefas.

Swarms of rogues and wretches from Ireland, so as to cause an act against them in Henry V.'s reign, which act gave occasion to much insolent and cruel oppression.

18. Early in Henry VI. when the Pale was infested, a parliament could vote only an augmentation of twelve men at arms, and sixty archers to be paid for forty days.

22. A. D. 1427. Agreed in Council, that "as the hall of the Castle of Dublin and the windows thereof were ruinous, and there was in the Treasury a certain ancient silver seal cancelled, which was of no use to the King, the said seal should be broken and sold, and the money laid out on the said hall and windows."

23. Complete degeneracy of the English every where except about Dublin.

24. Earl Thomas of Desmond, circiter 1440, died broken hearted at Rouen, because having been benighted in hunting,

and sheltered at the Abbey of Feal, in the house of Mac Cormac, one of his dependants, he fell in love with her, and when he found she would not become his concubine, he married her. This was deemed a degradation. His uncle James raised his followers against him, and compelled him to make a formal surrender of his estate and dignity.

28. A. D. 1447. Glib again forbidden to the English; and no one to use gold trappings, horse furniture, or gilded harness, except knights and prelates.

42. York's parliament 1452, declared "that Ireland is, and always has been incorporated within itself, by ancient laws and customs, and is only to be governed by such laws as by the Lords and Commons of the land, in parliament assembled have been advised," &c.

43. Measures in favour of York.

44. Fatal effects of his defeat and death, on Ireland.

The great Irish chiefs then exacted tribute, and the English as a sept were suffered to live unmolested under the protection of other particular septs,—and all went on in the ways of barbarism.

46. Parliament so frequent as to be a grievance, and to require a law that more than one should not be holden in a year.

55. Black rent to be paid to the army instead of the Irish, a vain statute.

56. A. D. 1467. A law that all statutes made in England be adopted and made current in this kingdom.

58. Toptoft seems to have deserved his death, as a judgment for Desmond's.

60. 1. Fraternity of St. George.

62. "He is the goodliest knt. and *finest gentleman* (?) in Christendom," said Edward IV. "and if good breeding, nurture and liberal qualities were lost in the world, they might be found in John Earl of Ormond."

A sudden fit of superstition drove this earl into a pilgrimage to the Holy Land.

64. A. D. 1476. Rival governors, contending parliaments, and opposite privy councils.

66. The King empowering acts of both.

65. The condition of the revenue such that a small troop, the annual expence of which was estimated at £500, was suspected to be too considerable for the resources of Irish government.

70. I doubt whether the majority in England at the accession of Henry VII. like the Irish "hated the government which they could not subvert."

71. Ill policy of his continuing Yorkites in places and power.

Keating prior of Kilmainham, a good specimen of an Irish prior, 89.

72. Desmond "accounted it the honour and distinguished eminence of his house, that by law and ancient usage, they were exempt from the duty of attending in the legislative assemblies of his countrymen."

81. Perkin. A crown said to have been taken from an image of the Virgin was placed on his head, in the cathedral, Dublin, by the Bishop of Meath.

82. Why he could not make Ireland the seat of war.

84. Perkin's Anglo-Irish followers "lightly armed, after the fashion of the native Irish, for which even those of English race had unhappily renounced the old English weapons."

89. Edgewcomb, Henry's commissioner, is exact in specifying that the host on which the Irish lords were sworn, had by stipulation, been consecrated by a chaplain of his own, on whom he had particular reliance.

91. "Send me tribute, or else"—said Tyrconnel. O' Neal's answer was "I owe you none, and if"—

97. In this reign there were sixty regions of different dimensions, all governed by Irish chieftains after their ancient laws and manners.

99. Henry VII. resolved to break the power of the great lords. Their character when Poynings was made vicegerent.

100. O'Haulon.

101. Kildare's excuse for burning Cashel Cathedral. "Spare your evidence; I did set fire to the church, for I thought the Bishop had been in it."

118. From this reign the first revival of the English power in Ireland may be dated, since the Scottish war in Edward II.'s time.

119. Laws forbade all intermarrying with the Irish; but such laws were of necessity and nature ineffectual.

124. A. D. 1516. A revival of the law against absentees, which vested two-thirds of their Irish revenues in the King, for the purposes of the state.

128. Henry VIII. declared his opinion that Ireland never could be reformed till all the inhabitants were admitted to the benefits of the English law without any odious and inequitable distinction.

133. Mac Gillpatrick's message to Henry VIII.

134. Another privilege of the Desmond's was, never on any summons or demand to be obliged to come within the walls of a fortified town, or attend on a chief governor in any place, or on any occasion.

Tiptoft's conduct seems to have been the origin of this.

A. D. 1527. Charles V. endeavoured to raise an insurrection in Ireland, and for this purpose entered into a formal negotiation with the Earl of Desmond. 136.

140. A. D. 1532. Extent of English laws, habits, &c. reduced to the narrow compass of twenty miles.

160. The Pope's right. 161.

165. English schools enjoined in every parish, and that they who could not pay for their sons' schooling, should be obliged at the age of ten to employ them either in trade or husbandry.

Two proctors from each diocese had usually been summoned to Parliament.

166. Archbishop Browne pleads the authority of the Popes themselves against their usurped royalty.

172. Letter from the Council of Cardinals to O'Neal, with the Archbishop of Cashel's prophecy.

181. A. D. 1541. Laws "that laymen and boys should not be admitted to ecclesiastical preferments. That noblemen be allowed no more than twenty cubits, or bundles of

linen in their shirts ; and that inferior persons be proportionably confined in this article of Irish magnificence. That none die their shirts with saffron, according to the custom of the old natives, on pain of twenty shillings."

185. The religious houses in Tirone, Tyrconnel and Fermanagh were, notwithstanding the dissolution, continually possessed by regulars, till the reign of James I.

225. A. D. 1560. When the clergyman had no knowledge of English he was allowed to officiate in Latin. Was this to favour the old religion, or steal in the new ? The former motive is most likely.

233. When the magazine at Derry was destroyed by an accidental explosion, and the garrison obliged to evacuate the town, the Irish said that Colum-kul had at length taken vengeance on the profaners of his residence,—that an enormous wolf had issued out of the woods, snatched up a burning brand in his teeth, and cast it into the church, which the heretics had converted into an arsenal. Upon the strength of this miracle O'Neal erected his standard, and burnt down the church of Armagh.

238. Desmond's brave speech when borne from the field of battle, wounded and a prisoner by the Ormondians. "Where is now the great Lord of Desmond?" they exclaimed, with natural but unbecoming triumph ; and he replied, "Where, but in his proper place ! still on the necks of the Butlers."

239. Desmond's submission in matters of religion, upon a very fair admission of ignorance.

243. The doctrine of raising taxes by prerogative not endured in Ireland. 262-3.

244. Persons invited to surrender their lands, and hold them of the crown by English tenure.

245. A. D. 1569. The governor to present to the dignities of Connaught and Munster for ten years, in consequence of the abuses there "in admitting unworthy persons to ecclesiastical dignities, without lawfulness of birth, learning, English habit, or English

language, descended of unchaste and unmarried abbots, priors, deans, and chaunters, and obtaining their dignities by force, simony, or other corrupt means."

An act for repairing parish churches either not received or rejected.

253. Sir Thomas Smith's unfortunate colony at Ardes in Ulster.

256. A. D. 1573. One of Clanrickard's spurious sons, when they set fire to the town of Athunree, was reminded to spare the church, because his mother was interred there. "Were she there alive," said the savage, "I would burn her, church and all, rather than suffer any English churl ever to possess the place."

257. An atrocious act is imputed to Essex by an Irish annalist, to whom Leland gives credit. "1574. A solemn peace and concord was made between the Earl of Essex and Felim O'Neal. However, at a feast wherein the Earl entertained that chieftain, and at the end of their good cheer, O'Neal with his wife were seized ; their friends who attended were put to the sword before their faces. Felim, together with his wife and brother, were conveyed to Dublin, where they were cut up in quarters. This execution gave universal discontent and horror."

I do not credit, because, had it been true, Sir Phelim O'Neal *must* have appealed to a fact which would have gone so far towards a vindication of his conduct.

Besides, women were never quartered.

267. Stukely hinted to Gregory XIII. that his son, Jacomo Boncompagno, might be made King of Ireland.

269. Philip readily consented to let Stukely accompany Sebastian, because he had discovered this design.

271. Murder of Henry Davers, which O'Sullivan praises, and Saunders called a sweet sacrifice to God.

310. "I can please your Majesty's Irish subjects," said Sir John Perrot, "better than the English, who, I fear, will shortly learn the Irish customs, sooner than the Jews did those of the Heathen."

321. Sir H. Sidney to Queen Elizabeth. "If I should write unto your Majesty what spoil hath been and is, of the archbishopricks, whereof there are four, and of the bishopricks, whereof there are above thirty, partly by the prelates themselves, partly by the potentates, their noisome neighbours, I should make too long a libel of this my letter; but your Majesty may believe it, that upon the face of the earth, where Christ is professed, there is not a church in so miserable a case. The misery of which consisteth in these three particulars, the ruin of the very temples themselves; the want of good ministers to serve in them when they shall be re-edified; competent living for the ministers, being well chosen."

323. He asks for ministers from Scotland, by the Regent's permission, "where, as I learn, there are many of the reformed church, that are of this language." 1576.

364. Tirone's Phenix plume from the Pope.

Tirone, in his manifesto, appeals to his countrymen, upon "your own gentle consciences in maintaining, relieving and helping the enemies of God and our country, in wars infallibly tending to the promotion of heresy."

365. He engages "to the utmost of his power, for the extirpation of heresy and the planting of the Catholic religion."

— "Chiefly and principally I fight for the Catholic faith to be planted throughout all our poor country, as well in cities as elsewhere,—and rejected all other conditions, this not being granted."

367. Elizabeth an excommunicated Queen, therefore not to be obeyed, and the example of the French held up, who had constrained their King to become a Papist. 386.

381-3. Penal laws not enforced under Elizabeth in Ireland.

394. Had the Spanish invasion of Ireland been made sooner, when the insurgents were in force, "the English power, already shaken even to its foundation, could scarcely have sustained it for a moment."

405. Owen Mac Eaggan, the Pope's Vicar Apostolic for the southern provinces, excommunicated those who should show mercy to the wretches taken fighting on the side of the English government.

411. Those whom the Roman Catholic writers "extol as Maccabees, fighting with a disinterested fervour in support of their religion, were really ignorant, and indifferent to every mode of faith and worship."

412. "Hang thee," said Essex to Tirone, "thou talk of a free exercise of religion! Thou carest as much for religion as my horse!!"

413. The decisions of the Spanish universities were procured to support the doctrine, that the compulsory submission to an heretical government was lawful; not to rebel when opportunity was given was damnable. Valladolid and Salamanca denounced also the vengeance of the Almighty against those who should not unite at Tirone.

416. Whole body of the Irish yeomanry, by the Act of Oblivion (which was the last of Mountjoy's honourable administration,) received into the King's immediate protection.

417. Tirone, after his submission and pardon, could not travel without a strong escort.

When judges were sent into the north, the visitation, "though it were somewhat distasteful to the Irish lords, was yet most welcome to the common people."

418. Excellent measures at this time. Tanistry and gavelkind abolished, and justice then first administered.

421. The old English families of the Pale presented a remonstrance against the proclamation commanding all Jesuits and other priests, having orders from any foreign power, to depart from the kingdom—a bold remonstrance, presented with an unusual concourse on the very day when news of the gunpowder treason arrived.

426. James's declaration that he never meant to trouble Tirone, Tyrconnel, &c. for religion, and why.



430. Plantation of Ulster by James. Ireland must gratefully acknowledge that here were the first foundations laid of its affluence and security.

432. "In old plantations the Irish had been driven to the fastnesses, they had in this the open country, where they might improve by neighbourhood, and always be under inspection."

435. Constitution of the old Irish Church "Termon, the privileged lands with which a church was endowed. Herenach, the œconomus or, archdeacon, (inferior to presbyter), who received and applied the rents. Corbe, Corbah, or Comhurba, plebanus, quia plebi ecclesiasticæ matricis ecclesiæ præfuit. The prelate, under whom the Heresiarchs were. The Heresiarchs resided on the Termon lands; the office was often hereditary, celibacy not being observed, and the lands were held by their particular sept in succession."

436. James orders that all ecclesiastical lands should be restored.

Bishops made to resign their impropriations, and leave the tythes to the incumbent.

437. Free schools endowed.

The Londoners notoriously delinquent in their management of their plantation, receiving old natives into those districts from which it was intended to exclude them. This they did for the sake of higher rents, acting by interested agents—middle men.

441. Religious animosities.

442. Creation of new boroughs, and scheme of general representation. 1612.

446. Catholic Association.

457. Repeal of the old hostile statutes, all distinctions being taken away by the Union. 1614.

459. Usher, his Calvinistic leaning, and conduct. 1615.

461. Oliver St. John, governor, 1616, banishes the regulars.

462. Falsely charged with oppression and exaction.

466. Hardship and injustice, real or apparent, in the plantation of Ulster; and abuses. 467-8.

470. Clergy complained of for exaction.

471. Reduction of the forces for poverty.

472-3. General good effect of the settlement.

473-4. Conduct of the sons of the old rebels, when allowed to raise men for foreign service.

475. Hierarchy completely established now by the Papal power in Faulkland's time.

Increase of customs in this reign, from £50 to £9700.

477-8. Project of a Connaught plantation—left to Charles.

481. Presbyterian clergy admitted, by Usher's advice: and these men clamoured against toleration.

483. Limitation of the King's title to sixty years.

## Appendix.

P. 492. SIR JAMES DAVIS's speech.

A real union of both kingdoms made from the beginning: i. e. legally and constitutionally. 507.

## Vol. 3.

P. 3. AGGRESSIONS of the Recusants under Faulkland's administration.

4. This is the episcopal oath still in use.

Clergy "as bad as those of the Pope."

23. Plantations were now considered as engines of the Crown for raising money.

27. Clergy. £2000 a year wrested from the Earl of Cork—which he had corkscrewed from the Church.

54. The Irish grew disaffected, in imitation of the English. "A passion for imitating the people of England has been ever known to have considerable influence on their politics."

58. One party impatient "to revive the pomp of popery," the other "to establish the rueful simplicity of the Presbyterian model,"—and both alike intolerant.

52. Clotworthy.

64. Arundel prevents the nomination of Ormond to succeed Strafford in Ireland, because he claimed some of his lands, and therefore hated him.

65. Villainy towards Strafford. 66, 72.

74. A scrupulous adherence to the exact line of law and constitutional liberty had a different effect in Ireland from what might be expected from the theory of politics; here it served to render the administration contemptible to a people who had been used to a government of rigour and severity.

82. Probable treachery in those who kept the levies for Spain at home.

87. Effects of the rebellion felt in Leland's time.

In the pride of victory, Tirone boasted that every man of English birth should be exterminated from every part of Ireland; and, to the astonishment of his old English confederates, he insolently assured them that they also were to expect the same fate; or, if any of them should be suffered to remain, they were to become menial servants to the Irish, the only rightful inheritors of the land.

90. Doctrines of the Popish clergy.

91. Information of the intended rebellion to Strafford, 1634.

92. Scotland held up to them as an example.

94. Their dependence was on God, our lady, and Roger Moore.

97. Aid promised from Richelieu.

Measures of the English Parliament and of the Scots inflame them.

99. To pay the soldiers, they resolved to seize all the rents of the kingdom.

103. Intended that there should be as little bloodshed as possible.

104. Lie in Plunket's memoirs.

Views of the prime movers. 105.

106. Council of the clergy: some for banishing the English—after the precedent in Spain: some for a massacre; others for a middle course.

111. Dublin, from an affectation of popularity in the justices, was then almost defenceless. Eight infirm warders, and forty halberdiers.

115. Some evil-affected Irish papists, the Lords of the Pale, objected to these

words in the proclamations, unless they were explained and limited.

118. Few killed in the outburst.

121. The patent from which the great seal was taken, found.

122. Rebels affect a common cause with the Protestants, as distinguished from Puritans. 123.

126. The pretence of leaving the Scottish settlers unmolested, was soon forgotten.

128. The massacre and cruelties exaggerated, not only by the suffering party, but by those who boasted and magnified their barbarities.

132. Neither the justices nor the English Parliament wished to put down the rebellion, both having their views.

135. Villainy of the Parliament.

141. Members who declared against describing the insurgents by any more offensive designation than that of the Discontented Gentlemen.

145. The Catholic Army, now so called by Moore.

147. Lord Gormansten not unacquainted with the first conspiracy. Dies broken-hearted, 166.

162. Villainy of the justices. 163.

184. Oath which the Ecclesiastical Synod proposed:—"Never to consent to peace until the Church should be fully invested, not only with all its powers and privileges, its splendour and magnificence, but with all its ancient possessions, which no zeal for religion could induce the present possessors to restore." The Supreme Council omitted this clause,—no doubt because they were touched by it.

192. Charles.

198. Lord Lisle suspected of some sinister motive.

199. Effect of the ordinance against bowing at the name of Jesus Christ.

202. Clergy denounce all their terrors against those who should refuse the oath of association.

208. Peter Searamp, an Oratorian, brought a bull granting a general jubilee

and plenary absolution to those who had taken arms for the Catholic religion.

212. English Parliament probably deceived by their Irish accomplices. "It is certain that the great partizans of the Parliament, in Dublin, were about this time (the treaty of Assatin) detected in transmitting the most scandalous misrepresentations of the state of Irish affairs."

215. The troops from Ireland who went to serve the King were all Protestants, many English by birth. Yet the calumnies that were raised!

217. Confederates hope to gain more, the more the King should be distressed.

220. Captain Swanly executes the vote of giving no quarter, and drowns seventy Irish soldiers!

222. Scots regiments in Ulster in their conscience convinced that the war ought to be pursued.

223. Missionaries from the Kirk to extend the Covenant.

227. The Popish Commissioners require, in effect, the extinction of the English power in Ireland.

230. Intolerant demands on the other part.

234. Charles is not blameable for his declaration.

235. But utterly inexcusable for his conduct with regard to Ormond. 238-47.

236. Inchequin ill used.

238. Ormond "who knew the spirit of such men," refused to confer with the Popish archbishop of Dublin.

262. Intrigues of the English Catholics at Rome; their scheme was to serve the king, and overawe him.

281. The objection to the acts against ploughing by the horse tails, and burning oats in the straw was, that the penalties did *not* answer the purpose intended, did *not* tend to reformation, but rather to encourage and perpetuate a barbarism which brought in a regular revenue to the crown. I do not understand how.

288. Rucuccini's falsehood and folly. 291. 324.

292. Cardinal Pamplio writes to him that the Holy See never would by any positive act approve the civil allegiance which Catholic subjects pay to an heretical prince—the uninterrupted practice of the See of Rome being never to allow her ministers to make or consent to public edicts for the defence of the crown and person of an heretical prince.

305. Ormond's noble purpose—"to obey by suffering,"—the liberty left to a subject.

319. The avowed design of the clergy and old Irish was to subject the country to a foreign power.

320. Proposal of an Irish Jesuit not only to kill all Protestants, but all Roman Catholics who supported the crown of England, and to choose an Irish king.

This book, in spite of the Nuncio, was condemned by the Supreme Council, and burnt at Kilkenny, but the author was not punished.

326. Classes who were for desperate measures.

327. Temporary understanding between the parliamentary forces and the rebels. 342.

339. Rupert's ill conduct. 342.

340. After the king's murder, Ormond was assured that many London merchants only waited till Dublin should be in the hands of the Royalists, to transport themselves and their effects there, and carry on their commerce in Ireland.

345. Reily, an ecclesiastic, claims the merit of betraying the royal army.

348. Scheme of getting rid of the levelers, by sending them to Ireland.

350. Drogheda. Thirty persons only escaped the massacre, and those were instantly transported as slaves to Barbadoes.

354. A like massacre at Wexford.

Ireland unwholesome to English constitutions at that time.

363. Brave conduct and death of the Popish Bishop of Ross.

371. Crown offered to Ormond, if he would turn Papist.

381. The prelates talk of "that idol of Dagon, a foolish loyalty."

382. Schemes of the Duke of Lorrain.

388. Independents' pretence of toleration at Limerick.

390. Leland is wrong, and Ireton right in the differences which he states, though it is no refutation of O'Neal's plea.

395. Sir Phelim O'Neal's execution.

397. A majority of ONE for proclaiming the Protector in Ireland.

399. Cromwell authorizes Henry to dispense with the orders for transporting the Irish into Connaught.

401. Henry Cromwell. 403.

411. Question of church property at the Restoration.

422. Folly of the Irish Papists, 1662.

428. Discovery of the tender of the kingdom to the Pope, and if he declined, to any other Catholic prince.

432. Plots deeply laid, and schemes deliberately formed, in order to restore the Commonwealth.

437. Fraud of the Adventurers.

443. Question concerning Irish cattle. 446.

460. The Remonstrance censured.

462. Walsh and his associates excommunicated.

Plate of the Castle lent for high mass.

481. Oliver Plunket owed his death to some of his own inferior clergy—miscreants whom he had censured.

484. £61,000 drawn yearly from Ireland for the garrison of Tangier.

493. James begins by disarming the militia.

494. Consequence.

497. Protestant clergy were prohibited from treating of controversial points in the pulpit.

499. Old proprietors caution the tenants against paying rent to English landlords, and the priests forbid the people to pay tythes to Protestant incumbents.

501. Tyrconnel had escaped from the massacre at Drogheda.

502. A profligate and profane man.

Fifteen hundred Protestant families depart with Lord Clarendon.

509. Before the Prince was born, the Irish Catholics declared that Fitz-James (Berwick) should be legitimated by the Pope, and inherit the crown.

The Popish lord mayor committed the officers of Christ Church because their bells did not ring merrily enough on the Prince's birth.

542. Scheme of starving the Protestants in Dublin—"confirmed by undoubted traditions received from the sufferers themselves."

543. Dublin college. The Popish provost preserves the library.

544. An order that not more than five Protestants should meet together, even in the churches, on pain of death.

552. Effect of misery in hardening the heart. Schomberg's army at Dundalk—"The survivors used the bodies of their dead comrades for seats or shelter; and when these were carried to interment, murmured at being deprived of their conveniences!"

590. The Dutch troops distinguished by their inoffensive conduct, when the rest of the army were worse than Rapparees.

592. The Irish near Ballymore, fortifying a pass against Ginckle, pointed the palisades inward towards themselves, so as to secure instead of restraining the enemy.



### *Rerum Hibern. Script. Veteres.*

Ad Lectorem.

"LUGADIUM, trium Connorum filium."

"Ignorantiæ inimicus alienæ, inimicissimus meæ, et a quocunque corrigi paratus."

P. iv. "Tu autem, quisquis es, qui res humanas æquo animo consideras,—memento genus esse hominum adeo malignum, ut quidquid benè egeris in pessimam semper partem accipiunt, et aliorum mentes suo metientes ingenio, benefacta quælibet pravo animo interpretentur."

# Dedication.

THE late Marquis, iv. This ought to be done, v, vi. ccl. His death.

# Original Dedication.

P. i. THE Celto - Hibernian language, "totius Europæ vetustissima, ac, senescente jam mundo pene deperdita." ix.

ii. Etymology of feud, *Fiadha Dominus*,<sup>1</sup> *Fiadh terra*—the word first used in Gaul under Charles the Fat, 884 about.

v. Bede's testimony, many nobles and many Angli of the middle rank going to Ireland, "vel divinæ lectionis, vel continentioris vitæ gratia," some becoming monks, other "magis circumeundo per cellas Magistrorum, lectioni operam dare gaudebant. Quos omnes Scoti libentissime suscipientes, victum eis quotidianum sine pretio, libros quoque ad legendum, et Magisterium gratuitum præbere curabant." lib. 3. cap. 27.

vii. Destruction of MSS. by Elizabeth's soldiers.

ix. Necessity of coercive laws to be shown from their annals to his countrymen.

xv. Prose annalists.

xxii. Some poems he thinks extant of the 4th century.

xxiii. And rhyme derived from the Druids, cexliv.

xxiv. All runic writings he held to be later than the 10th century.

xxv. Irish etymology of Saga and Scald, and *Run*. xxvi-vii.

xxvi. Irish among the first colonists of Iceland. vii.

xxviii. Kelian's autograph copy of the Gospels at Wirtzburg, the oldest MS. in Germany.

xxix. Civilization introduced into Gaul by the Phœcean colony, A. C. 600. Greek letters easily traced inde.

xxx. Ireland received its religion from the Phenicians, and he promises to prove its identity with the Carthagénian—But I

think it *must* have mingled with some other system which mitigated its horrors.

xxxii. Ogham alphabet, the names from trees.

xxxiii. Invented he thinks by a certain Merlin.

xxxvi. Oissen or rather Merlin, a forger of the 14th century.

cxvii. St. Fursey. Vol. 2, p. 189.

cxxvi. The oldest of Oissen's verses—cannot be his, for they are by a Christian, they are Irish.

Fingal's chase, 3000 dogs, and each killed two stags!

cxxxi. The Irish missionaries hoped by their labours of love to expiate their father's crimes,—very much as the Spaniards did in America.

These Bishops Errant were however suspected in Britain,—“quia incertum est nobis, unde, et an ab aliquo ordinantur.”

They had hospitals in France.

cxxxiv. Columbanus in his letter to the Pope imputed to him abundant temporal authority.

cxxxv. But with good advice at the end. cxxxvi. Northumbrians converted by Irish missionaries.

cxxxix. Columbanus.

cxlii. The Irish derived their religion and their characters from the schools of S. Martin and S. Germanus.

cliv. Fronto found in the Bobian monastery, A. D. 1493,—how then came it to be lost afterwards?

clv. Quintilian found at S. Gall.

clxxv. First nunnery founded by Herua “ad ripam fluminis Girwie,” hodie the Were circle 650. Girwie looks more like Jar-row.

clxxvi. He ascribes the conversion of the East and Mid-Saxons and Mercians to Irish missionaries.

cxcvii. Gildas he says is an Irish name. Gilla a slave. Gilbret Bridget's slave,—Gillespie—the bishops Gilmner, Mary's.

ccvii. Reasons for doubting whether a copy of S. John's Gospel was buried in Cuthbert's coffin.

<sup>1</sup> See SPELMAN'S *Gloss.* in v. *Feodum*, exteris, *Feodum*.—J. W. W.

cxxxii. Swarms of monks and nuns in Gaul in the 7th century.

cxxxiii. All the monasteries then founded Benedictine and Columbanian,—much of which done by Columbanus and his disciples being ascribed to the Benedictines.

cxxxv. Their progress as civilizers in Gaul, Germany and England.

#### Prolegomena.

P. xxii. THE idol Crom-Cruach with his golden head, and twelve stone idols round him. The first born sacrificed to him—quite a Carthaginian sacrifice. xxiii.

Verses relating to this, which are so old as to be unintelligible to the best Keltic scholars; but their substance is known from what the MSS. says in which they are preserved.

xxvi. Druid. Etym. Drus. Derius, Der-  
vise.

xxx. Inference fairly drawn from Cæsar, that the people knew the use of letters.

xxxv. The ancients' accounts of Irish barbarity questioned upon the ground of their ignorance of Ireland.

lii. Duv, a river. No river, he says, would be called simply water. I think it would—the water.

lxxv. St. Jerome's ugly testimony. O'Connor cannot digest Jerome's rump steaks.

lxxviii. Irish monachism from the east. Vol. 2, p. 173.

xc. Poem concerning Patrick.

xcvii. Some epistles of Columbanus and others of his age and country were rhymed, though the editors failed to observe this.

cvii. Patrick's Epistles.

cxxiv. Poem, the oldest, more of Dalriadic history.

cxlvii. Gildas Moduda's poem.

#### Prolegomena 2.

P. xxxi. Gildas Coeman's.

#### Vol. 2.

JOHNSON'S letters.

P. xiii. Tigernach confesses that all Irish accounts till the time of Cimbaoth, con-

temporary with Alexander the Great! are uncertain.

Tigernach.

10. Fergus killed by a lake monster.

14. Concullin, fortissimus heros, knighted at seven, made a successful expedition for cattle stealing at seventeen, and at twenty-seven was killed.

22. Bursting of a lake.

33. Picts in Ireland called Crutheni—which has the same signification.

37. Dar-eara—Quercti custos, slain—A chief druid?

41. Massacre of the druidesses, 54.

44. Fergusius *nigrorum dentium*.

47. Cormac choked either by a salmon's bone, or by invisible devils and a druid's conjurations.

53. Dryades, i.e. druidesses?—consulted by those who abhorred the druidical system?

89. Round towers.

93. Palladius—and Patrick.

97. Annual extinction of all fires.

100. "Miracula non moror, absque miraculis barbaros verè conversos inauditum est."—Yet O'Connor must have *known* what the Moravians had done in Greenland.

107. Error of Patrick's death and burial at Glastonbury *unde*.

121. Influx of Irish into France in the sixth and seventh centuries—to visit St. Martin's shrine at Tours as Patrick's uncle and magister.

122. White cowl worn by Patrick.

St. Maurus made the Columbanians black monks.

125. Duach *linguæ æris*, 126.

126. A genuine fragment concerning the battle in which he was slain.

"Mulier è mulieribus longè celeberrima, Diuseach. Fuit sanguis ruber magis in deliciis quam musica Dusichæ filiae Duachi." A rampart of carriages in this battle.

127. More poetry.

"Melius est quam luctuosè laudari in Cæmeterio, vincere in prælio Fernæ in Media."

131. War chariots? or, as of the Cimbri?

A good argument from the non-existence of any fragments of Ossian in these annals, where so many verses are inserted.

133. "Tempus erat istud illustre et lugubre."

Murcertach drowned in a butt of wine.

A ship from Nantes.

134. Neal's daughter killed him,—but it seems that she both drowned and burnt him.

135. "Seeing three centuries," explained as an Irish mode of speech, e. g. a man born A. D. 499 and dying in 600. But this cannot have chanced so often as to explain all such cases of hagiologic longevity.

138. A lying mendicant, swearing by the hand of S. Ciaran, and imprecating a gangrene upon his own neck if he swore falsely, miraculously beheaded on the spot.

139. The yellow plague, *flava scabies*, A. D. 550.

141. "Ascensio Brendani in curru suo in aerem."

142. Expulsion of the druids, A. D. 561. Oak worship.

Illustrious men called branches of golden trees.

149. A mermaid caught.

153. Single copy of Caxton's *Life of S. Brendan* in T. Grenville's library.

155. Augustine unwilling to undertake his mission.

156. The Pallium.

"Fit usque hodie ex lanâ Agnorum candidorum sine maculâ, qui, in festo S. Agnetis, in ejus ecclesiâ, Viâ Nomentenâ, singulis annis ad missam solemnem offerri solet, et benedici, et deinde subdiaconis Apostolicis consignari, at in aliquo monasterio nutrirî, donec tendendi tempus veniat ex quorum lanâ texuntur pallia, quæ in Basilicam Vaticanam delata, super corpora SS. AA. Petri et Pauli ponuntur, in vigiliâ nativitatis eorum."

157. "Per prophetiam Columbæ Celli. Id est," says the note, "uti prædixit Columba. Modus est loquendi vulgaris Hibernicus."

162. Saints of Patrick's time. "Mulie-

rum administrationem et consortia non respuabant, quia super Petram Christum fundati ventum tentationum non timebant."

163. The second order of saints avoided women, and excluded them from their monasteries.

The third lived upon herbs, water and alms.

168. Benchor. St. Comgall had 3000 monks under him, whom of course his monastery could not hold, and therefore he divided them,—and this the origin of priories, 170.

172. Silence of Columbanus concerning Patrick explained by his silence concerning other saints.

185. A. D. 619. "Fuere abundantes fructibus sylvæ, fuere fœcunda armenta." Poor times when a good year of *mast* was thus recorded.

"Fiachrach dolosi cordis."

199. Conallus mansuetus.

212, 3. Mortality among infants and children.

219. Among cattle.

230. Showers of honey, of silver, and of blood.

239. A two-bodied cow, milked, "et butyrum ejus et Galamerum multi comedere. Galamerum,—primitias lactis post partum coagulatas."<sup>1</sup>

240. "Draco ingens, in fine autumnî, cum tonitruo magno post se, visus est."

243. "Combustio familiæ!"

246. Whale with three golden teeth.

Falling stars.

247. "Violenta spoliatio Dominicæ Ecclesiæ Patricis. Sex patibulo suspensi (ideo). A. D. 746.

249. Ships and their crews seen in the air.

254. Dubdruman abbot of Tula, "effecit annem cum piscibus."

255. A battle of monks.

<sup>1</sup> The modern, or rather, provincial term is "*Beastings*," or, "*Beestlings*." The Latin term was "*Colostræ*." See COTGRAVE, v. "*Colostre*." J. W. W.

A bishop killed in the penance house of the monastery of Kildare.

Quies Cormaci, i. e. Mors, as if death was the only quiet state in such a country. 7. An. Inisf.

262. Babylonian captivity under the Ostmen.

263. A. D. 982. The sacred tree in the field of Adoration cut down. Again A. D. 1051, p. 296.

264. Evil beings seen, and a great slaughter made by them.

267. Ardmach burnt, "combusta penitus domus, et Ecclesiæ lapideæ, et campanilia, et indicia cœlestia omnia eversa. Non evenit unquam in Hibernia nec eveniat usque ad diem Judicii vindicta similis." A. D. 996. Again A. D. 1020, p. 272.

272. Excecation—which is common, and violation of sanctuary also.

273. Shower of wheat.

282. Canis Venaticus Maris, Liag's son.

287. "Arthurus vaniloquus O'Ruara."

290. "Jejunium Congregationis Monachorum S. Ciarani apud Tulach Garba, contra Aedhum O'Confacha, Regem Teffiæ; et pulsata est cithara S. Ciarani contra eum, cum baculo Jesu."

291. Of this harp a note says that the Cymbalum Kiarani, which was called *bodran*, the dumb, was greatly revered in Connaught. "Ducitur enim per regiones ad conjurationes Principum, ad defensionem pauperum, et ad exactionem tributorum."

—"Vindictam sumpsit Deus, intercedente Ciarano," for the devastation of Cinnanamach.

292. Combustion of a king and many of his magnates.

An abbot killed in battle.

294. Almost all the churches in Meath burnt.

297. Treacherous murders common in this age.

298. A very strange prodigy.

303. Salmon in a fish pond.

312. A most strange cause of pestilence!

### *Annales Inisfalenses.*

P. 5. "PRÆLIUM vidi lemurum, seu spirituum."

7. "Quies—quies—mors."

85. A. D. 903. Such a mortality of beasts and birds, "ut non audita fuerit vox merulæ aut turdi anno hoc."

39. A miraculous rain upon the altar in a church, and a bird that speaks to the people.

56. "Insula Alienigenarum nigrorum combusta." Black monks who were foreigners? A. D. 999.

60. A. D. 1012. "Domus expugnata contra Aed O'Ruara, et combusti sunt octuaginta in ea, et septem Præpositi Ecclesiarum, cum suis reliquiis secum, in una domo."

78. A. D. 1056. Concobar, king of Timora, treacherously murdered by his nephew, "et baculum Jesu in ejus manu: rapuit ab eo baculum, et percussit cum eo Regem, ita ut occideret eum."

81. A. D. 1062. "Quinque Judæi venerunt trans mare, et donaria cum eis Tordebacho, et expulsi sunt iterum trans mare."

95. A. D. 1088. A camel brought to Ireland.

105. Certain persons killed "propter reverentiam Patroni simul et Sanctorum; stipendium istud fuit intentionis peccati faciendi. Si quis aspernator inventus fuerit, et dicat nunquam Deus vindicavit peccatum antequam factum fuerit, respondebitur ei quod nec mirum sit si Deus, cui omne tempus præsens sit, injuriam Ecclesiæ suæ, ante perfecta fuerit, vindicaret."

122. Cathal of the red hand, and Philip scabiosus.

124. Names of the Irish gods Punic.

He lays little stress upon the scenes in Plautus, but considers the Phenician origin certain.

132. Arboreal names of letters. 135.

Opposite in the peculiarities of pronunciation to the Latins.

141. Though the Druids used Greek letters, they had no knowledge of the Greek language.



142. Druids existed in Ireland till the English conquest. Abundant remains of their worship now. 152.

147. E. 9. Fire at Kildare. S. Bridget. 148, no ashes.

153. Braga confounded with Coruña.

155. Orgyia.

156. Ogham inscriptions—mere scores—tallies? in their origin—workmen's tallies.

Patrick made a digest of the Chronicles.

ix. WHOLESOME use of ill examples in these saintly ages.

5. Phœnician remains.

6. A colony of Morini also, — in enmity with those of Phœnician origin.

7. Dunlany killing 30 kings' daughters with their 30 handmaids,—in vengeance for whom twelve royal magnates were slain.

16. A. D. 564. "Nundinæ (sive Conventio) Taltinenses habitæ a Diarmitio anno isto, et Ciaranus Cluanensis in Conventione ista interfuit. Venit quidam ad eum et præstitit jusjurandum per manum Ciarani ad confirmandum mendacium, et cecidit caput ejus ab eo coram populis Hiberniæ. Abstulit eum Ciaranus secum ad medicandum Cluaniam, et revixit annis sex. Q. fuit mendicus audax (fama notus)."

22. "Cenn, sine matre," the son of no mother!

24. Congall in the same predicament forty years later. The reverse of Prince Prettyman's case.

34. The Black Strangers and the White Strangers—so called from their banners? or their arms? for both must have been Scandinavians.

76. Salmon in the fishpond.

85. The five Jews.



*Annales Buelliani.*

34. CATHALD the scurvy — and Cuthald of the red hand.

44. A. D. 1236. The English fire ship on the lake.

### Vol. 3. *The Four Masters.*

A DIFFERENT dialect in each province, Connaught the purest, and these Annals the best specimen of that.

P. v. Their difference.

1. Ante-Noachites in Ireland.

2. "Prima occisio in Hiberniâ."

"Primum prælium."

"Cioccal ferox pedibus."

3. Bursting of lakes. These look like facts of early physical history.

5. Bartholanus's people destroyed — by pestilence—the land desolate for 30 years.

6. b. A second desolation for 206.

10. Damnonii and Fíbelgi fighting for Ireland.

11. Breast of the silver hand.

11. Lughá of the long hand.

14. Queens killed in battle.

17. Teamoria. Tea's hill of ululation.

20. "Eochod equini capitis."

24. First goldsmith in Ireland.

Eruption of three black rivers.

25. Law of different colours for different ranks.

26. "Eochod gladii acuti viridis."

29. Longobardi.

30. Silver shields.

31. Wine made of flowers in the reign of Fiach Fion-scothach.

Golden necklaces worn by kings and queens.

32. Golden rings by princes.

A. M. 3922. Ollamh-Fotla appoints a Dynast "singulis agrorum tricenariis," and a Brugh le Prefect, "singulis oppidis, et servitus eorum omnium Rege Hibernico."

33. "Nix saporis vinei, usque ad superficiem herbæ." A shower of whiskey was wanting!

34. One reign in which all the kine were born with white heads.

Ged of the great voice.

35. A. M. 3992, First wells dug in Ireland.

38. Snow with the taste of wine.

42. Eochod the stag hunter, and Conang "parvi timoris," so called "quia nunquam

accepit eum timor in quâvis pugnâ toto tempore vitæ."

52. A. M. 4606. Ugan the Great, King of Ireland and of all Western Europe to the Tyrrhene sea, who made the Irish take an oath "*per omnia visibilia et invisibilia*" that they would maintain the succession in his family *in æternum*.

58. A. M. 4887. King Niaseadhaman, in whose days does as well as cows were milked.

A. C. 9. Treasures which Criomthan brought home from his illustrious expedition; a spear which never failed to wound, and a sling or catapult from which no stone could miss its mark. 70.

70. Carbre of the cat's-head, — in whose unhappy time the heads of corn bore but one grain each, oaks but one acorn.

Cormac the arch-poet.

71. Moran's ring, or collar, which if a man attempted to speak falsely, choked his utterance.

77. A. D. 123. Five roads *discovered* leading to Temora.

80. Conus con Lugad was called the son of a bitch, because he was the favourite of one in his nurse's house, and drank out of her dish, "*ita ut adhæreret nomen Filius Canis Venaticæ ei*."

81. What Arthur in 195?

82. Fergus of the black teeth, or Dentscaber.

94. Daire the bloody.

95. Criomtanu poisoned by his sister Mongfluonna, the fair-haired.

95. Eudeus of the unclean head.

96. Palladius founded three churches of wood. Brought relies.

97. Prosper calls it *barbarous* Ireland at that time.

101. A very just suspicion cast upon all this by O'Conor himself.

—"Gentem fuisse *innoxiam*!" BEDE. They are finely come of it,—as the phrase is.

113. "*Eochod capillorum fortium*."

"Breasil viarum"—a road maker?

114. Collection and expurgation of the

history and laws under Patrick's directions.

115. His establishment—from a poem, very curious, not later than the seventh century.

118. Prefixes and affixes to the names of saints. *Mo meus* and *Do tuus*, are prefixed, and diminutives of endearment affixed at the end, an, in, oc, and og.

119. Cloccas, bells or callers of some kind.

N. Farther of his establishment.

121. The oath of the Sun and the Wind and the Elements,—and the Sun and Wind slew Laazar because he violated it. 122.

130. "*Observanda est distinctio inter Cellas et Ecclesias*." St. Patrick founded 700 Cells and ordained 700 roving Bishops.

The ruins of at least 1000 churches, all founded before the Danish irruption of 747, said to exist still.

132. Patrick's funeral,—miracle of his *two* bodies, and no night in that region during the twelve four and twenty hours that his remains were watched.

133. 120 years Patrick's age.

144. Alildus, Bishop of Armagh, "*de O'Bresaliis fuit is?*"

148. Teeth of St. Mochta. His monks.

151. "*Decapitatio audacis mendici*"—but nothing is said of the re-capitatio.

155. *De mortalitate quo vocabatur Crom-Conaill, et fuit ista prima flava Conall, obierunt Sancti isti SS. Ciaranus et Tigernach A. D. 548. Excepted. 220.*

158. "*Visus est Brendanus Birrensis surgens in curris in aerem, anno hoc 553.*"

159. Diarmed's judgement concerning the transcript of the MSS.

161. Fraochan it was who persuaded Diarmed to banish the Druids.

162. Maghlaim who opposed it.

163. Picts' defeat, "*combusti sunt profani*"—did they burn their prisoners sometimes, as the Saxons seem to have done?

164. A mermaid caught.

177. Death of Columba. "*Est medicina medici absque remedio. Est carmen cum*

Citharâ sine gaudio, sonus sequens nostrum  
Ducem ad sepulchrum."

183. He claims every one of the names  
Nennius and Gildas as necessarily Irish of  
origin. But why not British?

185. Donald—"valde subdolos."

186. "If Brandubh the son of Eathach  
had lived, we should have won the battle  
which we lost,—and I—the poet—habere  
nunc ventrem plenum, usque ad os."

187. "Conall hastæ dirigentis oculi."

203. Colgan of the white head, and his  
brother "Maoluma mœsti amoris."

210. Mills in the fifth and sixth cen-  
turies.

220. A. D. 663. Second yellow plague.

221. S. Modhomnoc introduced bees into  
Ireland, and S. Molagga placed this colony  
in a church. But it appears from Bede  
that the island abounded in his time. 222.  
And so the legend lies.

226. Fionnachta the Convivator.

230. Lake Each changed to a blood co-  
lour.

231. The sea between Ireland and Scot-  
land frozen, and passable on the ice, A. D.  
684.

234. A shower of blood. Butter con-  
verted into blood, and a bloody dew on the  
oats.

A wolf that spoke.

239. Conell's song.

242. Fergus the Indolent.

243. Bishops in Iona.

247. Rain of silver, of honey, and of  
blood. 279. Wheat.

255. The cow with two bodies, that was  
milked thrice a day, "et magna erat fero-  
citas ejus dum mulgeretur." Many people  
tasted her milk and butter.

262. Malignant spirits spitting in Fer-  
gus's face to kill him.

265. Whale with three golden teeth.

268. Ships seen in the air.

277. Bishop Entigern killed by a priest  
at the altar of St. Bridget in Kildare.  
"Atque inde prohibitum est ne Sacerdos  
faceret oblationem coram Episcopo postea  
apud Cilldariam."

292. "Ierunt Lagenienses tempore fes-  
tivitatis Samnini ad comburendos bonos  
viros quos non dilexerunt."

307. A fast to avert lightning.

310. The clergy plead and obtain an ex-  
emption from going to war.

315. A Culdee crosses the sea on foot,  
with a letter from heaven. O'Conor sup-  
poses the Culdees to be converted Druids,  
retaining some of their old institutions, and  
sometimes deceiving the people by false  
miracles. A brave example this of wilful  
blindness to the real history of his own  
saints.

316. Birds singing a human song.

Bread turned into masses of blood.

317. Conn of the Poor, because he fed  
so many.

362. Old MSS. of medicine.

366. The heads of the slain piled in a  
heap.

367. The wounded carried to the churches,  
and baptized after they were healed.

A lake converted into blood.

370. A war song.

— "Surgite sursum, perficite facinus  
illustre,—occidite gregem (porcorum) cum  
suo Apro (i. e. Duce Flanno)."

Ingor of the black arrows.

372. Song of victory.

Efflux of water from a mountain, with  
fish in it.

383. "Rex hastæ rubræ."

"Est saxosum non misericors, cor suinum  
filii Dunii."

391. Another letter from heaven,—the  
same messenger, Anauloenus Peragrinus,  
comes, "cum tributo Dominicali et ordi-  
nationibus bonis."

402. Rain of blood.

406. He thinks the round towers were  
Druidical, on which they kindled the sacred  
fire at the four seasons.

411. "Dira sors crudæ mortis pallidi  
coloris, sub cavernis terræ ire post obi-  
tum."

433. "Quicumque vult umbones videre  
variis coloribus tinctos, et gladios multo-  
rum herōum. Et enses virides vulnerum

truculentorum, eat valde diluculo Dublinium."

456. Uallach, daughter of Muimnechain, "mulier docta Hiberniæ, ob. A. D. 934."

456. Mountain scorched, lakes and rivers dried, and many killed by lightning in Connaught. A. D. 934.

466. Faolan, the prince and hero of Leinster, "terror terribilibus; voce ingenti extinguens clangores præliorum."

468. Saffron die thus early.

471. Internal proof that these annals were compiled from synchronous documents.

472. Two fiery columns seen in October, late, which illuminated the whole world.

489. "Sagitta ignita transit per Legionem ab Austri-Orientali plaga, et occidit mille homines et armenta prope Dublinium."

Were there plagues of lightning in those ages?

493. Swans, old and young, killed by it in the East Liffy.

495. Lay Abbots in Ireland and Wales, an abuse of power. Abbies being found good things.

497. "Vox Princeps sæpe ponitur pro Abbate, nonnunquam etiam pro Episcopo."

509. "Neal genu-nigri,"—iron-knee, eagle-knee, and black-knee, common appellations, from the armour which was especially needed for that part of the body, the Irish with their dreadful battle-axes making the surest stroke at the thigh of the horsemen.

512. An old sacred tree destroyed. A. D. 983.

517. Many slain visibly by Druidical sorcery. A. D. 989. Dunchad O'Braon died, who was the last person that raised one from the dead in Ireland.

522. An island in Lake Cimbe, with its forts, submerged by a tempest.

527. Armagh destroyed by lightning, A. D. 997, with its church, belfrys, and towers, unde O'Conor infers that the tow-

ers were distinct, and intended for observatories. 670.

533. A. D. 1002. Roads made.

537. "Naeban, præcipuus artifex Hiberniæ," dies.

542. A. D. 1007. Columba's book of the Gospels stolen, "præcipua reliquia sacra juramentorum occidentalis mundi fuit ista." The thief despoiled it of its gold, and it was found hid under some turf.

545. The Irish called the night between Friday and Saturday, Saturday night.

549. Pot valour, and a drunken sally.

552. Brian, A. D. 1004, killed, supreme King of Ireland. "Augustus Occidentalis Europæ totius fuit is."

554. The Danes and Normans received a final defeat in Ireland, 1013.

558. "O campana quæ es in summitate Madart.

Cur edis tu tuum ding-dang?"

561. "Gormgal, præcipuus animæ amicus Hiberniæ, i. e. consiliarius Spiritualis."

564. Another burning of Ardmach; but indeed "combustio" occurs every where now. Churches and relics seem to have been little regarded by the strong; we read of much killing *dolosé*, and excæcation also is often read of.

565. Maolmuir—"Vicarius Patricii. Caput clericorum Occidentalium partium Septentrionalis Europæ totius, et supremus ordinum Occidentalis Mundi in scientiâ et eruditione, ob. 1020."

574. Roads made.

580. "Tres saltationes fecit Gormlatha, quas non saltabit fœmina unquam;

"Saltatio Dublinium. Saltatio Temoriam, Saltatio Casseliam, Arcem Campi supremam omnium."

585. The shrine of St. Peter and Paul sweats blood at Armagh.

596. The congregation of Ciaran held a fast against "Aodh O'Confiacra Principem Teffiæ, et cithara Ciarani pulsata cum Baculo Jesu contra eam, propter indignam contumeliam quâ convertit suum dorsum Clero." For that Baculum see 724.

607. Another sacred tree cut down, A. D. 1051.

610. A grand miracle of a fiery tower in the air, and huge black birds in it, and of their carrying off a hound, and three other beasts and two children, up into the air and letting them fall :—they were demons.

619. "Tigernach magnorum cervorum."

Aodh O'Conor filled up the well and carried away the ale from Cennacor, which he destroyed.

622. His family attacked in a cavern, and 160 suffocated there.

628. A Druid, A. D. 1067.

628. "Optime notavit Buchananus, in Hiberniâ nihil fere immutatum fuisse, præterquam in religionis Christianæ ritibus, usque ad tempora Jacobi primi." 820.

632. Roads made, 1070.

636. A mouse in a saint's skull.

640. "Avida rapacitas contra ecclesias." Glenuissen burnt with its yew-trees.

645. An abbot of Cluanamacnois, called "supremus Intercessor pro misericordiâ."

646. How could they burn the third part of a cemetery?

670. The year of nuts, 1097, "ita ut grandiores fierent porci Hiberniæ."

672. O'Duir the Fox.

689. Lightning which destroys at Cennacoradia and Cashel sixty vessels of mead and ale.

692. "Annus faustus cum abundantia glandium et fructuum."

693. Plague of mice.<sup>1</sup>

Echtigern O'Ferghal, the "præcipuus pugil," dies.

694. Old trees in sacred places still venerated.

698. A salmon twelve feet long.

704. Roderic O'Conor, i. e. sagittarum fulvium.

705. A good sea monster caught, whose length was such, that one part was in Osory, the other in Waterford.

707. A. D. 1020. These, he says, were not the first bridges.

708. Skilled in gymnastics. 713.

724. A. D. 1030: Gildas Chomhgain had stolen the treasures from Cluanamacnois. They were found among the Strangers at Limerick. Chomhgain tried to escape by sea from Cork, Lismore, and Waterford. "Navi in quam conscendit primum non reliquit ventus vela, et factum est cum ceteris navibus similiter. Visus est ab omnibus Ciaranus cum suo Baculo impediens unamque navem in suo itinere. Ingens honor nomini Dei et Ciarani ideo. Gildas Comganus ideo suspensus est in arce Cluanæbriani, per regem Momoniæ, postquam ductus fuisset ibi per Concoberum O'Brian."

770. Cardinal Paparo arrives, 1151, to introduce the Roman rites.

774. He enforces celibacy.

775. First mention of tythes, 1152. Till now church revenues had been called tribute.

783. They were defeated, "et extractæ sunt ejus dentis a filio Scellingi"—their leader.

785. Proficiency in gymnastics is often noticed.

787. St. Ciaran's shrine taken after an enemy who have carried away the pigs of his church: and he obtains a victory in vengeance.

794. A wood of crabs? They seem to have been one of the wild fruits, by this, on which the people in part relied.

807. Ships in Galway Bay sailing against the wind.

808. The yew burnt which St. Patrick planted.

811. "Ignis calcareus" made 70 feet square by the monks of Columbkil.

816. The finest reliquary that had been made in Ireland.

821. "Tordeback vir audacissimus Hiberniæ totius."

Vol. 4.

P. 1. BREASAIL is a man's name: and hence I suppose the imaginary island is called.

<sup>1</sup> Within a few years, as is well known, there was a plague of mice in portions of the New Forest.—J. W. W.

10. A. D. 500 the relics of St. Barnabas invented, and the autograph of St. Matthew's gospel.

42. Madoc—mutation of names.

52. Crunmal of the great quiver.

53. The cow *illath rug bruin* (her name?) who brought forth four calves.

55. The metrical fragments useless almost for chronology.

67. Famine in which men eat one another.

70. Theodore he says first introduced in the West the custom of private penance for private sins.

93. An admission that Irish monachism more resembled the Eastern than the Benedictine. 107.

94. Ships in the air, which O'Conor seems not to understand.

104. They vow twice "*jejunare in melle*" to avert the dreadful lightnings. *On honey or from it?*

108. Peronne, called here the city of S. Fursey.

These Annales Ultonienses are woefully rude in comparison with the Saxon Chronicle.

122. Joceline dates the darkness of Ireland from the Danish invasion.

123. St. Bernard talks absurdly when he says that a single saint in Ireland founded 100 monasteries, and then adds "*ex hoc uno conjiciat lector, quam ingens fuerit reliqua multitudo.*"

156. Psalmody, from Cassian's Institute in France.

159. Steam organ.

162. Cæsar came for gold and pearls.

Beautiful colours for illuminating MSS. known in Ireland.

165. No proof he says that money was known in Scotland before the 12th century.

173. Virgilius's knowledge of the earth's rotundity, and his defence of the condemnation of that doctrine.

177. Learned men flocked from Ireland to Charlemagne.

178. His influence in Ireland.

192. This the whole history disproves. They never laid aside their barbarity.

194. Clergy exempted from military service.

199. An organ destroyed.

207. A great slaughter of boars.

212. Mast and nuts enough to clog the streams.

221. The white and black strangers.

225. Niall Mac' Fallain, 34 years a paralytic, "*qui versatus est visionibus frequentibus, tam falsis quam veris.*"

226. "*Cryptæ subterraneæ planitie Aldani, et Cnovæ, et crypta mirabilium Bodani, et Crypta uxoris Fabri ferrarii obscurior, ab aliogenis deprædatæ, quod antea non perfectum est?*"

Deep snows frequent.

264. Athelstan, called "*fulcrum ordinis et regiminis occidentalis mundi.*"

270. Mortality among bees. 288.

276. Famine, when Parents sell their children.

291. The great old stone fell, and the king had four millstones made of it.

302. Gildas Mochonna, who compelled the stranger to drag the plough and the harrow themselves.

330. A king of Bresail, Rex Bresalliorum. 335.

343. The Irish tongue dominant in Scotland when the Pictish had ceased, and the English was almost unused.

373. "*Strages O'Bresalliorum cum suo rege.*"

376. A shower of fire on the night of St. Patrick's day, "*supra montem orationis (hodie Conach Padraic, mons Patricii) destruxit 30 de tuguriis jejunantium.*"

386. Election of Bishops.

Jugulatio, vastatio, devastatio, prædatio, deprædatio, occisio, combustio, strages, altercatio, belliolum, prælium atrox :—behold in these words which everywhere occur in this book, the history of the Island of Saints!

BREHON LAWS, in the *Collectanea Hibern.*

Vol. 1.

P. 664. PAYMENTS are in cattle. Horses and mares only "in proportion to their value of cows." Swine are forbidden in payment by the old law; yet one may be given in each payment, with other cattle in each gale, provided that in the payment of the whole, no more than three swine be given.

666. It is ordained that in small occurrences between one private family and another, where the payment does not arise to the value of cows or horses &c. that any household stuff may be bartered, such as gridles and washing boards, measures and drinking bowls, losats (?)<sup>1</sup> and sieves, dishes and cups, hides and cakes of wax, and all kinds of wooden vessels.

N. The Bruigh was a person endowed with land and stock by the Prince of each territory; he was obliged to keep good beds and open table for all travellers. And every Flaith, or petty Prince, was compelled by the laws of the land, to establish a Bruigh in every district belonging to him. He was obliged to supply all Airechs (nobles) with chess boards and backgammon tables, and all mariners with salt.

659. Etym. of Airech.

667. Neither cows, steeds, silver or gold is to be given for the payment of the clothing of a Bruigh's wife; two-thirds or even half of the value may be paid in provisions or victuals.

The lawful price of the clothing of the wife of a Boairech (one whose wealth consisted in cattle) shall be repaid by grazing.

668. Three milch cows is the value of a free poet's clothing, and of his wife's. It is the same from the chief Bard of a Flaith (petty Prince) to the Ollamh or Poet Lau-

reat: and the value of their wives' clothing is the same.

The lawful price of the clothing of an Ollamh, or Poet Laureat, and of the Anra, or second Poet, is five milch cows.

668-9. Value of needle work.

Vol. 2.

P. 15. THERE were three punishable *blind casts* (dall urchur): over a house not knowing who is on the other side; through a wood when in full leaf; and through a field of standing corn.

20. The words *cailc luibar*, a chalk book, seem to denote that Cormac used tablets covered with some certain kind of matter fit to smoothe the surface, and so render it fit to inscribe what he thought proper thereon. The word *cailc* may indeed also denote parchment rendered white by chalk.

40. The Brehon Laws are said to have been annulled at a Parliament held at Kilkenny in the government of L. (Lionel) D. of Clarence who landed in 1365.

In these laws there is a tax upon Italian wine, and on the shells of the great cocoanuts, brought from Italy to be made into drinking cups.

Were these nuts brought from India? or is the law in question later than the discovery of America? There can, I think, be no Brehon law so late.

Vol. 3.

P. 72. If petted pigs leap into meadows or corn fields twice, thrice, or four times a day, either singly, or in company, the trespass shall be levied each time equal to that of a whole herd.

73. Fines are to be levied for trespasses committed by petted hens, petted fowls, petted deer, petted wolves, petted hawks, and petted foxes.

*Peata*<sup>1</sup> is the Irish word.

<sup>1</sup> Formerly used in the north for "a large flat wooden dish, not much unlike a voider." See E. LLOYD on RAY's *Collection of words not generally used*.—J. W. W.

<sup>1</sup> "A pretty *peat*! 'tis best  
Put finger in the eye,—an we knew why."  
*Taming of the Shrew.* Act. i. Sc. 1.  
J. W. W.

89. Bruighs being an order of men appointed for the entertainment of travellers, they shall not be taxed for the space of one year. And as their lands are bestowed them, the produce of his land is to be taxed after that time, by the old statutes.

He is not a king who cannot demand hostages; who cannot command tributes from Flaiths; who cannot recover fines for trespasses. When he can do these things without oppressing his nobles and plebeians, without doing injustice to his people, or suffering others to do the same, then he is truly a king.

90. Seven things bear witness of a king's improper conduct: an unlawful opposition in the senate; an overstraining of the law; an overthrow in battle; a dearth; barrenness in cows; blight of fruit; blight of seed in the ground. These are as seven lighted candles to expose the misgovernment of a king.

Three capital crimes are adjudged the common people; breaking the earnest of sureties; breaking an oath before witnesses; giving false evidence.

91. There are four duties to be indispensably complied with: the rustic to his Flaith; the son to his father; the monk to the abbot; to be amenable to the laws of the Flaith, the tribe and the Church. There are three covenants to be strictly observed by the most indigent: a covenant with the members of the Church; a covenant of service to the flaith; a covenant of good behaviour to the tribe. These covenants to the Church, the Flaith, and the Tribe are indispensable.

97. It is lawful to plunder on the open sea, but no tribe is to covet the property of another, from the lowest to the highest: on being accused of plunder, they shall produce witnesses that they were taken at open sea, out of the Flaith's dominions.

100. Married men guilty of whoredom, shall pay the mulct; for bastards are not to be stolen on the tribes; they are the sons of darkness, and have no right to wrest their landed property from them.

101. What are the three descendants not entitled to rank? The sons of women slaves; the sons of men slaves; the sons of idle brawling women. The sons of women slaves are excluded the rank of Flaith, let their claim be what it may on the father's side; for the sons of slaves should always be under tribute: and it is not proper the sons of harlots should ever be Flaiths.

Poor and naked women are to be avoided in marriage by the tribesmen: women not worthy of being endowed, not worthy of the *fisc* or protection: or of the comforts of life.

102. There are four pests to society when they so happen: a king given to false judgement; a Bishop inclined to vice; a fallacious flattering poet; an unfaithful Airic.

106. Flaiths, of their generosity, bestow wild apple-trees to smiths for anvil-blocks; and to mill-wrights for cogs, and handles to querns; for making baskets and wattles; for burning weeds and lighting coals; for toghers to houses, (i. e. *hurdles over bogs*) for the game of ghath on the roads—(supposed to be hurly-hurling): these are cut out of every wood, except holy woods.

107. The horses of kings and bishops make good all damages for breaking through the fences of a church, or dun, or destroying the tomb of an Airech.

109. What are the privileges allowed to native rustics? To cut wild crab trees for handles of fishing spears, for river fishing; to burn brush-wood in the night for dressing of fish; to cut small branches of white hazels for yokes, or such tackle as will twist for the plough, and for hoops and churn staves. They are free to the produce of woods bordering on the sea, to sea wreck, dubick (?) and to every eatable thrown up by the sea on the shore and rocks; but in collecting these, they must go quietly and peaceably, from place to place, by sea. They are also allowed to play the game of chess in the house of an Aireach; and to have salt in the house of a Bruigh. On leaving the shore, the boats must be chained and locked.



115. Land unlawfully wrested by force from another of the same tribe, shall be restored by the judgment of 12 tongues; but one dissentient tongue shall retain it.

The Commentator says "this was a most cruel and unjust law of the ancients, and rendered property precarious."

# *Collectanea de Rebus Hibernicis.*

P. viii. O'FLAHERTY and Keating studiously avoided the Brehon laws, as they would have forced them from that fabulous path in which the bards and poets had bewildered them.

ix. Sir James Ware first undertook to rescue our antiquities, and to vindicate their utility; and, considering his ignorance of the Irish language, he did much.

x. Exemption from war and from tribute was a privilege which descended from the Druids to the Christian clergy and the bards.

xi. The Irish Druids enjoyed the pure worship of Baal, or the sun, as the type of one Supreme Being. They considered Baal as the name of the true God. In the days of Paganism, Ireland was called the Holy Island.

14. Pilgrimages to St. Keyon—"Often times it falls out, that more blood is shed on the grass from broken pates and drunken quarrels when the pilgrimages are ended, than was before on the stones from their bare feet and knees during their devotions."

15. Two sister enchantresses, one of whom in Roscommon borrowed a lake from the other in Connaught, till Monday—meaning till Monday after eternity: and so kept it.

35. Silverhand flows into Lough Iron; it remained liquid when the lake was frozen, and people crossed it on the ice below, i. e. on the frozen sheet of the lake waters under the stream.

43. Trouts in Lough Drin which occa-

sion vomiting. This is accounted for by their being confined in the lake, their way to and from a river having been closed.

49. Red bogs produce "a high-raised and often conical berry, of a sharp, sour, piquant taste, and yet not unpleasant. It makes an excellent sauce. The natives call them Moonogs."

52. Some links of an ancient gold chain, and the bowl, and a piece of the stem of a tobacco-pipe, dug up in a bog, some years before the rebellion of 1641. The pipe he considers as a clear proof that bogs grow, and that in less time than a man would be apt to imagine.

56. The murrain-worm. Whatever beast feeds where it hath crept, is certainly poisoned. "Some there are that take this worm, putting it into the hand of a new-born child, close the hand about it, tying it up with the worm closed in it, till it be dead: this child ever after by stroking the beast affected, recovers it. And so it will, if the water wherein the child washeth be sprinkled on the beast. The other method of cure, which I like much better, is by boring an augur-hole in a well grown willow-tree, and in it imprisoning, but not immediately killing, the worm, so close by a wooden peg, that no air may get in, and therein leaving him to die at leisure. The leaves and tender branches of this tree, ever after, if bruised in water, and the affected beast therewith be sprinkled, he is cured."—The poor insect which has been tortured, is a fine large caterpillar.—Vol. 3. VALLANCEY. Preface, D. 8. 8.

57-8. A ridiculous description of an eft, as if it were unknown in England. "Who ever shall be so hardy as to take this little formidable animal and stroke the belly and tail thereof three times against his tongue, drawing it against the scales of it, will ever after perfectly and speedily cure any burn or scald, and that by licking the part affected."

59. Want of fences, and evil of absenteeism thus early, 1682.

63. An anchorite at Fourie, in West

Meath, the only one then in Ireland. A curious account of him.

68. Multsfernan, a Franciscan convent, where the rebellion was plotted.

105. Among the names which have been made Irish, the families having become so by intermarrying and fostering, is that of Weylsly—which was made M'Falrene.

107. Barbarous customs which law forbade were encouraged by persons in authority "taking a general small composition, as one penny per house" for conniving at them.

They make it their glory that they adhere so tenaciously to the Roman religion, and they seem to do it as it were in contradistinction to the English.

108. Some Irish were then Anglicizing their names.

M'Kegry was made Lestrangle.

The language adulterated with English.

110. Idle life of the Irish gentry,—their greyhounds. *Coshering*,<sup>1</sup> that is, living upon their tenants. 114.

114. Irish landlords in that age, who oppressed their tenants as they pleased, but protected them through right and wrong against every one else, laws and all.

119. Owen with the Beard, a Brehon judge.

120. Tenants from year to year; yet it was reproachful to shift their habitation.

121. On the first Sunday in August, they will be sure to drive their cattle into some pool or river, and therein swim them: they think no beast will live the whole year through, unless it be thus drenched.

Thus far from SIR HENRY PIERS'S "Description of West Meath."

SIR JOHN DAVIS'S *Letter to the EARL OF SALISBURY*.

P. 143. — "THE vastest and vilest parts of the North. In former times, (when the

<sup>1</sup> "Sometimes he contrived, in defiance of the law, to live by *coshering*, that is to say, by quartering himself on the old tenants of his family," &c. MACAULAY, vol. ii. p. 129.—J. W. W.

State enjoyed the best peace and security), no Lord Deputy did ever adventure himself into those parts, without an army of 800 or 1000 men."

145. Ballibebagh signifieth a town able to maintain hospitality. Each contains sixteen taths, each tath about sixty English acres.

152, 3. Juries and witnesses,—just as they are now.

153. The beef which the best men eat in their houses is for the most part stolen out of the English Pale; and for that purpose every one of them keepeth a cunning thief, which he calleth his caterer.

155. Churches, priests, and clergy.

159. Sermon-lands, Corbes, Erenarchs. 160-2. 179.

163. Tythes in their diocese divided into four parts, whereof the parson, being no priest, hath two; the vicar, who is ever a priest, and serveth the cure, hath one; and the bishop another one; "which, God knoweth, in these poor waste countries, do arise to very small portions."

166. "Assuredly these Irish Lords appear to us like glow-worms, which afar off seem to be all fire; but being taken up in a man's hand, are but silly worms."

167. A common and a poor Irish policy, practised in this realm ever since the Conquest, to amuse the State with rumours that are utterly false.

168. — "As their septs, or families, did multiply, their possessions have been from time to time divided and subdivided, and broken into so many small parcels, as almost every acre of land hath a several owner who termeth himself lord, and his portion of land, his country."

175. For the churches, they are for the most part in ruins. Priests as bad. Bishop of Kelmores's neglect. Note the passage.

"The parable is common in the mouth of one of our great bishops here, that an Irish priest is better than a milch cow."

177. Good which *was* done, or intended. Usher of Corbes, &c.

187. In an ancient synod of Ireland, a bishop's legacy out of the church goods is proportioned by the *price* of a wife, or a maid-servant.

193. "In the See of Armagh, for fifteen generations, the Primacy passed to the Chief of the Sept, as it were by a kind of inheritance."

209. Iron, wine and leather were the chief imported commodities in the time of the Brehon laws.

210. Swords composed of copper, speltur,<sup>1</sup> and iron, of the same shape, and of the same mixture as to quantity and quality of each metal, have been found in Ireland, and on the plains of Cannæ, so similar in form as to appear to have been cast in the same mould.

*Dissertation on Gavel-kind and Thanistry.*

Preface.

GAVEL-KIND, literally a family settlement.

The Welsh observed it till the 32nd of Henry VIII.—Vol. 2, p. 30.

P. 226. The Salic law not peculiar to the Franks, but "plainly suggested by the principles of the law of nature, and the reason of things." 251. Vol. 2, pp. 27-9.

226. Military benefices of the Roman Emperors. The sons of veterans so benefited were to be enrolled at the age of eighteen, "ne ante latrocinari quam militare discerent." *Vopiscus in Probo*. 228.

229. This the clear original and pattern of military feuds. 230.

242. Extinction of allodial property by the usurped power of the great Lords. Government consequently worsened by the intermediate tyranny which was thus established.

242. By such usurpations the kings of France were so reduced, that Lothaire on his accession, A. D. 954, had very little more than the single town of Laon for his whole domain.

248. The very titles of the French mayors and the Saxon eoldermen were of the same literal import, and so were their offices.

Alfred separated their civil and military power.

250. Gavel-kind observed by the Irish till the 4th James I.

257. — The "fabulous and ingeniously singularized old Macha, whose antiquity the Irish Saenachy's took care to make almost as venerable as Semiramis?"

273. Defence of gavel-kind.

275. Tanistry as little observed as any other regular law of succession would have been.

286. There was one eolderman, so called, for excellence, and he had his thane, or lieutenant.

305. "The ancient and famous militia called Ferne, and the agricultors, who were distinguished by the appellative of Beadh-tachs<sup>1</sup> from their great hospitality, were remarkably honoured and privileged in the ancient state of the Irish nation."

306. He suspects that a passage in Strabo relating to the Iberians was the original seed of the Utopia.

331. Tanistry the Vandal system. 333.

334. The eldest beard.

352. Clovis set aside Tanistry by killing all his collateral kindred.

380. "The chief, and I may say, the only proper mark of subjection and subordination, was the receiving a certain subsidy called Tuarasdal, which literally implies hire, or wages, and which in effect was only a princely present, and token of generosity and magnificence in the giver."

385. The various kingdoms co-existent in Ireland.

386. Tipperary is in Irish Tubber Arat, but no explanation of the name is given.

395. Tribute in kind.

397. King of Munster's progress, and gifts.

<sup>1</sup> See SERENIUS in v.—J. W. W.

<sup>1</sup> Or "Biatachs." See *Second Series*, p. 353. J. W. W.

415. Thus sayeth the law, "God gave to man the use of speech for these four reasons: to forewarn evil, to point out goodness, to seek knowledge, and to communicate it."

"And, moreover," sayeth the law, "that man in his senses who suffers evil to be done in his presence without endeavouring to prevent it, let that man abide the consequences."

417. "And it is said, Stop that people, wheresoever situated, who would trespass with their tongues."

431. O'Flaherty, in his *Ogygia*, justifies an assassination, by saying,—"*Dolus an virtus quis in hoste requirat*," with the poet.

465. The old Irish, chess players.

476, 7. Keating's history—its character.

498. Martin of Galway, descended from the Belgian Martinei.

540. Feats of Brian's son, Morrogh, in battle, described in a manner worthy of the deeds themselves.

671. Price of clothes in Ireland, 1557.

672. Law to prevent ruinous entertainments at churching of women, and christenings. The truly Irish way of enforcing it was,—"*That it shall be lawful for any that spieth such men or women coming from the feast, to take away their hats, or rolls and mantles, and the same to forfeit; and to take away the midwife's roll and mantle, that goeth to warn the people.*" A. D. 1579.

#### Vol. 2.

P. 35. BASTARDS had their equal share in the Irish gavel-kind.

36. But a chief rent was always reserved to the senior.

39. An Italian poem, printed 1474, speaks of "*nobile saie*" imported from Ireland, and in an old romance the hero gives a gown of "*saia d'Irlanda*" to his mistress.—*The Crusia Dei*, quoted under the word *saie*.

50. The Welsh are said to have refined their dialect, and thereby corrupted it, which the Irish had no leisure to do.

"This blindness of the Reformers, with regard to their uniformly praying and preaching in English, has been ascribed to a particular providence of God in favour of the Roman Catholic religion, and to the holy prayers and intercession of the Virgin Mary, as well as to that of St. Patric and his fellow-labourers in this country."

51. The old Irish characters were represented by some of their spiritual guides as if they had been really the hand writing of the devil.

53. In the *Liber Lecanus* the pagan system of the transmigration of souls is inculcated. Tuan, son of Carail, being the proof of it. His Euphorban history, 54. Vallancey may be suspected of holding it himself, by the way in which he accredits Pythagoras.

56. He thinks the first inhabitants of Ireland were Canaanites, flying from Joshua. That they were of that stock seems certain,—and a worshipful stock it was.

57. *Feine*—Phenicians, 61.

62. *Hibernia*, the Western Island.

65. May Day custom; and St. John's eve. 276.

72. Seannon. Shannon, the old river.

#### LEDWICH on Irish Antiquities.

P. 126. "IN such a country durable or superb structures could not well take place, as the progression was temporary, so was the building." One sure consequence of gavel-kind.

"Let us," said a bard, "pull down those fortresses of the insidious enemy, and cease working for them by erecting any of our own; their stratagems would assuredly wrest them out of our hands. Our ancestors trusted entirely to their personal valour, and thought the *stone houses* of the Galls a disgrace to courage."

Perhaps they might have deemed it as dishonourable to live in a house that would not burn well, as they would now to fight a duel with a waistcoat on of proof.

"So far did inveterate custom prevail,

that even after their reception of Christianity, they could not be induced to build their churches and monasteries of more durable materials than their own habitations. The exceptions are very few, and the church of Skianan, built in the sixth century, is the first instance of any stone work erected in this kingdom."<sup>1</sup>

128. Sir J. Davis says, "I dare boldly say, that never any particular person, either before or since (the English conquest) did build any stone or brick house for his private habitation, but such as have lately obtained estates according to the course of the law of England. Neither did any of them, in all this time, plant any garden, or orchard, settle villages or towns; or make any provision for posterity."

132. P. Walsh thought the round towers were built as watch towers by the Danes, and converted into belfries afterwards. 133. Mr. Brereton, that the people were called thence to worship by the sound of some wind instrument,—because an iron trumpet had been found in one of them.

140. Ledwich thinks them belfries. 141. List of them.

#### BEAUFORD, *Druidism Revived.*

P. 165. CLASSICAL authors entirely overthrow the pretension of the Irish historians relative to the learned state of their Pagan ancestors.

172. The Bobeloth, or popular and profane letters, said to be the same, or nearly so, as the Punic and Phœnician. The Ogham were the sacred.

201. He denies that the letters bore the names of trees.

203. As late as the fourteenth century, some of the Irish clergy wrote in the boustrophedon manner.

207. Books called *leabhuiruebh*—speakers. *Liber, levres, lips.*

The Druids, on embracing the new religion, constantly destroyed such of their hiero-grammatic writings as treated of their old.

208. St. Patrick is said to have burnt two hundred of these writings in one pile.

O'Flaherty and Keating composed their histories from compilations made from the old poems, about the fourteenth century.

217. "The ancient Pagan Saxon Characters are yet, in a great measure, retained by the common people of England, which they use as brands, and marks for the parishes and hundreds, though their power and signification have long since been lost." Does he mean Runic letters? The Saxon letters were never the alphabet of a Pagan people: these are to be seen on inscriptions over door ways late in the seventeenth century, and perhaps in the eighteenth also.

221. Certain from the most ancient and authentic Irish historians that the ancient inhabitants of Ireland derived their origin from those of Britain.

224. Tacitus observes, that in the time of Augustus migrations from Britain to Ireland were frequent; and we may add, in much later periods, especially on the arrival of the Saxons in the fifth century.

225. About the beginning of the fourth century, the Irish, in wicker boats, covered with skins, called curraghs, infested the coasts of Britain, then belonging to the Romans. These boats, being made narrow at the ends, like a canoe, obtained among the Romans the name of Sagittarii or Darters. Dufresne referred to—*Sutores*.

227. The first stone house, or castle, erected 1135 by Malechias O'Morgair, Archbishop of Armagh.

After the rebellion, 1641, several wandering clans, called creaghs or herdsmen, overrun the country with their numerous flocks, so much to the injury of the settlers, that they were obliged to be restrained by public authority.

234. "Those who professed only music

<sup>1</sup> See Paper on the Ecclesiastical Architecture of Ireland in the *Archæol. Journ.* Vol. iii. p. 171.—J. W. W.

were called Citharadagh, or Clarsacha.<sup>1</sup> Those who professed historic poetry and music obtained the title of Bhard; and those who studied only poetry containing their laws were the Brehons or Judges.

235. The bards were called Ullagh—the sacred order, and they were the Sheanchagh or genealogists.

237. "The Bards chosen into the academies from the most stately and beautiful of the noble youths; the Druids were elected from the tallest and most learned of the Bards. When two competitors were nearly equal, the decision was by single combat."

244. Fire they considered to be the active principle of nature, — the destroyer, purifier and renovator.

VALLANCEY *on the Antiquity of the Irish Language.*

Preface.

TWENTY-FOUR books by Antonius Diogenes of the strange things related of Thule, composed not long after the time of Alexander, from certain tables of cypress wood dug at Tyre out of the tombs of Mantima and Dercelis, who had gone from Tyre to Thule! And Bochart as well as Vallancey could believe this!!

P. 291. Brigit a poetess, the daughter of Dagha, a goddess of Ireland. There is an old glossary.

On St. Bridget's eve every farmer's wife in Ireland makes a cake, called *bairin breac*, the neighbours are invited, the madder of ale and the pipe go round, and the evening concludes with mirth and festivity.

344. Remarks on this Essay, by Celticus.

"The Fileas were colleges of philosophers, who devoted themselves to abstract studies, who likewise had a right to vote in their national assemblies, and whose districts in

the heat of the most cruel domestic conflicts were left untouched, as so many sacred places of refuge for the cultivation of human knowledge. It was the custom of all ages and times, while the shadow of monarchy remained in the kingdom."

I dare say the writer believed this, to which every page in the authentic annals of Ireland gives the lie.

LEDWICH's *Antiquities of Kilkenny.*

P. 352. SAINTS manufactured for rivers and places.

376. English and Irish apparel contrasted.

382. Houses in Kilkenny belonging to people of better fashion were shingled, and clap-boarded, as is now the case in America and the West Indies; both sorts of covering are specified. The windows were filled up with coloured or white glass; the glass was in small panes; as they are here estimated by the hundred.

383. The quantity for an Irish shirt, or smock, by the record, was twenty ells, or twenty-five yards.

389. Piers, Earl of Ormond, who died 1539, brought artificers from Flanders to Kilkenny, whom they employed in working tapestry, &c.

445. The coals which are raised in the neighbourhood of Kilkenny never smoke?

446. Market Crosses served a civil use, by the seller looking on them and swearing that what he was disposing of was either honestly come by, or good of its kind; and this supplied the place of a voucher. So general was this practice, that no oath is so common among the Irish, as swearing by the cross.

507. Stanihurst's account of his school-master.

Vol. 3.

P. xi. THADY RODDY believed that he had Irish MS. written A. D. 15.

xxxiii. "The magnificence of an Airec Triath consists in good living and rich

<sup>1</sup> The readers of "A Legend of Montrose" will not forget the "*clairshack*" of Annot Lyle — about thirty inches in height, and its influence over Allan M'Aulay. — J. W. W.

apparel, feather beds and quilts, chess board and backgammon tables, horses and chariots, in hounds and in the number of orphans he maintains."

84. All Brehons were punished for partiality by a divine judgement, which caused a large wen to grow out of the cheek.

107. All the puerile games and manly exercises which Niebuhr describes as used in Arabia, are common with the Irish.

199. Ship temple in the county of Louth.

CHARLES O'CONOR *on the History of Ireland.*

P. 216. His notion that the Irish language was refined by public speaking.

217. Those who make the Spanish colony coeval with Cyrus, probably nearest the truth.

223. Coincidence of Irish history with Sir Isaac Newton's chronology.

225. Meath the royal domain during the Tuathalian era, beginning A. D. 130, and lasting 300 years.

He thinks succession took place then by primogeniture.

BEAUFORT'S *Ancient Topography of Ireland.*

P. 258. How their colonies were settled.

269. Any letters seem almost in their orthography to denote any sounds.

287. Noble and plebeian dialects of the Irish.

297. The royal apartments at Taragh were constructed of wattles, supported by whitened pillars formed of the trunks of trees, and lined with mats made of fine rushes.

299. "On the cairns, or stone mounds, spoils and prisoners were frequently sacrificed to appease the manes of the dead. Here too the Ob was performed, to consult the spirits of ancient times relative to future events. As repositories of the dead they were called cairns or sanctuaries of Mogh or Sodoon, the deity who presided over human affairs and over the spirits of the dead."

"In old times the wife and nearest

friends of the dead were enclosed alive with him. Thus it is that human bones have often been found, uncovered, on the floor of the vault, while the urn of the chief is interred under the tabernacle."

308. Round towers. 356. Ascribed to the Magi.

328. The Irish churches, from A. D. 700 to 1200, in a different stile of architecture from any at this day to be found in Britain, or the western parts of Europe. See the passages. They are remarkably small, seldom exceeding forty feet in length and twenty in breadth; covered with circular stone arches under stone pediment roofs of the true Gothic pitch; and the walls and arches frequently ornamented with columns and pilasters, in imitation of the Corinthian and Doric orders.

340. Eadna or Eoghna, pronounced Oona. Really they seem to have used letters for the purpose of concealing the pronunciation of words, as the Machiavellist said speech was intended to conceal our thoughts.

This was a principal, or the principal deity, and the word was applied to nobles in the sense of lord or lady. To this day it is a common and now Christian name, which is generally translated Honour.

344. Innes banba, or island of herds of swine,—and Innes Bheal or fail, Isle of Beal or Baal, old names of Ireland.

350. Fiodha Rhelie—Faires, and so pronounced!

413. Cock sacrifice on St. Martin's eve.

414. Briareus holding Saturn bound, in the chains of sleep, attended by a number of genii.—Plutarch.—The island scene of this fable is undoubtedly the Isle of Man, where the story is told by the inhabitants at this day with little variation; and the part<sup>1</sup> of the island where Saturn is supposed to be confined, is called Sodor.

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<sup>1</sup> That is "the little island near Peel, in which the Cathedral of St. German was built, and which had previously been called St. Patrick's Isle." See CUMMING'S *Isle of Man*, p. 339. Appendix.

431. Criminals sacrificed between two fires on May-day.

VALLANCEY. *Preface to No. 12.*

THE siege of Troy has been written in Irish, in a very ancient dialect, and is esteemed by the Irish Bards as the greatest performance of their Pelasgian, or Magogian ancestors.

Society of Hibernian Antiquaries—reduced to Ledwich, Beauford, and Vallancey! It was once composed of the most respectable men in Ireland for learning and fortune: it continued two years, and in the third it was discovered that three guineas per annum, was too great a subscription for gentlemen to bestow on researches into Irish antiquities.

P. 74. Patrick's Purgatory was called the Cave of the Tribe of Oin—thence the Legend of Sir Oin. Loch Gerg not Dearg, was the ancient name of the Lake, quasi Gearrog, fate—or fortune. Also Loch Chre, or Cheri, the Lake of Soothsayers.

91. A Knight of Rhodes came to visit it in Richard II.'s reign.

109. The never-failing spear, *Gai vulg* or the sorcerer's spear.

113. "As to Ireland being the Hyperborean island, mentioned by Diodorus, I think nothing can be more plain."

136. Aub, Obh, Ob, a magician,—these were all ventriloquists.

165. Bad sale of the Collectanea.

444. Nov. 1, was dedicated to the angel presiding over fruits and seeds,—this day therefore was called La Mas Ubhal, the day of the apple fruit, and being pronounced Lamasool, the English corrupted the name to Lambs'-wool, a name which they give to a composition of roasted apples, sugar, and ale, used on this eve.

457. Sacrifices to the great Idol-stone, Crom Conaith, of every firstborn; and prostrations till the worshippers drew blood from their noses, foreheads, knees, and elbows. Many died under the severity of this worship: and therefore the place in which this stone stood, capped with gold,

and in the midst of twelve rough stones, was called Magh sleacht—the field of adoration.

530. The rustics of Connaught play backgammon to this day remarkably well: and it is no uncommon sight to see tables cut out of a green sod, or on the surface of a dry bog, the dice are made of wood or bones.

598. The meat-wedding, a most abominable, and truly Irish custom!

Vol. 4.

P. viii. TAKE an old Irish fable, still in every one's mouth, of Shabhna Mann mountain. "They say it was first inhabited by foreigners who came from very distant countries, that they were of both sexes, and taught the Irish the art of O Shiris, or Ouris, that is, the management of flax and hemp, of cattle and of tillage. They all wore horns according to their dignity; the chief had five horns. The word Ouris now means a meeting of women and girls at one house or barn, to card a certain quantity of wool, or to spin a quantity of flax, and sometimes there are a hundred together. Wherever there is an Ouris the Mann come invisible and assist. When a Seiserac, or ploughing by joint stock of horses, is going forward, the Mann then assist in *shape of invisible* horses; but, add the monks, if the Ouris is begun on a Saturday night after twelve o'clock, or pursued on the Sabbath, the Mann most assuredly will break the wheels, and spoil the corn" (in like manner, I suppose if the Sinserac is held on a Sunday).

xxii. "So great an affinity has the old Irish with the Hebrew, that my friend and correspondent J. J. Keidech, Professor of Oriental languages, will not be persuaded but that a Jewish colony once settled in Ireland."

li. Round towers he here thinks were Fire towers—of Magian derivation.

2. Jodham Morain, a miraculous breast-plate of judgement worn (first, I suppose,) by Moran, son of Maon, the upright judge, in the reign of Fearadac Fionfactuac, A. D.



4. "If the judge pronounced an unjust decree, the breast-plate would contract and pinch his neck so as to choke him, but if he decided justly it would open and hang loose upon his shoulders." It had the same virtue when put on a witness.

10. "Ireland till lately abounded with Tamans. I knew a farmer's wife in the county of Waterford, that lost a parcel of linen: she travelled three days' journey to a Taman in county Tipperary; he consulted his black book, and assured her she would recover the goods. The robbery was proclaimed at the chapel, offering a reward, and the linen was recovered. It was not the money, but the Taman that recovered it."

33. King Donogh, who had murdered his brother Teig, A. D. 1023, went to Rome for absolution, and laid the crown, harp, and other regalia of Brien Boiromly at the Pope's feet. These were received as pledges of a full submission of the kingdom to the papal see, and Pope Adrian IV. alleges it as one of the principal titles he claimed to this kingdom, in his bull of transference to Henry II.

39. Some years ago a cow plunging in a bog trod on a golden crown, and piercing it with her hoof carried it on her leg into Mr. Stafford's farm yard.

49. Round towers supposed to have been for the same use as minarets, a trumpet being used to convoke the people.

*Vindication of the Ancient History of Ireland.*

P. 187. THE Irish say whenever a champion overcame his adversary in single combat, he took out his brains and mixing them with lime he made a round ball, which by drying in the sun, became exceeding solid and hard, and was always produced in public meetings as an honourable trophy of experienced valour.

251. Patrick and the Magi. Succat was his name, but the Magi said he was Pate-rah, the devil, and inde Patrick!

Vallancey settles it to his own conviction

that the religion which Patrick found there was that of Zerdusht.

254. The great king Fenius Farsa descended of Magog, who made it his business to understand the various languages of the world and founded an University at Eodhan, on the plain of Sennair, opposite the tower! Nion, grandson of Nimrod, being then "Monarch of the Universe."

262. On the banks of the Euphrates.

Fenius, was King of Scythia,—and Rector of this University, and he with two assistants invented the alphabets, and as inventor of the Ogham himself, took the name of Ogar or Eocha.

264. The name of his youngest son Niul, or Nuil, a mulberry, the Egyptians translated into Katmis or Kadmis — and so we have Cadmus!

265. Arboreal metaphors concerning books and language.

Broum the grandson of Magog. Broum a precious tree in Hebrew, also a philosopher. Bacchus and Bromius from him.

270. Services rendered to Moses and Aaron by Niul.

279. Niul's people go to Armenia—then to Sicily, then to Spain. Sicily being called Gothia, and called by Keating Gothland, as I dare say it was meant.

283. Both Læstrygone and Cyclops, were of this Abre-Irish stock.

291. Spanish fabulous history intermingles here. 299. 301-3.

299. Ith sails from Spain in search of the promised Western Island.

304. Then Ith had been Governor of Tyre,—and founder of Setubal!

306. Gebelin's account of Nebuchadnezzar's conquest of Spain.

313. Irish history confirming here the prophecies of Isaiah and Jeremiah!!

320. Imitation of the fable of Midas.

339. Persian and Irish history the same!

350. Tailtean, and the marriages there. 355.

491. Bridget, a pagan goddess of the Irish.

O'CONOR, *Columbanus ad Hibernos*.

P. 5. MAYNOOTH,—styling that *spiritual independence*, which is in fact an *uncontrolled* temporal patronage of £200,000 per annum.

12. The truth is that twenty-one suffragan bishops have entered into a solemn compact with the four archbishops of Ireland, that they, the suffragans, shall be allowed to bequeath their respective dioceses to whomsoever they please, provided the archbishops are allowed to do the same.

14. They have deprived the parish priests of the right of nominating their own curates.

15. Men who claim the *exclusive right* of wielding all the power, and exercising all the patronage of the Catholic church of Ireland, without any responsibility, or any controul.

17. Rule of Faith at Maynooth college.

87. His definition of Papal Supremacy.

91. King's supremacy merely temporal.  
No. 2. 38.

No. 2.

P. 29. HE thinks James I. and Strafford acted with impolicy in breaking the spirit of clanship. "The principle of subordination to their chiefs was thus eradicated, and no *adequate principle* was substituted in its stead."—40. 50.

No. 3.

P. 28. VOLUNTARY approbation of Buonaparte's acts by the Irish bishops in their ratification of the Concordat.

82. Well-worship.

107. Remonstrance—and Synod of 1666.

No. 5.

P. 18. CASE of Father Harold. What a case!

No. 6.

P. 36. MILNER's false and calumnious charges against O'Conor.

59—61. Propositions condemned by the Bull Unigenitus.

61. Definition of Popery.

88. It was maintained in a public theological thesis at Louvain in 1645, that "it is but a venial sin to calumniate and impute false crimes to ruin the credibility of those who speak ill of us."

111-118. The Pope's martyrs. The death of all those who suffered for the oath of allegiance rightly imputed to the Court of Rome.

121. At no period of time was the influence of that Court greater (or so great) amongst the higher orders of the Irish clergy than at present.

No. 7.

P. 94. MILNER is one of the three sworn saints who know where St. Cuthbert's body is concealed.

#### SPENSER'S *View of the State of Ireland*.

Preface. STATUTE for forbidding intermarriages repealed by James I.

Pp. 1, 2. Despair of any good in Ireland.

8. Reservation of the chiefs in Henry VIII.'s time, 14.

9. Neglect them—"what boots it to break a colt and let him straight run loose at random?"

17. Laws to be adapted—not imposed wholesale.

18. Presence of the Sovereign secures our progress in the most difficult times. Want of this there.

20. Tyranny of the first conquerors over those who submitted to them as vassals.

24. Effect of our civil wars.

36. Neglect of planting good colonists.

37. Readiness at perjury.

Penalties alone, insufficient.

38. Evil of peremptory challenges there.

39. Law concerning accessories.

53. Their common saying is "Spend me and defend me."

63. Surely their letters were from their first Christian teachers—or from the Romanized Briton.

71. "Of all nations under heaven (I suppose) the Spaniard is the most mingled."
82. Effect of the boolies.<sup>1</sup> This effect is not perceived in Switzerland.
87. The Irish mantle.
89. English fashion of long hair.
91. Butler-abo.
95. Scottish bows—a fatal weapon.
96. The glibb.
99. The wolf their gossip.  
Flesh seethed in the hide.  
Cattle bled for food.
102. Painted targets.
104. The foster mother at the execution!
105. English worse than the wild Irish.
106. Their private wars gave employment and courage to the wild Irish.
111. Even the language adopted!
114. Forbidden apparel &c. used from necessity.
115. Leathern jacks.
116. Irish excellent horsemen.
117. Jacks worn in daily use.  
Galloglasses.
125. Carrows—this breed exists still.
134. Evil and misery of rack-rent.
- 137-8. State of religion, and difficulty of reforming it, 254-6.
- 139-40. Abuses in the Church.
141. Preference of English Clergy.
142. Poverty of the livings.
153. The rint to be cut off—not the people.  
Force required.
160. Mode of war proposed, 161, in winter.
166. Horrid state of Munster.
- 168-9. Lord Grey's work undone.
177. Peculation of the English officers.
196. He was for transplanting—as Cromwell did.

<sup>1</sup> It may be as well to quote the passage in full, as the term is unusual: "There is one use amongst them, to keep their cattle, and to live themselves the most part of the year in *boolies*, pasturing upon the mountains and waste wild places; and removing still to fresh land, as they have depastured the former."—*Ancient Irish Histories*. J. W. W.

- 197-8. A Roman system.
203. Forts grow into towns.
226. He recommends the Borh system for Ireland.
248. A just remark upon the civilizing tendency of the plough, as opposed to mere pasturage.
249. Schools. 258. Bridges and fords.

# FYNES MORYSON. *Ireland.*

- P. 2. ENGLISH Irish (1260) grown barbarous by embracing the tyrannical laws of the Irish, most profitable to them, which caused them likewise to take Irish names, and to use their language and apparel.
3. Ulster paid its own war expenses.  
York and Lancaster wars.  
Religion now the pretext.
5. Munster settlement, how mismanaged.
26. Con Bacco the lame (Henry VIII.) who cursed his posterity if they should learn English, sow corn, or build houses.
9. A. D. 1590. Tyrone engaged "to cause the wearing of English apparel, and that none of his men should wear glibbs."
10. A bribe of 600 cows "for such and no other are the Irish bribes." 11. 7000 cows offered as a bribe.
12. Butter-captains as living upon cess.  
Tyrone's policy in training his people.
13. Attachment to Spain.  
Impolicy of training them—which Sir J. Perrott began.
15. A. D. 1595. Tyrone demanded free exercise of religion,—which, notwithstanding, had never before either been punished, or enquired after.
22. The knees of his heart.<sup>2</sup>
27. Essex had all the means he asked.  
His establishment.
32. The White Knight—"this nickname given to one for his grey hairs, coming as hereditary to his family."

<sup>2</sup> "Now therefore I bow the knee of my heart, beseeching thee of grace."—*Prayer of MANNASSES*. J. W. W.

35. Essex's account of the Irish people—as to their disposition.

36. He speaks of Cobham and Raleigh.

40. Elizabeth's reproach to him.

44. A crown of Phenix feathers sent by the King of Spain to Tyrone.

45. Character of Mountjoy.

49. Was this a son of Cranmer? 83.

63. The towns were the stores of the rebels, and stood so saucily upon their privileges, as a sharp rod and strong hand were requisite to amend them.

67. Bonneghtes, or hired soldiers.

Her Majesty pursued none in those parts for religion.

71. Bacon and Essex.

73. Tyrone's religion.

78. Complaints that the spiritual livings were given to ignorant and idle persons, being the chief cause of this rebellion.

79. Mountjoy. 89. 122. 124. 133. 138-9. 157. 196.

84. Moryson,

90. Base money. 150. 217.

97. Arrows with wild-fire.

109. Disposition of the people.

111. Garrous—that is carriage jades.

119. Vere at Ostend.

127. "Northern horses and Northern riders fit for this service."

141. Mountjoy ill provided for the siege.

142. His force not greater than that which he besieged. 143.

144. Exertions of the priests for the Spaniards.

145. Importance of the struggle.

151. The Queen's confidence in her troops.

159. Danger from the Irish in his own army.

166. Charms, &c. upon the dead Spaniards.

Roguery in the English Ordinance.

167. Offer to let the women leave the town before the batteries opened.

171. Sentinels dying at their post, from the inclemency of the weather.

175. Mortality among the English troops.

176. "This night our horsemen set to watch to their seeming did see lamps burn at the points of their staves or spears in the midst of these lightning flashes."

178. Thanksgiving on the field of battle, and the Earl of Clanrichard knighted.

181. Moryson's letter after the victory.

182. The Spaniards' opinion of their Irish allies.

205. Overtures from the Spaniards for peace.

211. Force of the Rebels when Moryson took the command.

228. Elizabeth's playfulness in her letters. 230.

234. Tyrone raised upon Ulster more than £80,000 by the year.

246. Cost of this war to the Queen.

261. Frauds of the merchants.

267. Motives of those who wish the troubles to be prolonged.

268. What Mountjoy could have done.

269. Course with regard to religion.

271. Cannibalism produced there by famine!

290. Confidence of the Papists upon James's accession.

291. Treasonable sermon at Cork.

296. Escape from shipwreck, occasioned by a flock of gulls rising from the skerries, and thus giving notice of the danger, in a fog.

297. Mountjoy's advice.

299. Cost of the war for four and a half years, £1,198,315 18s. 3 $\frac{3}{4}$ d.

300. State in which he left Ireland.

### Part. 3.

P. 43. WHY no Protestants among the Irish.

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PETER WALSH. *Prospect of Ireland.*

### Preface.

"It was the custom of the Irish to have their chief antiquities done into the choicest, severest, strictest metre, without any redundancy or want as to sense and point of truth, and this as well for the more safe

preserving of them from corruption, as the more easy getting them by heart."

The great school in the plain of Sennaar!

Spenser—"where he pursued the political design of his Decalogue, which was to prescribe the ways and means to reduce Ireland (a design well becoming him, as being Secretary to Arthur, Lord Grey of Wilton, and Deputy of Ireland under Queen Elizabeth) none could surpass him: no man could except against him, save only those that would not be reduced."

P. 12. Breoghuin, the son of Bratha, who founded Braganza in Portugal. 13. Eight sons of Milesius, after their father's death set sail from Breoghuin's Tower, a place in Galicia, long after called Notium, but of later years Compostella, and landed in Ireland.

28. The Danish secularization of Irish convents.

55. The only reasonable account of the learning of Ireland, in its learned age. It was a place of shelter in the wreck of the Roman empire,—that irruption being *by land*.

56. Patrick consecrated a Bishop for every two churches.

57. Here is the silly story of his tithing the people.

62. The 20,000 monks!

63. Laus perpetua at Luxen, established there by Columbanus.

73. The deterioration of the Irish "in every point, happening to them before the English had set one foot in their country under Henry II."

75. No other nation upon earth anneared them in honour, &c.—a feature of their history. 76-7. 83-4.

86. "That height of frenzy which the Irish call in their language Dubhghéaltach, flying like frightened fowls from all they met or saw."

89. King Aongus, surnamed Ollmhucuidh, from his extraordinary great hogs.

99. Small effect of Christianity acknowledged there. 108. Even upon some of their saints.

102-3. Banishment of the poets.

106. St. Columb's mode of not seeing Ireland, in obedience to his penance enjoined.

137. Prodigies.

140. Danish tyranny. 141. Nose rent.

142. Marriage tax paid in his time to one Lord.

150. Loss of learning, and of sanctity.

166. This is a fine story of the wounded men, fastened to stakes that they might fight.

214. Moran's ring for the neck of a witness.

217. The King's kettle, which boiled twelve beeves and twelve hogs at once,—the Leinster fine!

228. Whale with the golden teeth.

233. Collection for the poor in Ossory.

238. The King whose head was sewn on again.

262-3. *Ulcered* state of the Irish church before the conquest.

293. Lawrence Toole's cilice, and the part that was left loose! See the Digest of Evidence, vol. 2, p. 164, concerning Lawrence Phelan's History. 19.

327. Moses's blessing to Gathelus, the cause why no venomous creatures are in Ireland. And the tale of St. Patrick is allegorical only!

428. Entertaining houses. Irish hospitality—this is upon a large scale of lying.

468-9. Our Lord's staff.

479. This is the story of Regner Lodbrog—misplaced. Walsh has not perceived this.

480. The stone of election.

486. Etymology of Ulster! What a silly fable.

493. Milk-baths—to cure poisoned wounds.

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PHELAN'S *Church of Rome in Ireland*.

P. ii. "THE great source of Irish misery has been, not the *power* of England, but its *want* of power." xii. xiv.

iii. In the sixth, seventh, and eighth

centuries, Ireland *probably* as tranquil as Greece in its best days.

Land belonging to the chiefs exclusively—extent of this custom—even from Himalaya.

iv. Effect as of Gavelkind. v. Why the people liked it. vi.

Ploughing by the tail, act against it, and against burning oats in the straw, *repealed* by one of the articles of peace to which Ormond agreed, 1648.

vi. Fosterage and gossiped customs, "which united without confounding the upper and lower classes."

The system of the chieftains rather worsened than improved till James broke it.

vii. viii. English lords became as bad as the Irish, and were therefore worse.

ix. The Pale.

x. Wise measures of Henry VIII. "His vigorous common sense."

xiii. What the English and Scotch adventurers of Cromwell's age meant by liberty.

Restrictions *necessary*, when enacted.

xv. Wood's halfpence. Motives of the agitators then. xvi.

xvi. The penal code the exclusive work of the Whig aristocracy of Ireland. xxxii.

xvii. Bounty of government, how misappropriated.

xxvi. Members who hold their seats by voting for them.

xxvii. Grattan. xxviii. Patriots of his day.

xxx. Irish Parliament.

xxxiv-v. Tithe of agistment.

xxxvii. Protestant emigrants.

Measures of relief proposed by men who were conscientiously opposed to emancipation.

xl. English adventurers preferred Irish to their own countrymen, and why.

xliii. Popish tenants preferred, and Protestants driven to emigrate. xlv.

xlvi. Why the Established Church was disliked by the great proprietors.

xlvii. Spenser's prediction.

3. Prelates who sold the country to England.

9. Their views.

10. Character of the Romish clergy in Ireland as a body.

14-15. Ireland the Pope's patrimony—how—and when so acknowledged. 91. 191.

22. Giraldus advises to shed more blood—there being an easy atonement for all.

25. Lawrence O'Toole's successor making the crucifix mourn and perform miracles.

26. Law of the cudgel.

28. Usurpations of the clergy.

30. Case of Mac Carwell, Bishop of Cashel.

32. English laws allowed the Church vassals,—how far, and why.

33. An Irishman might be slain with impunity.

34. Petition to Edward I.

37. Clergy prevent its success. 38. Moore.

47. Irish Ecclesiastics took no oaths to the Pope.

48. Their discipline *how* considered by the Romanists before the English conquest.

49. *Supremacy* of the Irish chiefs. 87.

50. Archbishop, by the same grace.

51. Synod of Cashel.

52. A third of all moveables for burial, &c. and if the deceased were unmarried, or had no legitimate children, then it was to be half.

53. 160 religious houses founded by English adventurers between the landing of Henry II. and Edward Bruce—monuments of their remorse. All the privileges and nearly all the wealth of the Church their grants.

65. An English and an Irish Church *after* the conquest.

63-6. Statute of Kilkenny. The clergy anathematized all who should transgress it.

68. Lawless violence,—the proverbial reproach of the country and the time, branded alike upon the prelates and lay lords. 1376.

68. The general power of pardon granted to the Lieutenant, Earl of Ormond (1376), was afterwards explained as not extending to the pardon of "any *prelate* or earl, for

an offence punishable by loss of life, member, lands or goods."

77. Specimen of what oaths are worth, when they depend upon the intention of the priest who administers them.

80. Strength of the soil,—reclaiming foreigners in a few generations to the Catholic faith.

83. The nobles abolished the subordinate title of Lord for Henry VIII., and proclaimed him King of Ireland and Supreme Head of the Church. 84.

88. Jurisdiction over a Church in great measure *temporal*.

22. Prophecy that when the Roman faith perished in Ireland, the see of Rome will fall.

93. Why the Reformation failed there, —partly because clanship was just then giving way, and the people left without protection, threw themselves upon the priests. 94. 201. 245.

95. Claims of the Irish Titular Bishops.

98. 100. Their acknowledgment of Buonaparte in 1804. 102.

137. Supremacy, — how explained by James.

109. Oath *takeable* by Papists, and would be taken were they protected from excommunication. 110.

112. Indeed "hereditary bondsmen."

120. Priests hypocritically conforming under Elizabeth in Ireland.

135. Pius's Bull always to bind the Queen and heretics, — the Papists only at convenient times and seasons.

138. By what we are to estimate our probable security from Popery.

143. Bull when the Armada was ready.

145. Opinion from Louvain.

149-50. Jansenism.

155. Berrington! 156. Butler.

160-2. Gregory's Bull.

165. Murder of Henry Davers. Saunders.

172. "The diplomacy of rebellion was generally conducted by the Bishops."

174. Lee's Memorial — the very arguments that are now used. "The *folly* of

the past is urged as a reason for the *insanity* of the present and future."

176. Moore and O'Driscoll.

188. Clement VIII. sent O'Neil a hal-  
lowed plume of genuine Phoenix feathers.

193. Anathema against any who should give quarter!

Tender mercies. The Vicar Apostolic of Munster first reconciled and absolved his prisoners, — then executed them.

197. Religion now once more directed politically. Elective franchise. 198. Bearing in case of war.

203. A Spanish officer avowed his belief that Christ did not die for the Irish.

204. The rebellion of 1798 became religious, and so will all disturbances in that country; — just as every scratch will bring on erysipelas — when the disease is in the system.

206. A very fine passage.

208. The *purpose* (of the Romish Church) has retained that unshaken firmness which is ascribed to its faith.

211. Power of the Bishop at this time. 213.

They have a separate interest, — an interest in the disquiet and dishonour of England, which cannot be purchased up by any consideration within the reach of a minister.

217. Amount of fines for non-attendance at worship.

218-9-20. Mr Butler's roguery. 233.

228-9. Of deposing doctrine. Paul's brief. — Urban's. 230.

233. The priests who suffered on that ground.

237. Milner on this doctrine.

248. Priests in the pay of Spain.

250. What the Irish Catholics had before the Rebellion, — all that they now, avowedly, contend for.

253. Prophecies before the massacre.

268. Rent and association put down two centuries ago.

273. Strafford. 281. 304-5.

276. The great Lords discouraged conversion.

277. A Protestant bishop converted a

priest's vestment into a pair of breeches,— behold—he had scarcely put on these breeches, when they caught fire and he was burned to death.

283. Morality in which the Irish priests were trained.

285. Spiritual and carnal Ireland.

295. Liberal overtures or declarations from the Romanists usually preceding mischief.

296. All means to be used.

299. Richelieu.

302-3. Power of secret excommunication.

302. Interference at elections by excommunication.

Strafford.

315. Massacre foreseen.

311. It takes place two months after bills had been returned for the redress of all the grievances complained of, and the concession of all the graces petitioned for.







## French History.

GREGORIUS TURONENSIS, *Hist. Francorum.*  
*Paris, 1561.*

**H**T is related in his life that Nicetius, Bishop of Lyons, "nescio quid excelsum in puero conspicatus, jussit puerum ad se acciri, et colloboe se lotum in exemplum pudicitiae contegens, ut ne summis quidem digitis juveniculum contingeret, puero benedixit, atque prospera precatus est!"

Gregory carried reliques about him, and imputed to them the cures which he worked himself.

He chose to be interred where his grave might commonly be trodden on, "et ipsa loci necessitas cogeret ne unquam in aliqua reverentia haberi posset. Sed grex beati Martini talia non ferens," removed him to the left of the Saint's sepulchre—there to be venerated with like honours.

P. 1. He begins with a confession of faith.

4. Creation of Eve a type of the church!!

20. Pilate a Manichæan!

22. St. John alive in his sepulchre.

27. Construction of the Gallic temple called Vasso Galatæ, the walls of which were thirty feet thick.

34. Is not holy oil used as a remedy here?

37. A good story of the immaculate wife, if she had only held her tongue when she was dead,—the rest is prettily conceived.

46. A war in Spain between the Vandals and Sueves decided by single combat between two youths.

47. Gibbon, I think, tells the unclean story of the Arian baptism.

52-3. This story of a man being bribed by an Arian Bishop to feign blindness that he might have the credit of restoring him to sight, and being struck blind, and then restored by the orthodox Bishop, looks very much like trick upon trick.

57. St. Stephen interceding with St. Peter and Paul that his own chapel at Metz might be saved, when that city was burnt by the Huns.

60. St. Peter cannot resist the supplications of Actius's wife for her husband's life.

69. First election of the Reges Criniti of the Franks in Thuringia.

70. Their idolatry.

73. A piece of money broken for a token by Chilperic, when he was compelled to fly from his kingdom.

74. Bassina's, Queen of Thuringia, reason for leaving her husband, and going to Chilperic. Clovis was the fruit of this pretty connection.

73. Plainly a concerted miracle to end disputes about the succession to a bishopric.

76. Promise of perpetual patronage from St. Martin to those who shall keep his day holy.—This is the first step to Indulgences.

77. Odour in a church at Arvernium.

80. Humility of the wife of Bishop St. Namatius, who when a piece of bread was given to her in the church which she had built, by a poor man, who supposed her to be waiting there for alms, eat nothing else for several days, till that was gone.

81. (79.) A senator brought out from

prison at night, fastened under an old wall, and then the wall pulled down upon him, by command of Victorious, a Dux under Euric, the Gothic King.

80. A church full of devils.

81. This book is full of proofs that the clergy lived with their wives.

88. *Ut Gothorum pavere mos est!*

94. Clovis's baptism; the church perfumed, and perfumed tapers.

99. Burgundian laws mitigated by Gundobald, "*ne Romanos opprimerent.*"

103. "*Multi jam tunc ex Gallicis habere Francos dominos summo desiderio cupiebant.*"

111. Speech of the youth whom Clovis had shorn—that his hair would grow there. The speech is fine, "*In viridi ligno hæ frondes succisæ sunt, nec omnino arescunt.*" He and his father were both put to death in consequence.

Clovis cheats some traitors with false gold. 112.

112-13. Wickedness and policy of this King. 115. But his orthodoxy covers all sins!

116. A priest's wife obtained a bishopric for her husband by a trick.

118. Amalberga, female ambition. The table half spread for one who could consent to divide his kingdom with a brother.

Queens took a very active part in public affairs.

122. Monstrous cruelty of the Thuringians. 123. Their slaughter, and their pitfalls for the Frankish horsemen.

127. Property deposited in a church for safety from an enemy's army.

131. Deliberate perjury, to draw a man from sanctuary, that he might then be murdered.

132. Hostages made slaves.

133. "*Dies solis, sic enim barbaries vocitare diem dominicum consueta est.*"

135. Swimming the Moselle upon shields.<sup>1</sup>

<sup>1</sup> "We crossed (the Cabul river) on a raft of inflated bullock's hides."—LIEUTENANT EYRE'S *Journal of an Afghanistan Prisoner*, p. 279. See XENOPHON'S *Anab.* i. v. § 10.—J. W. W.

This is an interesting tale of a hostage's escape, quite characteristic of the age. 189. Swimming the Rhone in like manner. 190.

138. A bishop who was a good carpenter.

139. Whether to kill his nephews or cut off their hair. A horrid story of this accursed race.

How very much less barbarous is the history of our Heptarchy? What can be the cause of this?

148. Childebert and Chlothaire raise the siege of Zaragoza, upon hearing that the citizens are about to carry St. Vicente's tunic in procession.

Custom of the Goths to kill their Kings when they became unpopular.

149. The Arian Kings communicated from a different cup to that which the other communicants used. Theodoric's daughter poisons her mother in it. And Gregory says an orthodox person may drink poison with perfect safety in that manner!

155. Gourmandaya-la-Romaine of a tax-gatherer who was killed, and pettiness a *la-porc!*

157. Chlothaire requires a third from the churches. One Bishop stands out alone, and deters him from exacting it.

158. He marries his wife's sister.

159. Machanus buried to save his life. He puts away his wife when he takes orders, to save himself.

160. St. Gal stops the plague by his prayers.

164. Grapes growing on an elder.

166. Trick of an energumen confessed by Gregory.

168. Priest put in a vault to perish there by famine, by the Bishop's orders!

176. Battle between the armies of Chramnus and his brethren prevented by a storm of thunder and lightning.

177. Biblicæ Sortes tried upon the altar to forelearn the fate of Chramnus. 237.

178. They who would not violate sanctuary by killing the supplicant there, or dragging him out, would famish him there. A miracle upon this account.

182. Chramnus and his family burnt alive by his father's order. "Chramnus super scamnum extensus *orario*<sup>1</sup> suggillatus est,"—before the house was set on fire. What can *orarium* mean in this place?

186. Here is an instance of the abuse made of convents. This nunnery was in this case a Bastille.

187. Polygamy tolerated in these kings.

188. Hun's magicians. *Gaganus* the name of all their kings?

190. Fall of a mountain into the Rhone.

192. A lark puts out the tapers in a church.

The plague—"cum jam sarcophagi aut tabulæ defecissent" ten or more "in unâ humi fossâ sepeliebantur."

193. Lenoigild divided his kingdom between two sons, "interficiens omnes ellos qui reges interimere consueverant." These must be the anarchists alluded to p. 148. "Non relinquens ex eis mingentem ad parietem." But what if Gregory has written *qui* instead of *quos*?

199. Counterfeit gold money.

211. Atrocious punishments. 218-19. Infernal cruelty of a lord to his slave.

226. Gregory says "ut ipse vidi" of St. Martin's miracles at his shrine. A case of blindness, in which the Saint would have no human aid called in.

228. A humane trick for freeing the prisoners.

235. A vision of his own, denouncing the destruction of Chilperic and his race.

240. Miracle of filling the baptistery at Easter.

241. Guntram to his nepos when he adopted him—"Una nos parma protegat, unaque hasta defendat."

250. Northern lights. 349.

253. Tiberius finds a treasure. Treasures of Narses disclosed to him.

256. No regard now to the mother's race or rank in succession,—"*prætermisiss nunc*

*generibus fœminarum, regis vocitantur liberi, qui de regibus fuerint procreati."*

258. Vinnochus going for Jerusalem, "nullum aliud vestimentum nisi de pelli-bus ovium lanâ privatis habens."

263. Chilperic's oppressive taxation. 270. His repentance.

268. *Sound* of a meteor heard for more than fifty miles, like a tree falling.

269. The yellow fever?

287. Chilperic would have forbidden the mention of Persons in the Trinity. He wrote verses which failed in prosody, and ordered four Greek letters to be introduced into the alphabet, that the children be taught in this improved alphabet, "ac libri antiquitus scripti, planati pumice, rescriberentur."

298. Torments of the clerk Ruculfus, whose life Gregory hardly obtained. They extorted a confession.

310. A recluse in a tower which has no entrance. 313. His death. 314. The worms.

312. Power of working a miracle felt. "Sensit vir beatus per spiritum domini adesse virtutem."

313. The name Dominic occurs here.

316-17. Hanging miracle—an easily contrived one.

319. St. Martin works no miracle when his shrine is robbed; but has the credit of one when the thieves quarrel afterwards and fight.

325. Shower of blood. 326. And *in* a house.

327. Blistering seems to have been a very favourite practice.

328. Chilperic's mode of converting a Jew.

"*Præcinctus orario.*"

338. Chilperic's plan of averting the curse which he incurred by breaking his oath,—with the help of relics.

346. "Amico inimicoque bonum semper præbe consilium, quia amicus acceperit, inimicus spernit." This wise saying he heard from an old man, and has preserved.

351, 2. Mummolus confesses to have

<sup>1</sup> See DU CANGE in v. It would seem even here, as *infra*, p. 328, to mean some sort of a 'Vestis Sacerdotalis.'—J. W. W.

given both king and queen potions to make them favour him. When tortured, he says he feels no pain — which seems to have been the lie of some enemy, to have his horrible tortures renewed. For it is plain that they killed him.

351. When Chilperic's son died, who was not two years old, the mother burnt his whole wardrobe, that it might never renew her grief. "*Vestimenta, vel ex serico aut quocunque vellere invenire potuit.*" They were as many as four *plaustra* could carry.

352. A priest takes a mistress with him disguised as a priest, she was of good birth, and her friends, to wipe off the disgrace from themselves, pursue them, *burn her alive*, and put up the paramour for a slave, declaring they will put him to death if he does not find a purchaser. Ætherius, the bishop, buys him for twenty aurei, in compassion. He proved a great villain.

364. Locusts in Spain. 150 miles long, 100 wide—their army!

367. Chilperic's daughter going to be married in Spain, set out with fifty *plaustra* of gold, silver, *et reliqua ornamenta*.

369. Chilperic's writings, in imitation of Sedulius.

This character which he gives of the clergy, is the cause of the character which they give him. Both are probably true in the main, but the overcharge will be on his side. I mean he will be the slandered party.

370. Blinding was one of his punishments.

372. Bishop St. Salvius, from excessive abstinence, changes his skin nine times.

375. His vision after death, and how he was punished for relating it.

His heroic behaviour during the plague.

382. Gundobald elevated on a shield. "*Sed cum tertiò cum eodem gyrent cecidisse fertur, ita ut vix manibus circumstantium sustentari potuisset.*"

388. Some very impudent ambassadors: treated as coarsely as they deserved.

389. Complaint that many free Franks had been subjected to public tribute,—

from which therefore it should appear that freemen were exempt.

393. Threat of destroying a man's progeny to the ninth generation,—"*Ut per horum necem consuetudo auferretur iniqua, ne reges amplius interficerentur.*"

397. Eberulfus's intention to kill Gregory and the other priests, if he should be forced from sanctuary. Yet this man *then* believed in St. Martin.

403. Augury as in the Cid.

Deliberate perjury to deceive Eberulfus.

404. "*Potentiora vina, Laticina videlicet et Gatizina.*"

When Claudius is about to murder him in the sanctuary, the perjured assassin prays to St. Martin for protection.

405. Beggars, devotees, and energumens revenge the violation, which nevertheless is considered as a proof of Eberulfus's guilt; else the saint would have protected him. The whole story should be told as illustrating the practice and the *im*-piety of the age.

406. — "*litteras quas acceperat, cavatâ codicis tabulâ sub cerâ recondidit.*"

407. Gundobald seeks the aid of St. Sergius's thumb, which being fastened to the right arm of a certain king in the east, had made him always victorious, and so by force he obtains a piece of his finger. 408.

409. Ambassadors sent — "*cum virgis consecratis, juxta ritum Francorum, ut scilicet non contingerentur ab ullo, sed expositâ legatione cum responso revertentur.*"

412. Subterranean way to the water from a town on a hill.

413. Camels.

417. "*Cuppas cum pice et adipe accensas*" thrown upon the besiegers.

423. Mummolus had found a treasure. He kept a giant.

St. Martin's men not liable to military service; and this proved by miracle. 424.

425. The poor voluntarily become slaves during a famine.

430. Gunthchram received at Orleans with songs in *Syriac*, Latin, and Hebrew.

434. Gregory and Gunthchram tell each other their dreams respecting Chilperic's deposition and murder.

437. A quarrel between two bishops, and their mutual reproaches.

438. Clovis's body, when thrown into the river, known by its long hair.

443-4. Wulfiliacus the Stylite.

449. A good lie of St. Martin's punishing perjury.

452. A passage concerning the clergy, as if they were allowed wives of their own.

Part of penance to go unshorn and unshaven for three years.

453. A bishop in the synod at Aix (Aquensis) convinced that he was erroneous when he maintained "mulierem, hominem non posse vocitari."

454. Boso sends men to rob a grave.

456. Two islands destroyed by a volcanic eruption. Where?

471. Fire at Paris. Prisoners miraculously delivered. Talisman against mice (glires<sup>1</sup>), serpents, and conflagrations.

474. Possession evidently preluded to escape the misery of seclusion.

475. Magnovald murdered in Childebert's presence.

476. A bishop's widow.

487. A preposterous instance of respect to the Church. A man detected in attempting to assassinate Gunthchram there, *not* put to death. "Quia nefas putavit, si is qui ab ecclesiâ eductus fuerat, truncaretur."

488. Travelling miracle-mongers,—who were treated as quacks by the regular graduates of the profession. 492.

499. Boso's treasures buried.

Rather than let this person escape, Gunthchram would have burnt the bishop in the house with him.

519. Provincial Councils. Reasons for them.

521. A plain intention of passing off Gunthchram for a saint—though he thought so little of burning a bishop.

Case of the importation of the plague.

523. Pun upon the Abbot Buciovaldus, for his pride they called him Buccus validus.

525. Here he uses *hominem* for a woman. Queen Ingoherga frees many persons at her death.

A brave girl who enacts Judith in her own defence.

527. A wooden *Patera* called *Bacchinon*.

529. Taxation.

531. Tours exempted by the king's fears, and the craft of the clergy.

533. Ingeltrudis and her daughter, whom she instigates to forsake her husband, and enter a nunnery, having robbed him first. 534.

537. Rigunthis and her mother!

542. A woman burnt in the face, and condemned to grind corn. "Ut scilicet trahens molam, hic quæ in gynæcio erant positæ, per dies singulos farinas ad victus necessarias præpararet." She seems to have drawn in the mill,—to have been used like a horse.

548. Chrodieldis and the other refractory nuns—a pretty piece of monastic history! 558-61. 597, 8, 9, 600.

583. A cruel tale of the game laws, and of trial by battle, and of Gunthchram's late repentance.

584. Ingeltrudis having quarrelled with her daughter, "obsecravit, ut neque in monasterio quod instituit, neque super sepulchrum ejus, permitteretur orare."

597. An odd piece of nunnery scandal. There was a man there in woman's clothes—who had been castrated in childhood.

605. "Nonnullos auribus naribusque amputatis ad ridiculum laxaverunt!"—Prisoners killed themselves for fear of punishment!

612. Dispute about Easter in France. Gregory enquired, and found that the miraculous fonts in Spain were filled on the Sunday, which they kept at Tours.

<sup>1</sup> The *shrew-mouse* from time immemorial has been considered unlucky. Hence the expression "*Beshrew me.*" See NARES'S *Gloss.* in v. J. W. W.

614. Earthquake at Antioch. A fine legend.

615. The Devil, in a swarm of flies, enters a madman, who proclaims himself the Messiah! and his followers were not undeceived when he was killed, and his Maria confessed their common villainy.

625. Death of St. Aredius. A well contrived fraud.

628. Persecution forbidden by St. Martin of Tours.

634. The thirteenth bishop of Tours, Leo, was a good carpenter.

638. Gregory's awful charge, that his books were not to be abridged; but he will allow any competent person to put any part of them in verse.

Notes.

P. 57. WASHING the dead.

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Adonis Chronicon. In the same volume with "Gregorius Turonensis."

P. 12. MYSTERIES of the Ark, 15!

158. Donatus, bishop of Epire, killed a dragon by spitting in his mouth; and eight yoke of oxen could hardly drag the body to be burnt.

164. Sulpicius Severus, seeing he had been deceived by the Pelagians in his old age, never spake again while he lived.

170. John the Baptist reveals his own head to two monks.

173. Barnabas reveals his own body, and his MSS. of St. Matthew's gospel.

178. A miracle to frustrate an Arian baptism—the water disappearing.

181. Body of St. Anthony the Great discovered.

186. A stratagem like that of Burnam Wood, and bells hung round the horses' necks, to aid the delusion. This was done by advice of Fredagundis.

192. Chlotharius laid waste the land of the Saxons, so "ut non ibi relinqueret hominem viventem, longiorem, ut fertur, quam spatha ipsius erat."

198. Misfortunes of the Merovingian kings arose from Clovis II. cutting off the arm of St. Dennis.

201. Ebroin's soul carried by water to be thrown into the Vulcanian pot.

232. Clock sent from the king of Persia to Charlemagne.

242. St. Adeolus reveals his own relics.

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MONTLUC. In the "*Collection of French Memoirs.*"

Tom. 22.

P. xv. HENRY IV. called his memoirs the Soldiers' Bible.

27. — "Auquel lieu se rompirent beaucoup de lances, plus des nostres toutesfois que des leurs; parce qu'en ce temps-là les Espagnols ne portoient que des lances gaies, longues, et ferrées par les-deux bouts."

30. The first troop which he commanded was of arbalestiers, and there were then no harquebuseers among the French. (The Note says, they were first used in Italy in 1521.) But, in his first campaign, six Gascon's harquebuseers deserted to them from the Spaniards. On this occasion he says — "que pleusk a Dieu que ce malheureux instrument n'eust jamais esté inventé: je n'en porterois les marques, lesquelles encore aujourd'hui me rendent languissant; et tant de braves et vaillans hommes ne fussent morts de la main le plus souvent des plus poltrons et plus lasches, qui n'oseroient regarder au visage celui que de loin ils renversent de leurs malheureuses balles par terre. Mais ce sont des artifices du Diable pour nous faire entretenir." Wherein were the *arbalists* better?

96. — "Tant on fait bon marché des hommes," he observes on one occasion, when Francis I. insisted upon a desperate service being attempted,—"que quand bien mille hommes se perdroient à ceste entreprinse, il ne s'en donnoit pas de peines; car le profit en les bruslant seroit plus grand que la perte." So the king *said* or *thought*.

137. Speaking of Francis's alliance with the Turks, Montluc says honestly, and in his own way,—“Quant a moi, si je pouvois appeller tous les esprits des Enfers pour rompre la teste a mon ennemi, qui me veut rompre la mienne, je le ferois de bon cœur, Dieu me le pardoint!”

156. Ancient Pistols, Bezonian<sup>1</sup> is plainly the French Besoigne, a raw soldier, which the note derives from the Spanish *Bisogno*. Is there such a word?

162. He always made his soldiers believe that he had a presentiment, or certain presage, which made him sure of victory. “Les simples soldats sont aisez a pipper, et quelquefois les plus habiles.” He put some pikemen always in the rear, to kill any who attempted to fly: the men let him willingly do this, but the pikemen were very unwilling to be so stationed, wishing to be in the front. But he says, “Et notez que le desordre vient tous-jours plustost par la queue, que par la teste.”

279. He says to his men—“Si nous prenons la pique au bout du derriere, et nous combattons du long de la pique, nous sommes deffaits; car l'Allemand est plus dextre que nous en cest maniere. Mais il faut prendre les picques a demi, comme fait le Suisse, et baisser la teste pour enfermer et pousser en avant, et vous le verrez bien estonné.”

286. In the battle of Cerisolles (15..), harquebusseurs were first used between the first and second ranks, to mark off the enemy's officers. It was an invention of Montluc's, as he supposed,—till he found that the enemy had done the same thing. They did not fire till they were within pike-length, and every shot was sure. “La se fit une grande tuerie.”

See the original passage; the fact is curious, and told in his characteristic manner.

321. Of the English, he says, “Je les

cogneus gens de peu de cœur, et crois qu'ils vallent plus sur l'eaux que sur terre.”

333. “*Ayant baisé la terre*, nous courusmes droit aux fossez.”

340. They had heard from their ancestors that an Englishman will beat two Frenchmen; and that he never flies, nor yields.

341. The reason, he says, why the English had this character for courage, was, that they all carried *short* arms, and that they ran toward the enemy to discharge their arrows, which did no harm at a distance.

343. “Croyez que les Anglois qui ont battu anciennement les François estoient demi-Gascons, car ils se marioient en Gasconne, et ainsi faisoient de bons soldats.”

“Ostez, ostez, Capitaines, tant que vous pourrez, ceste opinion à vos soldats, car ils vont lors en crainte d'estre deffaits.”

360. He had acquired in Piedmont the reputation “d'estre bon politique pour le soldat, et empescher le desordre.”

Tom. 23.

37. — “JE ne vis jamais homme long en besogne, paresseux ou negligent à la guerre, qui fist beau fait; aussi n'y a rien au monde ou la diligence soit tant requise. Un jour, une heure, et une minute fait evanouir de belles entreprises.”

P. 41. — “Lesdits Capitaines estoient vieux soldats, ce qui ne m'en fist esperer aucune chose de bon; car qui veut faire une execution hazardeuse, et de grand combat, il faut se garder, sur tout, de vieux Capitaines et de vieux soldats, parce qu'ils apprehendent trop le péril de la mort, et la craignent, et n'en tirez jamais bon ouvrage: ce que j'experimentai là et en plusieurs autres lieux. Le jeune n'apprehende pas tant le danger. Il est vrai qu'il y faut de la conduite, et entreprendra aisement quelque execution, ou il y faut de la diligence. Il est prompt, ingambe, et la chaleur lui enfle le cœur, qui est souvent froid au vieillard.”

<sup>1</sup> Shakespeare twice uses the word. See 2 Hen. IV. v. 3. 2 Hen. VI. iv. 1.—J.W.W.

69. At Beune — tomb-stones made into mill-stones.

102. His morions covered with yellow taffeta, in honour of M. de Termes, whose colour it was. "J'ai essayé que cela sert fort de marquer vos gens de quelque chose particulière. Car se voyant recogneus, cela leur redouble le courage."

118. The prior of Capua, Strozzi's brother, shot by a peasant from behind a bush. "Voyez quel malheur, qu'un grand Capitaine meure de la main d'un vilain avec son baston à feu."

194. How he demeaned himself with men of different nations under his command. With the Germans and Swiss it was necessary to carouse; with the Spaniards—"tenir leur morgue superbe," and play the hypocrite.

232. The gout cured by a hearty fright.

235. Eight hundred Germans, during six months that they were in garrison at Sienna, consumed as much food as would have sufficed three thousand Italians. This is stated in a note from Pecci.

285. Kindness of the Spanish soldiers to his people.

Tom. 24.

P. 5. HE puts a man to the torture, and determines (9) never to spare a prisoner, when he thinks there is any truth to be got out of him.

110. *Flasks*, before cartridge-boxes were invented.

118. Belief in Nostrodamus.

159. D. Carlos.

Prospect of France becoming mistress of Europe.

166. His dream of Henry III.'s death.

182. Johannot—scourge made of *nerfs de bœuf*—with which the peasants were flogged to church by the Huguenots.

195. When a Huguenot avowed that the Church of Nerac had made him their captain, Montluc fitly enough replied—"Et quelles Diablies d'Eglises sont ce-ci qui font les Capitaines?"

203. The Huguenots—"Je sçavois bien

que si je tombois entre leurs mains et à leur discretion, la plus grande piece de mon corps n'eust par esté plus grande qu'un des doigts de ma main:" and so he determined to "sell his skin dear."

210-13. As strong a case made out against the Huguenots, and for the necessity of his summary proceedings, as the Orangemen could have shown during the Rebellion. The passage is very curious. They intimidated all quiet persons; and, unless his vigorous measures had been taken in time, would have compelled the whole country to profess their belief. They refused to pay rent, unless it could be shown in the Bible that they were bound so to do; and they murdered,—à la mode Irlandoise,—all witnesses against them, and then claimed a fair trial!

254. Their intention of destroying Toulouse.

293. In one of his battles with them,— "Pour ce que nous n'avions point de gens de pied pour tuer, car on sçait bien que les gens à cheval ne s'amusement pas à tuer, sinon à suivre la victoire, il n'y mourut pas beaucoup de gens."

— "J'y perdis mon cheval ture que j'aimois, après mes enfans, plus que chose de ce monde, car il m'avoit sauvé la vie, ou la prison, trois fois."

299. At Gironde he hung seventy Huguenots to the pillars of the market, sans autre ceremonie. "On pouvoit connoistre par-là ou j'estois passé; car par les arbres sur la chemin on trouvoit les enseignes. Un pendu estoit plus que cent tuez."

305. He hangs one of his own old soldiers, because he knew him to be valiant, active, sincere, and constant!

317. Bisoignes—raw soldiers. Pistol's Bezonian.

328. "Ils avoient tous des casaques blanches, qui furent les premières que j'avois jamais vues."

334. "Bref je ne sçais par quel bout commencer à escrire cette belle entrepriuse, car je n'en sçauois faire un bon potage."

439. Note. Invalided soldiers originally



quartered upon convents, one in each, where he swept the church, and rung the bell. When hospitals for invalids were founded, this was commuted for a tax on the house, applied to that institution.

Tom. 25.

P. 3. If the battle of Dreux had been lost by the king, it had been over with France. He says — “Car l'Estat eust changé et la Religion.”

10. Rochelle. This passage, I dare say, was remembered when the French court determined upon taking that stronghold from the Huguenots.

23. “Souvent me suis — je trouvé la nuit en combats avec les ennemis, songeant des malheurs que je voyois après arriver, et des bonnes fortunes aussi. J'ai eu ce malheur-là toute ma vie, que dormant et veillant, je n'ai jamais esté en repos. J'estois assuré qu'ayant quelque chose à faire, et en ma teste, je ne faillis jamais d'y estre toute la nuit. C'est une grande peine.”

32. “Je fis un pas de clerc ; je laissai rentrer ledit Sieur de Fonteraillies sur sa foi dans la chasteau. Il faut toujours prendre tout au pis.” When one party acts thus, the other must,—and then, alas, for human nature!

40. — He told the magistrates of Toulouse—“Qu'il falloit prendre les armes, et y mettre *le vert et le sec*,” — to relieve the king if he were yet living, or to revenge him.

65. “C'est l'ordinaire des braves hommes de se remarquer pour se faire cognoistre un jour de combat, mesmement aux guerres estrangeres qui se font comme pour honneur, et non pour haine, car aux civiles M. de Guyse s'en fust mal trouvé à la bataille de Dreux.”

150, 1, 2. His regret at the edict which put a temporary end to the civil war. “Puisque je l'avois sçu bien faire aux premiers troubles, avec une brasse de corde, je l'eusse bien fait aux autres. Lorsque sans forme de procès, je les faisois brancher sur les chemins, il n'y avoit personne qui ne tremblait.”

He was worthy to have served under Alva in the Netherlands, or under the National Convention in La Vendée.

166. — “Ouis là dire un mot notable a M. de Bellegarde, qu'il croyoit à ceste heure qu'il n'estoit pas tousjours bon d'aller trop sagement à la guerre. Il disoit vrai ; car qui veut tousjours se tenir dans les regles ordinaires de la guerre, il perd souvent plus qu'il ne gaigne.”

172. “La malheureuse paix qu'on fit faire au Roi Henri a causé tous les malheurs que nous avons veus ; car avoir tant de Prince du Sang Royal, et autres Princes estrangers, et les tenir sans avoir quelque guerre estrangere, c'est un mauvais conseil. Il faut penser, ou de battre les autres, ou s'entrebattre soi-mesme.”

189. Brusquin, a Huguenot, who was killed,—“Lui fut trouvé un rolle dans ses chausses de cent dix-sept hommes qu'il avoit tué, y ayant en escrit un tel Prestre, un tel Moine, tel Marchand ; et les consignoît tous de quel art ils estoient. Comme cela fut leu ; les soldats retournerent à lui, et lui donnerent deux cens coups d'espée, encore qu'il fust desja mort.”

307. He says—“I can say, with truth, qu'il n'y a Lieutenant de Roi en France qui ait plus fait passer d'Huguenots par le consteau ou par la corde, que moi.”

319. A good defence. “Oui, mais direz vous, il se faut enfermer en lieu où on peut acquerir de l'honneur. Et où le voulez avoir ? dans un chasteau de Milan ? ce n'est pas là ! Ce sont les murailles qui vous sauvent. C'est en ce lieu que vous voyez importer au public, encore qu'il soit foible. C'est une belle forteresse qu'un bon cœur.”

335, 6. This is better than Cortez's physic.

343. He attacks a bridge with a floating mill,—the story is very characteristically told.

394. “Bien-tost se verra qui a tété de bon lait,” he says to his soldiers before an assault.

Tom. 26.

P. 24. He tells the king to take care

what he *loses*. "Car on dira tousjours, et se trouvera par escrit, que c'est le Roi Charles Neufoesmes qui a perdu une telle et telle place, dont Dieu vous veuille garder. Les escritures en parleront à jamais; car tout le bien et le mal qui vous advient, est mist par escrit, et plustost le mal que le bien."

53. The scheme which he had of winning for himself some corner of the world, if his son had lived.

56. Here is a sense of the wickedness of war,—and a repentant feeling (57), which I am glad to find for the honour of human nature, and for the sake of Montluc himself, who, incarnadined with blood as he is, was an honest as well as a brave man.

64. His contempt for holiday soldiers,—who, if they ever went to heaven, would carry all their blood there.

67. Nobody can say that he will take all his blood and *bones* there, he says.

77. This acknowledgement,—that he has often trembled with fear, and that he recovered courage when he had said a prayer for the occasion,—is very fine, and does him more honour than half his exploits.

82. "J'ai ceste obligation à ceste meschante arquebusade qui m'a percé et froissé le visage, d'avoir esté cause que j'ai dicté ces commentaires, lesquels, comme je pense, dureront apres moi."

He advises that they may be read instead of *Lancelot* and *Amadis*.

88. Rochelle, worth a breach of the peace, he says—"pour un si bon morceau, il ne falloit craindre de rompre le jeusne."

134. Note. La Noue condemns the books of *Amadis* as corrupting the manners of the age. These books, however, acquired their poison in France—or in Italy. The Spanish and Portuguese romances are free from the taint.

GOUJET. *Bibliothèque Française.*

P. 22. THE *Sieur Belot* wrote in defence of the use of Latin, against *Charpentier*, and maintained that it was of great importance for the good of religion and of the

state "de tenir cachées les belles considerations qui pouvoient être tirées de chaque science, ou du moins de ne les déclarer qu'à des personnes qui en fussent capables."

43. *Pierre Ramus* is supposed first to have distinguished in printing the *j* and *v* from the *i* and *u*, in his *Latin Grammar*, 1557. But he was not uniform in using them. The first book in which they were uniformly employed was in *Claude Mignault's Commentary* upon the epistles of *Horace*, published by *Gilles Beys*, Bookseller at Paris, 1584. 44.

63. Methodical alphabet proposed by le *Sieur D. V. d'Allais*, 1681.

66. Plan for omitting all useless (i. e. unpronounced) letters.

82. "Champ Fleuri, auquel est contenu l'art et science de la deüe et vraye proportion des lettres Attiques, qu'on dit autrement lettres antiques, et vulgairement lettres Romaines, proportionnées selon le visaige et corps humain—par *Maitre Geoffroi Tory*, de Bourges, Libraire et Auteur." Paris, 1529, 1549.

90. *Ramnaud's* alphabet of fifty-two letters—he calls the consonants males, the vowels females, and has three neuters. "Quand l'enfant connoit bien toutes les lettres, on doit lui dire que le mariage du mâle et de la femelle fait une syllabe."

186. A society des *Pretieuses* introduced a new language, ornate—a sort of euphonism, which was ridiculed in two *Dictionnaires des Pretieuses*.

268. *M. de Toureil* and his thirty-two compliments!

373. *René Bary*, his comical calculations upon beginning a sentence with every letter of the alphabet.

Tom. 2.

P. 118. HOMILIES versus methodical sermons.

168. *Fenelon* would have had men preach extempore, and not by heart.

175. *Pierre de Villiers* wrote a poem upon *l'Art de prêcher*: in his *Epistles*, also

(in verse) he touches upon the difficulty of getting sermons by heart, and the little good which is done by them. This poem has been printed more than thirty times between 1682 and 1728.

Tom. 3.

P. v. CHARLES, Duc of Orleans, one of the founders of French poetry.<sup>1</sup>

3. Titon du Tillet proves that Adam must have been the first poet and the first musician.

39. The question whether Christian poets might lawfully use the Heathen mythology in their verses, was matter of grave discussion in Louis XIV.'s time, and Bossuet reproached Santeul de St. Victor for introducing the name of Pomona in a poetical description of the gardens at Versailles.

218. P. Menestrier supposes that church chaunting is derived from the mode of reading in public among the ancients, and church recitative from their public singing.

238. Sr. Evremont says well of the Opera, that it is "une sottise magnifique, mais toujours sottise."

265. Fontenelle's comparison of the language of pastoral poetry, to the costume of peasants in a ballet!

354. A.D. 1649. "La Passion de notre Seigneur en vers burlesques!" This was during the age of burlesque.

429. "Le Parnasse Cavalier, ou la manière de faire très bien seul, et en très peu de tems toutes sortes de vers François," by the Sieur Fiot. The book was so entitled, he says, because "comme les Cavaliers sont ennemis de tout ce qui coute à apprendre, son ouvrage favorise leur inclination, ne contenant rien qui puisse embarrasser l'esprit."

Tom. 4.

P. 127. VOYAGE au Parnasse, 1716, by M. de St. Didier, the author of Clovis. A book to be sought for.

143. A very odd opinion that Homer supposes Olympus to have its base in heaven, and its summit towards the earth.

155. Baib's Hesiod—in Hexameters?<sup>1</sup>

Tom. 5.

P. 7. CHILDREN formerly taught to read from a book entitled *Civilités Françaises*. This is very characteristic.

22. A rascally anecdote of Boileau.

333. Epigram by M. de la Monnoye on a translation of Horace, printed with the original text.

"Il faudroit, soit dit entre nous,  
A deux Divinités offrir ces deux Horaces,  
Le Latin à Venus la Déesse des graces,  
Et le François à son epoux."

Tom. 7.

P. 18. JOH. RAVISIUS TEXTOR. Jean Tixier Seigneur de Ravisy was his name. He was made Rector of the University of Paris in 1500.

171. There is an Epistle of De Thou's in the manner of Horace, upon the defeat of the Spanish Armada, addressed to his friend Claude du Puy,—which is historical and satirical, and doubtless deserves to be sought.

195. My friend Gazæus. Angelin Gazée or Gazeau, he is called here.

283. Aurelia, ou Orleans delivrée, 1738, by the Abbé de Roussi.

301. True Catholic! he says that Dante errs as a theologian "lorsqu'il accorde une exemption de souffrances après la mort aux sages du Paganisme, et aux enfans morts sans batême."

340. George Chaucher, "que l'on a surnommé l'Homère de l'Angleterre"—good!

393. Here it is asserted that the Arcadia of Sannazaro "est relative à l'auteur, et à l'histoire de sa vie."

This is said of many writers—L. de Ve-

<sup>1</sup> The translations from the Works and Days of Hesiod, by JAN ANTOINE DE BAÏF, are found in his "*Etre'nes, de Pse'zie, &c.* 1574, 8vo. See CAREY'S *Early French Poets*, p. 81.

<sup>1</sup> See Notice in CAREY'S *Early French Poets*, p. 218, &c. J. W. W.

ga, for example, G. of Montemayor, D'Urfé,—and I begin to think equally without foundation of all.

Tom. 8.

P. 121. Not in effigy, M. l'Abbé!

199. A French critic gives a qualified praise to the Faëry Queen, and extols as the chef-d'œuvre of English poetry—Addison's Campaign!

204. A Frenchman complains of indelicacy in Milton.

207. M. l'Abbé,—Dryden was neither base enough nor fool enough to say any such thing.

231. I did not know before that that odd man, Hildebrand Jacob, published five books of an heroic poem upon Brutus,—that is, G. of Monmouth's Brutus.

283. Excellent Frenchman! Voltaire has dealt with Shakespeare as Virgil did with Ennius! and Dryden is more known and more esteemed than Shakespeare! Excellent Frenchman!

378. Parfait's History of the French Theatre must be a very curious book, and indispensable, I should think, to a history of English literature,—Spanish or Italian.

Tom. 9.

P. 18. THE Sonnet older in France than the reign of Henri II., to which time Pasquier assigns it. But query—whether the word is not here to be taken in the vague acceptation which it obtained at one time?

49-50. Allegorical interpretations of the Roman de la Rose.

180. This is probably the original of the Shepherd's Kalendar.

218. English musicians at the Court of Burgundy.

Dunstable?

383. I wish I had the original of Olivier de la Marche's poem. This whole full dress of a religious beauty must be excellent.

418. Jean Meschinot's crambo rhymes, which could be read in six and thirty different orders.

Tom. 10.

P. 310. L'AN des sept Dames—a whimsical book.

364. Virgil as scurvily treated as Aristotle.

Tom. 11.

P. 306. SATIRE in France called *Sotie*, and described by Jean Bouchet, as a good deal resembling the old Comedy of the Greeks. Something perhaps between that and the declamations of the *Terræ-filius*.

Tom. 12.

P. 179. ACCUSATION against Ronsard and Jodelle of having sacrificed a goat to Bacchus,—and its origin.

191. Jodelle said here to have first used *des vers rapportés*. I know not how to anglicize the phrase: but the artifice of language which it describes, whatever may be thought of it in France, has sometimes been felicitously used by our poets.

193. Ronsard, carroty,—and therefore it is thought his family derived their name *Roussart*, which was corrupted into Ronsard.

400. A good example of French plagiarism.

Tom. 13.

P. 142. THRASIBULE Phenice. A strange satire in the form of farce, in which Villégagnon is introduced.

Tom. 14.

P. 331. OF St. Marthe—who was contemporary with Ben Jonson, he says, his poems are now of little or no consideration. “Quoique l'auteur parlât sa langue aussien qu'on pouvoit la parler alors, et que le génie de la Poesie ne lui manquât pas.”

St. Marthe's *Metamorphoses Sacrées* must be a most odd book.

Tom. 15.

P. 204. PIERRE DELAUDUN, Seigneur d'Aigaliers, invented what he called the Demi Sonnet—to consist of a quatran and a tercet.—Ph. Fletcher's stanza.

361. The Colonies Idumeanes of Pierre de Loyer, a good sample of etymological imagination. In a single line of Homer the author discovered "son propre nom, celui du village où il avoit pris naissance, son nom de Baptême, celui de la Province où est située Huille, et celui du Royaume où cette Province est renfermée."

Tom. 16.

P. 78. A RONDEAU by Claude de Malleville, which is said to be a chef-d'œuvre. It shows that the same notion of being born with a caul prevails in France as in England, and I learn from the critic that in a perfect Rondeau, the word upon which it turns ought to be used each time in a different sense.

Tom. 17.

P. 3. SIDNEY'S *Arcadia* translated by Mary de Medici's order.

8. Order of Fontevault.—In this there is a "singulière domination des femmes sur les hommes, établie sur quelques endroits de l'écriture mal entendus."

131. When Richelieu said to Gomhault that he did not understand some of his verses, the Gascon bravely answered, "Ce n'est pas ma faute."

233. Pierre Patris' epitaph on himself—the conclusion is—

"Va ton chemin, et t'assure aujourd' hui, Que c'est prier pour toi que de prier pour lui."

Tom. 18.

P. 33. THE visionary D'Assoucy said "qu'il n'avoit jamais eu la hardiesse de mettre le nez dans la Bible, de peur de n'y rien comprendre."

68. Another rascally anecdote of Boileau.

112. Cotin published some Odes upon the marriage of Marie with Affonso VI.

144. Praise of Corneille.

206. An excellent story of Boileau, Chappelle, Molière, &c. resolving all to drown themselves.

*Mem. de Martin du Bellay.*

Coll. Tom. 17.

P. 4. A PORTABLE camp — of great cost and little profit.

30. Clarence's death imputed to Edward's belief in Merlin's prophecies.

31. Richard, he says, gave out that his two nephews were killed by accident, "s'estans précipitez du haut du pont, lequel entre dedans la tour."

88. "M. de St. Pol avoit fait un Roy de la Febve en son logis." ? The King (Francis I.) sent to defy this King—and attacked the logis—which was defended with snow balls, eggs, apples, &c. but Francis in storming it had nearly been killed with *un tison de bois*, thrown from the window.

140. It was the custom of the Lansquenets to kiss the earth before they went into battle. And of the Swiss, vol. 2, p. 81.

160. One of the French Governors in Milan ruled so well that "le pays estoit en grande patience."

210. At the siege of Novara, the Swiss refused to assault the town; they were ready to fight in the field, they said, but "que ce n'estoit leur estat d'assaillir les places." When the entrance was won, however, they rushed in and put all to the sword!

210. Before the gendarmerie stormed Novara, "ostant ses grandes pieces et greves, se mist en equipage de donner assaut."

211-2. Horrid cruelties.

216-7. The Swiss. They demanded of Lautrec either their pay, their dismissal, or to be led at once to battle.—"Voyez donc l'inconvenient qu'il y a d'avoir armée de nation estrangère, qui est pour vous bailler la loy."

255. The Flemings when they ran away cried *gau*—"qui vaut autant dire que, allons, fuyons."

297. "La Picardie n'estoit en *patience*," i. e. quietness, peace.

305. Hand mills. Milan would have been greatly distressed if Prospero had not caused many to be made.

309. A wall blown up by a mine, falls again into its former place.

314. Mauvaise guerre, — a pretty specimen of it.

This charge against the Spaniards concludes by really proving that they were then the humaner people of the two.

316. Destruction of Guelfs and Ghibelines subsisting.

357. Attempt to divert the Ticino.

378. Pontdormy's strange death, by having his own men's fire flung into his mouth.

Vol. 2, Tom. 18.

P. 7. IRRUPTION of the German peasants into Lorraine.

13. Francis I. in danger at Tarragona, when the Spaniards of his guard mutinied for their pay, and fired at the Viceroy, as he fled from gutter to gutter on the tops of the houses.

18. Francis's opinion of a promise made in captivity! 49.

63. Speaking of his proposed co-operation with Charles against the Turks, Francis says, "qu'il n'aura jamais pour ceste occasion si-tost le pied à l'estrier, que je n'aye le cul sur la selle pour ce faire."

90. Capt. Raymonet, when wounded, fighting on one knee.

153. A good feeling of Francis concerning the Turks, when John, the elected King of Hungary, sent an ambassador to him. He warned the ambassador that if his master called in the aid of the Turks, he must make war against him, "pour obvier que le Turc ennemy de nostre foy, n'enjambast sur la Chrestienté."

219. Here is mention of *arrivant en poste*.

290. Francis's plan of raising a legion 6000 strong in every province, under six captains—every captain to know all his men, and be responsible for them.

355. N. The Pope preferred kissing the Queen and her ladies, to letting them kiss his foot.

Tom. 19. Vol. 3.

P. 6. SCHEME of the Duke of Savoy to make conquests in Switzerland, and exchange his Cisalpine possessions with Charles for others in Italy.

30. Number of prophecies in favour of Charles. 154-5. Effect on the Marquis de Salusses. 247.

46. Charles gives out that the King of Portugal proposed to purchase the Milanese of him, for his brother. 61.

50. The Temple of Peace demolished to make room for Charles's entrance into Rome with more pomp!

Tom. 20.

P. 54. At Arles, and in the South of France, "la coustume du pays est autre qu'elle n'est au cueur de France, que les gentils-hommes et gentils-femmes, se tiennent es villes."

87. Prophecies. A Comte de Boulainvilliers, at the end of the seventeenth century, wrote a defence of judicial astrology.

120. *Broult*.—"les sommités de la pousse des arbres."

124. Henry VIII. and the proposed marriage of the King of Scotland to a French princess.

287. The punishment of breaking on the wheel was introduced into the criminal code of France by the Chancellor Antoine de Bourg, in 1539, simple hanging was in use before. N.

293. Charles V. narrowly escaped being smothered at Amboise when the tower took fire in an illumination.

Tom. 21.

P. 93. WINE frozen at the siege of Luxembourg, and distributed in lumps.

188. Pistols. So called, says the note, because first made at Pistoya.<sup>1</sup> Used by the Germans before the French.

208. Francis brings galleys from the Mediterranean to invade England.

<sup>1</sup> For all that concerns the word, See MENAGE, in v. *Pistole*, *Pistolet*. J. W. W.

220. What can the English vessels be which he calls Remberges?

227. Scheme for taking the Isle of Wight and Portsmouth.

250. Extraordinary cure of the D. d'Aumale by Ambrose Paré.

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*Mémoires du Sieur de Pontis. Amst. 1694.*

P. 19. WHEN duels were punishable with death, he was asked to be a second, his friend pressing it as a custom always practised among friends, and his captain and his lieutenant-colonel both ordered him to do what this friend desired.

169. M. Zamet sold his regiment for 22,000 crowns, stipulating that in addition 1000 more should be given to Pontis, who was his lieutenant.

346. Louis XIII. taking credit to himself at Rochelle for sinking an English vessel.

360. Rochelle. A father frying his own blood to feed his child. This is one of the most affecting facts I ever met with, and the *wisest* of all such dreadful modes,—for I believe both were saved.

361. Conduct of the mayor.

363. Total exhaustion of the defendants.

376. Employed to survey all the passes into Italy.

379. His conduct with his cadets. Difference made between them and the common soldiers. 381. Here is proof that there *was* evil in making them serve in the ranks.

391. Briançon, descending the mountain in sledges.

399. Dukes and others the first people in France soliciting for the *Aubeine* of a Spanish semstress,—*Lingere*,—before she was dead.

412. Cardinal Richelieu in armour, and vain of his skill in arms.

417. Siege of Montmelian. A cannon ball struck the musquets of the Corps de Garde as they were ranged along the wall, and cutting them all in half, made them all discharge at the same time.

He was wounded here.

422. "Lors qu'on fut à demy portée du canon, on fit la priere selon la coûtume, et en gardant un profond silence, on attendit le coup de canon qui devoit être le signal pour charger les ennemis." Mazarine came from the enemy's army at this time, holding up a paper in sign of peace, and several soldiers, in rage for their disappointment, fired at him.

428. Bad faith of the French generals, by which they got possession, contrary to treaty, of Cazal.

Vol. 2.

P. 31. "Il y avoit quelques jours qu'on entendoit d'epouvantables bruits sur la mer, comme des mugissemens de taureaux; ce qui presageoit certainement quelque grande et furieuse tempeste."

32. Such a storm and flood that he saw "toutes sortes d'oiseaux et de bêtes jusqu'aux lapins, entrer dedans les maisons au travers de tout le monde et se sauver dans les greniers."

47. Montmorency's execution, and burial by special favour in the church of S. Cernin, "dans laquelle depuis le temps que Charlemagne y apporta les corps des saints Apôtres, nul y avoit été enterré; en sorte que les Comtes de Thoulouze ne furent pas eux-mêmes y avoir leur sepulture."

62. 8000 écus the price of a lieutenancy in the guards.

78. Tillemont,—“Ville qui est devenue celebre par sa prise, et par le saccagement horrible qui en fut fait avec tant d'inhumanitez et de sacrileges que je ne puis encore y penser sans que les cheveux me dressent presque à la teste.”

99. Near Ruremonde, five or six thousand soldiers perished in consequence of a storm, which continued many days, and filled the air with the dust of that loose, sandy soil. Some were stifled by it presently, in others it produced diseases which soon proved fatal. For they breathed in the sand, and all their food was full of it.

GLABER RODULPHUS—*apud Pitheum.*

P. 5. THE Saracens captured Maiolus in the Alps, and made him send to Cluny for his ransom, which they fixed at 1000 pounds of silver—being one pound for each of the party which had taken him. He seems to have been used the better for keeping up his dignity. For when he refused their coarse bread, as what he had not been used to, one of them washed his hands and made some better bread for him on his shield,—in his presence. The ransom was paid.

6-7. This conduct of Otho to Crescentius is finely characteristic of barbarous times. First the Emperor condemned the Pope whom Crescentius had made to have his hands cut off, quasi sacrilegus, his ears cut off, and his eyes plucked out. Crescentius came out of his strong hold and cast himself at the Emperor's feet; he was sent back with a bitter sarcasm, the tower was stormed, Crescentius wounded desperately and taken, and Otho then said, "Throw him from the top of the tower in the sight of all men." "Ne dicant Romani suum principem nos furatos fuisse."

7. Otho is deterred by Saint Paul from turning out some disorderly Monks and substituting Canons in their place—the corruption of the said Monks being acknowledged by the Saint. This seems to have been a trick.

The widow of this Crescentius he married! and soon after "ut inconsulto acceperat, divortium agens, dimisit."

12. St. Brendan.

13. The Bretons—"quorum solæ divitiæ primitus fuere libertas fisci publici et lactis copia,—qui omni prorsus urbanitate vacui sintque illis mores inculti, ac levis ira et stulta garrulitas."

14-15. This story of Fulco's purchasing from the Pope the liberty of endowing a monastery, without restoring the "prædia et mancipia," which he had taken from the church, contains a most clear proof that the Pope's authority was not acknowledged in France.

16. Before a time of great calamity in Orleans, a wolf entered the church during the night service, and rung the bell.

17. All evil traced to the profligacy of Popes and Prelates.

18. "Desæviebat eodem tempore clades pessima in hominibus, ignis scilicet occultus, qui quodcumque membrorum arripuisset, exurendo truncabat à corpore, plerosque etiam in spacio unius noctis hujus ignis consumpsit exustio."<sup>1</sup>

19. When "Willermus Dux Navariæ cognomento Sanctus," opposed the Saracens, "tunc etiam ob exercitus raritatem," the Monks of that region were compelled to take arms.

A good vision upon the occasion, "satis credulitati commoda," in the convent of Reo Mama, "quod est situm in pago Tarnoderensi."

21. A shower of stones kept up for three years about the house "cujusdam nobilis, nomine Arlebandi," in Burgundy, "apud castrum Janniacum." Boundary stones, mile stones, and stones from walls and houses of all sorts and sizes, "vel ab aere, sive a tabulatu distillavere" in such quantities, "ut acervos circa domum ex ipsis ejectis lapidibus usque nunc in promptu est videre." They never struck any person nor broke any thing.

22. Vilgardus, at Ravenna, said that Virgil, Horace and Juvenal appeared to him, thanked him for studying and recommending their works, and promised him a portion of the same glory which they enjoyed. He taught publicly that the Heathen poets were to be believed in all they said, and was condemned by the Pope as a heretic. "Plures etiam per Italiam tempore hujus pestiferi dogmatis reperti, quique ipsi aut gladiis, aut incendiis perierunt." Some went from Sardinia, which abounded with such persons, into Spain, and were exterminated by the Catholics. This, which

<sup>1</sup> The reader will readily call to mind the accounts of the plague in Thucydides, ii. 49, and Lucretius, i. 1143, &c. J. W. W.



Glaber calls a heresy, appears to have been the last effort of Pagan enthusiasm, and was about the year 1000.

27. About the same time a general display of munificence in building and ornamenting churches.

28. St. Martin on the translation of his body to his new church, declines working miracles;—and so does Herineus at his death.

29. Cluny.—"Mon. Cluniacum quod etiam ex situ ejusdem loci adclivo atque humili tale sortitum est nomen; vel etiam, quod aptius illi congruit a cluendo dictum, quoniam *cluere* crescere dicimus, insigne quippe incrementum diversorum donorum a sui principio in dies locus idem obtinuit."

30. The year 1008 remarkable for the discovery of relics.

Part of Moses's rod.

Prosperity of Sens (?) in consequence.

30-1. The art of hanging men and saving their lives seems to have been understood.

A good story of offering calves to the church.

31. Here is a Girovagus,<sup>1</sup> A. D. 1009, whom the Jews of Orleans are said to have sent with letters to the S. of Babylon. It seems to have been a lie devised for the purpose of plundering the Jews.

35. Heretics burnt at Orleans.

39. Fashions introduced from Aquitaine into France and Burgundy,—and profligacy also, if the writer may be trusted.

41. More burning in Italy,—apparently of Pagans.

41. A lie to injure the Emperor Conrade.

42-3. False relics,—which however the people persisted in trusting.

44. A. D. 1033. A famine, in which cannibalism became a passion!

Common *carnaria*—because graves could not be provided for all.

45. A council held in consequence. Bodies of the Saints brought there.

Reformation of manners. An end to private war. Friday and Saturday fasts. 55.

46. A Pope of ten years old!

Lethbald, the Pilgrim, dies according to his wish.

48. "Leutici quasi Lutei vocantur."

50. Vision of a Devil, who said that every year at Easter Christ harried hell.

Glaber saw a good Boggle himself.

51. He was forced by his uncle to take the habit at twelve years of age.

54-5. Here are some lying miracles about the Eucharist and the Corporal.

55. Truce of God. The Normans would not consent to it.

57. Scarcity and price of wine.

58. The Emperor Henry would have prevented simony about 1040.

59. A boy of twelve made Pope.

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GARASSE. *Doctrine Curieuse des Beaux Esprits de ce Temps, ou prétendus tels.*

Pp. 16, 17. CONSEQUENCES of not being intolerant in time.

22. Boast of a Mosquito.

29. The Hebrews called the high road the royal road, the king's highway. The Greeks called it the lion's road, and a by-path the fox's.

33. Atheists—"Qui ont faict un pot pourri de toutes ces fantaisies."

42. Impudent calumnies concerning Luther! 59. 612. 769. 846. 878. 890.

45. Vanino's vanity.

47. Hypochondriac, a word newly introduced.

51. A ridiculous lie about Buchanan. 749. More.

63. His absurd contempt for the Japanese.

75. The Gipsies, he says, had been discovered to be Basques!

76. "S'il y a plus de meschanceté parmy les riches que parmy les pauvres?"—a question, he says, often discussed. Among

<sup>1</sup> "GYROVAGI, propriè appellati Monachi, qui monasteriis suis relictis, per diversas cellas, nescis quâ pietatis vanâ specie, vagabantur."

DU CANGE. *Gloss.* in v.

the poor, he says, but after giving good reason for that decision, rests upon this, that almost all heresies have arisen among them.

79. Indecent abuse of church vestments.

81. Some poor fanatics burnt at Thou-louse for a very harmless folly.

83. A book by the Jesuit P. Jean Robert against Goclenius.

90. Rosicrucians condemned at Mech-line.

105. Had he been confined to one book, he would have chosen St. Augustine.

107. "Un article de S. Thomas, et un chapitre de la Trinité de S. Augustin vaut mieux que toutes les Odes de Pindare."

110. A lie, that Luther professed not to believe any thing that he preached.

113. Julius C. Scaliger buried with a Virgil upon his breast.

121. "Ronsard est cogneu de toutes les nations de la terre habitable, ou les mœurs sont aucunement cultivées."

128. A Papist looking in a Protestant Martyrology for names for his dogs. Jean Frit (Frith) was one, which seemed ridiculous to him.

Old Pennyboy, in BEN JONSON's *Staple of News*, calls his two dogs Block and Lollard.

146. Vanini. 815. Can this Malthusate scheme be true.

156. Cosmo Ruggeri, a miserable dealer in astrology and charms.

189. "Pitoyable — quand un ignorant, ou un meschant, met le nez dans les saintes Escritures."

The ancient Councils prohibited reading Genesis, the Canticles, Ezekiel, and the Apocalypse, before the age of 45.

201. "Per pocula poculorum."

203. I dare say the abominations of the "Parnasse Satyrique" were as bad as he describes, and that he properly quotes (*Pliny?*) "L'historien de la Nature;—ad hoc nulla potest verborum execratio pervenire."

208. Ophites' notion that man was first made a reptile, then a creature that moved by skips.

210, 11. Faith the gentility of the soul.

216. He says of the Libertins—"Les Huguenots coustent bon à la France, et vous ne nous ferez pas meilleur marché si Dieu n'y met ordre."

224. Court of Bearn.

225. Queen of Navarre.

228. "Guillaume le Fat, Comte de Poitou,"—and his Convent of Strumpets.

273. A Jew maintained to Garasse that the sin for which the Jews were suffering was, that so many of them had believed Christ to be God!

295. If the kernel of a fruit were burnt, the ashes would vegetate just as well, provided they were set "dans le test du fruit."

308. The pelicans are hatched dead, but the cock pelican then wounds his breast, and lets one drop of blood drop upon each, and this quickens them.

Lions also are still-born; but the male lion then "se met à rugir si effroyablement qu'il fait revenir l'esprit et la vie dans le corps de son petit."

315. Not ill shown that vice—and not virtue—is its own reward.

334. Bridges to moated gardens, about Paris, which, if you did not walk exactly in the right line, tipt over, and threw you in.

336. A time when Christians scrupled at using the word fate, or destiny.

337. Curiosity the cause of the fall.

339. Whoever entered the city of Lyn-essa became musical.

Courtiers addicted to consult fortune-tellers.

And soldiers to fatalism.

341. Montluc said he could do more with an hundred Gascons who had predestination in their belly, than with 10,000 poltrons who hesitated in that belief.

345. Steps of Providence, from the Pi-mander.

352. "C'est la Nature qui routine sa vieille leçon — qui s'en va tousjours son grand chemin."

353. The village doctor who cured all

diseases, and said to all patients—

“ Si vis curari, sed morbo nescio quali  
Accipias herbam, sed qualem nescio, vel  
quam.

Ponas nescio quo, curabere nescio  
quando.”

“ Monstrum horrificum et chimeram  
chimerissimam.” Words of Guillaume de  
Paris.

354. Epiphanius, L. 2, Hær. 22, speaks  
of the great Aspidogorgon who devours all  
the others!

355. “ Ce pauvre idiot de Beze!”

378. St. Basil says, that God has en-  
graved in golden letters on a grain of sand  
words which only the waves can read, and  
which the sea obeys—Thus far shalt thou  
come, and here shalt thou break thy waves.

382. A Platonic allegory concerning fate.

386. An elephant has *hands*. (?)<sup>1</sup>

387. Prudentius' prayer for deafness—  
that he may not hear the wickedness of the  
world.

388, 9. Casaubon and Baronius.

393. Predestination and foresight well  
distinguished.

410. Antitactes. “ Les plus meschans  
heretiques que furent jamais en l'Eglise.”

A sect who committed sins because they  
were destined to commit them.

417. An alarum in Germany, which waked  
the student, struck a light, opened his book,  
and placed it before him.

422. Hieroglyphi — monsters of the Va-  
lentinians.

423. Man originally round, with four legs  
and four hands. Plato, Timæus.

449. Remarkable example of old age.

459. St. Augustin observes that the word  
hero, signifying a demigod, is never used  
by the Holy Spirit. Garasse would equally  
proscribe fate and fortune.

466. A good illustration of the imperfect  
view which we must needs take of the  
course of Providence.

469. A certain proposition he calls “ su-  
jette au fagot.”

497. “ Il n'est pas expedient que tout le  
monde met indifferemment le nez dans les  
saintes Escritures, non plus qu'il n'est  
pas expedient que tout le monde mette in-  
differemment le pied dans in quarreau de  
belles fleurs.”

497. Women, mechanics, and unlearned  
persons, he would not allow to read the  
Bible. “ Les grimaux et critiques, les Li-  
bertins et Atheistes.”

499. As for women—“ Les livres ne sont  
pas les vrais meubles des femmes, et entre  
les livres le livre des livres, qui est l'Es-  
criture sainte, n'est pas fusée propre pour  
leur quenouïlle.”

500. The Bible, he says, makes ministers'  
daughters so liable to be debauched!

St. Jerome's authority stands in his way.

501. Whitaker has said that *Βεέλων* is  
neuter in implying that both sexes ought  
to study it.

503. Castalio's daughters had a great  
share in the French Bible which he trans-  
lated.

A lie—that in the default of the minister  
in England, his wife used to expound Scrip-  
ture from the pulpit.

505. “ S'il m'est loisible d'employer un  
bon-mot d'un tres meschant homme, j'en ay  
jamais ouy dire que l'Ecriture tombast en  
quenouïlle, pour estre filée par les mains  
des femmes.”

507. Castalio, a carpenter, he says.

513. Minister, he says, was an odious  
name in France. His bitter contempt for  
them.

531. An impudent assertion that Luther  
said he neither understood Hebrew nor  
Greek.

And that Casaubon thought Mornay an  
ignoramus.

532. He calls Geneva Babylon the Great,  
and Poneropolis or Bethauen.

547. St. Bridget's revelation concerning  
the total and literal inspiration of Scrip-  
ture.

557. Joannes Islebius he makes the foun-

<sup>1</sup> The allusion is evidently to the Latin “ *Anguimanus*.” Lucretius uses the word, lib. ii. 536, and v. 1302.—J. W. W.

der of the Antinomians, whom he also calls Nomomaches.

563-8. It is amusing to find a Roman Catholic accuse the Protestants of meaning to alter the Decalogue!

597. A lively account of the impudent manner in which prisoners speak of themselves to those who visit their place of confinement.

609. The Greeks think St. Thecla is still living, because, like St. John, she chose to be enclosed alive in her tomb.

621. "Maistre Jean L'Oyson, autrement appellé Maistre Jean Hus."

"Escouterons patiemment leur caquet, et verrons leurs ordures."

627. Addition concerning the cup in the Latin Testament.

638. Menot's Sermons, a fund of mirth for the Reformers.

642. Annual miracle at Rouen—called this "lever la Fierté de S. Romain." (?)

653. Jews forbade any one to read Genesis till he was thirty years of age. (?)

654, 5. Fable concerning the pillar of salt.

655, 6. His own opinion of that miracle!

657. Elijah, sans doute, the origin of Phaeton!

658. His name like "Ηλιος.

659. The ten things which were secretly created on the sixth day!

660. A horse who spoke.

A parrot taken by a kite, escaped by saying "Sancta Thoma, adjuva me." A good miracle of Thomas à Becket.

662. Frogs in a pond may be silenced by putting a lighted candle on the side of it. (?)

670. The second Council of Seville forbade bishops to have any laymen in their establishments, because of the prohibition in Deuteronomy 22. "Non arabis in bove et asino,—accommodent le boeuf à la condition des Ecclesiastiques; et l'asne à celle des laïques."

689. He complains that theological terms are profanely applied in common life.

721. One Pierre Richard, whose vine-

yards were protected by devils in hail storms.<sup>1</sup>

722. A very good story of the devil.

729. R. Benjamin says, the Sicilian nobles divided the day into two parts—morning, when they passed their time in hunting; and evening, when they fished.

732. Beza has written something concerning Villegagnon, in which he says—"Que ce grand Cyclope mena la France en Barbarie." Was Villegagnon blind of one eye then?

736, 7. He believes the Griffin to be a monstrous and gluttonous bird.

738. Palephatus thought that it was wrongly painted half bird and half horse, instead of half dragon and half ass.

740. The crocodile—"Est l'animal le mieux fendis qui sort au monde; il est tout gorge et tout ventre."

Compared to men, who,—as Clemens Alexand. says,—have nothing but *γαστέρα καὶ ὑπογάστρια καὶ ἐπιγάστρια*.

741. They weep over the heads of those whom they devour,—because there is no meat upon them!

758. Paris, the modern Athens.

768. "Et de vray, c'est une chose cogneuë de tout le monde, que les ministres d'Angleterre ne montent jamais en chaise, que quand ils sont sous jasquer à la gorge."

775. Britannomachia, a book by Henry Symon against our Reformation.

780. An infamous falsehood concerning Beza's last publication of his poems.

801. "Maistre Jean Frit, le premier Martyr des Calvinistes, qui fut frit et fricassé à Londres pour son zèle chaud comme braise!"

815-6. Doubt whether there are nine orders of Angels, no two angels of the same order.

821. Telegraph of the ancients.

832. Epiphanius says, the devil spoke through a pipe or flute to Eve, since which he moves men as by such music to the

<sup>1</sup> Query? was he in advance of the age, and did he use conductors?—J. W. W.

different passions which he means to excite.  
839. The damned ugly in proportion to their sins.

Formerly the Parisians feared ever to name the Devil,—but they called him Malvesin and Barbualdus to frighten children.

340. In the R. of the Rose he is called Le Malfais.

845. Soldats de Diable in France, circiter 1500, their profligacy, and their manner of declining Diabolus! 846.

846. He says Luther used to call the Zwinglians “diabolatos, perdiabolatos, superdiabolatos and transdiabolatos.”

847. A Huguenot painter (Orfevre) at Paris, who was taken into a Church to repair an old S. Michael, got into some danger for very innocently saying, “Messieurs, vostre Diable est fort bon, mais votre S. Michel ne vaut rien.”

850. Vanino's works as much circulated in secret as la Clavicule de Solomon, and the pictures of Aretini.

853. Many demoniacs in Germany.

853. A notion of Vanino that the human mind contained in itself a knowledge of all languages and of all things.

855. Cardans' theory of melancholy visions.

856. The prism?

860. Law at Athens for restoring a man of bad repute to estimation, if he gave good counsel in a public assembly.

869. Great names in hell. But why should my poor old friend D. Grumedan be there?

879. Lies concerning Calvin.

903. He thought it irreverent to write an epitaph upon a beast, even sportively.

911. “Cette veine d'impiété, qui commença à se former il y a pres de cent cinquante ans, environ le desgel de cette grande et generale barbarie, qui avoit enveloppé toute l'Europe, et de laquelle nous ressentons encores aujourd'huy les malignes influences.”

Atheism prevalent in Petrarca's time.

913. He asserts that the elder Scaliger died a papist.

935. There would be more burning, he says, if there were more zeal and more religion.

937. Eternal punishment vindicated by the analogy of human—and tyrannical—laws!

967. The general of some order, in whose Chronicles he says the story is told, said to his religioners, that their father was governed by Conscientia,—they had clipt it down to Scientia, and mere Entia would be all that would remain to their successors.

977. “On dict que les Huguenots et les crapaux ne se logent jamais qu'en bonnes terres.”

1000. Vanino said, “c'est le mariage en qualité de Sacrament, que fait naistre les hommes comme bestes et sans esprit; et pour moy, dit-il, je desirerois de tout mon cœur estre né hors de légitime mariage, et estre bastard; car je serois assuré que j'en aurois meilleur esprit et meilleure complexion de corps.”

1001. Repartee of a marvellous child.

1011. Books which were sold privately “La Palercée our La Royne de la grande Cité de Babylone, la Polymachie des marmitons, la Boutique du Pape, le Razoïr des Razés,” &c.

1012. Books of the Rosicrucians.

And of the gipsies.

1013. Paracelsus the rather a dreamer and an alchymist than atheist or libertine, is neanmoins *très defendu*.

1015. Charron severely condemned.

1018. Gipsies commonly took some bizarre name, such as Cosmet, Pechon, or Mercelot.

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SAINT EVREMOND. *Amsterdam, 1706.*

His life by Des Maizeaux is that of one true Frenchman written by another; the biographer tells you that his hero was dirty, selfish, and sensual, and seems to think rather the better than the worse of him for all these qualities.

He even tells you how he feathered his nest while he held a military employ in

Guienne, during the civil wars.

P. 4. "Quoi! trouvez-vous mauvais,  
que de pauvres auteurs

Devant les ignorans s'érigen ten doc-  
teurs?

S'ils peuvent se donner du credit, de  
l'estime,

L'erreur des abusés n'est pas pour eux  
un crime."

5. — "est bon homme, et n'écrit pas  
trop mal."

120. Education of the gentry in France  
in the early part of the 17th century. None  
but those who were intended for the church  
learnt Latin, and most of those only to read  
the Breviary. See the passage.

127. Some one said to Christina, "que  
les Precieuses etoient les Jansenistes de  
l'amour."

A good account of them.

145. "La sagesse nous a été donnée  
principalement pour ménager nos plaisirs;  
toute considerable qu'elle est, on la trouve  
d'un foible usage parmi les douleurs, et dans  
les approches de la mort!"

Vol. 2.

P. 246. AFTER having had all poetical  
names in verse Clarice, Iris, Caliste, Cloris,  
Phillis,

"Vous êtes reduite à Madame  
Qui porte simplement le nom de son Epoux."

252. His character of the Dutch—"nous  
voyons moins d'honnêtes gens que d'habiles,  
plus de bon sens dans les affaires que de  
delicatesse dans les entretiens."

279. Sallust "donne tout au naturel,  
chez lui les affaires sont de purs effets du  
tempérament." See also p. 294.

280. "Nôtre langue est plus majestueuse  
que la Latine, et les vers plus harmo-  
nieux."

376. "Enfin les hommes sont changeans  
et divers, mêlés de bonnes et de mauvaises  
parties. Tirons d'eux ce que l'industrie  
nous en peut faire tirer honnêtement, et  
ne fuyons pas des personnes pour leurs  
défauts, qui pourroient avec autant de droit  
nous éviter pour les nôtres."

370. "C'est avec peine que l'ambition et  
la vertu se concilient. On doit louer la  
delicatesse de ceux qui trouvent moyen de  
les accommoder ensemble; il faut se con-  
tenter quelquefois du bien, qui n'est pas  
entier, et tantôt se satisfaire du moindre  
mal; il ne faut pas exiger une probité  
scrupuleuse, ni crier que tout est perdu  
dans une médiocre corruption."

Tom. 3.

P. 19. "Il y a deux choses parmi nous,  
qui apportent des distinctions fort considé-  
rables, la faveur du Roi déclarée, et un  
grand merite à la guerre, bien reconnu.  
La faveur qui ne diminue rien en Espagne  
de la jalousie des rangs, leve bien des con-  
testations en France."

23. "Rarement on ajuste la reputation à  
la vertu, et j'ai vû mille gens en ma vie,  
estimés, ou du merite qu'ils n'avoient pas  
encores, ou de celui qu'ils n'avoient deja  
plus."

48. "Il est certain qu'on connoit beau-  
coup mieux la nature des choses par la ré-  
flexion, quand elles sont passées, que par  
leur impression quand on les sent."

58. Malherbe and Voiture among his fa-  
vourites.

61-2. Voiture.

66. Mixed characters of men.

67. Corneille weak in conversation.

71. Waller!

79. Pity a painful feeling, from which we  
take shelter in looking at the ridiculous.

"Il y a beaucoup moins d'ingrats qu'on  
ne croit, car il y a bien moins de généreux  
qu'on ne pense."

88. His feeling concerning immortality.

92. Good remarks upon Calvinism and  
the Reformed Churches.

96-7. Good works. Mysteries. This is  
very sensible and very just.

100. Pride of reason.

Men not to be converted by attacking it.

117. His taste in wines.

119. And in meats—game and black  
meats to be avoided, ragouts as poison,  
pepper, vinegar and onion being alike pre-

judicial to the taste and the health. Salt and orange juice were his condiments.

123-4. Verses to Ninon de l'Enclos upon the first years of the regency, richly characteristic of French morals!

126. The P. of Condé said, "je sai bon gré à M. d' Aubignac d'avoir si bien suivi les regles d'Aristote; mais je ne pardonne point aux regles d'Aristote d'avoir fait faire une si mechante tragedie à M. d'Aubignac."

127. The mythology of the ancient drama was credible to those for whom that drama was composed; but now he says—"les Dieux nous manquent, et nous leur manquons."

154. Corneille too true a poet to be popular.

183. Progress of public feeling in a Commonwealth.

184. And its character among the Dutch.

203. A true Frenchman's reason for extolling Corneille above the Greek tragedians!

205. Something to qualify this.

207. He never saw the Festin de Pierre, (D. Juan) he says, "sans souhaiter que l'Auteur de la Pièce fut foudroyé avec son Athée."

210. "Les Espagnols, pour suivre leur propre genre n'avoient depeint que la seule vie de Madrid dans leurs intrigues et leurs aventures."

211. "Les Esprits de Madrid sont plus fertile en inventions que les nôtres; et c'est ce qui nous a fait tirés d'eux la plupart de nos sujets," (for comedy) "lesquels nous avons remplis de tendresses et de discours amoureux, et ou nous avons mis plus de régularité et de vraisemblances."

217. The Italian comedy in France was extemporaneous in its dialogues.

Excellence of their actors.

223. Lord Bristol said to Cinthio, "there was too little probability in these pieces," Cinthio replied, "que s'il y en avoit davantage, on verroit de bons comédiens mourir de faim avec de bonnes comédies."

225. French and English plays not agree-

able to each other, "et cela vient peut-être de ce que les Anglois pensent trop, et de ce que les François d'ordinaire ne pensent pas assez."

226. His character of the French and English mind.

"Les plus honnêtes gens du monde, ce sont les François qui pensent, et les Anglois qui parlent."

228. Just respecting the irregularity of our stage.

229. "Ceux que la Nature a fait naître sans génie, ne peuvent jamais se le donner, donnent tout à l'art qu'ils peuvent acquérir."

231-5. Objection to the marvels and recitative of the opera.

241. The French the only singers, he says. 291.

The flute a modern instrument in his days.

Revived. 285.

287. Cambert the composer, liked those words best which had no meaning.

358. Friendship.

361. Why women are excluded from public affairs—not for want of capacity, in which he thinks they excel,—but for their sexual weakness.

Countess of Carlisle and the Princess Palatine examples.

362. Ninon de l'Enclos once said to him, "qu'elle rendoit grâces à Dieu tous les soirs de son esprit, et le prioit tous les matins de la preserver des sottises de son cœur."

368. Grammont complimented at Solomon's expence!

372. Jermyn (St. Alban.) S. Ev. says he would not wish to die like Des Yvetaux to the tune of a saraband,—“mais une vole à l'Hombre, et à Grimpa trois les naturels en premier contre trois Neufs, termineront assez heureusement vôtre vie.”

Tom. 4.

P. 20. FRENCH language in danger of being enfeebled.

21. Criticism on the word *vaste*.

91. Conversation between Burnet and

Waller concerning the Duke of Buckingham. 92-3.

96. Convents, unhappiness there when zeal cools.

97. Effect of temperament on religious opinions.

G. Wurts's speech upon Christianity.

124. By his own account he excelled in irony.

161. A purified Catholicism possible in France.

160. Too little reverence less excusable than too much.

163. "Je ne trouve rien de plus injuste, que de persécuter un homme pour sa créance, mais je ne vois rien de plus fou, que de s'attirer la persecution."

164-5. The letter to the Refugee is that of a thorough sceptic — yet here is a show of truth and some reality also — "ne vaut-il pas mieux recevoir la religion des loix de son pays, que de la liberté de sa fantaisie, ou de l'animosité des factions où l'on se trouve."

176. All the plays of Elizabeth and James's reign, he says in a note, are "extrêmement longues et fort ennuyeuses." Henry VIII. being one of these named in the text.

186. His rules for wine-drinking.

189. Death. "La philosophie nous donne la force d'en dissimuler le ressentiment, et ne l'ôte pas la religion y apporte moins de confiance que de crainte." Poor man!

190. Still more melancholy is the way in which he begins a new year's letter to the Duchess of Mazarine. "Je vous souhaite une heureuse année, quand je ne puis en avoir de bonnes, ni en espérer de longues. C'est une méchante condition, Madame, d'être mal satisfait du présent, et d'avoir tout à craindre de l'avenir."

197-208. A curious letter to this Duchess dissuading her from retiring into a convent, a strange mixture of good sense, and flattery, of the worldly and the wise.

264. How narrowly the Duchess being Queen of England.

265. This part of her history is curious also.

307. Her amusements! She bored her Almoner's ears, and cut off a piece of one.

316. "L'esprit ordinaire est peu favorable aux grandes vertus: une sagesse élevée offense une commune raison."

294-5. Amadis of Greece, a favourite book of hers.

327. "Il eut pu même apprendre aux Anglois à mourir," as if they were remarkable for meeting death calmly.

345. Opinions of his age injurious to imagination.

349. Books of chivalry had become ridiculous, he says, for their style, as well as their matter.

Tom. 5.

P. 87. TURENNE's opinion against besieging strong places if you are strong in the field, he says, "les villages vous vaudront des places." And if the King of Spain had spent upon his armies what he did in sieges, he would then have been the greatest of all kings.

93. Turenne said, "quand un homme ce vante de n'avoir point fait de fautes à la guerre, il me persuade qu'il ne l'a pas faite long-tems."

97. He said to M. d'Aubigny, "que les Reformés avoient la doctrine plus saine; mais qu'ils ne devoient pas se séparer, pour la faire prendre insensiblement aux Catholiques." To which d'Aubigny replied, "Quand on avoüe qu'on a eu tort de sortir d'une Eglise, ou est bien prêt d'y rentrer."

156. In an epistle to Mr. Hampden—

"N'oubliez pas certain rouge poisson,  
Exquis au goût et peu connu de nous."

which the note says, is found in the lakes of the Duchy of Lancaster, and called in English, Sharr.

268. His verses in dispraise of English cookery.

269. Both then famous for mutton and rabbits.



267. Rabbits he thought the best things in England.

278. His own character by himself.

286. Morals in France secured by manners!

338. Ninon. 371. 389. 48.

French he thought owed more to P. Bohours than any other author, not excepting Vungelas.

396. Holland—"le pays du monde où l'on écrit le mieux," where having excelled the Italians in writing Latin, they now equalled the French in French.

413. Duchess of Mazarin died in his debt. Her poverty.

415. What, a picture of Ninon, by herself!

443. *On*—"cette espece de tierce personne, introduite à la cour par M. de Turenne, et entretenue apres sa mort par ceux de sa maison." See the next page.

Tom. 6.

A MELANGE Curieux. 1.

De Maizeaux's life of him is here.

P. 38. Descartes thought he could prolong life to the patriarchal length.

40. "—ces hommes si avides de réputation, la perdent presque toujours par le déreglement et l'avidité avec laquelle ils la recherchent; et rien ne les détourne tant de leur but, que la passion excessive qu'ils ont d'y arriver."

45. The Grand Duke Cosmo in Holland. Ever after he sent S. Ev. annually a present of the best wine from Italy.

47. Charles II. gave him a pension of £300.

58-9. Isaac Vossius, an unbeliever, and a beast in his conversation. Yet so credulous as to believe every thing but what he ought.

60. Bassette introduced into England by Morin.

65. Fontaine was nearly coming to England, because he would have been taken care of there better than in France. The reformation alone prevented this.

138. M. Pavillon says of England—

"Et sans exagérer pour tout dire à la fois, Quiconque a la malheur de n'être pas Français,

Est ici beaucoup mieux qu'en aucun lieu du monde."

151. A painter who made a beauty after the poets in ridicule of their hyperboles; coral for her lips, roses and lilies for cheeks, suns for eyes, &c.

170. Use of the particle *on*, an account of its growth, here the Jansenists are said to have introduced it. See the preceding page.

176. "Il est vrai qu'il y a des révolutions dans la république des lettres, comme dans tous les états."

Colomesiana.

Pp. 191-2. FATE of the lost Decades.

206. Selden, Card. Du Perron, the Avocat General Servin, and Du Plessis, are said to have employed several persons to read for them.

Tom. 7.

MELANGE 2.

P. 150. "Dans le monde il n'y a que la grande naissance, et la gloire de la guerre qui attirent les yeux et l'estime des hommes. Tout autre merite, s'il faut ainsi dire, est morne et languissant, à peine y prend-on garde."

151. "Ceux qui sont de très-grande naissance sont incessamment respectés; leur nom seul est un grand éloge. Il n'y a point de plus grand privilège parmi les hommes."

152. "Il ne faut jamais dire Bourgeois, Provincial, Campagnard; tous ces noms sont injurieux, et des noms de mépris. Il faut tâcher de les abolir, ils ne font qu'entretenir la haine entre les hommes."

159. Henry IV. got the better of the Duc de Mayenne, because he spent less time in bed than the Duc did at the table.

184. Character of the Elector of the Bavarians, in Marlborough's time.

192. Prince Eugene—before he became famous.

260. Effect of coffee-houses then newly established upon society,—and in making news-mongers.

202. "Le Bonheur de ce Monde,"—a Sonnet.

*Les Jesuites Modernes.*

P. 6. FEMALE Society du Sacré Cœur. "Cette S. est pour les jeunes filles et les femmes ce que le Societé de Jesus est pour les jeunes garçons et les hommes, aussi les appelle-t-on Jesuitesses."<sup>1</sup>

7. "Il faut remarquer que partout où les Jesuites ont des maisons, les Jesuitesses ont les leurs."

13. A little book called "Le Mois de Marie." The Jesuits, it seems, want thus to name the merry month of May, and to substitute Marian festivals for May games.

34. Paccanari, the first person after the dissolution of the order who rallied the Jesuits.

60-1. They are charged with teaching that kings are oppressive, democracies equally so, and that tranquillity and good government are only to be obtained under a hierocracy.

74. This principle is here detailed—the only way of restoring men to their rights, and to their happiness, is by bringing them under the empire of the company.

131. Speaking of an Irish Jesuit, he says, "S'il était confesseur de notre bon Roi, il ferait de magnifiques Autos da Fe! Les Catholiques Irlandois et Ecossois ont un peu les goûts des Catholiques Espagnols; ils aiment à humer la fumée des pauvres malheureux qui n'entendent pas la messe."

*Comte de Montlosier.*

P. 30. "L'ESPIONNAGE était autrefois un métier que l'argent commandait à la bassesse. Il fut commandé à la probité. Par les devoirs que la Congregation im-

pose on assure qu'il est devenu comme de conscience."

32-33. This is a sort of Popish Methodism patronized by the court. An association called after St. Joseph organizes the "Operatives." "J'ai vu à Paris des femmes de chambre et des laquais qui se disaient approuvés par la Congregation."

38. "Au moyen des Congregations, il se forme de nouvelles habitudes, de nouvelles mœurs, et en quelque sorte un peuple nouveau au milieu de l'ancien peuple."

45. When the Jesuit Sautarel published at Rome, a book, in which it was maintained that the Pope might depose Princes, and dispense with the oath of allegiance which their subjects had taken, P. Colon's excuse to the Parliament of Paris was, "our General at Rome cannot do otherwise than approve of what the Pope has approved; but we who are at Paris are not implicated in this imprudence."

46. The book of P. Busambaum, published by P. Lacroix, in the year of Damien's attempt, maintained, "qu'un homme proscrit par le Pape peut être tué partout."

66. Buonaparte. "Ce fut comme une fortune pour le Saint-siege que l'avènement d'un usurpateur venant implorer son assistance et sa puissance."

By the concordat the Pope absolved the bishops, the inferior clergy, and all the French, from their allegiance to the Bourbons.

67. "Voilà le Pape appelé au couronnement de Buonaparte. Nouvel Etienne, il vient sacrer le nouveau Pepin. Il l'investit ainsi, aux yeux du peuple et de tous les rois de l'Europe, de la sanction de la religion. B. est présenté à ses nouveaux sujets avec une couronne toute reluisante de cette espèce de légitimité qui est regardée par les peuples comme émanant de l'autorité de Dieu."

73. Bellarmine's doctrine, that after the Pope has deposed a king, and absolved his subjects, the ecclesiastics have done their part. "Executio ad alias pertineat."

<sup>1</sup> See Second Series, p. 30.—J. W. W.

75. Le Comte de Maistre's formulary for a petition to the Pope to depose a dynasty!

118. The Congregation amounts to 48,000 persons.

187. At the restoration, France was, "beaucoup plus religieuse qu'elle ne l'avait été sous l'ancien régime, même sous les règnes jésuitiques de Louis XIII. et de Louis XIV."

239. The French clergy, "si au lieu de se mettre sans cesse en avant pour étendre leur domination, et s'acharner à redemander, dans l'état où était la France, des avantages qu'ils avaient perdus, on les avait vus uniquement occupés de la religion, la présenter comme un secours et non pas comme une menace, et le sacerdoce lui-même comme un ministère et non pas comme une puissance, ils auraient pu faire quelque bien. Avant tout, ils devaient chercher la morale dans le cœur humain et non pas dans leurs préceptes."

322. Jesuit - picture at Nantes, where a Jesuit has the crown at his feet, and America presents a crown and sceptre to Loyola.

M. TARGE, *Hist. de l'Avènement de la Maison de Bourbon au Trône d'Espagne*.

Vol. 1.

P. 3. GLORY of the House of Bourbon.

5. Peace of Rysura made in contemplation of his views on Spain.

7. Renunciation null, because not ratified by the Cortes.

28. That renunciation was agreed to by the French, with the deliberate determination of not abiding by it.

121. Luis Perez's book, advising a divorce for Carlos II.

128. Proposals of France to the Queen. 191.

129. Troops promised to effect the conquest of Portugal.

131. Threats of subjugating Spain and treating it like a conquered province.

147. His opinion of William's motives for the Partition Treaty.

149. Views of France effected by it 267.

152-3. Reasons for the Bavarian claim.

157. Conduct of that house concerning Carlos's will.

173-4. The French Ambassador fomented discontent in Spain.

202. "Personnes dont l'esprit étoit semblable aux cornes des chèvres de son pays, c'est à dire, petit, dur, et tortu."

269-70. Fear of the partition by the Spaniards.

318. Philip popular for his free manners.

331. *Virtue* of Louis in not detaining Dutch troops.

337. French money prevalent in the English Parliament.

Vol. 2.

Pp. 4-53. THE Italians preferred the Austrian to the French.

184. See this impudent fellow's opinion of Marlborough!!!

256. Pedro believed that Louis was to conquer Portugal for Philip, and receive the Pays Bas in exchange, or recompense.

369. The true villainy of a French government. They chose to make Tirol the seat of war—because "on comptoit beaucoup sur de fortes contributions dans une Province, qui depuis long-temps n'avoit pas éprouvé les horreurs de la guerre."

Vol. 3.

P. 80. A. D. 1703. PIERRIERS used at the siege of Laudau, and 2000 charretées de pierres.

102. New system of battering in breach.

355. Behaviour of the Portuguese to the English at Castel David.

299. A medal circulated in Spain with Carlos III. Catholic King by grace of the heretics.

Vol. 4.

19. VENDOME's brothers *sleepy*.

P. 41. Vendome's wise conduct to his frightened soldiers.

150. Plans of the allies known to Villars? 1703.

261. The French soldiers cannot stand campaigns in Italy and Spain as they can in Germany and Flanders.

396. The Archduke at Montserrat presents to the Virgin the sword which Queen Anne had presented him, and takes her for his patroness in the war.

400. Here is the remarkable story of the courtesan of Madrid!

Vol. 5.

P. 83. The clergy supported Philip liberally, for fear Charles, if he succeeded, should allow the Protestants the free exercise of their religion.

282-3. Distress in France.

358. Louis never meant to give up Philip's cause.

454. The Spanish surgeons said to have poisoned the wounds of the English and Germans at Madrid.

Vol. 6.

Pp. 3, 4, 5. FOLLY of the allies!

61. Benasque taken by a fire which cracked the wall of the cistern.

106. Here is a fine acknowledgement of the strict honour of Marlborough and Godolphin's policy, from an unwilling witness.

121. A Whig conspiracy!!

138. He speaks villanously of Marlborough.

302. Louis would not have given up Tournay, but for an apprehension of Queen Anne's death.

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*Mémoires du Comte Joseph de Puisaye.*<sup>1</sup>

Vol. 1.

P. 14. MEN—"qui sous la main d'autres guides, se seroient peut-être portés au bien,

<sup>1</sup> The reader of these and the following extracts will see in them the groundwork of that powerful article on *La Vendée*. See *Quart. Rev.* vol. xv. pp. 1-69.—J. W. W.

avec la même facilité avec laquelle ils se sont portés au mal."

41. In the latter years of the monarchy the new nobles—"il leur fallut de l'ancienneté, et l'ancienneté fut aussi à vendre. On acheta des ancêtres. Des familles réduites à la misère livrèrent leurs titres pour quelq' argent; il n'y eut que des noms de baptême à changer. On comença de genealogies comme de terres. Des titres supposés défirent la sévérité des plus habiles vérificateurs: à défaut de tout cela, la cour distribua des dispenses, et telles familles qui étoient nouvelles la veille, devenoient anciennes, le lendemain, *par ordre*.—Ces deux mots exprimés ainsi P. O. étoient placés en tête du certificat, que le genealogiste de la cour avoit reçu l'ordre de délivrer aux personnes favorisées, qui ne pouvoient pas faire les preuves de noblesse exigées pour les honneurs de la cour."

63. The preparatory torture abolished by Louis XVI. and the serfs enfranchised, "dans les domaines particuliers du Roi."

72. The feudal composition of the army existed in its best features till this reign. "Pour conserver à la nouvelle méthode les avantages de l'ancienne, les corps qui formèrent l'armée, furent divisées en *compagnies*, dont l'administration, et même une sorte de propriété, fut abandonnée aux capitaines, avec une retribution suffisante pour leur entretien.—Les compagnies furent comme auparavant, formées et recrutées des vassaux des seigneurs, ou des propriétaires de fiefs, devenus capitaines." Personal interest made the chief careful of his men: as all loss fell upon him, he treated them well to prevent desertion, and to avoid sickness, and took care of them when sick. Besides, the character of chief and of men, *at home*, depended upon what each should say of the other, and the men thought of their families,—to procure favour for them by their fidelity and desert. "La force publique reçut un coup fatal, par la suppression de la propriété des compagnies. C'est de cette époque que tous

les anciens militaires n'hésiteront pas de dater les premiers commencemens de la désorganisation de l'armée, dont la force fut sacrifiée à quelques sordides spéculations sur le vêtement et sur le pain du soldat." When M. de St. Germain was war minister this alteration was made, and subalterns who were learning their profession and acquiring the confidence and love of the soldiers were disbanded by the reforming humour. At the same time the German discipline was introduced, and *coups de plat de sabre* substituted for the stimulus of honour and shame. This was not done without difficulty. A corporal being ordered to punish one of his comrades in this manner, refused at first: being again commanded to execute the sentence, he obeyed,—but immediately fell upon his own sword, that he might not survive the degradation of being made an executioner. 78. At the same time that these reforms! were made, the tiers-état were excluded from the army, by an order that no person should receive a commission unless he could prove his nobility for four generations. 80.

89. Louis was decidedly averse to the connection with America, he felt the injustice, and dimly perhaps the impolicy.

100. "On a dit avec vérité, que qui assemble le peuple l'émeut. (Card. de Retz). On pourroit ajouter que celui qui émeut le peuple, est rarement celui qui le dirige; et n'est jamais celui qui finit par le maîtriser."

166. The nobles of Perche instructed Puisaye, as their representative, to renounce absolutely all pecuniary privileges in their name.

222. He speaks well of "l'étonnante multiplicité de prétentions que les approches de la révolution firent naître. C'est cette égalité de foiblesse, cette monotonie, si j'ose m'exprimer ainsi, d'impuissance, ou de médiocrité, qui enhardissent l'ignorance et la présomption." After the first few days that the Chamber of Nobles had sate, "un homme de la cour, auprès de qui le hasard

m'avoit placé, me fit part de la satisfaction qu'il éprouvoit, de n'avoir rien entendu, disoit-il, que pût l'intimider; et je commence à croire, ajouta-t-il, que je serai de force.—Cette légèreté fit sur mon esprit, une impression que la suite des événemens a été peu dispos à effacer. Seroit-il donc vrai qu'il n'a manqué qu'un homme d'un vrai talent, qu'un homme de génie, pour *intimider*, pour forcer au silence ces parleurs à tout propos, qui se sont tant de fois disputé la tribune; et pour détourner de dessus leurs têtes, de dessus de celles de leurs familles, et de leurs concitoyens, une partie des maux que leur sotte vanité y a accumulés!"

224. First generation of Revolutionists—among them—"des hommes doués de talens et de connoissances utiles, à un très-haut degré, mais ce ne furent que des talens et des connoissances partiels d'autant plus dangereux pour les autres et pour eux-mêmes, que l'orgueil de ce qu'ils possédoient, les aveugloit sur ce qu'ils ne possédoient pas; et que pliés par habitude, aux principes des sciences et des arts, ou de la profession auxquels ils s'étoient exclusivement livrés, ils en faisoient l'application à tout."

226. The Revolution has been called "la Révolution de la peur. Cette dénomination, quelque bizarre qu'elle soit, est la seule qui puisse bien la définir."

237. "*Egalité*, quoiqu'on en ait pu dire, ne manquoit pas de courage; mais il manquoit de résolution." A good distinction.

242. "C'étoit un article de foi politique en France, que la constitution Anglaise ne pouvoit pas convenir à un empire *continental*." Puisaye thinks otherwise,—but he is wrong.

293. He says that Dumourier's plan for overthrowing the Convention, and thereby saving France and Europe, was "parfaitement calculé," that he did his part, "mais ceux qui avoient un intérêt si pressant de le seconder, n'ont pas fait la leur; et cette circonstance est une des fautes les plus graves qui aient été commises dans le

cours d'une guerre, où on a comme pris plaisir à les accumuler."

303. In important matters such as these, "si le ridicule est l'arme la plus facile à manier, elle est aussi la plus détestable. On ne sait que penser de ceux qui trouvent quelque sujet de rire, lorsque leur patrie est en proie aux plus affreux déchirements. C'est avec des épigrammes qu'on est parvenu à rendre impossibles des rapprochemens qui auroient épargné des flots de sang. C'est avec des épigrammes que l'on a conduit des milliers de François sous le couteau de leurs bourreaux."

346. When Desmeuniers was appointed President of the National Assembly, he said in his speech of thanks, "Grâces à vos heureuses combinaisons, *le royaume aujourd'hui désorganise dans toutes ses parties*, ne présentera bientôt qu'un ordre parfait, et un spectacle imposant par sa régularité. —Et le nouveau President fut fort applaudi.—C'est une de ces phrases que l'on n'oublie point, tant à cause de sa singularité, que par rapport à la multiplicité d'idées qu'elle exprime, et de réflexions qu'elle fait naître."

Vol. 2.

P. 7. HE admits the treaty of Pilnitz.

39. He combats victoriously the assertion that one nation ought not to interfere in the internal arrangements of another. "Il en est de l'indépendance des nations, comme de la liberté des individus." A right to do what involves no wrong to others.

52. Had the French Princes stood their ground, they would have had at least a million of soldiers, who for want of leaders and guides were dragged bound hand and foot to the armies of the Convention.

80. Normandy. Property more divided than in other provinces. "Ce qui fait que l'on remarque plus de sollicitude pour l'intérêt commun dans le général; plus de réflexion et de mesure dans le particulier, et plus de ces principes qui sont le produit d'une éducation plus soignée."

97. In the Departmental Insurrection,—"tel homme qui étoit venu gaiement m'amener ses deux enfans, ne montroit plus la même ardeur, lorsqu'il s'agissoit de se séparer d'un de ses chevaux."

196. A fine passage concerning the calmness which arises when hope is at an end.

199. "*L'esprit*, ce nom insignifiant, que l'impuissance donne à la médiocrité, n'est à l'âme que ce que l'agilité sans vigueur est au corps. De cette médiocrité naissent l'impunité et l'athéisme."

362. Wurmser proclamation made the intention of dismemberment apparent, and properly disgusted the French.

492. Robespierre,—"il est horrible de le penser, mais il est trop vrai de le dire, que tous les partis crurent alternativement avoir trouvé en lui un vengeur; et qu'il ne tomba pas une tête sous la hache des bourreaux, dont la chute ne flattât les sombres fureurs, ou les espérances des uns ou des autres."

494. The Queen and M<sup>e</sup>. Elizabeth.—"Femme sur le trône, mais Reine dans les fers et sous le couteau des assassins, la première a laissé après elle une trace de gloire qui défend à la pensée de pénétrer au delà des cinq dernières années de sa vie; et qui force la mémoire de se replier toute entière sur ses souffrances inouïes, son courage héroïque, et ses mâles vertus! Tout ce que le ciel a fait de bon et de pur frappe l'imagination, et remplit douloureusement l'âme, au nom de la seconde."

Vol. 3.

P. 8. THE revolution had produced among the emigrants a general levelling—"une sorte d'anarchie royaliste."

13. "Danton recherche l'appui des provinces insurgées. Il écrivoit à leurs chefs qu'il n'avoit en vue que la restauration de Louis XVII.; et leur demandoit un asile dans le cas où il viendrait à succomber, &c."

15. Puisaye doubts not that "une grande Charte, une déclaration authentique des principes de l'ancienne constitution Fran-

goise, dans toute sa pureté," — would have rallied the great majority round the Princes.

22. The Constitutional party, he thinks, sans doubt, would seize the first opportunity to place irrecoverably upon the throne a branch of the Bourbon family—to the exclusion of the brother of Louis XVI. He has some strange notion of a Spanish party which I entirely discredit—but the present Orleans faction is a proof of his political sagacity.

23. In the Constituent Assembly some of the D. of Orleans' party endeavoured to pass a Constitutional Act confirming the renunciation by Philip V. of his rights to the French succession. It was thought politic, Puisaye says, to keep up the pretensions of the Spanish branch, in opposition to the Orleans faction, and therefore the Assembly "au décret qui déclaroit le principe de l'hérédité par ordre de primogéniture, &c. dans la maison de Bourbon, ajouta cette clause mémorable, qu'elle n'entendoit rien préjuger sur le fait des renonciations. En remettant en question un point qui, depuis si long-tems, étoit généralement considéré comme irrévocablement décidé, c'étoit assurément faire revivre, d'une manière assez positive les droits de la branche Espagnole, pour donner l'éveil à des espérances et à des prétentions qui n'ont pas dû peu contribuer à expliquer la conduite que cette puissance a tenue depuis cette époque."

"Le parti Constitutionnel pût des ce moment, compter non seulement sur un ennemi de moins, mais encore sur un protecteur intéressé et puissant; et dans le cas où la succession viendrait d'être ouverte, il eut lieu d'espérer que le principe de l'hérédité ainsi menagé dans la personne de l'Infant qu'on a vu depuis Roi d'Etrurie, ou même de tout autre Prince de la maison de Bourbon, termineroit la révolution Française, comme il avoit terminé la révolution d'Angleterre, dans celles des Reines Marie et Anne, et des Princes de la ligne Protestants."

This, Puisaye thinks, explains the con-

duct of Spain, throughout the revolution. He thinks Tallien and Cabarrus entertained these views, the former under the mask of a terrorist, being the secret agent of the Constitutionalists, who had first brought him forward.

"Cette famille ne nous aime pas,"—said Buonaparte, "*dernièrement* en parlant de la maison d'Espagne." This vol. was printed in 1804.

34. In a letter to the Princes, written in 1797, Puisaye says, "le terme d'une révolution peut bien être quelque fois le retour de l'ancien gouvernement; mais il a trop souvent été la sanction politique des derniers résultats de la révolte. Le temps, la force, et la nécessité paroissent légitimer à la fin ces résultats sans en absoudre les causes, les auteurs, ni les moyens. Il est donc vrai, qu'après de longues révolutions, il est arrivé des époques où la cause légitime a cessé de l'être, et où, elle a pu elle-même à son tour, être taxée de révolte."

47. "Le plus mauvais service que l'on puisse rendre à une cause commune, comme à un ami, c'est de vouloir faire pour eux plus qu'on n'est capable de faire."

#### Vol. 4.

P.34. HE ascribes the rank which France and England hold above other nations to their constant rivalry.

35. France, "offre aujourd'hui (1806) tous les symptômes qui ont précédé, de près, le démembrement et le partage des grands empires."

In aiming then at dismembering France, England, he says, would have been strictly justified by what France had done in America; but he denies the fact.

71. "L'expérience ne montre que trop que celui qui cesse aujourd'hui pour la première fois de respecter un principe, ne verra demain que des préjugés dans tous les autres."

256. In this abominable war, he says, more fell by the sword of the royalists, than by the republicans. Hoche states the

whole loss at 600,000, and has not exaggerated it.<sup>1</sup>

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BERTHRE DE BOURNISEAUX. *Précis Hist. de la Guerre de la Vendée.*

P. 2. CHARACTER of the country.

6. England is nothing more than a new Carthage, — forced to pay mercenaries to defend her, — and Spain is reduced to seek her defence in the good faith and magnanimity of her allies.

10. La Vendée brought the Republic often to the very verge of ruin, — that Republic “que le génie d'un Héros (1802) vient de raffirmer sur ses bases, et de rendre en quelque manière immortelle !”

22. “La Prostitution étoit devenue l'idole de la Cour et du peuple.” True — in Mr. Walpole's correspondence from Paris, the history of M<sup>e</sup>. de Barré is one of the chief points of political importance which he communicates !

24. Louis XVI. “Prince économe, il ne put empêcher la déprédation de ses finances. Monarque zélé pour les mœurs, tous ses efforts pour leur reformation ne servirent qu'à le rendre la fable de la Cour. Roi religieux il eut la douleur de voir chaque pour l'athéisme faire nouveaux progrès, et achever d'éteindre dans le cœur des peuples le peu de respect qu'ils conservoient encore pour les vertus morales.”

27. To expect that the nobles and clergy should join the revolution — “c'eut été méconnoître le cœur humain, — demander à la philosophie un miracle ; — et l'on sait que la philosophie n'en fit jamais.”

27-8-9. Part which the peasants took, — more than the higher orders. Insert this. 30.

37. Origin of the Vendéans. 37-8. Character.

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<sup>1</sup> SOUTHEY remarked in the *Quar. Rev.* that these Memoirs contained “passages of sounder political wisdom than are to be found in any French writer upon the Revolution.” *Note*, p. 68, *ut suprâ*.

41. Townsmen in general, revolutionists.

42. Population 800,000 before the war.

46. Mules bought by the Spaniards.

47. Wood cheaper than any where else in France.

48. In la Basse Vendée the air and the water destroyed almost as many republicans as Charette.

61. “Ces horreurs sont malheureusement inséparables des guerres civiles.” No, Monsieur Frenchman. We have had civil wars in England, and we have not had these horrors. See if M. Alphonso Beauchamp has not stolen this passage.

62. Heroism of the Vendéans. 63. Falsehoods respecting their credulity.

80. Charette's cruelty. — Humanity in other parts.

82. Rochelle and Rochefort might have been seized by England.

84. Carra recommended pikes, — the musket, he said, being only a sling carried to perfection. This brought them into fashion, and millions were manufactured by the Jacobin Government.

86. Armed with stakes pointed with iron, the Vendéans attacked and carried cannon.

88. Canclaux.

90. Westermann.

102. Thouars might once have been taken if they would have attacked it by night, — “mais c'est parmi eux un préjugé qu'on ne doit rien entreprendre pendant les ténébres.”

104. Cause of the Jacobin success.

106. They loaded with four or five balls, and never fired without sure aim against close ranks.

115. Shells astonished them, — they thought them infernal machines, beyond human invention.

123. Effect of the burning system in maddening the people.

126. Danton replied, when told that the barbarous laws of the Committee would make half the landholders emigrate — “tant mieux ; nous avons besoin d'une nouvelle émission d'émigrés.”

132. Reasons for passing the Loire.



136. Lescure saved more than 20,000 prisoners.

144. Proposal of La Roche Jaquelin to march to Paris.

154. Carnage at Mans.

160. System of ravage. 163. Infernal columns. 169.

166. Charette's merit.

183. The Vendean became at last as complete a plunderer as his enemy.

239. Trade with Spain.

266. Language. 270. Manners. -4-6-7-8.

284. Women ugly.

285. Courtship.

291. Conjurers.

294. "Chacun sait que les vipères du Bas Poitou étoient autrefois particulièrement recherchées pour la confection des thériacales<sup>1</sup> de Venise : depuis la révolution ce commerce est entièrement tombé."

295. Increase of wolves.

321. Dogs at Chollet.

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*Mémoires—par le GENERAL TURREAU.*

P. 8. MODE of warfare in the Marais.

12. There wanted, he says, nothing but humanity, and another cause, to give the Vendéans all the characters of heroism.

14. Defence of the exterminating system. 28. 36.

19. Their tactics. 27. 33. and arms, 45. 117.

22. Climate.

25. Cruelties. 57.

27. The Republicans could never establish an espionage.

46. Miracles. 48.

55. Zeal. 55.

71. Importance of the defence of Nantes. 72.

82. Of the war.

90. Plan of fire and sword. 113.

<sup>1</sup> Hence our word "TREACLE," now only applied to molasses. See MENAGE in v. *Thériacale*. The true Christian, say our old Divines, not only kills the viper, "but like the skilful apothecary, makes antidote and treacle of him." Hales of Eaton, Jer. Taylor, Farindon, &c.

127. Such was Puisaye.

131. State of the Republican army.

138. D'Elbée's death. 183.

140. Consequences.

142. Charette. 163-4.

144. Defence of the cruelties. 149.

147. His own plan.

173. Sufferings of the Royalists.

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*Vie du Gen. Charette, par M. LE BOUVIER-DESMORTIERS.*

P. 19. His morals! 20.

36. Cathelineau—his death. 44.

46. D'Elbée.

59. Machecoult. 67.

119. Pajot and the woman.

142. A lady-soldier.

157. Kleber nearly killed.

159. Army of Mayence.

173. Corruption of the Royalist army.

196. Abuse of England.

261. Joly's sons.

322. Dress of the Republican Death Hussars.

328. Anecdote of a man who had been pardoned.

336. A woman the first mediator.

464. Trevot.

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BEAUCHAMP. *Guerre de la Vendée.*

P. 104. DANTON's speech—for moderation.

121. Machecoult. 137. 214.

129. Gaston.

Law of March 19. 128. Complaints.

139. Beysser's cruelties.

143. Brother against brother.

149. Bastille-men.

157. Lebrun owed his death to La Vendée.

160. Royalist brigands.

184. Vendéans in battle. 249. Piety.

197. Prince Talmont.

203. Behaviour of the Republican prisoners, and villany of the Government.

220. Nantes.

275. July 26. Barrere.

314. General levy round La Vendée.

349. They might have bought the Mentz arms, but would not touch the Church plate!

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DUVERNET. *Hist. de La Sorbonne.*

THE work of a rascally copyist of Voltaire.

P. 44. The aspirants had to sustain acts—minor, major, *sabatine*, tentative, *petite et grande Sorbonique*.

2. 301. Miracle at the tomb of the Deacon Paris.

This is a most extraordinary account of fanatical extravagances.

304. Salamander devotees. This *Exercice de la broche* cannot surely but be a lie.

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PARADIN. *Cronique de Savoye.*

P. 10. LUXE. The place where the States of the Valais assembled—as being central.

Irrigation there,—so that water was said to cost the inhabitants more than wine.

What place is Vespia in the Valais,—where a bridge connects two mountains over so deep a ravine, that when you drop a stone, you may say a Pater Noster before it reaches the bottom?

12. A wall near Brigne formerly divided the two Lordships of the Valais,—a sort of Chinese or Pictish division.

14. Trouts near Sion, 30 pounds weight.

16. Hunters preserve their game by hanging it in the crevices of the glaciers.

Water melted from the glaciers used as a sovereign remedy for dysentery, fever and other maladies.

Wine of Sion and Sydors will keep twenty years, and the red is of so thick a body, that you may write with it, as with ink.

17. Saffron produced there, pomegranates, almonds, and figs.

In May they lay in store of the young shoots of the larch—to use in baths for leprosy and other complaints,—and to distil.

No leprosy or other infection they think will spread in a house built of larch.

19. Pulverized chrystals given for dysentery in wine.

27. Water not the cause of the goitres—because it affects persons of good family who never drink water.

28. Chrystal supposed to be unmeltable ice.

78. A Pas de Leschelle on M. Cenis.

84. At a Tournament “se manierent si bien aux armes, que grand passetemps estoit de les voir, et principalement à ceux qui n'en receurent les coups.”

104. “Ayant la puce de se marier en l'oreille.”

105. “L'huissier lui respondit que c'estoit le Comte de Maurienne qui menoit après lui une grand' queue de gens.”

107. Luxury of a Greek Duchess of Vienna, who sucked her food through tubes of gold, and bathed in dew.

130. A Saracen ship taken—with snakes in cages who were to be thrown among the Christians in their camp.

132. “Brievement il estoit richement laid, et de forme entièrement servile.”

142. A good miracle explained.

143. A Count of Nevers for persecuting the Church, had his head turned the wrong way.

163. Boniface, son and brother of the C. of Savoy, Archbishop of Canterbury, for his beauty called the Absalom of Savoy. When he visited his own country, some of his English retinue married and settled there.

166-7. Horrid state of Italy.

176. Turin supplied by divers during a siege.

183. What have you got on your back—a sport played at the English Court. A pretty story.

189. Party-form dress of gold, and steel, to show that he was prepared for courtesy or for war.

193. King of S. Maurice, an heir-loom in the dukedom of Savoy.

196. Benefices given to son after son in

succession, i. e. brother after brother, as a provision till they married. A regular trade in them.

200. Council of Innocent at Clugni.

229. *Massons* from Savoy, and *Merciers* from Dauphine, went in great numbers into France.

237. Feud in monasteries upon a frontier always.

286. *Espée a feu*—some sort of rocket used to set places on fire.

313. Homage to the Emperor Charles IV.—this is finely chivalrous.

314. Ignorance of the monks of S. Maurice concerning S. Sigismund, whose grave the emperor made them find, by the account in some old chronicle which he carried about him. Java, his son, was named Sigismund—that Sigismund who was emperor.

333. Printing and gunpowder, a very characteristic passage.

341. Charity of Duke Amé.

345. Battle of Granson. Charles's rich pavilion. This the commencement of the Swiss military reputation.

351. Galear Sporza so handsome, that the man who meant to murder him, practised at his portrait.

356-7. Louis XII. and the Italian wars.

358. The origin of the Neapolitan disease ascribed to water, into which leprous carcases had been thrown.

362. Edward IV. supported in his wars by a Florentine merchant.

366. Convent of Brou, the finest structure of *modern* times.

385. Battle of Serizoles. Heads of the *Lansquenels* used for scare-crows.

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PRUDHOMME. *Miroir de Paris.*

P. 4. GAUL originally governed by a senate of women. See Plutarch. The Druids destroyed this gynocracy.

19. Anne of Bretagne choosing to have a court, "les femmes, qui étaient jusqu' alors reléguées dans les châteaux, vinrent à Paris."

20. Money became common, because the Calvinists melted down saints and church plate. Spain also in those times poured in money.

21. Under Francis I. the whole house rent of Paris amounted to 312,000 livres.

42. Observation of Mercier, that despotism loves large cities—anarchy and insubordination like them quite as well.

44. When the Czar Peter was at Paris, he said he would burn it if he were king of France.

45. Mercier afterwards thought that great cities were necessary for the preservation of the national liberty. Prudhomme observes, that in the year 1788, this writer could not foresee the revolution of 1789.

47. They say of the Seine, "qu'elle sort de la cuisse d'un ange."

54. Paris walled by the farmers-general in 1786. It cost 12 millions, and the duty upon wine, which was imposed for twenty years, amount to 4 per annum.

84. Women learn to swim, "les femmes prennent aussi des leçons. Il y règne beaucoup d'ordre et de décence."

100. A. D. 1788. A dearth of wood apprehended. The consumption has been diminished one-third since 1789. Why?

105. Clergy and Religioners, 9228.

122. Orleans beheaded only sixteen days after the queen.

159. A tree of liberty is the court of every person, round which the prisoners were permitted to dance twice a-day, and sing hymns to liberty!

165. "Il fallait être noble pour porter la chaise percée le jour où le Roi prenait médecine. Ce service se faisait l'épée au côté."

168. In the Almanack Royal of 1790, the clergy filled fifty pages in small print. Only nine in large print the next year.

From 25 to 30,000 copies of the Almanack sold yearly.

169. Date of the Republic from midnight, 22nd September, 1792!

171. The Almanack of the Directory contained a list of the reigning Princes of

Europe, but omitted their birth, because the Directory were included.

176. A fashionable courtesan would receive no gentleman unless his name was in the Almanack. The Court Kalendar.

179. To make Paris a fine city, nothing is required but to pull down enough, said Villette.

200. Some houses contain as many as sixty menages.

The fat woman who could not for the last six years of her life get out of her house.

206. Time-pieces bad in proportion as they are common.

208. A good reading.

213. Picture of the people, 1807. S.

216. "Avec la douceur des mœurs et un fond de bienfaisance, on est poli comme par instinct."

217. The young men now in fashion occupy all the looking-glasses "pour s'admirer."

219. The Parisians.

220. Many came to Paris to see a porpoise, which was said to frequent the Seine, from La Rapée to La Vont de la Concorde.

235. About 1780, Panckoncke was ridiculed for recommending as a convenient arrangement of time, that the Parisians should dine at four, leave off supper, and open the theatres at seven.

236. "Toutes les lois de mort ont été rendues dans les séances du soir."

239. Under Louis XIV. the dinner hour was at noon. Between 1760 and 1770 at one; twenty years later at three. After the spectacle, people made visits at ten o'clock, and supt at eleven.

244. Women paint the blue veins!

251. Vespers were formerly called "l'Opéra des jeux."

263. A fellow who lived by hiring himself as a clapper at the first representation of new pieces. Monsieur Claque he was called; his pay was 36 livres if the play succeeded, 12 if it failed, "ses mains étaient comme des battoirs des blanchisseuses."

271. Fabots — licensed men with lan-

thorns, to light you home, and light your candle, if needful,—very useful.

276. More than 3000 restaurateurs in Paris. Cooks who were thrown upon the pavé by the Revolution, took to the trade, and multiplied the number to this enormous amount.

281. Bossuet said, "Le commerce des petits pâtés est beaucoup plus avantageux dans cette ville que celui des livres."

283. 4000 coffee-houses.

298. Here is something in support of Barrueil. M. de la Doxmarie addressed these verses to him at a meeting of free-masons:—

"Qu'au seul nom de l'illustre frère,  
Tout maçon triomphe aujourd'hui;  
S'il reçoit de nous la lumière,  
Le monde la reçoit de lui."

299. A good story, that the Jesuits obtained the King of Spain's close-stool, and got at certain secrets by examining the paper.<sup>1</sup>

312. Savoyard commissioners, men of undoubted probity.

Vol. 2.

P. 12. MAZARIN sold a libel which he had seized, and gained 36,000 livres by it. He gave the author *sous-main* 200 louis.

27. Frederic says to D'Alembert, "Je voudrais qu'on dit tous les jours aux princes, point d'orgueil! point d'orgueil! souviens-toi que ta première habitation a été entre l'intestinum rectum et la vessie." What a beast was this!

66. The latrines of the Palais Royal were a speculation of the Duke of Orleans, "à qui elle rapportait beaucoup d'argent."

Some thirty years ago a man invented a portable close-stool, which he carried about the streets, in a robe de chambre, crying, "chacun sait ce qu'il a à faire," four sous was the price of a sitting.

106. When the host was carried to the

<sup>1</sup> Nelson tracked the French fleet by the oakum used by the sailors on such occasions!  
J. W. W.

sick, money was placed under the candlestick.

108. Embalming still in use.

161. A. D. 1789. Thirty-six printing-offices in Paris; 1807, more than 300.

306. The Directory established gaming-houses: "Les Français doivent au Directoire Executif, l'établissement des maisons de jeu, auxquelles plusieurs membres étaient intéressés."

307. Formerly girls of eighteen read or worked while others were at the card-table—now they gamble at fourteen.

311. Pick-pockets practice upon a mannequin, which is suspended; they must plunder it without making it move.

312. A regular organization of thieves. Any one who has committed an enormous offence against the society, is interdicted from his functions for a certain time, i. e. he is condemned to live honestly. They support each other well in prison. The wine-seller at the Bicêtre knows when there has been a great robbery, by the good cheer which the prisoners make the next day. Goods stolen in the provinces are sent to Paris, and vice versâ.

317. Some of the fraternity were "les orateurs par excellence" in popular societies during the revolution.

346. The bodies of men who have been murdered, have been packed up and sent by the carriers to some chance direction in Paris!—a common device for getting rid of them.

353. Effrontery of a thief, and ease with which they elude their sentence.

### Vol. 3.

P. 9. MADAME GUILLOT, one of the Sœurs de la Charité, and sixty years superintendant of the Foundlings at Notre Dame and La Bourbe, has seen *dans sa crèche* more than 600,000 infants!

24. Some nuns at Paris, instead of reading, "*fratres sobrii estote et vigilate quia adversarius vester Diabolus*," etc. used to read Christ, substituting this name for the only word in the sentence which they

understood, and which they thought not fit to be pronounced, and, therefore, piously exchanged.

99. The number of patients in the Hotel Dieu has often been from 5000 to 6000, and they were obliged to lie four in a bed!

102. "Foire aux jambons" held on the Tuesday of the Passion week. Jambons, saucisses and boudins, are bought in great abundance, and adorned with laurels. You see persons smelling the dainties which they dare not taste till Easter. These are Easter dainties, perhaps originally so made to mark their contempt of the Jews.

106. Story of the Barber and the Pastry Cook who made human pies. It was discovered by a dog, whose master had been murdered, and who would not leave the door.

181. Marat's body turned out of the Pantheon and thrown into the sewer of the Rue Montmartre. Le Pelletier's family removed his body the same day, lest it should share the same fate.

284. If you wait half an hour on the Pont Neuf, it was said, you were sure to see an Abbé, a Benedictin, a Genovesin, a Capuchin, a Knight of St. Louis, a French Guardsman, a woman of the town, and a white horse cross during that time. This has been often tried and verified.

### Vol. 4.

P. 29. HISTORY of S. Bruno, painted by Lesneur, in a series of twenty-four pictures on wood, by order of the Queen Mother, for the cloister of the Carthusians in Paris. He began them in 1648, and finished them in three years. They are in the Luxembourg.

53. A story about these Carthusians, which is much to be suspected. I doubt that any founder has prescribed these *mutations*—to wit, bleeding and purging.

87. What is this printing in gold which M Kerhan has discovered?

### Vol. 5.

P. 6. CURIOUS system of benefit societies.

52. Statue of liberty in the Place de Louis XV.; it was a plaster statue, and the character of the countenance that of the most shameless strumpet. A stranger asked Prudhomme what it was, "nous lui répondimes, qu'on disait qu'elle était l'emblème de la liberté. Monsieur, ce ne peut être qu'une liberté provisoire, nous répondit-il."

More than 1500 were guillotined at the feet of this statue in the course of twenty-seven months, "Toujours devant la statue de la liberté."

77. At one of their fetes there were some statues upon a scaffolding—prejudice, folly, and liberty. The two first were to be thrown down; but by a blunder in the machinery they let liberty fall, and that of folly remained standing.

83. There was a "superbe tapis vert" in the great walk of oranges in the Tuileries Garden. The Commune destroyed it to plant potatoes, and they planted potatoes also in the parterres!

89. An invalid talking of the invasion in England, he anticipated a naval action and victory of course, and tracing the place upon the sand, spit upon the ground, saying, "Voilà la Tamise."

133. A monument to Marat in the Place du Carrousel. Lazouski was buried under it. And a man who to show his contempt for both, or possibly for want of a more convenient place, did there what *As in Presenti* did in the entry, was guillotined for it.

176. A curious lottery story of a dream.

182. A good story of an idiot who was consulted concerning a lucky number in the notary.

246. Tailleur unique, ou Veloci-Tailleur, who makes a suit in two hours.

265. Three men employed in cutting paper for the Latrines in the Palais Royal.

287. Nine female breast plates found, 1628.

347. In Denon's cabinet, there is a tooth of Voltaire set in a ring.

353. Too high a price demanded for bu-

rials,—and for four months no person buried in the Innocents.

360. L'Abbé Vert.

Vol. 6.

P. 14. SPECTACLE of taking a fort exhibited at Paris. Now, he says, the French do not require such an exhibition, they have taken so many, and with such facility. They have however had an exhibition of this kind at Paris upon a grand scale,—and it was not Blucher's fault if it was not in perfection.

57. David at the massacres of September, sketching the dying!

121. The tocsin of the Hotel de Ville used to sound three days and nights for the birth of a Dauphin or heir apparent.

123. Inscriptions there in honour of Louis XIV. for revoking the Edict of Nantes, and protecting James and his family.

185. Oyster eaters. Six such amateurs upon calculation found it cheaper to go to the sea for a meal, than make one in Paris.

A noble lie of an Abbé who eat himself 300 dozen!

They drink milk with oysters in Paris. Warm milk is believed to be "le seul dissolvant" of oysters.

259. During three years the Convention had four persons travelling to buy up paper as fast as it was manufactured. So well did they know the value of popular opinion, that they struck off 400,000 copies of some of Robespierre's speeches, and of others which they were most desirous of circulating.

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*Le Génie de la Révolution considéré dans l'Education.*

P. 6. EDICT 1724, for village schools. If no other funds, 150 fr. a year for a school-mistress to be levied on the parish.

23. Condorcet. Natural religion proscribed. "Toute religion particulière est mauvaise."

25. Condorcet. Study of the ancient languages, injurious.

Physical lectures were however to be given, and the people to be cured of superstition by exhibiting before them the miracle of Elijah and S. Januarius.

30-1. Condorcet. Reason was to teach the soldier discipline and the citizen submission to the laws; but the system of society was imperfect while men obeyed any thing except their own reason.

41. Petit. He begins education with the embryo.

39. Dupont. The philosophers Petion, Sieyès, Condorcet, &c. were to give peripatetic lessons in the Pantheon to disciples from all parts of Europe, and send them home well instructed in the system of the world, the social system, and the art of overturning government.

42. Ducos. "Il faut opter entre l'éducation domestique et la liberté."

44. Rabaut S. Etienne proposed that every Sunday the municipal officers should give a lesson of morals in the National Temple; and that at the age of twenty-one every citizen, on pain of certain punishments, should be bound to show that he was master of some trade by which he could gain his bread.

47. Lakanal—one theatre at least in every canton where the women were to learn to dance, and the men to exercise themselves in dancing.

47. Lequinio, a daily journal by a philosophical committee to enlighten the country people.

48. Michel Le Pelletier. All children from five years old, the boys till twelve, the girls till eleven, to be educated in common at the expence of the Republic, and under the holy law of equality. There was room enough in the old castles of feudality. The boys to learn to till the earth, to be employed in manufacture, or in picking stones upon the high ways; hospitals annexed to the schools, and the children in rotation to wait upon the aged and the infirm. And religion not to be spoken of to them. After

Le Pelletier was stabbed by Paris, the garde du corps, Robespierre said, that the genius of humanity appeared to have traced this plan of education.

53. Leonard Bourdon. In case the parents disapproved the manner in which they educated, their children were to be watched, and if it were discovered that they brought them up in principle contrary to liberty and equality, then a proces-verbal was to be drawn up, and the children sent to the houses of equality.

Robespierre. "L'Imagination pose les bornes du possible et de l'impossible; mais quand on a le courage de bien faire, il faut franchir ces bornes."

Danton. Their education was to be gratuitous, food, lodging and instruction provided by the nation.

54. Lakanal proposed and carried the suppression of all colleges and faculties of theology, medicine, arts, and jurisprudence over the whole surface of the republic.

63. Chenier. "Complétez cet Evangile de l'égalité."

68. Bouquier. "Au peuple qui a conquis la liberté il ne faut que des hommes agissans, vigoureux, robustes."

68. Bouquier. The best schools—the most useful, where youth may receive a republican education, are, doubt it not, the public assemblies of the departments, districts, and municipalities, the tribunals—and above all the popular societies. From these pure sources they will derive a knowledge of the rights and of other duties of the laws and of republican morality. Then the revolution has every where placed inexhaustible sources of instruction.

69. Primary schools were voted, and then it had been declared in that same sitting that "L'enseignement est libre," when the clause was read, "Les parens *pourront* envoyer leurs enfans." Chartier, (he of Lyons!) moved as an amendment, *seront tenus*. Thebaudeau opposed this invoking the right of nature, but Danton said it was time to establish the great principle, "que les enfans appartiennent à la république avant

d'appartenir à leurs parens," and the amendment was carried.

73. Gregoire. "Bientôt les peuples dé trompés se hateront d'atteindre leur virilité politique, et les volcans allumés sous les trônes feront explosion."

This same ex-bishop said that Brutus by the hand of Ankerstrom had delivered the earth from a despot.

82. Gregoire. Laws for pregnancy, lying in, and lactation!

89. Gregoire. The 4000 diseases which Sauvage had enumerated might certainly be reduced to a very small number, by the effect of a revolution which restores us to nature, and which in its physical and moral consequence reconstitutes the human race.

He complained that the female sex owed large arrears to patriotism.

110. Loiserolles when his son was called for execution or trial (the sure prelude), answered in his name, and died for him.

138. Normal schools, 1400 pupils collected from the country, the ablest scävans at the head, and the conference between the masters and the pupils taken in short hand. The pupil got tired. Romme called it "*Le charlatanisme organisé*," but in reality La Harpe, who was one of the professors, had begun to preach Christianity, and this is said to have been the sole cause of its suppression.

144. Lakanal, 24,000 national schools proposed for 40,000 masters and mistresses, and about 3,600,000 children,—this would be the greatest expense which the Republic would have to support in time of peace.

155. The national fete of the 10th of Aug. 1793, cost 1,200,000 livres, — "et de tout cela il n'est resté que du plâtre et du papier."

155. Lavicomterie. Chairs of calculating morality to be established, and a premium for a graduated scale of crimes and their consequences, to instruct the people.

196. Chaptal. Anatomy and physiology ought to be the bases of education. Had this been the march of education we should never have seen disordered imaginations,

create imaginary worlds, and substitute phantoms for realities. At all times a reproach has been cast upon physicians which does them honour.

282. Sherlok (who is he?) If you would form republicans — "*méfiez-vous de la foiblesse des parens*"—a common education,—circumstances not courage prevented the Convention from drawing this hardy consequence from the system of equality.

From 7 to 10 at the primary schools ;— from 19 to 21 arms, navigation, or a mechanical trade. And unless a youth be either in a tent, a primary school, or a workshop—he and his father lose the right of citizenship, pay double contribution, and in the army he shall be with the baggage in the post of dishonour.

392. Character of the Lyceums well drawn.

408. Schools of medicine made schools of atheism and of corruption.

Tom. 2.

P. 68. BARRERE in a report upon the necessity of revolutionizing the language (8 Pluviose. an 2.) says that in the department of the High and Low Rhine, the peasants speaking German, thought themselves more the brethren and fellow-citizens of the Prussians and Austrians than of the French. And that on the retreat of the Germans more than 25,000 men emigrated from the country of the Lower Rhine, leaving almost a whole department without husbandmen.

186. Lakanal. His nonsense about *L'analyse*.

188. Lakanal. The regeneration of the human mind was to be effected by the Normal Schools, which were to teach the art of teaching. For the first time upon earth, nature, truth, reason, and philosophy were now to have their seminary. The most eminent men in talents and science were to be the professors, and the most promising subjects from all parts of the Republic for their abilities and their civism were to be chosen as pupils by the constituted authorities. And having completed



at Paris a course of the art of teaching human knowledge, the savants and philosophic youth penetrated with these great lessons, were to return and repeat them in all parts of the Republic. This was the art of nature and of genius.

191. Turgot wished to possess for one year the power of realizing without obstacles and without delay, all the plans he had conceived in favour of reason, liberty and humanity.

220. Daunou, six months after Lakanal's report on the establishment—reports the necessity of shutting up the Normal School. That at Paris had excited as much contempt in its progress as enthusiasm at its foundation. It had been only three months in activity.

Tom. 3.

P. 4. THE University is no other thing than government applied to the universal direction of public instruction.

The University has the monopoly of education almost as the Tribunals have the monopoly of justice, and the army that of the public force.

5. A collection of its constitutions forms several thick volumes more in bulk than that of the congregations, orders and corporate bodies which had endured.

13. Fourcroy was the great planner—he made twenty-three plans before B. was satisfied, and when after five years of this labour he expected to have been placed at the head of the University, the chagrin is said to have killed him.

17. Robespierre, says Daunou, had converted the benefit of education into a rigorous servitude by the barbarous law which tore the child from the arms of its father. But upon this principle Bonaparte planned his Imperial University, with this difference, that by Robespierre's plan education would have been at the national expense, Bonaparte made it a monopoly, and the company were to make the most of it.

18. Brevets of the masters.

19. Tax on the pupils, 1-20. 41.

21. All patronage in the Grand Master.

26. Academies. The rectors and their council of ten inspected the faculties of Lyceums and Colleges. The rector rivalized the bishops.

28. Inspectors.

31. Celibacy.

34. University compared with the Jesuits and Oratorians.

36. Liberal ideas.

43. 3,000,000 franks.

46. Costume.

51. Private schools first discouraged, then stript. 145.

52. Ecclesiastic schools. 137-8, &c.

74. Normal School.

80. Lyceums.

185. I instituted the University, said B. to take education out of the hands of the priests. Priests consider this world only as a Diligence for conveying people to the other. I want to have the Diligence filled with good soldiers for my armies.

253-4. Charges against the old colleges of having bred the revolutionists.

256. Well answered.

268. Jesuits.

316. "Chabot, opinant sur la liberté de la presse, vota contre cette liberté, disant qu'elle avoit été nécessaire pour amener le règne de la liberté, mais que, ce but une fois atteint, il ne falloit plus de liberté de la presse, de peur de compromettre la liberté elle même."

342. Schools in *igue* and in *ie*.

343. — "la révolution seroit finie, quand ceux qui l'ont faite l'auroient pardonnée à ceux qui l'ont soufferte." M. de Bonald.

418. The sovereign people. M. de Rev-arol said, "Sa Majesté est tranquille quand elle digère."

442. Monopoly of the University.

459. Lacroix. "La constitution, voilà, notre évangile; la liberté, voilà notre dieu; je n'en connois point d'autre."

461. A Quaker wanted to keep on his hat in the tribune when he was present at a sitting of the Council of Antients. And the President thought the council by al-

lowing him to remain with it on, would give a proof of its respect for the freedom of religious opinions. The order of the day was carried upon a very sensible remark by Rousseau. "He may come with his coat buttoned after the fashion of the Quakers if he please,—but let him take off his hat, or stay away. Si la délicatesse de sa conscience ne peut céder à sa curiosité, qu'il fasse céder sa curiosité à la délicatesse de sa conscience."

Recueil. Tom. 4.

P. 625. INTENTION to abolish private schools.

FABER's *State of France*.

P. 13. WAR and revenue sole objects of B's. government.

15. Official business reduced to mere obedience, the art only of doing what the government requires for the moment. They who order think only of the wants of the moment. They who execute dare not look further.

16. Offices sought *merely* for profit.

18. Enormous salaries of the prefect, 23, rapacity.

48. Regular system of falsehood.

50. God rested after he had created B!

96. The Lion of the Tribe of Judah,—the immense Behemoth.

114. Lucien B. being complimented upon his speech in favour of the Concordat dicitur dixisse—it would have been far better had it been made against it.

115. God brought him out of Egypt to make him the man of his own right hand.

116. Blasphemous flatteries of the clergy, 116-7.

119. Character of the clergy, and paucity.

123. Mockery of the pope.

134. St. Napoleon.

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WALSH's *Letter*.

P. 63. HE predicts confidently the inability of Russia to resist France.

65. Lord Hutchinson and such men "never saw grounds for a belief that the resources of the Russian Government would enable it to withstand the shock of more than one severe campaign."

111. All forests above 300 acres in extent, added to the national domains and declared inalienable. No individual who possesses woodland can cut wood without six months' notice given, and a permit. Thus government has a virtual monopoly of the sale of wood throughout the empire.

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ST. PIERRE. *Harmonies de la Nature*.

P. 55. BULBOUS and other plants, he says, have as many circles in the root as they are months in growing, "c'est ce qu'on peut voir surtout dans celles des carottes, des betteraves, et dans les bulbes des oignons. Peut-être étoit-ce à cause de ces rapports lunaires que les Egyptiens avoient consacré l'ognon à Isis ou à la lune, qu'ils adoroient sous le nom de cette déesse. Ce qu'il y a de certain, c'est que ces racines ont pour l'ordinaire sept cercles concentriques, c'est à dire autant qu'ils ont été de mois à croître, depuis le commencement de Mars où on les sème, jusqu' à la fin de Septembre où on les recueille."

143. "Les arbres aquatiques, tels que les saules, les aunes, les peupliers, sont par leurs racines autant de machines hydrauliques. Ils pomperaient sans bruit l'eau des marais, en changeroient le méphitisme en air pure, et par leur dépouilles annuelles en transformeroient le sol ingrat en terre féconde."

159. Danton in his dungeon said with a sigh, "Ah! si je pouvois voir un arbre."

175. Busbequius is the person who introduced the lilac into Europe.

212. In Normandy they burn the straw of the bed belonging to a deceased person before his door, where for a time it leaves "un rond tout noir sur le gazon."

341 "Les philosophes crient beaucoup contre l'intolérance théologique, mais elle

n'est qu'une branche de l'intolérance : ils en ont au moins autant que leurs ennemis."

348. To his daughter. "Ne parcoures point comme savante le temple immense de la Nature ; mais reste sous son vestibule, comme une vierge ignorante et timide, avec tes besoins et ton cœur."

"C'est dans la seule classe de ceux qui aiment la nature que tu trouveras ceux qui aiment la vertu."

Tom. 2.

P. 57. At the isle of France "les madrépores avoient transformé en roches les carcasses de quatre vaisseaux qu'on avoit laissés pourrir dans le port par négligence. Il fallut faire venir de Brest à grands frais des machines et des cables pour les arracher."

58. He thinks that elephants retire to die where others of their kind have died before them,—gregarious in death.

79. He fixes upon the sun for the heaven of happy souls.

87. Why is the stone of the peach and nectarine often found broken to pieces in the fruit ? The fruit itself being unhurt. "Est-ce un effet de quelque électricité végétale ou animale ?"

94. Dust of the lycopode used in the furies' torches at the Opera. You may throw out with it a flash five yards long.

148. The seal common at French fairs, and very fond of its master.

496. A whimsical theory of animal and vegetable souls ! Of the phosphoric particles in the sea, he says, "Ne seroient-ils pas des molécules organiques répandus partout, suivant Buffon ? Seroient-ce les âmes élémentaires des animaux ou leurs âmes animales mêmes ?"

Tom. 3.

P. 27. Some good remarks upon the story of Junius Brutus and his sons, and upon all such stories.

226. He set out when a child to live in

a wilderness, like Paul the hermit—so fascinating are these legends !

232. What a theory of language ! that men imitate animals ! and that English abounds with ss's because it imitates the cries of the sea birds !! 235. Rhyme also learnt from—birds !<sup>1</sup>

389. His notions of planetary existence are very whimsical. The Lunereans enjoy delightful dreams, where they sleep fifteen days and nights at once.

392. He attests from his own observation the truth of the seaman's proverb, "*Que la lune mange les nuages.*"



### BAYLE. *Beuchot's Edition.*

P. 2. THE golden calf walked, and ate, and was alive, for which cause Aaron erected an altar to it.

One excuse for him is that he did not make the calf ; he only put the gold in the fire, to rid himself of the people's importunities, and some magicians made it take the form they wished.

In a French Bible printed by Antoine Bonnemere, 1538, the fables have been foisted into the text, of the beards becoming gilt, of those who drank the infusion of calf, if they had worshipped him, and of the Israelites spitting upon Hur, when he refused to make gods for them, till they smothered him.

3. Aaron placed at the head of sculptors.

7. Abaris made the palladium, and of the bones of Pelops. 12.

13. La Mothe le Vayes said of the old philosophers who foretold earthquakes, "n'est ce point qu'à considérer la terre comme un grand animal, ils avaient l'art de lui tâter le poulx, et de reconnaître par la les convulsions qui lui devaient arriver."

15. Water finders.

18. Water doctors, in his days a new

<sup>1</sup> See SOUTHEY's quaint fancy expressed in a Letter to Grosvenor C. Bedford. *Life and Correspondence*, vol. iii. p. 40. — J. W. W.

quackery, and which, he supposed, had been presently exploded.

25. Abdas, a Bishop in Persia, in the reign of the younger Theodosius brought on a persecution by destroying a Fire temple.

40. Cœlius Rhodiginus never cited any author in his compilations, in order that he might be cited himself. And the artifice succeeded, for he is often quoted for what in him are quotations.

57. There are many men like the Anselm of whom Abelard speaks, "ad quem si quis de aliquâ questione pulsandum accederet incertus, redibat incertior. — Verborum usum habebat mirabilem, sed sensu contemptibilem et ratione vacuum. Cum ignem accenderet, domum suam fumo implebat, non luce illustrabat."

62. The monks tried to poison Abelard in the bread and wine of the Eucharist!

91. History of the creation—imputed to Abraham — published in Latin 1552 and 1642, different translations.

111. Evil of University Professors being so little fixed in their stations.

112. George Wicelius thought Plutarch had written the life of Charlemagne,—because it used to be printed with Plutarch's lives!

116. Accius the tragic poet, being a very little man, put up a huge statue of himself in the Temple of the Muses. Pliny, l. 34. c. 5.

177. The Hésycastes among the monks of Mount Athos held that in the fervour of their prayers they saw that same uncreated light which was manifest in the Transfiguration.

190-1. Well would it have been for Bayle, and for thousands whom he has contributed to lead astray, if he had remembered what he has said of the consequences of such philosophy as his own,—when speaking of Acosta.

217. St. Paul thought in Italy to savour of heresy in many things! See Sandys.

221. "Il ne faut quelquefois que trente ou quarante ans, pour rendre une secte fort

dissemblable à celui qui l'a fondée."

259. "Ce serait, je crois, un livre de bon débit que celui de *la Religion du Souverain*: il ferait oublier celui de *la Rel. du Médecin*."

He relates this as having been recently said by an Italian Prince to the Envoy of a powerful Sovereign with whom he was negotiating, and who asked what security he could offer to the king his master. "Assurez-le, repliqua le Prince, que je lui engage ma parole, non pas en qualité de souverain; car en tant que tel, il faut que je sacrifie toutes choses à mon agrandissement, à la gloire, et à l'avantage de mes états, selon que les conjonctures s'en offriront: dites lui donc, que je lui engage ma parole, non pas sous cette qualité-là, ce ne serait rien promettre, mais comme cavalier, et honnête homme."

264. Agesipolis took Mantinea by bringing the waters of a river to bear upon its walls. Cimon had taken Eion on the Strymon by the same stratagem — which was practised by the Peruvians in their last insurrection during the American war.

277. Three things disgusted Erasmus with the Reformation. The rash writings of some of the reformers; the scandalous lives of some of their followers; and the excesses committed in image-breaking, and in the Peasants' war.

297. "Agrippa, Erasme, et quelques autres grands génies, furent ravis que Luther eût rompu le glace; ils en attendirent une crise qui délivrerait de l'oppression les honnêtes gens; mais quand ils virent que les choses ne prenaient pas le train qu'ils auraient voulu, ils furent les premiers à jeter la pierre contre Luther."

299. Cornelius Agrippa's dog was not the devil, his servant Wier testifies, but a black dog whom he called Monsieur, and for whom he got a black she-dog, and called her Mademoiselle.

309. This passage concerning concubinage was cut out of Cornelius Agrippa's works in the Lyons edition — that he had read of a certain bishop who boasted that he had in his diocese "undecim millia sa-

cerdotum concubinariorum qui in singulos annos illi aureum pendant."

323. Pierre d'Ailli—a precursor of Luther, Calvin, and—Descartes!

324. He was an expert logician.

329. Rinaldo a saint—to whom churches have been dedicated!

The Poles threatened the Hussites that if they came there "ignitas exciperent aureolas!"

332. A Treatise by Ayrault "des Procès fait aux cadavre, aux cendres, à la mémoire, aux bestes, brutes, choses inanimées, et contumax."

343. Rabbi Akiba learnt from Rabbi Joshua, that "in sedis secretæ locum,—non versus orientem et occidentem, sed versus septentrionem et austrum convertere nos debeamus."

362. "Un certain Yepes,"—Bayle knew so little of Spanish, or of Ecclesiastical History, as *thus* to speak of him.

Boethius's scientific rarities. See Cassiodorus, L. 1. Ep. 45.

416. "Tel est presque toujours le destin de l'homme. Il ressemble à ces terroirs qui produisent pêle-mêle de bonnes herbes et de mauvaises."

420. When Cardinal Aleander went into Germany in 1531, "le peuple, dans les villes Protestantes, n'était plus si animé contre le Pape; mais dans les villes Catholiques, il témoignait une envie extrême de secouer le joug de Rome, et de s'enrichir des biens d'Eglise, comme avaient fait les Protestans. Le changement de ceux-ci venait de ce qu'ayant espéré une grande liberté, pourvu qu'ils secouassent le joug papal, ils éprouvaient que le joug de la puissance séculière sous lequel il leur fallait vivre n'était par plus doux."

453. S. Almāchum, so written at the head of the Kalendar, has been made into St. Almanachus, and the said saint has his place in the Kalendar on the first day of the year!

472. War,—relating the sack of Heidelberg, he says, "Voilà les fruits ordinaires de la guerre: voilà de quoi faire trembler

ceux qui l'entreprennent, ou qui la conseillent, pour remédier à des maux qui peut-être n'arriveraient jamais, et qui, au pis aller, seraient quelquefois beaucoup moindres que les maux qui suivent nécessairement une rupture." He adds, "nous aurons lieu de rapporter plus d'une fois les angoisses où de grands capitaines se sont vus réduits, lorsque leur conscience leur reprochait les ravages dont ils avaient été cause."

477. It is curious to see Bayle arguing against the perilous rashness of those who advance new opinions, or distrust old ones,—taking part with the Calvinistic party in the United States!

He uses the word Methodist here, just as it was afterwards applied in England.

414. A fraternity of toppers at Franeker, where the students solemnly enrolled themselves in the service of Bacchus, and were sworn "par un S. Etienne de bois," that they would spend all their money.

533. "En parcourant bien l'histoire, on trouverait apparemment plus de princes renversés du trône, parcequ'ils étaient trop bons et trop faibles, que parcequ'ils étaient trop méchants. Ceux-ci trouvent plus de ressources dans leur propre méchanceté contre les machinations de leurs ennemis, que ceux-là dans la justice de leur cause, et dans la fidélité de leurs peuples."

Vol. 2.

P. 11. *Anabaptists* expelled from Zurich, 1622, for not bearing arms. *Sub voce*.

The Libraire-Editeur in the *Avis* prefixed to this volume, by way of praising "l'admirable dictionnaire de Bayle," describes it as a work "où il n'y a pas une ligne qui soit une blasphème évident contre la religion Chrétienne, mais où il n'y a pas une page qui ne mène au doute."

4. *Anabaptists*. Their excesses brought a scandal upon the Reformers, "et quand on voyait les suites funestes, que l'entreprise de la réformation avait produites si promptement, en était tenté de croire que ce n'était point l'ouvrage de Dieu."

6. Weke Walles, an Anabaptist, sui generis, held that neither Judas nor the other persons who were concerned in crucifying our Lord, committed any sin in so doing, and that they were all saved. He excommunicated those who would not agree with him in this notion, for which he was banished first from Groninguen, then from Franeker.

9. Useful peculiarities of the Mennonites, stated by Van Benning to Turenne.

9. Henry Stephens obtained his first MS. of Anacreon<sup>1</sup> from John Clement, a domestic of Sir T. More's. He destroyed this and the only other MS. during his insanity.

62. The servant who intrigued with the wife or daughter of his master was punished with death in France, and Bayle seems to think the same law prevailed in other countries. He notices an execution on this score, at Paris, in 1698.

69. Under *Ancillon*, some good remarks upon elective pastorships, and their ill consequences.

70. Cardinal Du Perron printed a small number of copies of every work which he wrote, for private distribution among those friends whose criticisms he wished to obtain; then he corrected the book, reprinted it, and published it.

71. *Ancillon's* library pillaged after the Revocation by the priests. His correspondence was thus lost, and among it Daillé's letters to him, which were intended for publication. Bayle writes with some feeling upon this subject, and (72) upon those who wait for second editions.

80. Payva Andrade fairly asserted that there could be no worse cruelty ("neque immanitas deterior ulla esse potest") than to condemn men to eternal torments for not believing what they had never any opportunity of learning.

123. P. Anselme the genealogist, a bare-

footed Augustinian. Bayle says, "On a beau faire, si la Nature nous incline à certaines choses, on n'en guérit pas sous le froc. Le père Anselme était né pour les recherches généalogiques; le peu de rapport qu'elles ont avec le genre de vie auquel il s'était voué n'empêcha pas qu'il ne suivit son penchant. Un de ses confrères (P. Lubin) mais qui n'était pas dechaussé courait nuit et jour après les découvertes géographiques: c'était son naturel; l'habit d'Augustin ne le changeait pas."

135. "Bellarmin, contre les enthousiastes, soutient que l'Ecriture est toute remplie de caractères de divinité; mais contre les Protestans, il soutient qu'elle est obscure, et qu'elle a besoin de l'autorité de l'Eglise."

195. What Bayle says of Blount's translation of Philostratus, and the justice with which his book was suppressed, applies with singular exactness to himself.

272. A story from Aulus Gellius, xv § 1, that Archelaus opposed to Sylla a tower which he had rendered incombustible by alum. Bayle thought that a pen might thus be rendered fire-proof, but thought this impossible.

292. Leonard Aretin produced a translation of Procopius as an original work of his own, and died before the plagiarism was exposed.

354. There were heretics who worshipped the image of Aristotle with that of our Lord.<sup>2</sup> The Carpocratians. 369.

Bayle had read that before the Reformation there were churches in Germany where on Sundays Aristotle's Ethics were read instead of the Gospel. 370. Melancthon is the authority.

368. Sepulveda maintained that Aristotle was saved.

369. Pilate was said to have made the image of our Lord which the Carpocratians

<sup>1</sup> The poems of Anacreon we now have, are generally admitted to be spurious. In Suidas's time five books of his poems were extant.

J. W. W.

<sup>2</sup> ANTONY FARINDON speaks of "those students who have Aristotle for their God."—*Sermons*, vol. ii. p. 886, folio.—J. W. W.

worshipped. They also paid the same reverence to Pythagoras and Plato.

373. Arius's friend Eusebius. "C'était un esprit adroit, un véritable évêque de cour, l'homme du monde, en un mot, le plus capable de faire faire fortune à un nouveau dogme."

— "on s'imagine toujours, que si les femmes ne se mêlent des intérêts d'une secte, les progrès n'en sauraient être considérables."

388. Arminius. Under this head Bayle speaks of the danger of disturbing received errors,—in the true spirit of one who thought no truth attainable, or rather who liked to exercise his subtlety in doubts.

396. Arnauld's sister, who began the reformat at Port Royal, was made Abbess of that place at the age of eleven!

467. His notions of spirits whose humour it may be to sport with men and render them ridiculous! Vol. 3, p. 551.

468. Lysimachus, the grandson of Aristides, gained a miserable livelihood by interpreting dreams in the streets.

472. Great men (i.e. generals) frequently amorous, "mais je crois qu'à l'égard des femmes cela n'est pas si commun; et que les grandes affaires les élèvent mieux au-dessus l'amourette."

373. A whole stone building removed by Aristotle, the Bologna architect.

481. "C'est le propre de l'homme de ne garder point de milieu. Ne l'avertissez pas que l'on coud des faussetés à l'infini avec les faits véritables, il croira tout. Desabusez-le d'une partie des faussetés, en lui montrant avec évidence qu'il y avoit été trompé, il doutera de tout."

509. Attila said to have intended to abolish the Latin language, and introduce his own in its stead. He published an edict, it is said, prohibiting the use of Latin in speech,—this I do not believe.

517. A proper feeling of indignation at the calumnies against Beza.

577. Under Aureolus,—a good extract from Carolus Paschalius, showing the good effect of a factious age in actuating the

minds of men, and polishing the language of a country.

### Vol. 3.

P. 1. BABELOT, aumônier to the Duke de Montpensier, in Charles IX.'s time, distinguished himself so by his cruelty "qu'il s'est acquis une place bien notable dans l'histoire." The atrocities of this miscreant and his master are noticed in the notes. *He* had his reward.

53. Romish opinions that the Church, when interpreting Scripture differently at different times,—is right at both.<sup>1</sup> Under *Balde*.

76. Laurent Banck, a Swede, published the Tax of the Roman Chancery.

103. "L'autorité du peuple élevée sur la puissance royale servait en Ecosse à la ruine du Papisme et en France à la ruine des Protestans."

109. Richelieu is said to have studied his policy in the Argenis.

110. Scaliger justly disliked the Euphormion, "qui au commencement," he says, "semble être quelque chose, mais puis c'est rien de tout."

111. Sovel gives a very odd reason for the success of this book,—that it was written in Latin, and that it was a novelty to see a modern romance in that language.

115. "Barcochebas, c'est un exemple qui apprend aux souverains combien sont à craindre dans un état ceux qui se vantent d'inspiration."

— "Voilà des fables judaïques, me dira-t-on. Il est vrai; et c'est sur ce pied-là que je les débite; et c'est par là qu'elles appartiennent mieux à ce Dictionnaire."

143. M. Maugars, Prior of S. Pierre de Mac, and English interpreter to Louis XIV. says of the Italian singer Leonora Barone, "un jour elle me fit une grâce particulière, de chanter avec sa mère et sa sœur, sa

<sup>1</sup> The doctrine of *Development* is no new thing,—as all well know who are read in Romanist casuistry.—J. W. W.

mère touchant la lyre, sa sœur la harpe, et elle la tuorbe. Ce concert, composé de trois belles voix, et de trois instrumens différens, me surprit si fort les sens, et me porta dans un tel ravissement, que j'oubliai ma condition mortelle, et crus être déjà parmi les anges jouissant des contentemens des bienheureux."

He himself played the viole so well, that the King of Spain, and many other sovereigns desired to hear him.

159. Samuel Basnage published *De Reb. sacr. et Eccles. exercit. Hist. Criticæ*, 1692, 4to.—A continuation of Casaubon's Criticism on Baronius.

163. "Lorsqu'un homme est digne d'avoir place dans un dictionnaire, il ouvre en quelque façon la porte à ceux de sa parenté."

164. "Si l'on désire de ne point passer pour flatteur, il faut entreprendre l'histoire particulière d'un événement fameux où la personne dont on veut faire la vie, ait eu la principale part. La grande commodité de cette conduite est qu'elle n'engage point à parler des imperfections de son héros; au lieu qu'une histoire entière de sa vie demande qu'on le dépeigne non seulement selon ses vertus, mais aussi selon ses vices."

This was the advice of Vannozzi to one who thought of writing the life of George Basta.

175. "Baudius, il était né poète, la chose du monde que donne le moins de goût pour les épines et pour les chicanes du barreau."

221. Richelieu *entêté* with a design for reuniting the two Churches.

256. Upon a passage of P. Maimbourg, he says, "Nous avons ici un article de la religion du souverain, et un point du catéchisme des ambassadeurs, c'est qu'il faut persécuter chez soi l'hérésie, et la caresser chez les étrangers, ou pour l'exciter à une guerre civile dans un état qu'on a intérêt d'affaiblir, ou pour se fortifier d'une alliance avantageuse. Agir selon la doctrine des équivoques c'est le métier des ambassadeurs. C'est pour eux principalement qu'elle aurait dû être inventée. Si elle

était sûre dans le barreau de la conscience, elle leur serait absolument nécessaire pour le salut éternel."

266. Bellarmin. "Il légua en mourant à la S. Vierge la moitié de son âme, et à Jesus Christ l'autre moitié." Andreas Carolus, *Mem. Eccles.* p. 535, the authority.

277. Bellarmin sent a most carefully corrected copy of his work to be published at Venice. It is said that not a single fault remained in it. But the printer performed his part so carelessly, that Bellarmin found it necessary to print eighty-eight pages of errata.

315. Benserade wrote a sonnet upon Job, Voiture one d'Uranie, — and the French readers were divided into Jobelins and Uranistes!

316. Benserade used to say sportively, that he was descended and derived his name from the Abencerrages.

323. He was the person who being asked by a lady what was the difference between the Hamadryades and the Dryades, replied, "qu'il y avait autant de différence qu'entre les évêques et les archevêques."

333. S. Bernard. "La zèle et la solitude lui communiquèrent beaucoup de bile, et beaucoup de crédulité."

"S'il s'agit d'examiner les livres d'un homme. Dieu sait la peine qu'on a d'entrer dans le véritable sens de l'auteur, et dans l'interprétation la plus équitable."

335. Noticing the mistake of another, Bayle says, "Cela doit apprendre aux auteurs, et à moi tout le premier, à être perpétuellement en garde contre les distractions d'esprit, qui sont cause si souvent que l'on applique à une chose ce que ceux que l'on copie ont dit d'une autre."

337. "Les catalogistes d'hérétiques, nation moutonnaire s'il en fut jamais."

361. S. Bernard held that the soul of the blessed is received into heaven and the society of angels as soon as it is separated from the body, but that it enjoys only the sight of the humanity of our Lord, not the beatific vision.

367. François Bervalde, who was born



1558, wrote a romance upon the Maid of Orleans.

439. — “ Il n’y aurait rien de plus nécessaire à l’auteur d’un livre semblable à celui-ci, que de pouvoir consulter toutes les préfaces, toutes les épîtres dédicatoires, les apologies, et tous les écrits qu’on nomme *éristiques*, et toutes les notes des écrivains.”

448. “ Presque tous ceux qui vivent dans l’irréligion ne font que douter : ils ne parviennent pas à la certitude ; se voyant donc dans le lit d’infirmité, ou l’irréligion ne leur est plus d’aucun usage, ils prennent le parti le plus sûr, celui qui promet une félicité éternelle en cas qu’il soit vrai, et qui ne fait courir alors aucun risque en cas qu’il soit faux. Ils se confessent ; ils font tout le reste *ad majorem cautelam*.”

449. The Duc du Maine used to say that Princes were of no religion till they were more than forty years of age.

466. David Blondel used to carry on his studies lying upon the ground,<sup>1</sup> with all the books about him which were necessary for the work he was engaged in.

481. “ Il est certain qu’en plusieurs lieux la mort d’un seul professeur est plus efficace pour le rétablissement de la paix, que les médiations de cent assemblées.”

“ Puisqu’il faut que le genre humain soit malheureux en ce monde, ces gens-là (polemical professors) sont nécessaires : ce sont des parties essentielles à la société civile.”

521. Bodin’s notion, in which he thought he was following Democritus,—that comets were guardian spirits of nations, yet mortal themselves, and when about to die, going off in a blaze ;—“ cometas esse illustrium virorum mentes, quæ posteaquàm innumrabilibus seculis viguerunt in terris, tandem obituræ, ut omnia quæ oriuntur occasum minantur, extremos peragunt triumphos, aut in cælum stellatum quasi splendida sidera revocantur ; ac propterea

sequuntur fames, morbi populares, civilia bella, quasi civitates ac populi ducibus illis optimis et gubernatoribus, qui divinos furores placabant, desererentur.”

Bayle observes that by “ homines illustres” Bodin must mean spirits.

550-1. His curious argument that a real ghost is no proof that ghosts exist, because spirits who befool us may exhibit such an apparition.

555. Bongers printed a series of questions which the Jesuit Coton had drawn up, “ pour être faites en Diable.”

579. — “ le Paganisme s’est formé sur les jeux d’esprit de quelques poètes, qui ne songeaient point à canoniser leurs fictions, et qui ne les inventaient que pour s’amuser.”

#### Vol. 4.

P. 5. WHEN M. du Bosc, the Huguenot minister, after having been carried off by a *lettre de cachet*, was allowed to return to his church at Caen, a Roman Catholic gentleman of that city, who was a free liver, and a lover of good preaching, made an entertainment in honour of his return, invited two jolly Cordeliers, and made them so drunk, that one of them died on the spot. “ Il alla voir M. du Bosc le lendemain, et lui dit qu’il avait cru devoir imoler un Moine à la joie publique ; que le sacrifice aurait été plus raisonnable s’il avait été d’un Jesuite ; mais que son ofrande ne devait pas lui déplaire, quoiqu’elle ne fût que d’un Cordelier.”

11. Bossu. Preachers during the League, and the fitness of punishing such firebrands.

51. “ Le règne de Charles VI. nous représente l’endroit faible du gouvernement monarchique. Les autres espèces de gouvernement ont chacune leur mauvais côté ; mais elles ne sont point sujettes à l’enfance, ni à la démence comme sont les rois.”

52. — “ Telle est donc la condition du genre humain, qu’il n’y a pas à choisir entre le bien et le mal, mais entre le mal et le pire ; et il arrive très-souvent qu’on

<sup>1</sup> Kuster did something of the same sort—and so brought on the internal abscess from which he died.—J. W. W.

choisit le pire, lorsqu'on pense choisir le moins mauvais."

78. Me. Bourignon was so ugly when newly born, that during several days they thought of smothering her as a monster.

79. An hôpital at Lille, of which she was directrice in 1658, where all the girls "avaient un engagement avec le diable." She thought it prudent to escape, and got to Ghent. Such cases were common in that age, and in that part of the country.

91. More of her followers in Scotland than any where else.

181. "La corruption des mœurs a été si grande, tant parmi ceux qui ont vécu dans le monde, que parmi ceux qui ont vécu hors du monde, c'est à dire les gens d'église, que plus on s'attache à donner des relations fidèles et véritables, plus on court risque de ne composer que des libelles diffamatoires."

"Il y a sans doute une grande opposition entre l'histoire et la satire; mais peu de choses suffiraient pour métamorphoser l'une en l'autre."

176. Giordano Bruno. "Ses principales doctrines sont mille fois plus obscures que tout ce que les sectateurs de Thomas d'Aquin, ou de Jean Scot, ont jamais dit de plus incompréhensible; car y a-t-il rien de si opposé aux notions de notre esprit, que de soutenir qu'une étendue infinie est toute entière dans chaque point de l'espace, et qu'un nombre infini ne diffère point de l'unité."

Surely I see what his latter meaning is.

176. "Notez, je vous prie, une absurdité: il dit que ce n'est point l'être qui fait qu'il y a beaucoup de choses, mais que cette multitude consiste dans ce qui paraît sur la superficie de la substance. Qu'il me réponde, s'il lui plaît; ces apparences qui frappent nos sens, existent-elles ou existent-elles pas? Si elles existent, elles sont un être; c'est donc par des êtres qu'il y a une multitude de choses. Si elles n'existent pas, il s'ensuit que le néant agit sur nous et se fait sentir; ce qui est absurde et impossible. On ne se peut évader qu'à la

faveur d'une équivoque. Le Spinozisme est sujet à ces mêmes inconvénients."

Bayle's mind was not of so high an order as Giordano Bruno's. Indeed it was not of a high order, though in its order eminent.

183. Bayle's taste. "Il n'y a rien de plus beau dans tous les romans qui ont paru sous le nom de M. de Scuderi, que ce qui concerne Brutus dans le roman de Clelie!"

200. Bucer. His attempt to reconcile the Lutherans and Zuinglians. "Si tous les chefs eussent été comme lui, des personnes d'accommodement, cette grande affaire eût pu réussir."

219. There is a book by Garasse entitled *Elixir Calvinisticum*.

254. Under Bunel. "Je trouve que le jugement de Polus est le plus sensé que l'on puisse faire de la philosophie; et je suis ravi qu'un tel auteur me fournisse de quoi confirmer ce que j'établis en divers endroits, que notre raison n'est propre qu'à brouiller tout, et qu'à faire douter de tout: elle n'a pas plus tôt bâti un ouvrage, qu'elle vous montre les moyens de le ruiner. C'est une véritable Pénélope, qui pendant la nuit défait la toile qu'elle avait faite le jour. Ainsi le meilleur usage que l'on puisse faire des études, de la philosophie, est de connaître qu'elle est une voie d'égarement, et que nous devons chercher un autre guide, qui est la lumière révélée.

Here he has described the use to which he applied his reason,—or rather the misuse which he made of it.

263. Brunetto Latini composed a treatise in French, (in the thirteenth century) "percio che la parlatura francescha è piu dilectevole e piu commune che tutti li altri linguaggi." This was the reason he gave. Why was it so?

304. Cainites, — their reason for venerating Judas.

305. "Mais il faut se souvenir qu'il n'y a point d'absurdité dont l'esprit de l'homme ne soit susceptible; et qu'en particulier le dogme de plusieurs génies bons et mauvais,

supérieurs les uns aux autres, et préposés à diverses charges, est assée à la portée de la raison."

Under this head, this reasoning is in favour of polytheism.

314. Some writers have supposed Caligula to be Antichrist.

382. Cameron—his mode of preaching.

404. Capistran. *Æn.* Sylvius remarks on the manner in which he and Huniades endeavoured each to keep the other out of sight.

414. A province in France where gentlemen used to borrow witnesses from one another.

425. "On me reprochera de m'attacher trop à des minuties; je souhaite que l'on sache que je le fais, non pour croire que ces choses sont importantes en elles-mêmes, mais afin d'insinuer par des exemples sensibles qu'il faut s'armer de défiance contre ce qu'on lit, et employer son génie au discernement des faits. Cette application étend et multiplie les forces de l'âme."

461. The motive for giving the words of his authorities.

483. Juan Carthagenia held that St. Joseph and some other saints were sanctified before they were born.

Zelos de St. José.!

521. "Aujourd'hui dans les républiques il n'y a pas de moyen plus sûr de s'attirer l'applaudissement de la populace que de bien déclamer en chaire contre M. M. les magistrates."

531. *Castalion.* B. says of Garasse, "je ne puis assez m'étonner de l'impudence de ce calomniateur."

576. *Cataldus*—a case like the Granadan reliques.

605-6. *Caurres.* Women wearing mirrors at their girdles.

Vol. 5.

P. 15. *CERISANTES.* Case of a boy who spoke after he had lost his tongue. His only difficulty was in pronouncing the *r*.

17-19. *Cæsalpinus* knew the circulation of the blood, "les preuves en sont si claires,

qu'il n'y a point de chicane qui puisse les éluder."<sup>1</sup>

30. "Je m'assure qu'il y a peu de partisans de l'antiquité assez prévenus, pour soutenir que les mémoires du duc de la Rochefoucault ne sont pas meilleurs que ceux de César."

32. "Tout le monde ne convient pas qu'il y ait une liaison nécessaire entre l'immortalité de l'âme, et la providence de Dieu. Les Saducéens niaient le premier de ces deux dogmes, et admettaient le dernier."

148. *Chocquet.* Early French drama.

159. The effect of a long and ardent application to the subtleties of dialectics, Bayle says, is—"Il arrive presque toujours qu'un homme d'esprit s'attachant trop à cette étude devient chicanier, et embrouille par ses sophistiqueries les thèses mêmes qu'il avait soutenues le plus chaudement. Il ruinerait plutôt son propre ouvrage, que de s'abstenir de disputer, et il forme des difficultés contre sa propre doctrine, qui mettent son art à bout."

221. *Claude.* Care of the Romans to extend their language with their dominion. *Libanius* even expresses a fear that Greek would become extinct.

222. The Carthaginians prohibited the study of Greek, because *Suniatius* had written in that language to *Dionysius* the elder.

223. The Turks say that Arabic is spoken in Paradise, Persian in Hell.

No one can inherit lands (*Landgutter*) in Moravia and Bohemia, unless they are acquainted with the language of the country.

239. *Colomiés.* His *Theologorum Presbyterianorum Icon*, must be worth seeking for.

251. *Comane.* Pomp of the pagan priesthood.—"Le même esprit qui a fait dans le Christianisme que les gens d'Eglise ont obtenu tant de biens et tant d'honneurs, avait déjà éclaté dans le paganisme; ainsi on a

<sup>1</sup> What *Nemesius*, a bishop of the 4th century, and *Servetus*, conjectured, our *Harvey* demonstrated.—J. W. W.

beau changer de principes et de dogmes, la nature recouvre toujours ses droits; ce qui est fondé sur les passions machinales est un domaine inaliénable et imperscriptible: on en dépossède la nature pour un temps sous les grandes révolutions de religion; mais tôt ou tard elle se remet en possession."

261. Comenius, his *Pansophia*, — a new method of instruction, which Bayle thought good for nothing.

272. Bayle notices a fatality "qui accompagne la monarchie française plus qu'aucun pays du monde; c'est que les reines y gardent presque toujours le cœur étranger qu'elles y apportent, et sont pour l'ordinaire l'instrument dont Dieu se sert pour humilier et pour châtier la nation."

279. Conecte. A single expression of Louis XIV. (1669) put down "la hauteur énorme des coiffures," against which the preachers had inveighed in vain for twelve or fifteen years. The fact is curious, and Bayle's remarks upon it very good in their way.

296. Cardinal Corceone (1212) in a Council at Paris, forbade both seculars and regulars to bind themselves by an oath not to lend books.

384. Giovanni Baptiste Dante, a Perugian, in the sixteenth century made feather wings, fled with them, but fell at last upon a church, because one of the springs broke. He broke a thigh, but recovered.<sup>1</sup>

Bayle, who believed this and other such statements, refers the reader to the last *Journal des Savans*, de l'année 1678.

419. Dorat the restorer of anagrams; but Joly in a note refers to the Bigarrures du *Sieur Desaccords* (Tabourot) where there is a chapter upon the subject.

Dorat wrote a Latin poem after the massacre "où il se moque de l'Amiral, blasonnant un chacun des membres de ce corps mutilé."!

488. Des Barreaux — good remarks on

the process by which men become infidels. and are proud of appearing so, and also a good account of the progress of infidelity in such minds as his own.

512. Dicaearchus and Descartes. Some excellent remarks upon materialism. Bayle maintains "que quiconque admet une fois, que par exemple un assemblage d'os et de nerfs sent et raisonne, doit soutenir, à peine d'être déclaré coupable de ne savoir ce qu'il dit, que tout autre assemblage de matière pense, et que la pensée qui a subsisté dans l'assemblage, subsiste sous d'autres modifications dans les parties désunies, après la dissipation de l'assemblage." 513.

515. The soul thinks, ergo it is immaterial, ergo immortal, thus Bayle holds a philosophical argument, coming to the same conclusion which a Christian holds on surer grounds.

516. When Philip, the penultimate king of Macedon, had fitted out a fleet for a most iniquitous war against the Cyclades, his commander Dicaearchus before he embarked, erected two altars to Impiety and Injustice, and offered sacrifices upon them "ni plus ni moins que s'il eût voulu rendre ses hommages à ces deux crimes tout de même qu'à des Dieux."

544. There is some author who describes the people of Zocotora as Christian, "et les plus honnêtes gens du monde, sans autre défaut que celui de n'entendre rien dans la religion qu'ils professent. Cela," says Bayle, "est plus ordinaire qu'on ne pense, et peut s'accorder en quelque façon avec les principes des Quétistes, gens dont la prétendue dévotion s'est chargée de tant de folies mystérieuses, qu'il n'y a presque point d'extravagance, ni de blasphème, à quoi elles ne confinent par quelque bout."

Tom. 6.

P. 16. THE Dryades were not like the Hamadryades, consubstantial with the tree.

19. Malcom he makes Milcolombe.

63. In the sixteenth century, when any professor passed through an university, he was invited to deliver a lecture.

<sup>1</sup> See two similar stories in *Letters from the Bodleian*. Vol. ii. p. 461. *Aubrey's Lives*.

Preachers were still requested to hold forth; and the sermons which they carried with them were called pocket pistols.

116. Eliahman, a Silesian, who died 1639, and whom Salmasius thought the greatest linguist that ever lived, thought the German and Arabic were from the same root.

117. The Jews say that Elijah wrote an Universal History in Paradise.

152. Emma. N. D. Like me he is inclined to believe in ordeals at a former time, and attempts to account for them,—but not religiously, as I do.

166. The Stoics, he says, may be called the Pharisees of Paganism.

176. Scrupulously accurate authors well described. Epicurus.

178. His speculation that all atoms are animated, for he says, "il serait dangereux de reconnaître dans les bêtes une âme immatérielle comme dans l'homme," and therefore we have only to choose between the Anima Mundi, or animated atoms.

214. No doubt there were many who thought with Eppendorf, as Bayle says, "que la communion romaine avait besoin de réformation, et que les Protestans ne la réformaient pas bien." See also p. 487. Flaminius. B.

215. Bayle's opinion that private libels ought to be punished by fines.

248. University of Erfurt. The citizens could no longer endure the debauchery and insolency of the students, so they took arms, besieged the colleges, beat or killed all the students on whom they could lay hands, and finally expelled them from the town.

272. Rabbinical fables of Ezekiel's tomb. Invocation of saints has long been a Jewish practice.

273. Propensity to this in all communions.

294. A Catechism of Calvin's translated into German, Dutch, English, Scotch, Spanish, Hebrew, and Greek.

318. His opinion of the abuse of logic. Euclid. N. E.

325. Eve and Vesta identified!

411. The Mahometans have their Imm. Concep. and their Virgin, &c.

488. Ant. Flamminius, his solitary life and death. See Pierius Valerianus, *De Infelicitat. Lett.* p. 17.

508. Fontevrand, a female General of the Order.

601. A sect of orators called themselves Frontonians, in honour of Fronto!

#### Vol. 7.

P. 3. GAFFARIL left an unfinished history of the Subterranean World, for which he had been thirty years collecting materials.

15. Christophe de Gamon published *La Semaine, ou Creation du monde, contre celle du Sieur du Bastas*, 1609.

22. Garasse obtained permission to minister to the sick in the hospital during a plague, took the infection, and died: a proof of his radical goodness which ought not to be forgotten.

29. Flagitious character of French poetry. Garasse, T. 441. Hadrian D.

53-4. Unworthy conduct of Erasmus.

65. Gentile challenged any one to defend the doctrines of Calvin against him, he who was vanquished to be put to death for having defended a false doctrine.<sup>1</sup>

67. Bayle's sound objection against those who take notes of conversations, and publish them.

75. The lips of a bronze Hercules at Agrigentum worn away with kissing.

110. Under Gomar, observe Bayle's injustice to Arminius, which is gross.

153. Gonzague, F.'s, good remarks on the duty of providing for the marriage of female servants, and the want of feeling in this respect among women of rank.

Harsh discipline to female servants.

<sup>1</sup> Mr. DYER's remark on this is: "A singular proof either of his self-sufficiency, or of his fanaticism; unless, indeed, the shortness of the notice, and the dreadful penalty attached to defeat, do not rather bestow on the whole proceeding the air of a meet bravado." *Life of Calvin*, p. 456.—J. W. W.

173. Simon Goulart wrote Commentaries on Du Bartas.

190. A good defence of the Demorgelle de Gournay, for his defence of antiquated language.

206. Grassu. History of the false inscriptions at Cintra.

293. Gruter E. History of poor Smet and the collection of inscriptions, which James Dousa saved by buying them from a soldier in London!

307. Guarini? Bayle's inclination towards Manicheism.

355. Guilleméte, C. "Il semble qu'il y ait un complot fait parmi les démons de faire tomber la religion en quenouille; et que, sans se rebuter du mauvais succès d'un grand nombre de tentatives, ils les recommencent de temps en temps, en différents lieux."

437. Hadrian VI., when a poor scholar, used to read by lamps in churches, or those at the corners of the streets.

476. Haillan. M.—Bayle's dreadful opinion of public men.

489. Nic. de Clemanges confirms the fact, that there were parishes in which the people would not receive a priest, unless he had a concubine.

Bishop Hall's *Mundus alter et idem*, and Campanelle's *City of the Sun*, published together at Utrecht, with Bacon's *New Atlantis*.

Henceforth from the first edition, 1697. Vol. 2.

P. 25. THE Lacquies of a great minister, then not long deceased, used to play for commissions in the army, each being allowed to recommend for a certain number in the course of the year.

73. Hercules so hungry an eater, that when eating, he used to move his ears for delight. "Ce phénomène est des plus rares," Bayle says, and gave instances in a note.

90. Well might Bayle say, "à combien d'égaremens la raison humaine peut conduire. Elle nous a été donnée pour nous

adresser au bon chemin; mais c'est un instrument vague, voltigeant, souple, et qu'on tourne de toutes manières comme une girouette."

101. Here seems to be proof, that in 1651, or before, Hobbes was a believer, and of the Church communion.<sup>1</sup>

107. Matthias Hoe. "Il étoit né Gentilhomme; et il eût la plume si guerrière, qu'il fit voir qu'il ne dégénéroit pas."

141. He says a union between the Lutherans and Calvinists might have been brought about long ago, if it had been taken in hand by statesmen, instead of theologians.

156. Keeping letters, and noting conversations.

215. Junius's life at Oxford.

217. Good advice to dishonest critics.

236. Kirstenius, Professor of Medicine at Upsala, expended all the surplus of his gains in printing Arabic books.

His religious practice.

258. Jean Rothe and M. Bourignon.

258. Kircher says, "Quanta malorum Ilias ex inconsideratâ scriptione resultet, ego jam 40 annorum spacio, quo in hoc omnium gentium et nationum theatro, meam utut possum personam ago, frequenti experientiâ comperi."

259. "Si l'on trouve que je parle de lui trop sérieusement, et trop au long, je souhaite que l'on sache qu'il y a un sérieux qui sur ces sortes de choses est pire que la raillerie, et qu'il est bon que le monde soit instruit de la variété prodigieuse du Fanatisme. C'est un mal plus contagieux que l'on ne pense"—said of Kuhlman.

263. Flagrant proof of the direct profligacy induced by the literal belief in the Heathen mythology.

279. A hymn to the pious memory of Balthazar Gerard among the sacred poems of Levinus Torrentius, Bishop of Antwerp.

<sup>1</sup> See this confirmed in Letters from the Bodleian, vol. ii. p. 624. *Aubrey's Lives*.

Profligacy of the women at Galeas's court.

Bayle's just remark that the sense of female honour is the chief barrier against a deluge of iniquity.

292. False saints in the Kalendar.

341. Lipsius appears here in a very dishonest light.

343. Nearly killed by drinking at an academical dinner at Dole.

344. "C'est une chose étrange qu'un stile Latin aussi mauvais que le sien, ait pu creer une secte dans la Republique des lettres."

354. Malherbe and Balzac.

357. Notable omission in Maffeus's life of Loyola.

390. Lord Montagu converted by seeing la Mère des Anges dispossessed at London.

406. Louis XIII., if Cardinal Richelieu had not overruled him, would have let the Emperor destroy Protestantism in Germany.

410. Act by which he put himself and his kingdom under the protection of the Virgin.

415. An admission quite Bayle-ish, that there must be something more than reason to keep up an established faith.

430. The Jesuits took up the doctrine of the Virgin's immaculate conception, as a diversion against the Dominicans, who were pressing them with the doctrines of St. Augustine.

457. Machiavelli knew little Latin, and got his quotations from Marcellus Virgilius, whom he once served.

463. His reasons for not passing in silence over the atrocities of the preceding age.

464. Most forceable against the intolerance of Reformers.

toujours exempt de superstitions; ses connoissances en physique sont peu étendues; mais d'ailleurs il est savant et judicieux, et mérite d'être consulté."

22. Equivocal generation held by Aristotle.

23. Kircher believed there were a race of green men in the earth.

25. Animalculæ, who are not the worse for being baked, if moisture be applied afterwards.

33. Near Andernach, on the Rhine, a woman who longed to eat a piece of her husband, and killed him accordingly, eat half of him, and salted the rest!

45. "L'Art de procréer les sexes à volonté." Par M. Millot. 1 vol. 8vo.!

50. Patients went to obtain prescriptions in dreams, in the temple of Esculapius.

The Spartan Magistrates used to dream for the good of the public in the temple of Pasiphae, one of the Atlantides.

61. Franklin believes that he received useful influences in his dreams?

96. "En 1740, un Comète occupa toutes les marchandes de modes, et pendant plusieurs mois on ne vit que des coiffures à la Comète."

134. The moon supposed to consume stones by wearing them away. This I think does not prevail in England.

137. Insects that corrode stone, as others do wood.

140. Even glass thus eaten.

183. Aristotle thought that man was not liable to hydrophobia, that dogs could communicate it to all other animals.

Plutarch says that it was never known in a human subject till two centuries after Aristotle.

187. St. Hubert's stole.<sup>1</sup> It suspends the effect of the bite, and allows time for a pilgrimage, which is to prevent the disease.

188-9. His descendants have the privi-

SALGUES. *Des Erreurs et des Préjugés.*

P. xiv. PRIMEROSE, a physician at Bourdeaux.

xv. Sir T. Brown! "L'auteur n'est pas

<sup>1</sup> The curious reader should refer to Albert Dürer's exquisite print. See MR. JAMESON'S *Sacred and Legendary Art*. Vol. ii. p. 364.

lege royal, as well as hereditary of curing it, by imposition of hands.

193. A Demoniac at St. Hubert's was immersed in a tub of holy water. "Coactus Demon per posteriora egredi, talem dedit crepitum ut omne dolium à compagne suâ solveretur."

198. Spontaneous hydrophobia in the human subject, distinguished here from *la rage*.

200. Sufferers bled to death, or smothered. A man during the revolution, murdered his brother under this pretext.

222. St. Medard, June 7th, is the Swithin of France. SS. Gervaise and Protas, June 19th, in some provinces.

229. Sisters of St. Clare, called Hironnelles de Carême, and prettily described.

237. Torpid sand swallows, on the Rhine.

334-5. Persons who believed themselves to be Loup garous.

337. Difference between possession and obsession. Which is worst, to be obsessed, or possessed?

354. The balls with which printers lay on the ink are made of sheep-skin, prepared for the purpose, and with the wool within. They putrify when it thunders, as meat does.

In a printing-office, the sheets which are wetted for the press become spotted, with various colours, but chiefly yellow and rousscâtres. T. 3. 45.

371. Garancières imputes to the use of sugar, "cette triste et noire mélancolie, cette sombre consommation qui dévore le peuple Anglais."

382. Couriers were said to run the better by having the spleen extirpated!

383. Quacks, who pretended to cure the vapours and melancholy, by separating the spleen, and evacuating it.

419. The tail of a lizard in your shoe will procure money and good luck. "Combien de fois moi-même, sot et malin écolier, n'ai-je pas coupé des queues de lézard, par me mettre en garde contre les coups de la fortune ou la férule de mon regent!"

504. "Aujourd'hui encore vous trou-

verez mille personnes qui trembleront de jeter au feu la bandalette qui a servi à panser un blessé, dans la crainte que sa plaie ne s'enflamme, et que son mal ne s'envenome."

Vol. 2.

P. 103. STORY of a Portuguese water finder, &c.

153. "Un apothicaire nommé Beddoes!"

184. Fire-eaters say they are descended from St. Catharine, and show on their skin the mark of her wheel.

Men on the continent who pretend to cure burns, and to stand fire arms.

200. Gregory of Tours says that wooden vessels were made incombustible in his time.

201. "On faisait accoucher une femme en liant sa ceinture à la cloche de l'église, et en sonnant trois coups."

205-6. Benedictins and Franciscans consecrated medals.

208. Charlatans, who boasted of a secret for extinguishing fires. It was a double-barrel, the inner filled with water, and gunpowder in the exterior one. It frequently succeeded.

229. Four years before this book was published, that is since 1800. The Abbé Fiard wrote a book or essay to prove that slight-of-hand men, &c. dealt actually with the devil.

348. St. Longinus.

349. "La Sainte Larme de Vendôme."

371. Small floating islands "du lac de Tivoli et celles de St. Omer."

423. A story of an English Admiral Drak landing on l'Isle de Crabes in America, and being attacked there by the land crabs, the largest in the world, and devoured alive! "Recherches sur les Américains" quoted.

Vol. 3.

P. 42-3. "Il est fort bon de croire l'âme immortelle, et de craindre un autre monde; mais on peut se dispenser d'avoir peur de Dieu, parce que le tonnerre gronde. Franklin nous a appris à braver le ciel.



Voulez-vous mettre votre maison à l'abri de la colère céleste?" Set up a conductor. There is no more difficulty in diverting the course of thunder, than of a brook. In this irreligious way too many natural philosophers write!

49. Hierophilus is said to have dissected alive 700 criminals in the amphitheatre at Alexandria, and read lectures upon them.

51. Snails after their heads are cut off can feed by suction upon the same food as before.

68. A reward at Paris for saving a drowning man: rogues used to agree with the watermen, throw themselves into the river, and share the reward. To prevent which it was made twelve francs for saving a man, thirty-six for recovering his body, that is, twenty-four for letting him drown. "Etrange position du législateur! Il cherche en vain à lutter contre le vice, les artifices du cœur humain mettront toujours en défaut sa prévoyance et ses calculs."

76. Attempt to prohibit the use of yeast in bread, 1670, at Paris. The Faculty prohibited it, but the case was brought before the Parliament, and they reversed the prohibition.

78. Inoculation did not make its way in France.

85. Ballad singers in France exhibit a great picture of their tragedies.

87. The Parliament forbade inoculation, the Sorbonne said "Ce qui est utile aux hommes, ne peut déplaire à Dieu."

99. The small pox calculated to carry off nearly a tenth of the human race, before inoculation was introduced.

103. In 1720 it carried off 20,000 at Paris; and as late as 1809, one fourth of the deaths in Paris that year were of small pox.

161. What an account of Prynne's punishment—as if the people, in their love for the theatre, called for his prosecution!

185. M. de Lamarch thinks that gossamers (les fils de la Vierge) are produced not by an insect but in the air itself. Yet he will not believe that aerolythes are formed there!

198. The author thinks that the elephants' bones which are found in Europe are the remains of those which Roman generals brought into our northern parts. He forgets what *other* remains are found also.

233. Specimens of tolerance and intolerance equally bad from Me. Genlis.

319. Fatalism in fashion among poets.

Is this Lord Byron's Cain?

337. Albertus, Harry Slottel, and such books, "les seuls que les colporteurs vendent dans les foires, et les seuls peut-être que le gouvernement ne devrait pas laisser circuler dans les campagnes."

343. Shocking story of the Bergers de la Brie.

413. During a fire at Delft, a stork after in vain endeavouring to save its young, remained, and was burnt with them.

429. Absurd to suppose that Joan of Arc knew the king by his coins!

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*La Prétieuse, ou Le Mystère de la Ruelle.*  
1 Partie, 1660.

P. 6. WOMEN good judges of light poetry. "Je cours volontiers à ces Oracles sur le fait de ces bagatelles; car soit qu'il y ait plus de douceur dans leurs pensées, ou plus de proportion avec les choses communes, je trouve d'ordinaire plus d'agrément dans ce qu'elles disent et dans ce qu'elles font, et même plus de raison dans ce qu'elles jugent."

7. "Voiture et ce genre d'esprits, qui veulent travailler sans suer, et qui approchent le plus qu'ils peuvent la Poésie de la Prose, et mettent le mérite des vers dans la seule situation des mots, et dans le choix de la rime."

9. "Qui feroit justice à ces temeraires, les mettroit en poussière, et pour des vers si mal tournez, exposerait leur corps à la famine de ceux qu'il pourroit produire après sa mort."

25. "Prétieuse. C'est un mot du temps, c'est un mot à la mode, qui a cours aujourd'hui comme autrefois celui de Prude, et depuis celui de Fueillantine."

48. A critic's three reasons for severity.

177. "La Pretieuse. Ce n'est point un simple ouvrage de Nature, ou de l'Art, c'est un effort de l'un et de l'autre; c'est un précis de l'esprit, et un extrait de l'intelligence humaine. Les premiers beaux jours que la paix nous a donnez, ont fait cette heureuse production."

193. Rules or Vows of la Ruelle.

"Le premier est celui de subtilité dans les pensées; le second est la methode dans les desirs, le troisieme est celui de la pureté du style. Pour avoir quelque chose de commun avec les plus parfaites societez, elles en font un quatrieme, qui est la guerre immortelle contre le Pedant et le Provincial, qui sont leurs deux ennemis irreconciliables."

310. French domestic morals!

362-3. Chapelain and his Pucelle praised.

375. Praise of the new Romances. 378-9-80-1.

380. Scudery.

392. His Romances praised for the light which they throw on former times!

392. Length of these books objected to.

394. And the newest thought the best.

Part 2. 1660, *printed at Orleans*.

P. 433. FASHION of reviving antiquated words.

459. Game of "What are my thoughts like?"

496-7-8. Fashion of petticoats.

504-5. Pride of gentility.

525-7. Royaume de Coquetterie, a book published before M<sup>e</sup>. Scudery invented her Carte du Tendre.

546. "Ce n'est pas un petit bien, de bannir de la société l'impureté des mots aussi bien que des choses."

Good which the Pretieuses had done in society.

564-9. Proposed names for such blue-stocking conversation.

Vol. 3. 1659.

P. 80. PROPOSAL that marriage should last only till the birth of the first child!

139. "En Provence les esprits y sont aussi doux que les figues, les ames aussi deliées que fine soye, et les humeurs aussi souples que franc osier."

Provençals marriages.

149. Character of Pascal. 151.

174. Eulogy of Christina.

320-2. Some great prince—whose profligacy is described in a spirit as profligate as his own.

356. Veal water, and pommade of muton-marrow for the skin, "car le teint s'affame, et veut estre nourry."

449. Secret marriage easily discovered by the behaviour of the husband when in company with his wife.

453. "On ne parle d'autre chose que de la Pretieuse, on ne dit pas un mot des Pretieux."

455. "Le mâle de Pretieuses s'appelle Janseniste qui est un galant spirituel et ferme."

On the score of sentiment they were in fashion.

Vol. 4. 1658.

Pp. 46-7. SAMENESS of the new romances complained of.

56. A new sort proposed "sans aucun melange de vaillance ny de bravour."

57. Length again reproached.

158. "Aujourd'huy l'on fait autant de difference entre ces deux mots de belles lettres, ou lettres galantes, comme entre personnes de condition, et de qualité."

347. "Avec autant de ceremonie qu'il s'en est pû faire parmy les Anglois, pour couronner leur nouveau Protecteur."

396. "Car enfin, il n'y a gale dont la demangeaison soit plus chaude que celle de faire des livres, et de vouloir estre esprit. C'est une fievre qui court; l'air en est corrompu; tout se tourne en vers."

418. Brebeuf.

RABELAIS.

Tom. 1.

P. 8. A dog and a bone,—excellent for

application to a Commentator such as the Shakesperian one.

52. "Jamais l'ame n'habite en lieu sec."—St. Augustine is quoted for this as having said that the soul, "quia spiritus est, in sicco habitare non potest."

90. Armorial puns and rebuses.

208. Gargantua had lessons when he went "es lieux secrets." Does this mean that he walked into the fields for such occasions?—or that like the kings of France in Horace Walpole's time he did business in a double sense, at the same time? The indecency of continental manners makes this very likely.

Tom. 2.

P. 6. THE Editor's note concerning Thomas à Becket, is a good specimen of a Frenchman's acquaintance with English history!

76. "L'estoc volant,"—a mischievous weapon.

48. This 33d Chapter would certainly be applied to Buonaparte, if it had not been written 200 years before he was born!

101. "Les crabes et escrevisses que l'on cardinalise à la cuite,"

153. The good feeling concerning war.

176-7. The Commentators have not discovered that Charles the Bold is certainly alluded to here.

219. Proof in the note, that by *scarlet* formerly any superfine cloth was meant.

Tom. 3.

P. 321. N. "ON appelle *moret* en Poitou, de la paille brûlée, reduite en brouet avec de l'eau."—What was this for? as a sort of coffee-beverage? Rabelais makes Panurge see if the lady had written with it upon the skin of her messenger's head.

Tom. 4.

P. 33. N. M. HENNIQUEN expounding a passage in Deuteronomy, said, "Hic Lyra delirat, Lambinus lambinat, Justus Lipsius justè lapsus est." But the first pun is as old as Tindal's days.

79. N. Visible descent of the plague upon a church tower,—from D'Aubigne's Hist. *who saw it*.

230. A note for Paradise Lost—upon the solution of continuity which spirits can suffer.

Tom. 5.

P. 27. N. THE Epiphany is corruptly called by the people in France, Typhaine, and they make the said Typhaine mother of the Three Kings.

32. N. How Ruffian<sup>1</sup> should be derived from Rubrique I cannot perceive. But so M. le Duchat says it is,—that the students at Orleans and Avignon were called Ruffians, and from their deportment the word obtained its present acceptation.

Is not the affair of Panurge's marriage a satire upon the affair of Henry's divorce? I think so. The character fits in learning and prodigality,—not otherwise, but resemblance here was not necessary—the satire lies in making the marriage an affair of such importance.

Tom. 6.

P. 152. N. REBUSES invented in Picardy.

197. N. A new year's masquerade, in which men ran about disguised in beast-skins, prohibited, as giving occasion to great excesses.

210. N. Saints O. O. de Noel. The note describes a custom formerly common in France, and not out of use in some places yet (1752), of performing certain evening prayers or *antiennes* nine evenings preceding Christmas, which were called Christmas O's, because they began O Sapientia, O Adonai, O Radix, &c. "On portoit au dernier Marié de la Paroisse, surtout quand c'etoit un homme aisé, un fort grand O, représenté en or bruni sur une grande feuille de parchemen fort épais, avec plusieurs ornemens d'or, ou d'autres belles couleurs. Cet

<sup>1</sup> See Menage in v. RUFIIEN, and Du Cange, v. RUFFIANI.—J. W. W.

O se mettoit tous les soirs de ces neuf jours au haut du Lettrin, et il y demouroit tout le tems que l'Antienne se chantoit. Celui à qui avoit été envoyé l'O, faisoit à son tour present de quelque chose au Curé, qui de son côté en employoit une partie à régaler ses amis. Après les fêtes, l'O se reportoit chez le jeune Marié, qui l'exposoit dans l'endroit de son logis le plus honorable."

Tom. 7.

P. 168. "ON souloit fouetter les petits enfants en nos païs, quand on pendoit quelque malfaiteur, afin qu'il leur en souvint."

#### RABELAIS.

P. xliv. His gown worn by students when they went through their *Thèse de Licence* at Montpellier,—till scarcely a rag was left. It was scarlet.

lv. "Je vais chercher un grand peut-être,"—he did *not* say this when dying;—nor the worse expressions that are said to have followed it.

xcv. He published Almanacks at Lyons, styling himself Docteur en Medecine et Professeur en Astrologie, 1533, the first.

84. Gargantua. "Pour ses gands furent mises en œuvre seize peaux de lutins, et trois de lous-garous pour la bordure."

103. The lily not the fleur de lys—for the arms of France.

157. The Londoners not *now* (1752) more turbulent than the Parisians formerly were. "Aujourd'hui c'est (the people of Paris) le plus soumis de tous les peuples." N.

158. The Isis which had been the tutelar idol of Paris, existed in the Abbey of St. Germain des Prez, till in 1514, the abbot demolished it, and erected a red cross in its place. N.

212. Tricks upon the cards.

220. Dumb bells.

Vol. 2.

P. 85. MONTAGU College, abominable treatment of the children there.

91. The Cistercine or Claireaux ton, made in St. Bernard's time, and containing as many *muids* as there are days in the year.

93. Miquelots here are pilgrims to St. Michael's Mount. It is a proverb that "les grands gueux" went to Compostella, "les petits" here.

99. As large a ton the Benedictines at Boulogne had, 1750.

115. "Je ne dors jamais à mon aise sinon quand je suis au sermon," said Frere Jean des Entommeures.

123. The Editor says that La Fontaine and J. B. Rousseau continually imitate Rabelais.

194. The Abbey of Theleme.

195. "Voire, dit le Moyne, — où mur y a et devant et derriere, y a force murmur, envie et conspiration mutuelle."

228-9. This prophecy of St. Galais is most applicable now.

235. It seems he was thought to have been inspired in writing them, so well were they verified.

#### Epistles.

P. 336. GARDEN seeds sent from Italy.

Vol. 3.

P. 7. LIFE of St. Margaret read to women "estants en mal d'enfant."

9. Rabelais in great request, obscure as it is. Three or four editions printed at Paris the same year as this.

14. Dolet, according to this Editor, was burnt for the additions which he made to Pantagruel.

31. The Editor says the Bible was then in every one's hands, and almost the only book that was read!

56. Lucifer tormented grievously with a colic, "pour avoir mangé l'ame d'un Sergeant en fricassée à son desjeuner."

99. Rabelais said to be the first writer who mentions the Jesuits. One of the books in his sarcastic catalogue is "Le faguenat des Espagnols supercoquelican-tiqué par Fra Inigo."

261. The cod-piece used commonly as a pocket.

407. This region within Pantagruel's mouth probably alludes to a legend of St. Benedict, which is like one of Creeshna.

Tom. 4.

P. 154. DIFFERENT effect produced by the visitation of an evil angel or a good.

156. Night made for repose, a pretty passage.

165. Nature has provided no means for closing our ears.

278. Theologians, Physicians, and Lawyers, all by their own conduct disgracing the profession.

Tom. 5.

P. 18. "Vous avez autrefois veu au Gonfanon de Rome, S. P. Q. R. *si peu que rien*."

Tom. 6.

P. 38. THE Dive Bouteille, the Comment says, is Truth,—*in vino veritas*; and in the "ustensiles de biberon," hung from the poops of the ships, they discover the cup—"que Luther vouloit conserver aux laïcs!"

197. Masquerading in beast skins, and as devils. 198.

199. Torches, on which handfuls of powdered resin is thrown.

211. Les O de Noel,—prayers so beginning, and a great gilt O carried to the mayor.

228. Giant Brinquenarilles dying because for want of windmills, which were his usual food, he had been forced to eat pots, kettles and cauldrons, and could not digest them.

Tom. 7.

P. 17. COMETS and meteors, "feux de joye," betokening that some happy soul is about to exchange earth for heaven.

23. "Pindarus dit apertement que és Deesses Hamadryades plus de fil, c'est à dire, plus de vie, n'estre fillé de la quenouille et fillasse des Destinées et Parces iniques, que pour les arbres par elles conservez."

110-15. Names of Pantagruel's cooks.

113. Scotch-French very bad.

244. Ventriloquism—a curious example of impudent frauds and gross manners.

249. Masche-erout at Lyons, a Carnival image and bugbear.

250. Graulli St. Clement's dragon at Metz.

309. Isle of Keith, 1548, taken by the French.

318. Irish saffron! the human dogs croceum Græcum!

Vol. 8.

Pp. 2, 3. THE last book posthumous, and imperfect, but certainly genuine.

5. Bells on a great holyday.

54. Braying, "vous sçavez que fait bon ouïr la voix et musique de ces bestes Arcaïques."

74. His isle de Cassade,—or rogues' isle,—"vraye idée de Fontainebleau, car la terre y est si maigre, que les os (ce sont rocs) luy percent la peau; areneuse, sterile, mal saine, et mal plaisante."!

161. "Fiers comme Escossois."

169. Cures by music in the kingdom of Quinte-Essence.

181. One in the Realm of Quinte-Essence who cured all wasting diseases, by making the patients monks for three months. "Et m'affermoit que si en l'estat monachal ils n'engraissoient, ne par art, ne par nature jamais n'engraisseroient."

241. "Nos Damoiselles—ont leur cache-laid (masque) que vous nommez touret de nez."

322. "Il n'est mal des dents si grand, que quand les chiens nous tiennent aux jambes."

323. "Armes jamais, au besoin ne failirent, quand bon cœur est associé de bon bras."

373-7. Bacbuc's bottle which tasted as every one who drank of it desired.

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*Mem. de M. de Coulanges.*

P. 8. MAZARINE had a scheme for bring-

ing the Germans to offer the empire to the King of France.

11. Court of Munich as severe as a convent.

12. "Savoy la plus agréable et la plus divertissante de toutes les cours." 46. The most magnificent after France.

13. German cookery.

14. Hunting after dinner.

15. German drinking.

16. The Princess Sophia, "une admirable personne, dont l'esprit ravit tout le monde."

17. At Loretto he saw a golden heart set with diamonds, presented by Henrietta Maria. "En l'ouvrant on voyoit cette princesse à genoux, qui presentoit le cœur du roi à la Sainte Vierge, avec ces mots, *quò charius, eo libentius.*"

21. Life disregarded at Rome.

26-7. Flagellants there.

30-1. Christina an object of dislike and suspicion there.

35. Fireworks at S. Angelo.

38. Character of the Romans.

56. Intrigues of the conclave!

57. How Popes were chosen.

68. "Sujet très papable, à cause de son grand âge."

71. N. "Il faut remarquer que le mot *creature*, en style de conclave, se prend en bonne part."

93. After Clement X. died certain Cardinals, under the name of *Zelanti*, formed themselves into a party, professing that in the Conclave they would never consider any thing except the good of the church.

102. N. Certain that the Pope's secretary was in the secret of the Prince of Orange's scheme against James II.

116. "Mis en dépôt,"—a conclave term for the pontificate.

119. The court of France sends positive orders to the Cardinals of its faction how to vote.

144. The Pope's opinion of the French Bishops, that they would be of any religion the King pleased.

222. Convenience of late dinners—a fashion set by the Duc de Nevers at Rome.

227. Absurd opera, of which Columbus is the hero.

234-5. Ceremonies at the Pope's funeral.

240. S. Francisca Romana, the verse which she left unfinished completed miraculously in letters of gold.

261. Summer apartments under ground.

262. During one conclave 182 murders committed in Rome. A severe fall which the Pope met with was thought a judgement upon him for punishing one murderer with death.

FONTAINE'S *Letters*—in the same volume.

P. 487. "Ce seroit une belle chose que de voyager, s'il ne se falloit point lever si matin."

493. One man *hanged* for another at Belac by a trick!

494. "Qui a une fois vu ces cuisines n'a pas grande curiosité pour les *sausses* qu'on y appreste. Ce sont gens capables de faire un très méchant mets d'un très bon morceau."

495. "M. de Chasteauneuf qui avoit entrepris de nous guider ce jour-là, s'informa tant des chemins, que cela ne servit pas peu à les faire prendre les plus longs et les plus mauvais."

—"nous eumes tout loisir de nous égayer, de quoi nous nous acquitames très bien, et en gens qui ne connoissoient ny la langue ny le pays."

503. N. In 1614, one of the supplications to the King on the part of the noblesse was, "que défenses seroient faites à toutes sortes de personnes, qui n'étoient pas de la qualité requise, de s'attribuer le titre de messire ou de chevalier, et à leurs femmes de prendre le nom de madame."

506. Fontaine's son left a young widow, who put chests full of papers, which her husband had very carefully preserved, into a barn, where the whole of them were dispersed and lost.

*La Philosophie des Esprits, par R. P. F.*  
MATTHIEU LE HEURT. Poitiers, 1612.

P. 3. ST. THOMAS AQUINAS's argument that because we see a griffin is half bird, half beast, it follows of necessity that there must be animals which are perfect birds and perfect beasts.

7. A charm by which "les sorciers et chevilleurs empeschent que rien ne se peut tirer des tonneaux et autres vases."

68. Theodoric's soul thrown into Etna by Symmachus and Boethius.

273. "Les diables n'ont perdu leur angelique forme, combien qu'elle est très enlaidie et souillée par le peché; et ne différent des bons Anges sinon comme les meschans hommes, voleurs, meurtriers, différent des gens de bien."

292. The Devil, if he were permitted, could transport a whole city from one place to another,—as the house of Loretto was transported by angels.

294. How Habakkuk was transported by a single hair of his head, because angels move bodies not by contact or impact, but by filling them with their own substance. An angel enters into any body, just as the rays of the sun pass through water or glass.

299. St. Dionysius's account of the angelic hierarchy was written upon the information given him by St. Paul, after he had been in the third heaven.

366. Beasts have guardian angels,—but the species only, not the individual. That is, one angel is cow-herd general.

367. Proof of tutelary angels in the defence of Constantinople against the Arian Gainas.

373. Antichrist is to have a guardian angel, and why. Popes, Kings, &c. have probably *more* than one.

376. Use of one immediately upon entering the world, to repel the Devil.

393. Heaven imperfect while the seats of the fallen angels are vacant.

394. Ergo, there are human souls promoted to every degree of the hierarchy, because some of each fell.

397. Distribution of various classes of men in heaven through their orders, Magistrates and inferior Lords are placed among the Princedoms, Preachers among the Powers, Judges, &c. and Princes among the Thrones, Theologians among Cherubims,—and those who were wholly filled with religious love among the Seraphim.

462. Martyrs, preachers, and virgins distinguished by their different Aureoles in heaven.

497. Sensual pleasures sublimed in the state of bliss,—for example, there is to be a pleasure of taste *permanent*.

498. "De la glorification du toucher!"  
"Sera-ce pas une felicité véritablement celeste, d'avoir le credit de baiser et embrasser la Vierge Mère de Dieu si belle et gracieuse!"

499. This is really something very like a Mahomedan's notion of Paradise, put in presentable language by a Friar, and presented as the Christian belief! 500.

514. Hell the core of the earth.

515. And this is large enough now, while it contains only souls, which occupy no space, and require therefore no room; but when the bodies are to be there, it will require a marvellous enlargement!

516-8. How they will be stowed and classed and tormented. 521.

522-3. Torments. 7-36.

536. The thought of their suffering is to make part of the happiness of the blessed.

552. Loups garoux.

558. Story of B. Silvia, the Devil and S. Jerome.

572. Power of the Devils.

575-6. Different sorts of Devils.

579. Devils that have lost their wits.

585-6. Islands in the North Sea inhabited by Devils. One should look for them rather in the Red Sea methinks.

592. In what manner Merlin was and was not the son of the Devil!

593. Melusine of Poictou.

601. Devils delight in deserts—which is the reason why the holy men there were so greatly annoyed by them.

603. Why churchyards are blessed, and crosses planted there; and why heretics, &c. not to be buried there, because the Devil ought not to be deprived of what is his own!

605. L'Isle des Esprits—or the way to America.

608. Fallen angels indignant that men should rise to their seats in heaven.

609. They seek also to put off their day of damnation, which is to begin when the number of the elect shall be full.

613. Inordinate love of animals is idolatry, and the Devil's work.

632. Persons who would not attend to their devotions till they had dispatched their business, that they might not have a distracted mind. For this service was delayed. "Ce qui est tellement ordinaire à la Noblesse de France, qu'en ce point elle blesse extremement le service de Dieu, et renverse tout l'ordre de la police Ecclesiastique."

666. "Les Arts nobles sont trois, l'art militaire, la chasse, la peinture."

670. The arts mechanic are seven—drapery, agriculture, architecture, carpentry, metallurgy, navigation, merchandize.

723-5. Necessity of faith, quant et quant at the last.

744. The soul takes with it its knowledge.

745. The body not the prison of the soul, "mais sa demeure très-commode."

9. Proof of possession.

39. All creatures are "en puissance obedienciale comme l'on dict en Theologie," to the extraordinary power of God, by which miracles are wrought.

40. And hence transubstantiation is made credible.

#### ROCHEFOUCAULD.

P. 3. "Il arrive quelquefois des accidens dans la vie d'où il faut être un peu fou pour se bien tirer."

90. "Il y a des méchans qui seroient

moins dangereux s'ils n'avoient aucune bonté."

90. "Un sot n'a pas assez d'étoffe, pour être bon."

220. "C'est moins en faisant de grandes choses, qu'en s'acquittant fidèlement des plus petites, que l'on devient saint."

271. "Il y a des reproches qui louent, et des louanges qui médisent."

283. "On est d'ordinaire plus médisant par vanité que par malice."

357. "La plupart des hommes ont, comme des plantes, des propriétés cachées, que le hasard fait decouvrir."

411. "Si la vanité ne renverse pas entièrement les vertus, du moins elle les ébranle toutes."

414. "La vérité ne fait pas tant de bien dans le monde, que ses apparences y font de mal."

#### LA BRUYERE.

THE author of the Preface says, (xv.) "il me sembloit que puisque l'éloquence profane ne paroissoit plus regner au Barreau, d'où elle a été bannie par la nécessité de l'expédition, et qu'elle ne devoit plus être admise dans la chaire où elle n'a été que trop soufferte, le seul asyle qui pouvoit lui rester étoit l'Académie Française."

43. Trammels of a Christian! a French satyrist.

75-77. Directeurs.

98. "L'expérience confirme que la mollesse ou l'indulgence pour soi, et la dureté pour les autres, n'est qu'un seul et même vice."

104. "Les hommes rougissent moins de leurs crimes que de leurs foiblesses et de leur vanité."

106. "Il n'est pas ordinaire que celui qui fait rire se fasse estimer."

121. Injustice of supposing that in a quarrel both parties must be wrong.

122. Very well said concerning the effect of good and ill manners.

131. *Fine* conversation. The *culto* stile in Spain—the *precieuse* in France, and the



*Euphuism* of England, were all of the same family. 132.

Vol. 2.

P. 84. DIRECTEURS.

129. "L'on peut hasarder dans tout genre d'ouvrages d'y mettre le bon et le mauvais; le bon plait aux uns, et le mauvais aux autres: l'on ne risque guères d'avantage d'y mettre le pire, il a ses partisans."

144. "Je ne sai s'il est permis de juger des hommes par une faute qui est unique; et si un besoin extrême, ou une violente passion, ou un premier mouvement tirent à conséquence."

167. Sermons.—Danger of stopping short for fault of memory. Tom. 3, p. 246. Affectation of extemporaneousness.

185. Fruit-fanciers.

187. A book-collector — "je tombe en foiblesse d'une odeur de marroquin noir dont ses livres sont tous couverts."

195. Voiture et Sarrazin,—the age for gens d'esprit gone by in La Bruyère's time—the Directeurs had supplanted them with the ladies.

209. Technical language of devotion in vogue.

228. Judges.—Their tradetodelay justice. Those who are afraid to do justice to their friends.

233. Wills the great source of law-suits.

239. Quacks and physicians.

256. Pedantic preachers,—“il falloit savoir prodigieusement pour prêcher si mal.”

331. Original goodness.

Danger of forcing children.

332. He admires the clipt yews of a garden, and compares them with those in churchyards!—It appears then that the yew in his days was a churchyard tree in France.

Severity of ascetics towards others.

341. "Quand je ne suis pas content, je tâche d'abrèger le tems par le sommeil, et je me console de ce que je puis passer la moitié de ma vie dans le même état que le Roi le plus heureux."

This man had never been unhappy.<sup>1</sup>

342. What an ill-tempered man would make of the world.

373. Effect of solitude in making men think much of themselves.

Vol. 3.

P. 281. LAW suits.

304. Pride the besetting sin of religious professors.

360. His age, one in which nothing was done for posterity.

386. English Quacks and Dutch simples.

419. Favourites, how they become ungrateful.

472. Fashion of magnificent names.

Vol. 4.

P. 67. A woman of quality rises at noon, she is hardly drest at five,—she goes to bed at four in the morning.

121. "Les chiens de Boulogne ont été à la mode, les Doguines passent; les Levrettes commencent à être aimées des dames."

271. Bussy's opinion against bells.

*Entretiens sur les Romans. Par M. L'ABBÉ J. 1755.*

P. 81. ROBERT the Devil said to be a satirical history of Robert of Normandy.

88. Amadis had just been modernized by Mlle. de Lubert.

89. Barclay, he says, had written an *Arcadia*?

206. Amadis has been ascribed to St. Teresa!

281. The Knight of the Sun, and Cassandra had also been modernized.

<sup>1</sup> SOUTHEY was thinking of his own lines in the *Curse of Kehama*.

"Thou hast been called, O sleep, the friend of woe,  
But 'tis the happy that have called thee so!"

GARASSE. *Recherche des Recherches de M. Estienne Pasquier.*

P. 357. AN epitaph in the church of St. Hilary at Poitiers, beginning "*Vermibus hic ponor.*" This the people interpreted to mean that a saint was buried there who undertook to cure children of the worms. Women accordingly used to scrape the tomb, and administer the powder. And then the clergy, to prevent this absurdity, (for Luther had arisen) erected a barrier to keep them off, they used to carry away pieces of the wooden bars.

387. A whimsical *vers retourné* upon a man whose name was Souris.

"Sum mus ore, sed is sum mus, si deo ero summus."

511. Origin of the feast of the Immaculate Conception, as related by Anselm. It began during an insurrection in England.

593. 150 priests officiated every day in the church of S. Eustache.

596. When Luther was asked why he ate meat on Good Friday, he is said to have answered, "*Ut Papæ doleat.*"

635. A riddle upon the same subject as the ballad of John Barleycorn.

697. Calvin, he says, hatched the eggs which Rabelais laid.

702. A lie certes about Luther, that he said in a sermon "*Revera Pharisei erant viri boni, et illos Christus minime taxare debuit.*"

714. Servetus called the Creed of S. Athanasius, "*Symbolum Sathanasii.*"

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*La Nouvelle Bigarure.*

Vol. 1.

P. 87. A QUACKERY of medicated steam baths at Paris. 1752.

Vol. 4.

P. 87. ALEXANDRE LAINEZ, a native of Hainault, and who claimed to be of the same family as the great Jesuit. He was

an odd fellow, and a profligate one, who described his life in this couplet :

"*Regnat nocte calix, volvuntur biblia mane,  
Cum Phœbo Bacchus dividit imperium.*"

"Un jour qu'il se mettoit à table après avoir déjà bien mangé, il dit à ceux qui lui en témoignioient leur surprise, '*Mon estomac n'a point de mémoire.*'—Des barreaux disoit aussi à ceux qui refusoient de manger à tout moment,—'*Es-tu de ces sots qui s'amusent à digérer ?*'"

Vol. 7.

P. 157. FROGS eat snails, shells and all.

Vol. 8.

P. 136. MODE of preserving flowers in sand.

138. Of cutting buds and reserving them to bloom when wanted.

Vol. 11.

P. 99. CONSUMPTION of tobacco and tea in France.

Vol. 12.

P. 3. A WATER doctor, like Dr. Lambe.

151. Cut the bark of a young tree longitudinally from top to bottom, and in four years it will grow as much as another would in twelve.—Surely some price must be paid for this, and either it must perish sooner, or never produce its fair crop.

154. Help for a dim sight.

Vol. 13.

P. 78. HAY tea.

Vol. 14.

P. 77. ABDEKER. Roman Hippocratique!

111. Le Médecin des Arbres, a grand quack.

140. "Beau Bleu, presque égal à l'Outremer."

Vol. 15.

P. 114. POTTERY of the savages of Louisiana.

## LANCELOT DU LAC.

## Vol. 1.

P. 31. WALES (Galles) so called from its King Galaad, son of Joseph of Arimathea, "le gentil chevalier!"

36. "Le nouveau chevalier le fiert si vertueusement qu'il se porte a terre."

The beginning of this Romance is very bad. The moralization of the Lord Savage, the Physician without physick, and the speaking flowers, is just in the worst manner of the Gesta Romanorum.

67. Sorelloys,—“est assise entre Galles et les estranges ysls.”

73. “Quant il fut arme lors de son heaulme il vest une *chappe a pluye* par dessus.”

73. “Les deux avoient vestues chappes a pluye.”

86. “Le Sire avoit envoye ung de ses hommes au devant au chateau pour faire joncher les salles, et pour la dame appareiller.”

87. Mulaguius is the name of the King of the 100 knights, and he is cousin to Gallehault.

91. Hector falls in with a dead knight on a bier, and upon enquiry finds it is one whom he himself had slain,—“et pense comme il pourra faire, car il scait de vray qu'il aura meslee sil va plus avant. Il chevance avant, et dist que ja ne changera son chemin, et sen va droicement par devant la biere: si salue la compagnie, et ilz ne luy disent mot, et ainsi comme il passe outre, les playes du mort commencent a seigner. Et le nayn luy escrie prenez le meurdrier! prenez le meurdrier!”

103. Q. Genievre sends Lancelot, “ung paingne beau et riche, dont toutes les dentz sont plaines de ses cheveux.” She sends him at the same time “la ceinture qu'elle avoit ceinte avec laumosniere.” This is an interesting name for a purse.

Fust is clearly fustis here,—“Le fiert en la sorcelle si que le haulbert faulça, tant que du fer et du fust luy donne parmy le corps.”

104. Gauvain's sword is called Escalibor.

107. “Tant y souffrit Lancelot de peine et travail que son heaulme fut tout fendu et embarre, et les cercles en pendent aval.”

111. Lancelot's sword Sequence,—“et cestoit une espée que le roy ne portoit mye sans mortel besoing, et estoit si bonne qu'il nen estoit point de meilleure en tout le monde.” It seems then to have been King Arthur's.

104. Gauvain, when engaged in combat with Hector, recognizes him during a breathing space, when they both put their sword to rest “au pillier de la chaussee,—et Messire Gauvain la regarde, si cognoist lespee au plommeau et au hault, et aux lettres.”

126. Fust is a plank here.—A bridge “dung seul fust qui navoit que trois piedz de large, et estoit moult craint.”

132. “Ceste parolle fut moult tournee a mal a Lancelot; mais il ne luy chault; car il est si courrouce que autant luy est sil dit folle comme sens.”

147. The adventure of the Chateau Te-nebreux; this is almost as terrific as the vampire superstition.

155. “Au meillieu du pavillon avoit ung lict de fust richement atourne de si tres-grant richesse que nul plus.”

163. “Croix de fust.”

## Vol. 2.

P. 11. WHEN Lancelot is to crawl over the Pont de lespee,—“ilz luy lancent ensemble les pans de son haulbert a gros fil de fer quilz avoient porte, et ses manicles luy cousent dedans ses mains; et aux piedz dessus cousent les mailles a bonne poix chauldes, et tant despât comme il eust entre deux cuysses.”

12. “Le chault estoit grant, si abbat la royne la touaille de devant son vis, si la voit Lancelot tout a decouvert.”—This is the muffler,—the antifazes.

14. “La salle estoit toute jonchee de petit joncz et dherbe verde.”

16. When Lancelot had travelled in a

cart, as the only condition of being guided to rescue the Queen,—“deslors en avant tant comme le roy vesquit ne fut homme condampne mys en la charrette; mais avoit en chascune bonne ville ung roucin vieil sans queue et sans oreilles, et montoit len dessus celluy qui deveroit estre banny.”

29-30. Chivalrous vows.

32. Hoste—a guest.

36. There were vines enough in Great Britain, but they all failed (faillirent) when the wonders of the St. Graal were discovered.

L'huys seems to be the root of house,—of usher certes, huissier,—porter,—gate-man.

49. “La damoysele le maine en une chambre jonchee dherbe verte pour la chateur qui estoit grande.”

61. “La dame le prent par la main, et le maine au palays, et le faict desarmer, si luy faict apporter une robe legiere a vestir pour le chault, puis le fist asseoir sur lherbe verte pour reffroydir.”

74. “Celle regarde Lancelot manger, si voit sa bouche vermeille, ses yeux que ressembloient deux belles esmerauldes, sa cheveleure crespée et jaulne comme fin or.”

84-2. Here ought to have been the end of the first volume,—but it was no use for the author to say “Ainsi prent fin le premier volume, &c.” if the printer chose to divide the work otherwise.

100. Chess men, of which one set play themselves.

117. “Le geant quil veit sa teste nue et desarmee fors que la coyffe de fer navoit mye petit de paour.”

127. 2. Abbey “La petit aumosne, ou le poore secours,” in Scotland. Small-alms, is this Scott's Smaytholme?

Vol. 3.

Pp. 22. 2. ORPHEUS the Enchanter, who founded the Castle of Enchanters in the Marches of Scotland. For his crimes he is punished bodily, remaining in the castle of the Sangraal with two snakes round his neck, continually gnawing him, till the adventure is achieved. He has also a great

harp, to which he sings a lay made by Joseph of Arimathea.

Sir Perceval was not the knight destined to sit in the siege perilous.

59. 2. “Le Sainct Graal<sup>1</sup> si est le vaisseau ou nostre Seigneur mangea laigneau en la maison Symon le lepreux.”

65. Here the third part ends.

67. 2. The hermit Naciens sends King Arthur word that the advent of the S. Graal is about to be accomplished. This hermit was converted by Joseph of Arimathea, and Galaad was the last of his lineage.

115. 2. Here the fourth part ends.

Throughout this Romance, when a man is said to be naked, his shirt is not supposed to be taken off. Sleeping literally naked, therefore, was not then the custom, of the higher ranks at least.

127. Here is the first mention of Tristan. Sans doubt, the latter part of the Romance is written *not* by the author of the first,—and the total absence of Tristan proves his romance to be a later story.

131-2. Proof of two different hands—Yvain is here mentioned as alive, though he has been killed.

### *Cardinal de Retz.*

Tom. 1.

P. 65. WHEN Richelieu heard his speech about Cæsar, “j'ai bien supputé, Cæsar à mon âge devoit six fois plus que moi—il s'en mocqua, et il avoit raison; mais il la remarqua, et il n'avoit pas tort.”

91. The evil of a government, “n'est jamais à son période que quand ceux qui commandent ont perdu la honte, parce que c'est justement le moment dans lequel ceux qui obéissent perdent le respect; et c'est dans ce même moment où l'on revient de la léthargie, mais par des convulsions.”

94. “Dans cette agitation les questions que leurs explications firent naître, d'ob-

<sup>1</sup> See Second Series, p. 635.—J. W. W.

scures qu'elles étoient et vénérable par leurs obscuritez, devinrent problématiques, et de là à l'égard de la moitié du monde odieuses. Le peuple entra dans la Sanctuaire, il leva le voile qui doit toujours couvrir tout ce que l'on peut croire du droit des peuples et de celui des rois, qui ne s'accordent jamais si bien ensemble que dans le silence."

127. A Parisian mob. "J'ajoutai tout ce que je crus pouvoir adoucir cette commune, et je n'y eus pas beaucoup de peine, parce que l'heure du souper s'approchoit. Cette circonstance vous paroîtra ridicule, mais elle est fondée, et j'ai observé qu'à Paris dans les émotions populaires, les plus échaufez ne veulent pas ce qu'ils appellent se desheurer."

229. He says of Molé—"il fit du mal avec de bonnes intentions. La préoccupation y contribua beaucoup; elle étoit extrême en tout, et j'ai même observé qu'il jugeoit toujours des actions par les hommes, mais presque jamais des hommes par les actions."

235. "Nous nous accoutûmes à tout ce que nous voyons, et je vous ai dit quelquefois que je ne sçai si le consulat de Caligula nous auroit autant surpris aujourd'hui que nous nous l'imaginons."

241. "Les ennemis plîèrent, leur infanterie même s'étonna, et il est constant que les pieques des bataillons commençoient à se toucher et à faire un cliquetis, qui est toujours marque de confusion."

264. A measure of main importance like to pass unnoticed in the Parliament—"comme il étoit fort tard et que l'on avoit bon appétit, ce qui influe plus qu'on ne se peut imaginer dans les deliberations."

Tom. 2.

P. 55. MACHIAVEL,—"que la plupart des gens qui le lisent n'entendent pas, et que les autres croient avoir été habile, parce qu'il a toujours été méchant. Il s'en faut de beaucoup qui ne fût habile, et il s'est très souvent trompé."

390. "L'on ne connoît ce que c'est qu'un

parti, quand on s'imagine que le chef en est le maître. Son véritable service y est presque toujours combattu par les intérêts, même assez souvent imaginaires et subalternes; et ce qui est encore plus fâcheux, est, quelquefois son honnêteté et presque toujours sa prudence prend parti avec eux contre lui même."

Tom. 3.

P. 98. "M. LE PRINCE qui n'étoit dans la faction que par force n'étudioit pas avec assez d'application les principes d'une science dans laquelle l'Amiral de Coligny disoit que l'on ne pouvoit jamais être Docteur."

BAYLE. *Pensées sur la Comète.*

P. 35. A CHRISTIAN zodiac has been formed, in which the designer has given "le nom et la figure d'un saint à chaque signe." The margin refers to Julius Schillerus Augustanus. "J. C. in Cælo Stellato Christiano."

37. Persons who have cast our Saviour's horoscope!—and allotted the planets to different religions. The Sun belongs to Christianity, ergo, *Sunday* is the sabbath. Rome is the Solar and therefore the holy city, and therefore the Cardinals wear red, which is the colour of the sun.

92. A good story of the alarm produced by the eclipse of the sun in 1654.

122. Tiberius attempted to suppress the custom of sacrificing children at Carthage, by crucifying the priests who officiated. But it was still secretly continued in Tertullian's days.

262. They who being forbidden so to do entered a temple of Jupiter in Arcadia—"leurs corps ne faisoient plus d'ombre après cette action."

This, I think, was said of those who studied in the caves of Salamanca.<sup>1</sup>

356. A man burnt for atheism at Paris, 1573, who taught that cleanliness was the

<sup>1</sup> The reader will readily call to mind the purely German tale of *Lamotte Fouqué*—PETER SCHLEMIHL. J. W. W.

only thing to be worshipped,—had as many shirts as there were days in the year, and sent them to be washed at a fountain in Flanders, famous for the purity of its waters, and for bleaching linen.

487. Signs of the times favourable for France. Louis XIV. arts of his ministers, and of his ambassadors, male and *female*, 488-9. 491-2-3. The parallel with Buonaparte's times is not a little curious.

495-6. Excellent remarks upon our government under Charles II. and the blessings of opposition.

498. The jest was current in his days, "que pendant que les François font bonne chère sur les bords du Rhin, ou les Turcs dans la Hongrie les Allemans font diète à Ratisbonne."

499. The Jesuits once all Spanish in feeling—now all French—and even espousing the views of Louis against the Pope.

500. Louis XIV. Prophecies—that artifice still in use, and Bayle understood its effects. Tom. 2, p. 206.

517. Coalitions. Another parallel between his age and that of Buonaparte.

521. Peace of Nimeguen.

524. "Que savons-nous si à l'heure qu'il est, il n'y a point quelque jeune seigneur encore dans la poussière du college, qui est destiné à être la fléau de la France avant que vingt ans se passent?"

Marlborough and Eugene!

588. "Le changement dans la religion entraine presque toujours avec soi le changement du gouvernement; et je ne sai si l'on auroit tort de soutenir que rien ne cause plus fréquemment les guerres civiles et les révolutions d'état, que la diversité des religions."

588. "Le dogme de l'intolerance est universellement soutenu par toutes les sectes Chrestiennes, hormis celles qui ont par tout besoin d'être tollerées. Je dis *par tout*, car pour celles dont le sort est different selon les lieux, elles varient aussi dans le dogme; elles prêchent la tolerance dans les pais où elle leur est necessaire, et l'intolerance dans les pais où elles dominant."

Vol. 2.

P. 202. ATTEMPT to procure the death of James at the time of the Revolution.

204. Artifices and prophecies at that time. 207.

535. To the question whether God is "la cause des actes de notre volonté," Bayle replies, "C'est un *noli me tangere*. C'est un âme dont il faut que l'on s'éloigne sans tourner les yeux en arriere, de peur de devenir une statue de sel comme la femme de Lot. La philosophie n'y peut voir goût; il faut recourir humblement aux lumieres."

540. The Chinese who was converted for fear of transmigrating into one of the Emperor's post horses, as the Bonzes assured him he must.

595. Consequences of practical Christianity admitted by Bayle.

598. Bayle at issue with the Quakers. He thinks a society, i. e. a state of real Christians, could not maintain itself, other nations continuing as they are. But would others continue as they are, were there one such model?

678. For Atheists to infer that their opinions are true from their own impunity, he well says is "raisonner pitoiablement."

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*Le 22d Livre d'Amadis.* 1615.

P. 105. A DESCENDANT of Gandalin "donnoit esperance de devoir un jour estre autant bon Chevalier qu'aucun autre de son calibre,"—that is, not being of royal extraction.

121. "Il luy fendit la teste jusqu' aux espaulles, et n'y eust plus que faire de bonnet de nuict."

281. Giant Kuracan and his brother Dagobaradend.

283. Milor de Lancastre, and the Conte de Suffort, so ill are names assorted in this vile romance.

294. The Emperor Speramond—"vray domte-geant entre tous les Princes Chrestiens."

397. A giant speaks in his own language, —being, I believe, the only specimen of it.

“Cral nec nar corodor, c'est à dire que mon commandement soit fait.”

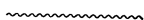
401. Then taking off his helmet, he made him “un beau monsieur sans teste, et tout propre à porter des planches.”

457. The giantess who steals the two children keeps them to make a pie of them for their parents and relations when they shall be taken prisoners.

461. What the squire tarries behind his master to do.

708. When the giant Horradin sleeps under a tree, his breath shakes the branches.

850. “Que seroit-ce du monde, si Dieu ne pourvoyoit à la defence des foibles et debiles contre les injustes usurpateurs ? Et comment y seroit-il pourveu, si les bons chevaliers ne vouloient faire autre chose que de demeurer assis en chambre avec les dames ? Que seroit-ce du monde sinon une caverne de brigands ?”



*Pensées du COMTE OXENSTERN.*

Tom. 1.

P. 121. THE French have this accursed proverb—“Heureux sont les enfans dont les parens sont aux enfers.”

125. “De toutes les nations de l'Europe j'ai observé que les Anglois sont les plus grande mangeurs ; car j'ai vu à Londres des femmes mêmes, qui pouvoient à un souper devorer autant de viande qu'il en faudroit pour nourrir six muletiers depuis Madrid jusqu'à Victoria.”

He has a notion that passionate and cruel persons have always great appetites, as if, like wild beasts, they loved to exercise their jaws.

130. A famous Dr. Williams cast his nativity in England, and, after twenty-two years, he declared that all which had been predicted had actually occurred.

225. De la Promenade,—a most absurd attempt at allegory, worth quoting for its incomparable badness. e. g. “Le soupé

est son fils, et le sommeil est son petit-fils.”

231. The Frenchman, he says, passes his time in singing, the Spaniard in lamenting (à pleurer), the Englishman in dancing, the Italian in sleeping, the German in drinking, the Swede in fighting, the Pole in twisting his mustachios.

233. “Entre la poire et le fromage nous disions tout ce que la debauché et libertinage peut imaginer.”

237. This learned Theban says the Chevalier Raghliff was put to death for introducing tobacco into England.

318. “On dit assez plaisamment qu'il y a quelques années qu'Adam revint au monde, et qu'en faisant le tour de l'Europe, il la trouva tellement changée, qu'après avoir parcourru la France, l'Angleterre, la Hollande, l'Allemagne, &c. il ne les reconnut pas ; mais qu'en arrivant en Espagne, il s'écria tout haut, ha ! pour ce pays-ci, je le reconnois, car on y a rien changé depuis mon départ.”

Tom. 2.

P. 41. “J'AI entendu dire à un grand seigneur d'un certain pays, qu'un des rois qui en avoit porté la couronne étant à l'article de la mort, parut inquiet de la mauvaise conduite de sa règne, et que son confesseur, pour le consoler, lui dit ; Sire, Dieu ne demande rien à l'homme que ce qui est conforme au talent qu'il lui a donné. Or, comme il n'en a donné aucun à votre Majesté pour bien regner, il ne vous en demandera aussi aucun compte. Cette consolation agit si puissamment sur l'esprit de ce pauvre prince, qu'il se tranquillisa, et mourut paisiblement.”

This may very probably have happened in Spain.

79. A man cured of swearing by his confessor, who enjoined as a penance whenever he swore an oath, to twitch off a button from his dress. In the course of two days he had spoilt every suit of clothes in his possession ;—and the inconvenience and expense operated a cure.

*Mémoires du Chev. D'Arvieux.*

P. 43. SMYRNA unwholesome because the houses are built of earth, and the pits which have thus been made are left to fill with water, which becomes putrid.

63. When a man is bastinadoed, he has to pay the executioner for his trouble, and also the officer who counts the blows.

117. "Le hiacq—qui est le pavillon Royal d'Angleterre."

132. Riotous debaucheries of the Franks at Smyrna, "surtout chez les Anglois." Glasses, bottles, mirrors, furniture, every thing breakable was broken in honour of their toasts. When nothing was left, then they made a fire: in went the hats at one bumper,—the wigs at another,—coats,—waistcoat,—even the very shirt,—and in this plight the drunken guests remained till other clothes were brought from their own houses.

159. The Egyptian onions are so sweet as to be eaten like apples. "Je ne m'étonne pas que les Juifs les regrettoient, quand ils furent dans le desert."

270-1. Acre. 273-4. Tom. 2, p. 8.

322. The Annals of Baronius were translated into Arabic by P. Brice de Rennes.

"Comme l'usage des cloches n'est pas permis en Turquie, les Capucins se servoient d'une *cresselle*, c'est à dire, de l'instrument dont on se sert en France les derniers jours de la Semaine Sainte pour avertir le monde."

338. "Les Pances de Damas sont en réputation par toute l'Europe. Les gens du pais disent qu'il ne tombe chez eux ni pluye ni rosée, à cause de la sepulture de Nem-brod, qui y est enterré—c'est selon eux, à la malediction de Dieu, que leurs raisins sont redevables de leur bonté."

352. Manner of perfuming in ceremony, —the Perfumandi dip their hands in orange flower, or rose water, and wet the face and beard. Pages then canopy them with a cloth, and under this cloth a censer with aloes is introduced — the smoke attaching itself to the parts which have been wetted.

360. Druses. Tom. 2, p. 243.

415. Turkish standards—one of plain red cloth, with the banner of poverty and martyrdom, "l'autre, de toile verte toute unie," called the Prophet's, being of his colour. "Cet etendart verd est attaché à une pique, dont le fer est une boîte d'argent, qui a la figure d'un as de pique, qui renferme l'Alcoran."

Tom. 2.

P. 72. "COLONNES de granites, ou comme le vulgaire le croit, de pierres fonduës." Is this the notion of the French, or the people of Ascalon?

85. Villages in Samaria protected by covered pitfalls all round them.

255. The place shown where the olive-tree grew of which the cross was made. A lamp was always kept burning there.

308. A singular history of some Hindoos living a life of penance on Mount Carmel.

319. The Jews desire to die at Sufet, which is to be the capital of their Messiah.

402. Noah's vineyard.

427. Saladin allows bells to the monks of Lebanon.

471. "Vous voyez," said an Arab, "quand une fois nous avons lié avec une personne les pointes des manches de nos chemises, nous et nos familles seroient deshonorés à jamais, si nous manquions de la défendre contre tous ses ennemis."

Tom. 3.

P. 202. An Arab's reputation irrecoverably lost in a whimsical way.

206. Superstitions of the Mahometans respecting the beard. They bury the hairs which come off in combing it, and break them first, because they believe that angels have charge of every hair, and that they give them their dismissal by breaking it.

286. The Arabs say that Mahommed has promised great indulgences to those who eat with the finger and thumb,—that being the fork which God gave Adam.

309. The small pox neither common nor



fatal among the Arabs, and they are rarely marked by it. When their children are attacked, "ils se contentent de les tenir chaudement, et de leur donner du sucre quand ils en ont."

314. An Arab is dishonoured by the infidelity of his sister, not of his wife;—she is a stranger to his blood, and he can put her away. "Ainsi on est cocu en ce païs-là en ligne collatérale, et jamais en ligne directe."

Tom. 4.

P. 36. STORKS' nests. "Des hommes y pourroient loger tant ils sont grands, forts, et solidement bâtis!"

Seigneurs in France thought it lucky to have a stork build on their Châteaux.<sup>1</sup>

44. Limonade ambrée — ambered lemonade at Tunis.

252. History of the Bourgeois Gentilhomme of Moliere.

254. Turks wanted in the Ballet of Psyche!

329. Wine of Milo.

537. Wherever the Great Turk goes, some relics of the garments of the Prophet are carried with him.

554. Is it in Astræa that a notion appears that wounds made by a diamond leave an ineffaceable scar?

Tom. 5.

P. 109. 300 SLAVES ransomed by the Portuguese Trinitarios, two days afterwards 300 more were brought in. The money spent in ransoming, if employed in war, would clear the seas of these pirates.

128. Vaillant the Medallist.

237. Trade and war at once.

241. Bugia the spot for a settlement which would at once curb Algiers, Tunis, and Tripoli.

363. Memorial to the Prince Regent Pedro concerning the Algerines.

<sup>1</sup> Every one thinks this in Denmark—it is the 'Stork' there that brings little children to a house, and is the harbinger of good luck generally.—J. W. W.

452. Riotous debaucheries of the Europeans in the Levant.

495. M. Beste — "Vice Consul des Anglois à Alexandrette,—dont le nom repondit fort bien à l'esprit."

502-3. Plain of Antioch, — from a lake there large fat eels are taken, salted, and sent over the whole Turkish empire as a delicacy.

Tom. 6.

P. 145. "LE Roi des Yusbeks a fait present à celui de Perse—le casque et le poignard du grand Tamerlang, dont il descend en ligne droite, — ces deux pieces toutes couvertes de gros diamans d'un prix infini."

157. The Bishop of Cesaropolis, then residing as Vicar Apostolical at Ispahan, speaks of a hunting, to which the Shah took out 100,000 men — 13,062 of this army of hunters died of heat, thirst, and the bite of venomous creatures.

301. In a memoir which he received from Persia, and sent to Colbert, respecting the trade of France with the East, the writer says, "Je suis assuré, que le Roi de Perse, s'il voyoit un puissant etablissement de François dans les Indes, il n'est faveur qu'il ne leur fit; et en tout cas s'il falloit rompre, il seroit aisé de se saisir de la forteresse d'Ormuz qui est bien mal gardée, ou de l'Arck, ou de Baçaim ou l'on pêche les perles, et se rendre avec la prise de quelq'une de ces places, maître du commerce des Indes en Perse et en Turquie."

315. D. Martinho de Mascarenhas returning discontented from an important commission to India, 1682.

400. A lie, sans doubt, and a most infamous one, of two Portuguese ships returning from India with the Viceroy and his family, piratically seized by an English squadron, the men all murdered, and the women exposed on a desert island, where all perished except two. A Dutch vessel picked them up and carried them to India. They got to Goa — found the very English squadron in that port, told their story to the new viceroy—and the fleet was seized.

411. Aleppo. Its castle ditch always stinking from the dead bodies which were thrown there after execution.

415. Etymology of Aleppo. 416. Its castle.

460. Tobacco grown at Aleppo, though not so good as that of Brasil, it nevertheless lessens both the sale and the price of it.



LALANDE. *Voyage d'un François en Italie*, 1765-6.

P. 205. "LA collection des cuivres de Callot fut convertie en batterie de cuisine par une héritière de la famille; j'ai oui dire que c'étoit la grand-mère de Madame de Graffigny.

464. Wells at Modena. Remarkable supply of water.

Vol. 2.

P. 18. PIAZZAS in Italy, upon which the note observes that in London also the convenience of walkers is consulted — by the flagged side pavement.

62. Body of S. Catharine of Bologna.

65. Of S. Domingo. One of his teeth drawn.

97. Annual miracle of the ants near Bologna.

123. The feu de Pietra-mala he would employ for a manufactory!—I doubt whether even a traveller from Birmingham would have thought of such a scheme!

237. Huge loadstone at Florence—which has lost much of its virtue by fire.

291. A device for frightening the lion back into his den, from the amphitheatre.

317. Byng's defeat ascribed to information obtained by the French ambassador at Florence.

361. 1200 livres the price of the Giunta Boccacio.

366. The French perceive no harmony or rhythm in Italian poetry, he says. It is a curious passage.

408. Malaria from depopulation at Pisa.

410. Many of the French believed the

rhinoceros to be a fabulous animal, till one was exhibited at Paris in 1749.

415. A baptistery with partitions at Pisa. 406-18. Campo Santo.

510. Senate house at Sienna changed into a theatre!

521. Catharine of Sienna, remarkable marriages on her festival.

Tom. 3.

P. 14. THE Papal Court, he thinks, might still be the Amphithyonic Council of Christendom.

232. Isaac Vossius calculated the inhabitants of Rome in its splendour at fourteen millions!

366. A picture of S. Andrew on the cross, with an angel fiddling at his ear—by Bourguignon. (?)

583. Columbus's dagger.

Tom. 4.

P. 410. PAPA has been derived from *Pat*ter *Patrum*, or from *Petrus Apostolus potestatem accipiens*, but it is more probably Πάππα—which if any word be a primitive one, certainly is so.<sup>1</sup>

444. Why the Cardinals' cap is red.

526. Contempt of the Italians for table expenses. Their pride is in erecting public monuments.

550. He says that the good police in London has entirely cleared the streets and churches of beggars.

Tom. 5.

P. 35. CYPRIAN powder at Rome — so called because the secret came from Cyprus, — it is a perfumed hair powder. A lichen or moss common on trees acquires this delicious odour by maceration in water.

128. Sachetti's ass.

217. Italy a rosary of volcanoes, of which only the *paters* were left.

<sup>1</sup> The line of PROPERTIUS gives our idea of the word Pope,

"Succinctique calent ad nova lucra Popæ."

iv. *El.* iii. v. 61.—J. W. W.

218. *Game laws concerning mushrooms.*

Tom. 6.

P. 135. *PORCELAIN polished* instead of glazed.

Cloth, hats, and paper made from the *apocin*—what plant is this? *Asclepias Syriaca*. 295.

136. This prince, San Severo, must have been a great charlatan—here is the old lie of the palingenesia! and something very like a lie about fuel.

176. Standard Measures at Naples kept *interred*.

186. Pigs and horses branded by the monks for a blessing.

189. A church into which meat cannot be carried without producing thunder.

214. Nunneries—their cruel abuse. All the daughters of a noble family, one excepted, always forced into them.

219. The manufactory of singers at Naples. 20-1.<sup>1</sup> What an accursed country where such a practice is indispensable to the amusement of the people! and what an accursed church to tolerate the practice! When did it originate?

233. Naples called *Otiosa*.

283. Mules breed not unfrequently at Naples.

286. He will not believe that scorpions are venomous.

294. Merinos brought to Appulia—with-out success.

302. Apollo and Minerva turned into David and Judith.

360. Effect of forbidding cats at Procida.

Tom. 7.

P. 20. *WINDOWS* of transparent stone, as in Persia.

27. Letters for stamping bricks at Por-

tici. How is it that they *missed* the discovery of printing.

158. Cesi curiously ventilated by its natural caves.

159. Decoy-pigeons.

185. Assissi—100,000 pilgrims there at once!

197. The Nuns at Perugia make sweetmeats called *ossa di morti* from their shape.

235. Beasts of the chace taken by driving them towards the sulphureous vapours which issue from the ground!

288. Theodorice's monument broken by the French.

Tom. 8.

P. 15. THE Venetians regarded their arsenal as the bulwark of Europe against the Turks.

17. An extempore galley constructed and launched to compliment Henri III. at Venice. This excels the feat of shearing the wool and making the coat in one day.

72. A good Venetian anecdote of a patrician disgraced for being too honest in his accounts.

73. An eight hours' speech.

77. Evangelists and apostles in the Venetian nobles.

98. Atheism prevalent at Venice.

122. Theatrical costume correct at Venice.

143. Burgundy vines in Italy, planted in earth from Burgundy.

177. The supposed monument of Livy—for a freedman of his daughter's.

183. Turks studying medicine at Padua.

189. Tartini and the Devil's Sonata.

204. Murders in the territory of Vienza.

229. Medals in honour of Jesuits, numerous.

263. Scioppius.

277. A miraculous Madonna at Brescia.

284. Murders.

289. Oil from grape stones.

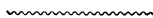
290. Vin Santo.

Mode of hunting larks.

291. A new fish brought by the floods into a lake.

<sup>1</sup> JEREMY TAYLOR, in speaking of the mutilation of children to procure a good voice, calls the custom "an unmerciful and homicidal curiosity of voluptuousness and sensuality." See the whole passage. It occurs in his "*Rule of Conscience*," vol. xii. p. 478. Ed. Heber.

362. Inquisition at Genoa. Only one prisoner—and that an atheistic physician.



*L'Admirable Hist. du Chev. du Soleil.*  
Paris, 1647.

P. 3. VERY absurdly he makes his heroes giants in stature; the Emperor Trebatius is eight feet high.

93. And his son, the knight of the sun, a little taller.

519. When the emperor is carrying off his wife, the Princess Briana, they halted one day by the side of a brook, "et mangèrent de certaines choses que Clandestrie et sa compagne avoient sur elles. La queue de la robe de Briane leur seroit de table"—rather, for table cloth.

573. "C'est la coustume ordinaire de vous autres Messieurs les giants, d'estre arrogans outre mesure."

Tom. 2.

P. 3. LINDABRIDES's car some hundred feet long, on twelve great ivory wheels, drawn by twelve white unicorns, with a dwarf postillion on each.

85. A blow which was heard in every house in Constantinople.

489. A battle where "plusieurs y laisserent le moule du pourpoint."

571-611. Ireland and Hibernia, mentioned as two countries.

70. When he first saw Claridiana, "il sentit son cœur coupé par le milieu de sorte que la moitié en demeura avec les vieilles et profondes racines à cette Infante (Lindabrides) et l'autre moitié fut offerte à cette excellente Princesse."

117. The knight in presence of both.

Vol. 3.

P. 37. "CLARIDIANA ses très beaux et grande yeux reluisoient comme deux grandes et fines esmeraudes."

59. Her amour fitted the knight of the sun, such a strapper was she!

182. Merlin's fountain of oblivion.

184-5. When the sage Lirgande enchants Lindabrides in her tower, he comforts her friends by saying that if she should not come out for a hundred years she would be then in the same state of youth and beauty—which her father, and mother, and brothers think is no comfort to them.

216. Here the knight calls himself Alphebe; nowhere else have I seen his name.

245. A blow aimed. Lequel—if it had taken effect—"luy auroit pas beaucoup agréé."

Vol. 4.

P. 19. "Il prit sa lance, et d'icelle il faisoit de beaux moulinets au dessus de sa teste."

71. "Un escalier faict en limaçon."

217. "Battant la diane avec les dents."

236. "Et ce qui estoit encores de meilleur en cela, c'est que les mots de sa chanson luy sortoient avec tant de peine et de difficulté du creux de son estomach, qu'elle en estoit doublement meilleure, et plus agreable et l'ouïye des auditeurs."

237. "Laissent tomber des mains le luth qu'il tenoit, il commença à se destordre, et faire cracquer les doigts les uns contre les autres, et à se tenir fort pensif."

246. No man might raise his hand against a knight, but he who had himself received the order of knighthood.

Vol. 5.

P. 81. A BATTLE with fists.

127. "Des lances non de mol et tendre sapin, mais de fer poly et acéré."

130. These spears objected to on the score of friendship.

271. "Ils se sont tousjours portez une dent de lait, et une haine particuliere."

378. A hero about eight feet high.

379. Morals. "Sa loyauté en amour à esté de bas aloy, et peu fidele, toute fois le sage Lirgande ne le dit pas pour l'arguer et taxer de vice; et luy mesme ne faisoit que représenter et mettre en jeu les beaux et belliqueux enfans qu'il avoit, lors qu'

quelqu'un luy en parloit, et ne vouloit que cella pour son excuse."

400. Such a blow on the helmet that the sparks burnt the wearer's eyebrows.

Some conversational parts approach (as if in transition) to the dulness of the French heroic romance.

#### Vol. 6.

P. 1. THULE, in the Indian sea.

108. The wood-gods and the Dryads are attracted by D. Helen to Dacien's lamentation, and offer their services to him.

229. From eight to nine feet, the common stature of an eminent knight in this absurd romance.

248. The horn, "pouvoit manger, et paistre à gogo—il commence à evaporer un million de souspirs engendrez *in promptu* selon l'occasion et la commodité du lieu, au grand soulagement de l'amant."

248. "C'est là où il commence à jeter et faire voguer ses yeux de la pensé sur la grande et large mer des passions amoureuses, esquelles il se trouve enveloppé."

"Afin de le passer plus aisément et avec moins de peine, il luy prend envie d'en faire part au vent, et au pré esmaillé de toutes sortes de fleurs"—and so he sings some love verses.

251. The kings of that country, where Jupiter first fell in love, have always, for that reason, beautiful daughters.

254. Two enemies striking him at once upon the head, though they could not pierce his helmet, "ne laissent pas de luy faire rendre une musique assez desplaisante et fascheuse."

#### Vol. 7.

P. 1. BRAVORANTE is suckled by ounces and tigers, catches animals and eats them raw, makes himself an armour of whales' teeth and jaw-bones, and knights himself.

21. Apollo stops him in his course to look at a single combat.

54. Time stands still with such a writer as this. This jeune Prince de Dacs was young a generation ago.

77. A heroine in love, and at sea, while the crew are asleep, "luy prend envie de rendre conte de son mal aux poissons."

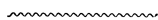
125. Rosabel, escaping shipwreck, walks (after a short nap) to Goltberg, the metropolis of Cilesia, between Poland and Bohemia, the nearest place to the coast.

201. Egypt produces more Sagittaries than any other country.

#### Vol. 8.

P. 80. "LES tonnerres grondans sont tels, que le plus hardy tremble de peur, et en parfume ses chausses."

367. "Le blond Apollon commence à monstrier sa belle perruque et blonde chevelure."



#### MADAME DE SEVIGNE's Letters.

P. 197. "VOILA mon ancien thèse qui me fera lapider un jour; c'est que le public n'est ni fou ni injuste."

206. "Rien n'est plus capable d'ôter tous les bons sentiments que de marquer de la défiance: il suffit souvent d'être soupçonné comme ennemi pour le devenir: la défense en est toute faite, on n'a plus rien à ménager."

#### Tom. 2.

P. 2-4. FASHION of dressing the hair, 1671, described.

33. Vatel's suicide. The Prince of Condé's cook, who killed himself because the fish did not arrive in time; and it came just as he was dying. It is a most extraordinary and interesting story.

104. The pleasure that she still takes in reading Cleopatra. 114-5. Calprenade's merits, 148.

111. Relating an odd thing of an odd man, she says, "cela n'est pas vraisemblable; mais lui il n'est pas vraisemblable aussi."

115. Rochefoucauld was fond of Calprenade.

142. Downfall of a pyramid at dinner,

with twenty or thirty dishes, on its way to table.

Music during the dinner.

160. Breaking the glasses after drinking the king's health.

200. Women in France at that time learnt Latin more frequently than men.

229. Absurd story of the effect of chocolate.

437. Bussy Rabutin had not read Horace.

446. "Votre style est devenu comme on le peut souhaiter, il est fait et parfait; vous n'avez qu'à continuer, et vous bien garder de vouloir le rendre meilleur."

449. A body turned out of the church in consequence of the popular outcry, because the man would not confess before his death.

Tom. 3.

P. 88. HER acquaintances, who are becoming devotees. "La Bonnetot est devote aussi; elle a ôté son œil de verre; elle ne met plus de rouge ni de boucles."

235. A pretty specimen of a French archbishop!

340. "Je suis entre les mains de Bourdelot, qui me purge avec des melons et de la glace."

467. Her account of two gibbeted persons.

Tom. 4.

P. 9. "Si les pensées n'y sont pas tout-à-fait noires, elles y sont au moins gris-brun."

31. Cardinal Retz—she believes him to be scarcely religious.

34. A. D. 1675. Bussy says money is as scarce in Burgundy as in Bretagne, "et je cherche par-tout à troquer du blé et du vin, contre du brocart et du velours pour les habits de noces de ma fille."

39. Her son "je voudrais le marier à une petite fille qui est un peu juive de son *estoc*, mais les millions nous paroissent de bonne maison."

46-9. Hungary water, her admiration of it.

63. Cruel exactions and executions in Bretagne. 64-99.

69. She tells her daughter, "ce seroit une honte dont vous ne pourriez pas vous laver, de ne pas finir Joseph. 76-85.

83. Lap-dogs—perfumed.

89. A man who has lost his arm, and feels severe pain in the fingers.

136. Marquis, the sharper's title.

329. Putting the child in a convent. This is naturally said, and truly describes the system. As far as natural affection is concerned on the parent's part, it is as bad as putting a child in the foundling hospital.

371. If the summer does not restore her hands, "on me fera mettre les mains dans une gorge de bœuf," which she properly calls a "vilain remède."

Tom. 5.

P. 54. ENGLISH lace in high fashion at Paris.

261. Corbinelle cured by potable gold.

298. A good instance of "paciencia per forza" in Bussy's case.

Tom. 6.

P. 90. N. THE government of Canada was intended as a sort of exile for Frontinac,<sup>1</sup> who was supposed to have been the favourite of Me. de Montespan before she became the king's mistress.

262. A diligence from Orleans every day at three in the morning, which reached Paris that same evening. "Cela fait un peu de chagrin à la poste. 1680.

Flax water a remedy in vogue.

338. Me. Sevigné cuts a bad figure on the score of charity in her opinion here upon unbaptized infants; and as bad a one on the score of reasoning, in her argument for praying to the saints. It is quite pitiable to find herself priding herself upon this!

<sup>1</sup> A parallel case to that of Juvenal's in Egypt.—J. W. W.

340. — "Tous les vices et toutes les vertus sont jetés pêle-mêle dans le fond de ces provinces; car je trouve des âmes de paysans plus droites que des lignes, aimant la vertu, comme naturellement les chevaux trottent."

352. A fire-eater makes her at once understand the old fire ordeals, and tremble for the "brutte consequence."

377. A fashion of beautiful writing, with all the ornaments of a writing-master's calligraphy. Balzac carried it to great perfection in his letters of ceremony. "C'est une vraie broderie."

425. "Madrigaux—ne sont-ils pas les maris des épigrammes?"

#### Vol. 7.

P. 153. A LADY made mad by reading the lives of the saints of the desert. She leaves her family to follow their example!

245. Death of Charles II.—A sagacious foresight is shown here.

253. An opinion that Charles's death was more philosophical and English than Christian and Catholic. Plainly she doubts the truth of his conversion.

254. Louis did not affirm it.

281. "On croit que madame l'Electrice pourroit bien venir en France, si on lui assure qu'elle pourra vivre et mourir dans sa religion, *c'est à dire, qu'on lui laisse la liberté de se damner.*"

296. An order for ten dozen vipers, two to be taken every day as stuffing in a fowl. Directions for packing them.

297. A bandage steeped in the blood of a hunted hare.

348-9. A vile feeling concerning the dragonnades. 353-356.

428. New married people used to lie in state the day after the marriage, and for some days afterwards.

441. Bourdaloue preaches a funeral sermon for the *heart* of Condé, distinct from his body.

#### Tom. 8.

P. 134. *THE* wind, "si bon Catholique,"

against the Prince of Orange.<sup>1</sup> On both sides the water this was felt and said.

145. She sees Providence against the Prince of Orange.

176. James is to eat him up—"il avalera ce téméraire."

226. "M. le Chevalier tâche de lui apprendre à être un homme avec une tête, lui faisant voir les grands inconvénients qui arrivent de n'en pas avoir."

285. Racine ordered to compose sacred dramas, M. Maintenon having observed that Andromaque was too well performed at St. Cyr.

356. "Jamais le roi de France ne s'est vu trois cent mille hommes sur pied: il n'y avoit que les rois de Perse: tout est nouveau, tout est miraculeux."

388. James's reception in France described by an Irishman in the verse of the psalm, "The Lord said unto my Lord," &c.

412. An excellent account of a fast dinner!

452. Pesquigny.

#### Tom. 9.

P. 13. Jews at Avignon. "D'où vient cette puanteur qui confond tous les parfums? C'est sans doute que l'incrédulité et l'ingratitude sentent mauvais, comme les vertus sentent bon."

73. Duchess of Mazarin. "Ah! disons avec Saint Evremond, qu'elle est dispensée des règles ordinaires, et qu'on voit sa justification en voyant M. de Mazarin."

150. Some Frenchmen said nothing had ever been decided by sea fights since the battle of Actium.

255. The Pope in a letter to Me. de Chaulner. "Il ne fait nulle mention du

<sup>1</sup> It was on a different occasion that South said, "Can we forget the deliverance of '88, and those victorious mercies, more invincible than the Armada designed to invade and enslave us: when the seas and the winds had a command from heaven to fight under English colours, and to manifest the strength of God in our weakness?" Vol. iv. p. 88.—J. W. W.

Saint Esprit dans l'élection des papes." This was a subject of not unjust sarcasm among those who were concerned in the election. Me. de Sevigné observes: "Pour le S. Esprit je ne crains point qu'il s'offense d'être si peu célébré dans le conclave; il sait bien, et nous aussi, que c'est toujours lui qui les fait: oui, assurément, nous autres disciples de la Providence, nous ne prenons point le change, et nous savons par combien de routes, par combien des mains, et par combien de volontés, il fait toujours ce qu'il a résolu."

258. 1689. Louis sent to the mint his silver from Versailles,—all the fine work of Claude Ballin.

Tom. 9.

P. 271. A NOTION that the days were longer than they used to be. The Abbé Tetu maintained it at the Observatory.

277. "M. le Maréchal de Villeroi ne vouloit point croire que M. de Genève (St. François de Sales) fut saint et canonisé, parcequ'il avoit diné vingt fois avec lui à Lyon."

345. Me. de Gregnan wrote that her "belle-sœur étoit allée faire un diable ou un ange, en allant faire prendre l'habit à une de ses cousines."

461. Coulanges said, "il est bien dangereux d'être à Rome pour conserver la foi." Me. de Sevigné says to him (466), "vous vous trouvez embarrassé dans votre religion sur ce qui se passe à Rome et au conclave: mon pauvre cousin, vous vous méprenez. J'ai ouï dire qu'un homme d'un très bon esprit tira une conséquence toute contraire au sujet de ce qu'il voyoit dans cette grande ville; il en conclut qu'il falloit que la religion Chrétienne fût toute sainte et toute miraculeuse de subsister ainsi par elle-même au milieu de tant de désordres et de profanations."

467. "Croyez que, quelque manège qu'il y ait dans le conclave, c'est toujours le S. Esprit qui fait le Pape."

509-11. A notion that perfumes, and

especially jonquils, were poisonous to women at certain seasons.

La gloire de Niquée is frequently referred to in these letters. That book of Amadis made its fortune more than other, except the first part of the story.

Tom. 10.

P. 21. AMADIS—the whole set found by Coulanges in the country, and the pleasure they find in it. 24.

40. Coulanges cured of rheumatism in the shoulder by ironing it.

175. An English cook at Cardinal Bouillon's.

MOLIERE. *M. Bret's edition, 1773.*

P. 232. "On n'a point pour la mort de dispense de Rome," this line, the editor says, "ne passeroit peut-être pas aujourd'hui. On ne le remarque que pour donner une idée des entraves du théâtre moderne."

235. Robin signified formerly "un facétieux, un plaisant. Robinerie, plaisanterie." —Cotgrave.

237. The editor remarks upon a jeu de mots,— "que les quolibets et les pointes, cette misère de l'esprit qu'on appelle le génie des sots, recommencent parmi nous à empoisonner nos jolis soupers, sous le nom de charades, de calembours," &c.

239. Bicêtre, corrupted from Winchester, that Bishop having built it in 1290?

289. "Mon père, quoiqu'il eût la tête des meilleures,

Ne m'a jamais rien fait apprendre que mes heures,

Qui, depuis cinquante ans dites journellement,

Ne sont encor pour moi que du haut Allemand."

366. Rivalité, a word which Molière risked in the mouth of a valet; "il a passé dans celle des maîtres. Le mot *sériorité* qu'avoit risqué Balzac, et dont Vaugelas avoit si bonne opinion, a été moins heureux."

376. "Des valets de Bourgeois de 1650,



étoient bien éloignés du bon air que notre luxe a laissé prendre à ceux d'aujourd'hui."

"Un des plus grands défauts de notre coloris dramatique, est de n'être pas assez local, et de ne pas varier ses nuances comme la nature."

385. Effect of Molière's satire upon les *Précieuses*.

386. Voiture set them up.

387. Their follies. 388-90.

392. On the second night of this piece, the price of the pit was raised one third,—and Molière, seeing its success, said, "que l'étude du monde alloit désormais remplacer celle qu'il faisoit de Plaute et de Terence."

393. An old man cried out from the pit, "Courage, Molière! voilà la bonne comédie." It had a run of four months.

454. "Notre délicatesse actuelle s'offenseroit de l'expression du lard et des cochons, —mais notre délicatesse ne seroit-elle pas outrée."

456. Canons—"étoient un cercle d'étoffe large, et souvent orné de dentelles—qu'on attachoit au dessus du genou, et qui couvroit la moitié de la jambe." The Diet of Trevous calls it "un demi bas depuis la moitié de la cuisse jusqu'à la moitié des jambes. Tibialia longiora quæ femoribus astringuntur. On en avoit porté même avec des bottes."

In its simple use then, boot-stockings without feet, —in dress, a ruffle for the knees!

462. Cocu a word which Baillet could not write, as being unrepresentable; he writes therefore, le c . . . imaginaire.

471. Romance in fashion,—the quatrain out.

Tom. 2.

P. 3. MOLIERE liked to play tragic parts, for which he had no talent.<sup>1</sup>

4. The French will not bear to have jea-

<sup>1</sup> The reader will call to mind the ludicrous incident in the lives of Matthews and Yates. Like Molière, they at first, mistook their forte.

J. W. W.

lousy treated otherwise than to ridicule it, on the theatre.

120. An old man's old fashioned dress.

121. Black a sober woman's holiday dress.

208. Pelisson was called "premier commis du ministre dans le département des affaires poétiques."

215. Les *Factieux* written in fifteen days.

218. Prologue by a *Naiad*.

Extravagant praise of Louis XIV.

262. "Je suis un savant."

"Non pas de ces savans dont le nom n'est qu'en *us*

Il n'est rien si commun qu'un nom à la Latine,

Ceux qu'on habille en Grec, ont bien meilleure mien,

Et pour avoir un qui se termine en *es* Je me fais appeler Monsieur Caritides."

450. "Tant pis encore, de prendre peine à dire des sottises, et d'être mauvais plaisans de dessein formé."

508. Obscénité, a word brought into use by the *Précieuses*.

Tom. 3.

P. 3. "Les Plaisirs de l'Isle Enchantés"—a week's fête given at Versailles by Louis XIV. to his mother and his queen, 1664.

109. On this occasion the twelve signs of the Zodiac and the four Seasons "dansèrent dans le rond une des plus belles entrées de ballet qu'on eût encore vue."

113. A large table discovered. "Trente six violons, très-bien vêtus, parurent derrière sur un petit théâtre, pendent que Messieurs de la Marche et Parfait, père, frère, et fils, contrôleurs généraux, sous les noms de l'abondance, de la joie, de la propreté, et de la bonne chère, la firent couvrir par les plaisirs, par les jeux, par les ris, et par les délices."!

126. Running at *heads*. "C'est un exercice que peu de gens ignorent, et dont l'usage est venu d'Allemagne, fort bien inventé pour faire voir l'adresse d'un Chevalier, tant à bien mener son cheval dans les

passades de guerre, qu' à bien se servir d'une lance, d'un dard, et d'une épée."

130. Tartuffe suspended till it could be well examined.

336. Molière had only five days for composing and performing *L'Amour Médecin*. He says to the reader of this piece, "On sait bien que les Comédies ne sont faites que pour être jouées, et je ne conseille de lire celle-ci qu' aux personnes qui ont des yeux pour découvrir dans la lecture tout le jeu du théâtre."

337. In this sort of impromptu, says the editor, "Molière étoit dans son véritable genre."

451. "Est-ce par l'angle long qu'il porte au petit doigt

Qu'il s'est acquis chez vous l'estime ou l'on le voit?"

#### Tom. 4.

P. 8. BOILEAU objected to Molière's making his rustics speak a provincial dialect. Plautus, he said, made them speak in a manner suited to their condition, "sans qu'il en coûte rien à la pureté de l'idiôme." M. Bret, in reply, says, the poet may just as fitly represent their language to the life, as the painter their costume. What he says of the French people is worthy of notice,— "que chez nous, le peuple, espèce passive, qui n'est de rien, qui ne voit rien, et n'entend rien, se soit fait un langage particulier, et qu'il soit nécessaire, pour le bien faire connoître, de lui faire parler son jargon, il n'y a rien à cela que de naturel."

101. Louis would not wait till *Melicerte* was finished, — only the sketch of two acts was represented. 102.

163. "Sa poitrine déjà affoiblie, et qui dès lors auroit dû lui faire quitter une profession trop pénible, l'avoit contraint à se mettre au lait pour quelques mois,"—it was cows' milk.

164. Le Sicilien.—"C'est le premier de ces drames ingénieux qu'a multipliés parmi nous M. de Saint Foix, et dont le tableau fait le mérite principal."

#### Tom. 5.

P. 306. *FETE de Versailles*, 1668. This exceeds any thing in the old chroniclers. 330.

387-8. An apothecary's praise of a physician.

475-6. The king gave the plan for "*Les Amans magnifiques*."

478. Pantomime a new word.

487. Verses for the king representing Neptune.

632. The master taylor provided shoes and stockings.

633. "C'est un chef-d'œuvre que d'avoir inventé un habit sérieux qui ne fut pas noir,"—he says.

#### Tom. 6.

P. 153. How would this look in English?

"Ce secret de tout enflammer

N'est point de la nature un effet ordinaire,  
*L'art de la Thessalie entre dans cette affaire.*"

621. Molière's character of "un homme tout médecin,"—his *Monsieur Purgon*.

#### *Astrée*. Vol. 1.

THE author to *Astrea*. His defence of himself for making his shepherdesses resemble those of the stage, and not those of real life. This is in excellent French nature!

P. 34. "CELUX doit-il s'appeller homme,  
Qui l'honneur de l'homme étouffant,  
Pleure tout ainsi qu'un enfant,  
Pour la perte de quelque pomme?  
Ne faut-il plustost le nommer  
Un fol qui croist de bien aymer?"

35. "Vous pouvez bien marchander plusieurs amitez, mais non pas les acheter, n'ayant pas la monnoye dont telle marchandise se paye."

62. His account of the country agrees with the geologists, that it was once covered with water: but his tradition is, that the Romans drained it fourteen or fifteen centuries before his time. Cæsar he means.

97. Alcippe's device — "une penne de Geay, veulent signifier Peine j'ay!"

103. Celadon has "un petit sac de senteur," in which he keeps his love letters.

105. Astrée's agreeable account of herself, and of what she expects from Celadon!

106. Love, how it makes men good.

109. — "se mit au lit, non sans une grande compagnie de diverses pensées, entre lesquelles le sommeil se glissa peu à peu."

114. Galathée, relating the Druidess's advice, says, "elle mesme m'avertit de feindre que je me voulois purger."

148. — "une éguille faite en façon d'espée, dont Sylvie avoit accoustumé de se relever, et accommoder le poil."

153. "La fontaine de la vérité d'Amour," in which the true lover sees not his own image, but that of his mistress. The rationale of this is good in its way, — "tout ainsi que les autres eaux representent les corps qui luy sont devant, celui-cy represente les esprits. Or l'esprit, qui n'est que la volonté, la memoire et le jugement, lors qu'il aime, se transforme en la chose aimée."

159. "O que Ligdamon est heureux, d'avoir et le chaud et le froid quand il veut! Pour le moins il n'a pas dequoy se plaindre, ny de ressentir beaucoup d'incommodité, car si la froideur de son espoir le gele, qu'il se reschauffe en l'ardeur de ses desirs; que si ses desirs trop ardents le bruslent, qu'il se refroidisse aux glacons de ses espoirs." Sylvia says this scornfully.

217. For carrying on an amorous correspondence among the shepherds and shepherdesses, an escritoire was left in the hollow tree,<sup>1</sup> which served as their privy post office.

270. Climante uses gunpowder in his impostures.

279. — "ce fut en ce temps que voulant

vous friser les cheveux, vous vous bruslastes la jouë, surquoy il fit tels vers : " and then follows, "Chanson d'Agis, sur la bruslure de la jouë de Leonide," which said Chanson is quite worthy of the subject!

543. Young debauchees breaking a phial of ink in a woman's face.

570. "Dansant ce bal, que les Francs ont nouvellement apporté de Germanie, auquel on va dérochant celle que l'on veut."

602. Writing tablets.

641. Gallathée for an excuse to her mother, made her understand "qu'elle s'y vouloit purger."

853. — "la melancolie luy remplissoit si bien l'estomac, qu'il n'avoit point d'appetit d'autre viande, que de celle que le ressouvenir de ses ennuis luy pouvoit preparer, destrempée avec tant de larmes que ses yeux sembloient deux sources de fontaine."

716. "Je ne nie pas que vous n'ayez occasion de plaindre nostre fortune; mais le dis bien qu'une personne sage n'en scauroit avoir, qui lui permette sans blâme de devenir fol."

679-80. An ill-imagined allegory upon souls bringing magnets with them into their bodies. Males those with which a female has been touched, and vice versa; and when the magnet meets the magnetised person, true love is the result.

678. "Parce que je croy quant a moy, si l'on n'aime point ailleurs, qu'il est impossible de pratiquer longuement une beauté bien aimable sans l'aimer."

466. "Car j'ay passé autrefois par de semblables detroits, et je me souviens encore de quel pied on y marche."

428. "De toutes les amitez il n'y en a point, à ce que j'ay ouy dire, qui puissent estre plus affectionnées que celles qui naissent avec l'enfance, parce que la coutume que ce jeune aage prend, vu peu a peu se changeant en nature."

#### Part 2.

P. 137. "Aussi matineux que l'Aurore."

143. An absurd incident. Sylvandre finds

<sup>1</sup> There was such a Post Office in Herefordshire not twenty-five years ago! My informant was letters in it.—J. W. W.

a letter, and persuades himself that he has written it,—that is, that his good Genius has written it for him.

245. Vow at the sepulchre of the Two Lovers.

281. A letter not known to have been opened, because it was fastened with the same silk, and the same *cachet*. 291.

292. Opened by cutting the silk.

332. An *escritoire* in Aladin's bower.

336-42. Erasing the writing with the nail, and then smoothing the parchment with the back of the nail, or of the knife.

347. "Herbe de fourvoyement," so called "parce qu'elle fait égarer et perdre le chemin depuis qu'on a mis le pied dessus."

355. — "ne croyez pas que chacun n'ait son fardeau<sup>1</sup> à porter, et qui nous est d'autant plus pesant que celui des autres, que celui-cy est tout à fait sur nos espaules, et que l'autre ne nous touche que par le moyen de la compassion."

437. Madonthe takes a live coal to prove her faith, and is not burnt by it. But her enemy, Loriane, says this is not like a true ordeal, for she may have prepared for it by anointing her hand.

456. Here is the same thought as in the well known line,

"I hate her body, you her mind, &c."

Tom. 4.

P. 539. NOBLE extraction of these shepherds.

555. The Druid Adamas advises Celadon as an amusement during his utter solitude in the woods to engrave cyphers and devices upon the trees, and to make "des tonnes et cabinets pour l'embellissement du lieu."

918. Advantage of a considerable difference in age between two friends.

Alexis used as a female name.

Hence our word '*Fardle*,' or '*Fardel*.' See Second Series, p. 614. Shakespeare uses the term six or seven times.—J. W. W.

Part 3, tom. 1.

P. 6. "MAIS le cœur de Celadon qui sous ces habits empruntez ne laissoit de luy demeurer dans l'estomach."

45. "Lors qu'elle me surprit, mon humeur en fut cause,

Et non pas sa beauté :

Ores qu'elle me perd, ce n'est pour autre chose

Que pour ma volonté."

127. One of the most curious things in the Druids' palace was, that the intervals between the windows were adorned with maps of all the provinces of Gaul, on which the distances were marked, and all the great battles and sieges.

299. Fastening a letter with silk.

561. A reason why the gods deliver difficult oracles. "Il est vray qu'ils se plaisent à donner leurs responses ambiguës et obscures; et cela afin de nous apprendre qu'il n'y a nul bien sans peine, et qu'ils sont bien aises de voir la subtilité de l'esprit humain à démesler le sens de leurs Oracles, et en trouver la verité."

Tom. 6.

P. 600. HYLAS, when he wished to set off his person, "cent fois je mis et remis fraize; (ruff.) et je ratachay de tant de sortes mes jarretieres, que le jarret m'en faisoit mal."

601. "Je pris garde que mes cheveux paroisoient un peu trop dorez; et parce que je scay qu'encores que ce soit sans raison, elles (les femmes) craignent le poil de la couleur du mien, je me chargeay la teste de tant de poudre de Cypre, que de loing elle sembloit mieux la teste d'un meunier que celle d'Hylas."

605. — "des souliers qu'elles portent qui sont d'excessive hauteur."

608. A certain part of Gaul where it is said of the natives, "qu'ils sont riches de peu de bien, docteurs de peu de sçavoir, et glorieux de peu d'honneur."

742. Cobwebs used to bind up a wound.

998. A cure by the sympathetic unguent.

Tom. 7.

P. 87. "SORCIERS, qui ayans fait quelques charmes sur la peau d'un loup, ne se la mettent pas plustost dessus, qu'ils en prennent à mesme temps le naturel."

122. "Toute la Gaul estime l'œil vert."

227. Mirror which throws the beholder into a sleep like death.

320. "La plupart des Princes font de leurs sujets comme nous faisons des chevaux qui sont devenus vieux en nous servant; le plus de faveur que nous leur faisons, c'est de les mettre au coing d'une escuierie sans nous en plus soucier, au lieu que des autres nous sommes soigneux de les faire bien traiter et bien panser."

494. Children's games, "aux noisettes, ou aux espingles."

620. Masked gambling, "ces momons entrent si librement dans toutes les maisons, que jamais on ne leur demande qui ils sont; et soudain ils mettent sur la table un mouchoir ou est l'argent qu'ils veulent jouer; et font tout ce qu'ils ont à faire sans parler; car s'ils disoient un mot, ils perdroient tout ce qu'ils jouient."

Tom. 8.

P. 855. "Elle voulut se laver les mains pour faire collation. Je me trouvay comme de coustume assez près d'elle pour recevoir ses gands."

917. "Dans les *behours*, et dans les *tournois*."

923. Tattooing initials in the arm.

1095. "Il avoit—les yeux bien fendus et à fleur de teste, tirant presque sur le verd."

1255. Portable leather ladders, stiffened and raised by inflating them.

1275. "Cranequiniers,—c'est ainsi qu'ils nommoient les arbalestiers, à cause des cranequins, qui estoit une sorte de bandage ainsi appelée."

1354. — "encores qu'elles s'averent quelque temps apres pour estre fausses, il n'importe, parce que pourveu que telles nouvelles ayent force vingt et quatre heures,

il suffit, pour faire coup parmy le peuple, qui recevant ses premieres impressions, se declare par des actions qu'apres il ne peut changer, encore qu'il le voulut."<sup>1</sup>

Tom. 9.

P. 286. A GALLANT at a ball dances the part of Narcissus, "amoureux de soy-mesme."

287. The same gallant, "mettant les mains dans ses pochettes, il en tira quelques confitures, qu'il leur presenta, de celles qu'il avoit eues en la collation qu'on leur fit apres qu'ils eurent dansé: chacune d'elles en prit; et moy, pour ne tesmoigner pas que j'eusse du sujet de me plaindre de luy, je receus une orange confite qu'il me donna; mais soudain que je l'eus dans les mains, je commençay à la jeter en l'air, et a m'en jouer comme d'une petite boule."

320. A loathsome incident of hitching with a body on the wheel in the dark, and dragging it away.

326. Three ladies loved each by two gallants, and each like the ass between two bundles of hay. The Oracle having appointed Phylis to decide between them, she settles it by making the parties play at blindman's buff.

Vol. 10.

P. 682. IN the very height of the suspense and distress, when the four lovers expose themselves to the lions, the lions are described with "la perruque herissée."

792. The great African physician Olicarsis enumerates among the ingredients of his most exquisite medicine, human blood, human fat, mummy, and above all, moss which has grown on the head of a corpse exposed to the air.

793. The waters of the Leman lake called "limonneuses."

<sup>1</sup> Cardinal Lorraine used to say that "a lie believed but for an hour, doth many times produce effects of seven years' continuance."—*Colloquies, Second Series*, vol. i. p. 6. MSS.

RONSAARD.

Tom. 3.

P. 5. WHY he did not write the *Franciade* in Alexandrines. Compare with p. 417, which is little to his honour, p. 26 also.

The preface to the *Franciade* is very curious. Speaking of some parts of the *Æneid*, such as the list of the captains, and the quarrel between Juno and Venus, he says, "Relisant telles belles conceptions, tu n'auras cheveu en teste qui ne se dresse d'admiration."

"Les excellens poetes nomment peu souvent les choses par leur nom propre. Virgile voulant descrire le jour ou la nuit, ne dit point simplement et en paroles nues, il estoit jour, il estoit nuit; mais par belles circonlocutions."

"Postera Phœbea lustrabat lampade terras,  
Humentesque Aurora polo dimoverat  
umbras."

He cautions, however, the aspirant against too much of this, "car pour vouloir trop eviter, et du tout te bannir du parler vulgaire, si tu veux voler sans consideration par le travers des nues, et faire des grotesques, chimeres et monstres, et non une naïve et naturelle poésie, tu seras imitateur d'Ixion, aqui engendra des Phantasmes au lieu de legitimes et naturels enfans."

23. His notions of minute description and heroic poetry.

25. Of sounding letters, "et surtoutes les rr qui sont les vrayes lettres heroiques, font une grande sonnerie et batterie aux verse."

"La mediocrité est un extrême vice en la poésie."<sup>1</sup>

He recommends the renewal of old Wallon and Picard words, 27; remarks upon language, 27, 28, 29; and upon writing in a mother tongue, 30; Latin poets,

<sup>1</sup> He had HORACE's lines in view,

— "Mediocribus esse Poetis  
Non Dii, non homines, non concessere colum-  
næ."—*De Art. Poet.* v. 372.

J. W. W.

31; "la langue Latine ne sert plus de rien que pour nous truchemanter en Allemagne, Pologne, Angleterre, et autres lieux de ces pays-là."

33. He advises a new orthography.

The poets now, he says, are in capacity such as they were of old.

"Car l'antique Cybelle  
(La Nature j'entens) n'a tary sa mamelle  
Pour maigre n'allaiter les siecles à venir  
Ny ne fera jamais: ce seroit devenir  
Une mere brehaigne enlieu d'estre feconde,  
Tout tel qu'au paravant sera tousjours le  
monde.

Charles IX the first French king who acquired louange par la plume. 3, 216. The King's verses, p. 217.

His own character, 3. Bocage Royal, 288.

292. To Queen Elizabeth her beauty: how this island became fixed: and how (297) Ceres invented ale.

311. His services to Cardinal Lorraine, in opposing the Hugonots, and calling Baïf Des Autels, Belleau, &c. &c. 314, he requires payment.

323. "L'AUTRE jour que j'estois (comme tousjours je suis)

Solitaire et pensif (car forcer je ne puis)  
Mon Saturne ennemi."

324. Du Bellay: his relation.

326. His own history, 328.

340. Cupid drying his wings by the Queen of Navarre's eyes!

352-3. His notion that men are too old for poetry at thirty-five or forty.

353. His labours ill-requested.

358. Cupid with a pistol.

383. "Preste moy ton oreille *exorable* et benine."

Tom. 4.

P. 153. MASCARADES. Language of colours. 162.

190. He spent three years of his childhood in Scotland.

37. "A peine le Soleil se *perruquoit* de raiz;" a periwig was thought quite as poetical as a helmet.

47. Comparison between himself and a juniper tree.

73. Narcissus described as a Beaumains, looking in the fountain—

"Il regarde ses doigts et sa main merveilleable."

94. History of his family.

95. He was born the day of the battle of Pavia.

This poem contains an outline of his history.

145. A right poet's feeling upon cutting down a wood.

149. The labour of his composition, and yet the delight he takes in it. There is a high noble spirit in his invective.

163. Chancellor L'Hospital, verses in his name.

5. Hymns:—"Hé, qui fait que la France Charge souvent d'honneur son asnesse Ignorance,

Si ce n'est une envie? envie qui ne veut Souffrir une vertu qui trop plus qu'elle peut."

123. Goblins go out to service for wages in Norway!

125. To warm themselves, goblins enter the bodies of beasts.

126. By experience, he knew they were afraid of a sword.

How their wounds heal instantly.

127. He prays God to rid Christendom of them, and send them among the Turks; reserving a few to plague his critics.

141. "Astres, qui tout voyez,  
Ou soit que vous soyez  
Des basses allumées;  
Ou des testes de cloux  
Ardenes de feu roux  
Dans le Ciel enfermées."

154. He finds the history of our Saviour prefigured in that of Hercules!—a most extraordinary specimen of such interpretations!

173-4. His personal feelings respecting his lot and his pursuits—all this is worthy of Ronsard.

Tom. 5.

P. 5. THE French called upon to deliver Mary Queen of Scots.

9. He wishes heaven would pump the sea dry, that he might walk over to Scotland.

12. Green eyes and brown,—their different expression.

24. "— l'escadron ardent

Des peuples bazanez, my-Morea d'occident."

25. Guise arming himself.—26.

32. "Monstrant a l'Espagnol—

—que Fortune femme aime mieux par raison

Un jeune Roy vaillant qu'un Empereur grison."

37. He wishes that iron had never been discovered.

38. He first in France married Odes to the Lyre.

38-9. Du Bellay.

40. What was yet wanting in their poetry.

47. Fashion of lapdogs.

58. A right French Apollo.

"ensemble pour la lance,  
Ensemble propre à conduire une danse."

60. What a beginning to a poem upon a cat!

64. God forgive him, he was a hater of cats!

94-9. How love affects him.

124. His dislike of the Hugonots!

149. MS. of Pindar and Simonides.

150. What he had done for French poetry.

153. His pursuit of fortune.

158. "Et n'esternuay point regardant le soleil." A sign of ill luck.

160. Villegagnon. Ronsard had thought of joining his adventure.

161. His notion of the Tupenambas!

182. He was grey at thirty—the effect of study. 237.

185. Ambitious of excelling in Latin at first, but he found himself unapt for it.

186. His favour once at court, and the figure on the Louvre.

221. His embarkation as page for Scotland.

248. "Cette fiere beste—Pauvreté."

5. He represents Catharine de Medicis as having by her instructions saved the King from changing his religion.

8, 9. Opinion—its growth and evils.

15. Rebellious religion. 16.

17. Oribus probably means harquibuss. All this is characteristic and good.

18. He calls on the heretics for their testimonials.

19. Quite applicable to our Puritans.

20-1. The prayer.

23. Excesses of the Hugonots.

26. Physiognomy.

36. Nostradamus.

41-2. Du Bellay.

50. Huguenots—his hearty hatred of them, and of all that ends in *ots*.

59. How far he would have gone with them. Just as far as the English Church went—I think.

60. They had nearly killed him once.

62. Villegagnon.

63. Who is this whom he regrets so much as being in their party?

64. A confession that the greater number of the priests are worthless.

70-4. Three madmen.

73. Books by some Genevan minister against him, printed at Orleans. 74. A good threat to the author.

80. A sort of complimentary defiance to Beza.

81. He wishes he had a good bishopric.

82. What he would then do.

86. Both he and Du Bellay were deaf.

87. He was thirty-seven when he wrote this.

93. A story that he had sacrificed a goat to Bacchus—there seems to have been some frolic which gave occasion for the calumny.

94. His mode of passing the day.

95. How he goes to church.

96. His regularity at the service.

Again he attributes all to the misconduct of the clergy.

98. Reply to the charge of his fattening on his preferment.

100. How he *saw* Beza preach.

103. He calls upon the earth to give them back Louis XI.

109. His early endeavours to enrich and improve the language.

144. An honest portrait of himself. 145.

160. Greek oddly introduced.

162. He saw the young King embalmed.

163. The King of Scotland attempted to kill himself when his Queen died. He saw this.

167. Sixteen years he served Henry II.

170. Charles IX. 171.

An ill character of the French.

237. Epitaph on Remy Belleau.—A poem upon his poem on the precious stones.

—"Le *luth* le meilleur qu'il mist onc en escharpe."

238. An odd description of one dying of the stone.

239. Charles IX.'s dog had its tail and ears cut. 246.

241. The King had gloves made of his skin.

255. Sonnet when he was near his death.

256. Poppy eaten in salad—but he can obtain no sleep from it.

These are melancholy verses—but characteristic of the man, and of his undiminished vigour of mind.

345. He returned deaf from Scotland.

380. One of his lamenters prophecies that even from England pilgrims shall visit his tomb, and who so will watch there three nights becomes a poet.

See in the Recueil, tom. 1, p. 251, a good sonnet upon the faults imputed to his style.

392. His touch to confer inspiration.

396. "De sa lyre faisoit les sept langues parler—

Et les flots gazoüillants d'une argenteuse source

A l'envy de son chant faisoient bruire leur course."





## CIVIL HISTORY : MISCELLANEOUS FOREIGN.

STRADA's *Decades*. Antwerp, 1640.  
Vol. 1. P. 13.



HARLES V.'s mechanical skill. These portable corn mills were hardly credible.

14. His cords of discipline stained with his blood, preserved by his family "inter Austriacæ monumenta pietatis."

15. A pretty miracle of the lily at his death. A lily in his garden produced two buds at the same time, the one as usual flowered in May, the other neither expanded nor withered, but remained in the same state as if about to open throughout the spring and summer, and opened on the night of his death, Sept. 21. "Id vero et observatum ab omnibus, et lilio super Arâ templi maximâ ad spectandum proposito, fausti candidique ominis loco acceptum est." It put forth one leaf only.

17. "Plus ultra" thought by many a better motto, and the Crab, a better device than what Charles had chosen.

Philip sore at his want of rank in England.

20. Charles thought his own death would soon occur after that of his mother, and fancied that he heard her voice calling him.

24. Battle near Gravelines decided by some English ships, 1558.

26. That Elizabeth who was contracted to D'Carlos, and married to Philip, was called Princess of Peace, peace having been at her birth with England, and by her espousals with Spain.

29. The revenues of the Low Countries

equal to those of England in Henry VIII.'s time.

38. The Prince of Orange's mother, Juliana, lived to see about 150 descendants!

47. Margaret who governed the Low Countries for her father Charles V. was a very gentleman-like personage. "Nec deerat aliquâ mento superiorique labello barbulâ; ex quâ virilis ei non magis species, quam auctoritas conciliabatur. Immo, quod rarè in mulieres, nec nisi in prævallidas cadit, podagrâ identidem laborabat."

When in Passion Week she washed the feet of twelve poor girls, "a sordibus purgatos ante veterat."

51. Against popular assemblies. This is well expressed.

70. He says that 30,000 foreign Protestants fled from England to the Low Countries during the Marian persecution.

156. Extraordinary care of noting all who were heretics.

167. Philip more intolerant than the theologians whom he consulted.

169. Part of his instructions to Egmont were, that such means of punishing the heretics should be adopted that, "spes omnis gloriolæ, pro quâ se impiè devotè præcludatur." He had learnt this from the Marian persecution and good John Fox.

207. Origin of sacred medallions.

232. An opinion that devils assisted in breaking the images.

275. It was a proverbial boast in Hainault. "Deo ac Soli subjectam esse Hanoniam."

302. A.D. 1567. The heretical places of worship destroyed, and gallowses erected

with the beams on which the builders and attenders of those churches were executed.

Great emigration.

318. Alva desired only to have skeleton regiments, which he could fill up in Belgium.

320. A. D. 1567. Musquets first introduced into the ranks.

321. Good discipline of Alva's troops on their march from Italy.

324. Above 100,000 had emigrated, 1567.

347. Six canons called Ut, Re, Mi, Fa, Sol, La.

369. Alva, "mirus bellicorum discriminum dissimulator, quique nihil magis timebat, quam ne timere videretur."

A good speech of this concerning the allies of Spain.

381. Some Belgians driven by an inundation from their own country, about two centuries before that time (1568), carried to England the cloth trade.

388. Alva boasted that he had found Peruvian mines in Belgium.

393. Puns concerning the Brill.

Success of the Dutch at sea.

399. Rejoicings for the massacre of St. Bartholomew's Day.

411. The soldiers had a saying, that a good general could not be long lived. Alva and Montmorency disproved it.

418. Battle of Monick or Moock, 1574, in which Luis Nassau fell. "Sunt qui scribant (Mendoza is referred to) in eâ primum pugnâ visum, ut soli equites lanceis armati sclopetarios<sup>1</sup> equites profligaverint. Ego tamen prælio ad Rentejum (Renty) castrum in Artesiâ commisso, annis ante Mockensem fermè viginti, Cæsarianos Raitres eodem armorum genere pugnantes, ab hastatis Gallorum equitibus, superatos observare me memini."

<sup>1</sup> What in modern days we should call 'carbines.' See COTGRAVE, v. 'Escopette,'—MENAGE, v. 'Escopette,' and DU CANGE, vv. 'Sclopetum,' and 'Sclopus.' Evidently a word derived from the sound. So PERSIUS, Sat. v. 13. "Nec scloppo tumidas intendis rumpere buccas."

J. W. W.

421. When the mutinous troops obtained their pay at Antwerp, 1574, they were so liberal that they gave the Franciscans among them, 4000 florins, and other mendicants in proportion.

426. At the siege of Leyden, some of the Spaniards to throw up hasty works of defence both against the water and the enemy, dug the earth with their daggers, and carried it in helmets and breastplates.

Harpoons used against the Spaniards from the Dutch vessels.

427. An extraordinary anecdote of a Spanish soldier's taking a vessel, when they had harpooned him and dragged him on board.

439. Chiappinius Ritellius, Marquis of Cetona, born "in militari plane domo; quippe cui et armatam sclopis majoribus equitum turmam, et edoctam in cochleâ moram decurrere peditum phalangem, bellica debet Italiæ disciplina."

He defeated the Strozzi and the French, 1554, "datumque ei ab Duce, ut quadrigâ, quam primum Florentiæ visam perhibent, per urbem tanquam in triumpho veheretur."

440. He was so fat that he was obliged to support the abdomen by a bandage from the neck. By drinking vinegar he reduced himself eighty-seven pounds, after which he could wrap the skin of his belly round him.

"Quantum is Italiæ militiæ gloriam auxit apud Belgas, tantum apud eosdem Italico nomini famam pudicitiae ac pietatis imminuit."

444. Determination of the Pope and Philip to make Mary Queen of England—and for this cause D. Juan de Austria was made governor of Belgium, that he might pass from thence. He was to marry Mary.

461. D. John of Austria passed through France disguised as a negro.

486. It seems it was the custom in the Low Countries to hang from the window a wisp of straw from a white rod, when death and the plague were there.

509. Great superiority of cavalry shown

in the defeat of the Confederates, "Gembours, oppidum, plurimis cladibus, incendiis ac populationibus nobilitatum."

529. He says of heresy—"id quod Oran-gio ad continendas contra Hispanum civitates, omni præsidario milite certius instrumentum erat."

539. A. D. 1578, 1 Aug. "Spectaculo fuere manipuli Scotorum, qui sive ostentatione audaciæ sive potius æstus intolerantiæ, quem et cursus, et dies cælo ardente flagrantissimus intendebat, rejectis vestibus, solo indusio contenti, aliqui hoc etiam exuto, atque ad femora contorto, nudi inter armatos volitabant. Nec erant inde plerique eorum minus tuti, quam ceteri armis tecti, atque ideo graves; quos et declinandis telis impromptos, et a casu tardiores, et in receptu postremos, sæpe hostis aut ictu cæderet, aut equo proculcaret, aut manu caperet."

Camden notices this (Hist. of Eliz. p. 226.) It was on the action at Rimenant when Don John was repulsed, "being courageously received by the English and Scots, who throwing off their clothes, by reason of the hot weather, fought in their shirts tied up between their thighs." But he does not, like Strada, observe upon the inconvenience of defensive armour

558. Charles V. cutting off his hair because he was afflicted with head ache, set the fashion of wearing it short.

Don John of Austria, "quod ad lævam temporum partem erectum naturâ capillum haberet, omnem a fronte crinem revocare manu cœpisse; quodque placeret illud porrectæ frontis additamentum, inde usum derivatum esse retorquendi sustinendique capillamenti, adeò ut qui eo suggestu capitis utuntur, vulgò gestare Austriam alibi dicantur."

560. He was carried in armour to his grave, like the princes of the House of Burgundy, and with a crown, thought to imply his assumption of that of Ireland.

564. His bones were sent to Spain, packed in three portmanteaus. They were put together there, the skeleton stuffed, drest,

armed, adorned, and made to stand by help of a staff—that the King might see the body before it was deposited in the Escorial.

Vol. 2. printed 1648, I know not where, 24mo.

P. 11. MENDOZA wrote from London to the Princess of Parma. "Reginam singulis annis Sponsam esse, nunquam vero Nuptam."

17. A regiment which in seven years continual service had only received one month's pay.

30. The regiments of French, Scotch, and English, "constabat exercitus robur esse, Orangiusque appellare Fortes suos consueverat."

57. A caricature acted at Paris upon the supposed termination of the Low Country wars, when the Walloons went over to the Prince of Parma.

68. At Maestricht, the bellows from the Church organ taken into the mines to smoke the Spaniards with.

71. Women at the siege.

74. The peasants thresh the Spaniards in battle.

77. Prettily said of Sangeorgius, who was killed at the siege of Maestricht—"qui paucis ante diebus ab Italiâ huc ap-pulsus, multam à principibus vivis commendationem, magnam annorum complurium industriam mathematicis impensam ad hoc bellum attulerat; nempe nimis largum pro viâ tam brevi conficiendâ viaticum."

78. A strange folly in so sensible a writer—men fighting after they were cut in half by chain shots, "sibi superstites, ac peremptæ partes ultores!"

82. The Prince of Parma said he learnt two things at the siege of Maestricht, "ut crebrius uteretur in posterum fossore quàm milite; et nihil non inspecto antea æstima-toque oculis ipse suis loco adparatuque, aggrediretur."

87. Here is a good specimen of Philip's Catholic faith!

115. Great number of German women in Parma's camp, whom he employed in bringing fascines for a siege.

136. Philip neglected the Low Countries while he was securing Portugal, otherwise if Parma had been supplied with money, the war might, humanely speaking, have been brought to an end.

170. At the siege of Stenowick (?) 1581, Norris devised a mode of communicating by throwing letters in a cannon ball into the town, with a string to mark it.

174. Nivelli. "Est enim in eâ urbe perquam celebre Canonicarum collegium, flos plenè delibatus Belgicæ nobilitatis, additum Divæ Gertrudæ sodalitium, inque subsidium levamentumque principum familiarum institutum."

189. A man shot in the breast, or rather "pilâ in pectus explosâ, ardente thoracis gossipio extinctus est." He was a remarkable person *Inchius*? Governor of Cambray.

197. Verdugo published Commentaries.

201. Parma called Tournay the Geneva of Flanders.

215. Jauregui certainly *not censured* by Strada.

223. Oudenard.

240. Saints set upon the walls of Steinwick in mockery during the siege.

241. The Gregorian Kalendar refused by those provinces, "quibus toto cœlo, atque anno errare toto, grave non est."

261. Parma engaged to complete his conquest, if money were provided.

277. Just before Alençon's death, they offered the reversion of their provinces to France, in case of his dying without issue.

291. Antwerp, 2000 ships sometimes in the port and river.

321. Horrid famine at Brussels during its blockade, 1585.

357. A ghost leads on the assault!

360. The soldiers used the dead bodies of their enemies in throwing up trenches, "irati ac festinantes."

366. Parma knew when to affect clemency.

372. After the fall of Antwerp, Aldegund assured Parma, all the Provinces would submit if the liberty of religion were allowed. Parma would not hear of it.

393. Fraternity of the Blessed Virgin in Parma's army.

400. "Leicestrium egisse cum Hispano legato Guerraio Despæo, eique promississe, si eas ipse nuptias, Regis sui nomine, Reginæ approbaret, se compotem voti Religionem Catholicam Angliæ redditurum; ac Despæum per occasionem serio cum Elisabethâ id præstitisse, exemplisque reginarum etiam Hispanarum, idem confirmasse, ego ex epistolis Despæi, responsisque Philippi regis, a noto mihi homine inspectis exploratum habeo."

409. In a dark night and hasty march, Parma sends on men to set the cottages on fire to light the way.

411. Burning sand what the armed soldiers at a siege stood most in fear of.

440. Manoel, son of Antonio, with the English troops, but without a command, and not in favour with the army, who thought he carried ill fortune with him.

456-60. The Jesuits introduce a religious discipline into Parma's army, hence no doubt Gustavus drew his, and Cromwell followed Gustavus.

461. Stanley's treachery—a pure affair of conscience.

465. He says that the English would not have granted more money for the war unless Elizabeth had consented to the death of Mary.

478. A story that Elizabeth, being terrified by a dream, sent off to stay the execution, but too late.

480. I hope, and believe, it is not true that the bells were rung in London, and bonfires made, for Mary's death.

509. The preachers in Leicester's favour. Alençon's attempt rather encouraged than warned him, "vicio generis humani, tentata infelicitè ab aliis retentare non dubitantis; spectantisque magis, quid illi facere potuerint quam quid fecerint."

517. He speaks of Elizabeth, in 1587, as

"intuta domi, foris spreta" — well said, Jesuit!

522. Something treacherous in this. When Parma treated with the English minister for peace at Ostend, he sent an engineer in the train of his agents, disguised, to spy out the fortifications.

524. The Spanish argued that Elizabeth ought not to demand of Philip that toleration for the Dutch which she refused to the Catholics. The argument is less fair than it appears. For she did not persecute them.

525. The year 1588 predicted as memorable by Regiomontanus.

526. Philip said that he had repeatedly saved Elizabeth's life.

529. Stanley was for beginning with Ireland.

530. Parma was for taking Flushing first, as the only port from whence the invasion ought to be made. He wished this effort to have been applied to the subjection of the Dutch, which it would have effected; and then England would have been exposed.

539. Parma makes overtures to James, whose answer was in Strada's possession.

542. Galeasses<sup>1</sup> first used by the Venetians at Lepanto.

544. Few but Spaniards admitted into the armada, that they might have the whole glory.

545. The nun's blessing he admits was an unlucky omen.

556. The Spanish were terrified at the five ships, because some of them had seen the explosion at the siege of Antwerp, when the bridge was attacked.

562. Philip ordered public prayers of thanksgiving for the safety of those who escaped.

Strada's Jesuitical remarks upon the fate of this expedition.

576. C. Allen advised Philip to trust to English sailors, which Philip would not. Strada had heard Allen relate this with tears.

583. Petards first used at the siege of Boun, 1588.

587. Post-office first established by the Tassii—in Germany or Italy? and when?

593. Invention of Bombs.

#### AITZEMA.

P. 2. CALVIN said that England, in her reformation, had done like a woman who cleans her house, but sweeps the filth into a heap at her threshold.

6. Spinola had travelling mills and ovens with his army when he entered the Palatinate. 1621.

7. Prague taken on a Sunday, when the Gospel for the day contained the words, "Render unto Cæsar the things that are Cæsar's."

12. James calls upon the States to prohibit the publication of libels against the English nation.

40. The Spaniards continued the war, thinking that the religious differences in the United States would bring about their overthrow.

The Elector offended the Lutheran states by suffering the Lutheran as well as the Romish churches at Prague to be insulted, and the crucifixes demolished.

48. The simplicity of Dutch manners was such when the Prince of Orange married Louise de Coligny, that the bride was brought from Dorth to Delft in a common open waggon. The first coach in those provinces was one which she brought from France.

117. When Bergen-op-Zoom was about to be besieged, *vry leger* was proclaimed there, that is, that no excise or tax should be paid upon any article brought there for the consumption of the town.

123. At this siege the Burghers' wives made pads for the musqueteer's shoulders, because the recoil bruised them and made them stiff.

<sup>1</sup> Tranio says, in the *Taming of the Shrew*, Act. ii. scene i.

"'Tis known, my father hath no less Than three great argosies; besides two galliasses And twelve tight gallies."—J. W. W.

132. Whatever misfortunes occurred in Bohemia and Germany were imputed in England to the bishops.

149. The States had given orders, that when a Barbary Corsair was taken, all the crew should be thrown overboard.

196. An honest and manly speech of James to the Dutch embassy.

216. They were the *disunited* Netherlands, "vant het land was alhier vol van ghemiscontenteerden, vol van allerhande religien ende humeuren, ende men moest alsoo wel binnenwaerts waecken als buytenwaerts."

231. Gondomas "had, as it were, bewitched James with his buffooneries and his dexterity."

Aitzema falls into the slanderous opinion that James and Charles inclined to bring back Popery.

232. One object to be attained by the Spanish match—the bridling of the States, that they might not become too powerful.

235. He evidently wishes to confirm the absurd falsehood, that James was a Papist!

271. What made the Elector Palatine so popular in England was, that he had Calvinized the church in his dominions.

297. Joy at Charles's marriage in all Protestant countries, and in those Catholic ones which were jealous of Austria.

324. Breda is Broad Aa,<sup>1</sup> that river widening there.

325. Antonio's family, 416. 456. 540.

332. Volunteers serving in these great sieges as privates to learn the art of war.

332. Jesuits in the Spanish army. Their good service in checking the soldiers, and protecting the inhabitants.

355. When the French were determined upon reducing Rochelle, they would have no Protestant ambassador at their court.

393. Maurice rendered all breweries, ovens, and windmills, unserviceable where the enemy were to pass.

396. Frauds practised by the officers in consequence of the manner of payment. Funeral ceremonies forbidden in the town, that the loss might not be known. Mansvelt's improvements and inventions in artillery.

401. The English soldiers bad at bearing short commons.

402. Such raw soldiers, some of the besieged, that they filled the whole barrel with powder.

405. Many English desert to the Spaniards.

424. The capture of Breda frightened the Pope, and made him incline to French politics, upon which it was said that he had ceased to be Catholic, and was now most Christian.

433. A truly French oration, to Henrietta, at Amiens, on her way to England. 434-6.

436. Red and white hippocras.

438. Her embarkation and landing. Many notable circumstances in all this detail.

478. Presents to Buckingham, when he went ambassador to Holland.

490. Isle of Annobon.

670. Funeral effigy of the Duchess of Orleans.

671. Some merchants, who were of the Council in Rochelle, opposed a license for those who, at their own risk, would have endeavoured to bring in corn and wine, these fellows having a large stock of wine to dispose of.

Buckingham sent to Toiras, in the town, a dozen melons; the bearer was rewarded with twenty crowns of gold. Toiras sent in return twelve flasks of orange-flower water, and as many of Cyprus powder. Buckingham gave the bearer twenty golden Jacobi.

690. When Charles endeavoured to raise troops at Embden, the State forbade it. The malcontents in England (1628) said that he intends to form a force for supporting his authority at home.

734. Though Charles expressed no emo-

<sup>1</sup> The "Broads" is a common name in Norfolk for the widening of the rivers there.

tion at hearing of Buckingham's murder, the blood rushed into his face, and made it even black as his hat.

823. Prince Hendrick, of Bohemia, drowned. He seems to have been the flower of the family.

1172. Presents to ministers and favourites—in fact, direct bribes. The States disbursed thus largely in London.

1195. Skippon. Skippon?

1203. Sergeant-Major Cromwell, at the siege of Maestricht.

1233. The States perceived that their danger was from France, not from Spain, at a time when it would have been dangerous, and even criminal, to have said so. The popular hatred was deeply rooted, and lasted too long.

1244. An Abyssinian Company, formed in East Friesland. Of course it came to nothing. 1632.

Vol. 2.

P. 272. PRINCE RUPERT and his elder brother, authors and actors of a dramatic representation called "Les plaisirs de la vie humaine," of the Hague. It gave great offence for its expenditure; and a fire in the palace was thought to be a judgment.

298. Aitzema's visit to old Parr, the day before his death.

An Italian impostor, by name Antonio de la Vel, made proposals to the Queen of Bohemia, in the name of the Polish King Ladislaus, which were very agreeable, till the fraud was discovered.

The States ordered an answer to the *Mare Clausum* to be prepared; but they deemed it better, upon examination, not to publish it. If we cannot defend the liberty of the seas with our arms, said Sommersdijck, we shall not do it with our pens, 310.

305. The Dutch favoured the Parliament, praised them and their cause from the pulpit; and libels, in Latin, French, English, and Scotch, against the hierarchy and the government, were published in the

Upper Provinces, or printed there, and introduced into Great Britain, though repeatedly forbidden by the States,—this as early as 1636. 660. Do. 1639.

310. The Earl of Arundel spoke to the States, at his audience, in *Italian*, when on the way as Ambassador to the Emperor.

363. At Woodstock he was shewn Elizabeth's verses, and *Rosemondboor*.

419. Spanish money carried to Dunkirk in English ships, 1637; the Spaniards paying  $1\frac{1}{2}$  per cent. to the king, and as much to his officers, 1637; a report that Prince Rupert, with the English fleet, was to take possession of some island in the West Indies for the Palatine.

457. Skippon and Sir Jaques (Jacob) Astley, both at the siege of Breda.

458. Monk also.

492-3. Medals struck by Charles, claiming the sovereignty of the seas.

493. The Sovereign, built at Woolwich, 1637, being of *that* tonnage—four of her main timbers being 44 feet long, 3 in diameter above, and 10 below, were made out of one oak; and the piece for the hull required four horses and twenty-eight oxen to draw it from the place where it was cut down to the water.

This ship was thought one of the wonders of the world. See p. 87.

502. Famine in the Palatinate, 1637; exceeding all others, it is said, in horror.

503. Tulip mania, and the luxury which it induced.

521. A. D. 1638. In spite of the English residents' remonstrances, the Dutch allowed the Scotch to purchase arms and ammunition in great quantities; arms enough, he says, there and elsewhere, for 60,000 men. Charles had made the Dutch jealous of him by the vigour with which he advanced and prepared to maintain the naval pretensions of Great Britain.

572. Treachery at Maestricht.

604. A. D. 1639. Charles wished some of the English officers in the Dutch service to come over and serve him. The Stadtholder had the power of giving them leave of ab-

sence for a time, but then the States would have stopped their salaries.

617. "The body of England was not with the King, so that he who formerly had annoyed the navigation of these States with open reprisals ('die te voor met openbare repressalien de navigatie deses Staets in Zee quelde'), now saw his allies destroyed *à sa barde*, in his roads. Yea, under his very cannon, not daring to protect the Spaniards, for fear of his own subjects. Yea, preachers, and other English, came on board the Dutch ships, encouraging them, and saying that they daily put up prayers for their good success."

617. The Duke of Weimar supposed to have been poisoned by the French.

621. A.D. 1649. Now was Holland master of the sea, above Flanders and Spain on this side of the line, and above England on the other.

The Dutch well knew that the party in opposition to the King was the strongest.

641. Insolent reply of D'Avaux to the complaint made against the arrest of the Palatine in France.

667. Intention of appointing a Master of the Ceremonies in Holland; but Friesland opposed it, and it was laid aside.

674. A.D. 1640. Both the French and Dutch ambassadors busy in encouraging the Scotch and the Parliament.

677. The Dutch thought the King's council was *gespagnoliseert*.

676. Vane the elder.

710. The *insolence* of an English captain wondered at, who ordered Vice Admiral De Witte to strike his flag in the roads of Helvoet Sluys, when the King's authority was despised in England. 1640.

Salmasius wrote a book at this time to prove that Charles would have been reconciled to the Pope, if the Scotch had not taken arms.

742. It was a charge against Cosins that he had spent £2000 in ornamenting the Church, and therefore he was suspected of inclining to Popery.

730-1. Execution of the Duke de Caminha, &c.

815. Henrietta, little, delicate, and well made, but with bad teeth.

More money lent upon the Crown jewels than they were worth.

816. A live Hercules supporting the globe—in a pageant.

872. Aitzema hearing one Mr. Simson, in a sermon, prove the Pope to be the beast, and descant upon the horns, made this epigram:

"Nescio Simsonides an non sit factus adulter:

Imposuit certe cornua Pontifici."

878-9. The States strongly inclined to the Parliament.

878. King of Denmark disposed to go and help Charles in person.

934. Many clothiers remove from England to Leyden. 1643.

935. Charles wished to bring over the English who were in the Dutch service. The Prince was unwilling to consent, and the men were mostly Parliamentarian in feeling, or unwilling to exchange an easy service and sure pay for civil war.

936. Hugh Peters went to Holland, and preached in various places, particularly in Amsterdam, where he did the King much disservice. He raised money upon the pretext of relieving the sufferers in Ireland; and very many married women contributed their rings. Aitzema calls him a very powerful and pathetic preacher. See Harl. Misc., vol. 7, p. 78.

981. Nassau.

Large collections were made in Holland, not only among the English and Scotch, but through all the churches, and all was paid to the Parliament's commissioners. In Holland and Zealand, more than 300,000 gulden were said to have been collected.

983. All this money was employed by the Parliament to their own war.

982. Parliament proceed against certain English residing in Holland, for assisting the King.



Vol. 3.

P. 33. TILL—serves in Alentejo.

35. How treated.

When the P. took Alconchel, 200 men and 1500 women went out, taking with them no more than they could carry on their heads. Such was the international hatred, that they chose thus to abandon all, rather than live under the P.—I do not understand why there were so many more women than men.

36. After Uxbridge. The Dutch ambassador prevailed upon Charles to consent that a National Synod should be called, and deputies invited from all the Protestant Churches in Europe, he promising, if anything were found in the English Church contrary to the Word of God, either wholly or partially, that he would reform it.

37. The Admiralty of Zealand not only supplied the Parliament with stores, but sent ships of war to convoy the supplies.

41. The Prince of Orange became unpopular in consequence of his marriage with Charles's daughter.

68. Hotham had been in the battle of Prague.

74. The Dutch preachers now began to exclaim against the anarchy in England, where, in 1645, there were said to be more than 300 different sects.

277. If Warwick had attacked the fleet when it entered Goereede, he might easily have recovered it, not one man in ten on board being loyal.

323. Very well said. The Parliament had promised to make him a great and a glorious King. They kept their word, making him exchange his crown of thorns for a heavenly crown, &c.

The Dutch abhorred the murder of the King.

327. The Princess Elizabeth died broken-hearted for her father's fate.

Dorislus affirmed that if the King had not refused to acknowledge the High Court, there was no intention of taking away his life. 377.

86. Sully's grandson kidnapped by his sister. A remarkable story.

211-12. Brazil. 338.

237. When the Duke of York escaped to Holland, he said he had fled because the English, he heard, wished to make him king instead of his brother.

Dorislus afterwards spoke of an intention to make the Duke of Gloucester their puppet-king.

The Prince of Orange sold considerable part of his lands to defray the expences which the Royal family brought upon him.

275. Dorislus born in Holland, and sent there because he had connections.

377. His murder.

412. Insolent waste of Charles's suite at Breda.

458. Many of the Dutch rejoice at the Prince of Orange's death.

468. Montrose had on his standard Charles's bleeding head.

469. One of his officers, who was executed, thought to have been concerned in the murder of Dorislus.

"Prince Rupert costs us a fleet," said the P. ambassador at the Hague to the Queen.

427. It was said in Holland that Salmasius had pleaded very badly in an excellent cause—Milton very ably in a bad one.

Holland prohibited Salmasius's book, to please the Commonwealth.

637. The Royalists from Scilly greatly annoyed the Dutch trade. Some rich merchants and magistrates at Rotterdam were engaged with them.

Cats distorted Scripture to prove that the States ought to acknowledge the English Commonwealth.

647. A. D. 1651. The Dutch promised a general amnesty, Hooghstraten alone excepted.

648. The Dutch were afraid of having their property at Lisbon seized if they proceeded to extremities.

657. The Dutch pleaded their common republicanism and religion as bonds of friendship with the Commonwealth, as also

their common interest in peace, commerce, and navigation.

658. Attachment of the people to the house of Orange.

St. John's retinue insulted and endangered. One of them would have been strangled by an English officer if he had not slipped his hand between the halter and his own neck, and so escaped with the loss of his wig.

666. Charles's escape from Worcester.

667. The Princess Royal was confident of his safety, so true were the Royalists, and their numbers twenty to one; but the other party held the sword.

731. Cromwell glad of the war with Holland, and so were the Orange party, as a means of bringing the young Prince into power.

721. The Dutch expected to beat the English as easily as so many Dunkirkers. "Pro thesauro carbones,"—the English had little to lose except colliers,—the Dutch their rich Indiamen.

731. Hugh Peters bestirred himself with great anxiety to bring about a peace,—so as to be suspected by the Government.

737. The King's ships boarded Aitzema on his way to England, but asked for no drink money; poor as they were, behaving in this respect very differently from the ships of the Commonwealth. 1652.

He found, when he landed in England, that the war seemed scarcely to be felt on shore.

There were two or three ordinaries in Whitehall. The better apartments were divided among the leading men of the State, who lived there *sordidé*, without any pomp.

The common saying was, "Churchmen were, lawyers are, and soldiers shall be."

738. Fear and suspicion had made it a custom that no Member of Parliament might speak with a public minister.

The envoy from Oldenburg courts the favour of Hugh Peters.

A son of Raleigh's in power.

743. The custom of making presents to

ambassadors dropped by the Commonwealth.

783. A. D. 1653. The Dutch think of blockading the Thames. 788.

787. A suspicion that Oliver Cromwell meant to marry the Duke of Gloucester to one of his own daughters. This was much talked of, and Cromwell was afraid to proceed in it.

790. A. D. 1653. Charles wrote to the States, offering to take the command, in person, of as many ships as they would give him, hoist his flag, and fight against the fleet of the rebels, to overcome them, or perish in the action.

797. The emigrant Royalists, after the doubtful naval actions, stood up for their countrymen, though enemies.

812. Tromp exceedingly beloved. He did more with a kind word than others could do with blows.

817. Reasons why all parties in Holland were pleased with the ill success of their fleet. 1653.

824. Prince of Orange installed as knight of the Garter. 1653.

829. The language of one party in Holland was—

"Servivi Auriacis famulis, dominisque Philippis,

Dic mihi conditio durior utra fuit?

—the difference between Auriacos and Austriacos was only *st*.

863. Cromwell put an end to political anarchy by making himself master. He wished to have restored the Church government in like manner, but was afraid.

916. Spain proposed to Cromwell an alliance against Portugal; what they should conquer in Portugal to be the share of Spain, what in Brazil, of England.

Creditors of the Queen of Bohemia, their pitiable complaint.

918. Apprehension that by a secret treaty Holland was to expel certain persons too much attached to the Royal cause.

925-6. Cromwell's intrigues against the house of Orange.

927. Proclamation of peace in London.

1097. When Charles heard that his brother Gloucester was placed with the Jesuits at Paris, he neither ate nor drank that day, and immediately sent Osmond to bring him to Cologne.

1156. When Harrison reproached Cromwell for taking the crown from the head of Jesus, and putting it on his own, Oliver replied, "You speak of a crown of thorns; as yet I have found no other, expect no other."

1158. The fanatics wanted to conquer Holland.

1234. The Italians, more than any other people, endeavoured by diet to prolong their lives.

1299. Lawson laid down his commission upon religious principles, being rather a Quaker, or a Fifth Monarchy-man.

#### Vol. 4.

P. 107. EMBASSY to Lisbon, 1657, in the true Dutch feeling. 110-11.

134. Cromwell blamed for not making himself king.

295. Baptizing naked in the Thames.

489. Desertion of the P. ambassador to the Spaniards.

585. Charles afraid of France and Spain on his way to England.

592. Charles, while in Holland, would not receive the Portuguese ambassador, out of respect to the Spaniards, who had treated him so well on his journey. But he promised to receive them in England.

594. The captain of the vessel who carried him from England when he escaped, returned with him.

595. Feast given him at the Hague. 597.

596. Touching for the Evil.

603. Charles's embarkation.

604. His sense of the kindness he had received from the Dutch.

Parting from his sister.

Marriage with the Princess Maria of Orange talked of, but prevented by the old ill-will between her and the Princess Dowager.

719. Duke of Brunswick's library.

897. Letter signed Jael, from the wife of a regicide.

907. According to him there were only three ministers in London who conformed.

#### Vol. 5.

P. 746. FIRE of London.

#### Vol. 6.

P. 69. PLANTE had an honorary degree given him at Oxford, 1667, when he was addressed as "Sionis simul et Parnassi vates."

597. The Pope's behaviour to Neville.

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SYLVIUS, in continuation of Aitzema—1669 to 1679.

P. 7. AN earthquake in Persia attributed to burying a Scotchman there.

32. Afonso VI. Brito Freire.

32-3. Walkers under the water.

33. James Howel's death.

Sprat.

43. A pretty story of the Electress of Bavaria saving a stag.

46. Spanish soldiers the pest of the country, for want of pay. 49.

48. Villany of the nuns at Aix la Chapelle.

49. Funeral of Henrietta Maria.

52. Mermaids.

79. An honourable anecdote of Carlos II. when a boy,—which ought not to be overlooked in the history of that poor unhappy prince.

116. The Princess Anne recalled from France. Louis at her departure presented her with a pair of diamond bracelets valued at 10,000 crowns.

157. A nun in the Russian troubles taken prisoner—who was in man's clothes, and had the command of 7000 men. She was burnt alive. This is a very wild and striking story.

502. An infernal speech of Luxembourg to his soldiers.

551. A. D. 1673. A most clumsy sort of fire-balloon, and the adventurers killed. It happened at Regensburg—and the man's name was Charles Bernovan, a native of Grenoble, and of the medical profession.

Part 2.

P. 176. TROMP at London, 1675.

278. Troubles in England from the first introduction of machinery in spinning flax, —or perhaps it means the silk trade, *lint workers*, may be ribbon-makers.

Vol. 2.

A. D. 1686. P. 24. Is it true that on the complaint of the French ambassador, a book entitled *The Cries of the Protestants*, was burnt in London?

Vol. 3.

P. 37. DEAF and dumb Prince of Carignan.

49. French Protestants sent to the West Indies for sale.

50. Cardinal le Camns—his directions to the clergy of Grenoble concerning the new converts. 52.

57. Carlos II.

A galley built at Venice in one day.

95. A. D. 1687. Queen of Portugal brought from Heidelberg.

196. The Inquisition wished to have laid hold of Schonberg. Louis, however, even in the height of his own persecution, had grace enough to protect him.

3. Wagers in England that the Queen would produce a son.

33. William Penn. A Quaker's letter of news, 1688. Penn applies to the Nuntio in favour of Molinos.

44. Tokens that William should become a king.

49. At the rejoicings for the delivery of the bishops some watermen made a bonfire of their boats.

The child was privately baptized Innocent Leon Charles James—as some said.

68. The reverse of the medal which had the seven bishops' heads, represents a Jesuit and a Quaker undermining the church,

and the motto,—“*The gates of hell shall not prevail against it.*”

69. Petition in the name of the infant prince for breeding up 200 poor children in the Catholic faith — and raising the funds by a tax upon hackney coaches.

The sailors would have thrown the priests overboard with all their tackle, if he had persisted in forcing priests into the fleet.

99. William Penn thought it necessary to go in a sort of state to meeting, and contradict the report that he was a Papist.

109. Anne is described here as doubting the Queen's pregnancy.

111. More tokens. 178.

150. A brother of Peters said in a sermon that the Protestant's Bible was false—a riot ensued.

154. Horses in William's fleet injured by the storm. Others were taken on board.

166. Mountains and crags at Torbay—horribly high.

William's reception on his landing.

175. Highlanders — a people little less cruel than savages.

188. Penn.—Aarts-Quaker.

189. James's arrival in France. Louis's behaviour.

196. Bitterness of Louis against the Dutch at this time.

A notion that the Pope feared the revolution to be the beginning of the fulfilment of Jurien's prophecies.

Book 27.

P. 3. INTERMENT of the heads and quarters at Edinburgh.

12. The boors' vengeance upon the French, — throwing them alive into the houses which they had set on fire.

14. Cruelties of the French in the Palatinate. 102.

23. A ship bound for Ireland with Popish officers on board, wrecked, and all lost. The only Protestant on board was found tied to the mast—where he had been flogged to death.

24. An Irish bishop hearing a sermon against Popery, orders the organist to strike

up Lillibullero—both these stories seem to be party falsehoods.

28. The King's robes, when he would have gone to the House of Lords, were not to be found.

35. Provost of Aberdeen hanged by the mob, because he had two dogs, one of which he called Fanatic, and the other Presbyterian.

The Pope tried and executed in effigy there.

36. Ireland. The Priest refuses to confess or absolve any person who cultivates the ground.

All the young trees cut down to make pikes.

45. Death of Louisa Maria, Queen of Spain. Anxiety to convince the French court that she had not been poisoned.

55. N. lights at Chester.

72-3. French in the Palatinate. Thanksgivings, and sermons to encourage persecution.

74. William would not touch for the King's Evil, "willende God alleen miraculen laten doen." And he broke off the custom of washing the feet of the poor on Maundy Thursday.

100. Marriage proposed for Carlos II. 1689, with a Portuguese Princess, — and with a German one, because the German women were more prolific than the Spanish or Italian.

101. Hopes and expectation of a comprehension which might put an end to all schisms in England!

134. The royal graves at Worms rifled by the French.

Schomberg's baggage seized by the French, in violation of a safe conduct.

172. Marienburg Castle, one of the finest buildings in Germany, burnt by them.

In Spain all commerce with France prohibited, in the hope of ruining its revenue.

181. The Vaudois' return, arms in hand, into their own country.

213. Jefferies, F. Peters, Graham (Claverhouse?), Roger L'Estrange, &c. burnt

in effigy, and the ashes mingled with wine and drank!

16. No lacqueys above the age of eighteen to be kept in France.

Paper found in the bed of Louis XIV. with a mysterious warning.

17. Gold and silversmiths forbidden to make any plate above the weight of an ounce, in France.

21. New seal of government for Jamaica and Barbadoes.

65. Clemency of the new government admired for sparing Castlemaine's establishment of packets to Spain and Portugal.

75. Church plate called for in France.

85. The German General, Thungen, finding all means of preventing the French from laying waste towns and villages with fire, burnt one prisoner alive who was taken at this work, and declared his intention of burning all who should fall into his hand if the system were persisted in.

101. Pasquinade fixed upon the church doors in London on a fast day.

105. France—its enormous force on foot, and ruinous expenditure.

106. Hope that the Queen-mother in Spain would agree better with the new Queen than with the late. 1690.

Treason in Flanders — many English officers concerned in it.

152. Rejoicings at Paris upon a report that King William was killed. The Bastille fired at midnight — and men went about calling upon the citizens to illuminate. Rejoicings over France, and caricatures on the occasion.

Book 31.

P. 38. *Drawn* in the sentence for high treason misunderstood by the author.

84. The loss of Mons *not* concealed from the King of Spain, as other disasters of less moment used to be.

103. France, how weakened by the forced conversion of the Protestants.

120-132. Political reforms in Spain.

159. Report that James wished to enter the monastery of La Trappe, — and to re-

tire to Rome when he was dissuaded from that intention by Louis.

Vol. 4.

P. 4. STATE of France.

Scandal concerning F. Bonhours.

7. Accidental case of poisoning — by a cosmetic wash which had been warmed in a chocolate-pot.

25. Marlborough. Suspicion that he and his wife corresponded with James.

39. Grandeships sold in Spain.

50. Attempts to bewitch the Queen of Spain, 1692.

123. Earthquake in Jamaica. 1692.

170. Inscription over the Refugee church at Bern, complained of by the French ambassador, and ordered to be removed.

Book 35.

P. 28. CONSPIRACY of the Negroes in Barbadoes, 1693.

132. Military portable bridge invented in London.

Book 37.

Pp. 42-3. THE General of the Jesuits, F. Gonzalez, implicated in heresy — boast of the Society. 43.

62. Hand-mills in the French armies. 1694.

97. Objections to receiving James at Rome.

122. Jacobites who made travellers kneel down and pray for King James.

*Comentarios de los Hechos del Señor Alarcon.*

P. 3. THE truce with Granada was with this exception, that either party might attack any castle, provided it was not done with banner displayed or sound of trumpet; nor was a camp to be pitched, nor the attack to be continued beyond the third day. It was to be “e hurto, y acometiendo de improvisoon que era mas moleste la tregna, que la guerre declarada.”

19. Ronda.

32. The Conde de Escalas came from England to serve at the siege of Granada—and many knights from France.

58. Prophecies that Charles of France was to become Lord of the East and West applied to Charles VIII., and by this he was encouraged to his Italian attempts.

116. To have a company of “hombres de armas, era el puesto con que servian los personajes de mayor reputacion, sur reparar en obedecer a otro, que es lo que facilitò en aquellos tiempos, qui pudiessen concurrir en un solo exercito tan famosos Capitanes como en ellos huvo.”

123. — “un *parque* en que se pone todi el exercito.”

138. Ferdinand's character of Cæsar Borgia.

151-2. Causes of the struggle against Ferdinand and Juana. The forced converts took part in it.

163. When Ferdinand was about to attack the Moors in Africa, he meant not to touch upon the kingdom of Fez, “aunque mas cercano a los reynos de España, por tocar a los Reyes de Portugal.”

231. Intention of giving Bourbon the widow of Emanuel D. Leonor to wife.

251. When the French admiral was asked how he had come off with the Spaniards in Italy, he replied, “Yo no sè que diga, sino que cinco mil Españoles son cinco mil hombres de armas, y cinco mil cavallos ligeros, y cinco mil Infantes, y cinco mil gastidores, y cinco mil diablos.”

286-7. Rich armour in the battle of Pavia. Francis's plume touched the crupper of the horse,—it was so large.

290. The Marquis of Cività de S. Angel was killed by Francis—owing his death to his neglect in going to battle without a chain to his reins,—for the reins were cut, and the horse carried him into the thick of his enemies.

294. Alarcon had charge of Francis at Milan, and gave him “todos los passatiempos posibles, y quanto dinero queria para que jugasse.”

303. Eleven thousand students at Alcalá

de Henares—to the astonishment of Francis.

322. Harquebussiers common among the Italians before they were among the Spaniards.

329. Two Cardinals' hats offered to Alarcon, one for his brother, another for his kinsman, if he would set the Pope at liberty—among other things.

356. It seems to have been deemed an advantage to fire first at sea—for the sake of making a smoke—"cegar sus contrarios." This is a curious passage.

362. The French increased the sickness among their own people by attempting to deprive the Spaniards of water, and filling las *padulas*?—in that manner.

366. Want of quick and regular communication strikingly expressed by Alarcon.

368. The light horse under D. Fernando Gongaga, "son tales, que combaten con los hombres darma Franceses, y donde quiera que los topan los rompen, y los traen atados como a gallinas."

369. Alarcon recommends Juan de Llanes to a Bishoprick, because he is "Cavallero de todas dos sillan, habil, y suficiente pare la paz y para la guerra."

391. Napoleon Ursino. I do not remember the name any where else.

398. "Una escalerilla de plata para montar las señoras?"

453. Origin of the name Hurtado, "por averlo sido de hurti."—A slip of Queen Uraca's, and some scandal respecting the Infante D. Blanca, daughter of King Affonso.

P. FR. JUAN FRANCISCO DE S. ANTONIO.  
*Chronicas de los Rel. Descalzos de S. Francisco en las Islas Philipinas, &c.*  
Manila, 1738.

P. 9. The usual *pan* of these countries rice peeled, half ground, i. e. pounded in a wooden mortar, and simply boiled. This is called Losong, and thence the Isles were named Islas de los Luzones.

14. Longevity of the natives.

19. Wine unwholesome there, producing, he says, sudden death by a sort of dropsy—there called the Verven?

20. Cacao, when and how introduced.—Its general use.

Water never is drank without some sweetmeat first,—which he considers unwholesome.

21. "Aun a los niños los destetan con el tabaco en la boca"—that is a Zigarr—a custom "muy provechoso—por las humedades" of the land.

Is this true? a rose that is white till about ten o'clock, becomes roxa perfecta at two, and by five perfecta encarnada?

25. A fixed light on a mountain, which serves as a beacon to sailors—but what it is, unknown.

29. The preparation of *namí*, which the natives use for bread, would be unfit for the Spaniards, for whom "ha de estar otra noche mas en remojo, para que no embriague al que no esta acostumbrado."

31. The coarse black fibre of the palm—"Sirve tambien para buenos cilicios, como sabe quien lo ha experimentado."

33. Here is a great bat which lives wholly upon vegetables, and which is good food itself.

39. Aqua del Bejuco—so there is no danger of thirst in the woods.

41. What the saltpetre has to do with the bats and birds I do not comprehend,—but it was used instead of snow to cool their drink.

43. Skin of a water-bird used for wigs—being so like hair as to be worn for a deception.

47. P. Colin eat a mermaid; it was like fat pork, he said, and fresh.

48. Great oyster shells used for holy water. One was known to be ninety years old by the layers of the shell.

51. Odd stories concerning the crocodile—that it has no evacuation for its food, like other animals, but rejects by the mouth all that is not convertible to nutriment. Human hair is the only thing it can turn to no account, nor get rid of. And you may

know how many men a crocodile has eaten by the number of hairballs in its inside.

53. The Queen of Spain had buffaloes kept at the Casa del Campo, because she was fond of their milk.

69. Tribute.

71. Estipendios not paid in rice in a province where that is scarce, but in *reales*.

97. Tribute paid in kind.

132. Maroons—mixed breed, and people with tails.

132. Great mixture of race here. The Japanese the best.

Blacks of an earlier race than the other natives, and driven by them into the interior.

134-5. The Malays came thither from Borneo.

Boats driven there by stress of weather.

The Pampangos from the interior of Sumatra.

143. The natives fond of poetry.

144. They gladly adopted the Spanish alphabet, because they felt the want of vowels to be inconvenient in their own.

145. Among the wild tribes—"en cada Rancho tienen su Lengua distinta, nacido de la falta de comunicacion humana."

Different form of speech for men and women.

A Scaldic, or Gongoran style of poetry.

Names. Pius V., Philip V. &c.

146. Name changed on the birth of a child, in the Arabian manner.

147. Teeth *gilt*.

No person may wear red till he has killed a man,—“y hasta aver muerto a siete, no le podian tener listado.”

150. Persons who died by lightning, or casual violence, worshipped.

152-3. Funerals.

156-7. Various orders of Conjurers. The Liver eater is here, and one whose Head goes about the world by night.

158. How colonized.

161. Laws respecting slavery. Sir T. M.

161. Avidity of the chiefs to increase the number of their slaves.

Slavery abolished by the Spaniards.

163. Good mode of allowing the thief an opportunity to restore what he had stolen without exposure.

Ordeal upon a philosophical principle.

184. A Bishop whose heart was found hard, very large, and *hairy*.<sup>1</sup>

195. No strangers allowed in the seminary. 196. The building destroyed. I do not understand the motive of this jealousy.

234. Image and picture found.

235. A governor who wanted to undertake the *conquest* of all China. 1575-80.

244. A governor *obliged* to murder his wife.

259. The Pope!

270. A rich passage concerning Cortes and the miraculous aid vouchsafed him in battle.

272. A passage not less precious, shewing why Ruy Farello did not accompany Magalhaens.

302. Invention of a crucifix. 307-8-9. More inventions.

312. A Chinese pirate, with 1500 women in his fleet.

393. Chinese astonished at the missionary's wish to bury the dead and cure the sick.

394. The Franciscans would not accept money from the Chinese.

431. “Hizo su viage este fuerte Adalid, como verdadero Frayle menor, sin mas viatico que la mendicidad, y sin mas caruage que sus descalzos pies.”

495. Fr. Pedro de Xeres slept one night in a bare chest, and when he woke in the morning he found himself on a bed of roses, miraculously *sup*-posed, the season being winter.

496. Enticed by a youth into a hut, who gives them bread and boiled fish for supper, kindles a good fire for them, and makes them a comfortable bed of straw. In the

<sup>1</sup> The epithet *λίσσιον κῆρ* is familiar to all Homeric readers. See DAMMI *Lexicon*. in v. The heart of the boar of Ardenness was said to have been *hairy*.—J. W. W.



morning there is no vestige of youth, hut, or all that had been therein,—they are in a wild part of the country, and had been thus entertained by miracle.

A like circumstance occurred to him when blocked up by snow in the Pyrenees.

499. He sees the Devil stretching himself in the doorway of the refectory, in order that the Friars, as they went in, might stumble over him, and thus he might “reducir un acto de comunidad de tanto compostura â rissa, con los tropiezos, o caidas, que la traca mas anexa que la lastima.”

508. A man had so foul a breath that no confessor could attend to him. “Fr. Antonio de Barriales le confesso muy despacio, y muy de buena gana.”

564. Difficulty arising from the language in the Philippines. In more than 160 years the natives had not been taught Spanish, and it was now determined to instruct them in their own tongue. “Y se atemperò lo posible a sus costumbres antiguas.” 565.

598. Fr. Juan Clementi began to build an infirmary without any funds. “Dexen me ustedes (decia) comenzarla, que siendo para el servicio de los Pobres de Dios lo que se intenta. Dios lo perficionara, si fuere su voluntad divina.”

601. The Devil “dio tan fiero estornudo sobre Macàn, que se quedaron casi todos los Portugueses sin podèr decir Jesus, y solo una diabolica conjuracion es, lo que supèron pronunciar quando clamaban paz los que tenean verdadera devocion.”

610. “Nuestros dos Gloriosos Patriarchas Cherubin y Seraphim.”

669. — “hacer la *sumbaya*,—que era besar el Alfange de su gran Señor.” This the King of Siam used to do to China.

670. “La Siam la Reyna tiene sus consejos de mugeres tambien.”

682. The story teller forgot to ask how this Siamese was to understand the Bible which he asked to read.

683-4. A Talapoy who feeds the fish as well as the birds by his hermitage. It is a pleasing story in favour of hermitism—and an ugly proof of Romish uncharity.

693. Encomiendas here also—and with the same oppression and cruelty.

694. They set fire to a church by performing with disproportionate splendour of height and lights the exequies of a governor.

710. Indians won by the undoubted intentions of a missionary,—miracles *presumed*.

712. A dead friar stript naked to make relics of his dress. Miracles will come to light in good time.

713. Hearing a bird sing sweetly while he was engaged in business with a layman, Fr. Pedro Munique said, “hermano, alabemos a Dios pues este Animalito nos da tan dulci exemplar.”

718. “En sus proprios nichos perein los Santos mejor.” Their relics ought to be at home.

724. Fr. Ant. di Villaneuva, when the dishes were washing, was ordered by the Provincial to clear one with his tongue, as an act of humility. He not only did this cheerfully, but “acompañando con los ozicos y barba el exercicio de la lingua, dejò el plato limpio como una Plata.”

732. A friar who is literally employed in good works, road and bridge making.

750. The wealth of the Indies a bait for the Spaniards, who then bring their religion there.

The good fortune of the annual galleon considered a sort of perpetual miracle.

763. A commissary-general for the Indies, in the Seraphic order.

The second vol. of this very rare work is unfortunately wanting in my copy. The third relates wholly to “la celeberrima Seraphica mission de Japon, con la descripcion de aquel imperio glorioso triumpho de nuestros Protho-martyres invictos, S. Pedro Bautista y sus compañeros, sus vidas, su beatificacion y cultos, 1744.”

The author died before this vol. was printed.

5. The volcano called Letchu, in Japan, not only continually sends out flames, “sino

tambien horribles diabolicas figuras, que hablando a los habitantes de aquella tierra, los inducen, ò combidan, a entrar por aquel boqueron de llamas, afirmandoles, que aquel es el atágo para la gloria."

6. They build low and without stone, because of the frequent earthquakes;<sup>1</sup> but the Japanned wood has stood five centuries without injury.

8. An evening bell in their convents answering to the Ave-Maria bell.

10. The world produced from a cock's egg. From this world a giant, who had conquered heaven, made a woman, and she, by a crocodile, became the mother of the human race. The family of the Congues wore tails to their breeches in memory and honour of their extraction.

12. Two customs in which they resemble the Spaniards, that they change their dress with the season, on fixed days, and mourn in white.

13. Different alphabets used for writing to sovereigns, to nobles, common people, and books.

13. The Bonze Combosdachi, who is walled up alive, and is to come up 10,000 years hence, to dispute with Mirozu; 4,000 lamps were burning in his temple; and they who could have their teeth buried near his place of immurement, expected to go straight to his paradise.

14. Different forms of speed for high and low, men and women, old and young.

7. Here too, "quando páre la muger, se acuéstá el marido,—a la leche, porque saben que es sangre cruda, la tienen aborrecimiento;" but, like the Tonga islanders, "el pescado que comen, les es mas gustoso, quanto mas crudo."

18. Christianity *must* have been preached there in the Apostolic age!

19. Beads told in honour of Amida.

21. Convent services, and indulgences;

to be sure, the resemblance to Popery is very curious in all these things!

23. Military orders; the resemblance is explained by the devil's doing.

72. The Christians of Amenguche, who had been converted by Xavier, and left without a priest, had a scourge which had been Xavier's, a surplice, and a cross; when any of their body was ill, they drest him in the surplice, placed him in attitude against the cross, gave him five lashes with Xavier's scourge, and forthwith he was healed.

87. The variety of sects in Japan made the people more apt for conversion; a reason why the Jesuits would have had no other religioners come among them, "con diversos abitos, y diversos modo de proceder, y contradiciendose unas a ótras en muchas cosas, aunque no sen en las cosas de la Fé, como por núestros pecados a cada passo acontece." 88. Great difference and disputes.

89. Here is a plain and positive declaration of the Jesuits themselves, that miracles were not worked there.

99. Taycosama offended that the Jesuits should presume to exclude the Franciscans from his dominions, as if they were the masters.

101. Supposed causes of the extirpation of Christianity in Japan. The real, being, that it was the work of the same Demonio who caused the schism in England. This is a rich passage.

112. The Franciscans expose the first Custodia of Sagrario in Japan.

117. King of Spain's right to Japan by virtue of the demarcation! 122-3.

119. Pretty casuistry for squaring obedience to the pope's decrees by their own interests!

122. Easier communication by the Philippines, than by Goa.

126. Jarring interests of Castille and Portugal, even when united.

128. Omnimode and plenary pontifical power granted to the Franciscans.

148. Appearance of the friars in their embassy.

150. This speech would be sufficient proof

<sup>1</sup> "In Japan they do not build of stone, except the foundation, as they fear the violent earthquakes."—GOLOWNIN'S *Recollections*, p. 114.—J. W. W.

of the imprudence for which the Jesuits accuse them.

156. The Japanese call Europe Namban.

182. The Jesuits sought for great and powerful converts. This was, and is here, directly affirmed to have been their system. This writer thinks the friars gave no umbrage, because they address themselves to the poor.

184. It is likely enough that Taycosama had this opinion of their sincerity and disinterestedness.

184. Kings in Japan drawn by oxen with gilt horns.

193. Mercantile jealousy of the Portuguese.

Miracle of a text appearing written upon a picture of the Virgin Mary.

200. Four miraculous lamps during mass, which only one of the congregation was so favoured by heaven as to see!

202. The Bonzes' bell struck dumb.

217. The Japanese women threw their cloaks for the priests to tread on.

218. A holy practice of dis-savouring food.

226. Music from heaven,—and a child seen in the host!

234. The charity with which they attended the lepers produced a great effect.

277. The jerked beef gave occasion to a calumny that they were cannibals, and attended the hospitals for the sake of the bodies.

282. Good advice to the missionaries, that they should leave disputing with the Bonzes, and trust to their works:—"Padres con estos, no háy mas que callar y obrar; porque las palabras las barajan; pero, si no en que se saquen los ojos, no pueden negar las obras."

Their filth was filthy in approach: "Hom-bres mugrientos y piojóso," the Bonzes called them.

303. The Philippine salutation is by touching noses.

351. In the year 1710, a picture of St. Francis at Traid, in Molena de Aragon, sweated: "para extirpar las heregias, que

se iban introduciendo en nuestra España, con las prolijas guerras."

358. Galleon always dangerously overladen.

Here is a just opinion about using evil means; but little was this friar capable of applying this maxim to practice!

382. Pedro Bautista acts from impulse, against his own judgment.

383. Their choice of the poor, leaving the rich to the Jesuits.

384. Upon a report that the emperor was dead, "nuestro Santo comissario consumo à su Magestad;" that is, he ate the wafer.

385. Inconvenience of the doctrine of transubstantiation in Japan; this is very curious. There was a report that the wafer had been laid hold of by the Gentiles and scurvily treated; and it is acknowledged that it was a great imprudence ever to have one in reserve, exposed to such danger.

386. "La grande compulencia de aquella voz"—an odd expression for a report.

506. The ears of the martyrs kept by Providence in reserve!

590. Here begins as fine a series of facts and falsehoods concerning relics as can any where be found.

St. Pedro Bautista, many days after his death, absented himself from his cross, without leave, to perform mass in a church; after which, he returned to his place.

591. Other motives which might have led him away at that time.

Two months after death, the body poured out streams of fresh blood.

592. So after sixty days, and the cross shook.

One devotee, under pretence of kissing the foot, bit off a toe, and carried away this precious relic: another got a finger in the same manner.

593. A bolder adventurer cut off the right leg.

595. One gets off a little toe nail with his teeth,—and sucks a cloth with the blood which was then produced.

No carrion birds approached the place. The bodies remained perfectly uncorrupt.

624. The smallest relic as good as a whole body; and so it ought to be, seeing the bodies themselves cannot be multiplied.

Many were abstracted, and had not yet come to light.

630. A great desire to go to Japan, merely for the sake of getting some of those relics, while they were going.

631. An embassy sent from Manilla for them.

The first elephant which for a long time had been seen in Japan.

631. Hot wine at their entertainments.

Taycosama gave the bodies without any hesitation.

633. A general robbery there of the relics.

A Frenchman carried off the best part to India, 636, 641.

634. The very cross is taken,—and so little left for the ambassador, that he seems to have been ashamed to produce the case when he got home, and so—it was lost on the way.

637. What they got at Manilla,—but could not keep.

Some sent to the Pope, and to the King of Spain.

638. The province keeps none for itself.

640. Extensive celebrity of these martyrs.

These “vivas pinturas” at Seville—were they pictures, or statues and live actors?

An attempt to ridicule them by the Jesuit party, in caricatures and verses.

641. Miracles wrought by the relics.

642. Greatest miracle that of the wood of the cross, which had been splintered off before the execution, and therefore could have acquired nothing by contact.

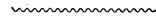
660. Rejoicings at Manila, 157. The whole details are very curious and characteristic.

735. “—se debiera hacer aqui una nota, acérea de su santa cabeza, para que no se equivoque la identidad, tan necesaria para las reliquias.”

756. One saint who, after his own death,

assisted personally at his mother's, and it must piously be inferred, at his father's also.

819. Shrouds sold by the Bonzes—just analogous to the superstitious use of the Franciscan or other habit for the dead.



# CAMPANELLA de *Monarchiâ Hispanica.*

PROEM.—“*Monarchia universalis—pervenit tandem ad Hispanos, quibus—fato universa concessa est.*”

P. 7. “*Titulo Catholici, id est universalis.*”

“*At postquam astutia plus valuit fortitudine, inventæque typographiæ, et tormenta bellica, rerum summa rediit ad Hispanos, homines sanè impigros fortes et astutos.*”

Among the incidental causes of Spanish greatness he enumerates “*clades Gallorum, Anglorum, et Germanorum, religionis causâ inter se dissidentium.*”

9. Astrologers may find the knowledge which they seek.

10. Guardian angels of kingdoms go over to the Conqueror, and thus increase his strength. 11.

12. Our angel forsook us at the Reformation, and went to Prussia.

13. Fulfilment of the prophecies at hand, and the year 1600, “*qui numerus e septenario et novenario compositus fatalis omni monarchiæ est.*”

15. Its proper policy as to the Pope and Austria.

16. “*En eo jam ævo simus, quo omnia sanctis et ecclesiæ subijci debent.*”

18. “*A Cham non nisi servos descendere et tyrannos qui reverâ servi sunt.*”

20: A Christian Cyrus to be raised up for the universal Monarch, 23. Then Gog and Magog are to come.

22. Perpetual sacrifice in the Spanish empire, where the sun never sets.

28. There can be no monarch in the Christian world unless he depends on the Pope.

30. How he makes Henry VIII. to have lost his succession and state I do not know.

32. The King of Spain ought to proclaim himself Cyrus.

33. Why the Pope fears the King of Spain.

34. The end of the world and the universal monarchy ought to be preached.

35. Heretics to be rooted out, and their country colonized, Germans especially.

36. The Pope ought to be a Spaniard, "aut potius e domo Austriacâ."

37. The church ought always to have occupation given to it—canonization, changing names of days and months, &c.

38. Every captain ought to have his priestly counsellors, and the soldiers to be paid through the hands of religioners.

41. Concession to the ecclesiastical authority.

The heir apparent always to be ordained.

52. A king should take care not to manifest his dislike of any one, lest it should make the object popular.

A Tribunal of Grace recommended, to consist of the king, queen, their children, and one prelate.

57. A king ought to be as much doctior than his people, as a shepherd than his flock.

"Supra humanæ conditionis sortem, et Deus quidam esse debet, aut Christus quidam, aut certe divinus, arte quâdam divinitus illi tributâ, quales sunt Papæ, episcopi, et divinus ille legislator Moises."

58. He would make a sort of Lama of him, "raro in publicum nec sine veneratione prodiens. Actiones quibus humana natura abstinere non potest, ut cibum capere et similes, secretus peragat."

The eldest son to be sent to Rome as soon as he grows up, that he may be well brought up, and out of his father's way. Don Carlos spoken of here.

59. His other sons to be made cardinals, and never employed in state affairs.

62. "Qui autem protegit aut adjutat, naturâ dominus sit illius quem protegit,

aut adjutat."—Fable of the man, the horse, and the stag.

In founding a monarchy, politic to make great changes—formerly to change the religion; now to adorn it with new ceremonies, &c.

63. A special law, that if any people change to the Roman Catholic religion, all princes are bound to extirpate them.

64. He would name the months after the twelve Apostles, and the days after the seven sacraments.

The Platonists and Stoics to be expounded in schools rather than the Aristotelians, because nearer to Christianity; but he recommends the Philosophia Telesiana as best, "ut ingenia literatorum questionibus scholasticis occupat, ne dum tractando naturales scientias, ambitionem suam acciunt, ad majora aspirant."

65. Greek and Hebrew not to be taught, but Arabic in their stead; the two former serving to breed heresy, the latter to confute the Mahomedans, 235.

66. Astronomers should be sent to the New World, and put Charles V. and other worthies of his house in the southern zodiac.

70. The Inquisition to be covertly introduced in Belgium.

71. What different nations excel in.

73. Councils of secret advice to be held every seven and nine years.

81. Ill policy of the Spaniards in Italy, encouraging the nobles to waste their money and impoverish their vassals.

83. The Spanish ought to have the seat of their Italian government at Genoa, and to Hispaniolize the higher classes by education.

86. Spanish women not prolific.

87. Destruction of the Indians said to be a necessary policy, because of their own poor numbers; and that they were ignorantly charged with cruelty on that score.

90. He recommends the King to follow the Egyptian policy of Joseph in the countries which he may subject; and introduce a sort of Mamaluke system, making war the way to wealth.

91. One secret relating to this he reserves for the King.

92. A military system to be introduced in Spain. Dowries to be limited.

93. His soldiers to make Sabine marriages, by carrying off women in Belgium, England, and Africa! Which will be a mode of conversion also.

96. The Spaniards at Naples impolitic in not intermarrying with the Neapolitans.

Use of the seminaries and monastic orders.

97. "Constat Imperatorem Germaniæ, quod populis religione dissidentibus imperat, minus pollere quam aut regem nostrum, aut ducem Baviariæ."

Aquinas allows children to be carried off *in war*, for the purpose of breeding them up in the true faith. Scotus holds it lawful *in peace* also.

99. Nothing so much impeded the recovery of Belgium as want of pay for the troops. He recommends Capuchines for preceptors.

103. And that the regulars should keep a record of every soldier's exploits for the king's knowledge.

107. Charles V. blamed for letting Luther go, when he had him in his power, 109, 218.

108. People of another faith, when conquered, are to be removed from their own country, and made servants, or slaves; and their children placed in seminaries, or sent to the New World.

110. Danger of relying upon resources from America when the enemy were powerful at sea.

111. Officers in Belgium prolong the war, as their occupation.

113. From Germany he should draw people, from Spain soldiers, from Italy capitaneos et vestes, from the New World gold.

115. Pope's authority to be used in imposing taxes, "ne rex ipse in odium apud suos inducatur."

117. Usurers to be squeezed.

And a Mont de pitié established.

118. Money to be raised by selling an *amnesty of convictions*.

Taxes on every article to be double upon prostitutes.

119. "Neque etiam alia bona quam certa et stabilia gravantur; nam Dux Albæ qui idem in mobilibus et incertis bonis quoque facere tentavit, totum Belgium in se concitavit."

123. Equality to be aimed at by the king.

126. Inter-marriages to improve the breed, "quemadmodum videmus castaneas aliis arboribus insertas meliores fructus edere."

129. Play, a political good, but a moral evil; to be encouraged among other nations by legates for the purpose; but superseded among his own by martial exercises and sports.

135. Conspiracies always dangerous if a religious persuasion enters into them.

Punishments in such cases to be severe, but simultaneous, for when repeated they excite pity.

141. Councils have no power over a Pope, and can be convoked by no other than a Pope.

142. "Ecclesiastici principes semper sapientiores fuerunt secularibus."

144. A simple way of dealing with heretics, by requiring them to prove their call by a miracle, and burning them if they cannot.

147. A new "Austrian order" of Predecessors advised to begin preaching at eighteen, and sent as Propagandists to Germany and England.

149. Where there were Jesuits in Germany, heresy was kept out.

153. Danger to the Church if Henry IV. had not been reconciled to it, lest he should have put himself at the head of all the Transalpine heretics, and entered Italy.

160. Genoese accused of selling a passage to the Turks, whereby, at a crown per head, 40,000 Turks were let pass from Asia to Europe against Huniades.

165. Spaniards should study arms rather than letters, but other nations should be allured to the pursuit of letters.

168. Spain almost without native artificers. Such of its raw materials as were not exported were worked up by Italians; "agri vero et vineæ Gallis colendæ relinquuntur." This was when the expulsion of the Moriscoes left whole provinces half depopulated.

Internal tranquillity of Spain ascribed wholly to the continual foreign wars, which have drawn off her heads and hands.

169. The Finlanders used to supply their want of numbers against the Moscovites by the help of war-dogs.

170. Cruelty of the Italian nobles, and especially the Neapolitan. Their prisons ought to be visited, and also the public prisons.

171. Soldiers there only oppress the people.

173. The Swiss might conquer Italy if they were united; but divided, as they were, and as their troops might be, there was nothing to fear from them.

176. "Si Austriacorum quis in Papam eligeretur actum esset de Italiâ."

186. Secret tribunal in Westphalia instituted by Charlemagne.

187. How marvellously little could have been known of the population of nations, when he estimates that of France at 150 millions.

200. What can this new Gospel be, which, in his chapter upon France—he says, "ubique annunciat? The Family of Love, I suppose.

204. Seminaries in Flanders, the easiest means of destroying heresy in England; and by sowing schisms in the natural sciences.

206. Our Parliament charged with aiming at an oligarchy or a commonwealth, in imitation of the Dutch.

207. This scheme the Spaniards ought to encourage. And to set up claimants to the throne.

213. Cost and importance of the war in the Low Countries.

216. Spread of heresy imputed to the doctrine of predestination, whereby men

were led to believe that they could not help any sin to which they addicted themselves.

217. Heresies of the South, subtle and speculative; of the North, evasive and practical.

220. Prince of Orange,—*"qui oves quidem timidior ut vulpe astutior fuit."*

231. A yearly holiday and feast advised in every town on the anniversary of the day on which it had voluntarily submitted to the Austrian arms,—this is in the Low Countries. *"In quo quidem convivio minime sumptibus parcendum; nihil enim populum inter se, et cum aliis tam constringit, quam si ad minimum semel in anno convivetur et inebrietur; quod primum à Minoë legislatore institutum fuit."*

233. No commentators later than S. Augustine to be allowed. The fathers named who may be.

235. The North wages a grammatical war against us, he says, *"qui linguis jamdudum valediximus."* This is a notable passage with the remedy proposed, which is to substitute Arabic in the schools for Greek and Hebrew, their use being done.

273. The Turks refused to receive a present of Arabic types from the Grand Duke of Tuscany.

273. *"Nocuit vero nobis plurimum, quod legem nullam silentii habemus, quâ jubeamur aliquid celare alios."*

275. St. Bridget said to have foretold the discovery of America.

279. Missionaries to be chosen *"ex illis, qui per physiognomiam idonei visi fuissent."*

282. A brief compendium of general history advised for the instruction of savages.

283. An order of Predicants for the New World advised all who would not be converted to be made slaves, all who would, artificers and operatives, that the Spaniards might apply themselves wholly to arms.

284. Multitudes of these to be transported to Africa and Spain.

Their kings to be made barons in Spain.

The Indies to be considered as nurseries for men, and when those who were translated to Spain should be sufficiently Spaniolized in their posterity, then soldiers might be made of them.

285. Military seminaries of youth in every province of the New World, "qui neminem alium pro patre agnoscant, præterquam Regem." Female seminaries.

English to be kept out of the Indies, lest they should introduce heresy.

286. Danger from the families of Columbus, Cortes, &c. in India.

Clergy and especially Capuchines to inspect the fortresses.

287. All new territories to be divided among poor Spaniards on the agrarian principle; but the lands to be held of the King,—“omnia sint Regis, exceptis sacerdotiis.” This is the New World.

291. The King needs nothing more than a man like Lycurgus or Solon, “cujus generis hodie plures quam olim inveniuntur, sed invidiæ obnoxii, parum agnoscuntur.” 300.

298. Clement VIII's reformation, and Campanella's advice that one key should open every cell and every chest in a convent, “sicque unâ operâ proprietatibus, libris lascivis, donis, et pœsi obscænæ, finem impositum iri.”

But the Prince and other heads like no fresh rule; they would have had it for novices and tiros, not for themselves.

300. He wrote this book in confinement, and expected it would one day be prized above the books of the Sibyls.

Appendix—apparently by some German.

P. 303. Most Catholics in favour of an universal monarchy, some Protestants.

305. This apparently the last age.

321. Happiness under good Emperors.

334-5. Base money had almost ruined the foreign trade of Germany.

327. Ambitious views of Charles the Bold.

329. Barlotus says, it is heresy to deny

that the Emperor is lord of the whole world.

What Germany might be if under one head.

330. What the Turks say it is.

333. Number of nations limited by the number of tutelary angels. A Cabalistic notion.

355. Rosecrucians.

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LOUIS BONAPARTE. *Documens Historiques et Reflexions sur le Gouvernement de la Hollande.*

P. 34. THE best anecdote I have seen of Napoleon. The Emperor of Austria, in reply to some remonstrances against the marriage said, he should not have consented to it, had he not known that Bonaparte's origin was as noble as his own. A collection of documents, therefore, was presented to Bonaparte, proving that his ancestors had been lords of Treviso. He threw them in the fire, saying, “Je veux que ma noblesse ne date que de moi, et ne tenir mes titres que du peuple français.”

42. Louis in the school at Chalons acquired anti-republican principles from the young artillery students. “On sait qu'à cette époque toute la jeunesse se faisait gloire d'être opposée au gouvernement républicain.”

76. This he says of his brother Napoleon, “on ne peut nier qu'il ne se montrât très-convaincu que l'intérêt personnel est le premier, le plus grand mobile du cœur de l'homme, et peut-être le seul.”

84. Here are some interesting particulars of the Battle of the Nile. 93.

97. How can he speak of the humanity and love of religion which Napoleon displayed in Italy!

110. Concerning the D. d'Enghien, he says, his brother was perfidiously hurried into that *malheur*. But who could have any interest in it, except himself?

112. Invasion, “elle eût fait à l'Angleterre un tort irréparable.”



119. Several members of his family who ardently wished to have Holland erected into a kingdom for them, when it was designed for him.

123. Napoleon tells him "que s'il n'était pas plus consulté sur cette affaire, c'est qu'un sujet ne pouvait refuser d'obéir."—He must be a king malgré lui.

Joseph, he says, "pour avoir refusé l'Italie, était alors à Naples."

135. There was a debt of 3,000,000 florins, due to Holland for money lent in the East Indies. When Louis consented to be king against his inclinations, he counted upon this money as a temporary relief for Holland. But he could not obtain it; and had only half a million franks to take with him, which were arrears of his own *apanage*.

136. Most of the French whom he took with him, proved unworthy of his confidence.

182. The low turberies always became lakes, some of which it is impossible to drain.

183. He regrets that the sluices at Catwyk had not been rendered navigable, and a small port made there.

183. The Slapperdick, between Haarlem and Amsterdam protects the Rhineland. The Rhinelanders with good reason thought it required raising,—or they should be drowned. The Amsterdammers opposed this, lest the water not finding a passage there, should drown them. Louis raised both dykes, so as to leave the same relative height, and consequent security for Amsterdam.

185. In some villages polygamy (bigamy) was punished with death, in others by a fine—une amende.

187. Seigniorial rights, every lord attempting to throw the whole burden of the imposts upon his people.

191. 60,000 Catholics in Amsterdam? or is this a mistake for 6?

195. Agriculture excellent in Holland, and still more so in Zeland; but much waste land in Gueldreland, Utrecht, and Overijssel.

Annual reward for the destruction of cockchafers (*hannetons*) and other injurious insects.

Commerce more active in 1806 than he could have supposed, the French general and consuls giving licenses under pretext of obtaining newspapers and information.

203. Louis was soon convinced that the conscription, if introduced, would be the ruin of Holland. Every year, there came from 20 to 30,000 German labourers into Holland.

208. His opinion concerning a medical police. 209.

209. And scheme for shipping off all deformed and scrofulous subjects. I suspect he had been reading the Severambian story.

218. He intended to train up all orphans who were educated at the public expense, for the army.

219. Dislike of innovation, of whatever kind, a characteristic of the Dutch.

220. All this is good, concerning an armed people, and the necessity of liberty and prosperity, for the security of secondary powers. 221.

So too his opinion that most things may be done, which we seriously desire to do.

221. In opposition to his brother's maxim he says, "qu'il faut tout faire par le gouvernement, mais rien pour lui; car le gouvernement doit être obéi, mais il n'est, et ne doit être que l'agent de la société."

222. His military plans.

223. In extreme danger the priests not to be exempt from military service. There he is wrong, that should be left to themselves and to the occasion.

224. He represents the deplorable state of the finances to the French government, "mais il ne reçut pas d'autre réponse que celle de faire imposer fortement les rentes."

225. Studied disrespect with which he is treated.

If any one of nine counsellors thought a capital sentence might be mitigated, he had resolved always to spare the criminal,—

this Napoleon called a mania of humanity.

227-8. His intention was ultimately to abolish the punishment of death.

230. Napoleon writes to him "il faut avoir 50,000 hommes et 20 vaisseaux de ligne, et imposer fortement vos rentes." 235.

231. Flushing taken without his leave.

232. All promises made to him were considered null, because they had passed confidentially!

233. He is required to introduce the conscription, and to make a bankruptcy.

For feelings on this occasion. 248-9.

240. Conduct toward the Dutch troops—and towards the Elector of Cassel. 241.

252, 3, 4. Treatment from Napoleon.

256-7. Blockading England. 258-9, 264-

7. Tom. 2, p. 193.

272-3. How executed by Holland. 74-5-

9. Tom. 2, p. 312.

280. Land tax.

288. Good sense of the people. Tom. 2, p. 101.

296. Danger from the turberies.

317. A blessed Bonaparte at Bologna.

318. The family was in alliance with the Scaligers when they were masters of Verona.

Tom. 2.

P. 4. THE plan was to ruin Holland, as a pretext for incorporating it with France.

5. Louis's stand against this, and his hope of putting on from day to day.

6. None but native Zealanders employed in that province as troops. Their health improved under his measures.

7. He would not incorporate certain German states.

25. Monuments to have been erected at Saardan and Haarlem.

53. Curaçao.

57. Gosel, a true portrait of a thorough financier! 244.

90. Holland at this time made greater sacrifices than England.

98. Discipline in the navy mitigated by him.

Dyke at the Helder which is the bulwark of New Holland, and that of certain parts of Europe. Its importance, and that of the Isle of the Texel.

100. Saying at Edam to the people, that he trusted they would one day forget that he was not born in Holland, an old man quietly answered, "Nous l'avons bien oublié depuis Leyde."

103. Herring curing still a secret.

111. Entrance of the French douaniers.

112. Hollanders carried prisoners to Paris!

133. Louis's experience of the impolicy of conceding in hope of saving what is left.

178. Verhuell's baseness in hoisting the French flag at the Helder.

181. Caulincourt, brother of l'infame, treacherously leaves him.

188-9. How little he knew of the state of England, or the principles of the English ministry.

194. What should we be without religion—being what we are with it! This is well said.

198. Compelled to declare war against Sweden.

203. The French ambassador, M. Alex. de la Rochefoucauld, "il fut bien loin d'être étranger à la catastrophe de la Hollande."

281. Duties of a government.

291. Louis invited to be king of Spain. 6.

295. His wish to end his days in Holland.

301. Extraordinary ignorance concerning the affairs in Spain. 307. Tom. 3, p. 27.

302. Junot beats the English at Vimeiro.

397. Speech of a good Dutchman to him.

Tom. 3.

P. 8. A good account of the country inundated in 1809, and of the course and nature of the rivers.

15. Gorcum hardly saved.

19. Evil consequence of a tax on boats.

25. His declaration concerning religion. 91.

26. I know of no such edict of the Junta, ordering every village to be burnt which did not resist the French.

29. An actual day of thanksgiving and prayer in Holland,—where the people feel their dependence.

31. His behaviour to a libellous preacher.

32. It is mournful to see how he speaks of Spanish affairs. "Le Maréchal Lannes accorda un pardon général à cette malheureuse et intéressante ville,"—which he says surrendered at discretion.

35. Diet of orphan children.

36. Breed of English horses.

41. Separated from his son.

44-5. His scheme for a constitutional nobility, attached to lands, and not to be hereditary.

46. Increasing insecurity of the land.

53. His plan for exposing it to regular inundations, and so raising the soil by deposition from the floods, like the Delta.

54. Private interests obstruct all general plans.

55. The French order a Carnival at Rome in spite of the Pope, but in vain.

67. Battle of Medellin won by the Dutch reserve.

76. Schemes for the land.

80. Necessity of police.

83. Pestilence at Aerle.

99. Frequent custom of not suckling their children.<sup>1</sup>

104. Schill accused of cruelty.

109. Accusations against Holland.

113. Praise claimed for destroying Schill.

122. Manner in which he quieted a disturbance at Rotterdam. 197.

124. Joseph entirely defeats the allies at Talavera!

157. He seems to have entertained a thought of calling in the aid of England.

171. What he had hoped to do.

172-3. Napoleon considers him as an ally of England.

179. Holland a portion of France!

181. His application for a divorce refused.

181. Want of feeling with which Buonaparte's was conducted.

183. Louis a prisoner at St. Leu. 186.

184. Dreams of defending Amsterdam.

185. Scene between the two brothers.

187. with Clarke.

185. Clarke's letter to Louis.

192. Dilemma to which he was reduced.

193. Oath refused in Holland.

197. Scheme for quieting riots at the theatre by a shower bath.

198. History of the overtures to England.

205. Louis's Letter to Napoleon proposing Ireland as his object.

211. Buonaparte takes upon himself the reputation of all the governments which have preceded him in France!

214. His reasons for incorporating Holland.

236. It was Russia that broke off the Russian match. Buonaparte then hesitated between Austria and Saxony,—he had always "une sorte de considération et de respect," for the house of Austria.

257. Louis's view of his own conduct, and confession that he had attempted what was impossible.

260. Buonaparte's character by himself.

262. The first object of his policy to un-Germanize the Germans.

279. Again the defence of Amsterdam.

347. What had been done in Holland.

352. Plans not effected there.

SUEYRO, E. *Anales de Flandes.*  
2 vols. Anvers. 1624.

COMMENDATORY Verses by Balthasar Telles, and Vicenti Mariner, and Lope de Vega.

P. 5. Etymology of Flanders.

A condition in sales warranting the lands against being drowned for ten years.

<sup>1</sup> There was a time in our own country when it was not thought irrelevant to impress this duty from the pulpit. See Tillotson's first Sermon from Prov. xxii. 6, and Jer. Taylor's Life of Christ, vol. ii. 30, of nursing children, &c.

J. W. W.

7. A gauntlet argent—said to have been the banner of the Vandals who founded Ghent,—a flag of defiance.

20. S. Salvador at Bruges, the oldest church in Flanders.

21. In the eighth century Flanders was so infamous for robberies and murders that it was called “*el bosque sin piedad*.”

24. Ninth century—waste lands given to any who would settle on them.

35. Comines *said* to have been founded by the Comius of whom Cæsar speaks.

37. Locusts? or grasshoppers?

47. Duke of Normandy murdered at Picquegnay, A. D. 943.

54. Rate of exchange in Flanders, before money was in common use in the tenth century—a couple of fowls, one goose; two geese, one pig; three lambs, one sheep; three calves (*bezerrillos*), one cow,—“*esta era entonces la tassa y el cambro assentado*.”

Weavers introduced into Ghent.

55. Parish priests. Origin of the word parson. Abuses—and impropriations.

56. Cutting for the stone was practised in the tenth century, but Arnulf the Great preferred being cured by miracle.

60. Spiked maces. The Count of Guisnes would let his subjects use no other weapon—they were called Coluen, and the people who used them, Colue-kerels,—*Club-churls*.

69. Origin of the enmity between the Hollanders and Flemings.

70. The Countess Ogine being pregnant at fifty, and suspected of intending to produce a suppositious child, had a tent pitched in the Grand Place at Arras, and there lay in public—of Baldwin the Pious.

73. All the dead saints in Flanders carried to a meeting of the States at Oudenarde.

74. Origin of the word Bayley.

84-5. Baldwin's Dyke—separating Flanders from Arlois—the line of demarcation between the two languages when Sueyro wrote.

86. Battle of snakes near Tournay.

98. Duels—or rather single combats,

forbidden by Baldwin of Mons—the Good—in the eleventh century,—and Flanders was never more peaceable than under this prohibition.

103. Battle of Cassel. Gerbod, who by mistake slew his son, Count Arnulf, goes to Rome for absolution, and then enters the monastery of Cluny.

108. Prophecy that the Counts of Flanders should continue till the coming of Antichrist—whence Buonaparte might be proved to be that personage.

116. What can the disease have been, called the Sacred-Fire,<sup>1</sup> which in a moment, with intolerable pain, destroyed the parts of the body that it attacked, and carried off great numbers of both sexes and all ranks, A. D. 1087.

120. Conde D'Henrique.

121. An ill custom revived, by which the Counts claimed the right of succession to a priest's property.

144. Baldwin Hapkin hangs certain criminals himself.

163. Death of William the Norman—Robert's son. Prodigies.

171. A. D. 1143. The infant Duke of Brabant hung in a silver cradle from a willow tree, while his people fought and won a battle for him against the Lords of Grimberghe. The Senna was red that day with the slaughter.

174. Flemings settling in Portugal after the conquest of Lisbon.

177. Sangreat at Bruges. 390. Its congelation.

180. Gravelines founded, 1160.

181. Theodoric of Alsace, brought home from the Crusades a liking for Eastern fashions, and wore the Eastern dress.

182. B. Joscuis—a miracle in honour of the Virgin.

183. Laws at Nieuport concerning the Ordeal. If a man were wounded by night,

<sup>1</sup> See Suprà, p. 231; Cf. Lucretius, vi. 660, 1165; Virg. Georg. iii. 566; St. Anthony's fire, or erysipelas. Still, what the disease alluded to is, is doubtful.—J. W. W.

and accused any one on suspicion, the suspected person was to clear himself by trial with red iron, or lose his hand !

187. Philip of Alsace on the third day after his birth pronounced these words distinctly, "Evacuate mihi domum."

191. The Count Philip was "muy puntual—en todas las acciones que tocavan a varon ; y como tal mirò por la honra de su muger ; viò que la mirava demasiado Gualtero de Fontaines, y cogiendole le hijo hechar a las fieras, porque en las casas de los Principes quelquier culpa se tiene por grande!"

201. Canal to Ostend made in the hope of restoring its trade to Flanders, in case the Dutch should prevent the navigation of the Scheldt.

Flemish women take a great part in commercial affairs.

205. In the establishment of the Counts of Flanders, the Escueilles "era el que librava les escudillas de palo para la tabla del Conde."

214. Aff. Henriquez.

216. Flemish standard carried in a car shaped like a tower, on which was a dragon emitting fire from eyes, nostrils, and mouth, and threatening France therewith. 266.

221. A strange law, "quicunque scurram hospitaverit plusquam unâ nocte, si in crastino abscedere noluerit, poterit eum Dominus in aquam projicere absque forefacto."<sup>1</sup>

223. Privilege of emancipation for those who settled at Courtray.

231. Disorderly state of Ghent, 1194—individuals then fortifying their houses against one another.

237. "Lao que los hijos de los cavaleros, que en edad de veynte y cinco años no fuesen armados cavalleros, sean tenidos en la junta del pais de Hainault per villanos."

278. Becket's prophecy concerning Calais.

279. At Ghent and Bruges no person who

held any civil authority might be a native, neither might their wives.

283. "Alañaron los Condes del Rey Henrique de Inglaterra (1240) la libertad que deseavan los mercadores de Flandes, para negocias en todo aquel Reyno, aunque sus Principes, por razon del omenaje, ayndassen a los Franceses, como no se declarassen expressamente por enemigos de Inglaterra."

288. Droit des Arsins at Lisle, a very summary mode of procuring justice.

290. Bishops dropt their own name, "para que entendiessen que olvidados de la casa y apellido de sus padres, solo havian de tratar lo que a su cargo treasse." This use began early.

291. A. D. 1252, Countess Margaret of Constantinople emancipates all her slaves in Flanders ;—that is, those who used to pay the Counts three denarii per man, yearly, one for every female, and half their moveables when they died. See the passage, p. 297, the Halvehava. One passage throws light upon the other, which Sueyro has not observed.

307. First mention of the money current in Flanders.

315. First open rebellion, 1281.

317. Troubles in Ghent fomented by France.

331. A. D. 1296. No Fleming should be obliged to state the value of his property on oath, for the purpose of taxation.

337. A. D. 1297. The French said to have had 30,000 Jews in their army.

347. Jubilee. Its reference to the secular games. The enormous crowds which it drew to Rome.

349. A. D. 1301. Queen of France offended at the dress of the Flemish women, with a proud and unworthy feeling of insolence.

358. The mace used with tremendous effect at the battle of Groeninghe.

360. 700 gilt spurs hung up as trophies after the defeat of the French, in the church at Courtray.

387. This is a cruel story of Philip of Flanders, and never was a juster retribu-

<sup>1</sup> See DU CANGE in v. "*Forisfactura*. Delictum, crimen. *Forfait*, nostris." Anglicè *Forfeit*.—J. W. W.

tion than that which the marriage of Edward II. with Isabel brought upon France.

390. The popular crusade, A. D. 1203.

401. The Bell Roland's history.

446. A. D. 1335. The C. Lewis de Trevers was entirely French, but when he had taken that part the English prohibited the exportation of wool to Flanders, and a few days of this prohibition occasioned an outcry to which he was compelled to yield.

464. Wax candle at Tournay.

514. Lambert Upenbroeck, Abbot of Dunkirk, first allows wine in his monastery—a pint a day to each monk. Walter Stryck, his successor, doubled the allowance. "Celebraron por esta liberalidad sus memorias con la sencillez antigua."



SPENCE's *Origin of the Laws and Political Institutions of Modern Europe.*

P. 51. SEVERUS took the public posts entirely into the hands of Government.

52. Six the utmost number of waggons allowed to proceed from any one city in the same day; and no traveller was permitted to stray fifty paces out of the public road. What could be the motive for this restriction?

53. Odd that none but ferocious animals were *game*. What we call game any one might kill.

78. Books of taxation, in which even the trees and plants on the land were inscribed.

101. Originally the College of Priests assumed to themselves the exclusive privilege of expounding the laws, and settling the formulæ of civil actions. Of both these privileges the patricians succeeded in dispossessing them. 102. And the formulæ they kept concealed. 103.

104. Treatises of five great lawyers became authorities at last. If these differed, the opinion of the majority prevailed. If the opinions were equal, that of Papinian was preferred.

107. A parent might be compelled to

consent to his child's marriage, and to give the fit portion.

Guardians might neither marry their female wards, nor give them in marriage to their sons. 108.

How much worse was the feudal system on this point!

108. The wedding-finger the heart-finger.<sup>1</sup>

212. Every advocate was required to swear that he would not undertake a cause which he knew to be unjust, and that he would abandon a defence which he should discover to be supported by falsehood or iniquity.

259. Spence, I think, is wrong here. The fact which the Anglo-Saxon laws which are in Saxon prove is, not the degradation, but the expulsion of the British. And the earliest Saxon laws were in Latin.

271. Antrustions or Leudes—a band of men who voluntarily devoted their lives and fortunes to the personal service of the King of the Franks, as the German chiefs had their companions. 272.

286. Priestly power among the Gauls and Germans.

289. Bishops in Spain and France to watch over the judges, and to restrain great offenders who were above the law, by spiritual terrors.

292. "Ut homo de mundanis rebus comparet paradisum."

294. Charles Martel stripped the clergy, which he could do, because their character was lost.

Charlemagne gave them tithes as a safer property than what they had lost.

305. Quarrels were stirred up, and disputes encouraged, by the Counts, for the sake of the fines accruing on their determination.

321. Among the Visigoths, no cure, no pay, for a physician.

<sup>1</sup> According to the old notion—"Nervum quendam tenuissimum ab eo uno digito—ad cor hominis pergere ac pervenire."—AUL. GELL. Noct. Att. x. 10.—J. W. W.

322. Frederic II. would not allow a physician to practise unless he had studied logic exclusively for three years.

327. Among the Lombards, when the laws forbade men from collecting together to annoy their neighbours, they found most able substitutes in their wives, daughters, and female slaves, whom they trained, and sent on plundering expeditions. It required a separate law to prohibit females from committing these outrages.

333. Among the French, it was a constant practice, when a man was grievously offended by another, for such man to burn down the offender's house, and to murder, if he could, all his slaves.

A sort of Irish law of the Visigoths, that if a slave who was sent into a foreign country could make his escape into a foreign country, he was ipso facto free.

342. Growth of vassalage. 346.

399. The Saxons and Lombards allowed children to be disinherited for ingratitude.

406. It became almost a principle, that no will could be valid without a pious donation.

409. At livery and seisin of lands, six or twelve boys to be present, according to the value, whom the purchaser was to lash and pull by the ears, that they might the better remember when called upon to give evidence.<sup>1</sup>

418. The Visigoths forbade the secretly putting to death of a convicted criminal.

434. Salian law, that no one could lawfully become an inhabitant of a village other than that to which he was attached by birth, without the consent of every one of its inhabitants.

435. Travellers were allowed to rest for any time not exceeding two days, on unclosed lands, and to feed their beasts there; they might take from the neighbouring

woods leaves for fodder, and boughs for firing, but not injure the trees.

531. This right of the burgesses has saved us quite as much from oligarchy as from arbitrary power.

555. Following each of the leading doctrines of the common law, there are but few that can be traced to a much earlier period than the reign of Edward I.; and what can be so traced, are chiefly found to be the remnants of the ancient Roman laws handed down by tradition.



GOLDASTUS. *Alamannicarum Rerum Scriptores.*

P. 1. A MONK in 1050 showing marks in his style of having studied Sallust.

6. A.D. 755. Venit organa in Francianum.

11. A.D. 1067. "Ruodman Abbas Augustensis nocturnus claustrum intravit et clandestinus, ut si quid reatui proximum indagare posset, publicaret, uti lupus caulas introit. Sed Ekkehardi monachi perspicaciâ proditus, qui ei deprehensio laternam anteferebat, multas venias petens, vix sine dedecore emissus est, atque ipso machinante."

14. Verses on a death like that of William Rufus.

22. Attempt to render the Abbacy hereditary. The Emperor is promised salvation for preventing this, by securing the privileges of S. Gal.

38. One who aspires to the Abbacy, and obtains leave to wear the habit within the cloister, and not without.

39. Money sent from Verona to St. Gal's sown up in the stockings or baggings of trusty messengers.

40. One who had twelve abbeyes.

41. Precious glass vessels.

41. Boast of the oven at St. Gal.

Breaking the glasses. *How* were they wrought to be esteemed of so much value?

42. Procession of children (*infantium*) in the church. Their discipline proved by

<sup>1</sup> This custom is even still retained where the Gang, or, Perambulation Days are kept;—relative to which the ivth part of the Sermon for Rogation Week is a most interesting document.—J. W. W.

throwing apples among them, for which not one stooped.

A piece of gold put in the mouth of each by the King.

The King gives them three days' holiday.

44. The Bishop is called "Christum Dei!"

48. School-boy privileges in the convent.

49. An abbot famous for calligraphy, especially in capital letters. History of his early love, and of his daughter.

51. Iso, who was bristled with virtues like a hedgehog, according to his mother's dream.

60. Church music. Charlemagne, when at Rome, asks for music-masters, that they may be sent to France.

Musical notation.

61. The Villici Majores take advantage of an easy abbot to bear arms, use trumpets, and hunt, not hares only, and wolves, but bears and boars.

They become insubordinate vassals in consequence.

62. An abbot who had such an antipathy to women and apples, "ut ubi in itinere utrumvis inveniret, mansionem facere nollet."

The Huns and Heribald the Innocent—a most characteristic piece of history.

64. This *pickin* seems to have been scalping.

67. The infants of a city (Augsburgh?) laid before the altar on the ground, that by their cries the Lord might be moved to save them from the Huns.<sup>1</sup>

69. Treachery of Conrad, King of Burgundians, towards the Huns, whom he engaged to fight the Saracens.

70. School discipline. The monastery

set on fire by a boy, to save himself and his fellows from a flogging. And it was consumed.

70. "Post missas peractas, vix ille coactus pedes Imperii, ut moris est, petere auri uncias in eis positas sustulit. Ad Imperatricem autem, ridente Imperatore, per vim tractus, et ibi aurum ejus, sumpsit e pedibus. Mahthilde quoque soror ejus annulum illi in digitum, vellet nollet, inseruit."

73. "Notkerus, quem pro severitate disciplinarum Piperisgranum cognominabant, doctor, pictor, medicus."

75. Victor's eyes put out. 70-5.

77. "Ottone apud Anglos cum Adalage Rege ipsorum, socero suo, aliquandiu agente, ut junctis viribus Chnutonem Danorum debellarent regem."

78. Wendilgarth at St. Gal, thinking her husband dead. Her speech, when crabs were given her instead of a sweet apple. A curious story, as is that of the child Burkhart's birth.

80. Complaint of crimes in the monastery—"infanda plura."

81. A man half scalded because, when he complained in French that the bath was kalt (calideus), the German understood that he meant cold.

81. Latin spoken by the scholars.

"Quod ad litterarum studia tardiores vidisset ad scribendum occupaverat et lineandum; quorum amborum ipse erat potentissimus, maxime in capitularibus litteris et auro."

89. Rule of the convent.

Obedience.

Fowls eaten as of the fish family.

96. "Si calceus dividitur, nemo calceatur," said a poor monk in hungry times, when he was caught eating a poor pittance which his friends had sent him, alone.

98. Complaint that the bishops are hostile to the monks; "nil nobis reliqui facere moliuntur, ministrosque odii, et invidiæ, injustæque potentiae Holophernicos asciscunt sibi Presbyteros, qui animas hominum carissimè appreciatas vendant, feminas nudatas aquis immergi impudicis oculis curiosi

<sup>1</sup> "JOHN GERSON, the pious and learned Chancellor of Paris, beholding and bemoaning the general corruption of his age, in doctrine and manners, was wont to get a choir of little children about him, and to entreat them to pray to God on his behalf. Supposing their prayers least defiled with sin, and most acceptable to heaven." FULLER's *Meditations on the Times*, xiii.—J. W. W.



perspiciant, aut grandi se pretio redimere cogant."

108. Otto's mother, "letteratissima erat." Christianity at first seems to have brought such a thirst of knowledge to persons of rank, as the Reformation did.

111. Abbot Immo's skill in sculpture and embroidery.

115. A good complaint of the king:—"Scitis dilectissimi quantis regni negociis nunc obligati tenemur; et si accusationibus horum monachorum conquiescimus, non citius ad alia vacabimus."

116. Verses against Otto's injustice.

116. Cry upon the spoliation of a priory.

117. More characteristic verses.

Poetical studies in the monastery,—  
"quibus cum instantia laudabant, transacta jocundissimè damnabant."

118. War between the abbot and the bishop of Constance.

119. Between two abbots, one possident, the other claimant.

120. Distress of the monastery in consequence.

122. These abbots carry on war with the utmost ferocity.

Schismatic monks.

124. The fideles of the convent divide its possession among themselves, and "contra consuetudinem quidam ex ipsis, more nobilium, gladium cingebant."

129. Philosophy and poetry revived in the convent.

130. Sumptuous buildings there for the persons holding offices in the convent:—"ibique primo grandia excrescere cœperunt ædificia; et mea et tua appellari quæ prius fuere communia."

135. Right of a wood disputed; one of the abbot's people cutting trees there is seized, and his foot cut off; in return, the abbot mutilates six "non viles personas!"

136. "Dicitur in proverbiiis Leo in viâ, Leœna in semita;" meaning, I apprehend, that a king, in his way to take vengeance, was likely to be drawn off by allurements;—by a present in the instance here given.

140. Papal extortions. "Hi autem Romani sunt, qui rodunt ad unguem."

143. A planetarium.

Elephants.

144. Wonder expressed how the abbot, or whence, could have got so much silver as he expended.

145. Visitors who sheared the monasteries. 148. Abbot's defence for not wearing the habit at court, but appearing there like a temporal prince.

147. The abbot advises the king, to allow none but his own bishops to celebrate a council. This is against the Romish claims.

148. The abbot pleads illness, to excuse himself from a journey, and the king sends him money for it, as a medicine.

150. High persons holding offices of the convent.

175. Cella—etym. and use.

181. Roasted oats.

183. Basilica was a private chapel in a lord's house. Capella, the altar service, for portable use.

192. Linen a hempen mail.

193. Diptychs.

201. No vines in these early ages on the Rhone. But, since their introduction, the use, and even name of all, become obsolete among the German-Swiss.

202. The cervisia of these monks, he thinks, was perry, which in his time was in great use, exported to Italy, and sold in the Tyrol for Champagne. A native of S. Gal settled at Nuremburg, produced some at a splendid entertainment, and asked his guests what wine they supposed it to be? Malvaticum, one said; others, Cretan, Corinthian, or Corsican. He then told them it was Turgovian, and grew not upon vines, but on trees.

236. Luxun was an old ruin when Columbanus and his companions came there and settled.

238. Another like re-foundation.

239. St. Gal breaks idols and burns temples, 237.

241. Example of what choice wastes were to be found for any occupant.

242. St. Gal and the bear.

257. Treasure buried, and flax sown over it.

261. The writer omits the names of his authorities, as too barbarous to appear in his Latin!

262. St. Gal's body in danger.

271. Charms worn by a priest who was a homicide.

275. These "Scoti quibus consuetudo peregrinandi jam pœna in naturam conversa est," I suppose to be Irish.

282. A deaf and dumb man not only cured, but at the same time endued with speech.

287. "Quædam panes rotulæ, quæ vulgo oblatæ dicuntur," buried with St. Othmar, under his head, and about his breast.

289. An odour of sanctity smelt only by the more pious, but believed, on their authority, by all the others.

306. A deserted town possessed by serpents.

312. St. Magnus and the bear.

314. A brave account of the legend.

318. The Normen held it wrong to detain one who came to ransom others.



D. JOSE ANTONIO CONDE, *Historia de la Dominacion de los Arabes en España.*

P. iv. ALFONSO EL SABIO (1254) established in Seville estudios generales of Latin and Arabic.

v. Arabic books burnt indiscriminately after the conquest of Granada, as belonging to a false religion.

In Philip III.'s reign the library of Muley Zidan, Prince of Morocco, captured at sea.

Eight thousand volumes, mostly Arabic, perished in a fire at the Escorial. 1671.

vii. Condé favours the Moors when he thinks that they improved the general condition of the people: and as for justice, in Mahommedan countries, that always depends upon the personal character of the ruler.

x. Miguel de Luna was a Morisco, his

book is said to prove equally the extreme ignorance and impudence of the writer.

xii. Epitomizing is the taste of the Arabic writers,—yet some have written the reigns of their Princes by *hours*.

xiii. Cardonne had no other Arabian authorities than those which the Archbishop D. Rodrigo had also consulted.

xiv. Casivi equally incomplete and inexact.

xx. The Con. Geral. and the works of D. Juan Manuel, he says, were in Arabic syntax, "y no las falta, sino el sonido material de las palabras para teneslas per obras escritas en muy propia lengua Arabe."

9. Abubekerr gave orders to spare children, women, the old, and all who submitted, to destroy all fortresses which they did not occupy,—not to waste the country, nor to disturb monks and hermits.

16. When Moavia ben Horeig founded Cairoan, he went to the thick-wooded valley which he had chosen for its site, and said three times, "salid de este lugar, fieras que morais en este valle, salid, dejad este bosque y espesa selva. — y no quedó alli fiera, leon, ouza o sierpe, que no dejase luego aquel bosque."

20. The Berbers made a better resistance than any other people. Fate of their Queen Cahina. 21. Reduced by an appeal to their origin. 23.

24. Many African tribes passed over to Spain, rather than submit to Mahommedan conquerors.

26. What the Moors thought of Spain. 27. The prophet had promised the conquest of the remotest west.

46. They admire the marvellous bridges, that at Almaraz one—"obras de los antiguos Jonios, quo nunca habian visto edificios de igual magnificencia, pues no parecian obras de hombres sino de Genios divinos." This is said upon Muza's march from Merida to Toledo.

57. When Tarek left Spain Habeb Ben Abi Obeidah was charged with the conquest of Galicia and Lusitania.

57. Aduana, Divan, *Douanne*, this is the

etymology and origin of the French word.

51. Omalisam—"la de los preciosos colares"—the name given to Egelona on her marriage with Abdaloniz.

59. Muza's character of the Spaniards, &c.

72. Fasting on the day when the pilgrims visit the Valley of Mina avails as much as a gift for 1000 horse for a war against the infidels.

73. Yezed dies of grief for the death of a favourite slave, though there were two whom he loved.

99. The Caliph Hixen had clothes enough to load 600 camels. This was his passion.

112. Lands of Cesonoba and Beja allotted by the Emir Husam ben Dhirar to the Egyptians and the Veleides Arabs, in the division which he made.

168. "Lusitania, que es Algarbe de España."<sup>1</sup>

284. "Por ocupar y mantener á los pobres, edificio Abderahman (2) mezquitas y alcázaras en varias ciudades de España, construyó la Rusafa sobre la orilla del rio en Cordoba, hizo traer agua de la sierra en encañados de plomo, y mandó labrer muchas fuentes en la ciudad, y baños de marmol para comodidad de los vecinos."

287. Muhamad will not interfere between two Mohammedan sects, upon the ground that the differences in question were "todas leves sutilezas y cavilaciones que no alteraban lo substancial de la ley, ni de la sonna ó tradicion recibida."

292. Northern pirates called Magioges.

293. In the ninth century, a Moorish army known by the same word, which expresses a hand also (alchamis) as consisting of five parts, the van, the centre, the two wings, and the rear.

304. An aurora borealis?

307. Moors with a superstitious fear when the King of Galicia came to the relief of Zamas, A. D. 872.

332. Expedition against the wall of Lisbon, Abdelyaheb. A. D. 888. Abdalla sent against him the Wazer Abu Otman Oberdala el Gainvi, who by his valour and prudence got him into his power, and cut off his head. He put an end to the *desavenencia's* of the Alcaidis in Lusitania, took those of Xilbe (Sylvis, or Elvas?) Visen and Colimria,—Coimbra,—who had taken part with Abdellsahib, and sent their heads to Cordoba.

340. The ten prendas, parts, endowments, of the noble and generous, bounty, valour, horsemanship (caballeri), courtesy, poetry, eloquence (bien hablar), strength, skill with the lance, the sword, and the bow.

343. Hired Berberies.

347. A poet who lampoons the King.

358. Abdala (A. D. 911), a good king, "politico, y observador de sus pactos, y por esto fue censurado de los fanaticos como mal Moslem, porque ne hezo continua guerra a los Christianos."

359. Defender of the law of God a Moorish title.

361. Abderahman shocked at a field of (Moorish) battle seeing so much Moslem blood shed, as if Islam had no enemies in Spain, and as if there were no unavenged blood upon his frontiers.

414. A. D. 934. Governor of Sentarem revolts to Ramiro—they are defeated.

427. Abderahman's good physicians.

442. Magnificent present of two Walies to Abderahman.

443. Hail which destroy his cattle and wild beasts.

443. Spoils of Galicia (A. D. 955) sent to rebuild the Algama at Fez, when the sword of Edris was placed upon the new dome.

444. Girls of Greece and Asia "hermosas y cantoras," captured by the Sultan of Egypt on their way to Abderahman.

450. Mockery and cruelty to captives of their own religion.

455. Cultivated women of Abderahman's court, with whom he passed his latter

<sup>1</sup> So Africa was called, *Al Garb*, i. e. the West, by the Arabs to the east of it.

days;—a pleasing though melancholy picture of his old age.

459. Redheya loved for her *learning* and beauty.

464. A sea fire. A. D. 965.

474. A piece of amber coveted by the King.

488. Condé's etymon of Merino.

489. Poetry a part of education there.

490. Prosperity of Spain under Alhakem—and how it past away.

500. This tale of Maron would make a pleasing subject for a poem. 531.

505. Acknowledgment of Christian valour.

516. Kingdom of Fez unhappily placed, because of Egypt and Spain.

517. Talismans at Fez.

523. Medina Colemoia sacked.

523. Giraffes sent to Almanzor.

524. Men of learning attached to Spain.

527. Parrots. A. D. 990.

529. Poets who accompanied Almanzor and wrote of his victories—some of the conquest of Santiago.

534, 5. Death of Garu Fernandæ.

539. Almanzor liberates captives for a thanksgiving.

553. Almanzor pulled the walls of Leon half down—his son levelled them.

554. A. D. 1003. A meteor.

555. With Moor as well as Christian it seems a principle only to make truces, peace never.

556. The King of Galicia's daughter taken by the Wali of Toledo, and honourably returned though he loved her.

569. Insolence of the African troops. 581, 2.

572. A Santon "ciego de viejo, y de llorar por temer de Dios."

577. Hexem unpopular for employing Christian auxiliaries.

580. The people always discontented, but in times of adversity insolent and furious, revolutionary. 612, 13.

583. A botanic garden.

Lands given away in perpetuity by Sulciman, to the ruin of the state. 594.

586. About A. D. 1010 Moors of Lisbon discover the Azores, in a voyage of discovery.

590. Troubles which excite a doubt of Providence in the writer.

589. Mayorca occupied by the Moors.

592. Sardinia. 595.

593. Vengeance for Hexem. Suleiman's death—a tragic subject this.

602. Negroes of Sus—a numerous cavalry in Spain employed in these civil wars.

613. A King killed by poisoning a fowl.

619. Rabetos or frontier soldiers,—in imitation of whom Condé thinks the military orders were instituted.

620. Mixture of Christian i. e. Spanish appellations with the Moors, proving a great mixture of blood.

612. An Alcazar proud

"Que construido parece

Con pieles de leopardo."

623. Turbulent Walies. Hexem said well "esta generacion ni puedo gobernas, ni ser bien gobernada."

624. Deposition and happy retirement of the last of the Omniades.

## Vol. 2.

P. 1. THE Walies overthrow the Onimeyades.

5. A plague of barrators.

Quacks also banished.

Cordoba becomes the granary in Spain.

9. Black troops.

11. Mudhelim, *desagraviador*—a noble title which Xequé Abu Becar Ahmed assumed.

12. A. D. 1020. The Beni Alaftas masters of Lusitania and Algarbe de España.

13. Abdala, King of Badajoz—one of the most powerful in Spain, because of his connexions.

24. The pretence of Hexem's being alive served with the people, "y con los Alamerias, que amaban hasta las fabulas y sombras del poder y autoridad de los Omeyas."

25. Almoateded, while only Prince, he

had only seventy slaves in his harem, "luego que fue Rey absoluto" he had 800; "sin embargo," there was one whom he loved "con entrañable amor." He was an elegant poet: "era algo impio á lo menos tema fama de poco religioso," and at Seville he kept "en una alacena muy preciosa, varias tazas guarnecidas de oro y de jacentos, esmeraldas y rubies, hechas de los craneos de personas principales descabezadas por su mano y espada, o por su pardré."

27. Gehwar King of Cordoba—"hasta las retiradas doncellas" went behind his bier, lamenting him. Were these a sort of Moorish nuns?

41, 2. Kingdom of Cordoba put an end to by treachery.

45. A King of Seville knights his son, and gives him a coat of arms. A. D. 1067.

47. Mortal effect of grief for the death of his daughter upon the King of Seville: and singular symptoms. This was Aben Abed who so treacherously got possession of Cordoba; an able bad man; the most powerful King of the Moors in his time. He charged his son to guard against the Almoravides, and to keep well the two keys of Spain, Gibraltar and Algeziras.

48. His son allowed the troops wine when in the field.

54. The King of Galicia aiding the Moors, "conescogeda caballeria cubierta de hierro." It is noticeable that the Moorish history usually speaks of the King of Galicia, as if the Spanish strength lay in that province.

57. Aben Abed having slain Hariz, nails his body to a stake with that of a dog.

62. Intercourse between Alfonso (6) ben Ferdeland King of Galicia and Aben Abed King of Seville. 71.

66, 7. Loss of Toledo.

70. "Sequesele la mano al matador," seems to have been a curse.

72. The King of Seville invites those of Granada, Almeric and Algarbe (Badajoz) to hold a Cortes—for the common defence and weal of the Spanish Moslem. 96-8.

It was properly a congress—and they invited the Almeravides against Alfonso. 116, 7.

77. Lamlunies, a tribe of good foot soldiers, who first obtained the appellation of Almeravides.

80. Foundation of Morocco.

82. Jazes ben Taxfin. 85-7. 100.

86. A negro trade.

These negroes were once Christians.

A Janezary or Mameluke force.

95. Aben Abed aids him in Africa.

96. 102. Alfonso's power. 103. 106.

103. A brave letter to him from the King of Algarve.

109. This letter of Alfonso's is Moorish in style.

111-3. Aben Abed's reply in prose and verse.

114-5. Murder of Alfonso's receiver and ambassador at Seville.

127. Juzef's passage to Spain.

128. Algeziras.

129. Alfonso's allies.

130. His dream. 133.

134. Many Moors in his army and Jews. 135.

142. Heads of the slain.

146. The Emirs behave ill in this battle.

147. News of the victory sent by a pigeon to Seville.

150. Spoils.

155. Cambetur—El Campeador. 174-82-3-4.

160. Juzef's second expedition.

165. Aben Abed an astrologer.

169. He and his family sent to Africa.

170-1. Their melancholy fate.

179. Prophecies prepare the way for the Almoravides.

180. Juzef takes Badajoz.

181. Fate of that royal family.

186. Recovery of Valencia by the Moors.

187. Spain likened to an eagle—Toledo the head.

190. Juzef's advice to his son. 192.

191. He requires the Jews to become Moslem, upon the plea of an old engagement.

192. His death.
193. His son, born of a Christian mother.
195. The first who employed Christians in his service.
204. The Africans not so odious as the Cadis.
208. Aly recovers Coimbra.
211. Almoravides insolent.
314. The Mehedi. 248-9. 251-5-6
222. His discipline.
233. An expulsion of Christians by Aly, a sort of precedent this.
237. The "Azala de temor"—this is a fine circumstance. It was used in all the mosques, A. D. 1125, the service was shortened, "se asiste menos à la Mezquita, ó no se asiste á elle, y se asiste con armas y sangre, como se puede."
243. Merits of such a war.
275. Affairs of Algarve. A. D. 1144. Merlota the strongest castle there.
286. Aly takes to Africa 4000 Andalusian Christians in his guard.
295. Menian enters Valencia on a dromedary.
307. A petty lord at Coimbra. 1145.
309. Siege of Fez. The river dammed. The Almohades.
317. Horrors of the war in Africa.
318. Destruction of the Almoravides.
330. Machinery in the mosque at Morocco.
346. A literary Almohade, who forbids the burning of books of chivalry.
347. A. D. 1157. The hero of the Christians dies in endeavouring to defend Granada against the Almohades. There was a horrible slaughter. It was the last hold of the Almoravides. They who remained retired to Mayorca.
355. A statistic account of the African empire prepared.
357. The Sheik who takes the King's place to be murdered.
360. A. D. 1161. Moorish victories on the side of Alentejo.
366. Letters flourishing in Spain under Adelmumen.
375. Lion-fights at Morocco.

381. A. D. 1173. Death of Sancho *Abúl-barba*.
385. A. D. 1184. Santaren. 388.
392. Jacob Almanzor. Lisbon. 1189.
393. Algarve.
395. Battle of Alarios. 402.
408. Morocco embellished with the spoil. Gate of reward.
415. Whom can he mean by the King of Bayona? 1210.
420. Siege of Salvatierra.
424. Battle of Salado.
435. Theory of a despotic government.
437. Mehedi's laws annulled. They modified the government, giving some authority to his counsels in affairs of State.
- 437-8. 4000 heads of Sheikhs exposed on the walls!
448. Almohades extirpated like weeds.

### Vol. 3.

- P. 1. ANASIR's cruelty after the Battle of Talasa. St. Navas.
2. His son at Seville takes to improving flocks, and leaves his people to the Christian wolves.
4. Attempt to rouse the religion of the Moors.
6. Jayme.
14. Battle of Guadalete. A. D. 1233.
19. Cordoba taken.
22. Valencia also. Conditions there.
26. Granada beautified. Aben Alahmar a wise and popular King. 30. He aids Fernando in his wars.
27. But the Christians were masters of Lisbon long before.
32. Aben Alahmar's advice to Fernando.
37. His grief for the loss of Seville.
38. Prosperity of Granada under him.
42. Algarve. A. D. 1257.
43. Concert against Alfonso. 45.
48. Alfonso's wife Jolant envious of her sister, and intrigues with Granada for that motive.
53. Castilian refugees at his court.
54. His epitaph.
57. Prince Anrec and the lions at Tunis.

58. King Muhamad visits Alfonso. He spoke Spanish well.

61. The Beni Merines invited.

63. His grief for Nuño's death.

64. Sancho taken and killed.

66. Regret for having given up Tarifa and Algeza.

69. Sancho el Infante treats with Muhamad.

73. Abn Juzef. Sancho's reply to his offers.

74. Feeling of the Moors concerning the Spaniards.

79. The exposure of Guzman's son before Tarifa is here ascribed to Prince Juan.

80. Gehanam—Gehennah—the place for a Christian king.

86. Fate of a Castilian beauty taken at Almandhar, A. D. 1303, carried in a triumphant chariot, surrounded by other beautiful captives into Granada, and for the fame of her beauty asked of King Muhamad by the King of Almagrab. Muhamad loved her, but found it prudent not to refuse.

107. Ismael of Granada, his arguments.

111. His victory. Burial of the M. soldiers in their armour and blood, as they fell: "esta es la mas honrada mortaja que puede sacar del mundo el buen Muslem."

A. D. 1325. Artillery used against Baza by Ismail. Balls of fire. 133. Con nafta. 137.

113. Ismail's murder, for a captive damsel.

115-6. His epitaph calls it a martyrdom.

122. The King's spear set with gold and jewels. He threw it at a Christian when besieging Baena, and the man rode off with it in his body. When the Moors would have pursued him, the King (Muhamad Ben Ismail) said, "Dejad lo al pobre, que si no muera presto, tenga con que curar sus heridas."

125. Gibraltar coveted by Fez and by the Spaniards.

126. Muhamad murdered for insulting the Africans whom he relieved at Gibraltar.

131. Juzef ben Ismail his own architect. Rivalry in love seems to have produced strange consequences at the Granadan court.

134. Battle of Guadaceleto (?) Tarifa.

139. Regulation of religious reform at Granada.

141. The Moors had caught the fashion of the Intrudo.

141. Rogatives in the streets for rain.

142. A good prayer enjoined in drought. Novenas and vigils also seem to have been adopted superstitions.

143. Funeral prayer.

144. Christenings also borrowed, at least the christening festivals.

145. Regulations for war, at once brave and humane.

Pilgrimages restrained.

Laws for suppression of vice.

146. Theft severely punished.

148-9. Honour to Alonso II. at his death.

159. Virtuous conduct of the deposed King of Granada.

161. The usurper treacherously killed by Pedro. 163.

164. The Moors good authority against Pedro.

174. Yet this Muhamad sends, when dying, to kill his brother! 165. That brother's escape.

178. His remembrance of that deliverance when the King of Fez wants him to poison his brother.

179. His court the asylum for Spaniards, and there they used to fight in lists.

181. Jousts and tournaments forbidden.

183. Tame lioness sent to the King of Castille.

189. Lamentation for a defeat, in which the Spaniards had Granadan allies against Granada.

195. Moors becoming tributary.

"Señor de Buytrago, A. D. 1438, gran soldado y excelente poeta?"

201. Forced marriages by Abn Ozmin, with incredible impolicy.

203. Granadan horsemen better in skirmishes than the Spaniards.

205. Breach of truce by the Granadan Prince.

207. A Spanish single combat at Granada permitted.

208. How prevented.

209. Haram enmities.

212. Massacre at Zahara.

214. Poisoned arrows when the Spaniards were defeated before Loxa, and the Master of Calatrava slain by one.

222. The evil star prevailed.

230. Aid solicited from Africa and Egypt.

234. The two eyes of Granada taken—Moclin and Illora.

249. Moors proclaim a holy war.

251. Muza's brave speech.

LUCAS FERNANDEZ PIEDRAHITA. *Historia General de las Conquistas del Nuevo Regno de Granada.*

Ep. to Reader.

CASTELLANOS's fourth part in MS.

Queseda's history also! He wrote it while engaged in the war with the Guasquias and Gualies.

P. 3. Division of the West Indies—all N. of the line, New Spain; all S. of it, Peru!

4. Cundinamarca the native name of the N. Regno.

5. He praises it as the *safest* part of the Spanish monarchy. What a different feeling from that of the earlier writers.

A fish bigger than a whale in a lake! It was the devil!

6. Lake Guatabita, where gold was thrown.

Sweet singing birds, and one the sweetest (the Toche), which loves its master, like a dog.

6. A healthy country.

In great part no silver current, only gold.

7. Passion-fish, as well as passion-flower.

8. A pine too high for the fruit to be gathered; the birds peck it, and then the kernel falls, which contains a delicious nut.

10. Indians at peace with the Spaniards

for the sake of salt, wanting which they eat earth, and die miserably.

12. Indians who were free from the Encomienda, the best soldiers for them against hostile tribes. These allies were the Coyaimas and Notagaymas. They *scented* ambushes, because the Indians gummed themselves when they went to war. And they were so jealous, that their women, if they ever trespassed with a white man, murdered the child as soon as it was born.

13. The Sutagaos had a good plunderer's notion, that their gods were pleased with no offerings but what were taken by force. So they were general robbers.

These Sutagaos had a compact with the devil, whereby, if they drew a line with poison across a public path, the person whom they intended to kill would die when he crossed it, but all others might pass with impunity.

Battle-royal boxing matches.

14. Most extraordinary system of pederasty, growing out of the laborious condition of women.

These laches worshipped stones as the origin of man; the dead they thought were turned into stone, and so the humanization and petrification went alternately on. They worshipped their own shadows.

15. Certain herbs used to make the hair grow more luxuriantly, others to increase its blackness.

17. The Spaniards called Zuhà, from Zuhé, the sun, whom they worshipped here, as well as in Peru.

Quesada left a MS. history.

Bochica, Nemquetheba, or Zuhé.

18. A female who opposed him.

They had innumerable mythological stories.

Fall of Tequendama.

19. Bochica forsan St. Bartholomew!

21. Fetid incense, worthy of the devils to whom it was offered.

20. Coca used, and it preserved the teeth. Is this the same as the betel? The use, at least, is one more approximative to the Orientals.



21. Fruits which serve for soap.

22. Boys reared to be sold for sacrifice! But the youth escaped if he committed an act of incontinence; for then he was expelled as infamous.

23. Marriage form of the Mozcas.

26. Succession by nepotism in the female line. This also Oriental.

Education of the heir-apparent in Bogota.

27. A chief's wife, dying, could impose upon the King, her husband, five years of celibacy and continence.

28. Strange trial of continence when they elected a chief.

30. They had heroical songs.

Extension of the language with the Zip-pas empire.

44. Concealed treasure.

45. Excessive submission to their chiefs.

46. Good laws against murder.

Preposterous one against rape.

If a woman died in childbirth, half the husband's property forfeited to her parents, unless the child survived.

Privileges of ear and nose jewels.

The Treasury succeeded to the property of those who left no children.

Cowards compelled to wear the dress of women.

49. Insanity common at Tunja, and ascribed to the elevation of the *sito* drying the brain.

52. Pilgrims protected in war.

53. The Caciques of Sogamoso affected to produce bad weather.

61. Mercenary troops raised in the Cantones de Valez—a curious fact.

67. Wrought stones.

68. Tuyronas extinct seventy years before his time.

A proper sarcasm concerning "aquellos buenos desseos con que los Gobernadores de Indias salian por la Barra de San Lucar."

97. Pedro Fernandez de Lugo retired from the court in disgust, because Mendoza obtained the Plata expedition.

112. Language of the Incas extending 500 leagues.

Popayan, not more than 400 families there.

113. General insurrection of 1592, to the destruction of many cities of the N. Reyno.

115. Cannibals from despair! 50,000 thus consumed, and more than 100,000 by disease.

122. "Alguazil Mayor del Exercito, oficio que segun estilo de los Moros de Granada correspondia al de Maesse de Campo."

126. D. Juan Florez de Ocariz meant to publish some Nobiliarios del N. Reyno.

130. — "Una quebrada profunda,—que llaman Calas, o Caletas, los Españoles que militan en Africa."

132. Remarkable that the *chiguas* should not have been met with earlier on the way.

135. Masts with *gavias*, like those of a galeon, erected in the plain of Bogota.

They carried before them in battle the dried bodies of famous chiefs.

137. The avarice of the conquerors confessed in a striking manner.

138. The Zippa's treasures secreted.

Two palm trees, from under whose roots a fair spring arose, cut down in 1636, because the Indians performed worship there.

139. In the round tops of the masts slaves were fastened, and shot to death with arrows. Vessels were spread below, and divinations made from the forms in which the blood fell upon them.

161. Human figures filled with treasure, and then buried.

146. The Spaniards in the N. Reyno forbidden to make wine.

The Panches not allowed to marry women of their own *pueblo*.

The Zippa had certain soldiers called Guechas, who wore a golden peg in the nose and lips for every Panche whom they had slain.

153. From Furaténa, "señora independiente de los Reyes de Taaja y Bogota," a report arose that Amazons had been found.

156. Experience has shown "que los repartimientos puestos en la corona rea

son los menos trabajados, y que mas se conservan."

New Granada emeralds sold as Oriental.

159. Cakes of cazave and ants, "al tiempo de tostarlas para este efecto, dan el mismo olor que los quesillos, que se labran para comer asados."

*Mani* abundant in the Llanos, where it was cultivated for food; but if eaten to excess, it produced violent pain in the head.

163. Some soldiers of Quesada's army, returning to it in great danger and fear, hid themselves one night in the woods, "quando oyeron la voz de un asno llamado Marubane, cuyo canto era bien conocido de todos y entonces les parecia mas suave que de Canario, porque animados de su eco desampararon las matas, y llegaron a las casas donde hallaron algunos Españoles."

169. Green stones found at Tunja: here, I think, they must have been wrought.

Spoils of Tunja, "Era cosa de ver ciertamente, ver sacar cargas de oro a los Christianos en las espaldas, llevando tambien la Christianad a las espaldas."

173. Temple of Sogamoso in Tunja—"al tiempo de afixar en la tierra aquellos corpulentos maderos, los cimentaban sobre esclavos vivos, persuadiendose a que fundados sobre sangre humana se conservarian ilesos."

176. *Vanderas* of the Mozcas.

Jealousy of any popular settler.

217. S. Fe de Bogota. Piedrahita gave to the College of the Jesuits the miraculous crucifix, "que tenia y con que murio S. Francisco de Borja."

225. Decay of the city of Tunja. S. Fe being the mart, and the Rio Grande (Magdalena) the channel for all the produce of those kingdoms, and of Quito.

226-7. Nuns—why so numerous as to be one cause of the decay of Tunja.

228. Charles V. painted a N. Senora, which he gave to the N. Reyno, where it works miracles.

229. First persons who sowed wheat, erected a mill, and baked bread.

230. Lorenzo Martin "aquel Capitan y famoso poeta."

236. First persons who introduced cattle.

249. Cruelty with the dogs—introduced by Fedremen and Benalcazar's people, but it became general.

276. Debauchery of the adventurers from Peru, "avia hombre entre ellos que introduxo en la tierra ciento y cincuenta piezas de servicio, hombres, y mugeres de amores, con quienes vivian desenfrenada y escandalosamente."

These women were used as baits or bribes with Fernan Perez de Quesada.

286. The Muzos, their notion of their own origin.

295. Gold placed in the buckets when the Indians watered the horses—to conciliate them.

304. Trade from Popayan to the N. Reyno. Wrought plate in great demand among the conquerors.

305. Dogs the main arm against the Indians.

306. The Indians in a great battle asked the Spaniards if they came in good condition for the feast which was to be made.

312. Cruelty and treachery of the Spaniards.

314. Salto de Olalla. The *bejucos* saved him when he was thrown over a precipice by the Indians.

340. Las Casas got many materials for his work upon the destruction of the Indians from the processes which Geronimo Lebron formed against the conquerors of the N. Reyno, and which were preserved at Simancas.

Governors just as despotic in Piedrahita's time as in Herrera's.

343. In the N. Reyno "por des gracia fatal de su clima es costumbre former gigantes de las sombras que se conciban."

344. Fate of Aquiminzaque. Quite a tragic subject.

345. Piedrahita writes with feeling concerning these atrocious transactions.

348. A Cacique with a long white beard.

349. Magazines of salt among the Indians,

"Perros mudos."

360. "Valle de Mocoà de donde salieron las primeras pinturas nombradas de Mocoà, que vienen de Indias en tabaqueros, cofrecillos, y diferentes vasos de madera, bien estimadas en estas partes de Europa por el primor con que se labran ya en la villa de Pasto, donde se ha passado el comercio deste genero tan apetecido de los hombres de buen gusto."

370. First cattle in the N. Reyno.

382. Benalcazar brought pigs and poultry. Fedreman poultry.

394. Ants kneaded with maize and eaten.

404. Orders given, early in the conquest, "que pars obvar (obviar?) que entre los Indios se introduxessen errores, y doctrinas prejudiciales, recogiesse los libros profanos, y de mal exemplo, pues por esta causa, y mirando a este fin, se avia dado la prohibicion de passar libros a Indias."

409. Goitres—and ascribed to the water.<sup>1</sup>

Juan Diaz Xaramillo measured the gold from his mine by bushels. His magnificent house, and its fate.

412. Felipe de Utrés first expedition in search of the Omeguas.

414. Killing the Indian to discover how to cure Utre.

426. Cruelty of the Encomenderos.

459. Indians diminished by the great mixture of Europeans and Negroes.

461. The bezoar—good there, because there are numerous snakes who bite the red deer, and then the deer eat the *dictamo real* as a remedy.

476. Search for relics.

481. Rich mines at Pamplona, a single Indian in one day extracted to the value of 1000 pesos.

488. The Nauras abolished cannibalism,

because a contagious disease broke out among them after eating a friar.

492. The Tuyronas, goldworkers.

507. The Spaniards, in 1615, as inferior to the Pijaos as they had been superior.

535. Quesada made a Don, "merced de grandissimo aprecio hasta aquellos tiempos."

538. Misconduct of the priests?

540. Gazetas in 1557?

564. Trade of La Palma.

#### FINDLEY'S *Insurrection in Pennsylvania*.

P. vi. THE Americans, he says, coming originally from various countries, "seem to have formed a character peculiar to themselves, and in some respects distinct from that of other nations. Indeed, though they emigrated from different nations, they were generally of the same rank in society." Mr. Findley seems to think this a happy circumstance, and is utterly blind to the consequences which it necessarily produces. He says, also, "perhaps no part of the American character is more prominent than that of mildness of temper; even their mobs and riots are accompanied with less ferocity, and marked with fewer instances of bloodshed than those of any other nation"!!!

vii. "During the war there was an unavoidable relaxation of morals, and of the execution of the laws."

24. The bloodshed and violence committed in the controversy about the boundary line between Pennsylvania and Maryland are still remembered by the name of the Conejaghally war.

The contest between Pennsylvania and the Connecticut claimants has occasioned bloodshed and numerous acts of outrageous violence, both before and since the revolution. Congress decreed the right to be in Pennsylvania; yet that state, since the decree, was compelled to send different military expeditions into the country. Nor has the controversy yet subsided (1796).

<sup>1</sup> SOUTHEY remarks in his *History of the Brazils*, that Goitres are not known in some countries where the people have almost nothing but snow water, Vol. iii. p. 898.—J. W. W.

A Pennsylvanian dare not, even now, settle upon his own land. One who lately attempted it was shot in his lodging, and though in the opinion of the court the murder was fully proved, a verdict could not be obtained against the criminal. A combination has long existed, and still does exist, in that country, in declared opposition to the laws, and too strong for the ordinary powers of the civil magistrate.

27. Great consumption of spirits during the war. In many parts of the country you could scarcely get out of sight of the smoke of a still-house. The citizens became alarmed lest the army should suffer for want of bread for the troops and forage for the horses. The clergy from the pulpit, and in some instances by judicial warnings of presbyteries inveighed against the destruction of bread, and creation of poison.

62. Threatening letters, signed Tom the Tinker, directed to certain persons, with orders to publish them; and the editor of the Pittsburgh Gazette did not think it prudent to refuse to admit them.

142. The army, eager to *shewer* the insurgents, and even those of their own body who reasoned in favour of the subjection of the military to the civil power.

145. Laying their hands on their swords, which many of them had not been accustomed to wear, they would swear there was no need of judges and juries—let them only see the men and they would *shewer* them.

147. At Carlisle the army was once in that situation that one part of it was ordered to charge the other; and if a discretion, which by strict rules might have been esteemed criminal, had not been exercised by the officer who was ordered to make the charge, brothers' blood might have been shed in abundance.

149. If a severe example had not been made of two men in the camp at Carnagham's, in Westmoreland, for mutiny, it is the opinion of the most experienced officers who were there that the country

would have been ruined. It was doubted whether the sentence could be executed for mutiny; and during the execution a brigade which could be trusted paraded in such a manner as to be ready to charge the regiment to which the culprit belonged.

152. One of these Yankee heroes, in an account of his campaign, said that not even the march of Hannibal over the Alps could equal the insuperable hardships which they suffered in this expedition!

153. The militia corps being in great part composed of substitutes, and not all in uniform, were despised by the gentleman corps. To prevent this Mr. Findley advises that "no substitute should be admitted unless in extreme cases, and then he must be of equal character, and have as much at stake as his principal! In short he ought to have an equal stake at risk in the commonwealth, and no exoneration should be admitted on account of religious scruples;"—practicable and pleasant!

Gentlemen privates and plebeian privates—a practice wholly anti-republican.

163. Some of the most incendiary papers, written by a friend of Government, on purpose to excite the militia by insulting them.

188. The temper of the army such, that had it continued, the author and his fellow deputies must have thought it their duty to return and say, that the innocent must make common cause with the guilty.

204-5. Military tyranny, 219-20.

224. A foul attack upon Hamilton.

300. "The great error among the people was an opinion that an immoral law might be opposed, and yet the Government respected and all the other laws obeyed."

#### *Minor's Insurrection in Massachusetts.*

P. 9. A PARTY who ascribed the vices of the people to trade, and therefore wished to lay the burden of taxation upon commerce, "since, if it supported them, the commonwealth would be eased; and if it

failed under the weight, they would be rid of so great a cause of political evil."

23. This writer sees and feels the evils of that total want of respect and reverence for all institutions which characterises the Americans.

29. A doctrine that lawyers ought to be abolished; and at the election of 1786 for the province, they were in most instances excluded.

33. An insurrectionary convention of delegates, began by voting "that this meeting is constitutional."

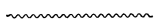
50. A party in the state who, having found their plans overruled, seemed to hope that their commotions might be the means of bringing about what they always thought should have been effected without them. They were therefore cautious in their proceedings against the insurgents, and probably did not wish them to be crushed till things were corrected according to their view of a right system.

72. The assemblies of the discontented, intended to speak in one sense, and to be understood in another.

150. The insurgents, in action, put their prisoners in front!

151. One State, *i. e.* the Government, were believed to favour the rebels—Rhode Island. Vermont, too, seemed (157) to look willingly upon a state of affairs which tended to increase its own population by emigrants from Massachusetts.

*At arms, where we say in arms.*



"THEATRO Americano. Descripción General de los Reynos y Provincias de Nueva-España y sus jurisdicciones. Su author D. JOSEPH ANTONIO, de Villa-Señor y Sanchez, Contador General de la Real Contaduría de Azoguez y Cosmographo de este Reyno. Quien la escribio de orden del Excelentissimo Señor Conde de Fuen-Clara, Virney Gobernador, y Capitan General de esta Nueva-España, y Presidente de su Real Audiencia," &c.

P. 35. 300,000 sheep, the annual consumption of Mexico; 15,500 head of *ganado mayor*, and 5000 pigs, exclusive of bacon, and such pork as was brought to market from the country.

72. "Cerca de tres leguas al Poniente dista sobre una Loma arida el Santuario de N. Señora de los Remedios. Imagen de la V. Maria de la Estatura de una tercia, cuya efigie trajo consigo uno de los Capitanes que acompañan a Hernan Cortes a la empresa de la reduccion de estos regnos, y la noche en que se vieron en el mayor aprieto los Espanoles, por el ataque, insultivo do los Indios, llamada antonomasticamente Noche triste, la dejo escondida en unaplan ta de Maguáy, llamada Pita, que sobre dicha Loma estaba, para seguir la fuga; en cuyos alcanzes, yendo ya mal herido fallacio sin poder volver à sacar aquella amada prenda, que avia dejado en aquella Loma depositada hasta que mucho despues, ya domado el brio de la Mexicana Nacion. Un Indio de los recien Christianos, y que avia abrasado la Ley Evangelica con sencillez amorosa, andando por aquel parage encontro la Soberana Imagen en el mismo lugar, y sacandola del Maguey la llevo a su casa, y con candidez le puzo de las usuales viandas de los Indios, como son tortilla de mayz, y atole o poleada de el, en una basija o Xicarilla, llamada en el idioma regnicola Tecomate, todo lo quel le acomodo en una cajilla, y se fue a su trabajo; y aviendo vuelto a visitar a su hallada huesped vido la caja vacia, y sin la Imagen peregrina, ocurrio a la Loma y Maguey, y encontro en el la Santa Imagen, de cuyo admirable prodigio aviendo dado cuenta, resulto fabricarle la Ciudad y la devocion un primoroso Santuario, de que tiene la Ciudad de Mexico el Patronato, y de orden desu Magestad se le hace anualmente fiesta el dia primero de Septiembre, a que asisten todos los Tribunales, quando la Imagen de N. Señora esta en el; y quando en le Santa Iglesia Cathedral es la celebridad en ella, porque en todas las neces-

sidades y conflictos de enfermedad, seca, guerra, y despacho de Navios e España, se le hace rogacion, rezon porque se trae en procession desde el Santuario a Mexico, dondi se halla oy."

165. "Los que viven a las orillas de la Laguna en aquellas Isletas que ellos llaman Chinanpas se entretienen en el cultivo de las flores, y fabrica de las esteras bastas con el nombre de petates, de aquella yerba o vastago largo pelucidio, que produce la cienega llamado en el Idioma Mexicano Tule; con el quel cuelgan las puertas de los Templos y casas, para demostrar los actos de alegría, y tambien adornar sus Pulquerias, o tabernas, como signo que le ponen demonstrativo a su conocimiento en estos ramos, y esto es sin faltar a la labranza de sus sementeras."

176. At Xacapixtla, "venerase en el Templo una Imagen de S. Juan Baptista pintada en lienzo, à quien, poco tiempo ha, le cayo un rayo, y teniendo la vista inclinada al Cordero, le hizo elevar la cabeza al Cielo, con cuyo movimiento el resplandor, que de oreja a oreja tenia pentado de oro, se le puso por la narez, y partio la frente, y el oro con que estaba dorado el libro se lo quito, y dorò al Cordero, cuyo prodigio permanece oy, y esta patente a todos."

177. "En el Pueblo de Atotonilco mando fabricar el Marques del Valle, Hernan Cortez, un baño, que aun permanece, todo de bobeda con tan peregrino arte que sus aguas suben y bajan, segun quieren las personas que en el se bañan: son tan puras y chrystalinas, que por ellas se veen las arenas mas menudas del suelo, y tan templadas, que se experimentan saludables para varias enfermedades."

177. The same tricks of miraculous images here as every where else. In the Church of S. Miguel Xoxutla a crucifix found by the Indians in the root of an espino which they were digging up. Also a N. Senhora which two strangers, "de gallarda presencia," brought to a lady's house at Hatenango where Cortes then had an Ingenio, and left in her care. They never

returned,—and music coming from the chest which was well fastened,—she sent for the Priest and the Alcayde, &c.—and opening it found N. Senhora.

181. So also at Zitlala a S. Nicolas de Tolentino, who did not chuse to be moved farther than this place, becoming so heavy that fifty men could not stir the chest.

222. A N. Señor at Toluca left by two "hermosissimos mancebos."

276. At Alvarado, fourteen leagues from Nueva Vera Cruz, a N. Señora, found in a chest on the shore.

320. At Papantla, another which had however this direction upon it—"Para Papantla."

375. "N. Señor de Otutitlan, un Indio de este Pueblo avia cortado una tosa de cedro, y llevadola a su casa deseeo de hallar un diestro escultor, para que le hiciesse una Imagen de N. Senora; con este deseeo vivio algunos años, y un dia, que se hallaba devotamente ancioso por conseguir su intento, llegaron à su casa dos mancebos hermosos y de gallarda presencia, diciendole, que sabian muy bien el arte da escultura; propusoles el Indio el deseeo que mucho tiempo avia permanecido en su corazon, de tener una devota Imagen de N. Senora la Santissima Virgin; ajustose con ellos, y los hospedo en un Xacale, o chosa, donde tenia el madero; dioles primero la paga, y les previno el alimento necessario por el primero dia; volvio al signiente a visitarlos por ver si arian principiado la obra, y hallo (o prodigio de la gracia y Omnipotencia divina!) la tosa convertide en la prodigiosa efigie de Christo Crucificado, retocada, y perfectamente acabada: los Escultores desaparecieron, dejando alli el dinero, y la refaccion. Angeles serian por las circunstancias del prodigio, y el desinteres en dos cosas que tanto apeticen los hombres."

Vol. 2.

P. 8. D. BASCO DE QUIROGA, second Bishop of Mechoacan. "Passose la silla Episcopal a la Ciudad de Utzila Pasquaro,

como Capital de la Sierra de Michoacan; y el zelo de tan Santo Prelado no solo doctrino a los Indios de los Pueblos que reducía su amabilidad, sino que tambien solicitaba sprendiessen aquellos officios ignorados de la Nacion, dandole a cada Pueblo su destino en el que avian de entretenerse, y en esta forma instituyo Pueblos de carpenteros, otros de zapateros, otros de alfareros, otros de talavarteros para la fabrica de arneses, y corazas; y donde el terreno embidaba a la labranza, les enseno el beneficio del pan Espanol, criando las Panaderias para aquellos pueblos, para que cada uno sin mezclarse en el otro ejercicio comerciase en su trato, y formasen unos entre otros, las utiles ferias a su bien vivir, consiguiendo con esto no solamente la mantension de sus Republicas, sino tambien la exterpacion del ocio,—y aun hasta aora se mantienen muchos de estos pueblos, con el comercio de sus officios, aunque no en aquel tezon, porque con la extencion de la labranza, en que igualmente se entretienen, aumentan sus comercios, empero se conoce en cada uno, el ejercicio originario, como se dira en cada Pueblo.”

14. At Utzila Pasquaro—“la maravillose y perfectissima Imagen del Santo Christo de Tupataro, hallada en el corazon de un Arbol, al tiempo de esterlo partiendo un Indio para labrarlo que aun vive quando esta escribimos, hallos—con cruz y clavos perfectamente labrados.”

70. Not far from Mexico, near the Pueblo del Teremendo.—“Traqueando esta Sierra en el año de 1712, en el plan de una Barranca muy profunda se descubrio una boca bastantemente capaz, mas temiendo entrar en ella por los animales, que pudiera aver, se discurrio echar primero bombas de cohetes para sacarlos, y con efecto salieron Zorros, Tecolotes, llamados Buhos, Lechusas, Murcielagos, y otros Grajos de las soledades nocturnas; con cuya diligencia, y la de llevar luces en las manos, assi de teas como de bugias, entraron dentro varias personas, y yo entre ellas, y se descubrieron unas prodigiosas

bobedas de la Gentilidad, contenidas de paredes fortissimas, macisadas con fuego, y en medio de la-segunda un vanco a manera de pie de altar, donde avia gran porcion de Idolos y frezcas ofrendas de Copale, e hilados de lana, que no con poca admiracion nuestra, y del Padre Anguiano. Cure entonces, se sacaron en varias figuras de hombres y animales. Y examinando el modo de las paredes, se hallo, que por ser la pared de piedra docil a la fundicion, formaron un trozo de pared de ella suelta, y arrimandole la lena despues, y dado fuego, se derretian les superficies, uniendo unas con otras, y assi fueron techando sus techumbre sin mexela de otro ligamento, y terra plenando los angulos hizo despues la diuturnidad de los tiempos montes de espesos arboles su eminente cumbre, obra toda de la Gentilidad, que descubrio en este siglo el desseo de encontrar la plata.”

168. “En la Cabezera de Tlacolula se venera con magnifico culto una milagrosissima Imagen de N. Redemptor Crucificado, hermosa y perfecta en su estructura, sin que en los años, que han corrido desde su apparicion prodigiosa hasta el presente, se halla podido conocer de que materià sea. Su origen es que estando los Indios principales en una Junta o Cabildo, vieron derrepente llegarse a ellos quatro hermosos mancebos, vestidos en igualdad de blanco ropage, y dijeron si querian comprar aquella devota y peregrina Imagen; y preguntandole los Indios de donde eran y quanto querian por ella? respondieron los peregrinos, que era su patria la Poblacion alta, y que darian la Efigie en treinta reales. Salieron los Indios de la Sala de su junta, dejando en ella a los que creian forasteros, y quando volvieron a celebrar aquella misteriosa venta, hallaron sola la Santissima Imagen, y un rotulo que decia. Este es el Senor Dios de las Batallas.”

183. Alie,—how on the coast of Huatulco the crew of an English ship landed for provisions, and finding nothing but a wooden cross on the beach, tried to burn it in vain,

—then made a hawser fast to it and tried to sail off, but the hawser broke, — lastly they attempted to chop it to pieces, but spoilt their hatchets and left it uninjured.

221. “La Ciudad de Zacatecas, se acomodo al territorio que ofrecio la commodidad y el laborio del minero exercicio, y assi esta en una Cañada que hace la Sierra de las Minas, y por esso aunque la poblacion es grande, pues passa de cinco mil familias de Españoles, Mestizos y Mulatos, solo tiene la Calle que ofrece el plan de la Cañada, estando las casas que ocupan el gentio en las aldas de los dos lados del cañon: de manera, que aunque ay edificios altos, muchas chosas exceden en altura a las torres mas encumbradas.”

268. “En el ano de 1718 salio de las Provincias del Nayarith, region que dista de la Ciudad de Mexico 200 leguas, un Indio con todas las insignias y demonstraciones que acostumbraban los Reges de la Nacion Chichemeca; con el titulo de serlo de la Nacion de los Nayaritas. Vino a la Ciudad de Mexico, acompañado de comitiva de Indios Nayaritas, con un interprete, para dar a entender al Ex<sup>mo</sup>. Marquis de Valero, querer rendir la obediencia a la Catholica Magestad del Rey N. Senor, en manos de su Virrey, en nombre de aquellas provincias, como su Caudillo, las que hasta entonces no se avian talado, por ser Serrania aspera, e incognita la de sus poblaciones, extraviada de todos los caminos, que transitan para las Provincias internas; y aviendo pedido la guarnicion competente y los Missioneros competentes se acepto el partido por dicho Ex<sup>mo</sup>. Virrey, quia le despacho con todo lo congruente a la poblacion de aquella provincia. Y aviendo llegado a ella, ya assentado el Presidio, y tomado se las medidas a las fundaciones de la mission por los Padres Jesuitas, pedidos por el mesmo Caudillo, este, o sugerido del demonio, o afligido de su nacion, se revelo, no solo llevandose a los companeros que le siguieron, sino tambien mucho del equipage de los nuestros, encumbrandose a lo mas eminente y fra-

gose de la Sierra; empero le siguieron nuestros soldados el alcance, hasta dur con el y sus sequaces en una montaña, llamada la mesa del Tonati, (que oy es mission) en donde en una cueva muy capaz encontraron el lugar de sus sacrificios; y en el un esqueleto, a quien rendian adoracion como Idolo de su ceguedad, Rey antiguo de aquella nacion, y quinto abuelo del que passo a esta ciudad; el qual estaba ricamente adornado de pedraria, que a su usansa le tenian texida en la manta con que se cubria desde los ombros hasta los pies sentado sobre ella mesma en la silla donde le fingieron el Solio, con tahali, brazaletes, collares, y apretadores de plata, y en su frente una corona de vistosas plumas de diversas colores alternadas; con la mano seniestra en el brazo de la silla, y en la derecha un cortante Alfanje con guarnicion de plata, que es segun y como le hallaron en su trono; y a sus pies unas vasigas de preciosa piedra de marmol y alabastro en que le ofrecian la carne y sangre de sus sacrificios, a cuya vista, y de sus circunstancias no causo poco dolor a los pechos catholicos tan infelez ofrendo a costa de la vida temporal y eterna de los sacrificados; y aun siendo espantable espectáculo de los estragos de la muerte, lo bien conservado de la contextura de sus nervios y huessos, junto con los divertibles adornos que tenia, hacian a la curiosidad lisonga para desmentir el pavor. Traxeronlo a esta Capital, donde le vi, quando (para dar exemplo a los Indios, assi de la Nacion que avia algunos, como a los demas) se celebró en la Iglesia del Seraphin Llagado auto de fe, determinado por el Juez Provisor de Indios, que lo fue el Dr. D. Ignacio de Castorena. Dignidad de esta Santa Iglesia, y despues Obispo de la de Yucatan, donde yace; y aviendo algunos Indios presos en la ocasion, por aver abusado del S. Sacramento del matrimonio, y caido otros en sus supersticiosas costumbres, salieron a dicho auto, y el dia siguiente en el ano de 1723, acompañaron al esqueleto, objeto de la Idolatria Nayaritica, la



Bracero de la Plazuela de San Diego, donde en publica hoguera fue quemado a vista de los penitenciados: a cuya funcion asistio innumerable concurso de todas clases, autorizado de lo principal de la Republica; y se celebro este Auto por el Juzgado del Provisor de Indios, por ser de su jurisdiccion el sojuzgar las causas de ellos en materias dogmaticas."

288. At the head of the Gulph of California the water is "diferente de la del Mar, y de la calidad tan acre, y maligna, que les quita el pellejo a los que se mojan con ella."

297. Tribes or nations distinguished by marks — the Gabilanes "tienen una raya azul" from the forehead to the top of the nose.

302. — "otras mas remotas se distinguen de las fronterizas en las rayas de los rostros, que las tienen mas gruesos, sobresa-liendoles del cutes en forma de delgado verdugon."

303. — "observandose cada una de por si no mezclavase con otra, de tal modo, que por el odio y oposicion que unas a otras se tienen, viven en continuas hostilidades."

320. The author entrusted to found S. Fernando in the province of Texas. Islanders (Canarians) were sent out.

331. About the Bahia del Espiritu Santo it was known that Europeans traded because the children were "mestizos, blancos y rubios."

337. "Todo el amplissimo territorio contenido entre los dos mares del Sud y el Norte, esta dividido en tres partes o calles, que forman dos Sierras Madres, que de el Suest al Noruest se dilatan, haciendo varias crispaturas por la tierra, en cuyas tres porciones estar contenidos las Provincias internas."

347. "Un despoblado que llaman las Manos, por razon de aver executado los Barbaros varias muertes, y clavado en unos mesquiquetes grandes, copia de manos de las que parecieron a las suyas."

365. These Apaches,—of the Apaleche breed as well as temper.

404. A tribe of which "la mayor parte son Gentiles, si bien tienen la excelente qualidad de ser enemigos de los Apaches."

408. The Yumas and Cocomaricopas on the rivers Colorado and Gila, they use "por tropheo de las victorias que consiguen, poner el esqueleto de un difunto en un palo muy alto a la vista del Campo contrario."

413. "Nuevo Mexico.—Todos los años por cierto tiempo se introduce en aquella provincia una nacion de Indios tan barbaros como belicosos, su nombre Cumanches: nunca baja su numero de 1500, y su origen se ignora, porque siempre audan peregrinando y en forma de batalla, por tener guerra con las Naciones respecto de su numerosidad: y assi se acampan en qualquier parage, armando sus tienda de Campana, que son de pieles de sibolas, y las cargan unos perros grandes, que crian para este efecto,—y luego que concluyen el comercio que alli los conduce, que se reduce a gamuzas, pieles de sibola, y los Indios de poca edad que captiven (porque a los grandes los matan) se retiran, continuando su peregrinacion hasta otro tiempo."

417. A settlement made of captives purchased from those who are called Janizaries from their origin.

The Cumanches,— "Nacion tan belicosa y valiente, que predomina a todas las que pueblen las dilatadas Provincias de lo interno del reyno, internandose en el mas de quinientas leguas: que en el discurso del ano caminan hasta batallar con la nacion de los Indios Pananas, que distan del Nuevo Mexico mas de 400 leguas al Noruest. Segun exploraciones son gentes blancas, pero los mas de ellos son guerreros por lo numeroso de la nacion, que concurre de 40 anos a esta parte, y traen su origen de azia el rumbo del Vest de la Nueva Mexico y sella de Santa Fe, conque segun la congetura son originarios de las costas del mar del Sur, que corren Lest Vest, hasta el estrecho de Uris, mas de 600 leguas, por averse estos puesto en sus Lunar desde sus tierras.



## ECCLESIASTICAL HISTORY, GENERAL.

*Acta Sanctorum.* Jan. Vol. 1.



RÆF. Generalis. ix. Rosweyd. xi. He contracted a disease by reading books which had become damp on shipboard. xi. Bolland. Origin of the work. xxiii. xxv. Richness and utility of the work well illustrated. xlii. Rosweyd.

xxx. Dispute between the Scotch and Irish concerning their saints.

xxxiv. Heretical objections to hagiology. "John Hus, et alios ejusdem farinae."

lx. Good conclusion to the Preface. lxi. Winghius the great patron of the work.

46. S. Kienan builds the first stone church in Ireland.

Warm baths.

47. S. Mochua's stags killed, eaten, restored to life, and twelve of them still living among the mountains.

48. A fountain goes before S. Mochua in the air, to issue wherever he pleases.

49. Passage over an arm of the sea by two ropes and a basket.

He transfers a great gathering from one man to his bell, and a deadly paleness of disease from another to his walking stick.

136. S. Melor, a Cornish saint. Specimen of romance passing into legend, probably first an honest fiction, then palmed by fraud upon credulity for fact.

296. Westminster Abbey, its miraculous foundation.

St. Peter promises to visit it frequently.

298. Miraculous cures by Edward the Confessor, — here perhaps is the origin of touching for the Evil. 300 rings blest by the kings of England.

299. An opinion that Harold escaped from the Battle of Hastings, and lived in penitence.

300. An ill omen for Christendom when the seven sleepers turned in their sleep.

303. Edward the Confessor buried "calceatum caligis purpureis et calceamentis pretiosis."

597. Severe school discipline.

642. "Erant utique tunc temporis, tot almi ordinis Benedictinorum propagines, per totum orbem diffusæ et dilatatæ, cum tanto cœlestis doctrinæ fructu luxuriantes, quod vix Ecclesia aliqua paræcialis (ut de Episcopaliibus sileam) in tota Lusitaniâ, imò et in Europæ majori parte reperiretur, quæ ex ordine D. Benedicti Curionem, Pastoremve non possideret."

711. A man swears falsely by his beard to defraud Worcester Cathedral, and it comes off in his hand.

746. Benedictus Biscopius, Abbot of Wearmouth. What he brought from Rome whenever he returned from thence, books, relics, glass makers, architects, singing masters, privileges of exemption, pictures of scripture history, for the instruction of those who could not read. See the passage from one of Bede's homilies.

746. William of Malmesbury says of him, "artifices ædium lapidearium et vitrearum fenestrarum primus omnium Angliam asciverit.—Nec enim lapidei tabulatus in Angliâ ante Benedictum nisi perrarò videbantur; nec perspicuitate vitri penetratâ lucem solaris jaciebat radius. 747. He died 703 A. D.

749. Alred at Rivaux Abbey uses a cold bath to tame his body.

750. Character of Galloway in his time,

—“Est autem terra illa fera, silvestris et barbara; bestiales homines, et barbarum omne quod gignit.—Mulieres per menses viros alternant.”—Is this mere vague exaggeration,—or is the polyandrian system of the Britons remaining here, in their last refuge on this side? This is so important a fact, if it be so, that the whole passage should be given; I incline to think it fact, though the general tenor of the language is that of declamation. He died 1166.

815. The Scotch or Irish, and Britons fond of attributing immaculate conception to the mothers of their saints.

815. An opinion held by some that Melchisedech had neither father nor mother.

816. This life of S. Kentigern, to whom our church here at Keswick is dedicated, is a good specimen of Catholic romance.<sup>1</sup>

899. According to S. Veronica of Binasco, angels have a small horn in the middle of the forehead.

1065. St. Ida or Ytha promised the artificer Beoan that he should have a son; his wife, however, proved barren, and one day going to war with his chief, he was killed, and his head cut off and carried away. “Et cum hoc narratum esset S. Ythæ, valde sibi displicuit.” So going to the field, she found the body, and prayed for the head; the head came flying through the air, she joined it to the body, an operation which cost her an hour's praying; Beoan went home nothing the worse for his mishap, except that he had a scar remaining, his wife conceived and bare a son, and that son became the Sanctissimus Abbot Mochaemoch, which is, being interpreted in Latin, Pulcherius, “in cujus honore civitas Liath edificata est,” or, according to another MS. “in cujus nomine ecclesia de Liath-Mochaemoch est fundata.”—March, Tom. 2, p. 281. Beoan was “ho-

norificus artifex in lignis et lapidibus.” Circiter 650.

1066. When S. Ytha foresees that guests are coming, she always orders the bath to be prepared.

Jan. Tom. 2.

P. 45. S. FURSEUS (of Ireland) speaks before he is born.

62. The Five martyrs of Morocco.

243. S. Wulstan (made Bishop of Winchester 1062). “Cibi et potus erat abstinens, quamvis in aulâ ejus pro more Anglorum, totis post prandium biberetur horis, cum quibus ipse assidens psalmos ruminabat, ordine tamen suo se bibere simulabat: hauriebant alii *spumantes pateras*,” (N. B. creaming, sparkling liquors) “ipse vasculum minutissimum tenens eos ad hilaritatem invitabat, magis consuetudini patriæ, quam judicio satisfaciens animi. Nam et consuetudines Normannorum non omittebat, pompam militum secum ducens, qui stipendiis annuis, quotidianisque cibis immane quantum populabantur.” WILLIAM OF MALMSBURY.

—“Equo quocumque vadens psalterium frequentabat orationales versus qui occurrebant, ad fastidium concantantis crebro repetens.”

243. “Nullius unquam personæ contuitu, nec etiam in curiâ Regis positus, et ad mensam ejus assidens, benedictiones, quas Angli super potum faciebant, omisit.”—Ibid. Was this a Saxon, not a Norman custom?

“Indifferentior vilioribus utebatur vestibus, magis agninis quam alterius generis pellibus frigus depellens. Si vero ei diceretur, ut saltem cattinas pelles amiceret, jocosâ comitate respondebat, Crede mihi, (nam hic mos jurandi Episcopo inoleverat) numquam audivi cantari Cattus Dei, sed Agnus Dei; ideoque non catto, sed agne volo calefieri. Ita Dei timor mentem ejus insederat, ut quod alii torquebant in pompam, ipse in compunctionis transferret materiam.”—Ibid.

245. “Modo aratrum ad meum pervenit sulcum,” said S. Wulstan, when he heard

<sup>1</sup> Southey has given it in his Progress and Prospects of Society, vol. i. 307, &c.

J. W. W.

of his sister's death. The Old Woman of Berkeley's words seem to show that this was a popular expression.<sup>1</sup>

246. Before he was made Bishop, he used to preach on Sundays, "*quem Frater quidam increpans, solius asseruit esse Pontificis prædicare, monacho silentium et claustrum competere.*" The Frater was flogged bodily for this in a vision.

247. William wished to deprive him, "*litteraturæ insufficientiam, et Gallici sermonis imperitiam prætendens.*" See here the miracle well told which I have related in *Espriella*.<sup>2</sup> "*Ecce novus Rex, nova lex, novus Pontifex, nova jura condunt, novas sententias promulgant.*"

249. A miracle of Wulstan's, which, enormous lie as it is, proves a most ferocious state of manners.

330. S. Columba, — "*cui Deus spiritum prophetiæ in specie pulcherrimæ Reginæ quondam desponsaverat.*"

331. Some Irish monks build a mill upon a hill where there is no water, and S. Fechin brings it from a lake up the hill by miracle.

332. This same saint, at an Irish king's desire, prays in time of famine, for a plague to thin the people. The prayer takes effect, two-thirds of the nation are cut off, and the king and the saint among them.

540. Proneness of the Northumbrians in times of sickness to recur to their idolatry.

652. Henricus Suso, a Dominican, died at Ulm 1365.

653. God changed his name to Amandus, but this was a profound secret, till it was found after his death, among his revelations.

This is a rich legend of mysticism and miracles; characteristic of the age of Dominican impostures.

1115. S. Aidan (an Irish saint) for cha-

rity gives a live calf to the wolves. This too is a worthy legend of Irish growth.

1131. S. Martin de Soure.

February. Tom. 1.

P. 4. THE famous Granada relics.

100. Custom said to be retained in Scotland, on the eve of S. Bridget, of preparing a bed for the saint, and this not by Catholic alone, but by very many others.

567. S. Gilbert of Sempringham.

"*Discum pauperum, quem Discum Domini nostri vocavit, mense suppositum semper primitiis et præcipuis ciborum partibus impinguavit. Vasis ligneis, et testeis, et cochlearibus utebatur corneis.*"

Feb. Tom. 2.

P. 82. Lucas Thaumaturgus.

101. S. Romuald.

130. Reason for being filthy: "*pedes non loti, manus neglectæ, cæsaries inculta quasi quædam anchora est eremite in cellâ jugiter permanendi; e diverso, bona vestis, et delicati corporis compositio, fomes est et occasio in publicum prodeundi.*"

147. S. Antonio de Stroncone. For the first twelve years after his profession, "*inter alia, quæ magistri nutu, domando corpori adhibebat, millies per diem genua religiose humi ponebat.*"

148. "*Precanti aliquando adstitit Christus specie adspectabili, dixitque sibi valde misam placere multis coruscantem luminibus.*"

307. Yellow plague in England in the sixth century. 309. seen bodily.

307. Miracle of S. Teilan's three bodies.

367. S. Marianus Scotus wrote by the light of his own fingers.

552. Cædman. He composed poems in his sleep.

570. The Spanish S. Martin made a theologian by eating a book. When S. Isidore appeared and told him to do this, he objected—because it would be breaking his fast.

673. Bees first carried to Ireland by S. Modomnoc in the sixth century. He seems to have been a master-apist, like Wildman.

<sup>1</sup> The words alluded to are, "*Hodiè, inquit, accipiam grande incommodum, hodieque ad sulcum ultimum meum pervenit aratrum.*" MATTHEW OF WESTMINSTER, *in loc.*

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<sup>2</sup> See Letter xxxv. vol. ii. p. 48, 3d edit.

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691. Some boys at Canterbury, when they were to be flogged for talking, fled to Q. S. Ermenild's tomb. The master dragged them away and flogged them to his heart's desire,—“usque ad satietatem animi, cum tali insultatione flentes increpans. An putatis S. Ermenildam vestrarum culparum semper habere patronam?” The saint punished him next night by a miracle.

720. B. Jordanus, second General of the Dominicans.

832. The Irish S. Fræke would not allow his sister to suckle her child the infant S. Berach, which she was very desirous to do, instead of delivering him to a nurse. But he took the child himself, and the babe “solitus erat ut matris mamillam, S. Frægii auriculam sugere dexteram; sicque factum est nutu illius qui mel de petrâ potens est producere, ut contactu auriculæ viri Dei puer cresceret, tamquam omnem lactis materni exuberantiam haberet.” The Editor calls this a ridiculous anile tale. Colgan, it seems, defended it.

834. This same Berach makes apples grow on willow trees,—one willow, Giraldus says,—and in his time the miracle continued. He gives the merit to S. Keivoin, and so describes it as to explain that it was not done by grafting. 835.

835. The king's door being shut against S. Berach because of his appearance, when a magician was admitted, he made a fire of snow to warm himself, and set them in a blaze. He kindled the snow with his breath.

836. He made a short mean-looking king tall and handsome, by putting his cowl on him, sending him to sleep on his lap, and praying for him.

105. S. Apollinaris comes out of his grave to incense the altars of the church in which he lies.

118. S. Romualdo prescribes the cautery for the toothache,—pointing to the tooth he says, “ignitam subulam, ne labrum lædat in calamus mitte, et hic pone: sic dolor aufugiet.” But his touch rendered the application unnecessary.

119. Sarabait's in Romuald's time,—the eleventh century.<sup>1</sup>

127. Luxury of the monks in dress,—like that of the Quakers.

Feb. Tom. 3.

P. 19. Custom of bringing home the heads of the slain, in Ireland. And if the head were buried in one of the patent-safety churchyards, it did as well as if the whole body were laid there. So said S. Cannic and S. Fintan.

131. The devil walks in the body of Foilge, who killed S. Patrick's coachman.

174. S. Paula Barbata of Avila. She obtains an extempore beard by prayer.

229. S. Ulfric, the Somersetshire hermit, killed a mouse by cursing it, because it had gnawn his cap. When he confessed this as a crime, the priest observed, “Utinam simili anathemate mures omnes hujus regionis perdere digneris.” But he persisted in his opinion, and if he had not feared it might offend God, would have prayed that it might be restored to life.

300. B. Margarita de Cortona. Converted by seeing the body of her paramour, to which his dog led her,—he had been murdered.

301. Her manner of uglifying herself after her conversion.

303. She would dress no food for her son, because she would not spare time from her prayers; but told him to eat what he could find, crude as it was, and hold his tongue.

This is a monstrous legend, a choice sample of seraphic villany. E. g. p. 315. “Scias a Christo me scire indubitanter, nec hæsites, quod Spiritus Sanctus magis in Fratribus tui Ordinis habitat, quam inter aliquos qui sub cælo morentur;” and again, “Et scias,” Christ is made to say, “quod

<sup>1</sup> A sort of monkish impostors. See DU CANGE *inv.* *Sarabaitæ*, who quotes the lines of an old poet,

“Plus his si quæris jam Sarabaita vocaris,  
Conductor cupidus, mangoque, non Monachas.” J. W. W.

sicut murmuratum fuit de meis miraculis et doctrinis, sic de Fratribus minoribus, Patribus tuis, murmurare præsumunt."

328. It was revealed to her that S. Francis occupies the place in heaven from which Lucifer fell, 330; and that all his followers who imitate him have a place near.

343. Again Christ says—"plus mihi placet Fratres minores quam aliquis ordo Ecclesiæ meæ. Sunt enim utiliores animarum zelatores, quos hodie mundus habeat."

348. Christ orders the Franciscans to preach a Crusade, circiter 1280.

406. B. Cardinal. Petr. Damianus.

March. Tom. 1.

P. 468. SOULS in Purgatory bleached by the prayers of the faithful.

546. S. Francis and S. Dominic intercessors between Christ and man! The story of Christus fulminans, as about to destroy the world, when the Virgin presented these her chosen champions.

779. Protestant Bishop of Limerick murdered by miracle, — all but the miracle is very likely to be true.

March. Tom. 2.

P. 85. The Irish S. Ængus Keledeus<sup>1</sup> used to kneel 300 times a day, and recite the Psalter daily, after this manner, fifty psalms in his oratory, fifty in the open air, and fifty in a tub of cold water, with a rope round his neck fastened to a post. 86. He too had the barn and the mill work, — which seems to have been considered the most menial and hardest of all service; and as he never cleaned himself, some of the grain which stuck in his hair, and about his hairy body, used to grow as in a good soil, and then he pulled it out. 87. He lived in the eighth century, at which time there was a contest between the clergy and

the kings concerning clerical privileges, the kings compelling them to military service. B. Pothadius in Keledeus's days wrote a treatise to the king upon this subject, and obtained an exemption for the clergy, which continued till the year 799. 88. He made a book concerning homonymous saints, and there were 855, all having their doubles, trebles, quadruples or more: so had saints swarmed in those days.

114. St. Paul (Pol) de Leon asked of a certain King Mark, a Royalet either in Cornwall or Wales, to give him a bell at his departure. "Mos quippe erat septem tintinnabula pulsari ad mensam Regis, dis-cumbentibus familis." Perhaps the laws of Hoel Dhu may explain this. This bell was afterwards fished up out of the sea, and worked miracles. "Hæc vero cloca, a populo Letanorum Hyrglas, a colore metalli et a formâ compositionis nomen accepit, viridis enim et oblonga esse conspicitur." It was preserved in the treasury of S. Pol de Leon.

282. An army of devils drawn up against a monastery in battle array, while a single one keeps guard at his ease at the neighbouring palace, "quasi præpositus expectans servitium suum."

150. A monstrous vision of S. Francisca Romana, wherein S. Catharine teaches her "quomodo debeat Deum amplecti!"

445. A place in Ireland so holy, that no creature can either be born or die there.

446. S. Finian,—"fecit ergo cœmeterium et basilicam, quæ hodie claris virtutibus fulget: si quis enim in eâ dormiret, licet januis clausis, projectus foras super ripam lacus inveniretur: Sanctus enim Finianas non ut ibi dormiretur basilicam instituit sed ut Dominus oraretur."

Via vermium,—the place still so called, where the worms from his leprous body used to go backward and forward to water. He could not sleep if he had not them all at home.

This also was a phosphoric saint. Some thieves having stolen and eaten a ram of his, and denied the fact, he called upon the

<sup>1</sup> "Kele De, i. e. worshipper of God; which began in his time to be the denomination of monks in the Scottish language, commonly called Culdees." BUTLER'S *Lives of the Saints* in v. J. W. W.

ram to bear witness; and though the mut-ton was then in a state of digestion, it bleated in their bellies.

509. Here, I think, it appears from Capgrave that, as I suspected, there was a design of making the Sangreal pass for a legend, not a romance.<sup>1</sup>

Prophecy that Joseph of Arimathæa's body is to be found in Britain, and that after that time the island will never want rain. But the editor shows that his arm is in the Vatican.

510. Service for this, S. Joseph's, day. The lessons from a sermon by S. Ambrose; "quas ob suavissimam comparisonem ab hoc S. Doctore institutam inter uterum et tumulum. Josephum et Mariam hic non pigebit describere!" says the editor.

517. S. Patrick said to have first brought letters into Ireland, and wrote Abgatorias, which are Abecedarias; so called, because in Irish the C is always hard. But the word sounded of Gamma, and not of K.

In other countries women used to speak and write Latin; but it was so little known in Ireland, that their legends were mostly written in Irish.

527. Patrick heard babes at the breast, and babes unborn, saying, "Veni S. Patrici (N.B. before he was a saint too), salvos nos fac ab irâ venturâ."

539. The Roman and Gallic Christians sent priests with large sums of money to ransom captives who were baptized from the Franks, and other exteras gentes; but the Irish sold their Christian prisoners to the infidels, and more especially into the hands "indignissimorum pessimorumque apostatarum Pictorum."

541. Patrick also makes fires of ice.

540. St. Martin of Tours, his mother's uncle.

545. Overcome by the desire of eating meat, Patrick gets some pork and hides it. An apparition having eyes before and behind terrifies him; and in proof that his

repentance has been accepted, an angel turns this pork into fish. "Perplures autem Hibernigenarum, hoc signum sinistre sectantes solebant in die S. Patricii, quæ semper infra quadragesimam evenit, carnes aquis immergere" (because Patrick had put the pork in water at the angel's bidding), "mersas extrahere, extractas coquere, coctas comedere, illasque Patricii pisces nominare."

549. A custom at Easter of kindling tapers "de igne benedicto: Contigit nocte eâdem idololatras quoddam sublime festum quod dicitur Rach, frequentare; quod et ipsi in tenebris incedentes principi tenebrarum solebant consecrare. Moris erat apud illos, ut ignis totus circumcirca extingueretur, nec reacenderetur ab aliquo in circumjacenti provinciâ, nisi prius accensus appareret in aule regiâ." This seems to be the Druidical custom.

558. St Patrick's tooth, a relic while he was alive, and placed by himself in the altar of a church which he built!

564-6. He removes a lake, and a mountain.

569. It seems that men used to be ridden in Ireland, as they were in Otaheite. St. Patrick, when riding one of his disciples thus, says "sæpius me portasti," without being so much out of breath.

570. Patrick not only makes a goat bleat in a man's belly, but by his curse makes a goat's beard grow upon all his posterity.

570. Maguil or Machaldus,—*"maximus in scelere, nominatissimus crudelitate: et quia similis similem quærit, turbam non modicam furtis, rapinis, cædibus cruentis assuetam sibi adunavit. Hic quædam signa diabolica, quæ Diberc dicuntur, capiti proprio atque unicuique sociorum ejus imposuit, ut cunctis patesceret quod de satellitio Satanæ sodalitium illud totum fuit."* The note upon these *Diberc* says, "In omnibus S. Brigidæ Vitis horum mentio fit, in iisque vocantur stigmata maligna et vincula; indicaturque ea assumi solita cum execratione, quod ea sumentes non prius deponerent, quàm designatum facinus perperassent, quod cum istis signis certò ac tutò perpetrandum arbitrabantur."

<sup>1</sup> See Preface to the *Morte Darthur*, p. xxiv. J. W. W.

572. He too has phosphoric fingers, and preaches flames literally.—Are all these stories mere lies, or had the monks a knowledge of some phosphoric composition? forsan.

574. Ireland before his time swarmed with venomous creatures of every kind, with devils in such numbers, walking and flying about in visible forms,—“ut per hoc Hibernia dæmonum domicilium domesticum, et propria possessio æstimaretur,” and with magicians and soothsayers. See the passage, which is a rich one, and how he drove all the venomous creatures into the sea, from the promontory which is called Cruach-phadraig.

575. His bell was heard all over Ireland. An angel mended it when it was cracked, and the seam might be seen in proof of the miracle!

575. He took a tithe of all the inhabitants, to make monks and nuns of them, and a tenth of all the lands and cattle for their support,—which certainly was but fair.

385. The ghost of Glas the swine-herd, who was thirty feet high, asks to take a walk with St. Patrick, who raises him from his grave, and christens him.

March. Tom. 3.

P. 15, 16. S. JOSEPH's marriage ring at Perugia, and elsewhere.

17. Probability that he is bodily in heaven, having risen at the Crucifixion.

268. Coracle used as an ordeal by S. Endeus.

269. Conversion of Endeus,—a beautiful tale for poetry.

587. S. Alfwold, bishop of Sherborne, “Vir per omnia B. Mariæ et S. Cuthberto devotus; cujus sedem post obitum ejus nulus potuit impune dormitando premere, quin tetris imaginibus territus resiliiret.”

April. Tom. 1.

P. 110. S. FRANCISCO DE PAULA, by a special mercy, appeared to all men to be fat and well-liking, when in reality his pro-

digious abstinence had reduced him to a skeleton.

114. Miracle of the straw from the saint's bed, with which an irreverent man was going to —!!!

115. He works upon Louis II.

654. Scrocia—or Crocia<sup>1</sup>—crutches.

April. Tom. 2.

P. 155. V. IDA of Louvain, a monstrous Cistercian legend, “atrocissimi generis.”

267. Lidwige or Lidwina, a blessed Dutch Anne Moore.

870. A monk who died in a state of penitence appeared to Anselm, and said,—“Ursarius Domini Dei liberavit me.—Ursarii Dei, boni Angeli sunt: sicut enim Ursarii ursos, ita Angeli malignos dæmones a sua sævitia coercent et reprimunt, ne nobis tantum noceant, quantum volunt.”

April. Tom. 3.

P. 504. INDULGENCES sometimes (generally) granted of old to those who attended the first mass of a priest. The opinion still prevailed in Belgium, after the custom had ceased.

524. The most complete specimen I have yet seen of a Catholic miracle, which no reasonable man would think of denying. A certain Blanca, having lost four bushels of grain and three pounds of bacon, vowed a wax candle weighing one pound to God and S. Tita, if she should recover what had been stolen. She then went to a house which she suspected, and there found both the grain and the bacon!!!

367. Fine romantic fiction,—“habetur in cæmeterio ecclesiæ—sarcophagus cavati lapidis, in quo latex jugiter resudat, inò sufficienter scaturit; qui haustu dulcis, gustu salubris, multis infirmitatibus, et præcipue veneno infectis vel potatis, mederi consuecit; aut enim post aquæ potationem quilibet celerem sanitatem sentiet, aut cita morte vitam finiet. In hoc etiam S. Machaldi ossa

<sup>1</sup> See DU CANGE, sub vv. *Crocia* and *Crucca*, i. e. “fulcrum subalare.”—J. W. W.



sacra requievisse referuntur, in quo nihil nisi aqua limpida invenitur. Plures etiam pluries lapidem illum conati sunt a loco amovere; et etiam Rex Noricorum, qui insulam subjugavit, ut aquam dulcem haberet jugiter in mari; sed tamen affectu suo omnino frustrati sunt. Quo etiam altius ut lapidem effoderent, nisi sunt suffodere, eo firmitus et profundius fixus inventus est in corde terræ."

851. S. Catharine of Sienna,—a sort of papal Joan of Arc.

May. Tom. 2.

P. 124. ELIZABETH of Hungary. A case of apoplexy like that of Flavell, produced probably in this case by emotion of mind.

580. S. Comgallus, abbot of the Irish Bangor,—“ubi monachorum millibus in sanctitate vitæ et regulæ rigore per quinquaginta annos præfuit. Volebant quidam ex fratribus, providè consulentes, ut ipse quædam loca, ad monasteriola in eis construenda seu ad piscandum vel alias quas-cumque utilitates commodæ, ab offerentibus susciperet. Quibus vir Dei respondit, fortior est acies multorum, in uno loco præ-sente Duce concorditer pugnantium, quam per multa sine Duce dispersa.”

588. This saint suffered dreadfully before his death. “Alii jam dicebant quod tanti dolores super eum a Deo dati sunt, propter duritiem et asperitatem regulæ ejus in monachis suis. Alii autem dicebant, quod propter nimios dolores suos sine discretione in corpore suo sponte sua, ut in eodem corpore contra voluntatem suam pateretur.”

May. Tom. 3.

P. 287. PACHOMIUS.

294. “Syricum a Syria, Cilicium a Cilicia dictum.”

295. The editors acknowledge that they were too credulous in the earlier volumes.

— “Prendo dexter,” &c. defended only by the Spanish monks.

375. S. Carthacus or Mochudda, a right Irish legend.

585. Welsh and Irish saints,—“istius-

modi vitas non aliter operi nostro inseramus, quam ut legendas magnâ cum indulgentiâ erga simplicissimas gentes, et tamdiu solum tolerandas, quamdiu certiora et lectu digniora monumenta desunt, ex quibus aliqua Sanctorum illorum hauriatur notitia; cum ad hoc saltem serviant, ut publicam eorum in populo venerationem antiquam superinductis hæreseôn nebulis obscuratam, faciant iterum splendere apud posteros, deque loco ac tempore quibus vixerunt et obierunt, subinde curiosum piumque lectorem edoceant.”

May. Tom. 4.

P. 365. HERE is the miracle of Fuas Roupintio and the stag, related of K. Edmund and Dunstan; but what trees can F. Osbern mean by his cedars?

May. Tom. 5.

P. 319\*. B. COLUMBA REATINA; a most impudent Dominican legend of the sixteenth century.

348\*. Uncction with oil from an altar lamp used with (possible) success in the plague.

May. Tom. 6.

P. 177. May 25. S. MARIA MAGDALENA of Pazzi, a Carmelite legend. She died 1607, having an inscription in her heart, and the stigmata in her soul. This is an atrocious legend, of the worst kind, and it was a very successful one.

182. “Tanto patiendi amore flagrat, ut paciscatur cum Deo, quod nolit ullum gustum spiritualem.” 204. She wished not to die soon, because there would be no suffering in heaven.

210. A sin ever to speak or think of her relations.

223. Writing in her heart; the word “verbum” in gold, “caro factum est” in blood, “idque non sine mysterio.”

224. Her passion!

225. Her invisible stigmata.

229. Her private marriage with our Lord!

232. Receives *his* heart!

246. "B. Clara a Cruce de Monte Falconis,"—*picture* of her heart, with the instruments of the passion imprinted in it.

248. Wherein revelations of this kind may be incorrect.

266. Interview between Mary de Medicis and this S. Maria Madalena di Pazzi, before the marriage of the former to Henry IV. The Saint requests her to restore the Jesuits, extirpate heresy, and be good to the poor.

276. Punishment which she inflicted upon her nuns if they ever said *volo* or *nolo*.

279. The voice of the superior to be regarded, 'quidpiam imperantis,' as the voice of God.

284. She sees our Lord in the inside of the communicants—and in all sizes!

May. Tom. 7.

P. 144. S. BONA—of the Regular Canons.

148. Her pilgrimage! 150.

June. Tom. 1.

Pp. viii. ix. THE Acta attacked as throwing a doubt upon the infamous relic at Antwerp. Janning justifies it.

86. St. Wistan's hair growing miraculously upon the place of his martyrdom.

87. The first Norman abbot of Evesham tried the relics in that Monastery by fire; St. Wistan's head stood it well, and when taken out, sweated prodigiously.

315. S. Coemgen raises from the dead a man whom he could not conveniently bury.

401. St. Petroc and the laidly worm. A good story of laidly worms.<sup>1</sup>

June. Tom. 2.

ST. COLUMBA.

P. 186. Here is a case of stripes inflicted by an angel,—for a political purpose.

186. The Devils about to attack his Monastery with spits. 229. 231.

187. A stake for catching deer by im-

paling them. It seems that if any life had been lost by this, they who set it would have been condemned to slavery.

194. An odd miracle, which implies that manuscripts might not be copied without permission of the owner. And an odd decision upon the principle that "partus sequitur ventrem."

196. This MS. exists in a silver case at Tirconnel.

One Saint desires another no longer to retard a victory by his prayers. This is a case which shows a likelihood of treacherous collusion.

197. Columba, Jonah's namesake.

Adamnan's solemn asseveration of veracity in what he writes.

198. Peregrinatio used simply to designate a monastic life. See Du Cange. Proof how itinerant that life must then have been.

199. He sails against the wind.

All the Saxons said to be Gentiles till Oswald's conversion.

200. Hymns in praise of him, which delivered those who were singing them from fire and sword.

201. Scheme for getting a Convent founded.

202. A cruising for an island wherein to live as a hermit—or to colonize with monks. 224.

206. People went for medicines to the Convent.

209. Mowers refreshed with fragrance by his prayers.

His voice distinctly heard, when singing, at a full mile distance, once in the air like thunder, when it was needful to strike the King and the people with awe.

210. The Monks had a right to the seals, and for any one to kill them was a trespass.

210. A grand lie, that he could see the whole world at once.

211. The sick crane, which was to be taken in and nursed, because it came from Ireland.

A brass basin.

214. A crab tree made to produce sweet apples.

<sup>1</sup> From the Anglo-Saxon *laðlic*, i. e. odious, ugly. See *Old Ballad*, and NARES' *Gloss.* in v. 'Worm.'—J. W. W.

216. When he forgets his walking stick, it comes after him.

217. The Devil gets into a milk pail, because it was not crossed before the milking.

A conjurer milks a bull, and Columba shows that the milk is not what it appears, but blood.

220. Iona, like Ireland, exempted from venomous creatures.

An iron *blíst*, which was intended for the butcher. But when Columba understood this, he pronounced that it should never hurt man or beast.

221. Unlocks a door by speaking to it.

223. "*Machæram belluinis ornatam dolatis postulat dentibus.*"

A slave manumitted by taking the girdle from his loins.

224. "*Pelliceum tectum navis.*"

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27. St. Colman turns calves into fat pigs, to feed the poor.

260. S. Silvester, the Camaldulen, would not have men relate their dreams in confession, "*sed simpliciter dicere. Accuso me quod habuerim obscenum somnium: quia pejor ipso somnio ejus memoria est.*" It might have been well if Wesley had read this.

"*Orat et semper in obscuro, asserebatque Dei servum debere tenebris delectari, instar vespertilionis.*"—A sweet poem might be made upon this thought.

288. St. Yvo—this is an Anglo Saxon fraud.

289. Angry at having his bones taken for a shoemaker's,—his joke and his vengeance upon the occasion.

292. Penitents going from shrine to shrine till their chains fall off by miracle.

292. The water from his tomb will not be put to base purposes.

328. Queen St. Margaret. Here is a most affecting history.

329. Her chamber like a shop—where all persons were employed in embroidering church vestments.

330. She could read, which Malcolm could not; but he loved to look at her books, and loved them for her sake.

She encouraged merchants, and made the courtiers purchase precious things; introducing a taste for the civilizing elegancies of life.

And she made the King appear in state, and his attendants observe strict order and justice.

331. She presided at ecclesiastical councils.

It is observed that the King spoke English as well as his own tongue. Was Gaelic then his tongue? or can Norman be meant by English?

332. She used to steal the King's oblations and give them to the poor, and he encouraged this playfully.

Her anxiety to ransom her countrymen.

333. A passage which seems to show that Edinburgh was not considered as being in Scotland. The Frith dividing Scotland from *Lodoneja*?

Her illuminated copy of the Gospels.

335. There is hardly a more affecting story in history than her death, and hardly a more beautiful character than that of this sainted Queen.

338-9. This too is beautiful, this fiction of the coffin refusing to be separated,—“In death they were not divided.”

339. Some of these relics in the Escorial, others at Douay.

340. A plenary indulgence upon her day. Charles II., before the Restoration, said to have visited her head at Douay, and venerated it.

497. St. Roselina's eyes! then pictured.

500. The body without the eyes!

519. Onuphrius and Paphnutius.

616. S. Joannes a S. Facundo.

742. S. Antonio's tongue. 743. His under jaw, and a bone of his arm.

784. Elisha's relics—doubtful whether his or John the Baptist's.

785. Specially worshipped among the Carmelites.

1062. St. Vouga, or Vius, Archbishop of

Armagh, sailed from Ireland to Armorica upon a rock (for want of a vessel) large enough to be taken when approaching the shore for a large ship.

June. Tom. 3.

P. 28. CYRIC and Julitta—a mere romance.

59. An evident trick for bringing a shrine into repute.

604. S. Elizabeth of Schonauge.

667. S. Osanna—par nobile!

June. Tom. 4.

P. 294. B. CHRISTINA of Stumbal—another such *stigmatized* Beata.

She was persecuted by a most unclean devil—a merdipotent spirit.

494. Ey an island, quasi egg, terra ovalis.

Qy. Whether isle quasi oeil—eye-shaped.

509. A very filthy maxim laid down by Thomas of Ely, in his Life of Queen St. Etheldreda—"quæ enim lota erat corde, non necesse erat ut lavabatur corpore."

511. This Queen is punished in her sanctified state for having worn a necklace in her youth.

518. Alfred said to have translated the whole Bible into Saxon.<sup>1</sup>

531. Herevard.

Treasures at Ely. 529. Vestments.

An image made by an abbot.

542. An unclean spirit sent out at Port Esquilins.

543. Picot, the enemy of the Monks of Ely—a fine rich passage.

548. A smith was the tooth drawer.

551. Measure and make of a votive candle.

<sup>1</sup> SHARON TURNER'S conclusion is:—"That the King translated the Bible or Testament into Anglo-Saxon has been stated on some authorities; but the selections which he made for his own use appear to have been confounded with a general translation." *Hist. of Anglo-Saxons*, book v. c. iii.—J. W. W.

SAINT ELIZABETH OF SCHONAUGE.

*Acta SS. June*, Tom. 3.

P. 609. THE edition of her revelations with those of St. Bridget and Hildegardis, was made at the expence of the Brigetten Nuns at Cologne.

607. Her brother, Egbert, says she used, in her extasies, to speak Latin, which she had never learnt.

She complains that some of the nuns derided her pretensions.

608. Flogged by an angel because she demurred at making her revelations known.

610. Pain at the heart when she meant to conceal these things. 615.

611. Tempted to suicide.

612. A flock of *goats* in one of her visions.

The devil comes to her like a delicate priest in his shirt.

613. The devil cannot take the form of a dove.

Martyrs and saints seen by her always on those days.

614. The dove and the abbot at the collect.

She sees Alexius the Confessor, "nescio quid agni decoris habentem à pectore usque ad subumbilicum."

617. Blood in the cup, and the water seen distinctly mixing with it.

617. The dove put her head in the cup to convert it.

Flesh in the wafer.

She enquires of our Lord which of the three saints whom she had seen were the two of whom she had been desired to make some enquiry.

She sees the Eleven Thousand.

618. Kept sleepless by a celestial light around her.

619. Taste of honey in her mouth.

620. Our Lord bleeding into the cup.

622. Many things withheld because of the incredulous.

623. "Mysterium incarnationis"!!

A difference noted between the accounts given of the manner of the crucifixion by

different saints who had seen it in their visions.

626. When her works are weighed in the balance, her flagellations are pleaded for her.

627. A wafer makes the right scale sink.

She is instructed to ask what should be done about a wafer which a boy had rejected when sneezing.

An angel was ready to pick it up, and deposit it in a secret place. But the angel who told her this would not inform her *where*. Prayer to be said forty days, in expiation, when by any accident either the wafer or the blood should be so spilt as that it could not be deposited among the relics! If it could be placed with the relics, then thirty sufficed.

635. The part about the assumption doubted.

The revelations and declarations of ecstatic female saints must not be admitted as evidence for deciding historical controversies.

Papebroch can do nothing better for S. Elizabeth, he says, "saltem quoad Ursulanas," than to doubt whether she wrote those particulars about the 11,000 which he omits; but which, fortunately, I possess in the uncastrated revelations which the Brigettin nuns of Cologne published.

637. Fourteen bodies of the 11,000 brought to her in her last illness, and the souls that belonged to them came also.

639. She expected the same discredit after her death which she had experienced from Satan during her life.

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*Leges Palatinæ of Jayme 2. of Mayorca,  
Acta SS. June, Tom. 3.*

P. x. ALL the cooks, purveyors, and sub-purveyors, and then the major-domo, and then the chamberlain, to eat from every dish which is served up to the king, lest he should be poisoned. What a state of society does this indicate!

xiv. The water in which he is to wash must be tasted; and the wine always to be tasted by the cup-bearer.

xv. No person, especially no stranger, to approach the place where any of the royal food is prepared or kept.

The best of every thing must be chosen for the king's health.

*Nectar*, "et similia quæ de vino fiunt" of Hippocras.

Oaths of fidelity to be taken by the chief butler, &c., xvii.

xviii. More tasting.

xx. The cooks also to be sworn.

Spits turned by hand.

Sugar, spice, and honey to be always at hand.

xxii. Trenchers.

Square trenchers at the Elector of Mentz's table, 1660.

"Flebotomentur."

One or two horses always to be ready, near his chamber, as near as possible.

"*Mar, equus*, Schalk, *peritus*, hinc Marescalcus."

xxiv. Falconer to be sworn.

xxvii. No music at the king's table on fast-days.

xxviii. The chamberlain's duty, "semper cum commodo fieri potest, prope nos ad pedes lecti nostri jacere, ac in secretis naturæ nobis assistere, ut incumbit."

He is to look after the fruiterer and the apothecary.

Some one to sleep with their arms at hand.

xxix. "Apothecarius fructuum?"

The king washed the feet of the poor every Thursday—or the chamberlain for him.

The chamberlain to study these laws.

Not to reveal any infirmity of the king's.

xxx. To take off and put on his boots.

xxx. Umbrellas and parasols.

xxxi. Arms among the things which are always to be provided in his chamber.

And holy water every night at his bed's head.

"Pro humanis necessitatibus, quibus

natura hominum, quantâcumque fretum potentiâ, nullum fecit expertem, etiam nos Barbitonsorum officio indigemus."

He is to comb the king's head.

And when he washes it, to taste the water first.

xxxii. The physicians were to inspect his urine every morning.

And regulate his diet. This should be given as an illustration of Don Quixote.

xxxiii. Cursores to carry his letters.

Duty of his ushers-at-Arms.

xxxvi. His taylor to work in a place to which no suspicious person can have access.

No unknown person to touch his clothes.

This care to be more especially observed with his shirts. The linen, both shirts, sheets, and napery, to be washed in a secret place.

xxxviii. Furrier's business. Straw beds.

Green bought for the chamber in summer.

xxxix. The Paratir, when the king travels, must "sic sellam pro secretis naturæ, et quæ ad illa fuerint necessaria, portare."

xl. The king not ashamed to legislate upon minor points. A moral reason for this characteristically given.

xlvi. Fear of being poisoned in the water!

xlvii. A silver boat to collect the broken meat for the poor.

xliv. Running postmen.

liv. The King to be merry on great festivals, which he must not be at other times.

Frugality of his table. Two dishes at dinner, but sometimes an interferculum,—which I suppose to be a side-dish. Three fercula and one interf. when he makes a feast. But a great feast, that is, when a great guest was invited, was to be without stint.

lvi. He is to have seven new suits of clothes in the year, upon seven great festivals.

And four chlamydes.

And two riding-coats, and capelli solis; the latter "pulchris operibus et margaritis decorati."

A green silk bed once in two years.

Green velvet cushions and couches.

And a red silk bed.

And another "de nostro signo Regali" (?) in the council chamber.

lvii. The curtains to be so made that they might serve for dividing the chamber.

In the oratory, green or red curtains, "prout utetur coloribus lectorum."

lviii. Precedence which he gives to Cardinals, &c.

Fruit at the beginning of dinner and supper.

lviii. Wine cooled with snow.

lix. Regulations for lights in the palace.

All are to eat upon silver.

lxiv. Forms of addressing letters.

This King also might have been called the Ceremonious.

#### March. Vol. 3.

294. The same miracle as of Old Christoval.

306. A dwarf kept in the days of King Pepin.

321. A brass bason.

330. Proof that the Cornwall of Romana was Brittany.

Derivation of Buckler.

342. A plague of sudden death.

355. Relics burnt by the Calvinists.

#### May. Vol. 6.

127. Miracle of an egg in Hildebrand's time. The same trick as at Lisbon, but in better taste.

134. This looks like a wish to render second marriages unlawful; that is, to make a dispensation necessary for them.

*S. Eligius. Acta SS. Belgii.* Vol. 3, pp. 194-331.

"FLANDRORUM atque Antverpiensium Apostolus."

St. Andoënus the author of this life.

P. 198. This exordium shows that the

legends of the Saints were introduced to supersede those of the heathen.

200. He mentions as if some of their works were then extant, Pythagoras, Menander, Gracchus (among the orators) and Democritus.

Anxiety that the book should be correctly transcribed.

201. He was placed with a goldsmith, master of the mint at Limoges.

202. K. Clotaire wanted—"sellam urbane auro gemmisque fabricare," and Eligius was recommended, there being no workman in the palace who could execute the King's design. He made two with the materials which were given him for one, "non cæterorum fraudulentiam sectans, non mordacis limæ fragmen culpans, non foci edacem flammam incusans."

203. A shower of balsam of sanctity from his relic bag—to signify that his sins were forgiven.

205. While he worked as goldsmith and jeweller for the King, he had a book open before him, that he might read while he worked,—of course the subject was theological.<sup>1</sup>

206. His great charity was in redeeming captives, for which purpose he attended all the slave sales. Ships laden with captives were continually arriving, Romans, Gauls, Britons, Moors, but most of all Saxons, "qui abunde eo tempore veluti greges a sedibus propriis evulsi in diversa distrahebantur."

Their deeds of freedom were made before the King, and he gave them their choice to return to their own country, for which he supplied means; to live with him, rather as brethren than as servants; or, which he most desired, to enter a monastery.

208. "Habebat in cubiculo suo multa Sanctorum dependentia pignora necnon et sacros libros in gyro per axem plurimos,

<sup>1</sup> A worthy shoemaker, still living, used to work with the Latin Grammar before him. Being asked the fancy of this, he replied, "That he was learning to read the Scriptures in their original tongues!"—J. W. W.

quos post psalmodiam et orationem revolvens, et quasi apīs prudentissima diversos ex diversis flores legens, in alvearium suū pectoris optima quæque recondebat." I suppose this was a revolving reading desk, like that at Raby.

212. Taxes collected in money, and the gold purified before it was sent—"ut juxta ritum, purissimum ac rutilum aulæ Regis præsentaretur metallum."

212. The monastery at Solignac. "Est autem congregatio nunc magna diversis gratiarum floribus ornata: habentur ibi et artifices plurimi diversarum artium periti, qui Christi timore perfecti semper ad obedientiam sunt parati. Nullus ibi quicquam proprium vindicat sed ut in actibus legiti apostolorum, sunt omninò omnia omnibus communia."

213. His scrupulosity about a foot of ground. Was this, or was it not, in earnest?

214. A miracle to set prisoners free.

St. Martial ordered to take care of his convent when on fire.

215. Monasteries in France,—“non sub regulari quidem disciplinā, sed erant prorsus in malitiā fermenti veteris sæcularia.”

221. A good threat to S. Columba. This was plainly a hint given to the thief, and taken by him.

One of his good works was to obtain leave for burying the bodies of criminals which were left on the wheel, or the gallows, or exposed on trees.

232. His tact for discovering relics, 233. He had a sort of monopoly for it.

233. Strong symptoms of trick.

234. Teeth taken out from the holy body for remedial uses.

236. Flanders and Ghent are first mentioned in this life.

238. Effect of his labours to civilize the people, and to people monasteries.

242. Another prison miracle. All this must have been a juggle concerted with the keepers.

245-6. He preaches against heathen observances and superstition, 246-7-8.

246. Among duties enjoined, "carceratos requirite, peregrinos suscipite."

246. Here is what Mosheim quotes.

247. Holy unction here is expected to do the body good plainly.

248. Custom of forcing guests to drink.

249. Augury.

249. Exhortation to cross themselves frequently.

252. Possibly from this masquerading in beast-skins the superstition of the loup-garou may have arisen.

253. This Saxon Ote *cannot* be Odin, because Vuoden is just named before.

255. A stronger passage than Mosheim has quoted.

Tithes of every thing required.

258. Worse to have a concubine before marriage than to commit adultery, 262—the Jesuitical exposition.

264. A notable omission of Purgatory here, 270. The editor feels this.

269. An incidental picture of the miseries of the ass—the "immanitas barbarorum," &c., 268—the end of the world expected in consequence.

271. Given as the sum of his sermons.

273. Pagan holydays in use.

274. A good thumping miracle.

275. A bell struck dumb by his interdiction.

286. Devotion of the Queen to his body!

287. Weight added to a coffin. This one of the easy frauds.

291. A vision—to enrich the Church.

Balsam from his tomb, a certain cure for pestilence.

294. The odour at his translation a *made* miracle, the growth of the beard and hair a natural one.

298. A lie for a miracle.

304. Cuttings of his hair and beard, this too plain a trick.

306. Selling relics—a lie, or a trick?

307. Fraud concerning his bed.

K. Lothaire punished with tooth-ache for not offering at his shrine.

329-30. Multiplication of relics Jesuitically explained.

330. His hammers, and his services as a veterinary saint.

A saint to be believed when he records miracles of another.



#### KENNETT'S *Parochial Antiquities*.

Preface. "LANDS given to the pious use of rebuilding, repairing, and maintaining any cathedral or parochial church, were called fabric-lands, and, more anciently, tymbber-lands."

P. 18. On the site of Allchester, in the parish of Wendlebury, much Roman money found, which the people called Allcester coin, and were glad to exchange for more passable money.

145. Selden accused (and I fear with reason) of bad faith in his Discourse of Tithes. 147. He must needs have failed in his eyes, or in his conscience.

169. "In large parishes, the incumbent was obliged to keep two or more capellanes or curates, to officiate in part of the duties, though he himself was resident. This was one of the constitutions in the Council of Oxford, 1222, that in all churches where the parochial bounds were large, there should be two or three priests maintained, according to the greatness of the parish. And Walter de Kirkham, Bishop of Durham, did ordain in his diocese, 1255, that the rector of a church united should maintain as many chaplains, i. e. curates, as there used to be of old while the church was divided. The proper incumbent being styled at first *presbyter*, then *persona*, at last *rector* or *vicarius*; and the retained assistant was called at first *capellanus*, then *vicarius*, and at last *curatus*."

440. "In this manner was the illegitimate birth of most impropriations. The lay patrons devoutly, and, as they thought, innocently, resigned their right of presentation to religious houses; and they, by their interest and money, procured from the Popes an annexion of the tithes to themselves, with an arbitrary portion, or a



poor settled reserve, to a servant of theirs whom they should call a vicar."

These houses were at first trusted with the presentation, on a charitable opinion that they would better execute the right of patronage, and more incorruptly provide an able incumbent.

## Vol. 2.

P. 37. Thus the avarice and sacrilege of Rome left the secular clergy to feed on the crumbs that fell from the regulars' table.

41. "The lay patrons of churches were sensible that they were only trustees of presentations, not lords of the tithe and glebe, as of an alienable fee: but when charged with this fiduciary honour, they thought themselves less capable to judge of efficient clerks, and therefore out of wisdom and conscience they devolved the right of patronage to some religious fraternity, presuming they were better judges of men, and had better opportunity to provide such as were fit and worthy to execute the ministerial office. Of this trust committed to them, the religious made their advantage; and being only bare patrons by the law, and by the design of the donor, without any application to the civil courts, they begged and bought licence from the Popes and Bishops to usurp the estate of which they were but guardians, and to let the whole inheritance be theirs. Though this indeed was such a scandal to religion, such a perverting the charity of patrons, and such an affront to the secular powers, that all our nobility were justly incensed at this grievance, and in 1259 made a public remonstrance of it to Pope Alexander IV."

45. The founder of the Cistercian order was so conscious of this unfair dealing, that he enjoined his disciples, "according to the letter of S. Benedict's rule, to live by the labour of their own hands, and to leave tithes and oblations to the secular clergy who served in the diocese."

52. Impropriations. "It must be confessed the adversaries of our Reformation

were in this respect the best reformers. Though they had not leisure to divide between the lands of the religious, and the endowment of parish churches, yet they meant to distinguish between them; and to retain to secular uses those estates which had been once secular; but in due time to restore to parochial churches those revenues which had been from the beginning ecclesiastical. An Act was past for the extinguishment of first fruits, and disposition of rectories and parsonages impropriate; wherein it was enacted, that the Lord Legate shall and may dispose, order, employ, and convert the said rectories, parsonages, and benefices impropriate, glebe lands, tithes, &c. to and for the increase and augmentation of livings of the incumbents of the said or other poor cures and benefices. This seems to have been a justice and charity that may cover the infirmities of that reign, and almost atone for the blood of martyrs."

Kennett was censured for these strong expressions, and in a very manly manner acknowledged that right feelings of zeal had warmed him into an injudicious phrase or two, which he would have altered if it were not too late.

60. "I am glad to find that even that Long Parliament which dissolved the Church and dispossessed the clergy, had, amidst all their sacrilege, this sense of justice, that when they sequestered those they called delinquents, out of that part of their estate which was impropriated tithes, they made competent additions to very many livings."

269. "As to the first institution of parishes in England, many of our writers have ascribed it to Archbishop Honorius, about the year 636, wherein they build all on the authority of Archbishop Parker; but Mr. Selden seems rightly to understand the expression *provinciam suam in parochias divisit*, of dividing his province into new dioceses; and this sense is justified by the author of the Defence of Pluralities. The like distinction of parishes which now obtains, could never be the model of Hono-

rius, nor the work of any one age. Some rural churches there were, and some limits prescribed for the rights and profits of them. But the reduction of the whole country into the same formal limitations was gradually advanced—the result of many generations. However, at the first foundation of parochial churches (owing sometimes to the sole piety of the Bishop, but generally to the lord of the manor,) they were but few, and consequently at a great distance; so as the number of parishes depending on that of churches, the parochial bounds were at first much larger, and by degrees contracted. For as the country grew more populous, and persons more devout, several other churches were founded within the extent of the former; and then a new parochial circuit was allotted in proportion to the new church, and the manor or estate of the founder of it. Thus certainly began the increase of parishes, when one too large and diffuse for the resort of all inhabitants to the one church, was, by the addition of some one or more new churches, cantoned into more limited divisions. This was such an abatement to the revenue of the old churches, that complaint was made of it in the time of Edward the Confessor. ‘Now,’ say they, ‘there be three or four churches where in former times there was but one, and so the tithes and profits of the priest are much diminished.’ When by long use and custom parochial bounds were fixed and settled, many of the parishes were still so large, that some of the remote hamlets found it very inconvenient to be at so great a distance from the church; and therefore this new method was practised, of building private oratories or chapels in any such remote hamlet, in which a capellane was sometimes endowed by the lord of the manor, or some other benefactor, but generally maintained by a stipend from the parish priest, to whom all the rights and dues were entirely preserved.”

272. “A mother church was the more honourable for being branched out into one

or more subordinate chapels, and therefore a church with a chapel within the precincts of it was sometimes called *plebania*, and thus described, “*Plebania est aliud genus beneficii, et majus quam rectoria, habet sub se capellas, et dignitatem esse putant interpretes.*”

274. “The privileges of administering the sacraments (especially that of baptism) and the office of burial, were the proper rights and jurisdiction that made it no longer a depending chapel of ease, but a separate parochial chapel. For the liberties of baptism and sepulture were the true distinct parochial rights. And if any new oratory had acquired and enjoyed this immunity, then it differed not from a parish church, but (says Mr. Selden) might be styled *capella parochialis*. And till the year 1300, in all trials of the rights of particular churches, if it could be proved that any chapel had a custom for free baptism and burial, such place was adjudged to be a parochial church. Hence at the first erection of these chapels, while they were designed to continue in subjection to the mother church, express care was taken at the ordination of them that there should be no allowance of font or bells, or anything that might be to the prejudice of the old church.”

275. “When any subordinate chapel did assume the liberty of burial, it was always judged an usurpation on the rights of the mother church, to which the dead bodies of all inhabitants ought to be duly brought, and there alone interred.”

277. “The Augustine monastery was built without the walls of Canterbury (as Ethelbert and Augustin in both their charters intimate) that it might be a dormitory to them and their successors, the kings and archbishops for ever. This practice of remoter burial continued to the age of Gregory the Great, when the monks and priests beginning to offer for souls departed, procured leave, for their greater ease and profit, that a liberty of sepulture might be in churches, or in places adjoining to them. This mercenary reason is betrayed by Pope

Gregory himself, while he allows that when the parties deceased are not burdened with heavy sins, it may be then a benefit to them to be buried in churches, because their friends and relations, as often as they come to these sacred places, seeing their graves, may remember them, and pray to God for them. After this, Cuthbert, Archbishop of Canterbury, brought over from Rome this practice into England, about 750, from which time they date the original of churchyards in this island. The practice of burying within the churches did indeed (though more rarely) obtain before the use of churchyards, but was by authority restrained when churchyards were frequent, and appropriated to that use. At first it was the nave only, or body of the church, that was permitted to be a repository of the dead, and chiefly under arches by the side of the walls. Lanfranc, Archbishop of Canterbury, seems to have been the first who brought up the practice of vaults in chancels, and under the very altars, when he had rebuilt the church of Canterbury, about 1075. The profit of the ground to the priests and monks, and their arts of turning graves into shrines, and receiving a present for every visit, encouraged them to make thus bold with the church of God."

279. Bishop Hall provided thus by his last will, "my body I leave to be interred without any funeral pomp, at the discretion of my executors, with this only monition, that I do not hold God's house a meet repository for the greatest saints."<sup>1</sup> Bishop Bedle ordered his interment to be in the churchyard. Sir Matthew Hale used to say churches were for the living and churchyards for the dead, and would be interred

in the churchyard. The like care was taken by Archbishop Sancroft.

282. "Before the age of our Reformation no seats were allowed, nor any different apartment in a church assigned to distinct inhabitants; but the whole nave or body of the church was common, and the whole assembly, in the more becoming postures of kneeling or standing, were promiscuous and intermixed."

285. "It was a farther honour done to Mother Churches, that all the hamlets and distant villages of a large parish made one of their annual processions to the parochial church with flags and streamers, and other ensigns of joy and triumph. This custom might possibly be introduced by the Normans; for among the ecclesiastical constitutions made in Normandy, 1080, it is decreed that once in a year, about Pentecost, the priests and capellanes should come with their people in a full procession to the mother church, and for every house should offer on the altar a wax taper to enlighten the church, or something of like value. In these tumultuous processions, the patron of the church, if there present, had a right to carry the chief flag, or the first colours."

295. "When parish churches were first appropriated to houses of religion, they were supplied by secular priests, who were stipendiary curates, with the salary of five, or at best but ten marks. And when by the ordination of vicarages this stipend was exchanged into a standing portion of tithe and glebe and manse, such endowment was generally proportioned to the pecuniary rate of five or ten marks; so as the alteration at that time was no benefit to the priest, only as it bettered his title, and made him a perpetual vicar, instead of an arbitrary curate. But consider if the portion of the vicar had been allotted in such a certain sum of money, what mendicants must our country vicars now have been: whereas the assignation being in improveable land and tithe, by this means the value of money abating, and the rate of land and

<sup>1</sup> BISHOP HALL, in his Sermon on Genesis xxiii. 19, 20, has a good deal on this head. *Inter alia*. "It is reported by our history of St. *Swithin's*, our neighbour Bishop of Winchester, that he gave charge when he died, that his body should not be laid within the Church, but where the drops of rain might wet his grave, and where passengers might walk over it: an example worthy of our imitation," &c. — *Works*, vol. iii. p. 101. Ed. folio, 1662.—J. W. W.

commodities advancing, some vicarages, which at the first ordination had no greater endowment than what was equivalent to five marks, do now afford the maintenance of £50 per annum."

296. "The *modus decimandi* is a growing injury, and calls for a relief by law, when it shall please the wisdom and the justice of our governors. Those eight men of quality and learning, who were appointed at the beginning of our Reformation to collect such ecclesiastical canons as ought to remain in force, freely declared their judgement that these customs ought to be abrogated."

303. "In the old time when they were to build churches, they watched and prayed all night on the vigil of the dedication, and took that point of the horizon where the sun arose, for the east; which is the reason of that great variation of the posture of churches as to the due east. So that except those that are dedicated about the equinoxes, few are true. From this hint I have made trial of some churches, and have found the length of the church to point to that part of the horizon where the sun rises on the day of that Saint to whom it is dedicated."—AUBREY on *Gentilism*, MS. quoted.

337. Rural Deans. Bishop Hall proposed their reestablishment as the best method of restoring discipline in the church.

348. The Dean of the Arches was at first no more than the Urban Dean in London. 357.

359. Kennett was very solicitous that the authority of the Rural Deans should be restored, and corresponded with the Bishop of Lincoln upon this subject, whom he advised to ordain no man, nor institute any one, nor license any curate or schoolmaster without a certificate from the Rural Dean: to require them to give "occasional notice of all irregularities within their district; and at the end of each year to send him the state of religion, as the suffragans were once most prudentially obliged to inform their metropolitan, and he the King.—Lastly,

to provide that the meetings of the clergy which are lately encouraged for the reformation of manners, should be under the inspection and presidency of each rural dean. For, my lord, with all submission, if that popular practice goes on in Bedfordshire, &c. it will be soon necessary for your lordship to interpose your judgement and authority in advising and directing those conventions; or else that new project, however specious and laudable in itself, will by the malice of enemies, or the indiscretion of friends, turn, I fear, to the prejudice of the church, and the growth of faction."

363. "Nor was it the least dignity of rural deans, that in every episcopal synod (which was in effect a bishop's general visitation of his whole diocese) they were the standing representatives of the rest of the clergy; and were there to deliver information of any abuses committed within their knowledge, and to propose and consult the best methods of reformation."

364. — "That part of their duty which related to the information of scandals and offences was conferred upon the churchwardens of every parish, who became the grand inquest upon every visitation, and were upon oath to present all offenders or violators of the laws of the church. And their other dignity of being convened to sit members of provincial and episcopal synods, was transferred to two proctors, or representatives of the parochial clergy, in every diocese, to assemble in Convocation; where the Cathedral Deans and Archdeacons still keep their ancient right; while the Rural Deans only have been forced to give place to an arbitrary election of two only for every diocese, instead of one by standing place for every deanery."

367. Rural Deans were introduced in Italy by S. Charles Borromeo, under the title of *vicarii foranei*, and *prepositi ruris*. "This was indeed a great argument for the dignity and necessity of Rural Deans, that they should now be established in a nation where they were before unknown, by a Bishop who was the greatest reformer

of any in that communion; and at a time when it was more especially proper to project some method to support the declining church."

368. Rogers, the martyr, advised a superintendent over every ten churches, and Archbishop Usher's project was to make as many suffragans in each diocese as there were Rural Deans. Bucer proposed rural bishops over twenty or thirty parishes.

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MICHAELIS' *Commentary on the Laws of Moses.*

Vol. 1.

P. vii. The civil law of Moses till very lately a *jus subsidiarium* in Sweden.

15. The Egyptians. If we knew more of them, "very probably our own political system, so far at least as connected with agriculture, and as directed to the peaceful increase of our internal strength as a nation, might receive material improvement."

19. Danger of altering laws.

199. Soi-disant prophets—how to be treated now.

208. Trades wholly exercised by slaves. Chiefly in the houses of the rich that trades and manufactures were carried on to any great extent. The slaves wrought, and their masters sold their labours. This the great source of riches.

209. Yet industrious housewives manufactured some things for sale.

210. Small cities—which were rather walled villages,—and hence no distinction between citizens and peasants.

245. Judges of ten. 246. These offices held by Levites.

250. Scribes kept the genealogical rolls, &c.

255. The Levites not *preachers*. There were no Doctors till after the captivity.

263. The Carthage Suffetes analogous to the Judges of the Jews.

427-8. Primogeniture.

458. Ama, a handmaid, synonymous with Pilegesch (Pellex) a concubine.

Vol. 2.

P. 157. "I AM often led to think that the establishment of slavery, as a punishment, under certain limitations, would prove a profitable plan."

161. — "and that the poor should be allowed to sell their children."

386. The Jews appear to have had no poultry.

390. Crime of killing the ox.

426. He wonders why beasts of prey can be extirpated with less inconvenience than birds. Because they prey upon nothing which we wish to have destroyed. The wild cat, which he instances, affords the only exception; and the wild cat's place is supplied more than tenfold by the domesticated cat.

501-2. Camels, their inutility in war. Buonaparte probably was ignorant of this fact. Their sole use would be for transporting a body of men.

Vol. 3.

P. 13. No vigilance in the revenue officers will ever prevent fraudulent practices, unless conscience, religion, education, and a regard to character cooperate with it.

14. The Pietists cheated government, and quoted Scripture to justify themselves! and this was carried to such an extent in Prussia, that the King was compelled to farm his revenues; a measure very obnoxious, but occasioned entirely by want of conscience in the people. So also a most oppressive impost had been rendered necessary in Hanover.

36. In the war of 1757-62, the French in Hanover were entitled to the highest praise for their discipline and behaviour. Yet the population lists show that during those years the inhabitants had lessened one fourth,—from the mere effect of general distress,—fields remaining untilld from fear, and few venturing to marry.

39. "Not long ago our (the German) hussars received no pay, and subsisted merely on plunder."

154. Blue<sup>1</sup> Monday, or St. Crispin's holiday, "the abolition of which gave so much trouble to legislative authority, even to the Diet of Ratisbon itself, which only notices the most flagrant evils."

193. It seems to have been one of the great objects of the Mosaic polity that every individual, without exception, should along with the evils occasionally taste also the pleasures of life.

198. Festivals at Jerusalem. Their political importance.

205. "In the Old Testament we do not once find a word which can signify *hours* earlier than in the writings of Daniel, and there, only in the Chaldee part of them. The different periods of the day are always paraphrastically described in a different manner."

228. Dogs eaten by the Carthaginians—and still in a province near Algiers.

356. In Germany, the tithe field generally sown with fouler grain; so that tithe rye, oats, &c. never command the price of other corn.

429. Throughout the Roman empire a great many women of distinction had attached themselves to the Jewish, as the only rational religion in the world.

Vol. 4.

P. 405. In the German Universities, those where the majority of the students are youths of fortune, very slight punishments have a great effect,—very severe ones have more when there are a great number of poor ones.

459. Chastisement and punishment well distinguished, — the first aiming at the amendment of the sufferer, the other at the detriment of others.

<sup>1</sup> The name, no doubt, refers to the colour used by persons in low life. In the dress of the abused (?) BLUE COAT SCHOOL the name is still retained.—J. W. W.

PONTANUS A BRAITENBERG. *Bohemia Pia.*

P. 2. BORSIVOIUS—an instance of a convert for political views. 12.

Boleslaus's dream—a plain trick.

St. Adalbert's body not easily discovered.

3. Taverns forbidden. 17.

A precious instance of divine protection—that his enemy the King of Hungary was murdered by his own nobles, and Duke Henry poisoned!

4. Miracle of St. Wincellaus and the great eagle in battle. 22.

St. John Baptist's finger—taken in battle. The eagle again.

A good dream before a battle.

6. Frederick, Duke of Bohemia, flogged by St. Peter—this flogging represented on the seal of the convent of Wessegrade.

Efficacy of the Bohemian saints in all cases.

7. St. Catharine—an amazon saint.

Secret treasure of the monastery of Opatowitz. 26.

8. St. Adalbert's curse on the swineherd—and all horn blowers. 36.

Swetibogius, after his hunt, galloping too late into church. 12. Its consequences.

9. Two devils preaching.

A city besieged one night by devils.

A capital miracle of Carthusians disappearing from their prison.

11. Clearing the woods noticed.

13. Service in their own tongue.

The wicked Queen swallowed up—in a bog?

15. A silver horse of exquisite workmanship dug up in laying the foundations of the church at Wessegrade.

The Devil's annual visit to the place. Sorcerers—*venefici* were buried.

17. Penalty for burying in unconsecrated ground.

18. Pleasant proofs of a Chieftain's holiness—the ravages which he committed in war.

23. First coiners brought from Florence.

24. A register of estates established.

36. Another example of S. Adalbert's vindictive miracles.

40. The Bohemian distinguished from the Slavonic tongue.

44. Ernest, first Archbishop of Prague, kept a diary of his own faults. His pictures of the Virgin wherever he resided for awhile.

45. One of his characters was to make fish ponds, that he might give fish to the poor.

48. S. Vitus, a good specimen of a lying legend.

49. What King Edward of England against whom S. Wenceslaus aided Eric of Denmark?

50. S. Procopius, another good saint, he made the Devils plough—that is draw the plough: and created extempore ice for a devout lady to escape across a river.

S. John of Nepomuk killed because he would not reveal a secret of confession.

50. Another St. John about to leave a desert when a Cacodæmon came very often to fight him, and held him tough contests.

51. St. Cyrillus's body did not choose to go to Moravia from Rome. Certain holy brothers who drank water by weight, observed perpetual silence, and flogged one another.

53. A charitable conclusion to this 4th book.



L'ENFANT. *Concile de Pise*. Ed. 4to. 1724.

P. vi. OPPORTUNITY lost by the sovereigns of Europe to control the Papal power.

vii. Character of the rival Popes.

xxiv. Platina's history castrated in the later editions.

Æn. Sylvius's speech concerning the celebrity of the clergy struck out of it.

xxvii. Proof that in the 14th century there were married clergy in Spain.

xxviii. Concubinage of the priests there.

4. *Sujet papable*.

A scheme of the French court to fix the Pope at Avignon.

5. Catharine of Sienna and Bridget of Sweden instrumental in persuading Gregory XI. to return to Rome. His dying declaration against such women.

6. Cardinals in a conclave threatened by the people that their heads should be made redder than their caps.

7. Election made under the fear of this threat.

8. The conclave struck by lightning.

9. Preparation for setting the Vatican on fire.

26. A Cardinal gives the Pope the lie in full consistory—not as Pope, but as Archbishop of Bari.

28. Rascality of the Cardinals.

31. Reservation &c. if not invented by Clement VII. pushed further by him than by his predecessors.—32. His rapacity.—33. and servitude.

39. Charles of Durazzo, King of Naples, meets the Pope—the peasants in his train kiss the ground thrice, and then kiss Urban's feet, and the King drest in black, went on foot before him, leading his bridle.

41. Louis of Anjou's nobles and knights beg their way back from Naples.

42. Questions about controlling, or deposing a Pope.

43. Urban puts Cardinals to the torture. Adam Eston, Bishop of London, was one. Cardinal de Sangre confessed that he deserved it for his cruelties when acting as legate for this very Urban.

45. An intention of burning Urban for a heretic upon false testimony. Urban besieged in Nocera, excommunicates the besiegers four times a day from his window, with bell, book, and candle.

46. He puts these Cardinals to death except the English one—who was spared by Richard's (?) intercession.

49. St. Peter de Luxembourg's miracle—a lucky chance for Clement.

53. Complaints against images and pictures—

Dissolute monasteries—Cathedrals “cavernes de brigands.”

In Livonia no peasant was admitted to

the Eucharist, and polygamy commonly practised,—or rather a community of women allowed!

53. The rival Popes endeavour to keep their respective adherents at war, lest they should be sacrificed as one of the terms of peace.

61. University of Paris always exerts itself to terminate the schism.

65. Clemangis' letter to Benedict XIII.

67. Effect of the Pope's assuming the appointment to all churches.

68. Exactions of the Pope.

Picture of the Cardinals. 69.

70. Bishops.

183. Debauchery and extravagance of the monks and friars.

71. Nunneries — brothels. "Aujourd'hui voiler une fille, c'est la prostituer."

90-1. Proposal to make Charles V. of France Pope, which he could not accept because he was lame in the left arm, and therefore could not perform the elevation.

99. Ill use made of the Substraction in France both by the Government and the Bishops.

St. Bernard's language concerning the Popes.

101. Annates. Expectation, &c. 155.

102. Popes increase their temporal authority in the Papal States.

103. The Blancs,—they seem to have an enthusiastic swarm from the Vaudois.

104. Jubilees, their origin and progress.

115. It was charged as a crime against Benedict that he let his beard and hair grow during his detention.

147. A threat to burn John XXII. for his heresy concerning the Beatific vision.

154-5. The Dean of Rheims' defence for shearing the sheep, as well as feeding them.

155. Expectatives occasion murders.

156. The monk who fasted thrice a week till he was elected abbot, and being asked why he then left off fasting, said that before his promotion "il faisoit la vigile de la Feste où il estoit."

161. A dominican ambassador who ar-

rives too late for his business, because he thought it his duty to travel on foot.

Apprehension that if a vacancy continued for any time, the Roman would take possession of the temporalities of the church.

224. John XXIII. when cardinal legate, declared honestly what the regard was which he should pay to a safe conduct. When Benedict's cardinal sent to request one from him, his answer was, tell them that whether they come with passports or without, if I catch them I will have them burnt alive.

251. Order at Prague to burn Wickliffe's books.

269. Proposal to deliver over both pretendants to the secular arm if they refused to obey the decision of the Council.

307. Cases in which a Pope may be disobeyed.

310. Confession, by the Lateran Council, 1215, not to be made to any but the regular confessor, without his leave, on pain of not being allowed to enter the Church, nor to receive Christian burial.

This infringed by the Dominicans in England, and there the first opposition to their privileges—progress of this dispute. 316.

Tome 2.

P. 7. A CARDINAL charged to convert the King of Granada and the Moors.

39. Importance attached to having the dead buried in Christian cemeteries—when the Bohemians were converted.

43. When a Bishop of Hildesheim in the 15th century, taking possession of his see, asked where the library was, they took him into the arsenal, and said, "these are the books which your predecessors have used, and which you must use also to defend your Church against the usurpations of your neighbours."

47. Villanous treatment even of converted Jews.

56. Sect of Hommes d'Intelligence—they too had a notion that the time of the Holy Ghost was at hand.



67. Whoever should bury Ladislas or any of his excommunicated partizans, might never absolve themselves till with their own hands they had disinterred the bodies, and removed them out of the Church ground. And the place in which they had been buried was to remain profane for ever.

The Pope called upon all ranks and degrees *nominatim* by the aspersion of the blood of Jesus Christ, to pursue Ladislas and all his party to the uttermost, and exterminate them.

69. More than 200 fine volumes burnt at Prague.

80. John Hus used in the 17th century to be kist as a cure for tooth ache.

118. The wickedest priest better than the best layman, and even than the Virgin Mary, because she produced our Lord once only—whereas the priest can create him as often as he pleases.

120. Rabanus Maurus — and his charitable speech concerning priests.

123. J. Hus challenges his opponents to the fire ordeal.

138. S. Vinc. Ferrier. Dupin thinks the sermons are not his.

He preached every where in Catalan, but every body understood him.

141. A good blunder of the Council of Trent concerning a treatise on the Talmud.

147. Jews accused by their own doctors of corrupting certain texts which are important proofs of Christianity.

162. Even the lawyers might take lessons in quibbling from the Jews.

175. The Russians at Cracow were disinterred.

203. Gerson's fancy for S. Joseph—and his pretence to revelation! 204-5.

226. Gerson's *cruauté misericordieuse*.

His avowal that miracles have ceased.

235. The Scriptures cannot decide questions, because they are inanimate, and cannot speak.

237. Hus follows Wickliffe here.

238. Reprobrates he held to be the ex-

crements of the Church—for it is one thing to be of the Church and another to be in it.

240. This interpretation of Augustine of the text "upon this rock," is surely the simple and plain truth.<sup>1</sup>

244. Hus's irrefragable argument concerning the truths of Christianity.

257. Men at Prague who offered themselves as Martyrs.

285. Hus, a punster.

289. Most of the papers relating to the Lollards perished when the Lollard's Tower near St. Paul's was burnt? On Dr. de Villa's authority he gave this, or Dr. Villa "un savant Anglois."

292-3. His account of Sir J. Oldcastle.

294-5. Conversion of the Lithuanians — their worship of fire. Summary mode of baptizing them.

297. Care to put out their fire.

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#### L'ENFANT. *Concile de Constance.*

P. iii. ARTIFICERS, &c. who followed the Council, 83, vol. 2, 415.

v. Graces expectative.

Why the Council *could* not reform abuses.

vii. Gerson said of them, that they had double weights and measures, and weighed causes in uneven balances.

viii. Voting by nation eluded at Trent.

The schism would not have been ended, unless they had been sacrificed by the emperor.

xxv. Many documents for this history in England, which are still unpublished.

xxvi. Character of those times.

xxviii. Balbinus's collection of miscellanies—few of its kind so good.

xxix. Lenfant's just opinion of an historian's duty.

28. Hus on the exhibition of the S. Præputium at Rome.

The beard and blood of our Saviour, and the milk of the Virgin exhibited at Prague.

<sup>1</sup> The reader should turn to this passage in the original, and read it in full.—J. W. W.

37. "I believe in the Pope—I believe in the Saints—I believe in the Virgin"—part of the *credenda* at that time.

37. The priests taught, that a man was bound to obey his superiors in whatsoever they commanded.

40. Hus repents of having played chess.

45. Hus's opinion of the Virgin.

His sermons better than any which were preached at Constance.

74. A council may err in matter of faith—this was Pierre d'Ailli's opinion.

75. Proof that the emperor felt himself bound by the safe conduct he had given.

77. The emperor officiated as deacon when the pope said mass.

80. Trinity of popes—the triple crown was not suited for three heads at once.

82. The English and Germans earnest for a Reformation.

85. The Decretals quoted, to make Sigismund break his faith. 320.

100. Sigismund complained often in the Council how inconvenient it was that none of the secular electors understood Latin. Those of Bavaria and Saxony, and the Duke of Wurtemberg, also began to learn it as soon as they returned to their dominions.

105. John XXIII. got out of some of the prelates all he wanted disengaging them by his own papal power, from the oaths they had taken, not to reveal any thing.

107. The Swedish St. Bridget in luck to get canonized.

140. The power of a council to restrain that of the pope, Gerson held for a maxim as the sole basis of all Ecclesiastical Reformation.

188. The *Council* shedding tears!

195. The supremacy of Rome more than questioned by the Council.

209. John XXIII.'s avowed infidelity.

215. Forged testimony in favour of Wickliffe.

216. The Wickliffites bold enough to excommunicate Abbé Arundel, when he confirmed the condemnation of their doctrines; but *how* and *where*?

218. The maxim, that God ought to obey the devil, was formally condemned as one of Wickliffe's;—after he had himself repelled it as an infamous slander.

221. Wickliffe would not have had a poor clergy. He knew enough of the mendicants to avoid that error.

224. Efficacy of prayers for particular souls proved by St. Gregory's deliverance of Gratian from hell.

226. The doctrine, that all things happen from absolute necessity, condemned at Constance, as the heresy of heresies, the error of errors, and the mother of crimes. The Council said it is contrary to Scripture, reason, and experience, and those who maintain it ought not to be confuted by arguments, but by punishment; of which they could have no reason to complain, because it would be inflicted on them by necessity.

228. A miracle in the life of St. Patrick appealed to by the Council.

230. Reason why indulgences must be valid.

233. Wickliffe was gruelled by the argument against Necessarianism.

239. Wickliffe thought transubstantiation led the way to many other errors.

244. The Swiss made conquests from the Duke of Austria during his dispute with the Emperor and the Council.

260. A comical description of the church like Hollis's Leviathan, and Swedenborg's *Maximus Homo*.

263. Reasons for withholding the cup from the laity. 366-8.

278. The true reason, because it would shock the doctrine of transubstantiation,—as if Christ were not entire under each of the species.

283. The pope can make sins which were not so before.

291. John XXIII. would have sold St. John the Baptist's head from Rome to Ferrara, if the saint had not himself warned the Romans! and this was stated to the Council in the accusation against that pope.

294. Character of that pope. 303, 432.

310. What Maimbourg says of him !

311. He was confined in the same prison with Hus,—but how differently treated !

313. Speech of the Duke of Guyenne for the French court, on the deposition of this pope.

323. Hus believed transubstantiation.

326. Hus regarded Gerson as a calumniator.

338. He interprets the text, "upon this rock," as we do.

340. The story of Pope Joan was then fully believed.

414. Wickliffe on transubstantiation;—here he is as judicious as he is erroneous concerning unbaptized children.

417. His opinion concerning the monks.

426. Hus's martyrdom. Contrast between our sentence of death and the language of their prelates;—"animam tuam devovimus diaboli inferni !"

427. Measures for securing personal safety to the members of the Council.

430. The ashes of Hus thrown into the Rhine,—but the earth from the spot whereon he was burnt was scratched up and sent into Bohemia.

431-2. Iniquity of the proceedings against Hus.

434. Purgatory a favourite doctrine with him.

445. He might have been spared, if he would have subscribed to the condemnation of Hus.

451. "The Holy Spirit to the Council of Constance, greeting. Take care of your own affairs as well as you can: for our part, we cannot be with you, because we are busy about other affairs; farewell." This pasquinade was fixed on the church doors in that city.

469. Questioned whether it were not better to purge the Kalendar, than to enlarge it.

Gerson's trial of spirits.

470. Gerson concerning visions.

500. At every vacancy of a benefice, the pope took the whole revenue of one year, and the cardinals demanded half a year.

And incumbents were translated merely to multiply their exactions.

514. Decree of the Council after Hus's martyrdom. They assert that, according to natural, divine, and human laws, no promise ought to have been kept with him, to the prejudice of the Catholic faith.

530. Benefices farmed.

Gerson's character of the clergy.

531. Bishoprics held by temporal princes.

536. Some 200 flagellants had recently been burned in Germany. It was said in a sermon before the Council,—the harvest is ripe, and 'tis time to make faggots of the heretics, and cast them into the fire.

551. L. Vincenti Ferrier, his connection with Benedict. 13.

557. Cardinal de Foix called the honest legate,—honesty was rarely found in such persons.

571. Difference between election and postulation in choosing a bishop.

572. Jerome of Prague transcribed in England as many of Wickliffe's books as he could find.

588. Infamous manner in which heretics were treated stated by one of the Council,—as the ordinary course !

591. Jerome recommended to the humanity of the secular power !

600. A baron and his banditti near Constance.

605. Here is an error of Lenfant's,—Joan I. had no intention to attend Granada, which did not belong to his conquest.

609. A very notable avowal of Gerson's, that what he preached was not true, but may piously be believed !

He wants to have the immaculate conception of Joseph acknowledged by the Council, and a festival instituted in honour of it.

617. Cardinal D'Aillix called the papists Herodians.

623. Dispute between the Aragonese and Portuguese at the Council, and the English.

625. This was like to have produced a battle in Toulouse between the English and French.

636. Sigismund's intention of taking the whole church property, for war against the Turks, and paying the clergy a fixed sum. Trithemius is the authority of this.

Tome 2.

P. 11. JEAN PETIT's propositions were defended by the mendicants.

12, 13. Here, all the worst principles which were reproduced by the Romanists in Elizabeth and James's time.

13. Henry, before the battle of Agincourt, offered to make peace on any terms. This is more likely than Lenfant supposes it to be.

16. Jealousy of the emperor when he landed in England.

24. The English anxious for a reformation.

25. A Morality represented by them at Constance; and this supposed to have been the first representation of the kind in Germany.

33. Gerson on the papal power.

36. Rutilius speaks of the multitude of monks.

37. Louis le Debonnaire enjoined all the Western monks to conform to the rule of S. Benedict.

39. The provincial chapter of the Benedictines made a rule that no abbot, on his visitation, should take with him more than twelve horses.

40. A reform effected in that order at this time, and the congregation of Bursfield established.

42-3. Whether England is a nation. 49, 50-3.

55 Interest of the French in this dispute.

64. The bishop of Cuença and the English ambassador.

69. Extent of the emperor's dominions so vast, he said that they could scarce be defended with the power of angels.

72. A feast drest, with *nuts* for fuel.

87, 88. Flagellants, 90-3.

92. Vincent Ferrier connected with them.

95. Gerson's treatise against them. 97.

97. He says that miracles at this day ought to be very much suspected.

103. Character of the Pope's Court.—104.

A reference to Pope Joan.—Women.

108. Gerson says well—that, in order to explain the Scriptures rightly, these qualifications are necessary;—a good understanding, study and meditation, humility, and a heart free from all vicious prejudices.

109. He complains of translation among the poor of Lyons, &c.

114. Advises persecution.

121. Physicians' opinion that the air had an extraordinary disposition to be pestilential—a reason for breaking up the council.

123. Bishop Hallam of Salisbury zealous for the Reformation.

127. Complaint that crimes were taxed and rated like merchandize.

147. Annates—their use and progress.

161. Custom of pillaging the Pope's house, and the reason for doing it.

162. Precautions at the Conclave.

189. Rules of the Chancery confirmed by Martin immediately on his election.

207. The Emperor's speech to the French concerning Reformation, when they had rendered it impossible.

224. Bull in aid of the Portuguese conquests in Africa.

227. Concordat with England. Indulgences very common there—and non-residence.

255. Brethren of common life.

261. Mendicants forbidden to pass into any other Order except the Carthusian.

266. Plenary absolution to the members of the Council.

273. Martin's contradictory Bulls.

279. Lenfant's proper estimate of his own labours.

Henry V. allowed to remove relics.

282-3. Bernardino de Sienna, and his pictures.

291. Martin's complaint of the English laws against the papal usurpations and actions.

300-1. Extortions of the church. Despair of reform made such fanatics as the Flagellants.

303. General hope of reformation.

A good parable upon the venality of the court of Rome.

305. Gerson wished that Nunneries were abolished — because they had become brothels.

306. Walter Disse's poem.

310. Gerson maintains that the Romish church may err.

316. His advice to exclude all the existing Cardinals from the Popedom,—and even to choose other electors.

320. P. d'Ailli concerning the Pope.

326. Zabarella would have the Cardinals learned — except some of high birth who would be protectors of the church.

327. He was for allowing marriage to the clergy. 359.

329. Gerson speaks of the transfer of festivals from Pagan to Christian objects.

355. The Prelates exacted first fruits.

359. First prohibition of marriage was by Gregory the Great, and he revoked it, finding what were the consequences.

360. Children of priests only admissible to Orders when there is extraordinary merit to counterbalance the disqualification of birth.

362. Abuse of chapters to the introduction of secular canons. Reform on this subject.

364. Benedict founded his order because he could not tolerate the conduct of the monks over whom he was abbot.

366. Popes during the schism courted the Regulars.

370. Begging nuns.

No nun to make the vow before she is twenty.

387. Bulls for making the Jews refund interest to their Christian debtors.

388. Decree at Constance concerning converted Jews!

416-7. Occurrences at Constance during the Council.

598. Opinion concerning Safe-conducts granted to heretics.

L'ENFANT. *Guerre des Hussites et Concile de Basle.*

P. 3-5. SERVICE in the language of the country in Bohemia—this from the Greek Church.

7. Latin innovations—celibacy one. 8.

9. Gregory VII.'s reasons for not allowing service in the vernacular tongue.

13. Celestin II. sent a Cardinal Legate into Bohemia, to enforce celibacy, and he was nearly stoned.

20. Persecution upon the score of the cup before Hus.

53. English Wickliffites paint two pictures at Prague; of Christ entering Jerusalem, and the Pope and his warlike train.

64. Æneas Sylvius calls Hussitism the Vandois leprosy.

84. Romanists among the Hussites fomenting division and encouraging violence, as is said to have been done in England.

93. Ziska calls for every one who could use a knife, wield a bludgeon, or throw a stone.<sup>1</sup>

98. A miracle humanely contrived to save the Carthusians.

104. The whole Bible written on the garden walls of the Monastery de la Cour Royale in Bohemia—which the Hussites destroyed. See the passage.

108. Secret of the treasure at Opatovily.

113. Libraries burnt with the monasteries — and monks also, — whose souls were seen by the Taborites to ascend amid the flames!

115. Near Cromlow they hung some Cistercians on the linden tree (tilleuls) "Depuis ce temps les feuilles des Tilleuls de cet endroit sont comme des capuchons de moines. Balbin dit qu'il en a vu, et qu'on les montrait comme une merveille."

116. A Republic proposed.

117. Hussites thrown into the mines.

119. Prophecies.

<sup>1</sup> The reader will recollect how he left directions that a drum should be made of his skin, to animate the reformers and appal their enemies.—See GILPIN'S *Life of Huss.*—J. W. W.

121. Ziska makes six of his bravest prisoners fight for their lives, the survivor being to be spared by him.

133. Flails used in battle—they were of iron—which I suppose can only mean shod.  
134.

191. Catapults.

192. Carrion thrown into a besieged town.

193. Birds sent in with fire at their tails, but the camp catches fire instead of the town.

199. The Infant Don Pedro in Germany offers to serve against the Hussites.

211. Ziska's mode of arranging his wag-gons.

214. Scriptural appellations given to their enemies.

222. Bull in favour of the Jews issued—and revoked.

225. Specimen of pulpit eloquence before the Council!

227. Character of the clergy by S. Bridget and Kate of Sienna.

The heresy in Bohemia ascribed to the books of Plato and Aristotle.

## Vol. 2.

P. 11. THE Bohemians would have left the clergy amenable only to the Ecclesiastical laws.

13. Temper of the Roman Church concerning union, shown at Basle—"il ne faut point de vous et de nous, il ne faut que nous pour former une vraie union, parce qu'il ne doit avoir qu'un même peuple Chretien."

13. Mortal sins to be punished.

52. Sigismund's breach of faith with the Bohemians.

54. Dispute between the Pope and K. D. Duartè upon the same ground as Becket's quarrel.

58. A. D. 1437. Till then, gentlemen in Bohemia solely employed in war, they were then admitted to take a part in the government.

70. Concerning the Cup, the Councils of Constance and Basle directly at issue.

113. Pope Eugene, the Bishop of Visen, and Affonso V.

136. His Bull against the Jews in Spain.

154. Character of the Taborites. They had a Bohemian Bible printed at Venice, 1506.—236.

159. Odd imposture of King Arthur and his four counsellors.

178. A. D. 1445. A synod at Rouen condemns the practice of giving different names to images of the Virgin, as a device for lucre, as if there were more virtues in one than in another.

193. Crede—and Proba.

232. Arrangement for the usurped Church property, in which it is valued at twenty years' purchase.

238. Æneas Sylvius's argument concerning Rome.

266. He was sent to ask Leonor in marriage.

267. In Charles VII's reign "on commenca à voir en France l'usage des chapeaux et des bonnets, qui s'introduisit depuis peu à peu à la place des chapérons."

BEAUSOBRE. *Sur les Adamites.* In the same volume.

P. 304. TEMPER with which all histories of heresies have been written.

305. Walsingham's character of the friars.

311. Du Damian. Celibacy.

315. A Bishop of Olmutz, whom the Pope made a cardinal, and whom the people of the diocese called the Iron Bishop, because he was generally seen armed cap-a-pied on a barbed horse, at the head of his troops.

325. The Picards accused of worshipping Beelzebub!

334. Charge of nakedness — when their enemies stripped them!

Cruelty in England.

Terms at Carcassone.

345. Popish agents who instigated Ziska to persecute the Picards.

349. Breeches forbidden by the Cistercian Reform.

359. The grazing monks were of both sexes—the *Boorkol*.

363. There are old Martyrologies in which Priscillian and Latronian<sup>1</sup> are placed among the martyrs.

364. Vindication of Mark the magician, and the Marcosians.

376. Persecutors of the Priscillianists.

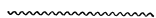
The Christians and Pagans change character after Constantine's time!

380. Attempt of the Pope's to palter with the consistent Franciscans.

"Summa auctoritas, immensa potestas," was the language of the Inquisitors: "Pecatum Paganitatis incurrit quisquis dum se Christianum asserit, sedi Apostolicæ obedire contempsit." And upon this ground they burnt the Beghards.

392. A very good passage and parallel concerning Transubstantiation.

396. Prohibited degrees.



MARTENE ET DURAND. *Vet. Script. et Mon. Amplissima Collectio.*

P. xxiv. SAINTS originally canonized in general councils.

xxv. Penance for parricide and fratricide. 151.

xxvi. Prohibited degrees as far as any relationship can be traced. 150-1.

xlvi. Cassian said to have collected 5000 monks at Marseilles.

lx. Those monks spread into all the neighbouring countries, and into Spain.

lxi. General and easy absolutions condemned. 357-8.

1. Childebert's grant to S. Carileph, "quia ipsum Domini servum miraculis declarantibus veraciter perspeximus."

6. "Gasindi dicebantur qui ex alicujus domo seu familia erant, sive honoratiores famuli." <sup>2</sup>

10. Abbess Irmina's curse, which after imprecating eternal damnation, and Naaman's leprosy beside imposes a fine, "auri libram unam, argenti pondo duo. 14.

11. Pious grants for value *to be* received. 13.

23. Bertrada and Charibert — Grant that the monks may pray for them.

28. Monastery exempted from all civil jurisdiction. 30.

29. — "ubi ego comam capitis mei propter nomen Domini deposui."

33. The Benedictines used to eat fowls, saying that their rule only forbade them to eat four-footed animals. The Council of Aix-la-Chapel, A. D. 817, restricted this indulgence to the octaves of Christmas and Easter.

71. Bishop Halithgar intreats transcribers to preserve the names of those authors from whose works he has made a collection of excerpts.

126. Form of manumission by Hlotharius freeing Dodana—ancilla sua—"manu propriâ excutientes à manu ejus denarium, secundum legem Salicam liberatam fecimus."

142. Land measured by the stock which it feeds.

150. P. Nicolas I. A. D. 861, thus lays claim to something like infallibility, — "Divinorum fulgentes dogmatum diffinitiones scientiæ sacro sedis nostræ alvo procedunt, semperque descendunt, quia rectitudinis et æquitatis species gignere novit, et instituta dilectionis disponere, administrare."

152. He has been asked whether a husband may kill his wife taken in adultery, according to worldly laws; the answer seems evasive, "Sancta Dei ecclesia mundanis numquam constringetur legibus; gladium non habet nisi spirituales ac divinum; non occidet, sed vivificat." But it does not explicitly forbid the act,—it only forbears to sanction it.

158. A mint and market granted to a monastery.

223. Exemption from military service—

<sup>1</sup> See HOFFMANNI *Lexicon* in v. *Latronianus*. J. W. W.

<sup>2</sup> See DU CANGE in v. *Gasindus* and *Gasindum*. The name is still found in the Welsh 'Guessin,' and in the German 'das Gesinde.' J. W. W.

but the convent called upon on this instance—for the house.

234. A. D. 890. An assertion that the ocean has every where been proved to be navigable.

235. No churches dedicated to Saints of the Old Testament, because their birth days were not known, nor the anniversary of their deaths or martyrdom, and because it was difficult or impossible to find their relics, "sine quibus templa ædificari aut consecrari moris non est."

287. Monastery endowed for S. Eloiuis a disciple of Fursey. Trick of his immoveable relics till a grant was made,—tribute of wax for the Church.

295. Guazo who had been rudely treated at San Gal, says "Neque processi velut Britannus, spiculis hersutus reprehensionis, sed munere caritatis." Were the Britons then Moor of Moor Hall teachers?

304. He carried nearly 100 volumes there, from Italy.

322. Grant of daily wine to the monks by Otho V.

337. Privileges granted by Count Borel to Cardona. His grandfather allowed the inhabitants if they were despoiled of one ass, to right themselves by taking two; if they received one blow, to return two and worse ones. But Borel allows a sevenfold right of replevy and resentment. The place also was privileged for any one who shall come there with another man's wife or betrothed,—"*aut latro ingeniosus, aut aliquis falçator, vel crimosus.*" One day in the week they were to work at the fortification, that is, the inhabitants. Borel takes away the privilege, saying "*isti malefici secundum legem judicabuntur; quia non est bonum malignos habitare cum bonis.*"

354. Circular letter from the Bishop of Sherburn given to a man whom he had sent in penance for murdering a first cousin.

355. Servant emancipated for ordination.

359. The editors honestly observe that the writer of this letter, "*aliam non admis-*

*isse absolutionis in sacramento penitentiae formulam, nisi deprecatoriam.*"

398. A *Curte* granted in Cologne, to serve as an Inn for abbot or monk coming to that city.

450. A strong letter against constraining the clergy to celibacy, the editors "cannot away with it." It is a very able and excellent letter.

488. Present to a Bishop of bears and honey.

578. Grant at Abergavenny? the tenth of his honey, of the skins of his prey in hunting, and of the *pasnagium*<sup>1</sup> of his pigs.

639. Remission of the fifth upon the shipping at Barcelona.

665. Bodies of St. Eligius's parents invented—a roguery suspected at the time, but carried through.

777. The people of Liege more eager to hear heretics than the clergy: who however could not rescue all from immediate death. A. D. 1144.

839. A letter to show that an abbot and abbess may not marry!

845. Galterius says, "*Credo neminem damnari pro futuris operibus malis, quæ non fecit, quamvis ea facturus esset, si in vitâ diutius remaneret.*"

881. Court of Boulogne grants 10,000 herrings yearly to a convent.

882. Becket's miracles, some good lies among them.

920. Monasteries corrupted by abbots who get there by money: or by the power of their kinsmen.

921-2. Want of hospitality. Relaxed discipline.

997. A miracle of blood in the cup. A. D. 1191.

1059. A. D. 1209. By an inquisition in Normandy, it is declared that no Archbishop or inferior ecclesiastic could pronounce sentence of excommunication "in barones, vel in ballivos, vel in servientes

<sup>1</sup> "*Pasnagium et Pannagium, simili paritur significatu.*" DU CANGE in v.



regis, aut in clericos domus suæ, rege non requisito, vel suo senescalco."

And that tithes were not due "de fænis, vel de genestis, aut de boscis, nisi prius fuerint eleemosynatæ."

1203. "Monasterium Veteris Pediculi"—an ominous name.

1603. Letter of Louis XI. sending troops to assist Portugal. A. D. 1475.

1615. Henri II. requests the canon of Treves? (Tresensis?) that they will not oblige their new Bishop to cut off his beard, but will dispense with the statutes in his case, as he the King must shortly send him into countries where he would not like to appear without his beard.

Tom. 2.

P. ii. In the greater Benedictine convents, the abbots used to be bishops also, that the monks might have no pretext for going abroad to receive ordination or obtain chrism; and that the convent might not be disturbed by the Bishop coming there to ordain, or consecrate.

iii. Such episcopal abbots succeeded by secular ones.

ix. Invention of S. Remacle's body, and of his blood! 63.

xxxii. Archbishop Theobald of Canterbury who went to the Council of Rheims in defiance of the King's prohibition, was praised "quod natando, potiusquam navigando, ob reverentiam B. Petri et Curie Romanæ transfretans, sese synodo exhibuissit"—for he crost in a crazy boat.

xliii. Becket was refused permission to give Christian burial to one who was killed in a tournament. 674.

6. Extensive grant in Arduenna, to the Mon. Stabulense.

11. It was a circle of twelve miles—from which six are now taken away with the good will of St. Remacle's representative monks.

274. Riot in a convent.

Objections to excommunicating the dead,

352. A mutinous and malignant monk, who having an enemy in the neighbouring town, used to go into the churchyard, after he had said mass,—because he could see the house from thence, and there excommunicate him, and his wife and children!

388. An abbess who gets possession vi et armis.

393. Books cannot be lent without pledges in kind.

A. D. 1150. A proper sense of Cicero's merits.

454. Monastic mutinies.

621. Charters to be collected, and the chronicles of the convent duly kept.

684. A tolerant letter of Alex. III. "de Burgensibus hæreticis."

730. To the Dean and Chapter Catalaunensis Ecclesiæ?—"ne exigant pecuniam pro scholis."

747. Order that certain relics forcibly taken away by the Count of Flanders should be restored. 811.

773. Lepers of Cambray not to pay tithes of the lands which they have brought into culture themselves, nor "de nutrimentis animalium suorum."

812. About 1170. Common report that there was any relationship between two parties, a reason for dissolving the marriage. But the motive being evidently malicious, Alex. III. wished the parties not to be disturbed.

1012. St. Hildegard could only speak German, and yet dictated her revelation in Latin!

1081. St. Hildegard's reasons for not admitting persons of low birth into nunneries with those of better blood.

1209. Frederic II. "cingulo militari solemniter accinctum," this from his native generosity and office, he says, it was not necessary for him to undergo that ceremony.

1221. He sends translations of the Greek philosopher to the University of Paris.

1388. The best picture of a convent that I have seen. Altogether pleasing. This I

<sup>1</sup> TREVIRENSE is Treves:—TRECENSE is Troyes.—J. W. W.

must give as the best view of the favourable side.

1401. Venality—expenditure and extortion in France.

1402. Contempt of religion there.

1417. Admiration of Brabant.

1418. The 11,000.

1418. Relaxed discipline in the German convents.

1421. Romance of the Rose defended.

1470. Sixtus IV. invention of S. Petronilla—a plain roguery—and a double one, to show that she was *not* S. Peter's daughter.

1506. A. D. 1475. Sixtus IV. exhorts the French King to persecution.

1510. So too the Bishop of Treves is set on against the Waldenses—this was when Louis XI. would have protected them.

1512-16. Affair of St. Simon at Trent— forbidden to hold him for a saint.

1526. Stigmata, censures on St. Francis suspended. Cath. of Sienna *not* to be painted with them.

1537. A. D. 1476. The Pope to the King of England who has imprisoned his nuntio.

#### Tom. 3.

P. xi. LETTERS of Poggio not yet discovered, against the mendicants.

xv. Virgil's statue at Mantua destroyed by Carlo Malatesta, as an object of superstition.

Vanity in nunneries.

105. Monastic luxury.

283. Severity toward a monk.

348. Distress of the Camaldule order.

1117. 1143.

897. One of St. Benedict's thorns sent to a nunnery.

1012. The Devil in the convent. 1014.

1021. Monk congratulated upon being tormented by the Devil.

1024. Desire of obtaining recruits.

1116. St. Romuald stolen.

1141. The hermits complain of brown bread!

1149. Another present of a bear to a bishop.

1153. A certain M. Angelo said to have risen from the dead,—and a prophecy that he was to be Pope. A. D. 1495.

1157-8. Trick of a weeping virgin.

1164-5. Character and rapacity of the French.

1276. Wolsey's commission for hats.

1290. Becket's Jubilee—and Henry VIII. asks a plenary indulgence for it. A. D. 1519.

1291. C. Campeggio's reception in England.

1298. Henry's offer against the Turks.

1301-3. The Pope's wish that Henry should have been elected Emperor.

#### Tom. 4.

P. 1. EMPIRE impoverished by the grants of Wincelauus on his election.

145. Shrine of St. Paulinus at Treves, when the chains which supported it were broken by the Normans, A. D. 883, remained suspended in the air like Mahomet's tomb,—"denuo post multos annos, à quibusdam infidelibus depressum subseidit, non sine vindictâ in eos transfusâ."

158. A swallow defiled the head of Ekbert, Bishop of Treves, when he was performing mass at the altar of St. Peter's Church, upon which he laid a curse upon the whole tribe, that if any one should enter the Church it should immediately die.

164. A canoness works up a philter in St. Poppo's stockings. The story is good,—and the sample of canoness manners.

183. Massacre or compulsory baptism of the Jews at Treves.

199. A saint's body taken from Parma *per vim*, and carried to Treves.

207. Embalming the dead with myrrh, aloes, and spices.

239. Extraordinary story of the boys' crusade from Cologne,—this was 1212.

240. In the Lateran Council, 1215, "amputati sunt tres gradus consanguinitatis in matrimonio contrahendo."

242-3. Persecution of heretics in Germany, 1231, and cruelty of the persecutors

Conrad de Marburg and his colleagues. This is a very important statement.

262. Franciscan inquisitors, or rather visitors, not allowed to perform their office.

335-392. Flagellants.

336. A. D. 1274. Greg. P. X. "celebravit concilium Lugdunense in quo fratres Sacciferi,<sup>1</sup> et omnes ordines Mendicantes per universum orbem, exceptis paucis, sunt depositi et reprobat, et bigami omnes condemnati sunt."

381. Physiognomy of Archbishop Baldwin de Lutzenburg, brother of the Emperor Henri VII.

383. He allowed the law to take its course with one who was believed to be his bastard brother, and had murdered his wife in hope of making a better match. It was a special act of virtue in the Archbishop.

385. An Archbishop's establishment.

402. Poisoning in the water cup. Henry would not take an emetic because of the scandal it might bring upon the sacrament.

537. The Devil commits arson.

A hermit murdered on suspicion of having a treasure.

542. S. Magnus's dance.

544. A young man turned into an ass by two old witches in the days of the Emperor Henry II.

546. The devil heading a riot at Cologne.

551. It is a shocking specimen of barbarous feeling.

551. Dispute concerning seats, and a fight in the church.

552-4. Politics of the abbey of Fulda. Sedition their punishment.

562. A miracle showing that the Virgin just then saved the world.

564. 30,000 persons died in one hour; two went to heaven, S. Bernard being one, three to purgatory, "cæteri omnes per sententiam justi iudicii condemnati, ad

infernum perpetuo cruciandi descendunt."

565. Cathari — a most affecting case of martyrdom.

567. The Lorrainers honeyed and feathered a nun, and led her about on a horse with her face toward the tail, for several days. It is not said why this cruelty was committed; but all the persons concerned in it were boiled alive by Philip's order. A. D. 1200.

568. S. Michael seen to forsake a chapel of his which was violated.

570. A dreadful inundation in Friesland, 1213, ascribed to a drunken man's insulting the Host.

571. A community of nuns expelled "propter enormitatem vitæ"

572. The cathedral at Cologne begun on Assumption-day, 1248.

574. Rustic war in Holland, 1268.

578. Atrocious cruelty of the Archbishop of Cologne, A. D. 1295.

582. Persecution of heretics in Austria, 1315, the precursors it is here said, of the Hussites.

584. Two canons of Cologne very fitly hanged for inviting Everard Grynend, a citizen of great repute, to dinner, and thrusting him into a lion's den. He wrapt his cloak round his arm, thrust it into the lion's jaws, and with a dagger killed him.

587. Two Counts tilt with pointed spears<sup>2</sup> and kill each other, in the city of Cologne, for deadly hatred.

590. A soldier put to death for not giving quarter to the C. de St. Pol.

Edward, Duke of Gueldres slain for revenge.

600. Impost for the Hussite war.

606. A pilgrimage of children from eight to twelve years of age, to S. Michael's Mount, from all parts of Germany and France.

<sup>1</sup> *Sacci, Sacchini, Sacchite, Saccati*. Ita appellati monachi quidam, quod *Saccis* pro veste uterentur," &c. Du CANGE in v.—J. W. W.

<sup>2</sup> The reader, for illustration, has only to call to mind the combat between the Knight of *Ivanhoe*, and Brian de Bois-Guilbert.

J. W. W.

609. Factions of wolves and goats at Cologne.

620. Among the spoils of Charles the Bold at Gransen were "*multæ quadrigæ plenæ jaculis Anglicis.*"

621. His death,—rumours concerning him—and a man, against his own protestations, treated as if he were this Charles for many years.

628. A strange account of Columbus's voyage.

629. A priest Joan, with Pope Joan's mishaps.

Blind men and the pig at Cologne!

653. Murder of the Prince of Orange related with right Roman Catholic feeling. 55. and a miracle in honour of the murderer!

655. Wine given away—to make room for new.

714. Queen of Scots said to die for her religion.

Excellent miracle in England to punish the Calvinists!

715. Flamingos in England?

717. 118 women and two men burnt for witchcraft near Treves.

851. A vindictive miracle upon a colt!

860. An army terrified by a total eclipse of the sun.

901. Note in Chapeville's edition, the villainous omission of this chapter "*De hæreticis nequaquam interficiendis.*"

925. Penance in chains.

928. An abbot who in his youth had sinned in pears à la Baxter,<sup>1</sup>—and how he punished himself.

934. Drinking vessel shaped like a ship.

St. Hubert's cure for a rabid bite.

942. Gerbold, who at Robert the Frison's instigation killed his lord, Arnulf, son of the Count of Flanders, went to Rome in compunction, and offered his hands to be

cut off. Gregory VII. told the master cook, who was to be executioner, to strike if Gerbold flinched, but withhold the stroke if he stood firmly to receive it. Gerbold thus escaped, was sent to Cluny, his hands being now deemed to belong not to himself but to the Lord, and there he became "*eximius monachus.*"

958. Relics of Benedict and Scholastica revealed.

1002. Otbert and St. Hybert's relics; a good story of their use.

1044. Souls in the volcano—the Cluniac lie.

1081. A bear, who had probably been a dancer, when Gundramnus his master was a *mimus*, carries stones when that master lays the foundation of a church in the Liegois,—which he built "*quia locus periculosus erat ad hospitalitatem exercendum.*"

1085. A.D. 1135, married priests at Liege,—disregard of the prohibited degrees. The Virgin Mary saves the city from punishment for these offences.

1087. Abbot Wazeline II. a good designer for pictures and tapestry.

1089. The Three Kings when taken from Milan were promised to Liege.

1091. S. Laurence—foreseeing the destruction of his church by fire, said he was about to be broiled again, "*O frater, venio iterum assari.*"

1093. Prebends publicly sold in the market.

Lambert Begge preaches against this.

1109. Rents of S. Laurence at Liege, in what, and how much.

1115. First abbot who derived a revenue from the Houille—in the middle of the fourteenth century.

1131. Prebends allowed to be conferred at 15! One abbot gives one to a child of 8!

Tom. 5.

<sup>1</sup> "I was much addicted to the excessive gluttonous eating of apples and pears, &c."—*SILVESTER'S Life of Baxter*, p. 2.

The reader of St. Augustine will not fail to remember a parallel instance.—J. W. W.

P. 10. A. D. 1146. "*Prædicatur, populus crucizatur, visa et signa mendacii creduntur, passim prurit auribus. Ex libris Sibillinis ad votum interpretatis, regi Fran-*

ciæ ituro Jerosolymam magnifica falso promuntur."

27. A. D. 1224. A wood cut down by Liege which was the beauty of the city. The Bishop had one third, one went to the monks of St. Lambert's monastery, the rest to the fortifications.

37. A. D. 1210. Heresy and persecution.

40. Children's Crusade, A. D. 1212.

43. Bishop of Liege at Huy asking aid.

46. A good battle—a good fighting priest. Dust flung in the enemies' eyes. 47. A very animated description. A. D. 1213.

49. The dogs became dangerous, having preyed upon the slain,—so that men dared not travel singly, nor unarmed.

Marle and Houille.

54. Crusade sermons preached—instead of a tournament.

58. Women took the cross, and then were absolved for money.

The English at sea threw lime in their enemies' eyes.

68. A Jew's pretended discovery in Spain. A. D. 1232.

The Scedenge near Bremen relapse into Paganism.

70. King of the Assassins changing his mind.

78. The Virgin Mary pleads *against* St. Theodard and the Apostle when they are interceding for Liege in a time of drought, "ei quod in ipsâ processione clerus de ipsâ solemnem non fecisset commemorationem."—Here is just the spirit of old Paganism, a goddess neglected, and therefore offended.

83. A dancing bear struck dead for misbehaving upon a stone which had the sign of the cross—in Iconium.

96. Shepherd-Crusade.

97. Forms of knighting fallen into disuse, but observed by C. Willem of Holland when elected K. of the Romans.

98. His profession to serve as a remission of sins. Note also that he makes it "in præsentia Domini mei Petri Cardinalis."

101. A. D. 1254. Walebod, a citizen of Mentz, endeavours to form a society for

the preservation of peace and order. Other German cities unite in it, but it is opposed by princes, milites, and robbers!

102. Devils seen in the air during a storm.

104. A lying and murderous miracle against the Jews. De Forthem upon the Rhine, in the Baden territory, the scene.

105. A. D. 1264. Vision upon which the Fête de Dieu is founded.

109. Here is the name of Cor Leonis given to Philip of France, St. Louis's son. "Propter suam magnitudinem," he was called so. 121.

Insurrection of the Commons in Holland. 1268.

117. Mary Magdalene's relics invented with a root *feniculi* growing from the tongue,—which served for relics also.

121. Fly-plague at Gerona.

137. A. D. 1297. Two stone bridges at Paris carried away—and replaced by wooden ones.

139. A case of marriage of a wealthy woman who was claimed by the Lord of Aovans as in some way "ascriptam glebæ," and therefore not marriageable without his consent,—which occasioned much bloodshed.

142. The body of Arman, which for thirty-one years had been enshrined and venerated at Ferrara, burnt by the Inquisitor's orders as a heretic's.

144. Pawnbrokers plundered by the Bishop of Leers, in pious restitution.

156. Horrid martyrdom of Dulcinus and his wife—this seems to have been in Piemont.

158. Turlupins<sup>1</sup> in Brabant and Hainault.

Crusade against the Jews, 1309. Many of these Crusaders put to death at Genappe.

160. This writer evidently doubted whether the Knights Templars were guilty.

168. King Philip's three sons detect their

<sup>1</sup> See MENAGE and RICHELET in v.

wives in adultery — two of the paramours were flayed and then hanged! the wife of the elder prince put to death in prison! 173. A story that her daughter's legitimacy was proved by exposing her to hungry lions.

172. Plague at Louvain — when from twenty to thirty dead were carried daily in one cart from the hospital for interment without the walls.

174. A. D. 1317. By common consent a law passed at Liege that a homicide should be banished, and his house and mansion be burnt to the ground by the Bishop. But his property should not be confiscated, and when he had made his peace with the friends of the deceased he might return.

179. Lepers burnt alive upon a most preposterous charge that the King of Grenada had through the Jews corrupted them to poison the streams and wells! This was in France and Hainault.

180. A. D. 1322. Decrees against the absolute poverty of the Observants.

182. A Jewish convert challenged and killed upon a charge for rubbing his breeches, or other foul part of his dress, upon Our Lady's face—of which Our Lady complained to an old smith in a dream!

199. Old seals applied to false grants—mode of doing this explained by the culprit.

200. Rupert the Dominican's coffin travelled to its funeral in the air upborne by angels, above the bearers, and just out of their reach.

207. John XXII.'s heresy concerning the sleep of the soul — his Bull confessing and retracting it.

212. Jacque Dartevelt a brewer of mead — medonis.<sup>1</sup>

213. Shower of blood at Erford.

226-7. Petrarca's diploma as Laureat. Uses of poets and historians stated in it.

229. The Africa noticed as his best poem.

234. Here is a romantic story made up

of the Black Prince and the Countess of Salisbury.

240. Utrecht besieged and 1100 stone balls thrown in "per fundas," to the great destruction of houses.

245. This account of the battle of Cressy given by one who was in it.

The King of Bohemia was *almost* blind.

247. Hot iron and human excrement thrown into a castle.

233. A. D. 1349. Flagellants.

Persecution of Jews, and their fortitude.

254. Rain of frogs and toads.

257. A Bohemian noble condemned to be beheaded. After much vain intercession, the women of Prague in their best attire went to solicit for him, which so offended the King that he ordered them to sit with dishevelled hair, and in nothing but their shifts, all day upon the bridge which connected the old and new towns. By interposition of the nobles this was commuted for a fortnight's exclusion from their own houses.

258. Order of the Star by King John of France, in imitation of the Round Table.

259. Put an end to by the fall of ninety in one day, who fell into an ambush of the English, and might have escaped, had they not thought themselves bound otherwise by their oath.

260. A. D. 1354. No ecclesiastical preferment to be given in England to any person who is not conversant with the English language, and resident there, Cardinals alone excepted — and this "vellet, nollet, summus pontifex" was observed.

273. Insurrection of the peasants, A. D. 1358, about Beauvais.

275. A robber who snatches the cup and paten out of a Priest's hands, seized by the Devil.

278. Crusaders at Avignon, for remission of sins and for pay.

281. A story how John by having a boon offered him, obtained from the English King all the letters from treacherous nobles in France.

<sup>1</sup> *Medon* and *Meda* are both used in old Char-  
tularies. See DU CANGE in v.—J. W. W.

290. Urban V. refuses a divorce to the King of France on the score that the Queen was barren, and promises a child within seven months, which is fulfilled.

292. Chicken at Prague with human heads—male and female. When fledged they took to the woods, and bred there!

292. Boccacio—his Gerfeldis praised.

293. Tall female flagellants from Hungary.

294. A pretty story of a judicial combat prevented between two brothers-in-law, by their wives' prayers.

267. Duke Wincellaus, and his tunic of cloth of gold, which would stand upright.

The Black Prince said to have died of leprosy, "Deo vindice percussus." This writer must have suffered in the French wars. 309.

301. Sect of dancers and whirlers, one of the many cases of infectious madness with which these ages abound.

323. Striking death of Wincellaus Duke of Brabant.

336. Fish used as an election bribe at Leers—for which the briber is disqualified for ten years: he sent them to the potatoes at the taverns. The fish was the Cabelhan.<sup>1</sup>

338. Order at an episcopal feast at Liege preserved by seven means—a priest's son who let his tongue loose being drunk, was taken forthwith out to the market place, and his right hand cut off. A. D. 1390.

340. Jubilee to be gained at Liege for the money which the journey to Rome would have cost.

The Devil again in a thunder storm, leaving his marks behind him.

356. Coronation in England, and the champion.

358. Flagellants, and in favour.

359. The Bishop militant at Liege!

360. The schism. Boniface and Benedict called Maleface and Maledict.

365. Liedwina—the blessed Anne Moore.

366. A. D. 1404. New sports at Liege.

388. The Liegeois send in contempt to their Bishop a piece of bark shaped like a letter, with seven cow-dungs pendant as seals.

His imperial revenge for this insult. 392.

407. Capture of Ceuta oddly imputed to King Fernando, "de quâ ficus, racemi, vina condita, et mala Punica ad occiduas diriguntur nationes."

413. Insurrection at Brussels prevented, by a maid servant taking alarm that the lights were not put out at the usual hour.

414. Henry IV. said to have died of leprosy, "quæ est plaga communis regum Angliæ."

417. John de Bavaria resigns the Bishoprick of Liege that he may marry.

An absurd story of poisoning his Prayer Book and the nut of his bow by Jacqueline's instigation.

446. When Ladislaus, the posthumous child of Albert Emperor Elect, was born, and suspected of being a supposititious heir, the Queen put an end to that suspicion by giving him the breast in public.

451. Brutal indecency of the French at Metz. 452. and their punishment.

455. Emigrants from Liege to Hungary, whose families preserved their own language. After 130 years seven of them visited the relics at Aix la Chapelle, and came to visit the antiqua sedes.

464. Why the S. Sudario represents the eyes open.

465. Another which it is dangerous to look at.

470. Tallepot—Talbot.

472. Plague in Italy during a Jubilee year, and pilgrims hastily buried by the way side!

473. On this account the same indulgences to be had at Mechlin, for three-fourths of the cost of the journey to Rome. The price was afterward lowered to "What you please."

474. Glass windows to the value of many

<sup>1</sup> I suppose this to be the "*Kabeljau*," i. e. the Chevin or Fresh-Cod-fish. See EBERS in v. J. W. W.

thousand florins broken at Bruges by a hail storm. A. D. 1450.

A magnificent lie of the crucifix appearing first in the sky, and then the glorified shield of France, frightening the people of Bayonne to an immediate surrender to the King of France.

475. Perpetual clausure enforced upon certain nunneries, "sub pœnis et censuris gravibus, reclamantibus semper et reluctantibus muliebri more monialibus, utpote aliter a pueritiâ educatis."

476. A trick of our Saviour's blood at Wilznake in Saxony detected and exposed, A. D. 1451, by the same Cardinal de Cusa who committed this act of injustice toward the nuns.

His learning.

484. A. D. 1454. Upon the preaching of Genesius, an Italian Franciscan at Liege, "Rossiani qui in alias regiones ducentes puellas, illic eas vendunt, a patriâ proscriberentur, illic numquam redituri."

490. When the Bishop of Liege took possession, 1456, the figure of an angel poured out wine in the street to all comers.

493. Fall of two high towers at the Brill and the Hague this year, the foundation being too weak in that soil.

Louis XI. when Dauphin seems to have taken part against the persecuting clergy in Dauphiny.

494. French invasion of England. 1457.

498. York defeated because the stipendiarii Calisiæ<sup>1</sup> in his army went over to the royal standard.

501-2. Absurd tales of certain Waldenses worse than all others.

The documents relating to the Crusaders in this volume I have past over for the present.

801. Harold said to have escaped, and died as a hermit at Chester in extreme and impossible old age—at the end of Henry II.'s reign.

804. Henry I.'s severity against robbers and coiners.

810. A. D. 1174. Relics of St. Amphibalus found.

814. Praise of Henry II.

815-6. Jews, their sufferings at Richard's coronation, and their preceding prosperity.

820. Vision of the German abbot who was seduced by the Devil, "ob scripturarum notitiam adipiscendam."

636. Richard orders Robert Brito to be starved in prison.

850-1. Relics of King S. Edmund—proofs of trick in the writing, and in the newness of the clothes.

850. Richard behaves well to the Church on his accession. 857.

Power made him cruel.

His private affability.

855. No former king had exacted so much from the people.

It was formerly deemed sinful to carry on war during Lent.

856. Richard exposed himself to his death wound—magnanimity when he received it.

857. He had abstained seven years from the Sacrament because of his deadly hatred against Philip of France.

857. Richard appears to have had a real religious feeling.

860. Taxation in England.

862. The Cistercians ordered to withdraw all their pigs and other cattle from the King's woods by King John. 865. accommodation of their dispute.

867. Bishop St. Hugh of Lincoln—foundation of that Cathedral.

868. Interdict—bodies lying unburied.

873. Murmurs that a foreigner was made chancellor.

873. The Court of Thoulouse does homage to the King of England.

875. London walls built with stones from the Jews' houses which were demolished in the wars against King John.

King of France's perfidy to John. He sends warlike machines to the barons.

876. Magna Charta.

<sup>1</sup> See HOFMANNI *Lexicon* in v. "*Calisia*," J. W. W.



877. A baron brought over to the King's side to save his brother, who would else have been famished in prison. He was in his third day's hunger.

905. Foundation of the Cathedral at Aix la Chapelle.

908-9. Charlemagne's confirmation and patronage of the Benedictine rule.

951. His public bathing parties.

His manner of life—education of his daughters. 952.

958. He hated physicians.

961. Abstinence was his remedy.

968. Trial whether St. German or St. Martin worked the miracles which were worked.

973. Objections to the adoration of the cross by Claude of Turin.

978. Usage of Pope Formosus after death. 980.

982. When the Emperor Conrad was defeated by Henry Duke of Saxony, the Saxons made such slaughter of their enemies, "quod à multis exclamaturus est, ubi tantus infernus esset, qui tantam cæсорum multitudinem recipere potuisset."

994. S. Odilo's saying.

1000. The heretics at Orleans, "qui erant meliores clerici civitatis," burnt.

1004. Rough wooing by William of Normandy.

Battle of snakes by Tournay.<sup>1</sup>

1005. Berenger, "in negromantia peritissimus."

1006. His "Gaufridus de Pouliaco torneamenta invenit." He was killed when there was a "proditio apud Audegavos," in the 7th year of the Emperor Henry and 3rd of Philip of France—the year before Edward the Confessor's death.

1021. Bridge at Avignon built by Benedict, a youth, who begun it at the Lord's command, with no other funds than what the bank of faith would supply.

1045. Martyrs at Carcassone—a brutal feeling of the chronicler. 1047.

1046. Miracle in honour of the persecutors.

1047. Miracle requiring continence in the priest.

1057. King John's ghost, and his body turned out of the Church and carried away.

1087-92. History of stealing relics from Tournay.

1095. A hermit in the ruined Glou-nense Monasterium,—his mode of hiding himself from the Normans. Hastings.

1106. Church ornaments.

1108. C. Gaufred of Brittany going to Rome by devotion, killed by a blow on the head with a stone, from a woman at whose house he had dined, and whose hen his hawk had killed.

Tom. 6.

P. xxxv. LAY Brothers, or Conversi—older than the Cistercians—in fact the orders could not have existed without them. xli.

xxxix. Artificers in the convents not to exercise their art, if they thought themselves made of some consequence thereby.

xli. Lay sisters.

xlii. The dying laid on sackcloth and ashes.

xliii. Monks used to pray that they might *not* work miracles. xlv.

xlv. Care to prevent this inconvenience!

P. i. THE war had never broken off Martene's and Durand's labours.

Eckard.

v. vi. Miracle about Leo III.'s eyes!

xxxv. Relics tried by fire.

Funeral circuit of the Bishops. xxxvi.

This Preface belongs to the 4th and 5th vols.

P. i. PRAISE of convents.

iv. Peter Damian's rules and mitigations.

vi. Gualberto. Lights always in the dormitory.

His conscientious conduct concerning grants.

<sup>1</sup> See *suprà*, p. 328.—J. W. W.

vii. Regular canon not older, it is here affirmed, than the 11th century.

xvii. Aroasienses.

xxi. Cilice of bristles.

3. "Scandere trottantem prohibet quoque regula."

10. A very pretty account of the nuns!!

18. The Egyptian saints—like the stars.

19. 50,000 monks said to have been "sub regimine atque ducatu" of S. Macharius.

25. "Adduntur et his Beenses

Quorum mentes velut enses

Vibrantur in intimis;

Ob terrendos inimicos,

Versipelles et iniquos

Quærentes hos perdere."

26. Ireland barbarous in Columbanus's time.

Ado, Dado, and Rado, suspicious names.

32. Causes of the ebb and flow of monastic prosperity.

36. Bruno's odd couplet, when he forsook the world,

"Linquo co-ach<sup>1</sup> ranis, cras corvis, vanaque vanis,

Ad logicam pergo quæ mortis non timet ergo."

56. Miracle at Becket's obsequies.

57. Tremendous lies concerning the Waldenses. Confessions obtained "in arctâ quæstione."

59. A horrid story of an inquisitor's mercy!

65. Vision of the tree.

67. Sleeping in boots.

68. The Dominicans extolled as persecutors.

71. Francis is here said to have concealed the stigmata.

77. Inundation in Friesland. Its cause revealed by the Virgin Mary.

80. Observants and Beghards.

81. Flagellants.

82. S. Bridget. Our Saviour dictated her rule!

99. Lanfranc. What he did not do when Archbishop, but it is doubtful whether he reformed the manners of the English Bishops or conformed to them, — the passage may mean either.

233. A canon of S. Geneviève went to Rome without leave from the abbot and chapter, the Pope sent him back "ut in Capitulo de hujusmodi transgressionem humiliter satisfaceret," — the satisfaction they took was to strip him naked, flog him severely, and feed him seven days with the dogs. A. D. 1164. P. Alex. III. wrote to have this enquired into.

570. Persons who are only tepid in devotion to the Virgin, can never reach heaven without passing through purgatory, and this is affirmed as a matter of *experience*.

573. The Virgin gives the Servites the form of their habit, being that of her own widowhood.

581. Why no Servites had been canonized, "Heu, heu, nostris temporibus cuncta venalia et ipsa demum sanctitas apud nos venditur. Nimia ordinis paupertas hos omni laude dignos viros ab hominum memoriâ retrahit."

589. Portrait of the Virgin painted for Bartholomew the Servite.

627. An abbot who made the painted glass windows at S. Bertins—"dicta vero ipsa de Latino in Callicum rigmatice<sup>2</sup> dictavit."

826. King St. Edmund's relics, his hair regularly combed.

827. He destroys the Danes—like S. Mercurius.

1198. Henry I. riding from purgatory on a black horse, solicits the aid of Peter, the venerable abbot of Cluny.

Tom. 7.

P. xxix. DURING the great schism saints on both sides.

<sup>1</sup> This alludes to the song of the λιμναῖα κροῦν ῥέκρα, in the frogs of Aristophanes. See v. 201, &c.—J. W. W.

<sup>2</sup> i. e. *Metricè*, GALL. *en vers, en rimes*. DU CANGE quotes this very passage in v. I am not sure that *Rignarole* is not to be referred to the same derivation. But see NARES' Gloss. v. *Ragman's Roll*.—J. W. W.

2. "Nulla fœmina ad altare accedat, nec calicem Domini tangat."

4. Carmina diabolica over the dead forbidden.

7. By Charlemain's laws the first theft punished by loss of an eye, the second by an eye and the nose, the third by death. But this must mean as the offender was convicted upon one, two, or three charges.

16. In this capitulare, holy unction is plainly supposed to be remedial.

32. Voluntary mutilation punishable with three years' penance, and exclusion from the priesthood.

33. Punishment for a clerk who should be vexed by a devil. This looks as if it were known to be a trick.

"Si quis mathematicus fuerit, id est, invocator dæmonum."

34. Man-stealers.

"De balationibus"<sup>1</sup>—a sort of loup-garou sport, whence I suspect the superstition.

75. Council of Rheims, 1157. Laws against the *Pifres*<sup>2</sup> as Manichæans; fire ordeal allowed them.

Peace enacted for travellers and women, and traders and husbandmen.

76. Tournaments. No person to enter those who are going to one or returning from it. The slain to be refused Christian burial.

77. Travelling nuns with preachers.

123. A. D. 1233. Scripture in the vernacular tongue prohibited in Aragon.

125. Moors not allowed to turn Jews—nor vice-versâ.

132. Tarragona, 1239, Moors and Jews to have no Christian women, or nurses. 279.

134. Tarragona. Libels against the clergy.

306. Tarragona. Beguines against theological books in the vulgar tongue.

The 8th vol. relates to the C. of. Basil and Trent.

Tom. 9.

P. 14. JUVENCUS in Genesim.

158. Infants made Monks—irrevocably! The form of admitting them.

969. Enmity between the Reg. Canons and Monks.

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MARTENE ET DURAND. *Thesaurus Novus*.

Præf. POPE ALEXANDER VII. used to say, "historia epistolaris omnium certissima est."

The Jesuit Gretser, "suo tempore hæreticorum terror." Hildebrand proved they say in this collection, "non mitem solum, sed et humilem cordè extitisse, omnisque ambitionis expertem."

New documents for Becket's history.

The monks, Fontis frigidi, supply all Narbonne with wafers, to counteract an opinion that impure makers prevented transubstantiation.

P. 6. Cæsaria, abbess of Arles, (about 570) writes to Rechildis and S. Radegundis,—“fœmina quæ virorum familiaritatem non vitaverit, aut se, aut alium citò perdit. Contra reliqua vitia oportet nos omni virtute resistere; libidinem vero non potes expugnare, nisi virorum consortium fugeris.”

130. Fighting bishops, with mercenary troops; about 1010.

161-2. A. D. 1041. Confirmation of the Truce of God.

216. Dream of Hildebrand's mother.

247. A poor man admitted as a monk on the king's account,—a sort of proxy for him, I think, by the words of the grant—certes.

Grant of lands in England to the Mon. Silvæ Majoris, for the hospitality which the Lord received there on his way back from Compostella.

274. S. Anselmo's letter; showing how he abounded in all things during his exile.

<sup>1</sup> See DU CANGE in v. *Balare et Balatio*. He quotes from St. Augustine, "Ista consuetudo balandi de Paganorum observatione remansit."—J. W. W.

<sup>2</sup> DU CANGE in v. *Pifti*, "Ita dicti hæretici Albigenenses per contumeliam."—J. W. W.

277. Agreement between an abbot in Gascony and the duke, respecting the town of S. Severus. The abbot was to wall the town, and receive pedage,<sup>1</sup> &c.—*quod vide*. It is the agreement upon which a town was to be established.

332. Danger of conversing with women!

336. "Porro excommunicatorum cada-vera de sanctorum basilicis projiciantur, quia eorum putores ad superna conscendant, sicut quartus Dialogorum beati Gregorii liber indicat, et sanctorum ipsorum revelatione didicimus; ideoque dum ea illic continentur, cessandum à divinis officiis arbitramur." P. Paschal 2.

349. "De domibus Canonicorum a sæcularibus non possidendis,"—therefore not descending by inheritance, but "de clericis ad clericum;" either by gift or purchase.

369. Inducements held out to those who would assist in building the church of Font Eovald.

431. Dispute concerning a wood near Tournay, where the oak "malus fagus, mespilus, et lignum quod vocatur paschale," belonged to the abbot of S. Amand.

Ceremony of placing the relics on the ground, to deter sacrilegious invaders.

439. Books of the Jews to be burnt in France. A.D. 1154.

Law against strumpets, by which they were to be despoiled of all their goods, "etiam usque ad tunicam vel pelliceum."

560. The legate Petrus Bernardus, announcing Becket's death to the prior of *Grandimontensis*, says, "Anglorum regis quid faciem animæ, aliquando sorori nostræ? Denigrata est super carbones extinctos facies ejus."

559. Henry's letter upon the same subject to the pope—nothing can be better.

607. Feelings of an abbot on seeing St. Martin's shrine.

875. P. Honorius III. A.D. 1219, reproves the Irish prelates, "quod pullulantem in subditiis hæresim tolerarent."

879. New synagogues to be destroyed. A.D. 1220.

889. Effect of excommunication shown upon a loaf.

Water turned into wine—sworn to by an eye-witness.

891. Another sworn miracle about his brother Guesilius—when St. Hugh wished the devil might take the repast which Gues. set before him, if it were the fruit of rapine.

938. Approval by P. Honorius of the honours paid to Beckett, with a pun upon Cantuaria—"quasi cantus aræ."

950. Gregory IX.'s account of certain heretics in Germany! in a letter to Henry, the Emperor Frederic's son. A precious letter!

985. Usage of Arnold the Inquisitor, at Albi.

1724. A.D. 1407. Corruption of courts.

Horrid state of France; enormities of the soldiers, and of all persons in authority.

1730. State of morals there.

1737. M. Boucicant applies to the Chapter of Tours for "une enseigne du dit Monsieur St. Martin, laquelle ait touché à son benoist chief, pour la porter à mon chapeau."

1804. Feast of Fools to be suppress, A.D. 1445;—more, because of the satire which was then vented, than for any better reason.

1808. Henry VI. against papal exactions.

1833. Robert Guagin's letter, to show that France exceeds Spain in all natural advantages.

## Tom. 2.

Præf. An admission, that the great schism was "intricatissimum," as well as "perniciosissimum, nec utrique contententium deessent validæ in speciem rationes, quibus non sine difficultate responderi poterat."

P. 80. Noble women might once a year enter the Cistercian monasteries, and those of S. Clara, notwithstanding the rules of those orders.—Allowed by Urban, A.D. 1264.

115. Clement IV. to the Queen of England, A.D. 1265.

166. Clement IV. writes thus to his le-

<sup>1</sup> i. e. Toll for passage. See COWEL and SPELMAN in v.—J. W. W.

gate, Adrian, concerning England, A.D. 1265.

—"Cave—ne dolosis tractatibus, sub prætextu mansuetudinis indiscretè falsæ pacis tractatus admittas, cùm nulla Deo placere possit vel nobis, nisi dictus vir pestilens cum totâ sua progenie de regno Angliæ evelatur, et Angli Satanæ digna factis recipiant, salvâ misericordiâ moderatâ."

200. Another letter, enjoining a crusade, if needed there.

211. The bishop of Ostra to have 260 marks a year in England—to be given him without any regard to the right of presentation in any individual or corporation!

346. Enmity between the Franc. and Dom. A.D. 1266.

459. Monasteries forbidden to admit im-pubes to the habit, A.D. 1267.

508. The church where S. Antonius's body was shown, crowded by patients suffering under erysipelas.

588. The pope's (Clement IV.) letter to Q. Isabella of France, respecting two heads of St. Paul.

612. An old custom, that the dead were carried to their burial in lectis propriis,—and the lectus or bier, became the perquisite of the church.

1016. Dispensation for the marriage of the Black Prince and the Countess of Kent, being related in the third degree, and he having been sponsor to a child of hers, "licet non recordetur, quod ipse dictum filium vel aliquos ejus paniculos tetigerit."

Tom. 3.

P.381. ADELA Countess of Flanders, goes to Rome in "lectica duobus equis portabili, et propter ventos et pluvias ne vel eis a meditatione sanctâ impediretur, decenter conamerata."

382. Marriage within the prohibited degrees worse than adultery! Baldwin and Richildis, however, were dispensed with by her uncle, Leo IX. "ut in conjugio quidem sed absque carnali commixtione manerent,"—that is, he ratified the political, and annulled the moral union!

She in penance waited upon lepers, and

used the bath after them—"mulier rixosa et callida, nec erubescens trigamiam."

412. A.D. 1313. Two Kati fled alive for intriguing with the wives of the two princes, Louis heir of Navarre, and Charles his brother!

413. Louis Hutin—"tanto furore accensus erat contra Flandriam quod omnes Flamingos, cujuscumque conditionis aut status essent, bannivit de Francia, etiam pannos in Flandriâ factos comburi fecit in odium Flammingerum."

414. A.D. 1321. Lepers burnt for poisoning the waters everywhere except in Flanders; where, to the displeasure of many, they were only imprisoned for a time, and then set free.

415. Count of Namur's escape from Bruges.

418. In a popular commotion, 1324, the people desert their chiefs in action; and it became therefore a proverb, "quod non est securum lupos cum lupis capere."

424. Ghent expelled almost all the weavers, as being favourable to the people of Bruges, with whom there was war, A.D. 1329.

428. Praise of Isabella, Edward II.'s queen!

429. Cruelty of the insurgents in Flanders.

Jacobus Peil, his hatred of the priests, his inhumanity, and yet his relics worshipped.

446. St. Omer the war-cry of the town.

448. A compiler's pretty account of his labour:—"sicut ex multis floribus mel apes colligunt, ex multis granis fit panis, ex multis racemis vinum confluit, multæque virtutes in solâ caritate solidantur, sic præsens opusculum ex multis voluminibus scriptisque authenticis grato labore collegimus."

450. P. Gregory, who sent Augustine to Britain, the first who subscribed himself "Servus Servorum Dei." *Uvalenses*. The Welsh.

450. P. Sabinian, the successor of Gregory, the first "qui constituit ut horæ diei per ecclesias pulsarentur."

Gregory knocked him on the head in a

dream, for withholding what Gregory was accustomed to give the poor. He awoke with a pain in the head, and died.

451. — "tunica Domini inerusutilis in Saphat inventa, per duos episcopos Jerosolymetanum et Antiochinum ad Jerusalem est delata."

457. Dagobert—"ad prælium veniens, vulneratur, frusto carnis de capite ejus præciso, quod frustum Dagobertus cum capillis patri suo misit in signum ut sibi succurrat."

459. They went to St. Omer—"tam amore ipsius sancto quam quia patriæ linguam, utpote Teutonicæ, bene sciebant."

462. Douay founded.

Dagobert's soul rescued from the Devils by St. Dennis.

481. The Counts of Flanders of Portuguese extraction, from Liederic, who was of royal race.

485-90. Charles Martel carried away bodily from his grave.

486. Pepin and Pope Stephen. In the East and West the Popes built up their power by making terms with usurpers, as in the case of Pepin and of Phocas.

Trick about St. Dennis.

487. A clear case of compact between ambition and fraud on the part of Pepin and the Pope.

488. St. Gengulfus in Lorrain, who bought a spring in France, and made it give its waters in Burgundy. He drowned his wife for adultery: the adulterer murdered him, and the wife, mocking at his posthumous sanctity, said, "Si Gengulfus miracula facit, avus meus cantet; mox ejus imprecatio in ignominiam adimpletur; nam semper cum loquebatur, avus ejus cantabat."

490. The plain exposition of the story concerning Charles Martel's disappearance from his grave.

494. Charlemagne. "Scotorum reges cum dominum suum, seque subditos et servos ejus nominabant."

Roman chaunt introduced into France by Charlemagne.

495. Charlemagne—"mensibus duodecim ac ventis, juxta linguam suam, scilicet Teuthonicam, propria vocabula imposuit, cum antea principales venti solum quatuor nominarentur."

A miracle at St. Martin's of Tours, which looks very much as if the relater had murdered the whole community.

499. Pope Leo's tongue and eyes miraculously restored.

500. Odland, the Abbot. "Mirabile etiam, et in his partibus, eatenus inauditum, fecit ibidem molere molendinum aquis contra montem currentibus. Constituit etiam ut nullus hominum intra jamdictum locum molendinum construere præsumeret."

501. "Hic Dominus Abbas Odlandus vir fuit industrius, et naturaliter valde sagax; ejus tale fuit ingenium, quod aquarum decursus subterraneos, quove defluerent per inscios occultosque terræ meatus, auditu percipere sciret."

He flourished under Charlemagne.

503. Burial of Charlemagne. There is something barbaric in this.

506. Paschal I. invents S. Cecilia's body, and her spouse Valerian's.

507. During a hail storm in France, a piece of ice fell fifteen feet long, six wide, and two thick.

511. "Ædituus et Præpositus"—the offices.

514. Struggle for the soul of Lotharius, during which "cunctis adstantibus corpus ejus trahi et detrahi videretur."

Os porci. Pope Pig's Face—who took the name of Sergius, and set the fashions for the Popes to change their names.

515. Leo IV. makes a collect to St. Peter, in aid of the Neapolitans against the Moors.

A lie, that Alfred made every house in England tributary to the Pope, one silver money every year. Others will say Ethelwulph,—and Egbert seems to be meant.

519. Ethelbald's marriage of his father's widow did not offend the English, "quibus Dei cultus multum erat incognitus."

524. Charles the Bald, as soon as he was

made Emperor, "ultra se elatus. Francorum ritu relicto, Græcis glorias et habitus assumpsit; procedebat indutus talari dalmaticâ, baltheo desuper accinctus usque ad pedes dependente, capite involutus velamine serico, diademate desuper imposito."

540. The dead body of Formosus acknowledged as Papal by the images in St. Peter's.

541. The churches of almost all the monasteries interdicted to women.

555-6. John XII., his actions and deposition.

561. A pretty account of his successors! John XIII., Benedict VI., and Boniface VII.

562. It was from John XIII. that Dunstan received the pall, "cum plenitudine potestatis."

Common opinion that wolves could not exist in England, ascribed to Edgar's war against them.

564. Rodulph C. of Guisnes introduced among his vassals the servitude called Colvokerlia; his peasants being allowed to carry no other weapon than a club, and therefore called Colvokerli, "nam eorum vulgare *colve* clavam et *kerel* rusticum sonat."<sup>1</sup> He imposed upon every head a yearly tax of one denarium, four upon every marriage, and four at death. "Hominem superbum, ferum et in suis prædonem," he is called.

606. Our Lady's candle at Airas, and its progeny of candles.

607. C. Baldwin Hapkin boils a knight at Bruges, which is instanced as a proof of his love of justice.

617. Abbot Lambart, who died 1124, "molendina inter monasterium fieri fecit, rotam quæ fistulis plumbeis aquam de fluvio ministraret subtili artificio complevit, et aquæductum subterraneum in officinis induxit."

640. William of Ypres a great benefactor to churches and to the poor after he became blind. He rebuilt the greater part

of St. Bertin's after it had been burnt. The Chronicles give him a high character. 646. His grants.

642. A good addition to the legend concerning our Lord's epistle to Abgarus,—that Thaddæus assured the people of Edessa "quod si quis adversarius ad illam lædendam venisset, cives infantem super portam civitatis afferebant, et Salvatoris epistolam sibi porrigebant, qui licet aliàs fari nescius, epistolam promptè legit, et mox inimici recesserunt."

643. Sangreal at Bruges,—the same trick exhibited there as at Naples.

A distinction between the natural Sangreal and the miraculous.

644. A fight among the monks.

648. Adrian's (IV.) popely letter to the Emperor. "Omnis qui se exaltat humiliabitur." Never were text and sermon more completely in opposition. The Bishops, he says, "dii sunt, et filii excelsi omnes."

649. Frederic says, in reply to the clergy, "non videmus prædicatores sed prædatores; non pacis administratores sed pecuniæ raptores; non orbis corroboratores sed pecuniæ ultra modum insatiabiles corrosores."

650. The three kings brought from Milan to Cologne.

651. The venerable Jocio and the roses springing from his eyes, ears, and mouth, in honour of our Lady.

653. A miracle of Becket. When on the way to S. Berlin from Vetus Monasterium (between St. Omers and Gravelines), as they were crossing a river, one of his companions asked him as a favour to the hospitable monks who were about to receive them "ut in adventu tuo comedunt pinguiâ." Becket replied, that being Wednesday, this might not be. "Forsan non abundant piscibus," said his companion. "Domini est providere," replied Becket, and at the word a great bream leaped out of the river into his lap.

656. Becket's exiled friends were distributed in various places by Lewis. The women and children in the cradle were taken in by the nuns.

<sup>1</sup> See supra, p. 328.—J. W. W.

665. The Abbot demanded tithe of the herrings,<sup>1</sup> and the fishermen being assembled and ordered to obey this mandate of the Pope's, replied, they had never heard that any such tithe was due; and rather than submit to it, they would tithe the monks, by killing every tenth man.

667. Some miracles plainly concerted in honour of Folquin's relics,—whose stola continued of great use to lying-in women.

Trick of discovering the glove and the hair of the Virgin at St. Bertin's, with relics of St. Peter and Paul, &c.

671. Abbot Simon always remiss in his life, and during the last four years "*ex febre sumens occasionem, potibus et epulis deliciosis, medicinis quoque et electuariis sumtuosis nimis indulsit; quotidie cum medicis deliciosè vivendo, multa expendebat. Prior etiam frequenter infirmabatur, et eadem faciebat; exemplo prælatorum omnes potationibus et commensationibus plus justo intendebant; unde ædificia monasterii, maximè cellerarii et vinotarii, in profundum debitorum sunt demersa.*"

676. Two serpents on board a ship of Saladin's, which were to be thrown among the Christians.<sup>2</sup>

679. A scheme of his to take Richard by means of a horse which he sent him.

The King of France affects to believe that the Old Man of the Mountain sent assassins to kill him at Richard's instigation.

680. Saladin baptizes himself when dying.

705. Certain women called *Conversæ* made a part of the establishment at St. Bertin's. They were put an end to by the Legate, A.D. 1225, for the inconvenience to the religion which they occasioned. The passage is very curious.

715. Circiter A. D. 1233. A crusade in the archbishoprick of Bremen against the *Statingi* (or people of Stettin?) The latter were led on by an unknown leader on a

white horse, who was followed wherever he went by a black dog. Nearly the whole army, 7000, were slain, not one of them uttering groan, cry, or voice whatever, nor losing a drop of blood.

717. The lying invention of a Jewish apostate in Spain.

727. A story that the Saracens made S. Louis engage to strike his money in future with a tower thereon and fetters, in sign of his captivity; for which cause leather money was for awhile used, pegged with gold or silver; afterwards the degrading impress was put upon a money coined at Tours, and bearing the name of that place, that the device might apply to the name.

733. The *Evangelium Eternum*.

Another book condemned at the same time, wherein it was asserted that no Religioners who lived wholly upon alms could be saved.

735. A Persian fortress starved out, not by hunger, but by nakedness.

A dreadful story of setting jewels and gold and silver before the captive Caliph, in mockery, and letting him die for want of food.

742. Abbot Gilbert an alchemist: an odd account of the silver which he made.

743. Difference between the gold of the alchemist and natural gold. So too of iron.

749. The Saracens throw sand upon the Christians, by help of a high wind, from a sand hill.

751. A wilder but far less beautiful version of Edward's cure from the poisoned wound. It is here said that the Lord of Granson sucked it,—a Savoyard who bore a charmed life, like Meleager's, and who lived till, being weary of old age, he himself ordered the fatal brand to be brought out and consumed in the fire before him. His descendants were great persons in England, adhuc hodie,—for he had been rewarded in that kingdom as he deserved.

757. Reform of the expenditure in the monastery.

758. A woman carried in, in the baker's

<sup>1</sup> The vicarial tithe of herrings and pigeons is mentioned in the Terrier of this parish—West-Tarring.—J. W. W.

<sup>2</sup> See *supra*, p. 250.—J. W. W.



basket,<sup>1</sup> drops through it in the middle of the court.

768. Philippa, daughter of Guido, Count of Flanders, young, very beautiful, and betrothed to the son of King Edward of England, died, 1292, of a broken heart, being held in captivity by Philip le Bel of France. After six years' pining (773), "*innocens virgo et martyr.*" She was honourably interred in the Franciscans' church at Paris.

774. Trick by which Pope Celestine V. was induced to resign the Papacy, and make room for his successor.

781-2. Themon. Hasnoniense(?), founded and governed by Johannes and his sister Eulelia. It was a double monastery, "*et major quippe eo loci divina gratia fuerat, quod Dei in utriusque sexus ore gloria sonuerat.*"

"Cui frater Aldo succedens, relictis rebus conjugueque Oedila, depositâ comâ capitis, castris se Christi militem eodem in loco adscripsit."

808. A plague of serpents (but harmless ones) in the Mon. Watinsense. But they were the old serpent's spawn, and used to watch their opportunity for creeping in at the open mouths of the sleepers.

809. A plague of mice, devouring every thing there, edible or not. See *suprà*, p. 197.

816. The prior, it seems, was supplied with "*fercula digniora, archipiscees, et archigallinæ.*"

820. Country of the Menapi, how fertile; the people there indigenous.

1001. Trick for founding a convent, by a miracle in hunting.

1011. Early church decorations.

1017. Form of rendering themselves servants or slaves to a saint—"imposito cervici vinculo sancto se ex libero in servum dedicat, et ostium censuale die certo devovet."

1025. Penitents bearing chains, miraculously released. A curious story.

1078. A trick of counterfeit blindness, to be cured by miracle.

1096. Angisus, named after Anchises ut putatur.

1104. S. Spinulus ordered by his abbot, Hildulphus, to work no more miracles, the said S. (N. B.) being dead and buried.

1116. A King and Queen *recluded*.

1127. Dagobert's hunters—their insolence to the monks, "*ut Gallorum moris est, Teutonicam linguam subsannantes cum derisione, eos de conspectu suo abigerunt.*"

1136. Lanzo and Guelhilda—quite a tale to be told in verse.

1140. A good miracle of S. Maurice and the Theban legion,—of the vindictive kind.

Bishop Alewic was the patient in this case, and he died in the manner of Bishop Hatto.

1141. Another angry miracle.

1143. A good sample of conventual harmony.

1149. Invention of relics foretold.

1153. The boy Nicolas and his crusaders; this is a curious fact in history.

1217. "*Justitia<sup>2</sup> est portio vini quæ monachis ad refectionem ministrabatur.*"

1225. Woods, in what manner granted to a convent.

1277. A man desired to think in three languages, and then his thought is told. "*Ego vellem esse, aussi prend-on, als ghii siit.*"

1280. Case of a soul who asks absolution and penance after death, and is ordered to a year's purgatory. "*At ille, Heu me, pater, quare tam duram contra me tulisti sententiam? Ego potius optarem stare septem annis in ignitâ fornace Villariensi, quam per annum integrum esse in Purgatorio: et oratio dominica semel dicta suffecisset loco satisfactionis!*" The abbot, "*vehementer contristatus,*" would have changed the poor soul's penance, but this, he was told, was beyond his power; all

<sup>1</sup> Every reader will call to mind Falstaff and the buck-basket.—J. W. W.

<sup>2</sup> Du CANGE remarks, "*Non tantum pro potûs, sed et pro cibi diurnâ portione, usurpatur,*" in v. 3.—J. W. W.

that could be done was to mitigate it by prayers and other suffrages.

1282. An infamous and most impudent miracle of the same Abbot Willem's glorification in *genitalibus* after death!

1288. An impudent legend of Dudella, a devout virgin of Nivelle, and a monk of Villas.

1292. Abbot Arnulph, of Villas, said, "Summam Raymundi matrice fecisse."

1292. Transcribers in the Cistercian convents had their cells apart from each other, "ut ita distincti scribentes violandi silentii ansam non haberent."

1293. Relics in the great cross at Villas, —how arranged, and how proved.

Another cross also on the pinnacle of the western front, enriched with the like treasures. 1296. Another.

1294. A monk bound by his rule to abide in his cloister, may go to the grange whenever he is ordered, but not remain there long.

1297. "Unus de *pulchrioribus* prælatis nostri ordinis."

1311. An odd but pleasing tale of Abbot Kerel's first movements towards conversion.

1313. Conversion of Godescaldus prettily foretold.

1315. A woman of high rank tempts Karil in confession. "Cernis, ait, quomodo nobis jam mortuis sæculo diabolus insidiatur."

1329. The pious Gobert chewed pepper to keep himself awake.

1335. Franco's prayer to the Virgin.

1336. His expectations after death,—in Mapisian rhymes.

1361-2. The blessed Arnulph, of the hedgehog-skin under-waistcoat. Symptoms of knavery appear in this story.

1472. Kissing the earth, and eating it before a combat.

1515. Promise of saving a prisoner's life pledged by kissing him.

1537. Villeneuve's prison darkened to give him the more discomfort.

1542. He presented himself before the

king in the plight in which he had left his prison.

1618. Here is the portentous legend of SS. Cyprian and Justina,—which these editors defend! It is a story to be told.

1737. Becket—favoured by the King, "quoniam eloquentiam quam à naturâ habebat, summæ prudentiæ maritaverat."

1738. His immediate conversion upon his promotion to the Primacy.

Every day he was flogged.

1739. An odd allusion to Lot's wife.

1740. "Non enim pretiosius est aurum plumbo, sicut sacerdotalis dignitas regiâ potestate."

"Suffraganei ejus episcopi, imo magis refraganei."

1741. The customs—"invenitur enim Christus aliquando dixisse, Ego sum veritas, sed nunquam dixit, Ego sum consuetudo."

1742. Miracles wrought while living at Pontigniac.

1743. Fitzurse—"quem merito Ursum cognominavimus."

1746. Verminous state of his cilice. 1749.

1786. S. Edmund of Canterbury, his earthen chamber-pot.

1787. S. John's anger that a prayer to him had been omitted.

1787. He is reproved for his mathematical studies.

1802. Pediculous state of the saints.

1807. Heriots. He said very properly, "Veraciter hæc institutio legis est diabolicæ, non divinæ," and accordingly restores her cow to the widow.

1813. Pontigniac—"Commune refugium omnium de regno Angliæ exsulantium pro justitiâ prælatorum."

1823. Why he yielded to the King.

—"In ordine Cisterciensi sepeliri volent, ubi rarius est frequentia hominum, et circa sepultos minor agi cultus et veneratio consuevit." This an impulse from the Lord, "Qui quasi videns amicum suum peculiarem hospitii indigum, eum in ordine præfato, velut in thalamo matris suæ, voluit hospitio recipere, in cujus videlicet matris

honore dedicantur ecclesiæ ejusdem ordinis universæ."

1824. Becket consulted the Holy Spirit at Pontigny, and was ordered to return to England, that he might lay down his life for the liberties of the Church.

1829. Philosophy of shrines and relics, and local miracles.

1830. Such local favours not to be envied. St. Stephen at Metz, seen to protect the city from the flames.

1847. St. Edmund's canonization opposed upon the ground that miracles had ceased.

1865. Women allowed to enter the Cistercian church and all its appendages at his translation.

1867. "Legitur quod fideli suo apostolo Bartholomæo vestes sericinas de collobio et scandalia aurifrigiata habere concessit."

1868. Prophecy insinuated of a farther translation.

1871. The arm left out to be kissed,—till the shoulder-blade was loosened by lifting it up and down.

1875-6-7. How he requited Pontigniac; and how greatly the convent gained by entertaining him and his predecessor, Becket.

1878. Argument that Becket was a martyr, though it was not for the faith that he suffered.

"Portas inferi hæreses voluit intelligi, et tyrannicas potestates."

1915. The people of Kent object to go and give solemn evidence of St. Edmund's miracles, though ready enough to tell of them. This is a remarkable passage.

Tom. 4.

P. 2. By one of the Irish canons, "Clericus, quamvis eruditus verbo Dei, victum sibi ex artificio suo quærat."

11. The marrow of stags whom the wolves have devoured, not to be eaten.

Some odd notions about the blood and the life.

11. "Apes si occidunt hominem, festinanter occidendi sunt. Mel tamen mandeducetur."

102. Berenger. Verses in his praise.

117. Norman laws concerning the king's protection, and the erection of strongholds.

108. Berenger's offer to undergo the ordeal.

The Pope consults the Virgin Mary.

163. Heretics who held that the Father was incarnate in Abraham, the Son in the Virgin Mary, and the Holy Spirit "in nobis quotidie." They were burnt for this, which might so easily be translated into something like the real truth.

A poor madman burnt with them, who fancied himself impassible.

Tom. 5.

1446. PETER the Venerable declares those persons heretics who deny that relics ought to be venerated.

1447-8. Reasons for such veneration.

882. Philosophy of original sin!

1362. The beginning of Genesis, the Canticles, and Ezekiel, the most difficult parts of Scripture, and therefore allowed by the Jews to be read by the learned alone.

1705. Opinions of the Paterini.

1706. Lucifer the Demiourgos.

1709. Arguments for this.

1710. Their notion of the forbidden fruit.

1713. Against matrimony.

1718. Manichæan arguments.

1722. That Christ was not born of Mary.

1733. No purgatory—and every sin mortal.

1734. Against the descent into hell

1742. Against the punishment of death.

1768. Manichæan notions ascribed to the Cathari and Albanenses. 1775.

1770. The opinion that the heathen gods were evil spirits, enumerated among the heresies of Johannes de Lugio.

1787-8. Manner of proceeding against these heretics.

*S. Martini Bracarensis Canones.*

P. 43. Can. 8. "De non constituendo episcopo successore."

90. Can. 20. A priest could not be ordained under the age of thirty.

109. Can. 24. If men of bad life were ordained, they were to be expelled from the clergy when their character was discovered;—retaining, however, the title “tantum pro religione.”—110. C. 25.

113. Can. 26. No one to be ordained who had married a widow, or a repudiated woman.

116. Can. 28. No man, whose wife had been taken in adultery. A priest for this offence must put away his wife, or if he continued to live with her, be suspended from the ministry.

126. Can. 29. If their widows married, no religious person might eat with them; nor were they admissible to the communion, till in danger of death.

130. Can. 31. “De devotâ peccante, vel quæ se maritaverit,”—here is none of that accursed cruelty which the latter monks introduced.

137. Can. 32. “De subintroductis adoptivis mulieribus.”

138. Ἀγαπῆραι also they were called—mothers—sisters and daughters. 139. See Mosheim, 1. 218.

140. In the ancient “Con. Eliberitan.” a priest might have no woman living with him, except it were his sister, or his daughter,—and those also bound by a vow of continency!

141. The second Council of Toledo forbids any woman servant, or slave; all domestic offices must be performed by near relations,—“dummodo nulla occasio introeundi domum clerici fœminæ permittatur.”

168. Can. 38. No priest to go as a guest to any second marriage.

190-1. Marriages of Lectors and Subdeacons.

276. Blending pagan rites with Christianity.

281. Can. 60. Clergy not to be present at *spectacula*, at feasts or marriages; plainly—theatrical or mimical representations are meant.

306. Can. 65. Never to eat without a hymn first, and a grace afterward; nor

“ante sacram horam diei tertiam convivā inire.”

328. Can. 68. “Quod non liceat super monumenta mortuorum missam tenere,”—that is, in the fields; but when the relics were with Churches “aut in Basilicâ,” which seems that it here means a martyr’s chapel.

332. Can. 69. “Non liceat Christianis prandia ad defunctorum sepulchra deferre, et sacrificare de re mortuorum.”

### *Santuario Mariano.*

THIS work is dedicated to her under her miraculous appellation of Copavacana,—under which Peruvian title her image was worshipped in her convent of Monte Olivete in Lisbon, where the author resided, and had received especial favours from the said image; in gratitude for which he undertook this portentous work.

At first he thought that one volume would have sufficed for all the Santuarios of Portugal, reserving those of Spain and the rest of the world for a subsequent work. Then he extended his view to three vols., and finally published in succession ten.

The reason why so very many of the miracles which he records were not approved “authoritate Ordinarii,” was because they were so numerous that it would have given the Ordinaries more trouble than either surprise or pleasure to hear of and attend to them.

Sonnet showing how the kingdom of Portugal came to the Virgin Mary as protectress, by inheritance.

The author was a second time prior of the convent of N. Senhora das Mercês, in Evora.

One of the Licensers hopes he will expedite the remaining volumes, because they will supply such excellent materials for sermons to the praise and glory of Our Lady.

P. 2. The creation of Mary the greatest demonstration of divine love.

3. God created her to the intent that men might the better love and magnify him, in loving and magnifying her.

4. The miraculous images of Christ very few, those of Our Lady innumerable.

5. God dispenses no mercies except through her means.

8. Every Cathedral in Portugal, and every Mother Church dedicated to her.

12. She had many temples before she was born.

13. And the Argonauts erected the first, —for which Procopius the martyr, or rather his legend as given by Metaphrastes, is the authority.

14. They built the second also, 1260 years before her birth, — and for this he has the ignorance, or impudence, or both, to quote Pliny.

15. The third also Jason founded. Elijah the fourth.

17. Seth's belief in her.

18. Temple erected to her by Augustus!

19. And by a king of Calicut, who was one of the three Kings.

22. Opinions respecting the foundation of Lisbon.

25. Burial of decayed images, disproved.

27. All Portuguese Cathedrals dedicated to the Mystery of the Assumption by Joam I. in honour of the battle of Aljubarrota.

31. Martyrs derive their strength from her, and therefore she is called Confortatrix Martyrum.

33. Images brought by the English who assisted in taking Lisbon. "De sorte que a Senhora (digamolo assim) de Inglaterra, vey a com este succorro."

35. All the Christians who fell in the siege buried in the Ch. dos Martyres, and as martyrs revered there.

40. Miracles of N. Senhora da Enfermaria during the siege. She used to say to the wounded, "Arise, and go help your king against the infidels!"

The appellation "da Conceiçam" was not usual in those days.

41. An Englishman the first Bishop of Lisbon.

42. Lisbon won on St. Crispin's day, who

with his fellow Crispinian was taken for patron of the city.

43. Aff. Henr. wished to make S. Vicenti do him the favour of manifesting his body, and for this reason dedicated a church to him.

45. An altar of wax made by the bees before a crucifix in a wood.

48. An image revealing its proper name. "They should not call me Senhora da Cardeal; my name is S. dos Remedios. Tell them that this is my name, and that by it they must invoke me."

49. The hand of a (wooden) N. S-a blistered by a candle, not burnt. A new one imprudently made for it after some years.

52. Joam I.'s dying visit to N. S-a da Ejeadó.

53. From her house the Inf. Fernando embarked.

53. So did Affonso V. for his expedition against Arzilla and Tangier.

54. Our Lord ordering that a boy of fifteen should be admitted into the order of Jesuits.

Our Lord coming out of her arms to caress a Dominican.

59-60. S. Marie de Rocha Amados (in France) two members of this order came in the English fleet, which aided King Sancho against the Miramolin.

61. Decline of this order, and also of S. Antaô's.

62. Pedro Esteves, and Clara Giraldes his wife, prayed to our Lady for issue, and had a daughter accordingly, who died just as they were about to settle her in marriage. They were likely to follow her to the grave, dying of grief, when one night the bell of the Irmandade was heard accompanying a criminal to execution, the sound as of a great crowd following, and the voice of a cryer proclaiming, "Justice, which the King commands to be done upon this woman (naming the deceased) for adultery." They ran to the window, saw the features of their daughter in the criminal, and were then thankful to God who had been pleased to take her while she was innocent.

63. The confectioners administering at a Church, i. e. I suppose, taking charge of its temporal concerns.

Different trades having the charge of certain festivals.

64-5. Origin of the Misericordia, out of the remains of the Irmandade de Piedade, 66.

67. Miguel de Contreiras, the founder. His likeness originally on the banner, and afterwards restored there.

71. One of the Granadan fabrications referred to as authority.

72. Festival of the Conception appointed by revelations in various parts of Christendom, 73.

74. S. Bernard opposes it as not having a proper object, and the schoolmen for the most part followed him.

Here is a specimen of the abominations which are tolerated, sanctioned, and approved in the Roman Catholic books!! It appears that such reasoning was justly considered scandalous at the time.

77. Duns Scotus chosen by the Virgin to settle this point, 80.

This is a useful summary of the rise and progress of this superstition.

82. Universities made it a law that no one should take a degree unless he previously swore to defend the original purity of the Virgin Mary. At Coimbra Joam IV. introduced the oath, 1646; Paris began 1497, Cologne was next, "outras muytas" followed.

87. This oath Joam IV. required from all the people when he chose the Virgin Mary for the Protectress of Portugal, and made the kingdom tributary to her, as Aff. Henriques had done to N. S. de Clairvaux:

89. Beauty of a miraculous image proving its truth.

89. An infant directing where such an image should be installed. — Ventriloquism.

Origin of singing the Salve Regina on Saturdays by certain orders.

92. The Confraria of N. S-a de Graça the oldest in Lisbon. In 1401 there were more than 20,000 members.

93. Devotion of the fishermen and sailors to the image.

The Inf. D. Henrique was first of this Irmandade.

The Viceroy Matthias de Albuquerque sent home a bullet which this N. S. had prevented from piercing him.

This N. S. meets a man who was on his way to be married, and sends him back by telling him that she chuses to be his spouse.

94. The I. Dona Maria covers the image with beaten silver, except the hands and face.

Her share in the battle of Aljubarrota.

95. Procession on the day of that battle suspended during the occupation of the Philips.

A fair held on that day at Lisbon free of all duties.

97. The fraternity revived after the acclamation.

100-5. Pedro Martino and N. S. da Luz de Carnide, a good imposture of Affonso the Fifth's reign.

105. A Sacristan punished for lifting up the clothes of the image to see what it was composed of.

115. N. S. de Hestello at Belem, the patroness of the Inf. Henrique.

115. Pictures of M. Angelo at Belem over the altar of this lady.

116. N. S. de Belem: devotion of the ladies of the court to her. "Vaõ a pedirhe filhos, para segurarem a successão de suas casas; e a esse respecto furtaõ à Senhora o Santissimo Menino, que tem nos braços; porque muytos vezes he vista sem elle."

These ladies and the queens and infantas supply her wardrobe.

120. He does not approve of fantastic ornaments for the N. S. nor wigs, "cabelleiras affectadas."

One which, though not very handsome, inspires reverence by the modesty of its appearance.

122. "Despara." In opposition to Nestorius this extravagant devotion was brought forward.

125. Foundation of the C. da Madri de Deos by Queen Leonor, James the Second's queen.

126. The image there brought by angels in the appearance of Flemings.

Nothing but a divine artificer could have made it.

127. He meant to have composed a similar work upon the "Santuários de Christo."

129. Bridge at Sceaven in the time of the Moors, and not when this book was written, though accidents often happened there.

135. N. S-a Grande, or de Belancourt, she walked to the Sé, though angels helped her, for her clothes were splashed.

132. Why she is not Maxima.

136. She will not be painted.

And is not handsome, "mas ainda assim tem huma majestade tan grande, que infunda temor e reverencia."

144. "Notovel he o affecto como que a Rainha dos anjos M. Sssima, ania os montes; pois vemos que nellos quer ser venerada."

145. N. S-a de Penla de França—a Frenchman was the rogue here, and there is a separate history of its foundation.

149. Conditional vow to this N. S-a during the plague of 1599, and its effect, 150.

152. Progress of her church, to which devout persons contributed, "porque havia algumas indecencias, em que se podia reparar e diminuir a devoçam."

154. Plain that Ant. Simoens found it a good speculation.

155. No new Ermida to be built within three miles of this convent, nor any church any where with the same invocations of N. S. da P. da França.

Plenary indulgence and perpetual remission of sins for all persons embarking from Lisbon for a month's voyage, and visiting this church within eight days of their departure.

156. And in her hand a sceptre, "como Rainha que he do Ceo, e mais da terra."

159. A lie told to save an image, justi-

fied by the author, and approved by a miracle, on which they depended for covering it.

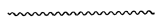
160. There could be no danger when travelling with such an image.

161. The confraria of N. S-a da Persia has an annual endowment of 200 milreas, "para dotes de quatro Donzellas, filhas de Irmams."

N. S-a de Belem en Sante Clara, found on the beach at Restello by a certain Servo de Deos, who, in three successive nights, was told in a dream to look for it there, and carry it to this nunnery.

163. The image chuses its own place there.

A cell walled up in which a sister had died of an infectious disease.



"F. P. CRESPET, *Prieur des Celestins de Paris. De l'Hayne de Sathan et Malins Esprits contre l'homme, et de l'homme contre eux. Paris, 1590.*

"EPISTRE Liminaire, e. iii." More than 15,000 devils had recently arrived in France from the Indies to assist the heretics, without reckoning those who had crossed the channel to set on the English dogs against the Catholics. See 194—406.

i. ii. Guillaume Edelins, 1453, who preached against the belief in sorcery, and was himself convicted of it.

i. iii. Anagram of Charles de Loraine. D. de Mayenne.

"Né es de race royalle

&

Il déchassera le Nero."

15. The middle region, where evil spirits abound, is dark, because the light passes through without stopping there, and finds nothing to reflect it.

16. Demons in the water also.

22. The Devil keeps open school in France.

27. Devils cannot appear unless the wind is favourable for them; nor in their

full size except during full moon, their size being in proportion to the moon's. This was learnt from the sorcerer Miraille and his companion, who were apprehended at Mante and burnt at Paris, 92-93, 169.

31. Number of devils according to Wier.

And of sorcerers in France more than 100,000 in Francis the First's time, since when they had greatly increased.

32. Numbers in the deserts, and in the north.

33. Black, white, and red devils in Barbary.

61. Burning the cure for heresy, 64.

65. Abuses in the church engender heresies, and therefore the devil sows abuses.

73. A device by which men cut off their own heads as a voluntary sacrifice.

77. He would have Nuns punished like the Vestals, as a means of checking the licentiousness notorious in convents, 105.

83. Faith of the heathen in their false religion.

The English, he says, were sworn to be of any religion that Queen Elizabeth was, or should thereafter be.

92-3. The Sibyls consulted by sorcerers. L'Escot had seen one of them.

94. Fall of a mountain near Chamberry.

96. A dragon seen flying over Paris, 18th Feb. 1580.

100. The magic herb Lunaria.<sup>1</sup>

106. A devil who answered readily to questions concerning the past, "mais quand il estoit interrogé des futures, il ne faisoit que begayer."

107. Men in his time who could believe the miracles of Apollonius, but not of Our Saviour.

A lie about Calorus pretending to raise a dead man.

109. A spectre raised for the Emperor Basil, who wished to see his dead son Constantine.

112. Love of forbidden arts inspired by Satan.

114. Their prevalence, 115.

116. White magic no better than black.

118. Who was Robert the Englishman, a writer on magic, who died miserably in Switzerland?

119. "Le sorcier à Saltzbourg qui vouloit nourrir tous les serpens du pays en une fosse, où un vieil serpent arriva, lequel, entrant en la fosse entortilla l'enchantateur de sa queue; et le tira à bas pour estre la curée aux serpens qu'il vouloit nourrir."

126. A prophecy that Elizabeth was to be beheaded.

141. He could sneer at the number of the heathen gods.

155. Coins of Alexander worn as amulets in Chrysostom's days.

157. A book teaching what crosses to make against sword, gun-shot, or other dangers, with name from the Cabala. Printed at Lyons.

163. Pyrrhus, by the touch of his great toe, cured "ceux qui avoient mal à la rotte," and that toe remained incombustible when his body was burnt.

164. The best things most liable to be bewitched.

All witches ugly.

168. Infants stolen for magic purposes—for their blood and their skin, 240. Witch midwives.

176. A fact proved, that sorcerers cannot assist their sovereigns in war. The angels prevent it.

183. A speaking and eye-moving image of Jupiter.

186-7. His history of the gypsies.

190. An ass killed and quartered for having drank up the moon in a pit!

192. Magical rings so common in France that it was as usual to describe them by their virtue as by the stone; and how to use them, and treat the spirit.

Ventriloquism.

200. See Vopiscus. Before the Emperor Tacitus died, the tomb of his family

<sup>1</sup> "The herb Lunaria, which, they say, makes locks fall off from doors, and the fetters from horses' heels." HALES, of Eaton, i. 90; see also JOHNSON'S *Gerard's Herbal*, in v.



opened, as if to invite him, and the spirits of his mother (living ?) and of his brother Florian appeared to him.

220. A story of three witch-cats.

224-5. Loup-garoux.

230. Satan's meetings for joy at the success of heresy.

231. He holds his chapter at Geneva.

232. Witch-travelling.

Wholesome burning of witches at Como.

233. Witches worse than heretics.

234. Zosimus the Pope whom Antidius visited.

School of magic in Italy.

237. Why devils dislike salt.

238. An argument from the House of Loreto that spirits can transport bodies.

240. Witches, after the first time, must provide their own ointment.

243. The circle in opposition to the cross.

248. Vandois witch-meetings seen from Montmelian.

252. Picture of St. George's horse, which neighed at the abominations committed in the Church on the days of "Caresme pre-nant."

282. An infamous calumny concerning the Vaudois.

292. The devils affect women who have fine hair, 298.

299. "Quels sont les Anglois."

Merlin.

301. A Jewish and Mahometan notion that women conceive by spirits.

307. The prisons in Lorraine full of witches.

313. Charms that render them incombustible.

319. A man in the lowest orders is a match for the Devil now.

323. The Devil's motives are not purely malignant—only to put off the day of judgment.

324. Why the flames of the furnace at Babylon could not be made to reach fifty cubits in height.

331. Otho, Marquis of Brandenburg was excommunicated, and his dogs would not take food from his hand.

335. Our King John went to Rome for absolution !

The Emperor Henry the Fourth's body turned out of the Church.

336. A tale to show that martyrdom will not annul a sentence of excommunication.

338. The devil studies complexions.

He cannot read our thoughts.

344. Prosperity of England.

352. Corruption of the soldiers, 355.

393. A nail from a sepulchre driven into the threshold to keep out ghosts. Pliny, l. 34, c. 15.

396. Vampires in Pausanias.

396. Heretics, at their execution, tormented at sight of the crucifix when it is presented to them.

416. "La chemise de N. Dame!"

HOBBS. *Historia Ecclesiastica*.<sup>1</sup>

P. 2. "EXCUTITUR natura Dei secreta.

Sciendum est [agit.

Quid, Quando, Quare, Quomodo vult et Præter Opus, Leges Sanctas, Nomenque timendum,

Scire valent homines de Deitate nihil."

6. Origin of government.

7. Origin of superstition, or rather priestcraft.

9. Ethiopia, in his opinion, civilized before Egypt was habitable.

10-11. The priests there fixing when the king should be put to death: the remains of which custom, according to Bruce, still exist at Sennaar.

Ergamenes put an end to it.

<sup>1</sup> Southey's copy, now before me, originally belonged to Archdeacon R. Nares, the author of the excellent *Glossary*. The two following extracts from the fly-leaf are quite worth transcribing. "Opus stylo barbarum, argumento confusum, et obscurum, nec dignum sit in quo labores ut intelligas. Nec perlegi, nec perlegam." R. N. "Ego tamen perlegi, nec sine delectatione quâdam. Nihil me pœnitet hujus perlectionis. Opusculum est tam ingenii acuminis quàm scabredine carminis verè Hobbesium." R. S.—J. W. W.

57. Socrates blamed by Hobbes, as the first person who taught the people to criticise and despise their rulers.—Hence, he deduces the Great Rebellion! The whole passage is singularly characteristic.

19. "— qui linguam solam addicere Latinam  
Illam nec valde, prætereaque nihil,  
Dicuntur docti."

In his opinion of the dead languages, he agrees with our radicals.

22. Pride and pleasure of the clergy in the dominion which they exercised.

- "Virtute ingenii dominari est summa voluptas."

23. Philosophers joining the early Christians.

"Crevit sic parasita Fides."

27. "Disce quid ad mores confert legis Platonem

Aut Aristotelem, aut Biblia sacra Dei,  
Si legis ut doceas, et non ut vivere discas;  
Virtutem nihil est scire, nisi facias."

34. "Cur tamen impietas dicenda sit, haud bene cerno,  
Nam non es, si non impius esse velis."

38. His view of the growth of Christianity. Miracles and the resurrection the first great cause;—then worldly causes came in.

- "Crescentem numerum jam non mirare; namque [mul.]  
Crevit vera Fides, Hypocrisisque si-

38. The church enlisted all

- "Quicquid cepissent retia, piscis erat."

40. "— duplex homines terrebat pœna misellos, [pios.]  
Cognita pœna omnes, credita pœna

44. "Audax Orator; torrentis more sonorus, [erat.]  
Turbidus atque celer, non tamen altus

45. "Nam dum continuo pugnatis, nescio eujum, [mihi.]  
Sum pecus, et videor neutrius esse

51. "Tu qui musca quid est ævum nescibis in omne.

Quid siet, expectas, improbe, scire, Deus!"

54. All opinions not to be allowed free scope.

54. "Regi cui præsens non est exercitus, illi,  
(Seu vult, seu non vult) Ensifer est populus."

"Infecti sed sera venit medicina popello  
Multo; qui, quæ sunt Principis, arma tenet."

57. Belisarius he thinks the greatest of generals.

- "Leviathan naribus, Behemothque receperat hamum;  
Et Rex et Populus servus uterque fuit."

58. Papal policy.

- "— semper res agit ille suas  
Principibusque parat nova vincula religionis  
Tenuia, quæ faciet fortia stultities.

Doctrinisque novis sarcit si postulat usus  
Aut levius reddit religionis onus  
Aut aliquod monstrum doctrinæ, e pyxide Circos  
Ornat, ita ut Pytheus crederet esse suum."

- "Et Novus Orbis habet, tellusque incognita, multas  
Nec nigras animas, corpora nigra licet."

60. A good sample of the verse.

- "Non serum est; meus ecce bonus Chronometra quid inquit,  
Præcisè sextam dimidiamque notat."

61. Idolatry adopted.

64. "Naturam humanam nimium nescire videris, [test.]  
Credere (crede mihi) quidlibet ille po-

64. "Nam simul ac hominem possedit cura futura [tum,  
Temporis, ipse suum consuluitque me-  
Credere pronus erit spem qualemcunque ferenti,  
Atque sequi multos quæ videt ire via."

66. "— spes ostentata triumpho,  
Militiæ est semper maxima causa bonæ."

67. Becket.

"Quod stetit id stabit, vim legis dum tenet  
Usus."

68. Romish clergy.

70. Justinian.

71. Rome, long a Babel of tongues.

72. "Independentes, Tremuli, Presbyteriani,  
[phi.]

Quintimonarchistæ, Præsulici, Diba-

73. Parallel growth of puritanism and  
republicanism.

75. "Crimina criminibus celantur prima  
secundis ;

Ultima sed tandem non erit unde te-  
gant.

Ambitio in longos perraro prospicit annos,  
Quantumvis, præsens utile, acuta videt."

83. Celibacy of the clergy imposed, he  
thinks, for the sake of excluding kings from  
spiritual power, by excluding them from  
the priesthood.

84. "Sed quare populus non sensit frau-  
dis odorem ?

Anne illo nasus tempore nullus erat ?  
Nasus erat ; toto sed tunc Epidemicus  
orbe."

Nasorum morbus prævaluit Polypus.

99. Vulgo nulla mali nota est mensura  
bonique ;

Juris et injusti nomina sola tenent.

Justum quisque vocat quicquid tutò  
facit ipse ;

Quod patitur nolens, id putat esse  
nefas.

Impia sumpserunt in Reges ergo Bohemi  
Arma suos stulti, nec placitura Deo.

Nec placuere Deo, qui lucem reddere  
mundo

Lege paret justâ, non populi facibus.

~~~~~

JEAN BOUCHER, *Sermons de la Simulée Con-  
version de Henri de Bourbon.* 1594.

HE preached these Sermons by authority  
of the Cardinal Legate, and published them

in obedience to his orders. And the Censura  
Theologorum Parisiensium says that " sa-  
nam doctrinam continent."

P. 3. " LE Diable est appellé néant, si  
nous croyons ceux qui interprètent ce que  
dict l'écriture parlant des meschans, *ad  
nihilum devenient*, c'est à dire, ils iront au  
Diable, qui est appellé, le néant."

" Le Diable aussi est double, et l'ont sig-  
nifié les Pythagoriens par le nombre de deux,  
qu'ils disent estre principe de tout mal."

8. A good story of an hypocritical hermit  
in the March of Ancona, who pretended to  
keep a fast of forty days, and be supported  
the while by the food of angels. "Pendant  
qu'il avoit fait provision d'une composte  
de chair de phaisans et de chapons, confite  
au sucre, qu'il tenoit clause dans le creux  
de certains gros cierges qu'il avoit dedans  
sa loge, et dans sa ceinture portoit certains  
tuyaus pleins d'une liqueur fort suave, qui  
finablement mangé de poux et de vermine,  
et decouvrant son hypocrisie, mourut des-  
esperé en blasphémant, comme a fait Cal-  
vin et autres semblables hypocrites."

"Panorm. lib. 2. de dict et fait. Alph."  
cited in the margin.

11. "Sont umbrages de noyers, qui sous  
le plaisir du rafraichissement gaslent ceux  
qui s'y endorment, et donnent de facheuses  
maladies ; et au lieu d'ombre de consolation,  
se rendent ombre de mort, comme l'on dit  
que le noyer est ainsi dict *a nocendo*, pour  
ce qu'il nuit."

12. "Bref. ce sont livres bien reliez, et  
bien dorez dessus la tranche, bien marquez  
au petit fer, sur un beau maroquin de le-  
vant,—mais dedans ce n'est qu'ordure,—que  
mensonges et blasphemes (tels qu'on a veu  
cy-devant aux petits livrets Huguenots) par  
le contenu desquels, ils seront un jour ju-  
gez, au temps que *les livres seront ouverts*,  
devant le souverain throsne de Dieu."

46. Charge of atheism against the Prince  
of Orange, supported by an infamous false-  
hood.

77. Flight of pigeons at Henry's recan-  
tation !

78. Jests upon this.

92. Miracle to honour those who fell in the league against the Albigenses.

94. A lie, that all the Protestants urged Henry VI. to profess himself a Catholic.

95. He could as soon believe the Copernican system, as this conversion.

97. The first advice to this effect, he says, came from his cousin of England!

98. The consistory at Geneva assured him "qu'il est loisible pour eviter un inconvenient, et accommoder les affaires de la religion, de dissimuler sa religion!"

99. And the two cocks of his cabinet:—"Des agneaux pour les armes, et Plessis Mornay pour la plume, et pour le fait de conscience,"—they decided him!

103. "On sçait que comme en la Judée, ainsi en France, les Roys ont droict à la couronne par le sacre."

114-5-6. Heresy and heretics, what they are.

126. The angels offended at such a conversion.

131. "L'impieté des Père et Mère, dont il est né heritique, et heritique dez le ventre, et d'un ventre plus qu' heritique."

133. Gallus sylvester!

162. Eon the heretic, who commanded the earth to open when he was led to execution.

163. Cabades King of Persia, converted "par la reddition qui luy fut faite, par les prieres des Chrestiens, d'une ville ou estoient de grands thresors, gardez par les Demons, et dont personne ne pouvoit chevir."

164. "Pierre de Constantinople, surnommé le changeur fait de grand avare un grand aumosnier, par l'instruction qu'il eust, en un ravissement, ou il veit ses œuvres balancées, pour estre juge, et qu'un seul pain, qu'il avoit rué par cholere, à un pauvre luy demandant l'aumosne, le savoit, avec advis, que desormais il adjoustait au poix de balance."

166. Some converted by divine compulsion.

Some by the devils against their will.

197. A lie concerning Scaliger.

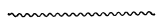
355. Henry compared to the prodigal son—he has not forsaken his pigs.

391. Said to have said, in an intercepted letter to "la bonne Cousine Elizabeth," of his ambassador to Rome, "qu'il avoit chargé de bien mentir."

598. The whore of heresy!

605. Persecution justified by Scripture.

618. Christ turns his face toward France.



*Epistles of Ignatius, in WHISTON'S Primitive Christianity revived, vol. 1.*

P. 148. THE doctrine of the Cross, Πῶ σοφός; πῶ συζητητής; πῶ καύχῃσαι τῶν λεγομένων συνετῶν;

151. The star in the East said to have outshone not only the moon and stars, but the sun.

240. Καλὸν τὸ δῦναι ἀπὸ κόσμου πρὸς Θεόν, ἵνα εἰς αὐτὸν ἀνατεῖλω.

242. Οὐ σιωπῆς μόνον τὸ ἔργον· ἀλλὰ μεγέθους ἐστὶν ὁ Χριστιανισμός.

245. Here is a passage which shows that relics were not thought of by him, and not regarded in his time.

334. Θέλεισιν γὰρ ὑμῖν εὐπράσσειν Θεὸς ἕτοιμος εἰς τὸ παρασχεῖν.

342. Πάντας βάσαζε, ὥς καὶ σεὸ κύριος.— Αἰτῶ σύνεσιν πλείονα ἢς ἔχεις—

Ὅν πᾶν τραῦμα τῇ αὐτῇ ἐμπλάσρῃ θεραπέυεται.

346. Μάλιστα δὲ ἔνεκεν Θεῷ πάντα ὑπομένειν ἡμᾶς δεῖ ἵνα καὶ αὐτὸς ἡμᾶς ὑπομείνη.

351. Servants. "Let them not desire to be set free at the public cost, that they be not slaves to their own lusts." It was then one way to emancipation.

350. Here is a strong passage against the queries of the Confessional. Τὰς κακοτεχνίας φευνγε· μᾶλλον δὲ περὶ τέττον ὁμιλίαν ποιεῖ.

352. Τὸ βάπτισμα ὑμῶν μενέτω ὡς ὅπλα, ἡ πίσις ὡς περικεφαλαία, ἡ ἀγάπη ὡς δόρυ, ἡ υπομονή ὡς πανοπλία.

383. "Find leisure for fasts and prayers, but not to an immoderate degree, lest thou cast thyself down thereby. Do not altoge-

ther abstain from wine and flesh, for they are not abominable;—for, says the Scripture, ye shall eat the good things of the earth.”

384. “Every one that preaches any thing beside what is commanded, though he seem never so worthy of credit, though he fast, or has the gift of continency, or the power of working miracles or of prophecy, let him be looked upon by thee as a wolf in sheep’s clothing, working the destruction of the sheep.”

386. “Do not abominate women; for they have borne thee, and brought thee up.”

#### *Apostolical Constitutions in WHISTON.*

##### Vol. 2.

B 5. WOMEN’s hair and dress—fine stockings and shoes forbidden. Men’s hair. C 4, shoes.

B 6. Shaving forbidden.

B 7. Abstain from all the heathen books. Do thou utterly abstain from all strange and diabolical books.

B 8. Promiscuous bathing. C 5.

E 4. Legend of Simon Magus. Z 3.

H 6. Odd and unintelligible about tithes.

H 7. Extravagant language concerning bishops. Let also the deaconess be honoured by you in the place of the Holy Ghost.

H 8. Let not any woman address herself to the deacon or bishop without the deaconess.

Let the widows and orphans be esteemed as representing the altar of burnt offering, and let the virgins be honoured as representing the altar of incense and the incense itself.

I 3. Pretensions to the clergy. Y 3.

I 8. Bishops not to be called to account.

M. In the Roman Courts “he that is to pass the final decree and suffrage of death, lifts up his hands to the sun, and solemnly affirms that he is innocent of the blood of the man.”

M 7. Church building, the head to the east. Its resemblance to a ship.

N. Why they looked to the east in prayer.

N 2. If a strange priest arrived, he was to be invited to address the people, “for the exhortation and admonition of strangers is very acceptable and exceeding profitable.”

R 4. Among the persons to be redeemed with the money collected were “those that have been abused by tyrants, and condemned to single combat and death, but are escaped.”

Alms from the ungodly to be expended in nothing but fuel!—How Whiston could have supposed that these const. were the work of the Apostles!!

R 6. Cruel school discipline advised. Children not to be allowed to club together for a treat with their equals.

T 8. Lord’s days, days of joy. Y 1, 2.

A Christian ought not to repeat a heathen hymn, because he will be obliged in it to make mention of the idolatrous names of demons, and instead of the Holy Spirit the wicked one will enter into him.

V 7. Fasting on Wednesday and Saturday said to be enjoined by our Lord.

X 3. Easter. “Do not you yourselves compute, but keep it when your brethren of the circumcision do so. Keep it together with them, and if they err in their computation, be not you concerned.”

Z 5. Heretics who prohibited meat as being the flesh, not of brute animals, but of creatures that have a rational soul.

A a 7. Marriage not permitted after ordination, except for all below deacons.

C c. Nor did he make laws to root out our natural passions, but only to forbid the excess of them. He who had commanded to honour our parents, was himself subject to them.

C c 2. Instead of one tribe he has appointed that out of every nation the best should be ordained for the priesthood, and that not their bodies should be examined for blemishes, but their religion and their lives.

Proof enough in this page that transubstantiation was not dreamt of, when this forgery was produced.

C c 3. These Romans, although they

have not believed in the Lord, yet have left off their polytheism and injustice, and entertain the good and punish the bad.

C c 4. Arianism.

D d 2. Eucharist a *representation*.

D d 6. *Not* that revenge is evil, but that patience is more honourable.

F f 8. As for the sea itself, who can possibly describe it? which comes with fury from the ocean, yet runs back again, being stopt by the sand, at thy command, for Thou hast said "thereby shall her waves be broken."

H h 5. Chrism.

L l 6. Fans at the altar.

M m 8. Prayer "for those in bitter servitude *ὑπὲρ τῶν ἐν πικρᾷ δεθεία*."

O o. A virgin is not ordained, "for we have no such command from the Lord."

1 Cor. vii. 25.

O o 3. Deaconesses to assist for decency at the baptism of women.

O o 6. Dancing masters and hucksters, as well as players, musicians and gladiators, not to be received into communion.

Let a concubine, who is servant to an unbeliever, and confines herself to her master alone, be received.

O o 7. If any one follows the sports of the theatre, their huntings, or horse races, or combats, either let him leave them off, or let him be rejected.

Two days of rest, the Jewish and the Christian Sabbath, both to be kept.

P p 2, 3. Prayer for the angel of peace.

P p 6. Afford him merciful angels.

R r 5. Against spurious books!

R r 7. Bishops must not secure the succession to their heirs, "for we must not put the Church of God under the laws of inheritance."

R r 8. If any one hath a demon, let him not be made one of the clergy; nay let him not pray with the faithful. But when he is cleansed, let him be received; and if he be worthy, let him be ordained.

These constitutions, not fit to publish before all, because of the mysteries contained in them.

C 6. *Ἐκζητεῖτε μαθήματα γινώσκειν δι' ὧν δυνήσεσθε τῇ τῆ κυρίῃ ἡμῶν ἐγγίσει βασιλείᾳ ἐναρέτως, καὶ ἀναπαύσεσθαι εἰς τὰς αἰῶνας τῶν αἰώνων.*

Y 6. *Οἱ μὲν γὰρ πλείστοι τῶν ἀσεβῶν ἄγνοιαν ἔχουσι Θεοῦ· ἔτι δὲ κακόννοιαν ὡς θεομαχοὶ νοοῦσιν.*

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WHISTON's *Essay on the Ap. Const.* Being vol. 3 of his work.

P. 73-4. THE Therapeutæ he supposes to have been the first Christian ascetics, and that their knowledge of Christianity was very imperfect.

143. Secret and mystical Constit. of the Apostles and Traditions, very many and very important, but preserved in profound silence!

151. He even supposes that the Creed and the Liturgical offices were not written, but orally learnt.

152. That they might be kept secret till the kingdom should come—which Whiston thought was now coming.

153. First published he surmises by Euzorus to vindicate Arianism against Athanasius. 136.

676. Athanasius, Basil, &c. charged with interpolating the first Epistle of John, the original Liturgies and Doxology.

708. From this book he says "we learn that Christian people ought not to spend their time in Heathen authors."

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*Recognitions of Clement.* WHISTON.  
Vol. 5.

P. 2. "THERE was still within me an excellent companion which would not suffer me to rest,—the desire of immortality."

21. "The highest notions are to be honoured by our silence about them."

25. The firmament, solid like ice, and firm like chrystal.

27. The deluge, because men had tasted of blood.

28. The world saved by Abraham from

a deluge of fire, of which the fate of Sodom was to have been but the beginning.

38. This is Paganizing with a vengeance.

Christ anointed with oil from the tree of life.

53-4. Gamaliel to serve the new religion, continues in profession a Jew. This is a proof of the bad faith which was practised thus early,—that is as early as this romance was written, for a romance plainly it is.

56. In the name of the Trinity.

58. Two sepulchres of the first Christians, which were every year new whited of their own accord.

95. Seventy-two national angels.

113. Here is the argument that we can form no new idea.

116. Whoever has worshipped idols is not free from an unclean spirit.

117. Unclean spirits delight to stay in the bodies of men, that they may make them their instruments.

176. A principle directly opposite to that of monachism concerning natural and domestic ties.

199. The dæmons introduced feasting as a part of their religious ceremonies, "that men might with alacrity indulge themselves in pleasures, and the dæmons might slide down along with the extravagant meats as vehicles, and mingle themselves with their very bowels, wherein when they were placed, they would manage the actions and thoughts of men exactly at their own pleasure."

224. The sun and the elements serve the wicked with grief to themselves, and thence ill seasons are occasioned.

239. All things formed from water.

"He will deserve the more punishment who performs good works after a wrong manner." The meaning of this is that unless a man is baptized, the better he demeans himself in this world, the worse he will fare in the next.

240. Effect of baptism derived from the Spirit, which at the creation moved upon the face of the waters. 294-5.

242. Duty of external cleanliness. This

also is contrary to the spirit of monachism.

271. Baptizing in the sea.

283. "There is another invisible world which contains the visible one within it."

288. The arch of the firmament could not have been formed by the fortuitous concourse of atoms, because it must have fallen in.

393. The sea is salt, because that salt consumes the fresh water which the rivers carry into it, and thus prevents a second deluge which might otherwise occur.

294. A fine string of fables in physiology affirmed as truths.

295-6. *ἄριστον μὲν ὕδαρ*—and why?

313. The Seres—a people still in a state of innocence. 340.

315. The Gentiles given up to their gods, rather than punish every generation by a deluge, as it deserved.

316. This is perfect dualism.

320. "The rule that was fixed is this, that unless any one does first do the will of dæmons, those dæmons shall have no power over him."

382. Heathen poems ought to be burnt.

399. A whipping story, here avowed as a pious fraud, and enjoined by St. Peter!

P. F. ALONSO FERNANDEZ. *Hist. Ecclesiastica de nuestros tiempos*, 1611.

REYNO de Inglaterra.

P. 446. The story told by Hall of Archbishop Scrope's execution transferred to Sir T. More.

His daughter supplied by miracle with money to ransom his body.

420. John Travers executed in Ireland for writing in defence of the Papal authority. The hand with which he had written was cut off and thrown into a fire, but the two fore fingers and the thumb could not be consumed,—a miracle to show that he had suffered martyrdom in a just cause.

423. "El mas terrible castigo" which God inflicted upon Henry was, that at his death he wished to be reconciled to the Church,

and was prevented by the sacrilegious persons who surrounded him, so that he died desperate.

This fellow says that he put to death four queens, and that he executed Wolsey.

428-31. The merit of having brought Cranmer to execution claimed for Carranza, as also of other martyrdoms.

432. The Dominican makes Carranza the hero of the Marian persecution, by his order more than 30,000 heretics being reconciled, driven into exile, or burnt.

He also burnt bibles.

And established the search for books in the Spanish ports.

433. Dominicans sent from Spain to purge and reform our universities.

435. "Estando las cosas de la Religion con tanta prosperidad y puguça en Inglaterra," God was pleased to take to himself the holy Queen Mary.

The Protestants in Parliament he admits to have been three to one.

436. The Bishops "echados en carcales afrentosas de gente infame, adonde acabaron con maravillosa constancia."

436-7. Elizabeth puts herself in the Kalender,—and orders the bells to ring when she past a Church.

437. Her ministers advised her not to send deputies to Trent, "temiendo que se descubriria mas su ignorancia."

438. The first seminarists claimed as pupils of the Dominican mission to Oxford.

438-9. A very full statement of Pius V.'s pious machinations against Elizabeth.

A Calvinist preacher struck dumb in the pulpit at Oxford while reviling this Pope, who converted heretics by the very virtue of his countenance.

441. A Spaniard was Fulton's accomplice in fixing up the bull.

446. Mary Queen of Scots would have followed the steps of Mary.

447. Isabel Barton, "Religiosa de insigne santidad y de espiritu de profecia."

*Periodical Accounts of the Moravian Missions.*

Vol. 1.

P. 8. "AFTER many years unsuccessful labour, they found that the plain testimony concerning the death and passion of Jesus Christ, the Son of God, together with its cause and happy consequences, delivered by a Missionary, touched with an experimental sense of it, is the surest way of enlightening the benighted minds of the Heathen, in order to lead them afterwards by degrees into all truth. They therefore make it a rule never to enter into an extensive discussion of the doctrines of God's being an infinite Spirit, of the Holy Trinity, &c. Nor do they seek to open the understandings of the heathen in those points, until they believe in Jesus, and the word of the Cross had proved itself the Power of God unto salvation, by the true conversion of their hearts."

14. "Their resolution about polygamy is thoroughly reasonable, and effectually removes the difficulty. Paul having said, 'if any brother have a wife that believeth not, that is yet an heathen, and she be pleased to dwell with him, let him not put her away,'—they have resolved that they could not compel a man, who had, before his conversion, taken more than one wife, to put away one or more of them, without her or their consent: but yet that they could not appoint such a man to be a helper or servant in the church."

65. "The first Moravian missionary to Greenland compiled a grammar and dictionary of the language. Matthew Stach his name."<sup>1</sup> Have they been printed?

105. "In 1765, the Empress of Russia issued an edict in favour of the Brethren, and signified a wish that they would settle

<sup>1</sup> I do not find it mentioned in NYERUP and KRAFT's *Litteratur Lexicon*, nor in PAUL EGEDE's *Greenland Dictionary*, now before me. Matthew Stach left Greenland in 1771, and died at Wachau, in North America, in his seventy-seventh year.—J. W. W.



a colony on the Wolga. They formed one accordingly at Sarepta."

122. "George Schmidt their first missionary to the Hottentots in 1737. 166. This man talked Cynetha's language. 'I asked him whether they knew that a Great Spirit dwelt above, who had given them their cattle and all they had?' He answered, 'Yes, we know him. He is called Tui hqua.' I added, 'This Good Spirit is he who alone can save you, and I am come hither with no other view than to make you acquainted with him.' He replied, 'We are glad to hear this, master.'"

171. "They have neither divine worship nor any ceremonies, and seem to believe nothing but that there is a great Lord of all, whom they call Tui hqua, and a Devil called Ghauna, of whom however they do not seem afraid." The Hottentot word for heaven is *chuma*.

244. "The new missionaries laid the foundation of their dwelling at Bavians Kloof, Baboon's Cleave, January 5, 1793, with stones from the ruins of Schmidt's old house. In his old garden they found several peach, apricock, and pear trees, which, according to the account given by the old Hottentots, were planted by him. Under one of the pear trees, which had spread amazingly, the Brethren held their first meeting with nineteen Hottentots, who came immediately on their arrival to bid them welcome. Old Helena, about eighty years of age, baptized by Schmidt, who lived three hours walk from the spot, got somebody to carry her to the Brethren. She had still an old Dutch Testament, carefully kept, out of which another Hottentot woman, who had learnt to read from her cousin, one of Schmidt's scholars, used to read to her."

274. "If a peasant cannot keep fifty or one hundred horses he is thought poor. You may well ask what use there can be in keeping so many,—indeed, not much. They are out in the fields, and frequently do not return home for a whole week. Their chief employ is in harvest time, to

tread the corn. A large circular inclosure being made in the field, the sheaves are spread within it, and the horses being let in, are driven with a long whip to and fro upon it, till the corn is completely separated from the ear."

277. "About two years ago (i. e. 1791) a report prevailed among the Africans that the world would soon be destroyed. In consequence of this persuasion, they would do no more work for the peasants, killed their cattle, and went every where about among their countrymen to spread the report."

295. "We found all the men of the village assembled, and the women sitting on the ground, smoking tobacco. The corpse was brought out of the cottage, wrapped and tied up in a sheep skin, so that no part of it could be seen. The procession to the grave, which was about two hundred yards from the cottage, was in the following order. First, a man representing the priest or clerk, then the bearer of the corpse, followed by the father, and after him the rest of the men, several of whom carried shovels. The grave was about four feet deep, and larger than would have been necessary for a grown person. A hole being made at one side of it, resembling a vault, the corpse was put in, and the opening shut up with pieces of wood and faggots. Afterwards each of the company threw a shovel full of earth into the grave, till it was not only filled, but a very considerable hillock raised above it, upon which they set a plant, called here Hottentot figs, which grows remarkably fast, and bears a fruit in taste not unlike a fig, and with which the Hottentots can support life, if destitute of other provisions. The grave and hillock were at last covered with stones, to prevent the wolves (hyenas, sans doubt) from digging for the body. The ceremony being ended, the first man thanked the company, and us more particularly, for our attendance, upon which the procession returned. The women remained all this time sitting and smoking, viewing the funeral at a distance. A goat

was then killed, and all the company partook of the repast. The graves of the Hottentots are very visible for a great number of years; and there are behind our house many mounds of earth covered with stones, as monuments of the deceased."

This mode of vaulting is clearly for fear of the hyenas.

298. "The Hottentots are in general strictly honest. They never touch the property of another, unless driven by severe hunger; and we are told that even then thieving is very rare. If a Hottentot finds any thing lost or mislaid, he brings it carefully to its owner."

367. "A spider in the woods at Berbice not larger than a pea, and called Barakaren. One woman who was bit by it was at first quite raving, and for five days could neither take rest nor food;—it was some months before she was completely restored. A few years ago an Indian woman was bit by one, and died for want of assistance. It is said to inhabit only the thickest parts of the forest, which have never been cleared."

372. On the Corentyn, crab-oil for the chapel lamps—each family contributed about a quart. Land crabs?

427. *Banabus* in this country are roofs of palm-leaves supported by poles, purposely intended for the convenience of travellers.

431. "Having entered the Wayombe, which, by receiving a considerable number of brooks, becomes a large river, we were amused for some time with the river-otters, or water dogs, which appear with their heads above water, their mouths open, and a face much like a pug dog. One of our Indians, Barunama, having a knack of imitating the cry of all animals, drew many of these creatures towards us, till a shot being fired at one of them in vain, they all instantly disappeared. At dusk, to our astonishment, Barunama, by the same trick, decoyed an owl of a very singular appearance quite close to our boat."

— "The next day the wind brought such an incredible number of small white butterflies across the river, that had not the sun shone, we might have imagined ourselves in a thick shower of snow."

Vol. 2.

P. 47. "ONE of our Hottentots was bitten in the leg by a small poisonous insect, and in a short time lost speech and senses, as no other Hottentot happened to be near him; for they can prevent the dreadful effects of poison by very efficacious remedies, known only to themselves."

"There is likewise here a small kind of spider, whose sting or bite is mortal, if the proper remedy is not instantly applied."

187. Bavian's Kloof.—"Our garden furnishes us with an abundance of every article necessary for our subsistence. Strangers even express the greatest surprize at the rich crops we gather; and many remark that it seemed as if the blessing of God rested particularly upon the labour of our hands; for such a fruitful garden had not been seen in this country before. We have also this year planted a vineyard, and hope to be able, some time hence, to make wine."

239. "Bavian's Kloof lies in a valley surrounded on all sides with very high mountains, all destitute of wood. The town has a large number of Hottentot houses, some of which look clean and neat, much like the cottages in Upper Lusatia."

276. "Each inhabitant there has a piece of ground, measuring about an acre, behind his habitation."

317. "When they laid the foundation of their church, 1799, the whole number of their congregation and catechumens and scholars was 750."

374. "January 3, 1800, was the funeral of old Helena. We saw her for the first time on the 24th of December, 1792. When we told her that we were brethren of her old teacher George Schmidt, she folded her hands and offered thanks to God. She then opened a Dutch New Testament, given her by Brother Schmidt, and immediately

found the history of the birth of our Saviour, which she read to us. At first she could tell us very little about Brother Schmidt and his ministry, but by degrees her memory seemed to awake, and it surprized us to hear her relate the manner in which he taught the Hottentots, mentioning the exact time of his meeting them, though upwards of fifty years ago."

378. "During the course of the year we made upwards of 200,000 bricks, with the help of the Hottentot children, who were very diligent at their work."

378. "In the night we heard the baboons howling dreadfully among the mountains. This is always considered as a sign of change of weather."

379. "The rains impede travelling in this country, not only on account of the great floods which they occasion, but as the oxen draw the waggons not with chains or ropes, as in Europe, but with thongs, the latter are so penetrated and softened by the wet, that they lose all elasticity and strength, and it is almost impossible to get along with them, especially in ascending a hill."

409. This wolf is a hyena.—"We were surprized at his size and appearance. The colour of his hair was white, with black spots, like a leopard, or Cape tiger. His size was that of a calf of half a year old, and his head and neck uncommonly thick. We counted above fifty teeth in his upper and lower jaw, some of them curved, and as long as a man's finger. His whole appearance differed much from that of an European wolf, though the people here call him a tyger wolf."

419. Schuman, the missionary, relates in one of his letters, that after a most dangerous attack of the seasoning fever, his body was covered all over with boils and painful sores. He lay in his cot as helpless as a child, and had no one to administer any relief or food but a poor old negro woman, who sometimes was obliged to follow the rest to the plantations in the woods. One morning while she was absent, after spending a most restless and painful night,

he observed at sunrise an immense host of ants entering through the roof, and spreading themselves all over the inside of his chamber; and expecting little else, but that they would make a meal of him, he commended his soul to God, and hoped thus to be released from all suffering. They presently covered his bed and himself, and entering into his sores caused an uncommon degree of smarting pain. However they soon quitted him, and continued their march; and from that time he gradually recovered his health. This was among the free negroes at Surinam.

426. Paramaribo.—"I observed something like a large grey bag, suspended from the boughs of a very tall tree, about three feet long, and one foot wide, which on approach we discovered to be a wasps' nest."

"They had brought with them a *pahira*, or wood-swine, which being fastened to the post of a night-hut, was attacked by an *aboma*, or large water-snake. Its screams roused the negroes, who killed the *aboma*,—the latter was as thick as a man's thigh, and about eighteen feet long."

452. "We lost a calf which had drunk up a cask of cassabi liquor. Raw cassabi is a harmless and nourishing fodder for cattle; but the liquor, just expressed, and not boiled, is poisonous."

Vol. 3.

P.22. "BAVIAN'S KLOOF.—The poor people rejoice like children, if they can get possession of an old coat or waistcoat, or of any old rag, most of them being next to naked, and suffering much from the severity of the weather during this season (August), which is even felt by ourselves."

27. "About two years ago (i.e. 1799), ten Caffres passed through Bavian's Kloof, on their journey to the Great Baas, as they call the English Governor. These people, on their return, spent two days here, and attended divine service in the church. They brought an interpreter with them, and were both pleased and astonished at what they saw and heard. They made it known in

all places through which they afterwards passed, as well as in their own country; and spoke so much of Bavian's Kloof, the believing Hottentots living there, their customs and manners and conversation, that both the Caffres and the Hottentots residing among them would no more use their proper names, but call each other brethren and sisters. The information received by the latter from the above-mentioned Caffre deputies, had excited an inexpressible desire in them to come to Bavian's Kloof, and hear the word of God; but being treated as slaves by the farmers in that country, they were forbid mentioning the name of Bavian's Kloof, or even speaking of their wish to hear the Gospel, and are threatened with death if they attempt to escape. We received this intelligence from a Hottentot family, who had left everything they possessed, and ventured their lives in quitting the country. They said they left many behind who were extremely desirous to come and hear the Gospel, but feared to lose their lives if they attempted to come hither. This family had been six weeks on the road."

35. "As our burying ground, in which there are now about twenty graves of baptized Hottentots, was nothing but a wild and rough-looking field, divided from our garden by a small path, Brother Rose undertook to make it look more decent. Having measured a square of 180 feet, he divided it into nine compartments, with paths between them. Towards the N. and S. it may be enlarged, if found needful. As we have no stone here fit for grave-stones, each grave is marked with a short post, upon which a board is fixed, with a number painted upon it, referring to a ground plan, which exhibits a catalogue of the deceased. A broad path leads now in a straight line through our garden into, and through, the burying ground, so that Brother Schmidt's large pear tree stands just in the centre. This tree we preserve in memory of him. The broad path is enclosed by rows of trees, and the burying

ground is surrounded by a hedge of roses. All our Hottentots assisted with great willingness in completing this work, and are highly pleased with the regular and decent appearance of their future resting-place."

55. "A dispute had arisen among some of the free Negroes in Surinam, and John Arabini held a council in which he heard the complaints of both sides, and then pronounced sentence. After this, all who had been engaged in the dispute, filled their mouths with water, and then spat it out again, to signify that their hearts were now freed from all bitterness."

99. "It was represented by the Fiscal, Mr. Rhynefeld, to General Dundas, that the mission at Bavian's Kloof had existed now ten years; that about 1000 Hottentots lived there, and distinguished themselves by their obedience to the missionaries, and their orderly conduct, so that he had never had any complaints from that quarter. They did not want a Fiscal; though in other places, wherever 300 people got together, a Justice had enough to do. That in the well-known time of famine, sickness, and mortality, no relief had been granted to the poor Hottentots; but the missionaries alone had supported the burthen, and cared for the poor, sick, and famishing people."

140. Surinam. "The Indians who had reared huts made of four upright posts, covered with a roof of palm-leaves, under which their hammocks were slung, complained that as soon as the fires went out, they could hardly bear the cold. It is a new and curious sight to an European, on approaching the settlement, to see the fires made in these open huts glaring among the trees."

202. Mydo, an Otaheitan lad who was brought to England, and happily fell into the hands of the Moravians, among whom he died, said to one of them one morning, "You told me that my soul could not die, and I have been thinking about it. Last night my body lay on that bed, but I knew nothing of it, for my soul was very far off.

My soul was in Otaheite. I am sure I saw my mother and my friends, and I saw the trees and dwellings as I left them. I spoke to the people, and they spoke to me, and yet my body was lying still in this room all the while. In the morning I was come again into my body, and was at Mirfield, and Otaheite was a great many miles off. Now I understand what you say about my body being put into the earth, and my soul being somewhere else, and I wish to know where it will be then when it can no more return to my body."

219. "The state of the Greenland mission is now greatly changed (1803). Lichtenau, the southernmost of the three settlements, may yet be considered as a mission among the heathen; for in the neighbourhood of that place, the inhabitants are still heathens, and addicted to heathenish practices. But the inhabitants of New Hernhut and Lichtenfels consist chiefly of persons whose parents were baptized by the brethren, and who have been baptized as children, and educated in Christian principles, of most of whom it may be said, that, amidst all infirmities and failings, they walk worthy of the Gospel. Those in the neighbourhood who do not belong to the brethren's church, have all been baptized by the Danish missionaries, and there is no trace of paganism left in the neighbourhood."

265. Surinam. "We found a large snake, eight feet long, and of the thickness of a man's arm, in our hen-house, which had swallowed six eggs out of the nest of a brooding hen. Brother Mehr killed the snake, cut open its belly, and found the eggs still entire. He put them again under the hen, and after some time the chickens were hatched."

425. "A negro from the upper country called here on the 28th, on his journey to Paramaribo. He said he came to tell us a story he had heard from his parents, and to ask whether it was true. They had an old tradition that the great God in heaven, after he had created heaven and earth,

made two large chests, and placed them near the dwellings of mankind on the coast. The black people, on discovering the chests, ran immediately to examine them, and found one locked, and the other open. Not thinking it possible to open that which was locked, they contented themselves with the other, which they found quite full of iron-ware and tools, such as hoes, axes, and spades, when each seized as much as he could carry, and all returned home. A little while after, the white people came also, and very calmly began to examine the locked chest; and knowing the way to open it, found it filled with books and papers, which they took and carried away. Upon which God said, 'I perceive that the black people mean to till the ground, and the white people mean to learn to read and write.' The Negroes therefore believe that it thus pleased the Almighty to put mankind to the proof; and as the blacks did not show so much sense as the white people, he made them subject to the latter, and decreed that they should have a troublesome life in this world."

Vol. 4.

P. 104. "BAVIAN'S KLOOF. One of our people had yesterday a disagreeable accident. A spider fixed upon his hand, and bit him. He felt the pain, and stroked the venomous insect off, thinking himself not hurt: but in the space of about an hour, he was seized with violent convulsion, and rolled himself upon the ground, every part of his body being agitated. It pleased God, however, to bless the means applied to counteract the effects of the poison, and we hope that his life will be spared."

119. "My parents told me, said Angukualak, a son of the noted sorcerer Uiverunna, that their familiar spirit, or Torngak, lived in the water. If I wished to consult him, I must call upon him as the spirit of my parents to come forth out of the water, and remember this token, that I should observe in some part of the house a vapour ascending, soon after which the Spirit would

appear, and grant what I asked. Some years ago, when my little brother was very ill, I tried this method for the first time, and called upon the Torngak, when I really thought I perceived a small vapour arising, and shortly after the appearance of a man in a watery habit stood before me. I was filled with horror, my whole body shook with fear, and I covered my face with my hands."

120. "We often hear the Esquimaux relate dreams; and certain it is that several of our Esquimaux have been led to very serious reflections by occasion of a remarkable and perhaps terrifying dream, and been convinced of their lost and wretched state. We do not encourage a belief in the fulfilment of dreams, nor pay any regard to them in general, but yet find the words of Scripture true, 'God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw men from their purpose.'" —Job xxxiii. 14—17.

158. "Bavian's Kloof. One of the baptized, Mark Brongen, departed this life unexpectedly. He had been in the evening meeting, and went apparently in good health to bed. Towards morning he waked his wife, but could not speak to her. She offered him some water, but he was not able to drink it, and soon after expired. She came immediately to tell us that he was dead. Supposing that he was only in a fainting fit, we used every means in our power to recover him, but in vain. In the afternoon his body began to swell, and it was supposed that he was killed by the poison he frequently swallowed, to keep himself in readiness to help others; for he was the most skilful practitioner here in the art of curing people bitten by serpents and other venomous creatures. To be able to do this, they accustom themselves to take poison, and thus can bear a great dose without harm. His loss will be se-

verely felt in this particular, as he was very successful in his practice."

171. "We received the painful intelligence that one of our baptized, Christian Trompeter, at the camp at the Vineyards, had died, in consequence of eating wild almonds in a green state, when they are very poisonous."

285. Labrador. "We received from Kivalek an account which filled us with horror. The old well-known sorcerer, Uiverunna, had spent the winter there, he and his family being the only residents. His wife died last night, upon which the old monster seized a poor orphan child, whom they had formerly adopted, and murdered him; then cut him across all the joints of his fingers and toes, ripped open his belly, and threw the body naked into the sea. Though we are not acquainted with his motive for so atrocious an act, yet we know that it belongs to that system of diabolical incantations, by which he expects to appease the Water Devil, by whom he pretends to do great wonders, but who now, in his idea, required a greater sacrifice than usual, as he had not saved his wife's life."

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*NIECAMPII. Hist. Missionar. in Ind. Orient.*

P. 5. "INITIO missionarii, proposito licet regio rescripto ac sigillo ab introitu in urbem prohibentur, ad vesperam usque in magno solis æstu et venti vehementiâ ante portas manere coacti, et deinde in sic dicto foro *Bazar* soli relictî atque deserti, donec *Artrup* quidam ab epistolis Societatis Danicæ (vulgo Secretarius) animum sumerat ipsos in socieri sui ædes recipiendi."

43. The Mahratta Siwôsi-râsa (Seevajee certes) is said to have used a most odd way of scaling walls. "Magnæ cujusdam laceratæ, *ud' umbu* dictæ dorso alligantur (*scalæ*), quæ in murum celeriter adrepens pedibus anterioribus et dentibus superiorem muri partem ita mordicas tenet, ut nullâ vi avelli queat, et miles scalam tuto possit adscendere."

85. The missionaries condescended so far to the custom of casts as, in their churches and schools, to place the Pariars below the Sudras.

107. The Catholic priests find their parishioners numerous enough to employ them, without labouring to make new proselytes.

123. In Ceylon, the Catholic priests were not permitted by the Dutch to officiate ; but they came by night from the Candian territories, and rebaptized those of their flock who had been christened by the Lutherans.

163. Elementary books of religion in Portuguese.

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BERNINO. *Hist. de toute l'Heresie.*

P. 3. THE monarchy of the church grammatically and ingeniously proved.

6. "Sibi ipse simillimus," said of Deity by Zoroaster.

8. Simon Magus made statues walk, was attended by spectres, and when he sate at table, the dishes served themselves up.

10. The notion of the evil nature of the flesh traced upward from Calvin to the Gnostics.

18. Cerinthus used to baptize the dead by proxy.<sup>1</sup> If prayers and alms can avail the dead, why not baptism?

His paradise is represented as quite Mahomedan.

20. Good logic ! the roof of the bath fell in and crushed Cerinthus. S. Irenæus indeed says it happened to Ebion ; but it may be truth of both, because both lived at the same time, and were infected with the same poisonous opinions.

47. The Gnostics produced Adam's<sup>2</sup> revelations. These may likely enough exist, and probably this is the book in which Stanier

Clarke believes, upon the authority of Kesæus.

110. Good premises.

112. Poor *Noi* ! a queer way of complaining of his wife, and a queer place to do it in.

119. A sect of Valesians in Arabia, who held emasculation necessary to salvation, and therefore gelt every man they could catch.

143. St. John's Gospel. The people of Patmos pressed him to write one ; while he was meditating how to begin, it thundered and lightened from a cloudless sky, and he burst out with his mysterious beginning. Surely the omen would have issued more appropriately from clouds and darkness.

197. State of the Manichean blessed after death, fine and Hindooish.

198. This also is Hindooish,—this belief of a life in every thing, which it is sinful to destroy.

232. Nicene council subscribed by the dead bishops,—a fine fiction, and a new way of favouring dead men's signatures.

252. A bishop reproved for refining the Greek of the Gospel.

329. What an infamous church is this ! this *citra sanguinem* ! Such atrocious mockery would scarcely be thought possible, if God and man had not so often been publicly insulted with it.

332. St. Jerome quotable against a state of ambitious nonsense.

335. This self-devotement to death, which is related of the Donatists, is not unlikely ; but it is rather made credible by similar madness, than by those who relate it. The beating them is a good story.

362. Dog. He says Louis XIV. deserved the title of Most Christian for revoking the edict of Nantes !

371. Eudoxia, the persecutor of Chrysostom ; her grave and monument shook the church for thirty-two years, till the body of the saint consenting to be brought back by her son Theodosius, the motion ceased at his prayers. Niceph. l. 13, C. 36 ; l. 14, C. 42, referred to.

<sup>1</sup> See MULLER'S *Dissertation on 1 Cor. xv. 29*. EPIPHANIUS, 4to. tom. ii. 6, 7. JER. TAYLOR calls it "a foolish custom." *Ductor Dubitant. Works*, vol. xi. 489. Ed. HEBER.—J. W. W.

<sup>2</sup> The reader will find all he wants in FABRICIUS, *Codex Apocryphus Vet. Test.*—J. W. W.

380. The hand of the dead Ruffinus,—how has Gibbon past over the life and horror of this mockery! See his vol. v. p. 178,<sup>1</sup> where he refers to Claudian and Hierome, as if the book had been before him.

398. The Pelagian limbo, a sort of lower heaven. A precious African anathema against the doctrine, that unbaptized infants are in bliss anywhere!

399. Dreadful doctrines of Augustine upon this subject.—His self-contradiction, 397.

400-1. Summary of opinions.

406. Hell four-fold. S. Thomas Aquinas's division of it.

432. Also upon predestination, S. Augustine is confused and uncertain.

434. *Bella historia!!!* a Catholic virgin re-baptized by the Arians forcibly, and—"o fosse risentimento di horrore nel corpo, o sforzo interno della sua illabata Fede, o più alto misterio, o veramente più condegna riverenza à quell' acqua Arriana, Digno aquas unguine cunctas inficit, id est fluxu ventris aspergit!" Greg. Turon. l. 2, c. 11.

437. "*Gothorum gens perfida sed pudica,*" says Salvian. "*Alanorum impudica, sed minus perfida.* Franci mendaces, sed hospitales; Saxones crudelitate efferi, sed castitate venerandi." But in the Africans, he says, "*nescio quid non malum.*"

An odd passage from S. Augustine:—all children, he says, begotten at an unclean season, on the eve of the Lord's day, or any holy day, are born leprous, epileptic, or possessed. To some such opinion, Jer. Taylor<sup>2</sup> seems to allude in his *D. Dubitantium*, as in his time prevailing, as to the first case. S. Augustine, however, concludes with what may be a physical fact, though superstitiously explained:—"Quicumque leprosi sunt, non de sapientibus hominibus, qui et in aliis diebus, et in festivitibus castitatem custodiunt, sed de rusticis maximè, qui se continere non sapiunt, nasci solent." Might not some good arise if dis-

eases were well studied according to their classes of rich and poor?

439. "*Amarus est mundus et diligitur; putas si dulcis esset, qualiter amaretur.*" S. Augustine.

A fine story of his last miracle.

484. Bernino de seipso.

493. Priscillianism in the man in the almanac.

539. The two lions on Solomon's throne applied as types of Pope Leo and Emperor Leo, being contemporaries.

542. Murder or miracle—*utrum horum?*

549. Genseric's agent Proculus, made shirts and drawers of the cloths of the altars.

563. A charm against earthquakes!

569. Dreadful tale of the Emperor Zeno buried alive,—See Evagrius, Cedrenus, and Zonaras.

570. *Turpis decalvatio* among the Vandals.

Tom. 2.

P. 70. JUSTINIAN sends back the candlestick to Jerusalem, a rabbi having affirmed that in no other place could it rest; but that for the sake of these spoils of the temple, Genseric had been permitted to sack Rome, and the Greeks to spoil the Vandals.

76-7. *Propassiones.*

236. A fine instance of diabolical superstition. Pope Theodorus writes the sentence of deposition against Pyrrhus the Monothelite with ink, with which he has mixed the blood of Christ from the sacramental cup! to give it the deeper power of damnation. 552. Photius's sentence subscribed with the same damnable mixture.

333. In *parietibus*,—a very ingenious explanation of these words against the Iconoclasts.

334. A sensible passage of S. Gregory's in defence of church pictures.

379. Early instances of relic worship,—from the Old Testament.

A strange assertion of S. Hierome, that God buried Moses with his own hands.<sup>1</sup>

<sup>1</sup> Ed. MILMAN, vol. v. 153.—J. W. W.

<sup>2</sup> See vol. xii. 480, &c. Ed. HEBER.—J. W. W.

<sup>1</sup> The allusion, of course, is to Deut. xxxiv. 6. See Commentators.—J. W. W.



419. Plato's body found with an inscription, professing his belief in Christ and the Virgin, and prophesying when he was to be found!

This work produces the effect of a poem; it is history, with a pervading system of mythology, as regularly appearing as in the *Henriade*.

Tom. 3.

P. 6. PAGANISM in the eleventh century.

9. A cursed law against the children of the clergy, declaring them slaves of the church, and unredeemable.

16. Judas Iscariot the first opposer of transubstantiation. Poor Judas!

23. Stercorianists—excellent hereticks!

29. Benedict IX. his mode of damnation in the shape of a bear, with asses' ears and tail!

71. An odd phrase of S. Pietro Damiano. "Tentavi genitalibus Sacerdotum (ut ita loquar) continentiae fibulas adhibere."

90. Note for Thalaba.

91. Ordeal for children when overlaid.

218. The cup.

290. The third person in the Trinity to supersede the Revelation of the Second, as he had done that of the first. This was the heresy of one Guglielmo, a Frenchman I perceive. He mingled it with some nonsense,—but the notion has often been entertained, and the E. Eternum was its consequence.

412. English forerunner of Joanna Southcote.

413. Franciscanism.

407. Another heresy upon the notion of the Third Person's reign of revelation.

450. Cieco author of the octave stanza.

451. Anecdote of Dante.

510. This whole account of the Armenian heresies full of wild and beautiful superstitions.

511. The glory of the Cross, which is to collect and absorb all other splendour.

A fine allegory, that there is no other hell than sin itself; and that every man's sin becomes his torment after death.

512. Christ preached in hell when he descended there.

Origin of the milky way.

513. The souls of the Mahomedans cannot rest in their graves.

512. This poor good Angel that tumbled through with Lucifer—what a life he must have led! Klopstock's Devil.

517. Their notion when the Devils got loose.

522. The blood which flowed on the cross caught by the Moon, and preserved to baptize the unbaptized children of Christians at the day of judgement.

534. This article is particularly curious, and might comfortably be adopted by the Catholics as a fine Extreme Communion.—But an account of this whole paper should be given. Many of the notions are exceedingly beautiful.

536. Umbilicani.

552. How curious would a chronological list of such controversies be!

583. R. Lully's conversion. Miss Edgeworth.

Tom. 4.

P. 12. Was all the blood of Christ which had been shed during the Passion reassumed at the Resurrection?—So doubtful a question this, that the relics are called in as evidence.

191. Another proposition concerning it.

547. A charge against Elizabeth of sending men abroad to propagate heresy, under the character of students!

554. In his account of Mary Queen of Scots death, he justifies Elizabeth by these incautious words—"E che gia prevedevasi una seconda Maria nella riduzione alla Fede Cattolica di quel Regno."

612. Ignorance about the Quakers. If such ignorance exists when the means of knowledge are so easy,—how little can the accounts of elder and remoter heresies be trusted!

615. My gentleman believes that the sun moves, and that Galileo was a heretic for denying it.

616. The old story of St. Magnus's dance reapplied. Oh these rascally Papists in grain!

635. Negotiations between Charles I. and the Pope.

645. A man brought to bed. This story is very oddly introduced upon a question of original sin.

647. But they are admitted as authority.

658. Ignorant etymology of the Provincial Letters, as if so called because they were written to the Provincials of different Provinces.

694. Popish account of Charles II.'s death.

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WESLEY'S *Journal*.

No. 1. ASCETICISM. 17. 20. 23. 30.

P. 21. "The winds roared round about us, and (what I had never heard before) whistled as distinctly as if it had been a human voice."

26. "We would not be made Christians," said Tomo-Chachi, "as the Spaniards make Christians. We would be taught before we are baptized."

37. "He that is above," said a Creek Indian, "knows what he made us for. We know nothing, we are in the dark: but white men know much. And yet white men build great houses, as if they were to live for ever;—but they cannot live for ever,—in a little time they will be dust as well as I."

44. Ephrem Syrus—the most awakening writer, I think, of all the antients.

48. An affecting story of American kidnapping.

130. Egede spoken of by a Moravian as "by no means a holy man, but openly guilty of gross sins."

No. 3, p. 26. Fanaticism.

92. No good works can be done before justification; none which have not in them the nature of sin.

No. 5, p. 42. A good anecdote of the pissimus John.

49. Wesley on his father's grave—very,

very fine,—it would have made him sincere, even if he were not so before.

50. They have converted my wife—a good story.

70. Fanaticism. 82. 86.

76. Wesley and the Prophets. How well he knew how to deal with them.

84. His treatment at Epworth.

93. Collier's approbation.

94. A cock fighter.

95. Stupid opposition to him.

110. St. Mary's Sally. "We immediately waited upon the governor with the usual present, a newspaper."

No. 6, p. 139. Witchcraft.

142. Who was this S. F. a child of Bristol, who went to heaven and hell in a trance?

No. 7, p. 14. "Being Ash Wednesday, I spent some hours in reading the exhortations of Ephrem Syrus. Surely never did any man since David give us such a picture of a broken and contrite heart."

No. 8, p. 6. Fanaticism.

57. A strange story, and certainly false.

No. 11, p. 76. "I have generally observed more or less of these outward symptoms to attend the beginning of a general work of God. But after a time they gradually decrease, and the work goes on more quietly and silently. Those whom it pleases God to employ in his work ought to be quite passive in this respect. They should choose nothing; but leave entirely to him all the circumstances of his own work."

No. 12, p. 103. Fanaticism. Some who fancied from a text in the Revelation that they were never to die.

No. 13, p. 84. Liburnum wood.

No. 16, p. 20. The Classes.

59. "We reached Selkirk safe. Here I observed a little piece of stateliness which was quite new to me. The maid came in and said, 'Sir, the *Lord of the Stable* waits to know if he should feed your horses.' We call him ostler in England."

92. Lady Oglethorpe's testimony against the assertion that Charles II. received extreme unction.

No. 17, p. 49. Herb of Paraguay.  
No. 18, p. 11. Joseph Strong—a blind man of Carlisle.

14. A whole town of beggars in Scotland.

23. Perfection—"the peculiar doctrine committed to our trust."

No. 19, p. 75. Louisa. No. 20, pp. 42. 113.

No. 21, p. 188. The Dog and the Raven. 192. Fanaticism.

199. The Lion-monster—which is in Bewick. What an hypothesis, instead of the obvious solution that it was a new species!

MOSHEIM. Vol. 1.

P. 235. ORIGEN introduced long sermons, and was the first who explained the scriptures in his discourses.

297. Dust and earth from Palestine, and other sacred places, sold everywhere at enormous prices,<sup>1</sup> as the most powerful remedies against evil spirits. Aug. quoted, *De Civit. Dei*. l. 22. c. 8. § 6.

322. In the fourth century, the people were permitted, nay even exhorted by the preacher, to crown his talents with clapping of hands, and loud acclamations of applause.

Vol. 2.

P. 7. N. THAT the Koran given by Mahommed is entirely distinct from the modern Koran is manifest from this, that in the latter Mahommed appeals to and extols the former: and therefore they must be two different compositions. May it not be conjectured that the true Koran was an Arabic poem, which Mahommed recited to his followers, without giving it to them in writing, ordering them only to commit it to their memory?

48. A passage from Alcuin, showing that

<sup>1</sup> Augustine does not mention the price; his words are only, "terram sanctam de Hierosolymis allatam."—J. W. W.

the missionaries sent among the Saxons were not Prædicatores, but Prædatores.

58-9. The clergy in these western countries succeeded to the authority of the Druids.

64. Hence also excommunication.

75. Regular canons, circiter 750.

87. Scholastic theology earlier than commonly imagined.

119. Patrons who dreaded the discipline of the church promoted unworthy Priests who would wink at their conduct.

201. Frantic prodigality of the Greek Patriarch Theophylact.

215. In the tenth century the contests concerning predestination, and grace, and the eucharist, were reduced to silence. Mutual toleration was practised by the contending parties, who left it to each other's free choice to retain or change their former opinions. The truth is, the divines of this century wanted both the capacity and the inclination to attack or defend any doctrine, whose refutation or defence required the smallest portion of learning or logic.

224. The Rosary and Crown known in the tenth century—forſan, from the Moors?

282. Monks kept wives, whom they changed as often as they pleased.

283. Benefices openly sold in the eleventh century.

293-4. Investitures.

276. Hildebrand's scheme for an annual assembly of Bishops at Rome to decide between kings and kingdoms.

304. Urban II. goes beyond Hildebrand, and forbids the clergy to take the oath of allegiance to their respective sovereigns.

335. Hildebrand favours Berenger at first, and consults the Virgin about it.

397. The story of Alexander treading on Frederick's neck doubtful, and considered false by most modern authors.

405. The *Speculum Stultorum* of Nigel Wireker, an Englishman of the twelfth century, often printed.

420-2. Indulgences and merits.

## Vol. 3.

P. 61. BENEDICT XIV. defends the story of Simon Stock, whom the Virgin promised that no one who died with a Carmelite scapulary on their shoulders should be damned.

89. Division of the Bible into chapters ascribed to Stephen Langton.<sup>1</sup>

93. Confession enjoined by Innocent III. 1215.

108. Origin of the Corpo de Dios festival.

116. Forms of the Inquisition,—unde.

153. The Gallic Popes not so much regarded as those at Rome.

185. Lollards, origin of the name. Psalm singers.

198. Festival for the stigmata of Francis.

Ave Maria enjoined by John XXII.

199. Umbilicani.

206. Flagellants. 277.

Dancers.

293. Character of Monks and Friars at the time of the Reformation.

311. The Church's treasure of indulgences.

450. The real doctrines of Rome no where to be fairly got, no where authentically stated.

451. Objections to the Council of Trent.

455. It was maintained that papal edicts and tradition were superior in authority to Scripture.

462. Benedictines despoiled of many possessions by the Jesuits.

465. The Jesuits maintain that the Pope is infallible.

## Vol. 4.

P. 30. CAROLOSTADT was for abolishing all laws, and substituting those of Moses in their place.

<sup>1</sup> The real author was Hugo de Sancta Clara, about the middle of the xiiiith century. Athias, a Jew of Amsterdam, introduced the division into verses in his edition of the Hebrew Bible, 1661.—J. W. W.

43. Flacius maintained that original sin is the very substance of human nature!

155. The translator says it is certain that the Mennonites are, in their tables, equipages, and country seats, the most luxurious part of the Dutch nation.

158. Many of their Pastors are physicians.

310. Bossuet's Exposition sometimes approved by authority, sometimes condemned.

438. Lutheran clergy stripped too much,—inde their decline.

458. Pietists—who, like the Methodists, admitted any persons to preach.

462. Like them also, they prohibited innocent recreations.

500. Ill effects of the Synod of Dort.

501. Geneva almost Arminian in his days.

## Vol. 5.

P. 52. SOCINIANS aim only at educated converts.

62. The Princess Elizabeth — Penn's friends.

63. Quaker deputies to Labbadie.

161. A good remark of Archbishop Wake, that "had the first reformers in France acted with regard to the dignities and frame of the church, as we in England shewed them an example, the whole Gallican church had come in to them, and been at this day as we are now."—I believe it.

MOSHEIM. *De Beghardis et Beguinabus.*

P. xi. MANY MSS. upon this subject at Basle.

xii. There seems to be a German Church History by Conrad Fuesslin.

2, 3. Motto for my Monastic Sketches.

18. Raymund the author of the Summa. Mosheim had not seen this book.

26. I must endeavour to get Gulielmi de S. Amore Opera. Constantiæ, 1632, 4to. But it is a most rare book.

27. A sect who held any work but prayer unlawful. 48.

32. Persons of Holy Sara's opinion.

50. Beguines from Benignus, or from Bonus ignis!

82. Ryckel's book well described.

89. "Beguïn est proprement ce bandeau de toile, dont on couvre le front des petits enfans."

134. Prodigious number of single women in consequence of the Crusades. This made so many take shelter among the Beguines.

136. Danger of women in those ages. Hale young women were actually kidnapped to raise a strong breed of labourers!

141. Beguinages used to be called vineyards.

143. They were persecuted by all the clergy, who thought every thing ill bestowed which was not bestowed upon themselves, and therefore envied them.

143. The Tertiaries, Dominican and Franciscan, hate them as rivals; and thus they had the enmity of both orders.

144. All the Nuns hated, because they envied them.

145. They were not favoured even by their own relations, because they retained their property.

148. Order that none should be admitted under forty years of age. This was a German law, and it seems was necessary.

207. The Beghards, many of them took

shelter among the Franciscans. Connection with the Observants.

256. Here are the old wild Quaker opinions. 282.

266. De 9 rupibus spiritualibus.

290. Age of the Holy Spirit.

319. The Emperor Louis of Bavaria protects and favours the Beghardi and Observants. 320.

370. Beghards and Beguines said to have been seduced into heresy by reading the Scriptures in the vulgar tongue.

375. There were laws in Germany which forbade the people to read devotional books. They were to receive instruction wholly from the Priests.

382. The Inquisition not to be inhibited by any authorities, episcopal, regal, or imperial! 383.

432. Germany owes much to the Clerici communis vitæ.

444. Gherardists in the diocese of Utrecht, under their Marthas and Sub Marthas.

474. Beghards in the woods.

534. The Bishop of Strasburgh, writing to John XXII., estimates the women of this religious description at more than 200,000.

579. Almost all the Beghards in Germany became Lutherans, and the Beguines also.





## HISTORICAL MEMOIRS.

*Mercurius Rusticus. Angliæ Ruina, &c.* 1647.

Preface.



WAS a sad omen to this kingdom to have the sun eclipsed that very hour that Parliament began.

To the Reader.

"Most men did think what Mr. Smith, a member of the Lower House, did not stick blasphemously to speak within those walls, and blushed not afterwards to publish in print, 'that nothing could free us from those dangers but the divinity of a parliament.' At last, to satisfy I cannot say, but to punish our importunity, God gave us a parliament, as he gave the Israelites a king, in his anger."

Goodwin. "The Red Dragon, not in the Revelation, but in Colman Street," that "disgorges his malice, and casts out floods of slander after those that keep loyalty to their sovereign," in his book called *Anti-Cavalierism*.

Arrowsmith's "Wine Press" is noticed in this epistle. "Now what work this 'Wine Press' hath made, and with how sour a liquor it hath run; how they have squeezed them whom they slander with the nick-name of malignants and delinquents, shall, God willing, be made manifest in this ensuing relation."

P. 3. Men tortured with lighted matches between the fingers, and with candles also.

4. Sir John Lucas, near Colchester. They not only sack and deface the house, destroy his evidences, spoil garden and park, and kill his deer, and drive away his cattle, but "they break into St. Giles's church, open the vault where his ances-

tors were buried, and with pistols, swords, and halberds, transfer the coffins of the dead."

7. Captain Richard Lovelace (the poet) committed prisoner to the Gate-house, for delivering "the most honest and famous petition of the gentry of Kent, 1642."<sup>1</sup>

16. Stephen Marshall, Parson, of Finch-  
ingfield in Essex, the great incendiary of this unhappy war. 21. The great patriarch of rebellion.

22. At Chelmsford, "two sorts of Anabaptists, the one they call the Old Men, or *Aspersi*, because they were but sprinkled, the other the New Men, or the *Immersi*, because they were overwhelmed in their re-baptization."

27. "Chelmsford was governed by a tinker, two cobblers, two tailors, two pedlars; and that the world may see what a system of divinity these cobblers and tailors are like in time to stitch together, and what principles they intend to rule by, I shall here set down certain preparatory pre-lusory propositions which they usually preach (for preach they do) to their infatuated disciples, and by them are received as the divine oracles of God: and you shall have them in their own terms, viz.

"1. That kings are the burthens and plagues of those people or nations over which they govern.

"2. That the relations of master and servant hath no ground or warrant in the New Testament, but rather the contrary, for there we read, 'In Christ Jesus there

<sup>1</sup> "During this imprisonment he wrote his Song to Althea, which will live as long as the English language."—SOUTHERY'S *British Poets*, &c.—J. W. W.

is neither bond nor free, and we are all one in Christ.'

"3. That the honours and titles of Dukes, Marquisses, Earls, Viscounts, Lords, Knights, and Gentlemen, are but ethnickal and heathenish distinctions among Christians.

"4. That one man should have £1000 a year, and another not one pound, perhaps not so much, but must live by the sweat of his brows, and must labour before he eat, hath no ground, neither in nature nor in scripture.

"5. That the common people, heretofore kept under blindness and ignorance, have a long time yielded themselves servants, nay slaves, to the nobility and gentry; but God hath now opened their eyes, and discovered unto them their Christian liberty, and that therefore it is now fit that the nobility and gentry should serve their servants, or at least work for their own maintenance; and if they will not work, they ought not to eat.

"6. That learning hath always been an enemy to the Gospel, and that it were a happy thing if there were no universities, and all books burnt except the Bible.

"7. That any man whom God hath (as they call it) gifted, may be chosen by the congregation for their pastor, and that imposition of hands by the Bishop and Presbytery are mere Popish innovations."

29. "Some fellows brought to trial for plundering the house of Master Cornelius, parson, of Peldon, Essex. The proofs were clear, and the facts admitted by the prisoners, but the jury acquitted them, openly declaring that the men at the bar were honest men, that they had an intent to do them favour, and would do it. The judge directed them to be arraigned for another felony, and a true bill was brought in; but when the sheriff went out to impanel a jury he could find none but Separatists, who attended there that day purposely to be of the jury, and professed openly that they stayed there to save the prisoners."

Painted windows destroyed everywhere.

44. Warder Castle, Lord Arundel's.

"There was in the castle, amongst many rich ones, one extraordinary chimney-piece, valued at £2000, this they utterly defaced, and beat down all the carved works thereof with their poleaxes. There were likewise rare pictures, the work of the most curious pencils that were known to these latter times of the world, and such that Apelles himself, (had he now been alive,) needed not to blush to own for his. These in a wild fury they break and tear in pieces, a loss that neither cost nor art can repair.

"Trees which were worth three, four, or five pounds a tree they sold for four-pence, six-pence, or twelve-pence a tree. Fruit-trees they rooted up; and dug up the heads of twelve great ponds, some of five or six acres each, and destroyed all the fish.

"The castle was served with water brought two miles by a conduit of lead: they cut up the pipe and sold it at six-pence a yard, making that waste for a poor inconsiderable sum that £2000 will not make good. The mischief here was estimated at not less than £100,000.

"The children of this family were taken from their mother and sent to Dorchester to be bred up 'in the true religion.'"

58. Sudley Castle. "There is in the castle a goodly fair church: here they dig up the graves and disturb the ashes of the dead. They break down the ancient monuments of the Chandoses, and instead thereof leave a prodigious monument of their sacrilegious impiety. For each part of the church they find a peculiar way to profane it; the lower part of it they make their stable; the chancel their slaughter-house. Unto the pulpit, which of all other places in probability might have escaped their impiety, they fasten pegs to hang the carcasses of the slaughtered sheep. The communion table (according to their own language) they make their dresser, or chopping-board, to cut out their meat. Into the vault, wherein lay the bodies of the Chandoses, an ancient and honourable family, they cast the guts and garbage, mingling the loathsome entrails of beasts

with those bones and ashes which did there rest in hope of a joyful resurrection."

59. "In the Church of St. Mary's, Warwick, in the east chapel, there was the monument of Earl Richard, being brass gilt, and in the opinion of judicious observant travellers, esteemed the rarest piece erected for any subject in the Christian world. Colonel Purefey destroyed it, with the fine windows in the quoir and chapel."

70. "Colonel Sandys writes (I blush to mention so degenerate a pamphlet), a book, and was not ashamed to call it his Travels in Kent, unworthy his predecessors, to stain the name of Sandys with such travels!"

84. "Mr. Jones, a clergyman at Northampton, imprisoned, and kept so short in his diet not suffering his wife or friends to relieve him, that most barbarously they starved him to death."

114. "A troop of factious citizens, under the command of Colonel Cromwell, came to Cambridge and seized Drs. Beale, Martin, and Sterne, heads of several colleges. They use them with all possible scorn and contempt, especially Cromwell. When one of the Doctors made it a request to him that he might stay a little to put up some linen, Cromwell denied him the favour, and whether in a jeer or simple malice, told him that it was not in his commission. In the villages, as they past, the people were called to abuse and revile them. When they came to London, being to bring their prisoners to the Tower, no other way would serve their turn but from Shore-ditch through Bartholomew fair, when the concourse was as thick as the negotiations of buyers and sellers, and the warning of the beadles of the faction (that use to give notice to their party) could make it. They lead these captives leisurely through the midst of the fair: as they pass along they are entertained with exclamations, reproaches, scorns, and curses. After almost a year's imprisonment they were put on board a ship at Wapping, and instantly put under hatches, where the decks were so low that they could not stand upright,

and yet were denied stools to sit on, or so much as a bundle of straw to lie on. Into this Little Ease, in a small ship, they crowd no less than eighty prisoners of quality."

131. "Ephraim Udal was a man of eminent piety, exemplary conversation, profound learning, indefatigable industry; a painful preacher, not only twice on Sundays, but on Tuesday afternoons; a man of their own vote; but when he found himself mistaken in the ends and intentions of the heads of this rebellion, he did strongly and powerfully lend both his tongue and pen against them. Against sacrilege he published that learned tract called a Coal from the Altar; he declared himself for episcopacy and the established liturgy; and published another book, called Communion Comeliness, in which he proves a high conveniency, if not a necessity, for that most laudable custom of having rails about the Lord's Table. They ejected him, broke into his house, took out his wife, who was a cripple, and set her down in a chair in the street."

208. "Colonel Sandys being asked, on his death-bed, what he meant, being a gentleman of so fair an estate, to engage himself in this treason? he answered, that he was so far drawn in before he was aware, that he knew not how to come off without the danger of his head."

224. In Chichester Cathedral "one of those miscreants picked out the eyes of King Edward the Sixth's picture, saying that all this mischief came from him when he established the Book of Common Prayer."

238. Westminster Abbey. "Sir Robert Harlow, breaking into Henry the Seventh's chapel, brake down the altar-stone which stood before that goodly monument of Henry VII. The stone was touch-stone, all of one piece, of a rarity not to be matched, that we know of, in any part of the world. There it stood for many years, not for use, but only for ornament; yet it did not escape the frenzy of this man's ignorant zeal, for he brake it into shivers."



246. Peterborough. "When some person intreated Oliver Cromwell to stay his soldiers from farther defacing and ruining the cathedral, all the satisfaction he could get was but a provocation to farther mischief, replying that his Gods were a pulling down. And when the other answered that the God he served was beyond the reach of soldiers, Cromwell told him they did God good service in that action."

248. Those two fair tombs of Katherine of Arragon and Mary, Queen of Scots. "It was a great crime to have been queens. The marble walls and guards of iron where-with they were surrounded and encircled could not preserve them in repose from all their miseries, but they would add this one unto the rest, to lay the emblems of their honours in the dust, pulling away the herse of black velvet, and carrying away whatsoever was vendible."

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*Querela Cantabrigiensis.* 1647.

P. 3. "CHARLES acquainted the university with his strange wants, even of sustenance for his very household. Our hearts burned within us to hear our living Founder, whom we expected to be made, by that time, a great and glorious King, as was promised him, should almost starve, while we had bread on our table. Whereupon, out of our poverty, a small and inconsiderable sum of money was collected and tendered, as a testimony, not only of our loyalty to him as King, or of our gratitude as our most gracious and bountiful protector and benefactor, but also of our charity to him as a Christian then in extreme want and necessity. We hope our persecutors will pardon us this expression, seeing our metaphysics may, with less danger of treason, abstract Charles from King than their bullets." Then it was that the King, "knowing well how eager that party was in revenging the least seeming provocation, and being informed of that cloud which was then hanging over

us and ours, for that action of humanity, loyalty, and Christianity, out of his care and tenderness, proffered to secure our college plate (if we were content to deposit it in his hands) which their intended revenge had already swallowed, without any grace, so much as of the public faith, and therefore wrote his most gracious letters to us to take an exact survey of it, not only for the weight, but also of the form of every piece, together with the names, arms, and mottos of the respective donors; that if (perhaps) his Majesty could not preserve it entire as it was, he might restore it hereafter in the same weight and form, and with the same marks; all which he graciously insured upon his Royal word."

The Countess of Rivers had just had two houses plundered, one at St. Osyth (Essex?) the other at Melford, Suffolk, where mischief had been done to the amount of £100,000 or £150,000. This was done by "the zealous brethren of Essex and Suffolk," who "had packed themselves together in a religious rout to give the first essay of a popular reformation. Not only these two magnificent houses, but many other gentlemen's mansions, were dismal witnesses how well this work prospered in their hands. So that, having found the sweet of their labours, the Reformers would in all likelihood have prosecuted the great work as far as Cambridge, for a less prize than our University plate. And we had good reason to fear the increase of their army, if they had come near us, seeing the inferior part of the town had provided arms, and yet had no commanders; and some that durst discharge a musquet made it their practice to terrify us, and disturb our studies, by shooting in at our windows. And therefore, lest our plate should become a bait to have our libraries rifled, our colleges pulled down, and perhaps our throats cut, we thought it our wisest course to secure all by securing that in his Majesty's gracious hands.

Part of this plate they endeavoured to convey away about the beginning of August, 1642, before the King's standard was erected. A few days after, " (see how the just grounds of our fears concentrated !) one Master Cromwell, Burgess for the town of Cambridge, and then newly turned a man of war, was sent down by his Masters above, at the invitation of his Masters below (as himself confessed), to gather what strength he could to stop all passages, that no plate might be sent. But his designs being frustrated, and his opinion as of an active subtle man, thereby somewhat shaken and endangered, he hath ever since bent himself to work what revenge and mischief he could against us." Before that month was out he came again in a terrible manner, and carried away the Masters of St. John's, Queen's, and Jesus, who were treated with the brutality related in Mer. Rusticus. There was a scheme for selling them and their fellow sufferers on shipboard to Algiers, or as bad a place, as hath been since notoriously seen. The margin says Alexander Rigby, the lawyer.—Vide Declar. of the Parl. at Oxford. 19th March, 1643-6.

13. "They have constituted a decayed hatter Plunder-Master General, who, together with a conventicling barber, and a confiding taylor, (Fortune, Parrel, Curd, says the margin) hath full commission, for our propriety sake, to lord over us, and dispose of our goods as they please."

— "To make us odious and abominable to the whole country, they have invented a pretty device, to reserve out of their plunder all sorts of pictures, were they but paper prints of the twelve apostles, and every market day to burn them openly in the market-place, proclaiming them the Popish idols of the University."

16. "Their usual grinning objection, that sundry of our students are in the King's army, making that to be their crime, to which, if their own innate loyalty did not draw them, yet their haughty and heathenish usage would of necessity drive them.

For who had not rather fall upon the bed of honour, and assert with his dearest blood his religion, loyalty, and liberty, than live a slave under them, to set his surviving footsteps upon the graves and ashes of expired Loyalty, Nobility, Gentry, Clergy, and Civility itself?"

17. By Cromwell's direction, "a beautiful carved structure in the University Church" was demolished, "which stood us in a great sum of money, and had not one jot of imagery or statuetwork about it."

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#### *Micro-Chronicon.* 1647.

MAR, 1645. "In the beginning of this month, that unheard-of cruelty was put into practice in and about London, by certain persons, men and women appointed and authorized to inveigle and entice young children from their parents, and without their knowledge, and so convey them on shipboard, to be sold, or transported to new plantations, the Lord knows where. This so much discontented the people, that the Houses at Westminster were glad to disavow the thing, and forthwith make an order against it." (?)

16 Dec. 1646. The money for the treacherous Scots, being thirty-six cart-loads, marched out of London.

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#### RUSHWORTH.

Preface. POSTERITY. "It is pity they should altogether be deprived of the advantages which they may reap from our misfortunes. Hereafter they will hear that every man almost, in this generation, durst fight for what either was, or pretended to be, truth."

He begins his Collection in 1618, when the affair of the Palatinate began, and notices that in that year the Blazing Star appeared.

P. 3. "The alienation between King James and the United Provinces was nou-

rished by Barneveldt, the head of the Arminian faction, and a pensioner of Spain.

27. "Proceed judicially, said James to his Parliament, 1621, and spare none where ye find just cause to punish. But let your proceedings be according to law, and remember that laws have not their eyes in their necks, but in their foreheads. For the moral reason for the punishment of vices in all kingdoms and commonwealths is, because of the breach of laws standing in force. For none can be punished for breach of laws by predestination, before they be made."

151. Fairfax had two brothers killed at the siege of Frankendale by the Spaniards, 1621. Rushworth gives their epitaph as existing in the Dutch church there, and notices that the noble Spaniard, as he calls Spinola, left their monument standing when he pulled down the King of England's arms.

542. Billeting soldiers. Complaints of their abominable conduct.

649. A.D. 1628. The House of Commons swore to the Articles established in the 13th Elizabeth, and rejected "the sense of the Jesuits and Arminians, and all others, wherein they differ from us." Upon this occasion Sir John Elliot said, "I hold it necessary and commendable, that at the repetition of the Creed we should stand up, to testify the resolution of our hearts, that we will defend the religion which we profess; and in some churches, it is added, they did not only stand upright with their bodies, but with their swords drawn. Let us go to the ground of our religion, and lay down a rule on which all others may rest; then when that is done, it will be time to take into consideration the breakers and offenders of that rule."

391. A.D. 1626. "A terrible storm of rain and hail in and about London, and with it a very great thunder and lightning. The graves were laid open in St. Andrew's churchyard, Holborn, by the sudden fall of the wall, which brought away the earth with it, whereby many coffins and the corps

therein were exposed to open view, and the ruder sort would ordinarily lift up the lids of the coffins to see the posture of the dead corps lying therein, who had been buried of the plague but the year before."

Vol. 2.

Preface. "I TAKE it to be the great business of every man's life to learn what the world is, and what hath been done, and what is doing, in it, and upon the whole to judge what he ought to do: and it is but fit, that of all parts of the world, every man should know his own country best."

32. A.D. 1629. Mr. Bernard, lecturer at St. Sepulchre's, had this expression in his prayer before Sermon, "Lord, open the eyes of the Queen's Majesty, that she may see Jesus Christ, whom she hath pierced with her infidelity, superstition, and idolatry." He was questioned for this in the High Commission Court, but dismissed upon his humble submission.

195. A.D. 1633. Charles republished his father's Declaration concerning Sports, "the rather because of late in some counties, under pretence of taking away abuses, there had been a general forbidding, not only of ordinary meetings, but of the feasts of the dedication of the churches, commonly called wakes. Now, his Majesty's express will and pleasure is, that these feasts with others shall be observed; and that his justices of the peace, in their several divisions, shall look to it, both that all disorders there may be prevented or punished, and that all neighbourhood and freedom, with manlike and lawful exercises be used." This Declaration he required to be published in all parish churches. Rushworth says, "It proved a snare to many ministers very conformable to the Church of England, because they refused to read the same publicly in the church as was required; for upon this many were suspended, and others silenced from preaching."

213. After the death of Noy (1633), the greatest and most famous lawyer of that age, papers were put upon posts, reflecting

on him, that his body being opened, there was found in his head a bundle of proclamations, in his maw moth-eaten records, and in his belly a barrel of soap.

269. A. D. 1634. "The London clergy petitioned the King, showing that the benefices in London a century before were very great, and the decree for tithes now in force was that 9*d.* should be paid upon every pound rent, without fraud. Yet these benefices are now very poor and mean, many not £40 a year, the most not £100, only one, Christ Church, a city impropriation, worth £350. The reason being that landlords contrived double leases or provisos, wherein some small part of the true rent was called by the name of rent, and all the rest (which is yet quarterly paid) by the name of fine, income, or the like. A practice which in 1620 the Bishops and Heads of Houses of both Universities, had declared to be unjust and sacrilegious."

295. A. D. 1635. Lord Keeper Coventry in his Charge, accounts "ale-houses and tippling houses one of the greatest pests of the kingdom. Therefore let none be enabled either to set up, or continue without license. There are a kind of people that do take upon them licenses, recognizances, or laws, or what you will, who have been a great deal the worse, because they see a great multitude tolerated that have no license. And for the licensed ale-houses, let them be but a few, and in fit places. If they be in private corners and ill-places, they are become the dens of thieves; they are the public stages of drunkards and disorder. In market-towns, or in great places or roads, where travellers come, they are necessary. Let those that be licensed be held strictly according to the law. It hath been observed, and very truly, that in the taverns, inns, and alehouses in England, by the falsehood of their measure, and unjust prices, they have drawn more from the guest, than out of the sizes of ale and beer is exacted by the States in Holland. A strange thing, that people for a public work, for any thing that is good, should be

loth to part with any thing; and yet with open eyes to see themselves deceived by such base and lewd people. Next unto this let care be taken in the choice of ale-house keepers, that it be not appointed to be the livelihood of a great family. One or two is enough to draw drink, and serve the people in an ale-house; but if six, eight, ten, or twelve must be maintained by ale-house keeping, it cannot choose but be an exceeding disorder, and the family by this means is unfit for any other good works, or employments.

"Next, I will commend unto you the punishment of vagabonds and wanderers, to rid the alehouses of such unruly guests. It would make some way of amendment to those alehouses, and the law hath appointed hands enow to do this work, the constable, headborough, tithing-men, and the rest of the inferior officers and hatchmen,<sup>1</sup> who may do all with a particular warrant from the Justices of the Peace, and the Justices of the Peace are bound to call them to an account and punish them for their neglect. If this were done, and other officers chosen as they ought to be, (not people of little wealth, and as little understanding) but that they were elected out of the better sort of yeomanry, and the watches kept by able men, I am assured these loose people that wander up and down would quickly be gone.

"For the Houses of Correction, it were convenient that they were placed near the gaol, that not only idle persons, but that the prisoners of the gaol might be made to eat the labour of their own hands. This, as it hath been formerly, so it is now commanded by his Majesty to see it effected as soon as may be."

1636. "As oft," said the Lord Keeper, "as I have had occasion to speak to you here, I have seldom spared to give you a

<sup>1</sup> The same as Halberds-men. The origin of the word is *Hacheta*, i. e. hatchet. See CARPENTIER, *Supplement* to DU CANGE in v.

charge of the laws against recusants; and I must reiterate it now, for if you convict them not in the country, there is like to be little reformation or profit to his Majesty. And whosoever they be that will not be found in the church, it behoveth you to take order that they be found in the Exchequer.

"Care must be had of those laws that concern luxury and idleness, the suppressing and punishing of vagabonds, the ordering and employing of Houses of Correction, the repressing of ale-houses and tippling-houses, binding of apprentices. If these were well and constantly observed, they would save many able bodies which die miserably at the gallows, and cut off a multitude of enormities that pester this commonwealth, and lessen the number of thieves and robbers."

385. "The report of this censure (upon Pryne, Bastwick, and Burton) and the smart execution thereof, flew quickly into Scotland, and the discourse among the Scots was, that the Bishops of England were the cause thereof, and that they must expect to have a Star Chamber erected in their kingdom, to strengthen their Bishops' power there, besides the High Commission which was there already erected."

450. Is it true that new licenses were refused to Fox's Martyrs, and Bishop Jewel's works? The latter certainly I do not believe; in the former it may have been, from a desire to remove the parts which had been shown to be incorrect.

Vol. 2. P. 2.

P. 969. A. D. 1639. SOMETHING like a *malus animus* appears in the manner in which he repeats and half accredits the vulgar jealousy that Oquendo's<sup>1</sup> fleet was designed for some sinister attempt upon Great Britain.

<sup>1</sup> CLARENDON alludes to the circumstance, and says it was "about the year 1639." See *History of the Rebellion*, book xiii. vol. vi. p. 460, 8vo.—J. W. W.

Part 3, Vol. 1.

P. 281. A. D. 1641. RESOLVED "that for relieving the present necessity of money, a proportion of plate should be melted for coin, and that the same shall be trencher-plate, and dish-plate; and that all such from whom any such plate shall be taken, shall have security for it, and be repaid either in plate, or monies.

283. Every one that hath £20 worth of plate, to send half of it to be coined.

Vol. 6. i. e. Part 4, Vol. 1.

Preface, P. ii. THE conduct of the Scotch Commissioners when they spoke against Oliver Cromwell in the private meeting which Whitelocke has related, was "one of the original causes of Oliver's hatred to the Scottish nation, under which they afterwards smarted so severely. The destruction of the King and government was the principal thing intended by the new model.

iii. "One of the Scout-master General's spies, being sent by him to Oxford, to acquaint Secr. Nicholas that the Parliamentary army would rise from before that city such a day, the Secretary, who thought the fellow came of his own accord, sent him with the account of their being actually gone to General Goring, who commanded for the King about Taunton. The General received him kindly, and thinking him a fit and trusty messenger, pressed him to carry a packet to the King. The fellow seemed unwilling to undertake it, though nothing could have fallen out more suitable for his design, for by this means he had an opportunity of bringing them to General Fairfax. This single misfortune proved fatal to his Majesty's interest; for had those letters been sent by a faithful hand, they would have arrived in time to have prevented the battle, for General Goring by strong arguments advised the King to keep on the defensive till he joined him, which he intended speedily to have done. This was not the only inconvenience that attended the mis-

carriage of those letters, for they quickened General Fairfax in his resolution of taking Leicester, and of marching to the relief of Taunton.

vii. Colonel Joseph Bamfield's Apology, published 1685. This is said to throw great light on part of the transactions.

#### NALSON's Collection.

"THE mind" of the Frontispiece,  
"Her sons most damnably religious grown  
Canted the diadem and mitre down."

The devil is called "The Brummigham Uniter of mankind."

This is the first instance I have met with of an opprobrious use of the name.

P. ii. "Diving so deep to find the pearl of truth among so many oysters."

iii. Designs of the factions—"of at least reducing the monarchy to an impotent Venetian Seignior; and utterly to extirpate the most apostolical government of episcopacy, and set up the anarchy of toleration, or liberty of conscience in the church."

iv. If Mr. Rushworth leans apparently to one side, I would attribute it to his having grown so long, even from his very first taking root in the world, under the influences of that whirlwind of rebellion. We know in climates where tempestuous storms frequently blow from one quarter, even the oaks are apt to comply with them, and naturally grow inclining according to the nature of those winds.

—"Under the warm influences and sunshine of Oliver's nose."

He charges Rushworth with "concealing truth." Those speeches which were loyal he has generally omitted, but those who have fallen upon the popular theme of grievances, he has carefully indeed collected and displayed. xxv.

2. Before they proceeded to open hostilities, they made secret application to Cardinal Richelieu, the then great minister of France, and to the most Christian king him-

self by a letter, the original copy of which came at length to his Majesty's hands. Thus, they went about to extirpate popery and superstition by uniting their arms with a Catholic Prince, and their counsels with a Romish Cardinal.

3. The Scotch Covenanters in their sermons and pamphlets made use of the maxims of the Jesuits, the very phrase and style of Becanus, Scioppius, Eudæmon Johannes, and transcribed arguments verbatim out of Bellarmine and Suarez.

727. A. D. 1640. Some Anabaptists who were apprehended in London at a house when they met to teach and edify one another in Christ, said upon their examination before Sir John Lenthal, "that the King could not make a perfect law, for that he was not a perfect man."

746. Goodman's (the Romish Priest) petition that he might suffer, to content the people. Did Strafford remember this?

774. Dr. Pocklington, for his Altare Christianum, and his Sunday no Sabbath, was, by sentence of the House of Lords, 1640, prohibited "from ever coming within the verge of the King's Courts, deprived of all his livings, dignities, and preferments, and disabled from ever holding any place or dignity in church or commonwealth, and his two books were to be burnt by the hangman in London and the two Universities."

804. Jervis Hollis's speech upon the Scots' demands (26 April, 1641), for which he was suspended from the House during this session, "by which action they made it evident, that after all their pretensions to maintain inviolably the privileges of parliament, the reputation of their Scottish confederates was infinitely more dear to them!"

#### Vol. 2.

P. iv. AFTER the Bill for making the Parliament perpetual was passed "they were now already a Venetian Senate, and resolved to clip the wings of monarchy to that degree, as to bring down the sovereignty into a little kind of dukedom, or

Stat-holder's authority, which they might either manage at their pleasure, or reject at their discretion."

v. Beal the Taylor's plot, of 108 men, who for 40s. apiece for the Commons, and £10 for Lords, were to kill just so many of the Lords and Commons to a man.—P. 646.

187. Attack of the Spanish Ambassador's house, 1641. Spanish conduct of the Ambassador.

206. The Lord Keeper, Sir Francis North, furnished Nalson with a transcript of some Memoirs of the Earl of Manchester; the originals being written with the said earl's own hand.

210. "Have we," said Pym, when the Bill of Attainder was passed, "got him to part with Strafford? Then he can deny us nothing."

"This was an event which taught all others of the King's friends the greatness of their danger, and the impossibility of stemming so strong a torrent as had wrecked so brave a person as the Earl of Strafford. Nor did they think it any disparagement when they saw the King himself stoop to such compliances, for them also to bend their necks."

248-9. Sir Edward Deering,—his fate.

299. "There are some places in England that are not in Christendom," said Sir B. Rudyard; "the people are so ignorant, they live so without God in the world, for which Parliaments are to answer both to God and man." Speaking of "setting up a preaching ministry through the whole kingdom," he says, "and until this be done, although we are Christians, yet are we not a Christian state."

307. June, 1641. A message from the Commons by Mr. Hollis to the House of Lords, "that the Commons have taken notice of the secret counsels of Jesuits and other ill-affected persons in the kingdom, which are fomented by our enemies abroad, to disturb the peace of this kingdom, and of Scotland; the desire of the House of Commons was that all suspected persons be

stopped at the ports, and if cause, examined; and that the letters of this week which come from France, may be stayed, and brought to this House, to be perused, as hath formerly been."

475. "This was always one great artifice of the party, that when there was a thin House, and any thing was moved which they perceived they should not be able to carry, to get it put off, till either the contrary party being tired with long sitting were gone out of the house, or that they found their own party strong enough to carry the vote."

486. Whoever will take the pains to rake in that libel of Mr. White's called "The first century of scandalous malignant priests," will see that what they were accused for, and turned, they and their families, naked to the wide world, was for disobeying the order of Jan. 1640, by which the clergy were enjoined to forbear to introduce any rites or ceremonies that may give offence. Thus they were deprived for bowing at the name of Jesus, setting up that name in the church, bowing the body in God's house, and preaching against sacrilege.

645. Outrages and insults offered to foreign ambassadors in London.

656. Rutlandshire petition for Episcopacy, Nov. 1641—a very able paper. "We are sure," they say, "that Episcopal Government hath consisted with monarchy, ever since the English monarchy was Christian; and we are now to try whether any innovated government can or will. If the government should be in the hand of presbytery or lay elders, we know no reason sufficient to stifle our fears lest preferment be given to people unlearned, and unfit to have the managing of souls; especially since a learned clergy will be suspected by their lay elders, as too knowing to be ruled by their dictates, which will not have so much artifice and fineness as to command by strength of reason. Our fears are also increased, by considering, that by the multiplication of lay elders, or other governors

their personal interest being increased, partiality must be more frequent, and all this is besides their incompetency of judging the abilities of scholars. It is against the liberties of the clergy, indulged to them by the Magna Charta, granted and confirmed by so many Kings, and about thirty Parliaments in express acts, and the violation of any part of it, by intrenchment upon the right of the lay subject, justly accounted a great grievance, the Charter itself being as fundamental a law, as we conceive as any other; and any of us may fear, lest his liberties may be next in question. There can be no less fear of usurpation upon the Temporal Power by the Presbytery, than is pretended from Episcopacy, since that Presbytery challenges cognizance of more causes and persons than the Episcopacy does, so making a dangerous intrenchment upon the supremacy, and derives its pretence from divine institution, with more confidence, and more immediate derivation than Episcopacy, though indeed more vainly, as we conceive."

666. 20 Nov. 1641. Sir Edward Dering. — "Sir, I do again repeat and avow my former words, and do confidently affirm, that it was never seen nor known in any age, in any nation throughout the whole world, that a set of laymen, gentlemen, soldiers, lawyers of both gowns, physicians, merchants, citizens, all professions admitted, or at least admittable, but the professors of religion alone excluded, — that we should determine upon doctrines in divinity.

"Shall the clergy hold different doctrines from us? or shall our determinations bind them also? They are a considerable body in this kingdom: they are herein surely concerned as much as we are, and ought not to be bound up unheard and unpartied.

"Farther, Sir, if clergymen among us be thought fit for no other than for spiritual employment, how shall we answer it to God and to a good conscience, if we shut them out from that which we ourselves pretend to be their only and their proper work?

"Mr. Speaker, we cannot brag of an

unerring spirit. Infallibility is no more tied to your chair, than it is unto the Pope's. And if I may speak truth, as I love truth, with clearness and with plainness, I do here ingenuously profess unto you, that I shall not acquiesce, and sit down upon the doctrinal revolutions of this House, unless it be where my own genius doth lead and prompt me to the same conclusions."

722. Huntingdonshire petition for the continuance of the Church-Government and Service.

"What they dislike, must not only to themselves, but also to all others be scandalous and burthensome, and must be cried out upon, as great and insupportable grievances, yea though the things in themselves be never so indifferent, of never so long continuance in use and practice, and never so much desired and affected by others; so that where three or four of them be in a parish, though 500 others desire the use and continuance of things long used, all must be altered or taken away as scandals and grievances for these three or four, though to the offence of many others; and whatever they will have introduced must be imposed upon all others, and must by all be admitted, without scandal or offence, whereby multitudes of godly people and well-affected, are in some things deprived or abridged of what they desire and take comfort in, and have had so long and lawful use and practice of, and other things imposed upon them against their wills or liking, as if no account were to be made of them, or no liberty of conscience left unto them.

729. — "for others, if they once dared to intrench upon the privilege of the pretended sects (qy. saints?), or to correct those liberties they took to defame the King and his ministers, the church and her governors, or to arraign any of the violent proceedings of the faction, these religious spies and setters immediately gave information against them to some of the members of the Commons; and these men had a certain device to punish men who had



transgressed no known law, for crimes which would not bear an indictment, or the test of a jury of their peers, by bringing them under the rod of the Commons' House for words of dangerous consequence; for which constructive offences their persons were imprisoned, and their purses fleeced by the serjeant and his officers, as if they had been the most notorious malefactors."

775. The Apprentices' petition Dec. 1641. "All the world was now ran into one trade, and that was state-mending, and church modelling:¹ in which matters the godly and well affected have ever had in their own opinion such a peculiar gift, that every little blue-apron boy behind the compter, undertakes as boldly as if he had served an apprenticeship at the Council board."

788. Pym said publicly at a Conference, "God forbid the House of Commons should proceed in any way to dishearten people to obtain their just desires."

809. "The number of the malicious and seditious pamphlets did far exceed those that had any thing honest in them. And how trivial soever such things may appear, yet it is incredible what mischief they do, and what impressions they make upon the credulous vulgar. And it may be a piece of policy not misbecoming the wisest statesmen to obviate such arts as, seeming little, yet are of such universal dangerous influence upon the lower ranks of people, whose hands act those mischiefs which the more cunning heads of the faction contrive. And I know not any one thing that more hurt the late King than the paper-bullets of the press: it was the scandalous and calumniating ink of the faction that from thence blackened him, and represented all his words and actions to the misguided people, who would difficultly have been

persuaded to such a horrid rebellion, if they had not been first prepossessed by the tongues and pens of the faction, of strange and monstrous designs, which they said the King and his evil counsellors, the Bishops and malignants, who were all by these pamphlets styled papists and atheists, had against their lives, liberties, and religion."

837. Two letters produced and printed as intercepted in Jan. 1641-2, are asserted by Nalson upon comparison of the writing, to have been forged by Sir Anthony Welden.

864. Digby's defence of himself,—the conclusion of this is very fine;—quite in the best manner of a good age.

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*Vie du Père Josef.*

P. 3. DR. CRITON ECOSSEOIS his tutor at Paris—he studied also under Muretus. 5.

56. A. D. 1616. He was commissioned by the Court to treat with the Pope concerning the extirpation of heresy in France.

93. Richelieu's desire of sapping the House of Austria.

97. Père Josef had secret intelligence with the Court of Prester John—otherwise Soldan of Ethiopia,—who was to make a diversion against the Turk in Africa!

104. His plan for a new Crusade. 241.

136-7. Missions to the East.

187. James I. is here said to have sent his son to Spain,—and Henrietta to have given him a broad hint on his way. 188. Richelieu intrigues to prevent the match with Spain.

192. He advises Richelieu to foment troubles in Scotland, and stir up a civil war.

244. He intrigues against Wallenstein.

282. Story of C. de Moret, Henri IV.'s natural son.

311. Diables de Londun.

396. The King of France asks for an arm of S. Isidro. 399.

¹ "Which always must be carried on,  
And still be doing, never done;  
As if religion were intended  
For nothing else but to be mended."

*Hudibras*, i. i. p. 203.—J. W. W.

SIR JOHN RERESBY'S *Memoirs*.

P. 2. BUCKINGHAM. "This Duke was the finest gentleman, both for person and wit, I think I ever saw."

3, 4. Henrietta's love for England.

4. He positively affirms that she was married to Jermyn, and had children by him.

7. Charles. "He had this for excuse, the women seemed to be the aggressors, and I have since heard the King say they would sometimes offer themselves to his embraces."

9-10. Queen Catharine.

13. Duke of York. No prince at that time more punctual to his word.

19. The proclamation for Indulgence (1671) "was the most violent blow that had been given to the Church of England from the day of the Restoration. All sectaries now publicly repaired to their meetings and conventicles; nor could all the laws afterwards, and the most rigorous execution of them, ever suppress these separatists, or bring them to due conformity."

22. Rise of the Country and Court Parties.

23. Competition for seats at great expense, even from £100 or £200 to £2000; some wanted to be in the House to be screened from their debts.

27. A poll tax upon Jews proposed, 1675.

28. The French navy exceeded ours by twenty-four ships, the Dutch by fourteen.

29. A. D. 1675. It appeared that every £1000 a year had, since the Restoration, paid £100 in taxes to the crown.

34. It was still customary to beg forfeited estates.

85. "A most unhappy thing it is to serve a fickle Prince, which it must be owned was part of our master's character."

108. Charles extremely concerned at Strafford's fate.

110. Charles's opinion of the Saints.

120. A. D. 1681. It was now observed that many of the discontented members of both houses came armed, and more than usually attended. This was at Oxford.

121. Plain that there was an intention of trying to overthrow the monarchy.

160. Halifax said to Sir J. that "the King had one quality which would always preserve him from being long in ill hands, his facility to hear all persons, and to admit of all informations from a back-door, while his favourites did not in the least dream of such his attention."

180. Charles's manner of life at Newmarket.

209. Monmouth, "should he give a blow to the King's forces, it was much to be feared there would be an insurrection in London."

213. A book of charms in his pocket—to open the doors of a prison, and to save the danger of wounds in battle.

223. Lord Brandon, in Charles's reign, broke a boy's neck in a drunken frolic; for which he was condemned, and pardoned.

238. A story of witchcraft, marvellous for the credulity it shows.

243. "Most of the Presbyterians," he says, "had begun to conform (1687), and continued to frequent our churches, after the Declaration for Liberty of Conscience. But the Anabaptists, Quakers, and Independents presented addresses of thanks."

247. Marquis of Winchester's mad way of life, to escape danger.

312. James, at his second flight, proposed to put himself under the protection of the Archbishop of Canterbury or the Bishop of Winchester. "They neither accepted the motion, nor rejected it."

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SIR PHILIP WARWICK'S *Memoirs*.

P. 2. ELIZABETH. "When Dissenters who had separated from Rome grew as dangerous to the government as the Romanists, how remote soever they were one from another in opinion, she involved them both under one title of Recusants."

6. "They have in a great measure un-

pinned the firmness of the government who can call in the many to determine disputes of this nature."

Weighing anchor in this foul weather, the King began his voyage.

20. "In such disputes the highest authority hath most commonly the worst end of the staff; for few can discern the just provocations given to a Prince, or his ill usage; but all can resolve this, that their liberty of not being taxed without their representatives' consent, is due unto them; and that keeping their money in their purse (though it endanger all the rest) is an advantageous thing."

62. Star Chamber and High Commission Court—"there was more cause to complain of the head-strong and hard-mouthed horse than of the strait rein or the firm hand of the rider."

53. His testimony to the Εἰκὼν.

92. Williams—"who understood a court with more sagacity than he (Laud) did, and who was as high in spirit as he had been in place, having borne the Great Seal of England, and who, if he had been looked on in his inside, was more a discontented courtier than an uncanonical bishop, notwithstanding his Coal from the Altar."

The contests between these two great prelates exprest a temper which became neither of them.

104. Hamilton.—"I must concur in that general opinion, that naturally he loved to gain his point rather by some serpentine winding, than by a direct path."

156. Good remarks upon the tyranny of a House of Commons, and good advice of Sir Robert Holborn to Charles, that the two Houses should be sworn, like the King, to maintain, or ground their proceedings upon, or by the laws in being of the kingdom, until new ones repealed those laws—as the Kings were sworn unto them at their coronation.

163. Excellent remarks upon the King's yielding in the case of Strafford,—"for every unreasonable demand, if obtained, brings a guilt on the demander: and every

addition of guilt brings with it a fear; and every fear is restless, until the injured person is devoid of all power either to recover his right, or revenge his injury."

175. Judge Hales said openly at an assize, "that he believed since the putting down of the Star Chamber, there had been in few years more perjuries and frauds unpunished, than there had been in an hundred years before."

—"The High Commission Court was the terror of such scandalous sinners as then sneakingly (but since barefacedly) have committed incest, adultery, fornication, and blasphemy."

182. The Queen persuaded Charles to all his ruinous concessions.

183. Folly of the Lords in seeking popularity.

187-8. Encroachments of the Commons.

197. Clarendon wrote too well for the occasion in the opinion of many persons.

198. The error in our government still continues, that statesmen are not trained to their offices.

202. Debate on the Remonstrance near ending in blood, had it not been for Hambden's calmness and sagacity.

204. The intention of arresting the five members was revealed by "that busy stateswoman the Countess of Carlisle, who had changed her gallant from Strafford to Mr. Pym, and was become such a She Saint, that she frequented their sermons and took notes."

206. A beautiful confession that the King's misfortunes and death made him doubt of Providence.

216. Eastern counties loyal, and oppressed.

220. The Mayor and some of the Aldermen imprisoned on board the ship for refusing to pay the taxes imposed by the House of Commons, and appealing to the law.

227. Prince Rupert's military character. He was exemplary for temperance.

230. I think a suspicion of Wilmot's fidelity is implied here.

234. The King's volunteer guard at Edgell worth £100,000 a year.

235. Newcastle—"A gentle of grandeur, generosity, loyalty, and stedly and forward courage, but his edge had too much of the razor in it; for he had a tincture of a romantic spirit, and had the misfortune to have somewhat of the poet in him."

239-41. Hambden—the King's behaviour when he was wounded.<sup>1</sup>

236-44. Newcastle's military foresight,—and his errors. 264-5. 274.

265. Stephen Marshall, the great Archiepiscopal Presbyterian.

268. The two Houses, who had the wealth and trade of London, had the strength, in a manner, of all England, for here was truly the Spanish West Indies.

274. Military causes of the King's ruin.

279. Digby. 290.

285. "We wanted some daring resolution, and so chose rather to die of a hectic fever than of an acute one."

295. "The Scots knew so well how to value him (Charles) that if it be not admitted they sold him, it must be confest they parted with him for a good price.—But if the English army had been left to themselves, and the Presbyters had not then been prevalent in Parliament, the Independent party would soon have shortened the taylor's bill."

Protestations made by Lowdon that the Scotch could not do so base an act as to deliver up their King—silver outweighed all these considerations.

298. "Goodwin and Nye, and the rest of that Independent gang, who not long before had dolefully, but seemingly, bewailed themselves that they could not comply with the Directory and the new-intended model of Church government agreed to be set up by the Assembly of Divines, and therefore were they to be sequestered, nor knew they how to decline their calling or quit their country, do now on a sudden give a law to their late rulers."

307. The King's escape from Hampton Court, "like a sick man, he was willing to change his bed, and see whether it would better his condition."

308. When Charles was in the Isle of Wight, "Sedgewick, a great Presbyterian minister, came and would needs expound to him part of the Revelations, and held him so late in the night, that the King civilly thanking him for his good will and pains, prayed him to conclude and go to bed, for he must needs want sleep after such a journey."

316. Mismanagement of Hamilton's attempt—want of union with the English royalists.

326-9. Charles in the Isle of Wight. Very affecting all this.

332. Maynard.

340. The King's walking staff.

Hugh Peters was truly and really his gaoler, for at St. James's nobody went to him but by Peters's leave.

341-6. Charles's death.

352. Levellers—betrayed by those they most confided in.

362. Cromwell's prosperity, "and yet we shall find a worm breeding in this gourd."

368. Cromwell's "House of Commons of Saints prove so seraphical and notional that they are much more troublesome than any former."

372. Dutch war, 1654,—"the main body of our first and second rate ships, which in all the fights ever turned the scale, were those built by the late King."

"The Dutch made peace that they might get time to better their navy."

374. "How likely Flanders is to be swallowed up the English are now sensible of, and may give Cromwell part of their thanks."

"This was the time when the Kirk of Scotland surely thought that Antichrist was in his height; for from a Presbyterian ecclesiastical power they were fallen into a lay Independent's hands."

375. "And now (though Christmas tide must not be observed), as if good fortune

<sup>1</sup> See *suprà*, p. 60.—J. W. W.

waited upon particular days, the third of September (whereby we see superstition will creep in among the godly) must be made use of for the meeting of his first Parliament."

377. "St. Domingo. One Gage, a priest, was a great promoter of this expedition, for the Saint State Ministers can draw water from a Popish cistern."



#### BRASBRIDGE's *Memoirs*.

P. 55. Dr. Rock, "the stupid and foolish take my medicines, and the more sensible let them alone."

63. Transfer of a coffin-plate when the body was to be removed to a mausoleum.

123. "It is a narrow and mistaken idea to imagine that the sooner things wear out the better it is for trade. The grand principle is, to make them so that an increased number of families or individuals are desirous to have them."

159. One of his customers (it may have been Beau Brummell) said to him, "when-ever I see a man put a knife into his mouth, I always, if it be the dearest friend I have on earth, put up a short prayer that he may cut his throat."

195-6. System of rack-rent pursued by the governors and trustees of charitable institutions.

209. "The sudden effect of light, produced by the simultaneous taking off of hats from so great a number of powdered heads, had something in it more striking than it might be imagined a circumstance apparently so simple could produce."

242. Sir John Fielding could judge by the tone of voice whether the parties speaking had really committed what they were accused of.

He used to angle when he was blind, but there was a man to tell him when the float began to sink; and experience made him at last say, "Strike Sir John," instead of "Sir John, strike!"

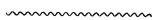
245. Porter must be left uncorked for

some weeks, and shipt in as flat a state as possible for the East Indies. Mr. Kenton discovered this.

280. He remembered the first broad-wheeled waggon in Oxfordshire. The first carriage with lamps frightened a shepherd. First post-chaises two-wheeled.

281. Franks bought by the gross at 48s. from the poor relations of members of parliament, who supplied them on purpose to sell.

289. He "could lather and shave within a minute without drawing blood."



#### KING's *British Merchant*. 1721.

P. xxv. HANS TOWNS made Bouges and Sluys their depots, which proved their ruin.

xxvii. Prosperity of Antwerp. Each nation went to the exchange in a distinct body with hautboys and other music playing before them.

xxxv. In 1677 there were 1786 merchants in and about London. He supposes the British merchants in his time to be at least two-thirds as many as those of all the rest of Europe.

165. The first and best market of England is at home. The population computed at seven millions, fed, clothed, and lodged at not less than £7 a head, an annual cost thus of forty-nine millions.

Our whole annual imports not more than five millions, not above four consumed in the country.

166. House-rent three and a half millions.

171. Above 100,000 English, or descendants of English, in the United Provinces—emigrants.

177-8. Rental of England in 1600 and 1688.

190. "I have sometimes known that instead of rent every third sheaf, after the payment of the tithe, has been paid to the landlord. And 'tis almost a received opinion that the occupier of corn lands ought to make three rents in a year to enable himself to pay one."

A much larger rent in proportion for grazing lands.

197. Dissenters generally of the lowest rank. Vol. 2, p. 385.

203. The mines of Brazil, which we almost engrossed before, are not likely now to flow in such streams into this kingdom.

229. "The French have sugar as cheap from Martinico as we from any of our plantations, and indigo much better and cheaper than any that is imported from Jamaica."

239. "The French King is able to make as much of a *construction* as any prince in Christendom."

275. "Every master here was ready, as is very well known, to take on board in England the goods of every English merchant gratis, for the sake of freight for the back carriage, which seldom exceeded 20s. per ton, from every part of France in the ocean."

318. "Clarets were heretofore the beloved wine of Great Britain *only*, they are now in great reputation in Holland, Germany, Sweden, and Denmark, and even in the Czar's dominions." Vol. 2, 199-277.

328. "'Tis notorious that little other than French linen was used in England."

Paper imported from France to the yearly value of £30,000.

329. "Half a million for wrought silk will hardly be thought sufficient to buy hoods for the whole female sex in the United Kingdom of Great Britain, allowing nothing at all for scarfs, gowns, and petticoats."

351. Our advantage by the Portugal Treaty.

369. "I do not believe the oldest man now living has ever seen seven years of plenty without one year of scarcity, or any seven years together in which the poor have not been reduced to great extremities for want of bread."

Vol. 2.

P. 12. OUR annual gain from Portugal, one million.

24-5. Portuguese gold almost the only money circulating in the west of England.

40. Methuen. Vol. 3, ded. iv.

His Treaty, 381. Vol. 3, 8, **FOR EVER!** 18-9. 24-5. 90.

81. The French can manufacture cheaper, because they live for less wages than our people.

86. Flemings took to fine lace and linens.

205. Large import of French linen.

257. Value of Cape Breton to France, 287.

262. French paper with a duty of cent. per cent. could undersell ours.

266. Progress of our paper manufactory.

275. Fashions brought in by the refugees.

383. Portuguese cloths. Vol. 3, pp. 42, 82, 84, 86.

391. French fashions prevailing in Spain under Philip III.

396. Woollens manufactured by the Jews and Greeks at Salamanca.

397. By the Turks.

Carried from England into the Palatinate, 1665.

The Dutch encourage our emigrant manufacturers by settling them at Leyden and other places rent free and excise free for several years.

"But never did any nation *push so very furiously* to extend their traffic in these manufactures as France has done since the conclusion of the present peace" (Utrecht.)

201. Sir Jos. Child's authority, that if we wanted a general trade we must make slight goods.

442-3. Why a beneficial trade with France is impossible.

Vol. 3.

49. Our trade with Portugal worth more to us annually than the fee-simple of some English counties.

82. Cloth manufactures carried to Portugal, 1681.

83. The manufacturers how rewarded, 91.

86. Eveceyra the promoter of this.

99. Treatment of our ships at Alicant.  
 190. Necessity of a Judge Conservator.

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*Collection of the Writings of the Author of  
 the True-born Englishman. 1703.*

P. 21. DRUNKENNESS our national vice.  
 "A drunken clergy and a swearing bench."

36. And here's huzza from his own  
 Mobilee.

112. Morality of Protestant countries.

117. Book of Sports. What an incredible exaggeration is this! and yet it runs through every thing that has ever been said by a dissenter upon the subject.

118. In the commonwealth of vice the devil has taken care to level poor and rich into one class.

119. Injustice of punishing the poor for offences which the rich commit with impunity. And hence, no doubt, the punishable vices of the poor went, for shame, unpunished, 121-1.

122. "Drunkenness a sin so sordid and so much a force upon nature that had God Almighty enjoined it as a duty, I believe many a man would have ventured the loss of heaven rather than have performed it."

No servant was thought proper unless he could bear a quantity of wine.

125. "If my watch goes false, it deceives me and none else; but if the town clock goes false, it deceives the whole parish."

195. Puritans, and *all that!*

218. The dissenters did not understand irony, as he found to his cost. They felt that what he ironically recommended, that he seriously desired.

219. His own description, 20.

220-4. The irony.

229. Inferiority of the Leyden doctors to the old ministers.

230. "If I once think a man a knave I am not to blame to fence myself against him by law. I tell you an Act of Parliament to keep you honest can never be called persecution."

53-4. A most indecent flattery of Wil-

liam, which may very well be deemed profane.

79. Libellous lines on Prior.

95. The elder Wesley. Vol. 2, pp. 275-6.

One man reads Milton, forty Rochester.

Vol. 2.

Preface.

THE True-born Englishman. Nine editions were printed by the author. Twelve pirated ones, at from 1*d.* to 6*d.* 80,000 of the cheap ones sold in the streets to the detriment of the author.

The piratical printer justified this, saying "he would do the like by anything which an author printed on his own account, since authors have no right to employ a printer unless they had served their time to a bookseller."

Proposal that every author should set his name to what he wrote, or the printer be responsible.

43-4. How false a picture is this of the present dissenters, as being contented with toleration!

58. "If one Sir Harry in thy lines appear,  
 All the Sir Harrys think themselves are there."

86. "In vain they spend their time and breath,  
 To make me starve, and die a poet's death.

I'm satisfied it never shall be said,  
 But He that gave me brains will give me bread."

95. Deal wreckers.

"But O! ye mighty ships of war,  
 What in winter did you there?  
 Wild November should our ships restore  
 To Chatham, Portsmouth, and the Nore.  
 So it was always heretofore.  
 For Heaven itself is not unkind,  
 If winter storms he'll sometimes send,  
 Since he supposed the Men-of-war  
 Are all laid up and left secure."

98. "While the vast No Where filled the room of places."

131. "Nothing but miracle can save a  
land  
Where knaves must execute what fools  
command."

"Thus victory from England fled,  
And pale miscarriage managed in her  
stead."

136. "An Englishman has something in  
his blood  
Makes him love fighting better than his  
food.

Let him but fight—give but his valour  
vent,  
And if he's beaten he's as well content."

137. "The gust of battle so his temper  
hits,  
He's never out of humour when he  
fights."

"They'd always conquer if you'd let  
'em fight."

146. "Yet battle flies on Nature's wings,  
And victory obeys the course of things."

But with equal forces and circum-  
stances.

"'Tis Heaven alone decides the matter  
here,  
Nature directs us more by stated laws;  
There seems no room for consequence  
or cause."

149. Blenheim.

"Never was victory longer kept in  
doubt,  
Never was courage longer kept on fire,  
Never was conquest more entire,  
Never was victory more compleat,  
Never was braver army better beat."

154. "We cannot hope to find  
That in the birth which is not in the  
kind.

For pride and strife are natives of our  
soil,  
Freeholders here."

155. "As little bawling curs begin to  
bark,  
And bring the mastiff on you in the  
dark."

166. "Wit without sense is like the  
*Laughing Fool*."<sup>1</sup>

"Wit without sense in verse is all but  
farce,  
Sense without wit in verse is all mine  
——!"

168. "Let those Eternal Poets be con-  
demned  
To be Eternal Poets to the end."  
Motteux.

—— "The little joy of wit profaners."

180. "They're the wickedder because  
they're wise."

215. The dissenters in England, gene-  
rally speaking, are the men of trade and  
industry.

255. What the test is in Spain and Italy.  
270. Cranmer and the Six Articles.

292. A great many of the dissenters  
closely, eagerly, with James, and would  
willingly have set their hand to the work.

372. Here is strong proof of the vil-  
lainous use made in England of the Irish  
massacre.

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*Memoirs of Thomas Hollis.*

P. 23. "THE inhabitants of St. Malo have  
an ancient custom of turning loose a parcel  
of blood hounds about the city when it is  
dark at night, as a guard to it. However  
odd this may seem, it is nevertheless of  
great use; for the harbour being what is  
called a dry harbour, that is, without water  
upon the going out of the tide, the ships  
would be often pilfered and robbed in the

<sup>1</sup> SHAKESPEARE alludes to the expression,

"Let me play the *fool*  
With mirth and laughter let old wrinkles come."  
*Merchant of Venice*, Act i. Sc. i.—J. W. W.



night, were it not for the fear that the common folk are in of meeting these dogs. Every one knows the hour at which they are let loose, and takes care to avoid them. These dogs are maintained at the public expense."

30. The person who went over the palace at Dresden with me, showed me some very large blue and white oriental jars, for forty of which he said the late King gave a regiment of dragoons to the King of Prussia.

121. A collection of pamphlets from 1641 to 1661, purchased by the King for £300 and presented to the Museum. The catalogue fills 1200 volumes. They are 30,000 books and tracts!

228. They who take a serious consideration of the present miserable embroilment of England with her colonies, will not scruple to acknowledge, that the ecclesiastical policy of establishing prelacy in America was a considerable ingredient in the jealousy conceived by the colonists of the evil designs of the mother country towards them!

289. "I am sorry," said Hollis, "for the irregularities of Wilkes: they are, however, but as spots in the sun."!

309. Both Hollis and his biographer were for selling the Church property and funding it, "to keep the clergy dependent upon the state, and interested in its preservation."!

314. A book mutilated by the bookbinder (Prynne's Records of Parliament — 144 pages relating to papal usurpation, cut out). Hollis thought the Papists had done it; and his biographer implies a strange suspicion that as this same man's house was burnt when a considerable number of Hollis's anti-catholic and *liberal* books were in his possession, the fire was not accidental.

317. Hollis was actually at the expense of taking the opinion of an eminent constitutional lawyer on "the legality of allowing popery in Canada in all points," which must be the consequence of allowing a Bishop

there with full episcopal powers. There was a talk of impeaching ministers for allowing a Popish Bishop there!

335. Of Franklin Hollis says, "he is certainly a man of knowledge, ability; wishes well to what is right, loves his country, North America, even to partiality; and yet according to old observings, to me he is a trimmer."

352. It appeared to Mr. Hollis, and indeed to many others, that the increase of the numbers, as well as the spirit of papists, could never have arisen to such a pitch, without encouragement from some to whom their political principles may be useful; and from others to whom their sort of church discipline is not exceptionable.

354. Archbishop Secker was extremely irritable when the clergy were attacked in the newspaper, "this was well understood by the wicked well wishers to the religious liberties of Englishmen and protestants, who accordingly took care that his Grace's spleen should not starve for want of proper nourishment."!

355. "The natale solum had no more to do with Mr. Hollis's patriotism, no greater claim upon it, than Egypt or Japan!"

420. Staveland (author of the History of Churches) published "the Romish Horse-leach," which Hollis reprinted.

424. Mr. Hollis had various proofs of his being watched and dogged, by the papists particularly. He talks of his "watched and perilous situation" — with about as much cause as Whitefield expected persecution and martyrdom.

481. In the middle of one of his own fields, not far from his house, he ordered his corpse to be deposited in a grave ten feet deep, and that the field should be immediately ploughed over, that no trace of his burial place might remain.

588. Morland, in his old age became blind, and composed a little book, intitled, "The Urim of Conscience," printed 1695.

*Mem. of Sir R. Walpole.* COXE.

P. 8. FASHION of drunkenness. His father would sometimes fill *his* glass with a double portion, saying, "Come, Robert, you shall drink twice while I drink once; for I will not permit the son in his sober senses to be witness to the intoxication of his father."

106. A. D. 1744. When the Whigs and Tories were first brought to coalesce, the junction was called the Broad Bottom.

127. Before the triennial act the duration of Parliament was only limited by the pleasure or death of the King. The same power which fixed one term could fix another. The septennial act was of the greatest possible immediate advantage, and the greatest after good. The Speaker Onslow said it was the era of the emancipation of the British House of Commons from its former dependance on the Crown and the House of Lords.

130. Lord Somers thought this Bill the greatest support possible to the liberty of the country. A fit of the gout at this time happened to have restored him the full possession of his faculties, by suspending the effects of his paralytic complaint.

143. George I.'s two mistresses, his two Turks, Mustapha and Mahomet, his French secretary, and his Hanoverian favourites.

192. Walpole here a thorough O. P. acting directly against his own conviction, and suffering Oxford to be acquitted, for lack of prosecutors to appear against him.

220. Assiento contract. Oxford's false statements.

286. Walpole the first minister with enlightened commercial views, 1721. Duties taken off from 106 export articles, 38 import raw materials.

438. *Certain* that Spain was serious in its intentions against Gibraltar, and in favour of the Pretender.

465. George I. and Walpole conversed in Latin. Walpole used to say, that during that reign he governed the kingdom by means of bad Latin.

Vol. 2.

P. 88. RIPPERDA landed at Comb Martin.

91. The craftsman was the E. R. of that day.

94. George II. called the Pension Bill a villanous Bill.

103. Walpole the first who deviated from the then general principle of maintaining an exclusive intercourse between the colonies and the mother country.

108. George II. said, "you see I am compelled to take the Duke of Newcastle to be my minister, who is not fit to be chamberlain in the smallest court of Germany."

180. Stock holders afraid of having their part of the debt paid. It was therefore a popular measure in W. to divert the sinking fund.

339. Cause of the hostilities against Nova Colonia, 1736.

367. A. D. 1736. Laws against gin too severe, and necessarily modified. There are evils which cannot be corrected by law, —and this truth needs greatly to be enforced at this time.

Vol. 3.

P. 110. THE war into which Walpole was forced was certainly unjust. A people who would carry on a contraband trade, had no right to resent the searching their ships.

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*WHITELOCKE's Journal of his Embassy.*

P. 36. QUESTION in the House of Commons concerning his godliness.

37. Former Emb. excess in drinking of healths.

40. The allowance £1000 a month.

41. Too little — for a retinue of nearly 100.

42. He asked for £1500.

47. Seeming thrift overweighed the honour of the nation and safety of their servant.

51. The King being offered by some their service to murder Whitelocke, he forbade

them to do so unworthy and sinful an act, to which he said he would give no countenance, nor be party to it by the least connivance.

60. D'Espagne, the minister of the French church.

65. *Welch* silver.

69. Cromwell could converse in Latin.

70. "The custody of the library at St. James's had been committed to Whitelocke, wherein were many rare MSS. and choice books of the King, whereof Whitelocke was a lover and a careful preserver, otherwise they had all been sold and embezzled."

88. Our half-crowns current in Sweden and Germany.

91. He was to purchase cannon of brass or copper, in Sweden, for the Commonwealth.

110. He ordered none to take tobacco but behind the main mast, where a tub of water was set to blow their coals into it, and to prevent the danger of fire.

Queenborough Castle built by Edward III. "to the terror of his enemies, and so-lace of his friends." He adjoined a town, and named it in honour of his Queen.

114-22. Dialogue with the Skipper, very characteristic, and to Whitelocke's credit.

137. His drollery, and manual jokes.

141. Room at Gottenburg.

145. Choristers come to serenade him.

147. Inns and chimneys.

155. Mare Clausum stoutly asserted.

174. Growth of Gottenburg in G. Adolphus's time.

178. The innkeeper's wife claims a gratuity.

181. Horses *led leere*,—*led by leere*.

His state coach cost above £400.

186. Notion that London was named by the Saxons.

190. Men at school thirty years of age.

Sarah's maid married a Goth, and settled in Sweden, where a town was named in honour of her mistress.

194. Pigs chiefly fed upon *pine apples*, i. e. pine nuts.

196. Wooden houses.

197. Grazing on the roofs, as in Iceland. Odour of the pine woods.

Those woods destroyed by burning—to save culture.

203. Whitelocke's cypher sent after him, and by a *Swede*.

"The Lord's day, Whitelocke rested in this town of Orsborough, and had two very good sermons preached by his chaplains in his lodging; which the people much approved, and wished they could have understood our preaching."

A son of Salmasius in the Swedish service.

Whitelocke did not defend the regicide.

205. Dry fences, burnt for manure.

Snow good for the winter corn, it keeps it warm, keeps the ground mellow, and *kills the weeds*.

207. Good roads—8, and why, "because their officers for the highways are not like ours in England, where two poor men in every parish are chosen for overseers of them, who favouring their neighbours and themselves, more than intending the business, seldom do much good in it."

211. Gothland—Gotland—Goodland. Goth then is etymologically good.

213. Whitelocke saw many of their women holding and driving the plough, driving their waggons, rowing their boats, and in other employments more usual and fit for men than for that sex; and it was common with them.<sup>1</sup>

214. Sad letter from his wife.

215. Threatened with assassination.

216. Coach horses *led leere* in such a journey.

A house covered with copper.

218. Law of succession in Sweden—which he seems to think better than the power which every English landholder has of "making private laws for disposing of his property by conveyance or will."

225. The Spanish the only public minis-

<sup>1</sup> "I witnessed much the same state of things in 1832. I had read Whitelocke previously."—J. W. W.

ter there who sent a compliment to Whitelocke.

227-8. Whitelocke refuses to drink "a health to the Commonwealth of England."

230. Whitelocke's full dress.

235. Christina.

—"Those who have been conversant in the late great affairs in England, are not so soon as others appalled with the presence of a young lady and her servants."

228. Prosperous state of England.

Battles he calls appeals to God.

246. King of Spain the first Prince who acknowledged the Parliament.

248. Swedish clergy.

They have a book of sermons for the year,—made by themselves,—or provided.

251. Christina's praise of Cromwell.

252. Whitelocke used to pray and preach in his own family. "I think it," he said, "as proper for me, being the master of it, to admonish and speak to my people when there is cause, as to be beholding to another to do it for me; which sometimes brings the chaplain into more credit than his lord."

253-4. Here it is distinctly stated that the religious discipline of the Parliamentary armies was taken from the example of Gustavus.

255. Testimony to Charles's good courage and conduct in the battle of Worcester.

Whitelocke very weary when Christina walked him about the room, he being lame.

256. Upsala English verses.

262. Dutch and English naval strength compared.

263. Christina's wish to open the Sound.

368. Report that she was to marry Charles, whom she always calls the King of Scots. Letters had past between them.

267. He was more frank with the queen than he would have been with the Dutch, or other people.

276. Her fears of fanaticism in England, and his opinion that it ought to have free range, "so long as the public peace is preserved."

278. Corresponds with his government in invisible ink.

279. Hugh Peters sent the queen a letter and a great mastiff, and a great cheese of his country making,—all which she kindly accepted.

280. Left-handed marriage of the royal family.

281. He often at the same time wrote one letter, and dictated too.

289. Sledging.

Horses with great plumes on their heads and buttocks,—no doubt useful against flies in both places.

290. Ingelo.

293. Hugh Peters' presents. The queen, "merrily, and with expression of contentment, accepted of them, though from so mean a hand; so far is she from pride, or any show of scornfulness."

310. The chancellor would not speak French; his reason for preferring Latin. This was Oxenstiern.

333. Scruple among Whitelocke's people concerning Cromwell's assumption of power.

336. Most of the sober people with him "were for giving in their adhesion, for their own immediate interest."

361. Her intention of abdicating.

414. Surely Whitelocke exaggerated when he said that most livings in England were above £100 yearly, and some were 5, 6, and £700.

418. The Russian ambassador could not attend the queen, because notice was not given him till about ten in the morning, and by that time he was drunk.

393. Drinking meetings on Sunday.

408. Christina asked Dr. Whistler, Whitelocke's physician, 1st. whether physicians did know any thing by their art, or whether they were guided by adventure and chance; 2nd. whether good philosophers were good Christians? To both which the doctor's answers were full of ingenuity and learning.

431. A Sunday carousal in the streets,—probably intended to insult Whitelocke and the Commonwealth.

432. The queen commended Petronius

before all other authors! and praised Milton's Defence.

447. White mourning for women.

448. The queen much praised the English custom of choosing Valentines, and making presents to them.

452. More insults.

453. Northern lights described.

508. Whitelocke's translation of Whistler's poem.

527. No physicians whatever in Sweden.

## Vol. 2.

P. 2. SYMONDS, an Englishman, excellent in his art of gravings; and taking off pictures in little, in wax.

2. One of his people set upon and wounded.

8. The Spanish ambassador affects to be daunted by the queen's presence.

10. Whitelocke's translation of a poem to his own praise and glory.

20. Muscovy goes to war with Poland, because one of his great titles had been omitted in a letter by the king of Poland.

25. Whitelocke presents the Spanish ambassador with "his medal in gold,—very like him."

30. A traitorous Dane's proposal, that England should occupy two ports in Norway, send a squadron to Iceland, and take Copenhagen and Zealand.

39. Christina invited him to visit her in Pomerland. He replied, that he had a wife, and children enough to people a province in Pomerland, and would bring them all thither.

61. She wants Cromwell to guarantee the conditions of her abdication.

62. Denmark's claim to the Orkneys.

79. "In an enemy's country, the Swedes live upon the country, and take contribution, if not plunder."

80. At home, their soldiers are quartered upon the boors, and work for their diet. This is an advantage both to boor and soldier: the former has a man to work without wages; the latter saves his pay.

83. One Katherine Pen, widow of an of-

ficer in the Swedish army, of the ancient family of Pen in Bucks.

100. Whitelocke's cabinet of essences, containing about twenty spirits of the rarest kinds, he gives to the queen.

124. Woolfeldt's lady's most unreasonable longing.

118-26. He treats the queen with a May day collation.

155. She makes him dance, to prove whether he is a gentleman, or one of low birth.

215. Running at the ring:<sup>1</sup> this generous exercise had been in use in England in Whitelocke's memory.

244. Two brass cannon taken from the Moscovites, each weighing 18,000 pounds, and carrying a bullet of 96 pounds,—not capable to be drawn into the field for any service there.

246. Castle at Stockholm covered with copper. Some Dutchmen are reported to have offered to give £10,000 for the copper, and to cover the castle again with new copper; "the reason whereof they hold to be, because the copper, which hath lain there so long, with the sun upon it, is so refined thereby, and would yield so much gold, that it will yield what the Dutchmen bid for it, and more, besides the charge of new covering it with copper, as before."

248. Stuffed skin of Gustavus's horses.

249. Ship launched.

Whitelocke's dilemma about having it named after him.

271. Many witches are affirmed to be in Bornholme.

280. Lubec. Very strong beer, which they call Mum.

281. Ferry boats well managed, with drawbridges for carriages.

319. He suspects poison was given him at Hamburgh.

360. Helligoland, about six miles in com-

<sup>1</sup> "*Correr alla quintana*" is the Italian expression, which shows the similarity of the two sports. See STRUTT'S *Sports and Pastimes*, p. 112. DU CANGE in *Quintana*, and First Series of this Work, p. 565.

pass : the inhabitants have a language, habit and laws different from their neighbours, and are said to have many witches among them. Their shores are found very dangerous, and many ships wrecked upon them.

429. Instructions to his children.

450. People weary of change.

462. Menial servants, yet on a footing of friendship.

464-5. His suite.

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*Journal of the Life of THOMAS STORY,  
folio, Newcastle-upon-Tyne. 1747.*

Pref. ii. THE trustees printed "the whole and entire journal, as the author left it, in his own handwriting."

James and John Wilson, of Kendal, were the surviving trustees who saw it printed.

P. 1. "My father intending me for the study of the law, which being esteemed a genteel profession, he first sent me to the fencing school, as a fashionable and manly accomplishment."

16. "One night being in bed, and all sleep and slumbering involuntarily suspended, and my mind quiet and easy, and directed towards the north :"

"— with a trumpet in his right hand, transparent as fine polished chrystal, and without wrinkle or wreath, and therewith he sounded towards the north with a strong, constant, equal and inarticulate voice; and the breath of his mouth issuing through it, was as a flame of fire, in form of a two-edged sword."

17. "As the nature and virtue of the divine essential truth increased in my mind, it wrought in me daily and greater conformity to itself by its own power, reducing my mind to a solid quietude and silence, as a state more fit for attending to the speech of the divine word, and distinguishing of it from all other powers, and its divine influences from all imaginations and other motions. And being daily fed with the fruit of the tree of life, I desired no other know-

ledge than that which was given in consequence of the strength of mind and understanding thence arising."

24. "— a concern arose in me to write again, and from that fulness I perceived resting in me, was apprehensive I might write much, and therefore took a quire of paper, and began to write as matter began to appear, and with full assurance, and in manner following."

26. However, when he had filled two or three pages (at the utmost), his "concern ceased!" and he could not write any more at that time.

34. A sect among them had opposed the manner and essence of their discipline, from the time of the first proposal of any discipline among them as a society.

46. Some of his father's acquaintance said to him, "We know your son very well; he's young, he's no fool. You know the Quakers are an opulent people, and their principles lead them to refuse the payment of tythes to the clergy; which, together with other opposition they met with from one or other, occasions many law suits, and much business. And as they favour one another in all things, particularly in trade and the like, you'll see he'll have as much business soon as any man in England; and will be well paid, without question."

50. A Quaker once brought a written paper of his own to an Independent minister, and desired him to try it; the Independent answered, "Friend, every work must be tried by fire;" and into the fire he thrust it.

51. His elder brother was dean of Connor, and afterward of Limerick.

Dining one day with a Scotch Episcopalian clergyman at his father's, there was a goose on the table, and the Scotchman whispered to him in jest, so that all could hear, "This is a tythe goose." "Let them," replied Thomas, "look to the evil whom it concerns; to me it is no tythe, but a goose only, and with my father's leave I shall partake of it."

60. "Went to Montrose, where we found

ourselves engaged of the Lord to alarm that place also, and to make war against the spirit that ruled there."

63. Immediately after being released,— "we were not above fifty yards from the guard before Thomas Rudd *sounded* again." This was at Elgin.

64. Forres. "One William Falconer :— he was an Episcopalian priest, and had been displaced some time before by the Presbyterians. He was a comely person, and of an affable temper, and I asked him why they had turned him out? He replied that it was for the original sin of Episcopacy. They objected nothing against his morals; and, for the maintenance of his family, he would have conformed; but his father having been a bishop, they would not trust him, lest Episcopacy should have become hereditary in him."

68. He held forth in Scotland that the pretended Christian Church is Babylon, and that her three great divisions are the papacy, the prelacy, and the presbytery, with their several sub-divisions and confusions.

70-2. History of John Gellie, who said his name was changed to John Israel.

75. The most active persecutors of the Quakers in Scotland were of that furious sect of Presbyterians called Cameronians.

86-7. George Keith.

91. "At Couper in Fifeshire, we could get neither grass, hay, nor stray for our horses, but only thistles, for which we paid 1 : 9."

94. The Scotch "of the same persecuting spirit as their murderous brethren in New England, and only wanting power to act like them against Friends and others."

95. An elder, upon occasion of the burial of a Quaker child, said, "they ought not to be buried, but burnt in the place where they die."

One declared in his sermon that "he would rather converse with the muckle devil, than with the Quakers."

95. The Scotch. "They have read several papers in the places of their worship, charging the people not to converse with the

Quakers, nor lett them any houses, nor have any dealings with them; and not to come near their meetings, so as to join in anything with them, upon pain of excommunication from their communion table."

97. Cuthbert Featherstone, with a long white beard.

98. "Went to East Allandale, where we had a threshing meeting, and got some corn, which made amends for our hard labour."

121. Their own Separatists disturb them in London, 1696. "Arthur Ismay, one of them, being of a large body, and a bold and unmortified soul, with a loud strong voice."

"Some of these, and several other weak and inadvertent persons, moved their hats in posture of prayer."

123-6. His interview with Peter the Czar.

126. The Czar at their meeting in Gracechurch Street.

127. And at Deptford, 494; and in Holstein.

131. Their horses seized in Ireland, on the charge that the Quakers were Papists.

136. One of his brothers an ensign, and killed at the siege of Charlemont. The other, the dean of Limerick, had been chaplain to a regiment which Sir Thomas Gower commanded, and he "survived all the wars, and wrote the history of them."

147. "In the year 1693, towards the latter end of autumn, as I was riding alone in an evening, in Cumberland, the power of divine truth moved upon my mind, and my heart was greatly tendered before the Lord; and the word of the Lord opened on me, saying, 'Behold, my visitation cometh over the western parts of the world, towards the sun setting, in the time of winter.' And I was greatly comforted in the words of his Holiness. From henceforth I was often tendered in spirit, in remembrance of the western world, in a sense of the love and visitation of God to a people, there whom I had never seen. In the year 1695, at the house of our friend John Whiting, at Wrenton in the county of Somerset, looking occasionally upon a map of the world, especially upon the south-westerly parts from

England, the power of the Lord suddenly seized my soul, and his love melted me into a flood of tender tears. But hitherto I knew not that the call of the Lord was to me to visit those parts; tho' from henceforth I began to be afraid."

147. "Since this calling of God cannot be answered by any one too much entangled in other affairs, though the employment in itself be very lawful, and to the reason of man seeming needful"—he gives up his legal business.

149. "Here it may be regular to mention my companion Roger Gill, and how we came to be concerned together in this work and service of the Gospel. We being together at a meeting in Southwark, and each of us having had some service there, I found my mind very free and open towards him, and discovered something of my concern to him for America, as we went together into the city, and asked him if he knew of any ministring friend concerned for those parts, for I wanted a companion. To which, being silent for some time, he replied, 'It is now long since I was first concerned that way; the last night in my sleep, was as if making all things ready for my voyage.' To which I replied, 'Is it no more but a dream yet?' And so we left it for that time."

150. Roasting ears and fat boar are the food for good Indians in their Paradise, the former being maize before it is full ripe, "which, roasted in the fire, eats very sweet, like asparagus, or green pease."

165. G. Keith's daughter.

167. At a meeting in America, "we sat with our hats on, in testimony against him and his prayer."

173. Some who "evesdrop'd the meeting."

175. "'We'll pay you the tobacco,' said some of the people, after this Quaker had abused their priest, 'being obliged thereto by law (that is, 40 lbs. of tobacco for every negro slave); but we will never hear you more.'"

176. Story advised them *not to pay*.

179. At a place in Connecticut, when the constables dispersed their hearers, "then we went into the streets, and through them, my companion crying with a loud voice all along, 'Woe, woe, woe, to the inhabitants of this place, who profess God and Christ, without the knowledge of God, and void of his fear;' with some such other words in that power and dread that amazed many of the people."

182. A minister having preached from Isaiah lv. 1, 2, 3, Story called to the congregation and told them, "they were not from thenceforth to pay any thing to their ministers for preaching, since they had made open proclamation that all was now to be without money or price."

190. Fairfield, Connecticut. "The inhabitants had among them a very large flock of sheep, under one shepherd; and they had, in their turns, the flock folded on their lands, at a certain price for each night, to manure them, by which they raised as much money as paid their minister, and discharged some other public expenses besides. This gave my companion occasion to say to those ministers, that he had read in the Scriptures of some who fed themselves with the fat, and clothed themselves with the wool, and fed not the flock; but the like of them he had never heard of before, who fed both of the flock, and the dung of the flock."

194. At their inn they repeated to the people that "from thenceforth they ought not to pay any more for preaching, since they might have the wine of the kingdom, and the milk of the word, without money or price."

220. "To a meeting on occasion of a marriage, some of the Ranters of Oyster Bay came, and were pretty still most part of the time, save only an old man, who sometimes hooted like an owl, and made a ridiculous noise, as their manner is."

"Now that which these Ranters would be at, is a liberty to all that profess truth to do what they list, without being reproved, or accountable to any person or people;



for, say they, to be accountable to man is bondage; and for man to judge is vain, since those actions he may censure may be done in the motion of the Holy Seed and Spirit of Christ; under which pretence they would cover many lewd and vile practices, by reason whereof we had sometimes been upbraided and reproached in Connecticut colony, where some of them in times past had appeared, in their extravagant ravings, under the name of Quakers."

225. Roger Gill, his companion, prayed at the yearly meeting at Philadelphia, "with great zeal and earnestness, that 'the Lord would be pleased to accept of his life as a sacrifice for his people, that a stop might be put to the contagion.' I thought he would be taken at his word, though no such sacrifices in such cases are required; only therein appeared his great love and concern for friends whom he had come so far to see." A.D. 1699. He took the disease and died.

229. "Held the meeting at Tuccaho, which was pretty large and well, the whip of small cords being well employed to scourge the buyers and sellers out of the Temple; and there was likewise clean water, to wash the tables, and cleanse the steps."

245. Penn prevails upon him to remain in Pennsylvania.

254. At Fairfield (New York?). "And so, having set holy fire and sword from the Lord in the bowels of the town, we left it in flames, but not to destruction, every man against his neighbour and brother; which, may it never cease, till the Prince of Peace is known to reconcile them unto himself and the Father, and to govern in them."

256. A.D. 1702. Fever at New York.

258-9. G. Keith. They were evidently afraid to hold a disputation with him.

Story says, "returning by way of Virginia for England, he became a parish priest, and died very poor and miserable."

264. A.D. 1704. New England. A law for love of the Quakers—"that such of the inhabitants of that colony as, being qualified, or able to bear arms, and regularly sum-

moned, should refuse, they should be fined and refusing to pay the fine, should be imprisoned, and sold, or bound to some of the Queen's subjects within that colony, for so long a time as by their work they might pay their fines and charges."

268. A Judge in New England said to him, "It might be well if they (the Quakers) were all settled in a place by themselves, where they could not be troublesome to others by their contradictory ways." Story replied, "that if they should send us out of all countries where we at present reside, into one by ourselves, if such a one could be found, that would not ease them, for more would spring up unavoidably in our places. For what would the world do, if it should lose its salt and leaven? It would be in great danger of total corruption."

This same Judge, when in the court he ordered "that their hats should be taken off in a civil manner by an officer, said, 'that if he thought there was any religion in a hat, he would have the largest he could purchase for money.'"

268-70. 310-1. Proceedings upon the law for compulsory service.

273. "We had a small, hard, drowsy meeting."

274. A minister whose name was Roll-on-God Cotton. See 347.

308. A Presbyterian or Independent told them that "many millions of infants, not a span long, were hanging in hell, because they had sinned in Adam!"

335. His doctrine is, that "God who is omnipresent, is in all mankind, and Christ, the Light of the Father, as inseparable from him in that respect, is in all men."

337. A fast and prayer appointed in one congregation against three great evils, "the cold and backward spring season, which threatened famine; the Indians, who were very troublesome; and for the Quakers, whose spirit of proselytism was the worse plague of the three."

The priest who appointed this was killed by the Indians, in his own house; "at which," says T. S., "I did not rejoice, when

I was informed of it, though I could not but remember his fast and prayers."

347. "That is such an odd name, said I, as I never heard of before, giving occasion to profane the name of God, and take it in vain as often as thou art named."

466. A meeting at Kendal, "which was very large, but not so thoroughly seasoned as might have been, by reason of the forwardness of some; which is too often the case of such meetings, where those of least weight and service are often in the way, obstructing the service of such as have the real concern, and are better qualified for the work; a distemper the Church labours too much under in many places at this day, and hath been of great hurt. But in the main we had a good meeting, the Lord being near the faithful; and I, having a little time therein one day, was pretty easy."

474. Oxford. "Went to most of the colleges, and viewed the buildings and gardens, which in their kinds are pleasant and commodious; but that very great load and power of darkness which I felt (not the like in all South Britain) was so much an overbalance to any satisfaction I had therein, that I think I shall never see them any more."

This was in 1715; and while he was there, the mob, with gownsmen enough among them, gutted the Presbyterian and Quaker meeting-houses.

476. "This wicked place!" he calls it. "This is one of the blind eyes of this poor nation! This is one of the filthy fountains of their religion and learning, from whence the whole land is poisoned and undone.—What learning can they have who are destitute of all principles of civil behaviour."

489. Amsterdam. A. D. 1715. He "expects little but exercise in all these parts, seeing at how low an ebb things are every where. Some of the ancients who were as pillars, are gone into whims, and the young ones to the world and the ways of it without reproof; nay, by encouragement from their parents, whilst they themselves continue to profess the holy truth."

675. Oxford. "Soon after I arrived, my mind became loaden with that power of gross darkness, that may be felt constantly attending and prevailing in that seat of wisdom and subtlety, but not of God."

—"Of all places wherever I have been, these scholars of Oxford were the rudest, most giddy, and unruly rabble, and most mischievous."

742. Manchester. "I was at the meetings both forenoon and after; but some unskilful travellers being there at the same time, and but novices in the work, they took up all the time in both meetings, (for some can preach, such as it is, when they will, and what they will,) so that I was exceedingly loaden, and sensible friends grieved, and others were disappointed."

757. "I informed the Duke (Somerset) that many of the petitioners (against the Bill for the relief of the Quakers) were threepenny curates. The Duke asked, what are they? I replied, that I had been informed they were poor clergymen without benefices, and had but few friends, and perhaps some of them Nonjurors, who hang on about the town, looking for preferment, and being very indigent, say prayers for the richer sort for threepence a time, which is paid, twopence in farthings, and a dish of coffee."



## ECCLESIASTICAL BIOGRAPHY.

HACKET's *Life of Archbishop Williams.*

P. 4.

**I**T is Casaubon who first said "Est Historia nihil aliud, nisi Philosophia quædam exemplis utens."

7. His little sleep, only three hours in twenty-four; so that "he lived almost twice as much as any man that lived no longer."

8. The University discipline began to be more remiss in those days than in by-gone ages.

11. He varied his studies once a month.

14. A good remark upon the Greek and Latin canons being imperfectly understood. Salmasius.

16. "O that such as are rigidly addicted to their own fancies would define less, and leave more charitable allowance to their weak, or at least dissenting brethren! O that there were less inclosure and more common pasturage in the church!"

"Até and the Furies of contention came among us out of Belgia with these names." (Remonstrants, &c.)

Calvinistic questions. 17. "By deep inspection it will appear that many such opinions are of as even choice as two shillings, though not of the same stamp, yet of the same weight; it is all one which you receive in pay."

18. Williams's oratory.

34. "He used to say the way to get the credit from the Nonconformists was to out-preach them; who in great part were covetous, cross-grained, half-witted, and distractious; and had nothing but much preaching to make them plausible and popular. No marvel if such had crept into

the good opinion of weak judges, who resided much and taught their charge themselves; and that others suffered hard construction, who seldom spake to their congregation, but through the hollow trunk of their curates and hirelings."

39. His constant rule was that old imperfections were safer than new experiments. "Sir," said he, "a bed is an easy repose, but it is not wholesome to lie upon a new tick and new driven feathers."

47. He made the endowment for the Bishops' boys at Westminster.

48. James's poverty.

50. Williams's indignation against those who would have had the King raise money without concurrence of Parliament.

54. The King "preferred him to be great in place, because he knew he was great in courage. The supporters of the steps of Solomon's throne were not sheep, but lions. The way to be just is to be inflexible; the way to be inflexible is to be stout, casting all thoughts of fears and favours under feet."

56. "I never saw any of our ministry more abstracted from their studies, continually propping at the Parliament door and in Westminster Hall for many years together, having no calling but that of an evil spirit to raise sedition, than those that were most offended at a Bishop for bestowing some part of his time in a secular place."

64. James's opinion of Laud.

70. James.

71. Court of Honour.

74. His industry.

76. His answer to a lawyer who sought to puzzle him.

77. Peers wanted to establish it as a privilege that their honour should serve for an oath.

Attempt to get rid of the Bishops from the House of Lords. Essex forward in it 78. Hacket's remark upon this.

78. Contrast between old and new Parliaments.

Advantages of the Spanish match.

82. Coke's opinion of the Star Chamber.

Williams's just sense of decency in his speeches.

83. His conduct in the Star Chamber.

88. His way of interceding with James.

95. Puritan, the name.

His treatment of them.

96. Bohemian refugees not admitted.

97. Court of High Commission.

Abbot and Bancroft.

112. His charge, and his opinion of rascally causes.

114. James's own courtship.

123. Proposed injunctions concerning religion.

127. Our Liturgy translated into Spanish while the match was pending.

He advised that the jointure should be in land.

131. The Spaniards were be-gruntled with these scruples.

134. Campian's avowal in an oration at Douay.

137. The Spanish match "not to the taste of the English, if you will number them and not weigh them."

163-4. Spanish match.

173. Duke of Richmond's death. Where must that man's feeling and intellect have been who called this book the worst written one in our language? It is full of thought, good sense, and felicitous expressions.

175. G. Herbert's eulogium upon James's oratory.

200. James's last Parliament.

207. Scot made Dean of York that he might be enabled to pay a gambling debt!

208. He advised James to breed up some of his grandchildren to the church.

227. Reading at James's dinners.

## Part 2.

### P. 9. CHARLES's first Parliament.

"He wanted a way indeed to give a gift, and to make it thankworthy in the manner of bestowing. A small exception: when one grave sentence from his mouth did mean more reality than a great deal of volubility with sweetness and smiling."

10. The motto on his first money alluded to in this speech—"Amor civium regis munimentum."

15. Budæus coins the word *ἐθελοκακία* for the temper in which soldiers will not win a battle because they dislike their general.

16. Williams entreated him not to dissolve his first Parliament, and warned him that the next swarm would come out of the same hive.

19. Charles did not well like Williams, because "he would never give over till he was conqueror in the argument that he held. and he ever held him to be too nimble and versatile in his discourses. For the taste of that good King's mind was much like to his palate; he never loved sauce with his meat, nor sharpness in his counsels. He desired to see all his way before him, and not to be led through windings and allies."

30-1. Church music and chaunting.

39. Good effect of episcopal preaching. A remarkable passage.<sup>1</sup>

40. Williams had collected and meant to have published Bishop Grosthead's Works.

47. He detects a female impostor who prophecied against the Church and State.

57. "Ecclesiæ reformatio debet inchoari a parvulis," said Gerson in one of his sermons.

144. "Selfish," he says, "is a word of the Presbyterians' new mint."

147. Committee of Divines.

<sup>1</sup> Turn Reader! to the passage, and connect with it what old Latimer says of unpreaching prelates.—"Our bishops have but to come out of their place—do their duty—and they will be sure to be listened to."—J. W. W.

147. Impossibility of conciliating the Puritans by concessions.

149. The mob who clamoured for Strafford's death. "I will not say but many of this scum invited themselves unbidden to do a mischief; but there was a leader, a Presbyter Pulpiteer, that bespoke them into the uproar from shop to shop. 'Lucius Sergius signifer seditionis, concitator tabernariorum.' (Cic.) I need not a lime-hound to draw after him that was the chief burghess of the burrough, who gathered this vain people to a head, that had no head, silly mechanicks. 'Horum simplicitas miserabilis: his furor ipse.—Dat veniam.' (Juven.) But what will he answer, that knew his Master's will, and ran headstrong against it!"

149. He calls Pym "*homo ex argillâ et luto factus Epicuræo*," as Tully said of Piso, that is in Christian English, a painted sepulchre, a belly-god."

161. Intention of murdering Strafford.

A notable tirade against Milton, and a heavy charge against him as more lavish in his writings than any man to justify the beheading of Strafford.

162. Williams advised the King not to perpetuate this Parliament.

— "And on a Sunday, May 9, he signed the indefinite continuance of the Parliament, (as it is commonly voiced) and Strafford's execution, with the same drop of ink."

164. "During some part of the time that the King was in the north, miseries came trooping all at once upon the church. They that feared to diversify from the received doctrine and discipline before, dreading Ecclesiastical Consistories, and the High Commission Court, encreased into so many sects almost as there were parishes in England."

165. "All," said Williams, "would be teachers in the gatherings of the sectaries, scarce a mute in the alphabet of those new Christians, but all vowels. Every one puts hand to Christ's plough, that neither know seed, soil, nor season."

189. Time-servers and trimmers in the rebellion. 190.

195. "Religion and loyalty are like the wax and wick, making one taper between them, to shine before God and man."

197. Irish massacre. Charles warned the Chief Justice of the danger, "for he had received certain intelligence from Spain that they were upon some great design of blood and confusion." Usher saw the letter.

200. Sequestration of the clergy. Spoliation. 206.

206-7. Horrid condition of the country—an admirable passage.

209. Caricaturing learnt from the Dutch. But the Portuguese had given an earlier example, according to Strype.

221. Vavasor Powel—he and his fellow prædicants ransackt all that the poor church had in North Wales.

222. "What," said Williams, "be advised by a stranger, and trust the Scots! then all is lost."

— "They cried, hail, Master! and took money for him," says Hacket.

224-5. Hacket's character of Cromwell, and wish for a tyrannicide.



# Lewis's *Life of Wicklif.*

P. 2. HE was called the Gospel Doctor. The titles given to some of his contemporaries were the Plain Doctor, the Singular Doctor, and the Profound Doctor.

5. The Friars were obnoxious in the Universities for setting up an exempt jurisdiction. They laboured hard to be exempted from the performance of the University exercises. "For this purpose they appealed to the Pope and petitioned the King; and they insulted the Chancellor, Proctors, and Regents of the University (Oxford), treating them with all imaginable contempt, and doing all they could to stir up the scholars to be seditious and troublesome."

— "They were very much like what a

Methodist or Dissenters' College would be at this time if suffered in the University."

5. "Parents were afraid of sending their children to the University, lest they should be kidnapped by the Friars. By which means the number of students was so far decreased, that whereas they had been 30,000, they were not in 1357 above 6000." Surely the former number is impossible, and even the latter enormous.

"This obliged the University to make a statute that the Friars should admit none into their orders under the age of eighteen."

6. To authorize their own trade, the Mendicants preached that the Apostles had nothing of their own, "but possessed all things in common, and that Christ himself begged for a livelihood."

7. Wiclif charges them with teaching that men of their order should never go to hell, but should sit in judgement with Christ upon other men at Doomsday, and that their religion is more perfect than that which Christ himself taught. 22.

19. A monk maintains against the decision of Parliament the Pope's right to a tribute from the crown of England by virtue of King John's grant, and challenges Wiclif upon that point. 20.

24. Letters of fraternity granted by the Mendicant orders were written on parchment or vellum, finely illuminated, and sealed with the common seal of the convent, which was covered with sarcenet. These letters entitled the purchaser to a share in the joint-stock of all the masses, mattins, preachings, fastings, watchings, and all other good works of the order, both while they were alive and after they were dead. They who could afford it purchased several such letters. The Lady Margaret Countess of Richmond was admitted into the fraternity of five religious houses, if not more,—Westminster, Croyland, Durham, Winburne, and the London Charter House.

In the Appendix, No. 9, is a copy of one of these letters.

31. Benefices granted to foreigners, who were unqualified both by their nonage and

their ignorance of Latin as well as English; and orders in some cases sent by the Pope to admit them "notwithstanding any usages or statutes to the contrary, strengthened by oaths, or confirmations of the Holy See, or by any other confirmation." These foreigners lived abroad, and had their revenues remitted to them,—an evil often complained of by Parliament. 55. £6000 thus went every year to France alone, probably to Avignon.

40. By a Council held at Oxford, 1222, it was provided that the Archdeacons in their visitations should "see that the clergy knew how to pronounce aright the form of baptism, and say the words of consecration in the canon of the mass."

Wiclif declared that there were many unable curates who neither knew the ten commandments, nor read their psalter, nor understood a verse of it.

50. The Pope orders the Primate and the Bishop of London to imprison Wiclif till they receive his farther commands, and send his examination to him by a faithful messenger, sealed with their own seals, and disclosed to nobody. If they failed to apprehend him, they were to cite him to appear personally before the Pope within three months.

52. Wiclif's offence was his opposing the papal supremacy, and ecclesiastical liberty, as it was called, by which the Pope claimed now to be the sovereign Lord of Kings and the arbitrary disposer of kingdoms.

54. The University of Oxford favoured and protected him.

55. Edward III. stopped the payment of Peter's-pence. In Richard II.'s first parliament it was debated "Whether the kingdom of England, on an imminent necessity of its own defence, may lawfully detain the treasure of the kingdom, that it be not carried out of the land, although the Lord Pope required its being carried out on the pain of censures, and by virtue of the obedience due to him." The King and Parliament referred this question to Wiclif, who answered that it was lawful,

and undertook to prove it so by the principles of the law of Christ.

56. Lord Henry Piercy, Earl Marshal, was a favourer of Wiclif, as well as John of Gaunt; and in their dispute at St. Paul's the Bishop seems to have been grossly insulted by these peers.

73. Wiclif maintained that the Pope, by arrogating to himself the power of binding or loosing, seemed to be that Man of Sin mentioned 2 Thess. c. 2., who sits in the temple of God, and shews himself as if he were God.

80. Gregory XI. died in good time for Wiclif, who gained a farther advantage because a double election followed, and thereby a schism.

82. The Four Regents (Doctors) of the Mendicants at Oxford, waited upon him when he was supposed to be dying, urging him to repent of the injuries which he had done them. He bade his servant raise him in the bed, and then with a loud voice said, "I shall not die, but live, and declare the evil deeds of the Friars."

84. Lewis contends that it is a mistake of Sir T. More to affirm that before Wiclif's time there were translations of the Bible into the English spoken after the Conquest. Yet I think, considering who and what Sir Thomas was, and when he wrote, his affirmation outweighs all reasoning against it.

91. He affirmed that the sacrament of the Eucharist is, "in figure, the body and blood of Christ, into which is transubstantiated the bread or wine whose *aliquitas*, aliquity, or somethingness, remains after consecration, although it be, as it is considered by the faithful, laid asleep."

99. John of Gaunt liked his political religion, but not this part of his belief.

100. Wiclif has been most unjustly said to have retracted his doctrine at Oxford, whereas nothing can be farther from a retraction than the confession which he read. Christ he said was in the bread virtually, spiritually, and sacramentally; he was in Heaven substantially, corporally, and dimensionally. The bread was miraculously,

verily, really, spiritually, virtually, and sacramentally the body of Christ, without being so corporally and substantially.

117. He says the friars charged "him and his followers with asserting *That God ought to obey the devil.*"

121. He wrote against the crusade, which was preached in 1382 by Pope Urban VI. against the French, who acknowledged his competitor, Clement VII. The ladies and women in England contributed liberally, giving their jewels, necklaces, rings, dishes, plates, spoons, &c. Wiclif asked, "Why would not the proud Priest of Rome grant full pardon to all men for to live in peace, and charity, and patience, as he doth to all men to fight and slay Christian men?"

128. Oxford was said to be wholly infected with Wiclif's doctrine, and to bring forth abortive children, wholly degenerate from the ancient race.

158. Exactions complained of. Those upon letters testimonial, letters of orders, inductions, &c., the Archbishops endeavoured to repress. Wiclif says "no man shall be wedded but if he pay sixpence on the book, and have a ring for his wife, and sometime a penny for the clerk, and covenant making what he shall pay for a morrow mass, and else he shall not be wedded."

162. He objects to the new or Benedictine music.

164. Evil of forcing young persons into convents—no doubt perfectly true, and not overcharged.

171. He seems to have fancied that just so many men should be saved as there were angels who fell. Alas for the poor supernumeraries!

173. A most injurious opinion is certainly expressed by him, that there was no good reason why marriages between brother and sister should not be permitted now, as it was in the beginning of the world.

174. He thought the foundation of the astrologers' science was uncertain, and that they forged or invented opinions which they knew nothing of.

"He did not doubt that many corpulent and gross people carry about them here more matter than they will have after the resurrection in their own country."

He held it probable that hell is in the middle or centre of the earth, "at the greatest distance from heaven, and destitute of light."

#### BABER'S *Life of Wiclif*.

P. 13. THE ancient method of preaching was either by *postillating* or *declaring*. The postillator conveyed instruction to his audience by taking a large portion of Scripture, which he explained sentence by sentence, and as he proceeded made such practical inferences from each sentence as it suggested. The preacher who adopted the method termed *declaring* announced, or declared, the subject upon which he was about to discourse, without prefacing his sermon with a text of scripture.

21. As long as Wiclif's aim in his opposition to the Church of Rome seemed to be no more than to knock off the spiritual fetters with which the civil power was shackled he met with a ready support from those who conducted the government of the country; but when he began to unfold the more important objects of his gigantic plan the statesmen of those days deemed it perhaps politic to give him no countenance in opinions which were purely theological.

24. Earthquake during his examination well turned by the Archbishop.

25. Disputes so high at Oxford that many students carried arms under their gowns to avenge the cause of their party wherever they heard anything alleged against it.

28. Wiclif declares that a third part of the clergy agreed with him in his opinion concerning the Eucharist, and were ready to defend it on pain of their lives. His notion of their number may be as incorrect as of their constancy.

30. He divided the church into three

parts, the saints in bliss, the faithful on earth, and the souls in purgatory. They might be called the church triumphant, the church militant, and the church expectant. 33. But he did not allow that prayers could avail for the dead.

33. Evil of sanctuaries strongly stated by him.

#### LEWIS'S *Life of Bishop Pecock*.

P. x. "BRITONES qui omnibus contrarii sunt," said of our ancestors in a council at Rome.

10. Knighton says, "If two persons were met on the road it was much if one of them was not a Wiclifite."

17. He maintained that bishops were not bound ex-officio to preach to the common people of their dioceses, but rather were free from that burden. They ought to have knowledge of those matters which inferior curates are to preach, and to have greater knowledge in answering and solving the great questions than inferior curates are obliged to have. They had higher duties and more useful work; and were, moreover, not bound to residence, when they might be better employed elsewhere. These propositions were maintained against the Lollards.

27. Archbishop Arundel's constitution complained of—that no one who was not privileged (i. e. not a friar) "should preach to the people without a licence had of the bishop, which licence nobody could obtain but either by the great interest or importunity of others, or by money." It may have been made a pretext for extortion, yet I should think not to any great degree. In other respects certainly justifiable.

43. Wiclif maintained that no clergyman ought to hold a secular office. In his days (45) the bishops were complained of as very largely bribing and making friends at court to get themselves places of profit there, that so, living at other men's cost, they might lay up the profits of their bishopricks.



48. It is here shewn that bishops were anciently chosen by the clergy and people, and that the bishop was bound to enquire of every one who came to him to be ordained, whether he was chosen by the people. But such elections of the bishops becoming tumultuary, the power was properly transferred to the crown. This is clearly and well stated.

51. Benefices granted by the Pope in reversion. These mandates of provision "were bought, and the commons called it a damnable custom which is introduct of new in the court of Rome," 52.

58. Exactions of the papal see.

61. "The Pope had a right to all the benefices of the church, and might, in the disposal of them, reserve to himself what he thought fit of the profits, without being guilty of simony, since, as rightful lord of them, he sold only that which was his own."

67. It was not the purport of scripture, he said, to ground any governance, or deed, or service of God, or any law of God, or any truth which man's reason by nature may find, learn, and know. This was against the Bible-men.

87. Wiclif did not object to the reasonable use of proper images.

79. A *real presence* in images, as the heathens held, 92.

89. Pecock very wisely argued, that all the evils arising from images were "remediable harms."

95. First mention of indulgencies in any English constitutions in 1188.

The definition of indulgencies which he gives certainly cannot hold good, such things being granted for terms of years beyond the age of antediluvian man.

97. The Bishop of London murdered by Wat Tyler's mob for having spoken against the pilgrimage to Becket's shrine.

106. An able defence of commemorative pilgrimages by Bishop Pecock.

113. He maintains "it is not true that all places are alike in God's sight, since God often chuses to dispense his favours in one place rather than in another, and in

the manner of his own approving rather than in another of man's devising."

141. Wiclif objects that high roads and parish churches go to decay because the liberality of pious persons is diverted to building monasteries for the friars. Pecock replies (142) that the friars made the people much better than they would have been if no such teachers had existed; and shews the use of their monasteries as places of religious retirement for the great (temporary); and as for their churches, they would contain more people the larger they were.

144. Caim<sup>1</sup>—inde, I doubt not Smectymnuus.

151. Wealth of the churches. Goods and utensils of the parish church of Yarmouth sold, in 1548, as what might well be spared, for £977 6s. 8d.

176. Cruelty to the Albigenses here in Henry the Second's time, 1161. But Henry would not suffer them to be persecuted afterwards.

Statute de Comburendo, 1401.

182. Consecration of wax, &c.

184. The water in the font, the wafers, and the chrism were all locked up, because the people thought them a cure for all diseases and all sores.

211. Charges against Pecock, that he defended the payment of money to the Pope by a bishop before his admission as what the Pope was entitled to; and that he affirmed churchmen had as much right to their goods as laymen to their temporal estates.

333. The Lollards liked him for his candour in hearing them; and he says he could always have made their case stronger than they made it themselves.

336. His prayer for free enquiry.

I believe Bishop Pecock to have been a good and wise man—just the kind of man to whom the work of Reformation might have been safely trusted.

<sup>1</sup> i. e. Carmelites, Augustines, Jacobites, and Minorites."—J. W. W.

*STRYPE's Memoirs of Cranmer.*

## Epistle Dedicatory.

ARCHBISHOP Arundel, preaching the funeral sermon of Richard II.'s Queen, Anne, 1392, commended her particularly for her study of the scriptures, and for having them in the vulgar tongue.

P. 2. His father bred him like a gentleman—to hunt and hawk, “so that when he was a bishop he feared not to ride the roughest horses that came into his stables, which he would do very comely. There was not any in his house that would become an horse better.—He would shoot in the long-bow, and many times kill the deer with his cross-bow.”

“A slow reader, but a diligent marker of what he read, seldom reading without pen in hand.”

3. The Friars hated him because, when he was one of the university examiners, he required a knowledge of the scriptures, as well as of school authors, in which all their learning lay.

5. Erasmus praised Sir Thomas Boleyn as “*unus propè inter nobiles eruditus, animo que planè philosophico.*”

35. Cranmer advised the dissolution of the monasteries, that out of their revenues the King might find more bishoprics; and that dioceses being reduced into less compass, the diocesans might the better discharge their office. And because he saw how inconsistent these foundations were with the reformation of religion;—purgatory, masses, pilgrimages, and worship of saints and images, being effectual to their constitution. Surely the monastic orders might have been reformed and placed under a new rule, preserving the establishments, and transferring convents, like cathedrals, to the Protestant system.

37. Suffragan Bishops, styling themselves bishops of the universal church—their use was to supply the diocesans' absence, and to assist them.

38. Dowdal, Archbishop of Armagh, in an assembly of the clergy, laid a curse

upon all those who should own the King's supremacy. He was superseded by George Brown, whom Cromwell brought forward, and of whom there is a life, printed at Dublin, q. v.

59. The cost of printing Grafton's Bible, 1500 copies, was £500.

65. The poor schoolmaster, Lambert, was accused first by Dr. Taylor, who favoured the Reformation; but being still a transubstantialist, thought his doctrines would impede its progress.

69. Henry intended to permit the marriage of the clergy, but was dissuaded, because it was represented as an unpopular and offensive measure.

72. Cranmer and the reformed bishops would not consent that the King should have all the monasteries suppressed to his own use. They were willing that he should resume all lands which his ancestors had granted, but the residue they would have had bestowed on hospitals, schools, and other things profitable to the commonwealth. This incensed him, and enabled Gardiner to get the ascendancy, and promulgate the bloody Act of the Six Articles.

80. Frequency of divorces an abuse very prevalent in Germany, and which Cranmer wished to check here.

81. Tindal's New Testament, how burnt.

82-4. History of the Large Bible.

87. Bonner took an oath of fidelity to the King against the Pope. It is extant with his signature.

89. Objection to breeding up poor men's children for learning, answered by Cranmer.

109. “The Bishop of Winchester had bent his bow to shoot at some of the head deer,” meaning Queen Katharine Parr and Cranmer. This was commonly said.

115. Gardiner's advice to a namesake who said he had rather leave off preaching, than be taken in his sermons,—“Write your sermons into a book, every word as you will preach it; and when you go into the pulpit, deliver your book unto the

chiefest man there that can read, and let him take heed of your book while you do preach, and say no more, but that you have written and studied for." This seems to show at least that extemporary matter was usually added.

125. Henry knew the villany which was practised in state trials, when he said to Cranmer, "O Lord God! what fond simplicity have you, so to permit yourself to be imprisoned that every enemy of yours may take advantage against you! Do not you know that when they have you once in prison, three or four false knaves will soon be procured to witness against you, and condemn you; which else, now being at liberty, dare not once open their lips, or appear before your face?"

126. Henry altered the three cranes which were part of Cranmer's arms into three pelicans, telling him "these birds should signify to him that he ought to be ready, as the pelican is, to shed his blood for his young ones, brought up in the faith of Christ. For, said the King, you are like to be tasted, if you stand to your tackling at length."

The original coat is still remaining in a window at Lambeth.

136. Henry was long before he would part with images, arguing that the commandment related only to the Jews, and not to us, — against Cranmer. Gardiner said the King so discussed it that all the clerks in Christendom could not amend it.

137. "By this time the Archbishop had compassed two very good things in order to the furthering the common people in knowledge and true religion. The one was that he brought in among the laity a more common use of the Scriptures, and the other that sermons were more frequently preached than they had been before. But both these to the grief of, the Archbishop, were sadly abused. For now the contending of preachers in their pulpits, one against another, grew more and more, and became most scandalous. So that few preached the word of God truly and sin-

cerely, but ran almost wholly upon matters controverted, and in that railing manner that their expressions were very provoking. So that this came to the sowing of discord among the people, instead of promoting love, unity, and solid religion. The laity, on the other hand, some of them railed much on the bishops, and spoke contemptibly of the priests, and taunted the preachers. The Scriptures were much read; but the effect of it appeared too much in their making use of it only for jangling and disputation upon points of religion; and to taunt at the ignorance or error of priests. Others, on the other hand, to be even with the Gospellers, made it their business to derogate from the Scripture, to deal with it irreverently, and to rhyme and sing, and make sport with it in alehouses and taverns."

139. Henry's death frustrated a treaty by which a reformation was to have been undertaken in France.

150. Gardiner said that Cranmer "in that homily of salvation, had taken such a matter in hand, and so handled it, as if he were his extreme enemy, he would have wished him to have taken that piece in hand, and so to have handled it as he did. It was a doctrine (Justification), he said, meet to be talked and disputed of in Universities, and not fit for homilies."

155. A. D. 1547. Agreed in the Convocation to petition the Archbishop, "that for certain urgent causes, the convocation of this clergy may be taken and chosen into the lower House of Parliament, as anciently it was wont to be."

165. A. D. 1547. "The studies of good literature began to be but little minded. Ecclesiastical preferments, which formerly were the peculiar rewards of academies, were now ordinarily enjoyed by mere unlearned laymen. So the Earl of Hartford held a Deanery, a Treasurership of a Cathedral church, and four of the best Prebends; and his son £300 a year out of a Bishopric. And learned men were seldom taken notice of, or had honours conferred

on them; and if they obtained any rewards, they were but small. Nor were scholars now in any repute or value. So that neither poor nor rich abode long at their studies in the University, to attain to any considerable degrees of learning. The poor could not, because the encouragements there were scarce capable to maintain them; and the richer sort would not, choosing rather to follow some other course, because of the obscure and neglected condition learning then lay under. The Grammar Schools also became disused; parents choosing any other calling for their children, rather than to bring them up to letters."

167. Cambridge complained of its own state, and "that abroad it scarcely retained the shadow of its former glory."

168. Roger Ascham's petition that he might be dispensed from eating fish. The Egyptian priests, he said, were restricted from ever eating them, "no doubt for this only cause, 'ne ignea vis ingenii atque præstantia, ullo frigido succo, quem esus piscium ingeneraret, extingueretur,' and that it was somewhat unjust, that when so many kinds of superstition flowed in such a plentiful measure from the Egyptians, as might easily be proved, and thence derived themselves, first to the Greeks, then to the Romans, and afterwards to our times, through that sink of popery, that that single worthy counsel and remedy of those most learned men enjoined for the enlarging and spreading of learning, should be debarred us to follow; and that by such as were either unlearned themselves, or superstitious men, whereby the best wits received so great prejudice and damage."

176. A.D. 1548. "Sacred places set apart for Divine worship were now greatly profaned; and so probably had been before by ill custom. For in many churches, cathedral as well as other, and especially in London, many frays, quarrels, riots and bloodsheddings were committed; they used commonly to bring horses and mules into and through churches, and shooting off

hand-guns; 'making the same which were properly appointed to God's service and common prayer, like a stable or common inn, or rather a den or sink of all *unchristianness*,' as it was expressed in a Proclamation which the King set forth about this time."

177. "It now became more or less practised all the nation over, to sell or take away chalices, crosses of silver, bells, and other ornaments." Cranmer procured a letter from the Council "to arm churchwardens with an answer to such greedy courtiers and gentlemen as used often to resort to them, and in their own, or the Council's name, required these goods of these churches to be yielded up to them, and threatened them if they did not."

178. A. D. 1548. John Champeys of Stratford on the Bow, abjures Antinomian errors; and John Asheton, a priest, abjures what was pure Socinianism.

184. Thomas Young and Rowland Merick, having been Commissaries of the diocese of St. David's, spoiled the cathedral of crosses, chalices, and censers, with other plate, jewels, and ornaments, to the value of 500 marks, or more, and converted them to their own private benefit. The latter, then Canon was afterwards made Bishop of that see! and the former was made Archbishop of York, and "pulled down the great hall in the palace there, for lucre of the lead."

186. One Moreman, beneficed in Cornwall in King Henry's time, was observed to be the first that taught his parishioners the Lord's Prayer, the Creed, and the Ten Commandments in English. In the next reign, however, Cranmer called him a man "ignorant of God's word, but of notable craft, wilfulness, and dissimulation," and he died coadjutor of the Bishop of Exeter, under Mary.

191. A.D. 1549. The Catholics required, and very reasonably, that "things should remain in the state wherein the former King left them, till the King, now a child, came to years of discretion to make laws himself."

191. A. D. 1549. At an ordination this year "great favour was shown and connivance to such who, otherwise being well qualified for piety and learning, scrupled wearing the habits used by the popish priests."

205. A. D. 1549. The churches, in the diocese of London, "and particularly the mother church of St. Paul's, ran into dilapidations; the glass was broken, and the ornaments and other buildings belonging to churches neglected. Many refused to pay tithes to their curates, probably of both sorts; such as were papists to those curates as more diligently preached reformation, and obeyed the King's laws; and such as were not so, to such curates as were more backward thereunto."

The sins of adultery greatly increased. "The nation grew infamous for this crime. It began among the nobility, and so spread at length among the inferior sort. Noblemen would very frequently put away their wives, and marry others, if they liked another woman better" (Henry's example!), "or were like to obtain wealth by her. And they would sometimes pretend their former wives to be false to their beds, and so be divorced, and marry again such whom they fancied." 1550, Latimer said to the King in one of his sermons, "for the love of God, take an order for marriage here in England."

207. A. D. 1549. "Neglect of Lent was not encouraged by the superiors; for it was kept at court, and preparations for the King's diet were made accordingly this Lent by the Protector."

The Foreign Protestants "took such great joy and satisfaction in this good King, and his establishment of religion, that the heads of them, Bullinger, Calvin, and others, in a letter to him, offered to make him their defender, and to have Bishops in their churches as there were in England, with the tender of their service to assist and unite together. This nettled the learned at the Council of Trent, who came to the knowledge of it by some of

their private intelligencers; and they verily thought that all the heretics, as they called them, would now unite among themselves, and become one body, receiving the same discipline exercised in England; which, if it should happen, and that they should have heretical bishops near them in those parts, they concluded that Rome and her clergy would utterly fall. Whereupon were sent two of their emissaries from Rotterdam into England, who were to pretend themselves Anabaptists, and preach against baptizing infants, and preach up re-baptizing, and a fifth monarchy upon earth. And besides this one D. G. authorized by these learned men, dispatched a letter written in May 1549, from Delf in Holland, to two bishops, whereof Winchester was one, signifying the coming of these pretended Anabaptists; and that they should receive them and cherish them; and take their parts if they should chance to receive any checks; telling them that it was left to them to assist in this cause, and to some others whom they knew to be well affected to the mother church. This letter is lately put in print. (Foxes and Firebrands, Part 2.) Sir Henry Sydney first met with it in Queen Elizabeth's closet, among some papers of Queen Mary's. He transcribes it into a book of his called the Romish Policies. It came afterwards into the hands of Archbishop Usher, and was transcribed thence by Sir James Ware. Let it be remembered here and noted, that about this time Winchester was appointed with Ridley, Bishop of Rochester, to examine certain Anabaptists in Kent."

209. Ridley's concern about the leases, —at the time of his burning.

213. P. Martyr thought the garments useful, and therefore fit to be retained; and he blames Hooper (215) for his "unseasonable and too bitter sermons."

215. Cranmer says that Hooper "coveted to prescribe orders and necessary laws of his head." Hooper held that "whatsoever was not of faith was sin."

218. A. D. 1550. When Hooper visited

his diocese some curates and priests could say "the Pater Noster in Latin but not in English. Few could say the Ten Commandments. Few could prove the articles of Faith by Scripture,—that was out of their way."

233. A. D. 1550. A great dispute among "a sort of Anabaptists (about 60) at Bocking, whether it were necessary to stand or kneel, bare-head or covered, at prayers: and they concluded the ceremony not to be material, but that the heart before God was required, and nothing else."

242. Glastonbury turned into a manufactory by Somerset!—praised by Strype himself! 245.

247. Some 4000 Waldenses in Calabria who were living unmolested, because they thought the faithful might go to mass with a safe conscience, "but being untaught this bad doctrine, they did wholly and universally abstain from going any more. And so it came to pass that they could not be concealed any longer, therefore a persecution was raised up against them." This is the way in which Zanchius relates the story.

"In many scores of parishes there remained not enough (of the church revenues) to buy bread for the incumbents and their families. And it was more than suspicious that many patrons did render the condition of the church still worse in these days, by retaining and reserving to themselves, whether by contract or power, the tithes of the benefices they presented to. And by these means pluralities and non-residences, the old mischief of the church, were not redressed, but rather made necessary."

264. A woman set on to prophesy against Somerset.

265. The first draught of the articles against him is in Gardiner's hand-writing.

266. Somerset "is generally charged for the great spoil of churches and chapels, defacing antient tombs and monuments, and pulling down the bells in parish churches, and ordering only one bell in a

steeple, as sufficient to call the people together, which set the commonalty almost into a rebellion."

280. Cranmer charged to Henry VIII. of covetousness and ill housekeeping. The chief of those that raised this report was Sir Thomas Seymour. "But the King made him to convince himself, by sending him to Lambeth about dinner-time upon some pretended message; where his own eyes saw, how the Archbishop lived in far other sort than he had told the King, keeping great and noble hospitality. So that when he returned, he acknowledged to his Majesty, that he never saw so honourable a hall set in this realm beside his Majesty's in all his life, with better order, and so well furnished in each degree. And the King then gave this testimony of him, 'Ah, good man! all that he hath, he spendeth in housekeeping.'"

285. "He had many exhibitioners in Germany, to whom he allowed annual salaries; insomuch that some of his officers grumbled at it, as though his housekeeping were abridged by it. For when once in King Henry's reign, one in discourse with an officer of his Grace had said, 'He wondered his Lordship kept no better an house (though he kept a very good one): he answered, it was no wonder, for my Lord, said he, hath so many Exhibitions in Germany, that it is all too little to scrape and and get to send thither.'"

287. *Institutione Ecclesiarum*, composed by Bucer and Melancthon at Cranmer's desire, Englished and published here, 1547. "The said book, according to which the Reformation was to be modelled, contained only, a necessary instruction for all children, and the sum of the Christian doctrine; and the appointments for the colleges and ecclesiastical hierarchy were very moderate, the form of the ecclesiastical hierarchy being to remain as it was, and so were the colleges, with their dignities, wealth, degrees, ornaments thereunto belonging; only great superstitions should be taken away."

291. Thomas Becon says, "What evil and ungodly opinions are there sown now-a-days of the Anabaptists, Davidians, (David George's sect,) Libertines, and such other pestilent sects, in the hearts of the people, unto the great disquietness of Christ's Church, moving rather unto sedition than unto pure religion; unto heresy, than unto things godly."

297. "It was more than whispered that Edward VI. died by poison. And however secretly this was managed, it was very remarkable that this rumour ran not only after his death, but even a month or two before it, reports spread that he was dead."

315. Northumberland was broadly talked of as the poisoner.

299. A "too common practice then of scoffing and buffooning religion, and the more conscientious professors of it. For of this sort of men, ruffians, and dissolute livers, there were many followed the Court, and were favourites to the leading men there—I mean the two Dukes—and proved after base time-servers and flatterers in the reign of Queen Mary."

309. Mary, at her accession, "boasted herself a virgin sent of God to ride and tame the people of England." Hale's oration quoted.

311. A. D. 1553. "Gardiner ruled matters as he would, and that all England knew and saw plainly. Nay, the consent of the whole Parliament followed his head and his will. So that against their wills, and against the wills of many thousand true hearts in the realm, as they of the Parliament well knew, they condescended unto him; and what he could not do in one Parliament, that he did in another. So that in a year and half he had three Parliaments."

314. Cranmer advised others to fly, but when his friends advised him to the same course, he said, "It would be no ways fitting for him to go away, considering the post in which he was, and to show that he was not afraid to own all the changes that were by his means made in religion in the last reign."

326. Deprivation of the married priests, "some thousands being computed to be put out of their livings upon this account; and a good expedient it proved to get rid of the soberer clergy that were not for the present turn."

332. Mary's bishops and priests greatly disliked for their dissembling and insincerity, as well as for their cruelty. At the beginning of her reign, in some towns, they ministered the service both ways, to please both parties.

338. A. D. 1544. Cranmer began his disputation with Harpsfield, by asking how Christ's body was in the Sacrament, and "whether he had the quantity and qualities, form, figure, and such like properties of bodies. And when there was great declining to answer this, and some affirmed one thing and some another, Harpsfield said they were vain questions, and not fit to spend time about; and added, that 'Christ was there as it pleased him to be there.' C. to that said, he would be best contented with that answer, if their appointing of the carnal presence had not driven him of necessity to enquire how they placed him there, sithence they would have a natural body. Then some denied it to be *quantum*; some said it was *quantitativum*; and some affirmed that it had *modum quanti*; and some denying it, Dr. Weston then stood up and said, it was *corpus quantum, sed non per modum quanti*.—Then C. asked, 'Whether good and bad men do eat the body in the Sacrament; and then how long Christ tarried in the eater.' Harpsfield said, 'They were curious questions, unmeet to be asked.' C. replied, 'He took them out of their schools and schoolmen, which they themselves did most use.' Then he asked, 'How far he went into the body, and how long he abode in the body.' With these questions C. puzzled them most heavily."

347. C. Pole ordered books to be made and kept, "wherein the names of all such were to be written, that in every place and parish in England were reconciled, and so whosoever were not found in those books

might be known to be no friends to the Pope, and so to be proceeded against."

352. Division of opinions among the martyrs while in prison.

353. The exiles "found little hospitality in Saxony, and other places in Germany, where Lutheranism was professed. On the contrary, they were much hated by those of that profession as Sacramentaries;—and when any English came among them for shelter, they expelled them out of their cities."

354. Kindly received at Zurich, where the townsmen and magistrates offered them through Bullinger, as much bread corn and wine as should serve to sustain thirteen or fourteen people. But they with thanks refused.

357. Juel's great business was to allay animosities among the exiles!

361. Knox takes credit to himself as a prophet.

367. Just such a disposition to repute Mary's child supposititious, as afterward in the scandalous warming-pan story.

407. "He thought it necessary for the chief and most learned divines of the several churches to meet together, and with all freedom and friendliness to debate the points of controversy according to the rule of Scripture; and after mature deliberation, by agreement of all parties, to draw up a book of articles, and heads of Christian faith and practice, which should serve for the standing doctrine of Protestants."

431. C. it was who "stayed the King's determinate mind and sentence, in that he fully purposed to send the Lady Mary his daughter unto the Tower, and there to suffer as a subject, because she would not obey the laws of the realm, in refusing the Bishop of Rome's authority and religion. Whose stay in that behalf the King then said unto the Lord Cranmer, would be to his utter confusion at the length."

432. Sir Thomas Seymour represented "that it was meet for the bishops not to be troubled, ne vexed with temporal affairs, in ruling their honours, lordships, and ma-

nors; but rather, they having an honest pension of money yearly allowed unto them for their hospitality, should surrender unto the King's Majesty all their royalties and temporalities." 433. Then said the King, "I knew your purpose well enough; you have had among you the commodities of the abbies, which you have consumed, some with superfluous apparel, some at dice and cards, and other ungracious rule. And now you would have the bishops' lands and revenues to abuse likewise."

435. "Justice Hales, and other of his counsel learned in the laws, advised him to let out his farms for many years, which might be a mean that they should not be so much desired in exchanges as they were. For those farms which came to my Lord, came with years enough upon their backs." He used to refuse leases for more than twenty-one years, till he found that the reversion of these was begged from the Crown, and the only way of preserving the revenues of the see, was by following Hales's advice.

444. "The bishops being demanded by the King what their judgment was of the translation (Coverdale's), they answered, that there were many faults therein. Well, said the King, but are there any heresies maintained thereby? They answered, that there were no heresies that they could find maintained in it. If there be no heresies, said the King, then, in God's name, let it go abroad among our people."

448. At the inauguration of Henri II., and his entrance into Paris, the burning of martyrs in several streets of the city, where and when the King was to pass by, made a part of the solemnity.

453. Cecil "would always take the liberty to speak his mind to his friends whensoever he thought they wanted counsel."

455: The spoil of the Church goods made Ridley in his treatise (?) lament the change of religion in England. No—I misunderstood Strype's meaning. The treatise is in Fox, and is on a lamentation for the change under Mary.

Appendix 86, No. 40. Cranmer's Answer



to the Devonshire Rebels. "O ignorant men of Devonshire and Cornwall."

104. No. 40. "We the Cornish men, whereof certain of us understand no English, utterly refuse this new English (service)."

200. Ridley, in a letter from prison to his former steward, West, says, "You have known me long indeed, in which time it hath chanced me to dislike some things. It is true, I grant. For sudden changes, without substantial and necessary causes, and the heady setting forth of extremities, I did never love. Confession to the minister, which is able to instruct, correct, comfort, and inform the weak and ignorant consciences, I have ever thought might do much good in Christ's congregation. And so, I assure you, I do think, even at this day."

—"When I was in office, all that were esteemed for learned men in God's word, agreed this to be a truth in God's word written, that the Common Prayers of the Church should be had in the common tongue. You know I have conferred with many, and I ensure you I never found man, so far as I do remember, neither old nor new, Gospeller or Papist, of what judgement soever he was, in this thing to be of a contrary opinion."

254. "The first and greatest breach upon the authority of the Primacy, was made by his (Becket's) predecessor, William de Corboil, thirty-seven years before; who, after he had been fully invested in the Archbishoprick of Canterbury by due authority, solicited and accepted the bulls of Pope Honorius, conferring it upon him, as by Papal gift, and other bulls constituting him the Pope's Legate in England; whereby he subjected his own see and the Church of England to the authority of the See of Rome, which were before wholly independent of it." Wharton's Observations.

254. "Private oratories" more used before the Reformation, "and domestic chaplains entertained in much greater number than

in latter time; yet none then presumed to make use of either, without license first obtained of their diocesans. Which discipline was formerly observed by all strictly, and continued in great measure till the time of Archbishop Abbot, although now little regarded."—Ibid.

256. Thomas a Becket is wrongly written. "The name of that Archbishop was Thomas Becket, nor can it otherwise be found to have been written in any authentic history, record, kalendar, or other book."—Ibid.

258. "In those days Suffragan Bishops, however usual, were treated with contempt enough, not wont to be admitted to dine at the Archbishop's own table, in the hall of the Archbishop's palace. There were generally three tables spread in the Archbishop's hall, and served at the same time: the Archbishop's table, at which ordinarily sate none but Peers of the realm, Privy Counsellors, and gentlemen of the greatest quality; the almoner's table, at which sate the chaplains, and all guests of the clergy, beneath diocesan bishops and abbots; the steward's table, at which sate all other gentlemen."—Ibid.

263. "Anthony Harmer hath offered some reasons, not altogether contemptible, to clear C. Pole from the imputation of instigating the Queen to burn Cranmer. I am so charitable as to be willing at least to assent to his reasons."

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*STRYPE'S Life and Acts of Matthew Parker,  
Archbishop of Canterbury.*

COMPILED, as he protests in his Dedication, "without favour or affection, and with an awful regard to truth and sincerity."

P. 4. "For singing, Love, a priest, and Manthorp, clerk of St. Stephen's (Norwich), were his masters; of both whose harshness he felt so much that he could never forget it."—Was singing always a part of education for the priesthood? Sic opinor.

7. Queen Anna Boleyn, not long before

her death, gave him a particular charge to take care of her daughter Elizabeth, "that she might not want his pious and wise counsel."

8. In the school which he founded at his college of Stoke, "the scholars were taught to sing, and to play upon the organs, and other instrumental music."

9. Of the Queristers of the college, "after their breasts be changed, we will the most apt of wit and capacity be helpen with exhibition of forty shillings, four marks, or three pounds apiece, to be students in some college at Cambridge, the exhibition to be enjoyed but six years."

10. At Cambridge a grace passed that "by reason of a pain in his head, he might preach to the people with his head covered, notwithstanding the statute."

14. Billingford hutch, i. e. a chest with £20, left by a former master of Bennet, named Billingford, for the aid of the college,—to be lent to its members.

16. A. D. 1544. The Universities very backward in sending up their most florid and learned men to preach at Paul's Cross. Few cared for that office, whether it were occasioned by the great decay of the University, which upon the late spoiling of the Church and religious houses, declined much, "or because they disliked Bonner, the Bishop, or by reason of the danger they might incur in those ticklish times."

26. Parker's courage in preaching to Ket's rebels, from their own oak,<sup>1</sup> and his imminent danger.

29. Ridley writes to him,—“Sir, I pray you refuse not to take a day at the Cross. I may have, if I would call without any choice, enow. But in some, alas, I desire more learning, in some a better judgement, in some more virtue and godly conversation, and in some more soberness and discretion. And he in whom all these do meet, shall not do well to refuse, in my judgement, to serve God in that place.”

<sup>1</sup> It was called "the oak of Reformation."  
J. W. W.

32. Narrow search being made for him under Mary, "he fled in the night in great peril, and got a fall from his horse so dangerously, that he never recovered it."

37. A. D. 1558. A fear of sad times conceived from some prophecies that then went about, of Nostredame<sup>1</sup> and others. Bacon thought this fear induced Parker to decline the Primacy,—an imputation which he repelled, saying, "I would I saw no more cause to fear the likelihood of God's wrath, deserved for dissolute life, to fall upon the realm, by the evidence of the true Word, and by God's old practices."

41. A. D. 1558. "The University (Cambridge) was now in ill case, being in danger to have its revenues embezzled by the Popish heads of the colleges; who, upon the passing of the Act for the Queen's Supremacy, concluded upon relinquishing their places; but before they departed, to make their advantages by spoiling the revenues."

46. Elizabeth induced to prohibit images by the detection of a bleeding crucifix at Dublin, 1559, though she continued them in her own oratory.

47. That good man, Tonstal, gave up many Popish ordinances before his death, Papal supremacy, to wit, and the celibacy of the clergy.

66. In the order for settling the void churches, 1559, Cecil added a clause which Bishop Grindal did not approve, that "the people were to be taught by a homily that they need not to scruple for the delay of baptism if the children depart, before they be presented to the minister." Grindal's objection, however, seems to have been ra-

<sup>1</sup> This is the celebrated Michael Nostradamus, who, in his Centuries of Prophecies, predicted the death of Charles I. "Le Sénat de Londres mettront à mort leur Roi." It was on him that Stephen Jodelle wrote the following epigram:—

"Nostra damus, cum falsa damus, quia fallere nostrum est,  
t cum falsa damus, nil nisi Nostra damus."  
J. W. W.

ther prudential (because he alleged the complaint of the Cornish insurgents upon this subject) than *Augustinian*.

69. Calvin proposes to Parker a General Assembly of Protestant divines (as he had done before in King Edward's days). Calvin's death prevented it; for both the Queen and the Archbishop approved the design; but this being known, our industrious and watchful enemies made a fatal use of it, to the dividing us, and keeping us at a distance. For Pius IV., with the advice of his Cardinals, granted indulgences to several orders of Rome, to set up new tenets and principles of religion, and they themselves to be seemingly enemies to that Church, purposely to confound the Protestant religion, and to hinder for the future all General Assemblies, so much desired." Archbishop Usher's MSS. are the authority for this statement. (See also Strype's *Cranmer*, p. 207.) There may be some truth in it; and yet it was a work of supererogation to sow tares in a soil of which great part was lying waste, and the rest overrun with weeds, the natural growth of the soil.

72. A. D. 1560. In the diocese of Ely only a third part of the cures was served.

74. A. D. 1560. In the general visitation enjoined by Cranmer, among the errors of doctrine which were to be noted were these,—"that mortal and voluntary sin committed after baptism, be not remissible by penance; or that any man after he have received the Holy Ghost, cannot sin and afterwards rise again by grace to repentance; or that any man liveth without sins; or that it is not lawful to swear for certain causes; or that civil magistrates cannot punish (for certain crimes) a man with death; or that it is lawful for a man without outward calling, to take upon him any ministry in Christ's church."

77. A. D. 1560. "Some of temporizing priests in their subscription, wrote the *Volens* in such a hand, that it was more like *Nolens*,—for which indeed they intended it. Some who went abroad, left proxies in their

livings, and made leases of them for twenty-one years."

86. A. D. 1560. Parker pressed to have the northern sees filled, which had been too long left vacant. He represented "how the people there were offended that they were nothing cared for. Alas, said he, they be poor, rude of their own natures; and the more had need to be looked to, for retaining them in quiet and civility. He feared that whatsoever was thus through good husbandry saved, would be an occasion of further expense, in keeping them down, if (as he prayed God to forefend) they should be too much *Irish* and savage."

107. A. D. 1561. Cecil writes to Parker, "Her Majesty continueth very ill affected to the state of matrimony in the clergy: and if I were not therein very stiff, her Majesty would utterly and openly condemn and forbid it." He complains of "great variety in ministration. A surplice may not be borne here. And the ministers follow the folly of the people, calling it charity to feed their fond humour. O my Lord! what shall become of this time."

109. Elizabeth spoke to Parker "in that bitterness against the holy estate of matrimony, and especially against this estate in the clergy, that the Archbishop was in a horror to hear her." And she hinted at other measures, seeming to imply intention in favour of popery, which made Parker say seriously to her Secretary Cecil "that there would not be wanting of that contemptible flock, that would not shrink to offer their blood for the defence of Christ's verity. And that he would be sorry that the clergy should have cause to show their disobedience to her, and be forced to use the words of the Apostle, 'We must obey God rather than men.'"

117. Hall, of Merton College, a conforming Papist, who was ejected in 1562, wrote this to a friend, "*Salve Jacobe; De rerum apud nos statu te certiorum facere, quoniam id a me expectas, meum esse arbitror. Frigens apud nos hæretici: sed spero eos aliquando fervere, sicut olim vidimus*

Archihæreticos in Fossâ illâ Suburbanâ, ubi Vulcano traditi fuerunt."

123. Parker thought the Bishops did not proceed with that prudent moderation with regard to Papists, which he reckoned convenient. The Queen, on the other hand, (as he told Cecil) thought him too soft and easy, and indeed toward the Papists he acknowledged, he "carried himself affably, sparing punishment: yet to the wilful of them severe enough."

125. When the Statute for assuring the Queen's power, and administering the Oath of Supremacy was past (1562), "to our Archbishop this severe Act created some pensive thoughts," and he privately sent letters to the Bishops, requesting them not to offer the oath the second time, without his notice. Both Cecil and the Queen were privy to this, both being unwilling that the Act should be executed to the extremity.

136. Care with which Parker collected MSS. relating to British history.

144. Is this Bernaby Goge,<sup>1</sup> the poet?—if so, it is an interesting fact for the history of his life.

151. The prejudice against the square cap, the tippet, and the surplice prevailed more in London than elsewhere, though it was too strong in the Universities. Conjurings garments of popery they were called. Turner, Dean of Wells, had the indecency to make an adulterer do penance in a priest's square cap. This zealot used to call the Bishops, White coats, and Tippet gentlemen, and to say "Who gave them authority more over me, than I over them, unless they have it from their holy Father the Pope."

156. Many that used the rites (some of the Bishops themselves) disliked the imposition. Nor would they have been rigidly imposed if the malcontents would have al-

lowed others the liberty which they arrogated to themselves. Alley, Bishop of Exeter (1564), wrote for advice, wishing "some order might be taken for the habits, for that there was such preaching about them, to the great disturbance of the people. He knew one that boasted he had preached seven or eight sermons against the habits. He wished that they might either be confirmed by authority, or laid aside; that so there might be no more contention about them."

It is very evident that if the utmost concessions had been made to these Nonconformists, they would have found other subjects for discontent. They would either have quarrelled with the weathercock, made war upon steeples, and insisted upon pulling down all churches to abolish the superstitious usage of building them East and West. Or they would have insisted upon wearing the habits, on the plea that it was as Anti-Christian to prohibit as to enforce their use.

159. (A. D. 1564.) The Book of Advertisements was opposed in passing the Council, neither did the Queen ratify it at first, "so prevalent was that party in the Council that disliked it, and who adhered to such of the clergy as were not forward for these observances." Parker told them, "that if they of the Council laid not to their helping hand, as they did once in Hooper's days, all that was done was but to be laughed at."

161. The effect of want of power to enforce uniformity was that "whereas the habits had been the only, or chief matter they boggled at, now the rest of the church's rites began to be called in question also."

162. Sampson and Humphrey appeal to the purer churches of Germany, France, and Scotland. They grieved that there should be a dissention between them for so small a matter as *propter lanam et linum*,—woollen and linen, as they styled the cap and surplice. They were ordered (164) to wear the cap; to wear no hats in their long gowns, to wear a surplice with non-

<sup>1</sup> He is said to have been a native of Alvingham in Lincolnshire. See WARTON'S *Hist. of Eng. Poetry*, vol. iv. p. 287, &c. This would rather make against the supposition.

regents' hoods in the quires at their colleges, according to the ancient manner there; and to communicate kneeling, in wafer bread. Their consciences could not agree, they said. In fact they were set on, and encouraged by Leicester.

177. A. D. 1564. Cecil was the chief author of the Act whereby Wednesday was made a fish day, "for the great benefit that wise men apprehended to be by spending much fish in the realm.<sup>1</sup> But this was not well resented by the people, and but slenderly observed, the English nation being very much addicted to flesh meats, and not pleased to have more fish days imposed upon them,—for those of ancient time were also to be observed. The Archbishop obtained a dispensation for the Wednesdays for the two Universities and Winchester."

182. The Rectory of Rochdale was let to a farmer with this condition, that he should pay forty marks per annum to the Vicar, and certain pensions to the ministers that served the chapels; but the farmer for some years paid not these pensions, and the poor ministers were driven to great exigence.

184. "Bishop Grindal prayed Sampson even with tears, that he would but now and then in the public meetings of the University, put on the square cap, but could not prevail with him to do so."

189. A. D. 1565. "Divers Incumbents, Popish as it seems, that were minded to leave their livings, and run away beyond sea, as many now did,—to make a benefit of their livings would farm them out at easy yearly rents, taking good fines, and then dishonestly depart, to the manifest fraud of the farmers. The Archbishop therefore ordered that none should let out their livings without leave of the Ordinary."

193. Fisher, when Chancellor of the University, obtained from Pope Alexander VI.

licence for Cambridge "to choose every year twelve Doctors, Masters, or Graduates who should be in Priest's Orders, to preach through the whole kingdom of England, Scotland, and Ireland, under the common seal of the University, without any other licence."

197. "*Fanatici Superpelliciani and Gale-riani*,"—they were well called.

201. The business of providing Lent Preachers for the Queen, lay upon the Archbishop, and was "a great and anxious care. For it was somewhat hard in those times to procure a sufficient number of able and fit preachers for that audience, such a scarcity there then was of them. In so much as once they failed of a preacher. Which was a matter that the Puritans threw much in our Prelate's teeth, as that he should proceed so hotly to urge conformity upon ministers, and thereby endanger the casting out of the church divers preachers, when he himself saw what a need there was of them, that the Queen's turn in Lent could hardly be served."

215. A. D. 1565. Proclamation for Uniformity. "The Archbishop and the Bishop of London were well aware of what would follow. That is, they thought very many churches would be destitute for service the ensuing Easter, by reason of the suspensions; and that many would forsake their livings, and live at printing, teaching children, and otherwise as they could. And they left it to the Secretary's wisdom to consider what tumults might follow, and speeches and talks were like to rise in the realm, and presently in the whole city by this doing of theirs."

218. Most part of the recusants he wished out of the ministry, as being "mere ignorant and vain heads."

Crowley of St. Giles, Cripplegate. "A corpse being to be buried in his church, divers clerks were in their surplices attending, to sing as accustomedly they used, and as my Lord of London had prescribed, namely, to wear surplices within the churches. But Crowley quarrelled with

<sup>1</sup> This low view (objected to by HOOKER in the *Ecc. Pol.* v. lxxii. 1.) is pressed in the Second Part of the Homily of Fasting.—J. W. W.

them for their porter's coats, as he called them, and said he would shut the doors against them. And they were driven out."

225. Parker sent "divers days three or four of his chaplains to serve in the greatest parishes, and what for lack of surplice and wafer bread, they did mostly but preach. And one of his chaplains serving Palm Sunday, and being informed that divers communicants would have received, the Table made ready accordingly; while he was reading the Passion, a man of the parish drew from the Table both cup and wafer bread, because the bread was not common, and so the minister was derided, and the people disappointed."

227. "The great inconveniences, dangers, and confusions which would ensue from this refractory spirit, the Archbishop apprehended from what he had already seen,—such as fighting in the church, sacrilegious taking away the elements prepared for the holy communion, even when the piously disposed were ready to receive, and that for no other reason but because the bread was wafer, and not common bread,—taking clerks that were celebrating the Holy Offices, and turning them by violence out of the church, because they wore surplices; making a sinner do penance publicly in a square cap; and such like things, which exorbitant practises could portend nothing but evil to follow."

229. "The great fears among wise and good men were, that the Queen taking offence at these differences among her Protestant subjects, should incline the more to her Popish subjects."

231. Faithful Cummin, who gathered a congregation, which he called Men of tender consciences, was a concealed Dominican, — sent to sow tares. This history is in the book called "*Foxes and Firebrands.*" 2. v.

241. A. D. 1567. "The separatists used the Book of Service made and used by the English at Geneva, — which was mostwhit taken out of the French Book of Calvin. The milder Nonconformists could not join

with them, nor meet among them, nor preach to them. Sampson, Lever, Coverdale, and Fox were of this better kind, and they were dealt gently with, and had, if not licence, yet connivance to preach in public and hold preferments." 243.

243. Beza exhorted the separatists to use the habits, though he did not approve of them, and to submit to the Bishops.

249. A. D. 1567. "Of late I sent my visitors to Norwich diocese, whereof I hear that *Quid vultis mihi dare* had so much prevailed there among the Simoneans, that now to sell and to buy benefices, to fleece parsonages and vicarages was so come to pass, that *Omnia erant venalia*. And I am informed, the best of the country, not under the degree of Knights, were infected with this sore. So far, that some one Knight had four or five, others seven or eight benefices clouted together, fleecing them, and defrauding the Queen's subjects of their duty of prayers. Some were for setting boys and serving-men to bear the names of such livings.—My Lord (Bishop of Norwich) hath set a serving-man, not ordered, a mere lay body, in the face of the whole city, to be a Prebendary of his church there; and he hath at home, at his house, another Prebendary."

261. Parker "had a great care for preserving the reputation of his church of Canterbury; to which the keeping of hospitality tended considerably, that travellers and strangers might not want for entertainment there. But the Queen having determined to reserve the Prebends of that church for her Chaplains, he seemed not to like of it, lest their non-residence might prejudice that good housekeeping that was so convenient to be there maintained. But there was another thing in it that tended most fatally to the destruction of hospitality there; and that was, that notwithstanding their non-residence, they obtained grants to receive their full profits, without any defalcation for absence: whereby the charge lay still harder upon those that resided; and this would make them

think of absenting themselves too." The Archbishop thought it worth writing to the Secretary for the redress of this matter, "praying his Honour to consider how the church stood, that foreigners and noblemen passing that way, might find convenient numbers at home to offer them a dinner; for if many of them should be absent, and have their whole profits, as many of them had lately obtained, the rest would be too much hindered in their hospitality, and it would make them also to absent themselves."

261. Parker was "a furtherer, if not the first propounder, of making the river to Canterbury navigable. The charge was computed at £1500, which being too great for the city to raise of itself, there was endeavour made to get aid elsewhere."

280. "Incestuous and unnatural contracts and marriages were now very rife, to the great scandal of the nation and its reformed religion. At London, there was one Gerard Danet, of a good family, and his german sister, both having the same mother, who had contracted for man and wife, and had two children. And this course they had continued for ten or twelve years, the mother also allowing it. And they were so far from the thoughts of separating, that they could not be persuaded it was a sin they lived in. Parker took great pains with both in private, and he wrote at last to Cecil, protesting he knew not what to do with them, nor how to deal."

294. A. D. 1570. "A mischievous practice intended against the Queen's navy, by poisoning the ordinance and victuals."

294. Some sons of Belial gauged the Archbishop's barge in divers places in the bottom; and if it had not been espied he had like to have been sunk in the middle of the Thames.

321. Rules for ordination. The person required to be well versed in Latin, and "not brought up in husbandry, or some other mean trade or calling," and to have "a title whence he might maintain him-

self, if by the permission of God he fell into blindness, or some other great bodily infirmity, or durable disease."

322. None to be suffered "who by an idle name called themselves Readers, and received not imposition of hands, in the ministry of the Church."

"Every Archbishop and Bishop should have at home the Holy Bible in the largest volume—and the Monuments of the Martyrs (Fox) and some other like books belonging to religion: which books should be placed either in the hall, or in the great dining-room, for the use of the servants and guests."

323. A. D. 1571. In this Parliament the last effort to bring into practice by authority of Parliament the body of Ecclesiastical Laws which Cranmer with his coadjutors had framed, and which would have been ratified if Edward VI. had lived till another Parliament. Old John Fox published it at this time. But the Puritanic influence in Parliament prevailed.

326. The Duke of Norfolk protected Browne, who was his domestic chaplain.

332. Parker restored "the famous *Solar*<sup>1</sup> (i. e. summer-house) in the garden, which Abp. Cranmer made at his own cost."

333. When Marlorate's Commentary upon Matthew was translated, "partly for the reimbursing of the proprietor, but chiefly for the profit and benefit of ministers, the Lords of the Council appoint the Archbishop of Canterbury and the Bishop of London to deal with the Province of Canterbury, that each of the clergy might purchase this book." A circular letter was written by the Bishop to the other bishops; that to Norwich requests him "to consider of the clergy of your diocese, and to entreat so many of them as be of good ability for to buy this book, the price whereof, being

<sup>1</sup> What we say of the words "*Home*" and "*Comfort*," the Spaniards say of "*Solar*," speaking of it as untranslatable. See ESPRIELLA'S *Letters*, xvii. vol. i. p. 181, 3d Edit.

well bound, is ten shillings, and four pence the carriage of it into the diocese.—And when you deal with any offenders, it were a good part of penance for them to buy the said book, either for their private use, or else to be laid in the church for the common use."

343. Bishop Scambler, in a letter to Elizabeth, says, "that the foundation of a Cathedral was to be a society of learned men, apt to preach the gospel, and convince errors and heresies that might arise; and to assist the Bishop in all wholesome consultations.—A long time after his coming to that see, he kept the Prebendaries indifferently well in the duty of residence, hospitality, and preaching the word; but of late years those good offices were diminished, and at last almost quite ceased. For the rectifying and reforming these abuses,—he had used all his jurisdiction and authority, and extended it to his utmost, and followed the severity of law in higher courts, but found no good success. One great cause whereof was the uncertainty of the authority of the statutes; the froward and disobedient pretending that the statutes were of no force; and that they stood at liberty to do or not to do the premises at their pleasure."

347. A club supposed to be concerned in composing Cartwright's Admonition to the Parliament. This book was privately printed four times, "in such a vogue it was, notwithstanding the diligence of the Bishops to suppress it."

350. The advice of the Swiss divines concerning the habits was that of St. Augustine, who thought this the safest rule for Christians "if in those things which might be done without breach of faith and godliness men accommodated themselves to the churches whither they came."

354. Parker looked upon Mary Queen of Scots as the chief cause of the audacity "of the Papists, and wished that she were removed, though it were by justice, because he perceived no other way for the kingdom's security at that time." This was just after

the massacre of St. Bartholomew's Day. 357.

358. The French ambassador at the diet at Baden justified the massacre.

359. Prayers on this occasion.

361. Among the arts of the Papists pretended prophesies were none of the least "to amuse the ignorant sort of their party against the Queen and her government, as though it were near a conclusion, and happy golden days to succeed." An act was made against this in the 5th of Queen Elizabeth, and in the 3rd and 7th of Edward VI.

363. Whitgift says of the Admonition, "that if nothing else, yet surely the manifold untruths, not only in falsifying and corrupt alleging of antient authorities, abusing of Holy Scripture, but also the slenderness and weakness of the reasons therein used, might move those that were godly, quiet, and learned, to the utter disliking of that platform that could not be builded but with such timbers." "This," he said, "he was well assured of (1572) that if they should be suffered to proceed as they had begun, nothing else in the end could be looked for, but confusion both of the church and of the state." 364.

413. Dering preached "that of right the election of ministers to benefices or cures belongeth to the people, and of antient writers is justified that it ought to be so." And putting off his cap he said, "now I will prophecy that Matthew Parker shall be the last Archbishop of Canterbury."—"Accipio omen, quoth Cartwright."

414. "Among these Puritans was one Dr. Penny, who was once a preacher, but then was turned a physician, and still enjoyed a good prebend in Paul's. 'They are content,' said the Archbishop of York, 'to take the livings of the English church, and yet affirm it to be no church. *Beneficium datur propter officium*. If they will do no office, let them receive no benefit."

420. Upon one of Cartwright's books, Parker took occasion "to excite the Lord Treasurer and those of the Privy Council, that seeing her Highness was justly offended



with this dissolute writing, and intended a reformation thereof, it was needful to be earnestly laboured in on their parts, which were supreme judges, and who were long ago called on; otherwise, he feared, they should feel Muncer's Commonwealth attempted shortly. And that it must needs follow whereof Sleidan wrote in his history. If the laws of the land be rejected, if the Queen's Majesty's injunctions, if her chapel, if her authority be so neglected, if our book of service be so abominable (for to this pass were the Puritans now come, to reckon the service book *abominable*, which formerly they had generally a good value for)—and such paradoxes applauded too, God send us of his grace! I fear our wits be infatuated, *ut Deus in plenitudine temporis supplicium sumat!*"

422. "All this the Archbishop and his brethren reckoned to tend indeed to the ruin of religion and learning too; and that this opposition of the ecclesiastical polity would greatly shake the civil also. For these things they saw tended to a popular state, the spoil of the patrimony of the church, and confusion to the country."

433. Parker and the Bishop of London write thus, "in very truth they are ambitious spirits, and can abide no superiority. Their fancies are favoured of some of great calling, who seek to gain by other men's losses. And most plausible are these new devices to a great number of the people, who labour to live in all liberty. But the one, blinded with the desire of getting, see not their own fall, which no doubt will follow. The other, hunting for alteration, pull upon their necks intolerable servitude. For these fantastical spirits which labour to reign (rein?) in men's consciences, will, if they may bring their purposes to pass, lay a heavy yoke upon their necks. In the platform set down by these new builders, we evidently see the spoliation of the patrimony of Christ, and a popular state to be sought. The end will be ruin to religion, and confusion to our country."

437. A. D. 1573. A sect in Ely diocese

who maintained that oaths were unlawful, that it was not lawful to put any malefactor to death, that all things ought to be common, that every man might preach and expound. They held "the vain opinion of the Limbo, or slumbering-place of souls departed until the general resurrection." They denied the authority of the Old Testament and of S. Paul when brought against them. Many of them consented with the Arians, and they said there was "no other hell than that which every man carrieth about with him; that is to say, such motions and perturbations as draw men from the commandments."

451. "The innovators in London now were offended with the fonts, and also with the brazen eagles, which were ornaments in the chancels, and made for lectures; they had been bickering at them for divers years past. These they were for taking away, and as for the eagles, they must be molten to make pots and basons for new fonts!"

460. Propheysings. "Their first intent was, that ministers at appointed times of public meeting in certain churches convenient, should severally one after another, handle and interpret particular texts of Holy Scripture allotted them; and one of the gravest of them as moderator, at last to repeat the heads and substance of what had been discoursed, with his own determination. But many of these ministers took occasion here to vent controversies concerning matters of church discipline, and to call in question the establishment of this church by episcopacy; others were forward to show their parts to the contempt of others; insomuch that much disturbance and disquietment was often raised hereby, to the spoiling of the good design of these exercises, which was for the edification of the people, and for the promoting of study and knowledge in the clergy."

465. A. D. 1574. A conspiracy "to take off, whether by poison or some other secret way, the Lord Treasurer and some other eminent persons near the Queen, and among

the rest the Archbishop. The Archbishop suspected one that laid, he said, in the Queen's bosom, to be the chief mover in this business and who took hold of the heat of certain zealots to compass his designs against the said Lord and Archbishop. And him I strongly suspect to be the Earl of Leicester, who was an enemy to both." The information proved a trick.

467. In those times there were not a few that pretended possession.

499. When after the murder of Charles I. Lambeth House "fell to the lot of Colonel Scott, one of the Regicides, he thought to turn the chapel into a hall or dancing-room, and Parker's venerable monument standing in the way, it was totally demolished. And out of hatred to episcopacy, and it may be to Archbishop Parker himself (who indeed was no friend to Puritans, and foretold that which was then come to pass by their means), they caused his body to be digged up: the lead that enclosed it they plucked off and sold; and the bones they buried, not in the church nor churchyard, (that was too great a favour) but in a stinking dunghill. (As the Papists once had served the wife of Peter Martyr in Oxford.) Where they remained till some years after the Restoration, when Sir William Dugdale, hearing by chance of this transaction, repaired to Archbishop Sancroft, and acquainted him with it. By whose diligence, together with an order from the Lords to search for these bones, they were at last found, and decently repositied again."

503. "As for his chaplains, he thought fit to sequester them from all secular offices in the household, which had been customary before for other Archbishops to employ their chaplains in, that they might more diligently and intently follow their studies."

507. The fear of scarcity "if the nation should be overpeopled, was made use of now as a deadly politic argument, to disallow marriage to priests."

509. "He versified the Psalms during the

Marian persecution, and published them." Strype had never seen the book.

508. "Such a lover of antiquities he was that he designed certain persons to go all over England with his authority to see for antient MSS. and obtained licence from the Queen to search out all the antient writings and monuments in the kingdom, and to take copies thereof."

511. Edward's laws declaring the marriage of priests lawful were repealed by Mary, and lay repealed during the whole reign of Elizabeth. So that priests' children were fain to be legitimated. In the first year of James, Edward's acts were revived.

525. Parker was an uncouthly man, and somewhat rough. "And it is not improbable, that the countenance which the Puritans met with at court from Leicester, was not so much out of love to them and their cause (for he had but little of religion in him) as out of hatred and opposition to the Archbishop."

535. "The Saxon character," he said, "would be useful to the understanding of the Irish. For though the language was different, yet the letters in which the books of the Irish were writ were the same."

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*STRYPE'S Life of Archbishop Grindal.*  
*Ed. Clar. 8vo.*

P. 36. The burning of Popish relics began. St. Bart's day. 1559.

40. The people, now the roods were gone, still showed their devotions to the rood-lofts.

41. Opinion that every usage and custom of the R. Church ought to be abolished.

46. Perambulations in the Rogation weeks. Peter Martyr not averse to them. 250.

56. Regulations for this gang-week, as it was called.

47. Chancels in these times very much neglected and profaned.

74. Universities very low in numbers,

and sent few to be ordained, having been so much infected with the Popish leaven.

80. A.D. 1561. Burning of St. Paul's laid by some upon witches and conjurors.

81-83. That church a common place of resort, and indecencies even during worship.<sup>1</sup>

83. Proclamation for the reverend usage of all churches and churchyards. 1561.

111. Refugee Protestants captured by our privateers on their way to England.

117-8. Heat in the back.

120. Thanksgiving when the deaths in the plague should be less than 100 per week.

121. Infection communicated at the interludes. The dislike of the players.

137. Velsius asserted *perfection*.

144. Dress.

155. A.D. 1566. One minister to serve two churches, for want of hands.

158. The habit.

162. Many reformed Christians in Spain.

189. Queen Elizabeth fond of the Fulham grapes.

223. Practice of sending Papists to be quartered upon the Bishops—"a punishment," Grindal said, "which lit upon the Bishops rather than them."

243. The "three evil qualities" which he saw in the Papists of Yorkshire, may still be seen in many schismatics, the Quakers more especially—"great ignorance, much dulness to conceive better instruction, and great stiffness to retain their wonted errors."

250. Restrictions concerning lords of misrule, morrice dancers, &c.

326. Propheysings. 328-9. 331. 352. Allowed by James in Scotland. 441. 444-5. 566-8-82.

329. Elizabeth thought it was good for the Church to have few preachers, and that three or four might suffice for a county,

and that the reading of the homilies to the people was enough.<sup>2</sup>

343. Grindal sequestered.

354. King Richard the Second's men? What is meant by this? A deposing faction?

380. Success of the Missioners.

388. Form of penance.

397. Licence for removing Lord Cheny's ancestors.

401. State of the clergy and people in Wales. 420.

415. Subscription for Geneva. 420.

439. Loyalty produced by good preaching.

448. Puritans who kept their benefices, and abused the Church.

565. Seven churches out of every eight unable to support a minister, and in many parishes of 700 and 800 souls, not £8 a year reserved for one.

602. Fustian blankets—such, I suppose, as are still used in French Flanders.

# STRYPE'S *Whitgift*.

P. 11. His mastership of Pembroke Hall worth only £4 a year, and eighteen-pence a week for commons.

28. Admonition to Parliament: its radical language, 37.

41. The term Pharisees well retorted upon the Puritans.

47. Cartwright's just expulsion.

50. The true principles of these first Puritans were, "that we must of necessity have the same kind of government that was in the Apostles' time, and is exprest in the Scriptures, and no other; and that we may not on anywise, nor on any consi-

<sup>1</sup> Nothing can give a general reader so thorough an insight into this profanation as the chapter (c. xli.) in BISHOP EARLE'S *Microcosmography*, *Paul's Walk*, p. 116, Ed. Bliss.

J. W. W.

<sup>2</sup> "Our Saviour Christ saith, *The harvest is plentiful but the workmen be but few*; which hath been hitherto continually true, and will be to the world's end; and in our time, and here in our country so true, that every shire should scarcely have one good preacher, if they were divided." *Homily against Peril of Idolatry*, part iii. p. 224.—J. W. W.

deration, retain in the church any thing that hath been abused under the Pope."

51. Cartwright's falsehoods and false citations.

56. Presbyterian like papal claims of superiority over kings: its republicanism.

61. Dangerous questions, and a humour of curiosity more injurious than it had ever been among the schoolmen.—N.B. as showing the spirit of Puritanism.

62. Their aim at spoliation.

74. Scholarships and fellowships *bought* at Cambridge in some colleges.

85. The Concealers, and set of informers who hunted out church property.

86. His address to the Queen on their system of spoliation.

113. Fitzherbert's calumnies concerning Whitgift's consecration.

121. Want of qualified preachers.

Many dissatisfied with the Prayer-book.

122. Abuse of Whitgift.

123-4. Opinions and demands of the Puritans.

124. Prayer that God would "strike through the sides of all such as go about to take away from the ministers of the Gospel the liberty which is granted them by the Word of God."

124. Names given in baptism by Dudley Fenner—Joy-again, From above. More Fruit. Dust.

126. Remarks on the Puritans' conduct.

134. Reasons for the ecclesiastical commission.

135. Romish priests make converts in prison.

137. "How intolerable it was that a few men, for the most part young in years, and of very small reading and study, and some of them utterly unlearned, should oppose themselves to that which by the most notable and famous men in learning hath been and is allowed," &c.

138. No reformed church tolerant.

139. "He is a schismatic which, consenting with the church in all articles of salvation and of substance, yet nevertheless varieth therefrom in orders and ceremo-

nies, and for the same contendeth in the church; which distinction I told them was St. Augustine's."

The divisions which they occasioned, Mr. Haymond answered, were "an especial token of the Spirit of God, because Christ said that he came not into the world to send peace, but a sword."

146. Encouragement to the Puritans.

151. Whitgift apprehended ill effects from a press at Cambridge, and advised that, "if printing did there continue, sufficient bonds, with sureties, should be taken of the printer not to print any books unless they were first allowed by lawful authority."

155. Proportion of the conformable and recusant preachers.

157. By Burleigh's advice, or rather with his council, Whitgift "would not touch any for not subscribing only, but for breach of order in celebrating divine service, administering the sacraments, and executing other ecclesiastical functions according to their fancies."

157. Papists animated by the indulgence shewn to the Puritans.

159. Whitgift not one penny the richer for the largeness of his revenues.

169. "This your Majesty may be assured of, that the greatest number, the most ancient, and best learned, the wisest, and in effect the whole state of the clergy of this province, do conform themselves. Such as are otherwise affected are in number (in comparison of the rest) but few, and most of them young in years, and of unsettled minds."

174. Travers. 175. His ecclesiastical discipline brought forward, 1644. 235. Contrast with Hooker.

194. Petition that the bill against pluralities may not pass.

207. Elizabeth perfectly aware of the tendency of Puritanism.

212. Whitgift objects as an error to Beal, that he condemned the use of the rack in all cases!

215. An able appeal to Burleigh against impoverishing the clergy.

218. Something like a quaker at Bristol.

241. Privilege from purveyor five miles round the two universities.

246. Licenses for eating flesh in Lent.

258. The Puritans "require to have more colleges built for the increasing of that number which is to fill their presbyteries; and that all the bishops' livings, and such lands as appertained heretofore unto abbies, may partly be employed that way, and partly to the better maintenance of their presbyteries."

262. Livings decayed in value, and by what means, 285.

264. Rebellious principles avowed by the Puritans.

278. Some of the Papists who refused to sign a bond for their good behaviour in 1580 were prime agents in the gunpowder-plot.

287. His deliberate view of the end of puritanism. Archbishop Sandys.

288. Secret presses.

292. Puritan libels, 298.

329. A Puritan would not christen a child Richard because it was not a scriptural name.

332-3. Puritan political opinions.

344. Udal pardoned at Whitgift's intercession, 375-7.

378. Is he not mistaken about Ephraim Paget?

410. Penry.

490. Charges against a Puritan preaching—one was, for preaching beyond all proportion of time, from nine o'clock till one.

492. Darrels, a Puritan impostor, 495.

580. Mischiefs of licenses for marriage.

519. It was well said by Hooker, that the questions "which had lately sprung up for complements, rites, and ceremonies of church actions were in truth for the greatest part such *silly things* that very easiness made them hard to be disputed of in a serious manner." But that, "if any marvelled how a thing in itself so weak could import any great danger, they must con-

sider not so much how small the spark is that flyeth up, as how apt things about it are to take fire.

521. Ecclesiastical commission obstructed by prohibitions.

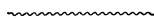
530. Sabbatarian absurdities.

535. Revenues of Canterbury only £2200, whereof £500 were paid for annual subsidies.

544. Fate of Hooker's papers—destroyed by Puritans.

554. Cartwright's repentance.

561. James's temper concerning papists and recusants.



#### STRYPE's *Life of Sir T. Smith.*

P. 13. GREEK pronunciation reformed.

21. His scheme of English orthography.

27. Colleges granted to Henry VIII., and saved by him.

50. Gardiner protected Smith and Ascham.

70. Elizabeth orders him to speak Latin in his negotiating, not French.

113. Supposed necessity of Elizabeth's marriage—so all her best statesmen thought.

127. The Papists attempt to ascertain her death by divination, and by such arts to hasten it.

129. Cannon he called the Queen's peace-makers.

139. Elizabeth irresolute in business.

144. He it was who reserved the corn-rent in college leases.

165. His library consisted of 1000 books, and was thought a noble treasure.

166. Roger Ascham, a great *cock-master*? cock-fighter? <sup>1</sup>

171. Twelve French spoons, with hyena's feet.

<sup>1</sup> He says in his *Schoolmaster*, "I have been a looker on in the cock-pit of learning these many years; and one cock only have I known, &c." P. 156. Ed. UPTON. But his manner of life should not be mistaken, and those who seek for a just tribute to his memory will find it in CHURTON's *Life of Alexander Nowel*.—J. W. W.

220. French views upon the crown of England by right of Mary, Queen of Scots, after Queen Mary's death.

221. State of England during the York and Lancaster wars.

231. A school of *dunsevery*.

249. England weakened, disheartened, and discouraged during Mary's reign.

250. London alone £300,000 worse in substance in those five years than it was at the death of Edward.

257. Henry VIII. impoverished by the conquest of Boulogne and his Scotch conquests.

#### STRYPE's *Life of Bishop Aylmer*.

P. 23. FELTON extolled by a priest, who dwelt chiefly with Cardinal Allen's brother.

24. The Bishop would have had shewn the *rack*.

25. Priests, who prepared the people to assist the Spaniards.

25. "As sure as God liveth they look for an invasion."

36. He was for using the Puritans in popish counties, "not because he liked them, but to be rid of them."

100. Henry Smith, of whose sermons Quarles speaks.<sup>1</sup>

142. Even at Geneva recreation on the Sabbath was allowed—the Bishop used to play at bowls on Sundays.

179. His just opinion of the French.

<sup>1</sup> Some readers may thank me for giving QUARLES' lines. They are in his epigram on "*Chamber Christians*."

"No matter whether, (some there be that say,) Or go to church, or stay at home, to pray; SMITH's dainty sermons have in plenty stored me,

With better stuff than Papists can afford me. Tell me, Why prayest thou? Heaven commanded to:

Art not commanded to his temple too?

Small store of manners, where thy Prince bids come,

And feast at Court, — to say, I'VE MEAT AT HOME!"

J. W. W.

181. The Popish clergy he called spiritual spiders.

Women.

He says well, that "the Scripture meddeth with no civil polity further than to teach obedience."

196. Elizabeth when young.

#### STRYPE's *Life of Sir J. Cheke*.

P. 162. His scheme of orthography.

#### HEYLYN's *Life of Laud*.

P. 3. CALVIN made an offer of his service to Cranmer, if any use might be made of him to promote his work; but the Archbishop knew the man, and refused the offer.

9. One sermon or homily in the morning of Sundays and other holydays for the edification of the elder; and catechising, by way of question and answer, in the afternoon, for the instruction of the younger, was esteemed sufficient.

9. Lecturers.

14. A rich and massy crucifix was kept for many years on the altar of the Chapel Royal at Whitehall, till it was broke in pieces by Pach, the Queen's fool, when no wiser man could be got to do it, upon the secret instigation of Sir Francis Knollis.

15. The statute of Edward VI. permitted all persons, when necessity required, "to labour, ride, fish, or work any kind of work upon holydays and Sundays; and Elizabeth enjoined the clergy to teach that the people might, with a safe and quiet conscience, work at the harvest on such days after common prayer, and save that thing which God hath sent."

30. Absolute decrees *not* the doctrine of our church, nor of its founders.

37. "You must go barefoot," said James to Dr. Reynolds, "at Hampton Court, because they wore hose and shoes in time of popery."

43. Lord Brook.
44. Laud sent to Oxford before he was sixteen, "which was very early for those times."
45. The patrimony of the church of Rochester was made a prey for the most part to the Earl of Essex, to whom it proved as miserably fatal as the gold of Thoulouse did of old to the soldiers of Cæpio.<sup>1</sup>
46. Mischief done by Humphrey at Oxford, and by Reynolds.
47. Airy, Provost of Queen's, wrote a tract against bowing at the name of Jesus.
48. Laud saw that the church had been Calvinized by false sons.
52. A sonnet in the Arcadia thought to allude to Lady Rich, her husband, and Sir Charles Blunt.
57. Bancroft, with whom died the uniformity of the Church of England. "A man he was of eminent parts and of a most undaunted spirit; one who well knew his work, and did it."
59. Andrews ought to have succeeded him.
71. Book of Sports.
84. Mispolicy of James with his parliaments.
85. Their encroachments.
114. Subsidies, how fallen in value.
115. Those of the clergy were fixed and certain, those of the laity diminishing daily. "Several vicarages, not worth above £80 per annum, charged higher than the best gentlemen in the parish, whose yearly revenues amounted unto many hundreds."
124. Cry against the papists.
126. Foundations at Oxford during James's reign.
138. Coronation. Senhouse's sermon—King's dress.
140. Parliament take upon themselves to decide theological questions.
153. Elizabeth used to "tune the pulpits," as she called it.

158. Laud reforms the service in the King's chapel.

188. Restrains the bishops from dilapidating their sees.

189. Evening sermons forbidden.

191. Private chaplains, 239-40.

192. The Bible first printed in a portable form, for domestic use, at the cost of Rowland Heylyn.

198. Grief of the puritans at Charles the Second's birth, because they hoped the Queen of Bohemia's children would have succeeded, who had been bred up in Calvinism.

Lecturers. Feoffees.

200. Necessity of destroying that feoffment.

207. St. Paul's, "the stone-work," sensibly decaying day by day by reason of the corroding quality of the sea-coal smoke which on every side annoyed it.

209. The Puritan ministers and their adherents inveighed against the repairs of St. Paul's "as the repairing and adorning of a rotten relic, insinuating to the people that it was more agreeable to the rules of piety to demolish such old monuments of superstition and idolatry than to keep them standing."

210. The new portico was intended to be an ambulatory for such as by usual walking in the body of the church profaned the place and disturbed the service.

212. Laud declared that in disposing of ecclesiastical preferments, he would, *cæt. paribus*, prefer the single rather than the married man. This gave great offence.

215. King's printers fined for leaving out *not* in the seventh commandment.

216. Vestries begin to act as elders.

219. Laud justified concerning our factories, &c.

228. The pomp and circumstances of royalty which Elizabeth kept up too much neglected by her successors.

243. Advantage of church holydays, 244.

251. Dame Eleanor Davies—a very good story of an anagram.

253. State of religion in Ireland, 254.

<sup>1</sup> See JUSTIN. lib. xxxii. 3. AUL. GELL. lib. iii. c. ix.—J. W. W.

265. Clergy in London too dependent upon their parishioners.

267. Frauds practised to lessen their income.

286. Laud, in preferring Juxon to the White Staff, disregarded his own interest. "It would serve as a sop for a malcontent peer."

287. Panzani.

291. Falsehood of Burton's charges proved.

293. The Puritan clergy had contrived almost to get rid of the Liturgy.

295. Williams's Letter to the Vicar of Grantham, revived 1636, and "ordinarily sold amongst the booksellers in Duck Lane in *written copies*." By Laud's direction an answer to it was published, called "A Coal from the Altar."

298. Laud obtains for Oxford its privileges in printing.

299. His encouragement of oriental studies.

Passions calmed. By whom was this comedy?

300. Cartwright's Royal Slave.

301. Noy "was a man extremely well versed in old records, with which consulting frequently in the course of his studies, he had excerpted and laid by many notes and precedents for the King's levying naval aid upon the subjects by his own authority, whensoever the preservation and safety of the kingdom did require it of them; which notes and precedents, taken as they came in his way on small pieces of paper (most of them no bigger than one's hand), he kept in the coffin of a pyx, which had been sent him by his mother, and kept there till the mouldiness and corruptibleness had perished many of his papers."

302. Noy's reasoning upon the ship money,—certainly fair.

The fifth or sixth part of the ship money was generally laid upon the clergy.

303. Selden defends it. The story is not to his credit.

307-8. Power of the King and of the Convocation in ecclesiastical matters.

309. Prynne's language.

326. Osbaldeston's feelings towards Laud.

337. Con.

340. Hales reclaimed from Socinianism by Laud.

345. Dutch return to Holland rather than conform.

347. Intent of sending a Bishop to New England.

355. Charles beset and betrayed by Scotchmen about his person.

Lord Holland called the spiritual and invisible head of the Puritans. Warwick, his brother, the visible and temporal head.

361. Archbishop of St. Andrew's advice to the King.

379. MSS. given to the Bodleian.

423. Omens of Laud's misfortunes.

441. "To pacify which offended Deity (Williams) Pocklington must be sacrificed on his own altar,<sup>1</sup> deprived of all his preferences, and made incapable of receiving others."

#### ORME'S *Life of John Owen*.

P. 24. This worthy author says, "it is clear as noon-day, that whatever fault attaches to the civil war must be imputed to the church of England, whose members were first and deepest in the quarrel!"—this he attempts to prove, because Essex, the Hothams, the elder Vane, and Pym were conformists!

25. "All the nonconformists naturally took part with the House of Commons, as they saw clearly that nothing short of their ruin was determined by the king!"

44. The London ministers argue for "a compulsive, coercive, punitive, corrective power to the political magistrate in matters of religion."

48. "As though there were no habitable earth between the valley—I had almost said the pit of democratical confusion—and the precipitous rock of hierarchical

<sup>1</sup> The allusion is to his *Altare Christianum*. 1637, 4to.—J. W. W.



tyranny." Owen's words,—but that habitable region he and his party had laid waste.

49. Owen asserts that "truth revealed to any one carries along with it an immoveable persuasion of conscience that it ought to be published and spoken to others." So every madman shows. "In extraordinary or peculiar circumstances, therefore, he contends that it is the duty of every man to make known as extensively as possible the portion of truth with which he is acquainted." What nonsense is this in the application which it is meant to bear!

58. "Our little differences may be met at every stall, and in too many pulpits, swelled by unbefitting expressions to such a formidable bulk that poor creatures are startled at their horrid looks and appearance; while our own persuasions are set out in silken words and gorgeous apparel, as if we sent them into the world a wooing."—Owen.

71. The Westminster assembly held 1163 sessions.

74. Independents began in the influential part of the nation—perhaps a natural latitudinarianism was its root.

94. Owen excused for preaching the day after the King's murder. *Fear and trimming* are the excuses alleged.

110. "If to the PURITANS Britain is indebted in a great measure for her CIVIL LIBERTY, to the INDEPENDENTS she has been indebted for all that is rational and important in her views of RELIGIOUS FREEDOM." I deny both.

112. What were Owen's views when he preached thus?—"The time shall come when the earth shall disclose her slain, and not the simplest heretic shall have his blood unrevenged; neither shall any atonement or expiation be allowed for his blood while a toe of the image, or a bone of the beast, is left unbroken."—"Is it not evident that the whole present constitution of the government of the nations is so cemented with anti-christian mortar, from

the very top to the bottom, that without a thorough shaking they cannot be cleansed?" This sermon Orme thinks introduced him to Cromwell.

123. The Commonwealth Government "was, in fact, a college *de propagandâ fide*, as much as a civil institute, which provided for the spiritual as well as the temporal welfare of its subjects." (*About as well*.) "It did this, too, without making a particular religious profession the test of civil privileges; and never forced the peculiar sentiments of the governors upon the consciences of the governed. Perhaps policy dictated some of its religious measures; but never, on the whole, was religion so little abused by state enactments, or made so little subservient to worldly purposes." Well said, Mr. Orme.

136. "Both Baptists and Independents were then in the practice of accepting the livings, that is, the temporalities of the church. They did not, however, view themselves as parish ministers, and bound to administer all the ordinances of religion to the parish population. They occupied the parochial edifices, and received a portion of the tithes for their maintenance, but in all other respects acted according to their own principles." Thus it is that writers of this description let out the truth.

150. Disputatious pertinacity, he says, was Baxter's constitutional malady.

154. Owen behaved well about Pococke.

158. Owen was active in suppressing Penruddock's insurrection. "When those loyal gentlemen of the west made an attempt to redeem their native soil from the bondage of their Cromwellian taskmasters, how did this Cromwellian Doctor, rather like a Major General than Vice Chancellor, carry God in his scabbard, and religion at his sword's point! How did he make his beadles exchange their staves for fighting irons! How did he turn his gown into a cloak, and vaunt it with white powder in his hair, and black in his pocket, threatening every one with disaffection to the government who would not join with him in

his designs! And so he rode up and down like a spiritual Abaddon, breathing out nothing against those brave souls but rage and fury, slaughter and blood."

"Letter to a friend," quoted. Owen in reply said, that "to his remembrance he never wore a sword in his life."

161. "Every real Christian must have exulted at the revolution in religion which had taken place; and must have been grateful to the instruments by which it had been effected, whatever were their views or characters." This writer speaks plainly.

195. Anthony Wood describes Owen, when Vice Chancellor, as "going in *quirpo*, like a young scholar, with powdered hair, snake-bone band-strings, or band-strings with very large tassels, lawn band, a large set of ribbands pointed at his knees, and Spanish leather boots, with large lawn tops, and his hat mostly cocked."

216. "If ever Satan settle to a stated opposition to the gospel," said Owen, "I dare boldly say it will be in Socinianism."

223. This thorough-paced writer says of Hammond, "he was one of the warmest defenders of his church, and a most devoted servant of Charles, its royal head, to whose love of power and of popery he had no serious objections."

242. "Religion was the language and the garb of the court, (i. e. Cromwell's) prayer and fasting were fashionable exercises: a profession was the road to preferment: not a play was acted in all England for many years; and from the Prince (i. e. Oliver Cromwell) to the peasant and common soldier, the features of Puritanism were universally exhibited." These he thinks "highly favourable" indications of the true state of religion. And noticing the hypocrisy of the times, he says, "there must have been a large quantity of sterling coin, when there was such a circulation of counterfeits." He forgets that one effect of bad coin is to put the good out of circulation.

246. This man says of Cromwell's government, "it may be questioned, whether the great ends of the gospel ministry were ever

more effectually accomplished in this country than during this period. No sacrifice of conscience was demanded, no encroachments on religious liberty were practised; no bounds were prescribed to zealous exertion for the good of the souls of men. Every man sat under his vine and his fig tree without fear. The word of the Lord had *free course* and was glorified."

N.B. At this time the Church Liturgy was proscribed; the penal laws against the mass in full force, and the prisons filled with Quakers. And yet, I dare say, this writer is so blinded with sectarian bigotry, that he believed what he was saying.

The ignorance or the incompetence, the blindness or the falsehood which this passage, and the whole tenor of the book imply, make one reasonably distrust the author when he writes of Christianity in a manner which, if it came from a better mind, would be worthy of attention. e. g.

252. "There is nothing in Christianity indeed corresponding with the *μυστήρια* of ancient Paganism,—no esoteric doctrines which are concealed from the vulgar. But there are things which those who only stand in the outer court of the Temple do not know, and which are the peculiar privilege of those who occupy the penetralia. There is an initiation which must take place, the work not of man but of God, without which the visible apparatus of the Gospel appears only like pantomimic exhibition, unintelligible and unimpressive. The eyes of a natural sinful creature cannot look at the invisible things of God, without undergoing an operation similar to unscaling the bodily organs of vision when covered by a film which shuts out the light of heaven. The designs of this dispensation—comprehend the communication of a divine nature to a sinful creature, and the bestowment of all things necessary for its support. Only those who are perfect (*τέλειοι*, that is *Θεοδιδάκτοι*, divinely taught) will enter into these views; and only such are likely to understand the work of Owen on Communion. He who is destitute of

this knows nothing of the gospel,—he is without its immortalizing principle; he is only amusing himself with the leaves, instead of feeding on the fruits of the tree of life."

279. Owen says he had nothing to do with setting up or pulling down Richard Cromwell. A message came to a minister, "You must preach for Dr. Owen at Whitehall, for he is sick; and the cause of his illness is his dissatisfaction at what they are doing at Wallingford House."

282. In August, 1659, the Congregational Churches in London desired and obtained leave to raise three regiments for the Parliament. "Some of their ministers went with a letter from Owen, and in company with Whalley and Gough, to Edinburgh, to ascertain Monk's sentiments."

283. Owen and Nye also offered to raise £100,000 for the use of the army, provided it would protect them in their religious liberties.

350. "The design and tendency of P. Heylyn's History of the Sabbath were to destroy its sanctification, and to root up the principles generally entertained by Christians on that subject. By the King and his ministers, all decent regard for the Sabbath was compleatly thrown off: their private conduct on that day was execrably immoral; and when they attended the worship of God, it seemed to be their chief design to afford a public exhibition of the highest contempt of God and sacred things." Well said, liar!

379. "In railing and abuse Sherlock was more than a match for Owen: but in the lists of theological warfare, he was a very dwarf in the grasp of a giant. Owen exposes his ignorance, his petulance and vanity, the inconsistency and absurdity of his statements in such a manner as must have made him, if he had any sense of shame left, blush that he had ever meddled with a subject he so ill understood."

356. "The pretenders to high illumination and spiritual enjoyments, independently of the Scriptures and of other external

means, settled under the general denomination of Quakers. The incongruous atoms which had floated about under different names and various forms, were at length digested into a body, combining the elements of fanaticism, philosophical calmness, and moral propriety, in a very singular degree."

"At the same time others settled into Socinianism, and a much larger body than either into Latitudinarians." This is his view, and it is the best part of his book; but as to Socinianism, it is not supported by facts.

388. "A confused mixture of Pelagian Arminianism distinguished the body of the English clergy in the days of Charles II., and, so far as they have any fixed opinions, seems to be their prevailing creed still."

399. "Bunyan would sometimes in the middle of winter have more than 1200 hearers before seven o'clock in the morning of a week day; and when he visited the metropolis, one day's notice of his preaching would bring many more than the place of worship could contain."

400. "The great body of the English clergy after the Reformation were unfit to preach, and therefore the state provided them with sermons: they were unable to pray, and therefore it provided them with a service book. Suspicion of their capacity, or consciousness of their unfitness is implied in that very provision which the Church has made for her clergy, and in which, notwithstanding, they profess to glory." Is this want of sense, or want of honesty?

416. "Innumerable attacks and one hundred years' experience are scarcely sufficient to teach us the folly of expecting forbearance or liberal treatment from an established church."

469. Owen corresponded with Anna Maria Schurman.

472. What a rogue to suspect that Watson did not differ radically in his sentiments from Gibbon—because he argued against him courteously, and allowed his merits!

*NELSON's Life of Bishop Bull.*

P. 16. NELSON wishes for a divinity college.

32. Bull used to invite teachers who had drawn away any of his parishioners to confer with him in presence of the party.

34. Burial service. This probably is the story which Sprat has told.

40. The posey on his wife's wedding-ring was, "Bene parere, parere, parare det mihi Deus."

She survived her husband, and his grave was left unpaved, by her desire, waiting to receive her also.

48. Ill reading ought to be a disqualification for orders.

54. Public baptism—the benefit of congregational prayers goes with it.

311. The firmest defenders of the Church against Popery—those who have been accused of coming nearest to it.

312. His efforts for suppressing immorality.

356. Duty of bishops in parliament, and of the clergy everywhere.

358. He advised young divines<sup>1</sup> not to preach their own sermons; and if they were too poor to be provided with those of approved authors, to read a homily, or a chapter from the *Whole Duty of Man*.

363. He insisted upon a competent salary for curates.

382. Schoolmasters to be deprived of their license if they neglected religious instruction.

382. Parents advised to present their children with a small library of divinity, to the value of £3, £4, or £5.

<sup>1</sup> See SOUTHEY'S *Life and Correspondence*, Vol. v. 75 who gave the same advice to the Rev. James White, the brother of the lamented Kirke:—for fifteen years and more the Incumbent of St. George's, Manchester, which he resigned, broken down in health and spirits, from over labour, neither to the credit of those who put, nor of those who kept him there, nor to that of the Collegiate Church which looked on. Such things are a contumely.

J. W. W.

384. A custom of relieving the poor at the doors of good houses on Sundays. He fed about sixty thus at Brecknock, 373.

385. Many thousands of lewd and disorderly persons had been brought by the societies to legal punishment.

387. Proclamation of the Caermarthen-shire magistrates—they promise to be as amenable to the laws as the poor. This is in answer to Defoe's *Argumentum ad Homines*.

405. Rees Prichard's religious poems in Welsh.

*BISHOP BULL's Works.*

P. 132. MIRACLES not at the absolute disposal of the Apostles—but exercised only to whom, when, where, and how God pleased.

133. Touching for the king's evil often, but not always effectual.

148. Divines in his age who despised practical divinity.

255-6. Extempore preaching.

286. Angel worship—the pretext for it plainly condemned by St. Paul.

295. His own experience of dreams.

341. Those who cannot edify by a set form of prayer.

*SIDNEY's Life of Rowland Hill.*

39. One charge against the six students of Edmund Hall was, their being connected with Messrs. Venn, Newton, and Fletcher.

48. Berridge. 49. he said of Johnny Stittle, "he is a wonderful man indeed; somewhat lifted up at the present, I think; but his Master will take him by the nose by and by."

55. "The darkest moment in the whole *nucthemeron* is just before break of day." —Berridge.

69. "Make the best of your time; and should the Lord afford travelling health and sound lungs, blow your horn soundly." —Berridge.

86. Rowland Hill at Olney, 28 March, 1773: a very large congregation from every quarter attended. No meeting-house would nearly hold them. Preached out of doors for the first time. "Go ye forth into all the world, and preach the Gospel to every creature." Mark xvi. 15, 16.

97. Sheridan said, "I go to hear Rowland Hill because his ideas come red-hot from the heart."

Milner (the Dean) said to him, "Mr. Hill, I felt to-day, 'tis this slap-dash preaching, say what they will, that does all the good."

104. Trevecca.

122. Sir H. Trelawny, 423.

128. 1777. Rowland Hill began to preach frequently to little children, whom he assembled on a Sunday for that purpose.

136. "Rowland Hill took a lively interest in Mr. Newton's ministerial duties, and in Romaine's. Through Newton he became acquainted with Cowper, from whom he received much kindness and attention, and of whom he always spoke with the greatest reverence and affection."

163. Cowper corrected his hymn for children. Cowper's letter is here, 29 March, 1790.

321. His spelling boxes for children.

437. Horsey made some severe remarks upon Sunday schools in one of his charges.

438. "I pity a priest ridden people," said Rowland Hill, "wherever they are to be found. But a people ridden priest is a still greater object of compassion."

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DR. WORDSWORTH'S *Ecclesiastical Biography*. 1st Edit.

*Life of Sir Thomas More*. Vol. 2.

P. 81. EVERY day, feast and *ferie*.

*Hooker*. Vol. 4.

P. 178. HOOKER's papers were in the library at Lambeth, which, after Laud's murder was given to Hugh Peters.

180. A curious anecdote concerning Francisco Suarez and his *Defensio Fidei*.

*Archbishop Whitgift*. Vol. 4.

P. 322. QUEEN ELIZABETH's pun upon his name.

*Sir Henry Wotton*. Vol. 5.

P. 30. HE and Bedel transmitted Father Paul's History in letters into England, as fast as it was written, to King James and the Archbishop of Canterbury. By their instigation this important work was written, and in England it was first published, in English and in Latin.

37. On his way to England, upon his final return, he left his arms wherever he lodged, with an inscription under them in Latin, saying that Henry Wotton, ambassador so often and so long (enumerating all the legations which he had filled,)

"tandem hoc didicit  
Animas fieri sapientiores quiescendo."

*Nicholas Ferrar*. Vol. 5.

P. 82. HIS agony of scepticism at six years of age. Can this be true?

165. N. The custom of children asking a blessing before they retired at night of their parents, was disused as Popish by the Puritans. The ceremony of churching, the use of sponsors, the burial service also were laid aside; and there were some who proscribed not only the Doxology and the Creed, but the Lord's Prayer.

*Sanderson*. Vol. 5.

P. 494-5. HAVOC committed by the Puritans.

Vol. 6.

P. 65. SIR MATTHEW HALE was, both when at the bar and on the bench, a great enemy to all eloquence or rhetoric in pleading. He said, "If the judge or jury had a right understanding, it signified nothing but a waste of time and loss of words, and if they were weak and easily wrought on, it was a more decent way of corrupting them, by bribing their fancies and biassing their affections."

72. Had it not been for Sir Matthew Hale, the children of the Quakers would have been bastardized, through the rascality of one who wished to evade the payment of debts contracted by his wife before marriage.

94. Among his MSS. which should be in Lincoln's Inn, is one entitled *Magnetismus Physicus*; there are two others, called *Magnetismus Magneticus* and *Magnetismus Divinus*.

194. James I. used to say that the happiest lot of all others was to possess such an estate as set a man below the office of a justice of peace, and above that of a petty constable.

346. Philip Henry<sup>1</sup> would sometimes say, "I am too much of a Catholic to be a Roman Catholic."

"Sit in necessariis unitas, in non necessariis libertas, in omnibus charitas." This rule pleased him well.

349. Some zealous people would have him to preach against knots. But Henry, though unfortunately a Non-conformist, had been too well educated to be a Puritan.

*Special Remarques of the Life of Dr. Sanderson, late Lord Bishop of Lincoln. Oxford, 1663. Signed D. F.*

P. 5. HE was placed "in a severe and exact grammar school."

"The miscarriages of school are not easily recovered in the university; the errors of the first concoction being hardly rectified in the second."

"At school," he observed, "he learnt an art of memory. When he was enjoined to learn what he understood not (which was then an ordinary miscarriage in grammar-schools), he was compelled to make use of similitudes, &c. and, to remember those things he knew not, to think upon something like them he knew. As he had many excel-

lent observations touching schools, which he would say were the most considerable places in a kingdom, so he would usually say, that the practical way is the best, when, as Aristotle speaks, we learn that by doing, which we learn to do."

6. "With a slow but sure pace, he proceeded in all rational and solid learning; his unwearied mind struggling with the intricacies, perplexities, darkness, and confusion of nature, and aiming at that clear and genuine apprehension of things we were created in, after the image of God, in knowledge; not so intent upon the notions, as the nature of things."

7. "To find out the merit of a cause, the right joint of a question, exactly."

9. He would say, "it was no less than a miracle of knowledge that men might attain to, if they proceeded thus distinctly (after his method) in reading authors, and in pursuing after knowledge."

10. "I learn, said he, much from my master, more from my equals, and most of all from my disciples."

19. "Employment was improvement," he used to say.

20. "He left the University freely, making not the usual advantage of his place, which was then prudence and good husbandry, but looked upon by him as the worst sacrilege in the world; as which at once betrayed the Church to the unworthy and weak, and the University to the underserving, and the founders' charity to those persons they never designed it for, to the shame of the present age, and the undoing of the future."

33. Charles I. said, "I bring an ear to hear others; I bring a conscience to hear Sanderson."

37. This man was silenced during the reign of the Puritans. "Nothing troubled him more than that he was laid aside, and made useless. What reason would have suppressed this worth? What people would have deprived this man? What Government would have laid aside so much reason, judgement, and most useful learning?"

<sup>1</sup> The Life of Philip Henry is omitted in the last edition. A revised edition was published, London, 1825. 8vo. by J. B. Williams.

41. He was careful whom he ordained, "lest, as he would say, he should have reason, with him who made a dangerous man priest, to wish he had laid his hands on the briars, rather than on such a man's head."

*Life of Dr. Barwick, by his Brother,*

DR. PETER BARWICK. 1724.

P. 26. BARNABY OLEY. He carried what money Cambridge could raise to the King at Nottingham.

112. And provided Sir Marmaduke Langdale with a disguise when he made his escape.

114-36. A continual cough, followed by spitting of blood, and afterwards by a consumption of his lungs, a wasting and pining away of his whole body,—cured when he was in the Tower. He "who of all men living had been least used to indulge his appetite, now lived more sparingly than any mortal, after he had contracted this illness. The diet he used was herbs, or fruit, or thin water-gruel made of oatmeal or barley, with currants boiled in it, and sweetened with a little sugar; and this he used to cook himself in the prison, to help pass away the time. As he was always very abstemious, so he now refrained from all sorts of made drink, whether wine or beer, quenching his thirst with nothing but spring water."

153. High Court of Justice under one Keeble,—“who did not try persons according to the ancient way, by the verdict of a jury; but, without either witness or law, as well as without shame, whomsoever he thought there was sufficient ground of suspecting to favour the Royal cause, he immediately condemned him to the gallows, and without more ado had him executed. In this bloody slaughter-house were butchered Colonel Eusebius Andrews, and other loyal subjects."

123. He was threatened with the rack. "He that cried out loudest for putting him

to the torture was Sir Henry Mildmay."

158. "The Bishop of Durham was constrained to sell his library to support himself, when above fourscore and ten,—he that was formerly used to support so many others."

160. Bradshaw expressed "great bitterness against Cromwell, and uttered the most direful execrations against his arbitrary tyrannical government; but spake as respectfully of the Royal authority exercised within those bounds prescribed by the laws, as if he had had a mind to return into favour with kings."

163. The rebels were deliberating "whether they should not (according to Hobbes's doctrine, then lately published) destroy all such as they thought really favoured the Royal cause. Cromwell knew that the number was too great to be slaughtered, and contented himself to plunder them."

177. Clarendon's letters to Barwick at St. John's Library, Cambridge.

200. Care about preserving the succession of Bishops.

251. Wallis—his decyphering the Royalists' letters. Yet he did not disclose all their contents.

267. The Bishop of Ely always confided in Monk.

298. Hugh Peters stupified at his sentence, and seeming to have no religion at last.

304. The Scotch taken at Dunbar were confined in Durham Cathedral, "till, to preserve themselves from the cold of the winter, whereby they must otherwise have perished, they had been forced to make fires of all the wood-work therein which they were able to pull down."

310. At Durham, when Dean, he used to "entertain at his own table such strangers as were at prayers."

326. Great fault in the Convocation at that time, "one or two upon whom the matter chiefly depended, frustrating the design and endeavours of their better brethren." 328.



## MISCELLANEOUS BIOGRAPHY.

*Lives of LELAND, HEARNE, and WOOD.*

*Leland.* P. 17.

**G**ERMANS came to buy books here when the monasteries were spoiled, and published them at the press of Frobenius and other printers.

23. His poem to Cranmer—quite worthy of its author.

45. The authority for Pol. Virgil's villainy.

Bale must certainly be wrong when he says in the New Year's Gift of John Leland, "As concerning the Hebrew, it is to be thought that many were therein well learned in the days of King Athelstan. For at the instant request of his prelates, he caused the Scriptures out of that tongue to be by certain doctors translated into the Saxonysh or Englyshe speech, as in the chroniclers is mentioned."

*Hearne.*

P. 2. **THIS** Mr. Cherry who put Hearne to school, I suppose to be the person who gave Bishop Ken a place wherein to hide his head.

*Wood.*

P. 45. *Tucking*<sup>1</sup> freshmen at Oxford.

46. Shrove Tuesday pranks in the colleges.

65. This year, 1650, a Jew opened a

<sup>1</sup> "That is, set the nail of their thumb to their chin, just under the lip, and by the help of their other fingers under the chin, they would give him a mark, which sometimes would produce blood." *in loc.*—J. W. W.

coffee house at the Angel, in the parish of St. Peter in the East, Oxon. and there it was by some who delighted in novelty, drank.

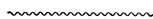
69. A horrid account of the massacre at Drogheda.

205. Prynne.

227-8. Henry Foulis.

310. A.D. 1681. Westminster school boys, Nov. 5, burnt Jack Presbyter instead of the Pope.

363. James II. said at Oxford, "he heard many of them used notes in their sermons,—but none of his Church ever did." He said that Dr. Dolben did read much of his sermon before the King his brother, after his restoration, which the King telling him of, he never after did, and therefore his preaching was well liked of.



*CARDAN—De Propriâ Vita. Amst. 1654.*

**NAUDÆUS**, in his preface, while arguing against astrology, professes his belief in the Caledonian Merlin, Nostradamus, Baudarra, &c. Who is the German Lolhardus whom he classes with them?

Cardan confesses that he wrote the more because he was paid by the sheet.

P. 8. Breastplates which would resist a bullet.

9. Before he was a month old, he had the plague, with five carbuncles on his face. Three years afterwards, when he had the smallpox, there was a pustule in each of these plague-marks. A fact worthy of notice by those who dreamt that vaccination might be a preventative against the plague.



He was taken naked out of a bath of warm vinegar (after the plague), and given to a new nurse, his first dying of the plague on the day that it seized her.

Weaned in his *third* year.

10. His father, who was a pious man, professed that he had a familiar dæmon.

17. He had wide-spreading, hump-backed toes, so that he could find no ready-made shoes to fit him.

22. This strange fellow used to bite his lips, distort his fingers, and pinch himself, upon a theory that pleasure consisted in the cessation of pain.

31. "Quam licuit vixi mihi; et in aliquam spem futurorum, præsentia sprevi."

"Vitæ genus mihi institui, non quale volui, sed quale licuit."

32. Evil consequences of expecting to die according to astrological predictions.

51. Sir John Cheke one of his friends.

100. "Asturconem. Angli eum appellant patriâ lingua *Obinum*."

130. Agriculture. "Quod exercere oporteat magis quam scire."

146. What he says of America, as a part of the New World.

He rejoices to have been born when a New World was made known. The other three mighty novelties which he enumerates are gunpowder, the needle, and printing. "Jam quid deest amplius ne cælum occupemus."

149. A stone shower.

150. Portents used for seditious purposes.

155. He boasts of his prediction respecting England.

164. "Sed habent hæc mira in hominibus, ut cum adsunt, vel paulo ante acciderint, totum hominem ad se trahant; cum refrixerint, aded attenuantur, ut nisi aliquo tanquam clavo firmiter instauraveris, quasi dubites an videris, vel audieris." This is a very just observation.

208. An odd maxim—to be given as such. When you are about to wash yourself, see that you have a towel.

211. "Tria maxime mutant mores, ætas, fortuna, conjugium."

270. What insecurity in travelling these precepts imply.

282. "Qui libri ad legendum admittendi." He enumerates forty books, and says, "Auctores hi solum digni qui legantur, cum vita hominis his vix sufficiat, quidquid vero aliis impenderis his detrahes, unde aurea æreis commutabis."

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PHILOSTRATUS. *Apollonius Tyaneus.*  
*Blount's Trans.*

P. 1. He would wear no garment made of the skin of an animal that died of any disease.

2. "His disciples observed silence concerning things divine; for that they had heard many sacred mysteries, hard to understand for those who had not previously learned that to be silent is a kind of reasoning."

17. "He was of opinion that wine was a pure kind of drink, as proceeding from a mild plant: nevertheless he esteemed it an enemy to the settled state of the mind, in respect that it sometimes disturbed the air of the soul."

22. He went barefoot now, let his hair grow long, and rejected all animal clothing, using linen alone.

Æsculapius himself rejoiced to have been a witness of his cures.

60. He condemned hot baths.

77. He learnt of the Arabians to understand the language of birds and beasts, &c. which they acquired by eating the heart, or, some say, the liver, of a dragon.

82. A dragon taught Melampus this by licking his ears. N. Pliny, x. 49.

104. Tunnel under the Euphrates.

128. "I clothe myself with this fleece of the earth, not shorn from the sheep's back, but springing up purely from the pure, being a gift of water and earth, even made of linen."

154. Blount defends suicide, and appeals to Donne's authority.

171. Dragons greedily covet eagles' eggs,

and often have severe conflicts with the eagle, who defends her nest. N.

208. Ancient pictures. Progress of painting.

233. Between the Hyphasis and Ganges, sages who defended themselves "with prodigious tempests and thunderbolts."

— "The Indians, by music and singing, admonish their king when he goeth to bed that he have good dreams, and that he arise kind to, and careful of, his subjects."

LODOVICO DOLCE's *Trans.*

P. 61. OIL from a white worm, with properties like the Greek fire, or worse, for the fire consumes stone wall.

62. Pepper cultivated by apes or monkeys, for which reason the Indians protect them against wild beasts.

Old lions feed upon apes, their flesh being a cure for all leonine diseases.

63. Apes tricked of their pepper.

63. Cocoa nuts (?) which, as wonders, were suspended in some of the temples.

64. Good reason for describing the manner of hunting dragons.

65. He who ate the liver or heart of a dragon, understood the language of all animals.

78. Ether, the fifth element, from which the Gods were created.

80. A ghost in love with a boy. One of the sages sent the ghost a letter, which he seems to have obeyed.

82. Oracular origin of medicine. Poisons could never have been introduced in medical practice, had the use not been thus revealed.

83. That marvellous stone the Pantarba.

85. Pearl, the oyster's heart.

86. Bells at the head and stern, to frighten away whales.

90. The plague demon at Ephesus, in the shape of a poor old man, but when stoned by Apollonius's orders, a huge dog, big as a large lion, was found under the stones.

91. Achilles liked to have his tomb visited, and retained his enmity to Hector.

92. And told him where Palamedes was

buried, whose statue made him look older than he was.

96. An effeminate youth, "talmente lascivo che pareva incantato dalle malie delle Amazone."

104. Evils of a sea-merchant's profession exposed by Apollonius.

108. Nero's verses sung about the streets, and they who did applaud and pay the singer, imprisoned as enemies to the Gods. One of his fiddlestrings exhibited by the performer as a precious relic.

114. Theory of the tides, and why at Gades none can die during the flow.

115. The belt (il cinto) of Teucer's sword, and of Telamon's, preserved at Gades.

120. Esop had the last intellectual gift which Mercury had left to bestow. He gave the prizes in order, according to their value, wisdom first, then eloquence, astrology, music, and poetry. He had forgotten Esop, and then for his sake remembered fabling.

122. Trade in idols. Formerly they were made on the spot where they were to be consecrated, by travelling artists.

123. Discourse on music.

129. Apollonius says, "Solev' à un Musico assai intendente, mandare i suoi discepoli a udire altri Musici ignoranti, perche imparassero quel che era da fuggire."

131-2. Question concerning restoring the republic.

137-8. Amasis in the lion.

142. Memnon's image.

156-7. His opinion of Egyptian as compared with Grecian idols.

162-3. Falls of the Nile.

163. Pindar says a demon resides in its sources.

165. Titus said he was the minister of God's vengeance upon the Jews.

171. A youth at Gnidus in love with Venus.

173. Case of hydrophobia.

184. Habit of the Pythagoreans, "linen, long hair, and some peculiar kind of sandals."

202. Belief of all wrestlers in charms.

203. So of traders; but especially of lovers.

206. Speeches measured by the water-glass. All Tiber, Apollonius said, would not suffice to measure out what he had to say, if he spoke as fully as the occasion required.

214. Costly follies of luxury.

The highest-priced horses were marked with the letter K.

222. Character of the Arcadians.

224-5. Why human sacrifices are not so fit for the purposes of divination as those of beasts.

232. He gets 1000 drachmas from Jupiter's money at Athens.

236-7. He wished to live privately if he could, but if not, at least to die so.

237. Some say he disappeared in the Temple of Pallas at Lyndus.

238. Song of virgins at his death.

His apparition confirming the truth of what he had taught, but admonishing men not to be too curious in things above their reach.

239. Studying mathematics by making diagrams in the dust.



#### HARTE'S *Gustavus*.

Essay.

P. 6. It was a principle with him that even a common soldier should rarely, if ever, receive corporal punishment.

7. In his army, there were but two means of advancement, seniority (which was sometimes superseded) and merit. Birth, quality, and court friends availed nothing.

10. It was he who had the first notion of clothing men well, and keeping them clean and warm; whereas Tilly's doctrine was "a ragged soldier and a bright musquet;" following a false maxim of the ancients, "horridum militem esse decet."

16. It was a saying of his that he never desired more than 40,000 men,—for with that force no general could compel him to give battle unless he chose it, and any thing beyond that number might be disposed of advantageously elsewhere.

Both Alva and Turenne thought that no army ought to consist of more than 50,000.

28. He and Wallenstein, and Turenne after them, banished from their army all disputes concerning rank and priority of commission.

43. Jangling spurs.

123. A flash of lightning destroyed the funeral trophies of all the kings in the royal chapel at Copenhagen, (about 1630.) "Christian was struck motionless in his military capacity from that moment, and never afterwards recovered the use of his warlike faculties."

170. The Duke of Pomerania's great crime was that he had wished the Emperor ill success, in a bumper of white ale.

292. *Gefronn* soldiers. Vol. 2, pp. 45. 121.

Vol. 2.

P. 18. REMEMBER Magdeburg!

57. His humanity concerning women and children at Koenigshofen.

70. Marauder derived from the Count de Merodé, a brutal and licentious officer in these wars.<sup>1</sup>

67. Sir H. Vane—a vile negotiator. This was probably the elder.

142. Oxenstiern's saying, "Mi fili! parvo mundus regitur intellectu."



#### HERBERT'S *Remains*.

Life.

CHARACTER of Thomas Jackson.

Plays and Poems burnt upon Nicholas Ferrar's grave.

G. H. "I have heard sober men censure him as a man that did not manage his brave parts to his best advantage and preferment, but *lost himself in an humble way*: That was the phrase, I well remember it."

The profits of his prebend at Lincoln

<sup>1</sup> This is well known to be a mistake. See TODD'S *Johnson* in v. He refers to COTGRAVE. See also MENAGE and RICHELET in v. *Maraud*.  
J. W. W.

he employed in re-edifying the ruined church of Leighton, "where the corps of the prebend lay," because he lived far from, and so could not attend the duty of that place.

A wish that "some cathedral, ecclesiastical, and academical men (which ranks the modest author meddles not with) would draw ideas for their several orders respectively. Why should Papists (as Timpus) be more careful or painful in this kind than we?"

The Country Parson.

4. Chaplains.

9. Apparel. Note upon Whitfield's notion of going nasty.

14. Recommending the Country Parson to compile a body of divinity for himself, to be the storehouse of his sermons, he says, "this being to be done in his younger and preparatory times, it is an honest joy ever after to look upon his well-spent hours."

19. Gently and *pausably*.

20. Persons of rank to be presented if they make a practice of coming in late. N. B. A. Laud and Charles I.

22, 3. Preaching—introduction of stories.

30. Reconciling differences in his parish.

39. His wife's skill in healing.

40. His children not "put to vain trades and unbefitting the reverence of their father's calling, such as are taverns for men, and lace-making for women, because those trades, for the most part, serve but the vices and vanities of the world, which he is to deny and not augment."

42. "Even the walls (of his house) are not idle, but something is written or painted there which may excite the reader to a thought of piety, especially the 101st Psalm, which is expressed in a fair table as being the rule of a family."

43. Perfumes from the garden.

49. He keeps his money for the poor, and his table for those that are above alms.

50. Invites all his people in the compass of a year.

53. He gives no set pension to any.

57. Incense.

71. "On a journey, at going to bed, he gives the host notice that he will have prayers in the hall, willing him to inform his guests thereof, that if any be willing to partake, they may resort thither."

79. If he chance to find any reading in another's Bible, he provides him one of his own.

83. Catechizing the elder, privately.

85. "The catechizer, if he once get the skill of it, will draw out of ignorant and silly souls, even the dark and deep points of religion. Socrates did thus in philosophy, who held that the seeds of all truths lay in every body, and accordingly by questions well ordered, he found philosophy in silly tradesmen."

89. He "baptizeth not willingly, but on Sundays or great days. He admits no vain or idle names, but such as are usual and accustomed."

93. Five or six communions in the year, because all that receive not thrice a year were liable to be presented.

96-7-9. His skill in physic, and store of herbs. If neither himself nor his wife have the skill, and his means serve, he keeps some young practitioner in his house for the benefit of his parish.

116. The general ignominy which is cast upon the profession, — the church parson knows "he must be despised."

137. Justices of the Peace.

157. Particularly he loves procession, and maintains it.

159. Custom of saying, "God send us the light of Heaven," when light is brought in.

163. People went often out of church before the blessing.

*Lives of the Veteriponts and Cliffords, and of Anna Countess of Pembroke and Dorset. MS.*

THE young Rutland, whom Clifford slew at Wakefield, is shewn here to have been

Edward's next brother, and a youth of seventeen, who probably therefore took part in the battle.

The Shepherd Lord<sup>1</sup> was visited often by his father-in-law, Sir Lancelot Threlkeld, and sometimes most secretly by his mother. "By which mean kind of breeding this inconvenience befell him, that he could neither write nor read; for they durst not bring him up in any kind of learning, for fear least by it his birth should be discovered. Yet after he came to his lands and honours he learnt to write his name only."

"This first lord of mine had a great advantage in his breeding, by the wisdom and devotion of his grandfather, Thomas Sackville, Earl of Dorset, Lord High Treasurer of England, who was then held one of the wisest men of that time, by which means he was so good a scholar in all manner of learning, that in his youth, when he lived in the University of Oxford (his said grandfather being then Chancellor of that University) there was none of the young nobility then students there that excelled him."

"1651. And in this settled abode of mine, in these three antient houses of my inheritance, Appleby Castle and Brougham Castle in Westmoreland, and Skipton Castle or House, in Craven, I do more and more fall in love with the contentment and innocent pleasures of a country life; which humour of mine I do wish with all my heart (if it be the will of Almighty God) may be conferred on my posterity that are to succeed me in these places; for a wise body ought to make their own homes the place of self fruition, and the comfortablest part of their life. But this must be left to a succeeding Providence, for none can

know what shall come after them; but to invite them to it, that saying in the 16th Proverbs, v. 5, 6, 7, and 8, may be fitly applied. 'The lot is fallen to me in a pleasant place: I have a fair heritage,'—and I may truly say that verse. (Psalm xvi. 7.)

From many noble progenitors I hold  
Transmitted lands, castles, and honours  
which they swayed of old."

Daniel did not teach her to make verses!

"My daughter of Thanet was at the birth and christening of this first grandchild of hers; so as he sucked the milk of her breasts many times; she having there with her child the Lady Anne Tufton, being about nine weeks old. But my grandchild, the Lady Margaret Coventry, after my daughter of Thanet's departure, gave this child of hers suck herself, as her mother had done to most of her children. Jeremiah, xxix. v. 6, the latter part of it." (xxx. 19.)

Her granddaughter the Lady Francis Tufton was sent "over sea into Utrecht in Holland, to be cured of the ricketts, which she had in great extremity."

She seems to have been some years under the Dutch physicians, and was cured, for she lived to grow up and marry, and then died in childbed.

"This summer (1658), by some mischievous people secretly in the night, was there broken off and taken down from the tree near the pales of Whinfield Park (which for that cause was called the Hart-horn tree) one of those hart's horns which were set up in the year 1333, at a general hunting, when Edward Balliol, then King of Scots, came into England, by permission of King Edward III., and lay for awhile in Robert Lord Clifford's castles in Westmoreland: where the said King hunted a great stag, which was killed near the said oak tree, in memory whereof the horns were nailed up in it, growing, as it were, naturally in the tree, and remained there

<sup>1</sup> See SOUTHEY'S *Progress and Prospects of Society*, vol. ii. p. 69, &c. In the lamented WORDSWORTH'S verse,

"'The Good Lord Clifford' was the name he bore."—J. W. W.

ever since, till that in the year 1648 one of these horns were broken down by some of the army; and the other was broken down, as aforesaid, this year; so now there is no part thereof remaining, the tree itself being so decayed, and the bark of it so peeled off, that it cannot last long; whereby we may see time brings to forgetfulness many memorable things in this world, be they ever so carefully preserved; for this tree with the hart's horns in it was a thing of much note in these parts. Eccl. c. 3."

Roger Lord Clifford, he who in Edward II.'s reign made the pursuivant eat the wax of the writ, "left some base children, whom he had by a mean woman who was called Julian (Gillian) of the Bower; for whom he built a little house hard by Whinfield, and called it Julian's Bower; the lower foundation of which house standeth still, and is yet to be seen, though all the wall be down long since. And it is thought that the love this Roger bore to this Julian kept him from marrying any other woman."

The Countess's day book, 1676, in which year she died.—"This forenoon came hither from her house at Settra Park, Mrs. Winch (that is mother to Mr. Thomas Sandford of Askham), so I had her into my chamber and kissed her; and she dined without, with my folks in the painted room; and after I had her again into my chamber, and talked with her a good while, and I gave her four pair of buckskin gloves that came from Kendall."

"To-day there dined without with my folks in the painted room, and with the sheriff and his wife, Mr. Grasty our parson, my two farmers here (Brougham Castle), William Spedding and his wife, and Jeffery Bleamore and his son. So after dinner I had them into my room, and kissed the women, and took the men by the hand. And a little after Mr. Grasley, the parson, said common prayer, and read a chapter and sung a psalm, as usual, to me and then

and my family; and when prayers were done they went away." This was Sunday.

"I had Mr. Bracken, the painter, from Kirkby Stephen, into my chamber, and took him by the hand and talked with him; and saw him paid for drawing over two copies of the picture of my cousin Francis, Earl of Bedford; and he dined without with my folks, and with Mr. Thomas Gabetis, my sheriff, and his wife, and after dinner he went away."

"This afternoon did my housekeeper, Richard Loves, come into my chamber to prayers, whom I had not seen in two months before, by reason of his great sickness; so I took him by the hand, and talked with him."

Mr. Grasty usually said prayers and read a chapter to her and her family on Wednesday.

"There dined with my folks Justice William Musgrave, of Penrith; and I had him into my chamber, and took him by the hand, and talked with him awhile, and I gave him a pair of gloves, and then he went away."

"And there also dined here Mr. Robert Wilson, of Penrith, the post master; and after dinner I had him into my chamber, and took him by the hand, and saw him paid for a rundlet of sack, and another of white wine."

"And a little after did Mr. Hugh Wharton come hither, and brought me a letter from my Lord Wharton's eldest son, wherein he desires, if there be a new Parliament, to serve as knight for this *year* (shire?) And I caused Mr. Hassell to write an answer, wherein I gave my consent, and promised my assistance to it; and gave him three shillings, and then he went away."

"This day in the afternoon did George Gooder pay me the kitchen-stuff money, and Mr. Hassell received it of him in the painted room."

"This day dined here with my folks, my cousin Thomas Sandford's wife of Askham; so after dinner I had them into my chamber, and kissed her, and took him by the hand, and I gave her a pair of buckskin gloves, and him five shillings, and then they went away."

"I remembered how this day was fifty-nine years, and then Sunday, in the withdrawing chamber of Queen Anne the Dane, in the court at Whitehall, did that Queen admonish me to persist in my denial of trusting my cause concerning the lands of my inheritance to her husband King James's award, which admonition of hers and other my friends did much confirm me in my purpose, so as the next day I gave the King an absolute denial accordingly, which by God's providence tended much to the good of me and mine."

"A little after dinner did Mr. James Bird, the attorney, come hither to me for a little while, as he was in his journey to London, so I took him by the hand, and discoursed with him awhile, and gave him ten shillings, as I use to do."

"This fornoon did John Webster come hither to me into my chamber, so I took him by the hand, and talked with him, and gave him a quarter of scarlet; and he dined without with my folks."

"Mr. Robert Willison, of Penrith, the post-master. I saw him paid for a rundlet of sack, another of white wine, and a gallon of claret, against my receiving the holy sacrament."

Every day she calls to mind what had happened to her on some former anniversary. Among other things, "how this day was fifty-two years, in the withdrawing chamber at Knowle House, in Kent, as we sate at dinner, had my first lord and I a great falling out, when but the day before I came from London from being godmother

to his brother's youngest son." Deuter. xxiii. v. 5.

"Gives a pair of furr'd buckskin gloves.

"Five shillings given to Mr. Philip Nanson, who is fellow of Queen's College, Cambridge."

"Enamelled gold rings, one each to the ladies of Sir G. Fletcher's family."

"This morning, about six o'clock, before I got out of my bed, did I pare the tops of my nails of my fingers and toes, and burnt them in the fire after I was up."

"John Twentyman, gardener to the Lord Bishop of Carlisle, came from Rose Castle to look after and order my garden here (Brougham Castle), so he lay in the banister-room five nights, during which time he worked in my garden here; and I sent by him a bottle of the pulp of pom-citron to the Bishop of Carlisle."

Her housekeeper (William Johnson), at Appleby, and his herd at Southfield, were upon board-wages.

"This day, being Shrove *Monday*,<sup>1</sup> there dined without with my folk, Dorothy Weber, the woman of my alms-house at Appleby, and after dinner I had her into my chamber, and saw her paid for five dozen yards of bonlace;<sup>2</sup> but I was very angry with her for bringing so much, and told her I would have no more of her."

"—in the morning did I see Mr. Robert Willison, of Penrith, paid for a rundlet of sack; but I was very angry with him, because I thought it too dear, and told him I would have no more of him; and then he slipt away from me in a good hurry."

<sup>1</sup> See ELLIS'S Edit. of BRAND'S *Pop. Ant.* in v. *Collop*, or, *Shrove Monday*.—J. W. W.

<sup>2</sup> i. e. from the bobbins being made of bone. See TODD'S *Johnson* and NARES' *Gloss.* in v. J. W. W.

Her horse-litter borrowed for Mr. Hugh Machell, who had broken his leg.

"And this 14th day, early in the morning, did my black spotted bitch, called Qumwer, pupp in my bed and chamber four little puppies, but they were all dead."

This is the chamber "wherein my noble father was born, and my blessed mother died."

Archbishop Abbot and others came to her, and did earnestly persuade her, both by fair words and threatenings, to stand to the award of the four Chief Judges between her and her uncle. In consequence of this interference it was agreed "that I should go to my blessed mother in Westmoreland."

"To-day my gentlewoman, Mrs. Frances Pate, preserved for me four pots and two bottles of syrrup of lemons."

"This day, before I was out of bed, did I pare off the tops of the nails of my fingers and toes, and when I was up I burnt them in the fire, in the chimney of my chamber in Brougham Castle; and a little after, in this same chamber of mine, did George Goodgeon clip off all the hair of my head, which I likewise burnt in the fire. And after supper I washed and bathed my feet and legs in warm water wherein beef had been boiled and some bran. And I had done none of this to myself since the 18th of December, that George Goodgeon cut my hair for me in this chamber of mine in Brougham Castle. God grant that good may betide me and mine after it."

This was March 22.

On the way to her blessed mother, 1616, she slept one night at a poor parson's house at Peniston, having come there from Rotherham; and the next day she went over Peniston Moor ("where never any coach went before mine") into the inn at Manchester, where she lay that night. The

next she lay in a poor alehouse at Chorley, which she left on the next day, though Sunday, by reason the lodgings were so bad, and got to Preston. It was another day's journey to Lancaster, to a poor inn there, and another to Kendal.

"— did Mrs. Frances Pate preserve for me, in her own chamber, a good many of apples and lemons."

"Robert Hilton, of Muston. I gave him three yards of Ducape (?) and a pot of Alkirmes (?) to carry to his wife."<sup>1</sup>

"Mr. Grasty was paid his twenty shillings for saying prayers to me and my family for a month last past."

"I saw George Goodgeon paid for 249 yards of linen cloth that he bought for me at Penrith, designed for twenty pair of sheets and some pillow-*veres*,<sup>2</sup> for the use of my house. And after dinner I gave away several old sheets, which were divided among my servants. And this afternoon did Margaret Montgomery, from Penrith, the sempstress, come hither, so I had her into my chamber, and kissed her, and talked with her: she came to make up the twenty pair of sheets and pillow-*veres*."

MR. EDWARD HASELL'S *Day-book*. 1679.  
*in the same MSS.*

"I WENT to Skelton, to John Morland's wedding, Sir George Fletcher's Cook. Mr. King married them. Many of the gentry was at it. There was a great offering, £35 3s. given.

"Went to Highgate chapel (Cumberland), where we had a homily."

<sup>1</sup> See RICHELET in v. "*Cape*," and "*Alkirmes*." The first is a sort of ribbon,—the second a confection.—J. W. W.

<sup>2</sup> No reader will forget DAN CHAUCER'S *Pardonnere*,

"For in his male he had a pilwebere,  
Which, as he saide, was our ladies veil."

*Prol. to Cant. Tales*, v. 696.—J. W. W.



Earl of CUMBERLAND's *Voyages*.  
Same MSS.

CAPTAIN Lister, much disvaluing the Spaniards, said they were "Bezonyans' and cowards."

Fireballs used at sea.

Upon his fifth voyage, 1592, "the Earl having many times heretofore had the choice of such of her Majesty's ships as should be fitting for the performance of his intended voyages (though undertaken upon his own adventures), finding that her Majesty's prohibition in nowise to lay an enemy's ship aboard with any of them, lest that both together might come to be destroyed by fire, did bring with it much inconvenience, in regard that he had observed and found by experience that the great and rich ships and carracks had taken to them more boldness and courage of resistance than accustomed, who heretofore, upon the discharge of the first teyre of ordnance, did usually strike sail and yield; so as if he should encounter the said ships again his Lordship should be enforced to transgress her Majesty's command, or else to lose so great a purchase (by good fortune fallen into his hands) to his great grief and scorn; these things considered, his Lordship rather made election to refuse her Majesty's ships, and to seek forth amongst the merchants and owners some ships of war of the best choice for his hire and wages."

"The Island of Savona is a very low, flat island, destitute of any spring, and to the sea-side a very fine small sand. Here, not twenty paces from the wash of the sea, may be digged a hole some three feet deep, and knocking forth the heads of a hog's-head, being set therein upright, as out of a well, might as much fresh water be taken as would be needful. Neither would this water be any other but the sea-water, soaking through that fine small sand."

"An Estancia is as it were a country village, where the great men have their servants and slaves to keep their cattle, make their cassava bread, dress their ginger and their fruits, keep their poultry, and divers other services."

When meat is jerked, it is "cut into two sides, like bacon, without a bone left in it, and not a piece of flesh left thicker than one's hand, but must be scotched with a knife, then must it be rubbed over with salt, and remain about twelve hours, and after dried in the sun, so that four hot days drying will cure it sufficiently."

A different account of the capture of the "Nao Cinco Chagas" from what the Portuguese give, and doubtless a truer one. It is a painful story!

1595. "He built a ship of 900 tons at Deptford, which the Queen's Majesty, at her launching, named the Scourge of Malice; who for her greatness and goodness was the best ship that was ever before built or employed by any subject, making his Lordship three several voyages, and after sold to the East India Company, who yet, after five several voyages thither, remained a good and serviceable ship."

"If men will take into consideration his Lordship's expenses in his several journeys, his prosperous attempts in some of them, his breeding and employing men of worth and action, the many and great spoils committed upon the enemy, and the riches won from them, they will find his Lordship underwent almost half the burthen of the wars at sea, and that, the Queen's actions excepted (and not many of them to be excepted) his employments, charges, spoils, and profits, did equal, or rather exceed all other private actions undertaken and performed by all the rest of her subjects during these wars."

<sup>1</sup> See *suprà*, pp. 223, 224.—J. W. W.

Carracks—"monsters whose wealth ex-

ceeds their greatness, yet be they the greatest ships in the world."

In his own narrative to his sister, the Countess of Warwick, he says he had been "only a fire maker for others to warm themselves at, when I was thrust out of doors to blow my fingers in the cold; and I think was born, like Wat of Greenwich, to die carrying the coal basket."

"This year (1597) stopt five carracks from going thither, by which the King of Spain lost himself more than three millions, all the pepper that should have returned in them being his own, besides his customs, which amounteth to a mighty matter. The loss of his merchants was four times so much, for upon every return they double the principal, and this year's return they have clean lost. And though this were a great wound, if there were not more, yet have I told you the least. These ships never but once before failed going, and then all the nations that trade with the Portugals<sup>1</sup> in those parts were ready to rise and cut their throats, for that they receive not such commodities as these carracks bring, and this year they are sure to want; but if another year they come not, then without fail it will be performed, and the great and rich people be left greedily gaping for any nation to trade that will bring the like commodities, which I dare undertake the merchants of London shall do, if her Majesty will stay the carracks from going thither."

"Disgraces," he says, "have been too heavily laid upon me, and perhaps would have discouraged many from farther endeavouring; yet shall it whilst I live glad my heart, knowing that I have done unto her Majesty an excellent service, and dis-

charged that duty which I owe unto my country so far as that whensoever God shall call me out of this wretched world I shall die with assurance that I have discharged a good part I was born for."

AGLIONBY'S *Account of last Expedition.*  
*Same MSS.*

"—often there be Flemings there (Lisbon) in trade, which if you should assail, would more resist you, and put your men in greater danger of spoiling than twice so many Spaniards and Portugalls."

Dominica. "It is pretty that they say is the difference betwixt the habit of a maid and a wife (among the Caribs)—the maid weareth no garter, as indeed she needeth none. But the wife, as soon as married, is so straightly gartered that in time flesh will hang over the list."

"They have one common place at least where all their men take their diet, nature teaching them that law which in Lycurgus's mouth was thought strange, and perhaps needless."

"They were very desirous of learning English, but in trying to repeat words invariably added a vowel to all words ending with a consonant—as, for chin, chin-e."

Two ways of viewing a case. Aglionby says, when relating the attack upon Puerto Rico by the Earl, "Truly it was God that put this constancy of resolution into his mind, for he was not without apprehension of the difficulties (of the way thither); but this proved the very best course, inasmuch that I have heard the Spaniards say, that except the devil had led us, we could never have found that way."

He describes the town of Puerto Rico as consisting of many large streets—the houses, after the Spanish manner, but two stories high, very strongly built, and the rooms goodly and large, with great doors instead of windows: the town "in circuit

<sup>1</sup> So ABP. ABBOT, in his *Lectures on Jonah*, speaks of "the late discoveries of the Portingales and Spaniards." P. 205, 4to. 1613.

J. W. W.

not so big as Oxford, but very much bigger than Portsmouth, with the fortifications; and in my sight much fairer, whatsoever you respect."

He doubted of their ability to pay the ransom which they proposed, "specially in white money, or gold; and for their quar-toes, their black money, how current so-ever it be here, and in Domingo, yet he saw we made no reckoning of it, though we found it here in great store."

Of potatoes he says, "I say nothing, because they are common enough in Eng-land."

Cumberland endeavoured to bring home some sensitive plants, for which purpose "he made some of it be put in pots with earth, and yet it liveth, and how far it will so continue is uncertain; but truly me-thinks it is a very strange herb, and needs must have some as strange hidden prop-erty, which yet the Spaniards well not have known."

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*PULTENEY'S View of Linnaeus.*

P. 13. LINNÆUS said of London that it was the "punctum saliens in vitello orbis."

42. The pearl muscle.

247. The *Cimicifuga foetida*, a Siberian plant is so called because it is offensive and even poisonous to the insects from which it takes name.

251. Hiorth published in the *Amæn. Acad.* a list of such native plants of Swe-den as have been, or may be, objects of culinary use, principally as aliments: to which are added condiments and *succedanea* to several articles of exotic luxury.

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*Life of Washington, by JOHN MARSHALL.*  
Vol. 1.

P. 53. First Lottery in England drawn by the Virginia Company.

303. Yellow fever first mentioned, 1703.

Vol. 2.

P. 279. POPULAR leaders made to believe by their friends in England that if they persisted government would yield,—and exhorted to persevere. See farther.

*Ibid.* This is a wise and philosophical view of the growth of the war.

447. "A body of ignorant and disorderly men on the frontiers, styling themselves reg-ulators, who were enemies to all govern-ment, had attempted by arms, some time before the existing war, (i. e. of indepen-dence) to controul and stop the administra-tion of justice."

Vol. 3.

P. 34. IMMENSE importance of privateer-ing to the Americans at the commencement of the war.

42. Fear of the Congress to impose taxes, lest "their burthen might detach many from a war avowedly undertaken to oppose taxa-tion."

48. "No practical oppression had been generally experienced—the contest was a contest of principle, in which a claim, the pressure of which had not been felt, was resisted in its commencement, on the mere ground of right."

67. Ill conduct of the British army. This one of the thousand evils arising from the neglect of religious education.

71. Washington inoculates his army.

76. The militia-men when their service was out, walked off with their arms and blankets.

80-1. American hospitals,—the grave of the sick. Abatement of enthusiasm.

83. Want of information and enterprise on the part of the English.

106. Mortality among the American sol-diers.

107. Wicked system of "servants," en-dangers the Americans.

133. Perfect heroism of Washington.

156. Evil from the difference of mus-quets in the American army, requiring

different cartridges. 163. Great inferiority of arms.

438. Turgot's view of the consequences of this revolution.

443. Views of the French.

A secret committee in America, who had agents abroad to procure military stores, and who were "empowered to correspond with their friends in Great Britain, Ireland, and other parts of the world." No doubt there was a mass of direct treason in this country which has never yet been brought to light.

#### Vol. 4.

P. 167. FRANCE willing to prevent the independence,—and instances the cases of Holland, Geneva, and the Swiss Cantons, to show how reluctantly it would be acknowledged.

292. In 1780 Washington said, "I have almost ceased to hope."

303. A rashness in Congress fully equal to any act of the Central Junta, or the successive governments of Spain.

324. Washington enumerates among his grounds of hope, "Irish claims and English disturbances."

#### Vol. 5.

P. 17. "THE western settlers (1783), I speak now from my own observations, stand as it were upon a pivot. The touch of a feather would turn them any way. Spain might draw their trade to the Mississippi, England to the St. Lawrence."

19. The plans for binding them to the union, by extending inland navigation.

46. Clearly he began to apprehend the alternative, which he states that "the great cause which we have engaged to vindicate will be dishonoured and betrayed; the last and fairest experiment in favour of the rights of human nature will be turned against them."

55. Again, "We shall be left nearly in a state of nature (*i. e.* on the possible dissolution of the Union), or we may find, by our own unhappy experience, that there is

a natural and necessary progression from the extreme of anarchy to the extreme of tyranny; and that arbitrary power is most easily established on the ruins of liberty abused to licentiousness."

67. "The prejudices, the jealousies, and turbulence of the people, at times, almost stagger my confidence in our political establishments, and almost occasion me to think that they will shew themselves unworthy of the noble prize for which we have contended."—These are Trumbull's words. Washington replies, "It is indeed a pleasure to view in retrospect the difficulties through which we have waded, and the happy haven into which our ship has been brought. Is it possible, after this, that it should founder? Will not the all-wise and all-powerful Director of human events preserve it? I think he will. He may, however, for some wise purpose of his own, suffer our indiscretions and folly to place our national character low in the political scale; and this, unless more wisdom and less prejudice take the lead in our government, will most certainly happen."

73. "A fair field is presented to our view,—but I do not think we possess wisdom or justice enough to cultivate it properly."

193. In defending his own necessary regulations as President, respecting visits, &c., he says those persons are mistaken who ascribe them to "ostentation, or the fashions of courts, which," he adds, "by the by, I believe, originate oftener in convenience, not to say, necessity, than is generally imagined."

371. All the shares in the Bank of the United States taken in two hours, and 4000 more applied for.

421. Jefferson, when Secretary of State, patronized the National Gazette, for the avowed purpose of giving the Americans European news from the Leyden Gazette instead of from the English papers!

425. Pennsylvanian W. insurrection accelerated if not excited by the opposition party in Congress.

428. The meeting of the discontented at Pittsburg declared that "they would persist in every legal measure to obstruct the execution of the law; and would consider those who held offices for the collection of the duty as unworthy of their friendship,—would have no intercourse or dealings with them,—would withdraw from them every assistance, and withhold all the comforts of life which depend upon those duties which, as men and fellow citizens they owed to each other; and would upon all occasions treat them with contempt."

469. *Testing* the firmness of the resolutions.

579. Scheme of the Anti-British party to ruin us by commercial restrictions.

581. As the debate progressed.

582. "The French Revolution," they said, "was as much more permanent than had been the French Despotism, as was the great fabric of nature than the petty plastic productions of art. Great Britain tottering under the weight of a King, a court, a nobility, a priesthood, armies, navies, debts, and all the complicated machinery of oppression."

594. "One would think," said Mr. Tracey, "to hear the declarations in this House, that all men were fed at the opening of our hand; and if we shut that hand the nations starve; and if we but shake the fist after it is shut, they die."

600. Great Britain. "The expensiveness of the Government," they said, "was the true ground of the oppression of the people. The King, the nobility, the priesthood, the army, and above all, the navy; all this machinery lessens the number of productive, and increases the number of unproductive hands in the nation."

602. The Algerines. It was proposed rather than to build ships of war, to purchase peace from these robbers, or subsidize other nations to protect their commerce!

609. A. D. 1794! Prohibition of trade a favourite weapon with the Americans.

617. The Mountain and a Revolutionary Tribunal favourite toasts.

"When the physical force of a nation usurps the place of its wisdom, those who have produced such a state of things do not always retain the power of controuling it."

642. Genet was appointed by the French, Commander in Chief of the forces raised in America to act against Spain!

685. "The penurious provision made for those who filled the high executive departments, excluded from a long continuance in office all those whose fortunes were moderate, and whose professional talents placed a decent independence within their reach."

693: Instance of this.

695. Jay writes from England to Washington, "the confidence reposed in your personal character was visible and useful throughout the negociation. If there is not a good disposition in the far greater part of the cabinet and nation towards us, I am exceedingly mistaken. I do not mean an ostensible and temporizing, but a real good disposition."

701. Jacobine toasts at Philadelphia.

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*Life of Sheik Mohammed Ali Hazin.*

P. 4. "My heart is gone to the fire-temple of love, and returns not, It would return, if its wings and feathers were unburnt."

"I have consumed my heart in the fire under the arch of my beloved's eyelids."

These are by his grandfather, Sheik Jemal Eddin.

15. "He departed to the world of perpetuity."

21. This injudicious translator substitutes the word Muses, because the repetition of poetry would be tedious!

22. "In Persian poetry the quality of salt is equivalent to sweetness, and a mine of salt to the source of the sweets of love." N. If any one can tell what that is.

66. "The frantic nightingale of my heart began in a loud tone to sing this note."

62. "When physicians administer potions of the Chinese wood, they think it necessary for its working well that the patient should be cheerful." N.

83. "Now therefore did open its wings, to weigh a just answer,  
The Simorh of my imagination, under whose pinion is the sphere."

87. "I am the touchstone of perfection; and for others to dispute with me  
By throwing their own opinion into the opposite scale, is a mistake."

101. His wish to become a hermit.

114. A person asked our venerable friend  
"What he liked?" he said, "Abuse;  
For every thing else they give me,  
Besides abuse, lays me under obligation."

SHEIK FERID ODDIN ATTAR.

158. "I am he who in the kingdom of nothingness am a sultan."

"I resemble a mill-stone,  
My head goes round, puzzled for why it goes round."

160. Account of the Sabians.

193. A defeat. "The Afghans yielded the foot from the ground of stability."

214. A curious avowal that the Oriental Princes are all worse than their subjects; and that the rulers of the Franks are not.

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CROKER's *Boswell*. Ed. 8vo. 1831.

Vol. 1.

P. 8. N. I know not why Croker should think it so little credible that a woman should die for love. 381. Johnson is wrong.

20. Johnson exceedingly disposed to the general indulgence of children.

24. Johnson fond of romances of chivalry. He read Felixmarte of Hircania, then at Dr. Percy's. "Yet," says Percy, "I have heard him attribute to these extravagant fictions that unsettled turn of mind which prevented his ever fixing in any profession."

Surely Percy must have misunderstood him.

29. A schoolfellow undertook to support him at Oxford, in the character of his companion; but nothing came of this promise.

I suspect that these sort of servitors not on the foundation were not uncommon.

39. Law's Serious Call the first occasion of his thinking in earnest of religion.

213. Boswell says that he (Boswell) had "certain experience of benignant communication by dreams,"—meaning apparently by his deceased wife.

223. Mrs. Williams left the little she had saved to an institution for poor deserted girls.

296. "The attempt to employ the ornaments of romance in the decoration of religion was, I think, first made by Mr. Boyle's Martyrdom of Theodore." A strange supposition for Johnson!

297. "Watts was one of the first who taught the Dissenters to write and speak like other men."

357. When Dr. (afterwards Sir George) Staunton was going to the *West Indies*, *Guadaloupe*, Johnson writes to him, "I do not doubt but you will be able to add much to knowledge, and perhaps to medicine. Wild nations trust to simples; and perhaps the Peruvian bark is not the only specific which those extensive regions may afford us."

378. Harte, and his Gustavus.

382. Methodism, and religious conversation. 385.

383. "Blank verse," he said, "always failed, unless sustained by the dignity of the subject. The language suffered more distortion in it to keep it out of prose, than any inconvenience or limitation to be apprehended from the shackles and circumspection of rhyme."

384. "The national petulance of the French required periodical chastisement."

385. Woodhouse the shoemaker. 513.

391. He advised a clergyman to have a good orchard; because he knew a poor one "who brought up a family very reputably,

and fed them chiefly with apple dump-  
lings."

393. Giffard's sweet stanza.

401. Whitehead disparaged by him.

434. Dr. Ogilvie.

438. His false notion of the abilities re-  
quired in an historian.

440. "That was the best garden which  
produced most roots and fruits,—and that  
the best water which contained most fish.  
Walking in a wood when it rained was,  
Mrs. Piozzi thought, the only rural image  
which pleased his fancy."

443. His notion of reading accords with  
mine.

466. Salamanca declared against the law-  
fulness of conquering America.

472. Bozzy and Sir M. Le Fleming.

474. Female preaching.

504. Prayer for a law student.

## Vol. 2.

P. 2. "Come home and expect such wel-  
come as is due to him, whom a wise and  
noble curiosity has led where perhaps no  
native of this country ever was before."

7. His opinion of lectures.

8. Baretti.

10. Convents. "A youthful passion for  
abstracted devotion should not be encour-  
aged."

12. His opinion of Rousseau and Vol-  
taire.

21. Against too much deliberation—very  
well exprest.

28. Missions. Translations of the Bible.

45. Growth of a walnut tree very rapid.

54. Hume—he undervalued him.

56. Swallows hybernate under water, he  
thought.

101. Domincetti's medicated baths.

104. Political improvement ridiculed.

106. Forms of prayer.

107. He thought purgatory a harmless  
doctrine.

107. And that there is no idolatry in  
the mass.

119. Dr. Taylor's bull, and the bull's calf  
and heir.

130. "Whatever philosophy may deter-  
mine of material nature, it is certainly true  
of intellectual nature, that it abhors a  
vacuum. Our minds cannot be empty, and  
evil will break in upon them, if they are  
not preoccupied by good."

141. Against electing a clergyman.

143. Subscription.

145. Danger of levelling opinions. 104.

149. Wealth less powerful than family  
influence.

151. Only in despotisms are men chosen  
for high offices only for their fitness.

158. Johnson said he could not read  
through Akenside's poem, and Boswell that  
he did not find any great power in it.  
Vol. 3, 396. I thought him a better poet  
than either Gray or Mason.

Elwal the heretic.

162. What Johnson would have done  
had he been a rich man.

164. Ranelagh.

Public amusements keep men from vice.

How little any *decent* form of government  
affects an individual.

166. Elphinston.

169. His undervalue of feeling.

Paterson's Coriat Junior, imitated from,  
or by Sterne?

180. Expulsion of the six Oxonians ap-  
proved.

181. So educating the lower classes.

186. Osborne.

187. Robertson.

198. Russell and Sydney.

215. A sophism in favour of duelling—  
which is easily answered.

264. His objections to emigration are like  
Sir William Petty's. But Johnson's apply  
simply to the comfort of the individual who  
emigrates,—and he regards only the in-  
conveniences.

274. A most absurd note of Boswell's,  
who accounts for Johnson's and Archbishop  
Markham's opinions against the American  
Revolution by the Devil!

332. Against emulation in children.

335. Evil of a poor peerage.

347. Objection to piazzas in England.

355. "How seldom descriptions correspond with realities; and the reason is, that people do not write them till some time after, and then their imagination has added circumstances."

395. To spite and injure cattle, which Sir W. describes here in a note, resembles the witchcraft of other countries.

409. Use of heritable jurisdictions; there is not sufficient authority substituted for them.

410. Fulling in the Hebrides, one step above that of the Icelanders.

431. Temper improved by age.

433. "There is hardly a target now to be found in the Highlands. After the disarming act they made them serve as covers to their butter-milk barrels; a kind of change like beating spears into pruning-hooks."

438. Langton rebuilt a house just like Sir J. Kenneway.

461. A range for deer, though entirely devoid of trees, is in these countries called a forest (the Hebrides).

498. "Hume is a Tory by chance, as being a Scotchman; but not upon a principle of duty, for he has no principle. If he is anything, he is a Hobbist."

501. Female education in gentlemen's families before there were boarding schools.

Castiglione the best book upon good breeding.

537. When the Harleian Catalogue was published, many of the books were bought for the King of France's library.

538. A Welsh grammar, written in Welsh, and published at Milan.

The practice of engraving on copper has never been much employed among us in adorning books. 1768.

The old wooden cuts such as cannot be made by any artist now living.

547. Defence of lay patronage.

557. The Highland lairds became mere landlords.

Vol. 3.

P. 8. JOHNSON said, "that if he had learnt

music he was afraid he would have done nothing else but play. It was a method of employing the mind, without the labour of thinking at all, and with some applause from a man's self."

22-3. Nothing in trade connected with an enlarged mind,—men therefore never respected for having enriched themselves in trade.

33. Sir Allan M'Lean's language to one of his clan.

87. Johnson saw that Methodism had done good; but observed truly, that the Methodists had great bitterness against other Christians.

189. The Americans incited to resistance by men here, whom they thought their friends, but who were friends only to themselves, and made by their selfishness enemies of their country.

190. Upon Franklin's estimate of how numerous his countrymen would be in 150 years, I say, "When the Whigs of America are thus multiplied, let the Princes of the earth tremble in their palaces."

229. N. Hereditary revenues of the crown given up under Lord Bute for £800,000 a year.

231. "There is now no prime minister," said Johnson, "there is only an agent for government in the House of Commons. We are governed by the Cabinet, but there is no one head there since Walpole's time."

232. He owned that London was too large; but added, "it is nonsense to say the head is too big for the body. It would be as much too big, though the body were ever so large; that is to say, though the country was ever so extensive."

237. Receipt for rheumatism, flour of brimstone, flour of mustard, equal parts, in honey or treacle, size of a nutmeg, several times a day, washed down with a quarter of a pint of the infusion of the root of lovage, levisticum in Ray's nomenclature.

242-3. Beggar's Opera.

250. Gray's Letters. 396.

279. Santerre, whom Johnson and Thrale visited at Paris,—“he brews with about as



much malt as Mr. Thrale, and sells his beer at the same price, though he pays no duty for malt, and little more than half as much for beer."

307. In favour of hereditary tenures. Bozzy's scheme. 315.

I am afraid of scruples.

329. Management of the mind acquireable. It is madness to attempt to *think down* distressing thoughts.<sup>1</sup>

335. Campbell broke his heart because of the ill success of his Political Survey.

337. "Tristram Shandy did not last!"

339. His love of inns and post-chaises.

340. He undervalued Dyer's Fleece.

346. Nelson's Fest. and Fasts had the greatest sale of any book ever printed in England except the Bible.

354. When people see a man absurd in what they understand, they may conclude the same of him in what they do not understand. Applied to a physician who lost practice because he had "whimsically" changed his religion.

379. He thought, and justly, that our Universities were too poor, and wished there were many places of £1000 a year at Oxford, to keep first-rate men of learning from quitting it.

414. Religion of the Polynesians. J. was mistaken here, and greatly so, though he seemed to reason clearly.

#### Vol. 4.

P. 26. Much good sense respecting madmen.

When they grow very ill, pleasure is too weak for them, and they seek for pain,—anything to distract their minds.

27. He was a great enemy to the present fashionable way of supposing worthless and infamous persons mad.

79. J.'s advice about public speaking, why it requires much extraneous matter.

109. Convents keep up much learning.

151. His opinion of Maudeville.

150. A good note of C.'s upon free agency.

155. Question concerning ghosts, "whether in theology or philosophy, one of the most important that can come before the human understanding."

163. "I have always considered a clergyman as the father of a larger family than he is able to maintain." True, both as to the *poor*, and to the souls of his flock.

171. Marshall's Minutes of Agriculture, 1778. He says, "I was born in the wilds of Christianity, and the briars and thorns still hang about me!"

223. Appointing mayors by seniority. "B. Is not that taking a mere chance for having a good or a bad mayor? J. Yes, Sir; but the evil of competition is greater than that of the worst mayor that can come. Besides, there is no more reason to suppose that the choice of a rabble will be right, than that chance will be right."

285. The House of Commons originally not a privilege of the people, but a check for the Crown on the House of Lords.

287. Wrong about an union with Ireland.

343. "The State has a right to regulate the religion of the people, who are the children of the State."

344. "I have got no farther than this; every man has a right to utter what he thinks truth (in religion); and every other man has a right to knock him down for it."

An author reading his poem in public for money.

345. "Bolder words and more timorous meaning, I think, never were brought together."

348. Good reason for reading romances.

471. Hollis, very truly characterized.

500. Some one wishing that a better provision were made for parish clerks, J. said, "Yes, Sir; a parish clerk should be a man who is able to make a will or write a letter for anybody in the parish."

<sup>1</sup> See striking passage in *Life and Correspondence*, vol. iv. p. 245.—J. W. W.

Vol. 5.

P. 73. R. OWEN CAMBRIDGE.

84. Language must have come by inspiration.

91. He is wrong about natural affection.

93. A good note of Markland's on the part which has been so much objected to in the Burial Service.

97. Right of restraint in the magistrate.

100. What sort of reading he liked.

He had no pleasure in writing verses.

188. "J. A wicked fellow is the most pious when he takes to it. He'll beat you all at piety."

"I would be a papist if I could. I have fear enough. But an obstinate rationality prevents me."

201. Hannah More thought Milton's sonnets poor, and Johnson did not differ with her.

205. A very erroneous opinion that one set of savages is like another, and that nobody would read Cooke's Voyages.

230. Tyranny of schoolmasters.

294. Causes of scepticism.

410. Dr. Hunter the master of the Grammar School at Lichfield. Miss Seward's grandfather "never taught a boy in his life; he whipped, and they learnt."

433. "I do not much wish well to discoveries, for I am always afraid they will end in conquest and robbery."

Speaking of Phipps's voyage.

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FORBES'S *Life of Beattie*.

P. 4. OGILVY'S Virgil the first poem he read.

5. Bursaries at Aberdeen.

48. "Homer was as much admired about three months ago,—I speak not of the present moment, for Ossian just now is all in all,—I say, Homer was lately admired as much as he was 3000 years ago. Will the admiration of our Highland Bard be as permanent? And will it be as universal as learning itself?"

49. He was not taken in by Ossian.

52. He used to express himself uncommonly fond of the mock heroic, and had written a poem called the Grotesquiad, which he destroyed.

59. His verses on the death of Churchill mentioned, but suppressed.

65. An amiable account of Gray.

69. Just notions of style. Odd that compound epithets should then have needed a defence.

70. His doctrine concerning truth.

71. "That modification of intellect which qualifies a man to be a sceptic, is, not genius, but the want of it."

74. Advised to translate Tasso.

78. "I am thankful to Providence for having endued me with an inclination to poetry; for though I have never been supremely blest in my own muse, I have certainly been gratified in the most exquisite degree by the productions of others."

79. Spenser's stanza.

80. He never expected to finish the Minstrel, and resolved to write no more poetry till he saw some dawnings of a poetical taste in the public.

92. Percy's Dissertation gave birth to the Minstrel. His plan. 147. 325-45-6.

108. Alexander Ross of Lochlee,—a poor schoolmaster's poems. 1768.

120. How he became a metaphysician. 123.

121. Just view of sceptical philosophy. 124.

130. And of revelation.

132. He wished for Protestant convents.

133. Better church music, and more ceremony.

—"That music which we (Presbyterians) have retained being in general so very bad, that it is necessary for a person to have a bad ear before he can relish the worship of the Church of Scotland."

137-9. Publication of his Essay on Truth—manœuvre of his friends.

142. Enjoyment of the Arabian Nights, &c. after metaphysics.

149. Armstrong, and his Miscellanies.

160. Defence of his plain speaking concerning Hume. 180.

162. Human liberty a self-evident fact.

168. Berkeley's error: the evidence of Christianity being a perpetual appeal to the truth of our senses.

171. Opinions of public and private education—in favour, decidedly, of *public*.

184. Lord Lyttleton's praise of the Minstrel.

187. Mrs. Montagu's remarks on it, and on Spenser.

188. Gray's—the verbal ones are not good.

198. Edwin his own portrait.

210. Defence of comic parts in tragedy.

214. Effect of Scotch scenery.

225. "In other countries infidels appear but as individuals; but in Scotland they form a party, whose principle is to discountenance and bear down religion to the utmost of their power." 1772.

252. "Mrs. Montagu told him in very explicit, though delicate terms, that if government did nothing, she would herself claim the honour of rendering his situation in life more comfortable."

264. George the Third said that three services being joined made the service much too long.

281. Change of character since he was the minstrel.

288. He considers Scotch universities bad places for English students, and his own Socratical conversations the most profitable part of his own teaching. 289.

293. Edinburgh magistrates very seldom swayed by political interests in the appointment of professors.

296. Declines an invitation to a professorship at Edinburgh. 309-18.

302. Counter-motives.

308. His duties at Aberdeen.

316. His epitaph is by Dr. Gregory.

323. Calumniated by the liberals.

327. Bishop Law's opinions.

330. Society for the relief of the deserving poor.

331. The system of *innate goodness*.

332. Remarks on the effect of poor laws.

350. A living of £500 a year offered him by a bishop—Thomas, of Winchester.

351. A beautiful letter of refusal, 376.

377. Providential escape in an overturn.

399. His opinion of the version of the Psalms. Vol. 2. 6-14.

405. Of his own prose, 417; and of *Scotch* prose, 418.

406. Death.

Vol. 2.

P. 1. JUBILEE proposed for Thomson.

2. "If I have any true relish for the beauties of nature, I may say with truth that it was from Virgil and from Thomson that I caught it."

10. "We are all physicians when we arrive at forty; and as I have been studying the anatomy of the human mind these fifteen years and upwards, I think I ought to be something of a soul doctor by this time."

16. On our ritual—wish for a *little* pomp.

17. Effect of his metaphysical studies on himself.

19. Garrick. "On the stage nobody could admire him more than I did, and yet I am not sure whether I did not admire him still more in private company."

22. Mrs. Montagu would have had no musical instruments in churches.

24. Elphinstone. "His own style is not free from Scotticisms, which, however, is one of his least faults; for so affected and enigmatical is his phraseology, that he cannot be said to have a style at all." 95. His Martial.

46. Monboddo firmly believed that there were men with tails in this country.

49. His secluded life, and its ill effect on him. 50-1, 60.

56. He preferred persuasive to minatory sermons.

63. He thought it particularly dangerous to walk among trees in the evening, because of the damp.

66. Gaudenzio de Lucca he admired.

70. Sensitiveness and domestic troubles.
90. Scott of Amwell, 92. His opinion of versification, 107.
104. Politics, a despotic principle wanted in extreme cases, he thought.
108. The younger Hoole.
- Scott of Amwell's opinion of Crabbe.
112. Ariosto too extravagant for Beattie.
118. A blank to be filled up with a friend's name, in the last stanza of his first canto.
120. Fear of democracy. 1784.
121. Monboddo. "I am told he is angry at my last book, and says I know nothing of the origin of language," &c.
134. Catechising ill-managed in the kirk of Scotland. Bishop Porteus's practice, 137.
142. His poor friend Mrs. Arbuthnot, 147. 230.
148. "With peculiar pleasure I took notice of that laudable English custom of permitting the poor and the infirm to glean the fields."
151. Arbuthnot, 155.
155. "Lord Monboddo never has pardoned me for calling Captain Cook a philosopher, and I am afraid never will."
158. Reid too respectful to his opponents.
160. Prose MSS. of Prior in the Duchess of Portland's possession.
162. Remarks of Boswellizing.
165. Johnson and Milton, 207.
207. Pope's Homer and Dryden's Virgil, 301.
215. 1788. A pamphlet on the licitness of the slave trade, "by a Spanish Jesuit, named Harris (?) who it seems is connected with the slave merchants of Liverpool, by whose means he hopes to obtain preferment in the Church of England, to which he is willing to conform."
220. Goldsmith's envy. B. thought Edwin and Angelina exceedingly beautiful and well-conducted!
225. Gibbon.
229. B. had been twenty-five years collecting materials on the slave trade, 1789.
274. Often touched on in his lectures.
230. French Revolution.
245. His sorrows, 257. His son's grave, 266-97.
291. Effect of his second son's death—a loss of memory concerning him for a time, 295-9. 303.
304. Warton's Pope censured.
- Opinion of Gray's letters. "They very much resembled what his conversation was. He had none of the airs of either a scholar or a poet."
306. Mrs. Montagu. "I have known several ladies eminent in literature, but she excelled them all; and in conversation she had more *wit* than any other person, male or female, whom I have ever known."
- Her husband was an unbeliever.
310. The exact sciences brought on her head-aches.
310. Butler, Clarke, Secker, and Porteus his favourites among our divines.
315. Gratitude of his pupils.
319. Himself eminently grateful.
320. Controversy had rendered him not a little irritable as respected authors.
321. He disliked cards, but had a real aversion to chess, as occasioning a great waste of time, and requiring an useless application of thought.
322. Fond of punning, though a bad punster.
325. Wine he took as an opiate, some times too much.
369. He had a singular, but deep-rooted aversion all his life to the crowing of a cock.



## CORRESPONDENCE.

CASAUBONI *Epistolæ*. 1656.

Ded.

**T**HOMAS REINESIUS, chief physician to the Prince of Altenburg, said here to have restored the Punic tongue.

P. 22. He had no access to his father-in-law's library. 31. 199. He had *never* seen it. 204. Character of H. Stephanus.

90. His escape at the massacre.

121. Geneva. "Senatus quàm tenuiter et jejune mea studia foverit, nolo dicere." 187. But it could afford no better.

165. Incorrect printing at Geneva and Lyons. 284. And at Paris.

Decay of sound learning.

187. He had diminished his own scanty fortune by pursuing his studies.

191. Waiting for a safe conveyance for letters,—the communication being so precarious.

195. "Non enim Germani sumus, neque apud nos obtinet securitas et ἀφρονιστία candidissimæ gentis."

200. His noble contempt of the pursuit of riches, nobly expressed.

212. P. Stephanus.

258. Growing influence of the Pope at Paris.

263. His desire to be with Scaliger.

264. He liked to linger over his works, and grew fonder of laying in knowledge than of pouring it out.

270. Scaliger's proficiency in Arabic.

274. Neglect of the Greek fathers an evil to Christendom.

290. Born at Geneva, but not educated there, nor did he get there to reside till he was twenty.

291. "Ut nunc vivitur, actum de literis; quibus nescio plus mali sit à neglectu Regum et Principum, an à perversis judiciis eorum qui illas tractant."

294. Galen a pious writer.

296. His feeling concerning H. Stephanus.

299. The Landgrave of Hesse a lover of literature. 348. Gambling.

Thuanus's library.

301. A Greek living miserably at Paris by transcribing MSS.

302. His correspondent, who rejects all appeal to the Scriptures.

308. Thuanus fond of music.

314. Scheme for discovering the longitude by means of the magnet.

318. A printer at Paris enamoured of Arabic.

320. His thirst for knowledge. 334.

342. Beza in his old age. His memory failing him, but his learning still at his command.

412. Fronton sent by Henri IV. to convert him.

416. Roguery of the Papists concerning him.

426. It was in hope of proselyting him that he was invited to Paris.

429. Foresight of new religious troubles.

450. "Thevetum, fungum illum, non hominem." 656.

452. His birth and youth. His parents narrowly escaped *burning* at Bourdeaux.

455. Jesuit attack upon him. 458.

457. "Quæ alibi luculentæ censeantur dotes, cerdonum Parisiensium et tomaclariarum filias vix deceant."

462. Consciousness of liability to error.

467. His father's desire that he might become a theologian. 1008.

475. Apprehended massacre.  
 479. Placard exciting to one.  
 482. Garcia ab Horto, a poor Arabic scholar.  
 495. Arabic letter to the Prior Antonio.  
 497. Increase of Popery.  
 Hebrew etymologist.  
 507. Invited to Rome.  
 513. Baronius, I suspect.  
 515. Scroppius.  
 516. A Jesuit has no freedom, not even in opinions of literature.  
 519. His feeling concerning the venial errors of a man who had on the whole deserved well of literature.  
 531. Bellarmine and F. Paul. 630. Bellarmine?  
 543. Henri IV.  
 552. Query whether the Persians ever punished criminals by fire. The Martyrologies say so; but are they not discredited by so saying?  
 553. Cardinal Borromeo.  
 556-7-9. Scaliger. 614.  
 567. What Englishman?  
 579. Bellarmine, &c. not erring through ignorance.  
 588. Loss of his daughter.  
 591. More persons cut off by a severe winter at Paris, 1608, than by the plague two years before.  
 611. Efforts to convert him.  
 615. Decay of religious earnestness in the German Protestant Princes.  
 621. James's book would have been more read if it had contained nothing theological.  
 623. His scheme of life.  
 624. Want of fortune. 627.  
 625. He alone at Paris dared lament the death of Scaliger.  
 629. Cicero depreciated in that age. 668.  
 631. Bellarmine or Baronius?  
 636. Erpenius.  
 638. Heinsius.  
 650. Horror at Henri's murder. Some persons died in consequence.  
 655. Villany of printers in setting forth false writings under the names of great men after their death.  
 658. Scaliger's temper of criticism. 661. His love for him.  
 659. Scaliger's latter poems were like J. Cat's Thoughts in Sleepless Nights.  
 660. Latin, though spoken by many, not as it used to be.  
 661. Scaliger forbade any unfinished papers to be published.  
 665. Thuanus's the most elaborate work of the kind since Livy's.  
 669. The Archbishop of Canterbury invites him to England.  
 675. His son not to let too many persons into his library.  
 676. This happy island. 689. James.  
 677. James's true desire of union in the Church. 684. 701. 744.  
 679. He lost another father, he says, in Bancroft.  
 683. Theology the only science that was thriving in England. 686. 815-29.  
 Lingering regret for his other studies.  
 684. Defenders of Popery.  
 685. Treasonable doctrine of the Papal writers.  
 686. Books dearer in England than elsewhere.  
 689. Character of the bishops.  
 691. Jesuit roguery in mutilating his letter.  
 695. Materials for Thuanus supplied by James. 699. 704. 799. 800-29. 868.  
 700. Defence of the Gunpowder traitors.  
 702. Caution not to involve the English Romanists in treason.  
 702-3. James exhorts Thuanus not to retire from his station.  
 703. The Powder Plot. 725. 737-8-60-1.  
 709. A fine passage, when we are to judge mildly, and when to sound the alarm.  
 710. The Pope Vice-Deus. Mart. Neap.'s doctrine.  
 711. The sole object of Baronius to make out the Pope's Supremacy.  
 712. Ravallac's belief in the Pope.  
 714. Effect of such principles.  
 716. Bellarmine at Paris during the League,—“totius conjurationis approbator, fautor et fax præcipua.”

717. Scribanus an assumed name of Bonerscius.
722. Juan de Roa's book in defence of the Regal authority, to be burnt at Rome.
724. James's knowledge of what the Jesuits published.
725. Toletus. 727.
726. Bellarmine's interpretation of "Feed my sheep."
727. Maldonatus. Works interpolated.
728. Mariana's doctrine justified by some English Romanist.
733. "Imperium literarum est penes Jesuitas." His remarks on this.
734. Sa's doctrine,—garbled edition at Paris. 736.
738. Conduct of the Jesuits respecting the Powder Plot.
739. Lies concerning the persecution of the Catholics in England.
- Plots against Elizabeth.
- 740-1. Jesuits whom she spared.
- 742-3. Causes of the Reformation prior to Henry VIII.
744. James's temper toward the Catholics.
745. He restores the fines levied upon them.
746. Necessity of the penal laws against them.
748. Catholics who went to Rome to counteract the schemes of Person's, but in vain.
750. Garnett brought over briefs for electing a Catholic successor.
763. The English R. the great teachers of equivocation.
- 767-8. Garnett and Oldcorne.
769. Garnett's former pardon. 771. His equivocation.
774. He ordered prayers for the success of the enterprise.
- Confession.
784. The straw.
- 785-7. Endæmon Johannes.
793. Garnett's repentance.
794. No law to render the profession of Popery a crime.
795. Oath.
- 796-7. Roberts,—made a martyr.
801. Part of his books detained in France as a pledge for his return.
806. Manicheism of Calvinism, very well expressed. 807.
808. The Bible without notes.
- 809-10. Respect due to ancient opinions.
819. "Hic frigent meliores literæ."
829. No promotion for foreign divines in England, because no lack of them.
830. Contentious spirits in the Church. James's sincere desire of union.
831. Reformation hoped for in France, and would have triumphed there if it had not been carried too far by those who attempted it.
835. Murder of Henry IV. the direct consequence of the Romish doctrines.
836. Baronius ἀμωσος, ἀθεολογητός.
837. Difficulties in the way of a Protestant Synod.
839. Conciliatory tone of controversy.
840. Baronius a dishonest writer. 845. A weak one. 975.
852. His foresight of what the Puritans would do.
865. Du Plessis foiled in the disputation.
866. Faber's epistle.
869. Doctrine of the Pope's omnipotence the scope of Baronius's book.
872. King's eagerness for his work.
- Camden's history written in English by Cotton.
873. He is accused of Papizing, because he wishes for conciliation.
887. Scioppius? "Nullus dubito præcipuam illi mercedem esse sceleris, scelus ipsum." Certes, there is a step of depravity when men commit wickedness for its own sake.
894. His son's perversion.
898. England "pars integerrima" of the Reformation. Importance of solid learning felt there.
899. Cardinal Du Perron holds out some hope to James.
902. James insists that his faith is Catholic. 918.
909. What the English were prepared to prove in a free Council.

911. Bellarmine assures James that the kingdom of England belongs to the Pope.  
 912. Confession—stress laid upon it.  
 913. James's opinion of flagellations, &c.  
 914. His principles for conciliation.  
 916. Of the salvation of the heathen, and unbaptized infants.  
 917. Of Romish morals,—of monasteries.  
 921. What respect is due to the Fathers and the early Church.  
 922. Authority of the Pope, "is unus est hodiè fidei articulus, à quâ cæteri omnes pendent."  
 923. A good saying of Galens, well applied. Very good this concerning the Eucharist. 924.  
 925. Chrysostom's well-qualified acceptance of the term *sacrifice*.  
 926. James approves of what Du Perron had said.  
 928. Of the Saints and the Virgin. 929.  
 931. Prohibition of the Scriptures. Assertion that prayers in an unknown tongue are of most avail.  
 932. What an appeal to Scripture would get rid of.  
 933. The Primacy James would have allowed to the Pope.  
 938. Wotton meant to write a history.  
 945. Montague's plagiarism. 947.  
 948. Happiness in his marriage.  
 952. His full persuasion that theology can never flourish alone.  
 956. Prince Henry's affection to his father.  
 958. James's learning. Reflections on his protracted abode in England.  
 959. His slanderers. 964. 974.  
 963. Attempts to proselyte him.  
 965-6. Grotius.  
 968. He will not be Doctored at Oxford. Bodley—such spirits are not rare in England, he says. 978.  
 971. Puritans.  
 972. Calumny about his father.  
 979. The Library at Oxford well frequented.  
 981. Jesuits.  
 982. Royal progresses.  
 987. He has no hopes from the Pope.  
 993. Use of recording Alva's cruelties.  
 1002. A book written by Prideaux against Eudæmon.  
 1004. Matthew Paris,—false that his work had been interpolated  
 1008. His modesty.  
 1013-17. The sin of the age a desire of being wise beyond what is revealed.  
 1018. James calls the Jesuits a Satanic society.  
 Gretser reproaches Thuanus for not applauding the massacre in his history.  
 1030. Telegraphs of the ancients.  
 1037. His disregard of wealth.
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- JOSEPHI SCALIGERI *Epistolæ. Francofurti.*  
 1628.
- P. 5. PAULUS JOVIUS,—a venal historian.  
 12. He considers it a judgment upon his family for a former fratricide, that he was the last of his race.  
 15. Khan.  
 25. His father taught to speak Latin at Maximilian's court.  
 26. That court "*omnis honesti cultus schola fuit.*"  
 27. Brutal speech of the King of France,—"se rationem non habere nobilitatis, quæ pro censu tumulos avorum ostentaret."  
 29. Common for many, especially for noble Italians, when their prospects were hopeless, to enter the Franciscan order.  
 His father thought of this,—but for some untold reason would never hold any intercourse with a Franciscan afterwards.  
 32. "*Thomas ille Franciscanus, decantatissimus Agyrta?*"  
 39. Faith in his father's dreams.  
 40. Both father and son night-eyed, but the son ceased to be so at twenty-three.  
 "*Quemadmodum in Italia, quod solus strictim tonderet, Tonsus vocatus fuit, ita in Aquitaniam solus barbatus venit.*"  
 41. That age (his father's) abounded with Atheists.



42. Bourdeaux never without learned men.

45. His father made him make a declamation every day.

46. He never learnt any other Greek grammar than what he himself made from Homer, after having simply looked over the conjugations.

47. His literary enemies. Envy of sciolists and men who take to the pursuit of letters from unworthy motives, or with bad feelings.

54. Pride of the Italians.

141. Casaubon's letters taken by the enemy, and destroyed.—“Ea est humanitas istorum zelotarum, ut ne chartæ quidem parcant.”

143. His own distracted state,—his property in one place, his books in another, himself in a third.

154. Commelinus, — “quem hominem nullus bonus liber fugere poterat, ubicumque lateret, tanto odore erat ad hujusmodi res vestigandas.”

160. Evil state and prospect of letters.

162. Opinion of Casaubon's removal.

163. Textor?

164. He regrets that Du Plessis should undertake a conference.

167. His want of books,—and of means to purchase them.

H. Stephens.

His father's transcript of Galen.

170. His longing for his birth-place.

176. Thuanus—“Optimus vir est,—sed utinam tantum auderet quantum potest.”

186. He says to Casaubon, “multi quidem sciunt doctum te esse, pauci autem quomodo, quantum, et quarum rerum.” 522.

189. Fear of the evil to come from the Jesuits, — which under Louis XIV. was fully verified. 194.

190. Confidence of the Hebricians.

191. Tiberius prohibited human sacrifices in Gaul and Africa.

193. A fourth part of the Spanish he says is Arabic.

His memory during the sleepless nights

of age. What beautiful materials for biography do these letters, and those of Casaubon afford.

201. A fine avowal of his own deficiencies, and yet of his strength. Were I a few years older, I would take this for a motto to my *Vindiciæ*.

220. He advises Casaubon not to go to England. 231.

Who does he mean by this, “doctus quidem sed impudentissimus?” 231.

221. Language at Toledo much mixed with Arabic still.

224. Decay of memory,—and willingness to learn. 225.

227. Ingratitude that he had met with. The pupil who robbed him.

228. “Hoc remedio in omnibus utor, ut nihil sperem, ne, si non evenierit, frustra me expectasse doleam: ita illudo fortunæ, quæ solis stultis tantum illudere potest.”

“Est quoddam genus hominum, quod prudens sciensque incurrit pestem ante oculos positam.”

229. He had added nearly 2000 words to Ant. Nebrissensis's Dictionary.

231. His past life, and his gratitude to providence. 245. 300.

232. The needle?

235. He hates the lumbering literature of the Loyolites.

236. Chrysostom, of all the Fathers, best understood the New Testament.

Raymund Sebon. doctissimus Dominacanus, author of the *Pugio Fidei*.<sup>1</sup>

240. Lonely condition of his old age.

242. “Scito in hac senectute nihil mihi carius esse quam discere. Exige a me quotidie quod mihi didici, quum potui; et quod didici, cui bono.”

245. The plague at Leyden.

254. He thinks little of Persius.

259. “Nam quis non hodie cornicatur Hebraice?”

<sup>1</sup> The modern reader will best recognize the work as that of “RAYMUNDUS MARTINUS.” The “*Pugio Fidei*” was printed “Lipsiæ, 1687.” Folio.—J. W. W.

- 272-3. Jesuits. 445.  
 278. The Germans fond of good binding.  
 281. Lydiat. 309.  
 "Noli putare quos non odi, eos statim me admirari."  
 312. He will not die intestate.  
 324. Heinsius at Grotius's marriage. 576.  
 346. His task of making an index to the Inscriptions. 351.  
 365. Superstition concerning the day of the crucifixion, or rather conceit. 445.  
 374. Germany the common sink of libels.  
 375. His old age.  
 392. Kind feeling towards Lipsius upon his perversion.  
 402. Vulcan and Minerva.  
 What is this notion that all beetles are male, all vultures female?  
 418. Etymology of gayters.<sup>1</sup>  
 421. No good MS. of Vitruvius, and none with figures.  
 422. Beer and ale.  
 430. "Melius est amicos obsequio demereri, quam levem injuriam ulcisci; quæ si dissimulatur, nulla est; si vindicatur ex levi fit atrox."  
 466. His care never to be in debt.  
 470. Hebrew books more readily to be obtained in England than in Holland, where they were printed formerly.  
 474. Raymond Sebon.—author of the "Pugio Fidei adversus Judæos."  
 476. Hebrew letters that the Samaritans now use.  
 480. "Me nunquam pudebit γηράσκειν πολλά διδασκόμενον, neque me tam pūdet nescire fateri, quam dolet unde discam non habere."  
 487. Pleasure of reading an excellently bad poem.  
 487. His father preferred Musæus to Homer.  
 490. Confession of error in his conjectures.  
 Gryphi et Enigmata.  
 495. Leyden crowded with strangers.  
 497. How the Jesuits hate him.

499. Importance of accurate verbal criticism in Biblical and historical literature, very forcibly expressed.

520. "Quot Teutonicorum scriptorum portenta Nundinæ Francofurdenses producunt! Quis in reliquâ Europâ aut plura vidit aut petulantiora impotentium animorum argumenta, quam sunt illa lemmata librorum, partim Germanico sermone, partim Latino sed à Germanis Furiis concepta."

525. Description of the first printed book—"Berenicæ Ludromæ Horæ matutinæ." She was his grandmother.

526. The Italian Ambassador Mocemgo's attempt to assassinate him at Paris.

Impunity of the Italians in France at that time.

565. Growth of heresies. Beroaldus,—  
 "bonus quidem vir et pius, sed qui temerario exemplo prius, historiam tam sacram quam exoticam, interpolare ausus est."

573. His anticipation of public calamities, A. D. 1608.

576. Secresy and subtlety of the Spaniards.

578. Value of his library.

581. Writing to the Labbe's, he says,—  
 "Neque solum literarum a vobis exigo officium, sed si quid dignum cognitu intervenit, ejus ut participes nos faciatis; seria, joca, bona, mala scribatis. Nam ea vera literarum familiarium seges est, quæ nullius laboris scribenti, recipienti autem summæ voluptati est."

591. Lawyers likely to be the only men of learning soon.

609. "Omnes metropoles jure ipso Archiepiscopatus sunt. Quot provinciæ sub Præf. Præt. Galliarum erant, tot Archiepiscopatus hodie supersunt."

The title given afterwards to all who wore the Pallium—which is here described.

614. What is this story "de Civili" which delighted him so greatly?

640. Greek authors read in Latin versions from the Arabic.

642. English pronunciation of Latin unintelligible.

648. Postellus.

<sup>1</sup> See MENAGE in v. Guestre.—J. W. W.

652. Difficulty in finding a lodging.

654. New mode of draining.

667. Casaubon — “τὰ πάρεργα ipsius aliorum ἔργα fuerint.”

Difficulty of finding printers to undertake his works.

695. Inscription concerning Viriatus and Sertorius.

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LEONARDI BRUNI ARRETINI *Epistolæ*.  
Florence, 1742.

P. xlv. CROWNED with laurel after his death—according to an old custom then revived.

89. Most absurd orator! he explains why the Muses could not appear in person at the funeral — “ex præcipuâ quâdam et pene incredibili earum dignitate majestateque, in publicum prodire ac flere non consueverunt.” Jannotius Manettus was the name of the orator.

44. The Bishop of Cremona wants a copy of Cicero's Epistles illuminated, and L. Arr. directs “ut non auro, nec murice, sed vetusta more hæ litteræ fiant.”

82. Carlo Malatesta — “quod in robustissimo corpore mirandum est, nec ipse de eo scriberem, nisi de divo Augusto, ac divo Tito Vespasiani plus idem legissem,” wrote a beautiful hand. Why was this deemed remarkable for a strong man?

104. His journey to Trent. Alpine castles in the passes, and the custom there.

108. Superstition concerning a Roman monument at Constance.

133. Transcribers scarce. “Quod autem de libris scribendis rogas, non deerit tibi diligentia mea. Verum admirabilis est apud nos ejus rei penuria. Nam et studiosi permulti sunt, et qui mercede scribunt admodum pauci.”

140. Here it is stated as certain that the old translation of Aristotle is from the Arabian, not the Greek.

Tom. 2.

P. 163. HEBREW—odd remarks upon the manner of writing it.

194. “Verba sunt Juris-consulti, cui ego magis credo quam Bartolo aut Cino, quæ ita dicunt, quod illud rectissimè receptum est, ut leges non solum suffragio legislatoris, sed etiam tacito consensu civium per desuetudinem abrogentur.”

These letters impress me with an opinion that the writer was an unbeliever. There is not a single expression that implies Christian belief, and in a letter of consolation he never touches upon the only ground which can afford it.

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HORACE WALPOLE'S *Letters*. Vol. 1.

P. 158. “ONLY think of the gravity of this wise age, that have exploded Cleopatra and Pharamond, and approve the Pleasures of the Imagination, the Art of preserving Health, and Leonidas!—I beg the age's pardon: it has done approving these poems and has forgot them.” 1746.

158. Drummond's History of the five James's. “I like it much. It is wrote in imitation of Livy, the style masculine, and the whole very sensible.”

187. “The deliberation with which trees grow, is extremely inconvenient to my natural impatience. I lament living in so barbarous an age, when we are come to so little perfection in gardening. I am persuaded that an hundred and fifty years hence, it will be as common to remove oaks 150 years old, as it is now to transplant tulip roots.”

230. An atrocious scoff at Charles I.

232. “Our charming Mr. Bentley is doing Gray as much more honour as he deserves than Spenser. He is drawing vignettes for his Odes.” This notable passage refers to Kent's designs for the Faëry Queen, which Walpole well calls “the most execrable performance you ever beheld; the graving not worse than the drawing; awkward knights, scrambling Unas, hills tumbling down themselves, no variety of prospect, and three or four perpetual spruce firs.”

314. Lantony Priory, near Gloucester—

"there remains a pretty old gateway, which G. Selwyn has begged, to erect on the top of his mountain, and it will have a charming effect."

This was a fashion in those days. Sir R. Heron transplanted the cross from Bristol, and Marshall Conway a Druidical circle from Jersey to his seat near Henley upon Thames! He had been Governor there, and the States of that island presented it to him. Vol. 4, p. 431. Horace Walpole calls it, little Master Stonehenge.

430. "You would not think me very ill-natured if you knew all I feel at the cruelty and villany of European settlers.—But this very morning I found that part of the purchase of Maryland from the savage proprietors (for *we* do not massacre, *we* are such good Christians as only to cheat) was a quantity of vermillion and a parcel of Jews' harps."

496. "A wonderful book by a more wonderful author, Greville. (Fulke Greville, Esq.) It is called *Maxims and Characters*: several of the former are pretty: all the latter so absurd, that one in particular, which at the beginning you take for the character of a man, turns out to be the character of a post-chaise."

#### Vol. 2.

P. 4. WENTWORTH Castle. "Amidst all this litter and bad taste, I adored the fine Vandyck of Lord Strafford and his Secretary, and could not help reverencing his bed chamber. With all his faults and arbitrary behaviour, one must worship his spirit and eloquence; where one esteems but a single royalist, one need not fear being too partial. When I visited his tomb in the church (which is remarkably neat and pretty, and enriched with monuments) I was provoked to find a little mural cabinet, with his figure three feet high, kneeling. Instead of a stern bust (and his head would furnish a nobler than Bernini's Brutus) one is peevish to see a plaything that might have been bought at Chevreux's."

4. "Old Wortley Montague (1756) lives

on the very spot where the Dragon of Wantley did, only I believe the latter was much better lodged. You never saw such a wretched hovel, lean, unpainted, and half its nakedness barely shaded with harateen<sup>1</sup> stretched till it cracks. Here the miser hoards health and money, his only two objects: he has chronicles in behalf of the air; and battens on Tokay, his single indulgence, as he has heard it is particularly salutary."

5. There is a pretty inscription here—"Pray for the soul of Sir Thomas Wortley, Knt. of the body to the Kings Edward IV. Richard III., Henry VII., Henry VIII., whose faults God pardon. He caused a lodge to be built on this crag in the midst of Wharnclyff, (which was a chase) to hear the hart's bell, in the year of our Lord 1510."

34. "You are very particular I can tell you in liking Gray's Odes—but you must remember that the Age likes Akenside, and did like Thomson! Can the same people like both? Milton was forced to wait till the world had done admiring Quarles. Cambridge told me f'other night that my Lord Chesterfield had heard Stanley read them as his own; but that must have been a mistake of my Lord's deafness. Cambridge said, 'Perhaps they are Stanley's, and not caring to own them, he gave them to Gray.' I think this would hurt Gray's dignity ten times more than his poetry not succeeding."

101. "Mr. Mason has published another drama, called *Caractacus*; there are some incantations poetical enough, and odes so Greek as to have very little meaning. But the whole is laboured, uninteresting, and no more resembling the manners of Britons than of Japanese. It is introduced by a piping elegy: for Mason in imitation of Gray, *will cry and roar all night*, without the least provocation."

<sup>1</sup> A species of stuff. The word is used by Shenstone. See Todd's *Johnson* in v.

118. To General Conway he says—"I have pulled down my Lord Falkland (!) and I desire you will take care that I may speak truth when I erect you in his place."

128. "Poets and painters imagine *they* confer the honour when they are protected, and they set down impertinence to the article of their own virtue, when you dare to begin to think that an ode or a picture is not a patent for all manner of insolence."

144. Description of Dr. Dodd, then "a young clergyman," preaching at the Magdalen.

174. "The great jet-d'eau (at Chatsworth) I like, nor would I remove it: whatever is magnificent of the kind in the time it was done, I would retain, else all gardens and houses wear a tiresome resemblance. I except the absurdity of a cascade tumbling down marble steps, which reduces the steps to be of no use at all."

269. A. D. 1761. "There was a young Mr. Burke, who wrote a book in the style of Lord Bolingbroke, that was much admired. He is a sensible man, but has not worn off his authorism yet, and thinks there is nothing so charming as writers, and to be one. He will know better one of these days."

### Vol. 3.

27. "THE natural of modern novels.—Richardson had, to me at least, made that kind of writing insupportable. I thought the *nodus* was become *dignus vindice*, and that a God, at least a ghost, was absolutely necessary to frighten us out of too much senses."

71. "The French affect philosophy, literature and free-thinking; the first never did and never will possess me; of the two others I have long been tired. Free-thinking is for one's self, surely not for society; besides one has settled one's way of thinking, or knows it cannot be settled; and for others I do not see why there is not as much bigotry in attempting conversions from any religion as to it. I dined to-day with a dozen *scavants*, and though

all the servants were waiting, the conversation was much more unrestrained, even on the Old Testament, than I would suffer at my own table in England if a single footman was present."

93. (A. D. 1765.) "I assure you, you may come hither (Paris) very safely, and be in no danger from mirth. Laughing is as much out of fashion as pantins or bilboquets.<sup>1</sup> Good folks, they have not time to laugh. There is God and the King to be pulled down first; and men and women, one and all, are devoutly employed in the demolition. They think me quite profane for having any belief left. Mr. Hume—is the only thing in the world that they believe implicitly, which they must do, for I defy them to understand any language that he speaks."

94. "You will think it odd that I should want to laugh when Wilkes, Sterne, and Foote are here: but the first does not make laugh; the second never could; and for the third, I choose to pay five shillings when I have a mind that he should divert me."

96. "You will think the sentiments of the *philosophers* very odd *state-news*: but do you know who the philosophers are, or what the term means here? In the first place it comprehends almost every body; and in the next, means men who, avowing war against popery, aim, many of them, at a subversion of all religion, and still many more, at the destruction of regal power."

101. "The *scavants*,—I beg their pardons, the *philosophes*,—are insupportable, superficial, overbearing, and fanatic: they preach incessantly, and their avowed doctrine is atheism; you would not believe how openly. Voltaire himself does not satisfy them. One of their lady devotees said of him, "*Il est bigot, c'est un deïste*."

121. "The Dauphin, I believe, is the greatest loss they have had since Harry IV."

138. "You must not conclude their people of quality atheists,—at least not the

<sup>1</sup> See RICHELET in vv. The latter was evidently the pastime of Cup and Ball.—J. W. W.

men. Happily for them, poor souls, they are not capable of going so far into thinking. They assent to a great deal because it is the fashion, and because they don't know how to contradict. They are ashamed to defend the Roman Catholic religion, because it is quite exploded, but I am convinced they believe it in their hearts. They hate the Parliaments, and the Philosophers, and are rejoiced that they may still idolize royalty."

221. A. D. 1767. "For the Catholic religion, I think it very consumptive. With a little patience, if Whitefield, Wesley, my Lady Huntingdon, and that rogue Madan live, I do not doubt but we shall have something very like it here. And yet I had rather live at the end of a tawdry religion than at the beginning, which is always more stern and hypocritic."

249. Somebody began a letter thus, "I take the Wilkes and Liberty to assure you," &c.

366. France (A. D. 1771). "Their politics, some way or other, must end seriously, either in despotism, a civil war, or assassination."

505. "Lord George Cavendish, for my solace in my retirement, has given me a book, the History of his own Furness Abbey, written by a Scotch Ex-Jesuit. I cannot say that this unnatural connection of a Cavendish and a Jesuit has produced a lively colt; but I found one passage worth any money. It is in an extract of a Constable's Journal kept during the Civil War, and ends thus, 'And there was never heard of such troublesome and distracted times as these five years have been, *but especially for Constables.*'"

Vol. 4.

P. 103. (A. D. 1778.) "If the Church of England's satisfied with being reconciled to the Church of Rome, and thinks it a compensation for the loss of America and all credit in Europe, she is as silly an old woman as any granny in an alms-house."

103. Lord Chatham,—"I am no more an enthusiast to his memory than you. I

knew his faults and his defects,—yet one fact cannot only not be controverted, but becomes, I doubt, more remarkable every day,—I mean that under him we attained not only our highest elevation, but the most solid authority in Europe. When the names of Marlborough and Chatham are still pronounced with awe in France, our little cavils make a puny sound. Nations that are beaten cannot be mistaken."

115. "Had I ever seen Archbishop Abbot's preface, with the outrageous flattery on, and lies of James I., I should certainly never have said, 'honest Abbot could not flatter.' I should have said, and do say, I never saw grosser perversion of truth."

323. "I remember hearing such another humane being as General Elliot, that brave old Admiral Sir Charles Wager, say, that in his life he had never killed a fly."

341. "Mr. Mason was at Nuneham (1783), and, as he shines in every art, was assisting Mrs. Harcourt with his new discoveries in painting, by which he will unite miniature and oil. Indeed she is a very apt and extraordinary scholar. Since our professors seem to have lost the art of colouring, I am glad at least that they have ungraduated assessors."

378. "When the late Queen patronised Stephen Duck,<sup>1</sup> who was only a wonder at first, and had not genius enough to support the character he had promised, twenty artisans and labourers turned poets, and were starved."

782. "I have been these two years wishing to promote my excellent Mr. Porter's plan for alleviating the woes of chimney-sweepers, but never could make impression on three people,—on the contrary have generally caused a smile." 1784.

Vol. 1.

P. 6. "As I got further into Virgil and

<sup>1</sup> See SOUTHEY's account of him in his *Lives of our uneducated Poets*, p. 88, &c.—J. W. W.

<sup>2</sup> SOUTHEY read Walpole with much attention, and it is thought better to give these several Readings exactly.—J. W. W.

Clelia." 7. "I can't say I am sorry I was never quite a schoolboy; an expedition against bargemen, or a match at cricket, may be very pretty things to recollect; but thank my stars, I can remember things that are very near as pretty." 10. Coventry's Philemon and Hydaspes praised as "really a pretty thing." 18. The French quite weary of Molière's pieces. 19. Funeral of the Duc de Fresmes, 1739, "one of the finest burials that ever was in France. The procession of flambeaux and friars began at nine at night, and did not finish till three in the morning, stopping at every church the whole length of Paris, for a hymn and holy water. The monks who watched the body one night while it lay in state, fell asleep, and let the tapers set the velvet mantle on fire, lined with ermine and powdered with gold flower-de-luces, which melted the lead coffin, and burnt off the feet of the corpse, before it awakened them." 20. Gambling in Paris. 37. Anima damnata represented at Turin. 42. "To speak sincerely, Calais surprised me more than any thing I have seen since." 45. Masquerade on Shrove Tuesday at Florence, they sup first, to eat *gras* and not encroach upon Ash Wednesday. A more decent amusement than in England, "they do not catch at those little dirty opportunities of saying any ill-natured thing they know of you, do not abuse you because they may, or talk gross bawdy to a woman of quality." 52. "In Italy the men hang little earthen pans of coals upon their wrists." 64. Buildings at Rome,—"there must have been more pains taken to destroy than to raise them." 71-7-87. Lady Pomfret. 77-81. Lady M. W. Montagu. 118. "S. Evremond a favourite philosopher of mine, for he thought what he liked, not liked what he thought." 157. "Now, if one has a mind to be read, one must write metaphysical poems in blank verse." (1746.) 167. "Our guards did shamefully, and many officers." 202. Duchess of Queensbury. 208. "I have persuaded him to transform a cottage into a church, by exalting a spire upon the end

of it, as Talbot has done!" 216. Arundel Castle—dungeons,—“in one of which I conclude is kept the old woman, who in the time of the late rebellion offered to show Lord R. Sutton, where arms were hidden at Worksop. The Duchess complimented him into dining before his search; and in the meantime the woman was spirited away, and adieu the arms.” 242. (A. D. 1752.) “On Saturday was landed at the Custom House a large box of truffles, being a present to the Earl of Lincoln from Theobald Taaffa, Esq.” 259. A vineyard within the inclosure of Tunbridge Castle. Eighteen hogsheads of wine sometimes made from it. 261. A journey in Sussex—worse than in the Highlands now. 273. Gray. -7-8. 301. Stowe—its political compliments. 306. At Birmingham, alehouses called mug-houses, “a name one has not heard of since the riots in the late king’s time.” 330. “How mortifying if it is discovered that when all the world thought Mr. Pelham did, and could alone maintain the calm and carry on the government, even he was not necessary, and that it was the calm and the Government that carried on themselves.” 1754. 338. Creusa the only new tragedy he ever really liked. 352. “I literally had not courage to venture alone among the Westminster boys at the Abbey. They are as formidable to me as the shipcarpenters at Portsmouth.” 392. Hume.

376. (1754.) “The new madness is Oratory. Maclin has set up one, under the title of the British Inquisition; Foote another against him; and a third man has advertised another to-day.”

388. “The Midsummer Night’s Dream,” he says, “is forty times more nonsensical than the worst translation of an Italian opera-book!”

397. A good prophecy against the French, found out by Chesterfield, is Ezekiel, ch. 35, “against Mount Seir.”

439. “I don’t know what our nobles might be; but I am sure the milliners 3 or 400 years ago must have been more accomplished in the arts, as Prynne calls

them, of crisping, curling, frizzling, and frowning, than all the tirewomen of Babylon, modern Paris, or modern Pall Mall."

458. "I, t'other night, at White's, found a very remarkable entry in our very—very remarkable wager book. 'Lord——bets Sir——twenty guineas that Nash outlives Cibber.' How odd that these two old creatures, selected for their antiquity, should live to see both their wagerers put an end to their own lives! Cibber is within a few days of eighty-four (1755), still hearty, and clear, and well. I told him I was glad to see him look so well: 'Faith,' said he, 'it is very well that I look at all.'"

460. Acacias "the genteeldest tree of all." "Cypresses, I think, are my chief passion; there is nothing so picturesque when they stand two or three in a clump upon a little hillock, or rising above low shrubs, and particularly near buildings. There is another bit of picture of which I am fond, and that is a larch, or a spruce fir planted behind a weeping-willow, and shooting upwards as the willow depends."

481. Regimental chaplainships always sold advantageously by the Colonel. Giving one away is here mentioned as something extraordinary.

490. A. D. 1756. Tax on cards and dice. "The earthquake has made us so good that the ministry might have burned them in Smithfield if they had pleased."

494. "Sir Wm. Lowther's death (1756), whose vast succession falls to Sir James, and makes him Cræsus: he may hire the Dukes of Bedford and Marlborough for led captains. I am sorry for this young man, though I did not know him;—old rich men seldom deserve to live; but he did a thousand generous acts, 497. His bequests, 498. But what do you think of young Mr. James Lowther, who, not of age, becomes master of one or two and forty thousand pounds a year. England will become a heptarchy, the property of six or seven people. The Duke of Bedford is fallen to be not above the fourth rich man in the island."

504. M<sup>me</sup>. Maintenon's letters.

Vol. 2.

P. 3. His taste for obelisks, &c. 4. Some justice rendered to Strafford's memory.

4. Old Wortley Montagu (See *ante*, 189.) 8. The Duchess of Portland, Mrs. Montagu's friend.

11. "On each side of my bed I have hung Magna Charta, and the warrant for King Charles's execution, on which I have written Magna Charta, as I believe, without the latter the former by this time would be of very little importance."

26. July 12, 1757. "On Monday next the Officina Arbuteana opens in form. The Stationers' Company—that is, Mr. Dodsley, Mr. Tonson, &c.—are summoned to meet here on Sunday night. And with what do you think we open? *Cedite, Romani Impressores*—with nothing under *Græci Carmina*! I found him in town last week: he had brought his two odes to be printed; I snatched them out of Dodsley's hands, and they are to be the first-fruits of my prise."

66. Pitt he calls Don William Quixote (1758), and Anson, Admiral Amadis, "for as no information ever precedes their resolutions, and no impossibilities ever deter them, I don't see why the only thing worthy their consideration should not be, how glorious and advantageous an exploit it would be if it could be performed."

70. At Ragley, an incomparable picture of Van Helmont, by Sir Peter Lely.

70-1. Conway Papers. Strafford's and Gerrard's Letters, on paper edged with green, like modern French paper. 72. Miss Seward's father. 139. Murphy, the writing actor, who is very good company.

147. *Ælia Lælia* Chudleigh's house. "But of all curiosities are the conveniences in every bed-chamber, great mahogany projections, with brass handles, cocks, &c."

148. Lord Ferrers. "It was a strange contradiction to see a man trying, by his own sense, to prove himself out of his senses. It was more shocking to see his



two brothers brought to prove the lunacy in their own blood, in order to save their brother's life. Both are almost as ill-looking as the Earl; one of them is a clergyman, suspended by the Bishop of London for being a Methodist: the other a wild vagabond, whom they call in the country *ragged and dangerous*. 151. His execution. The *drop* was for the first time tried, and did not answer well. With all his madness he was not mad enough to be struck with his aunt Huntingdon's sermons. The Methodists have nothing to brag of his conversion, though Whitefield prayed for him and preached about him."

213. "I have a maxim, that *the extinction of party is the origin of faction*." Dec. 1760.

227. When he saw the pictures at Houghton, after an interval of many years, he says, "shall I tell you why? the majesty of Italian ideas almost sinks before the warm nature of Flemish colouring."

243. A gambling story, in which a lady takes a horsewhip from beneath her hoop.

251. Bentley the (son's) Wishes, or Harlequin's Mouth opened. Compliment to Gray on the prologue. The author "appears every night in the Mall in a milk-white coat with a blue cape. 273. The representation."

277. At Lady Elizabeth Percy's funeral one of the monuments in Westminster Abbey fell, and killed a man.

279. Fashion for old chairs introduced by Dickey Bakeman, 1761.

292. "Bussy has put off his journey to Monday (to be sure you know this is Friday): he says this is a strange country, he can get no waggoner to carry his goods on a Sunday. I am glad a Spanish car wants for a conveyance, and that a waggoner's *veto* is as good as a tribune of Rome's, and can stop Mr. Pitt on his career to Mexico."

294. Coronation. Some of the peeresses were dressed over-night, slept in arm chairs, and were waked if they tumbled their heads.

The Queen and the Duke of Newcastle.

299. "Bussy goes to-morrow, and Mr. Pitt is so impatient to conquer Mexico that I don't believe he will stay till my Lord Bristol can be ordered to leave Madrid."

306. Garrick exhibits the Coronation, and opening the end of the stage, discovers a real bonfire and real mob. The houses in Drury Lane let their windows at three-pence a head.

302. Lord Chatham's elevation to the peerage. 305-7-8-10-13.

324. His printer ran away after behaving like a rascal. "You see my luck. I had been kind to this fellow: in short, if the faults of my life had been punished as severely as my merits have been, I should be the most unhappy of beings."

332. Lady M. W. Montagu. 333. The Cock Lane ghost.

335. Speaking in Parliament. "I never knew mere rhetoric gain above one or two proselytes at a time in all my practice."

349. Horatio Gates was his godson.

474. "Wilkes (1763) has been shot by Martin, and instead of being burnt as an *auto-de-fé*, as the Bishop of Gloucester intended, is revered as a Saint by the mob; and if he dies, I suppose the people will squint themselves into convulsions at his tomb in honour of his memory."

488. Vertue, "who fished out everything, and always proves in the right."

500. He treated some French visitors with "an English, and to them a very new collation—a syllabub milked under the cows that were brought to the brow of the terrace."

Mr. T.'s servile poem is rewarded with £160 a year in the post office.

502. He found Lord Herbert's Life at Lady Hertford's, to whom Lady Powis had lent it.

Vol. 3.

P. 75. THE wild beast of the *Gevaudan*? he saw in the Queen's anti-chamber—it proved to be a wolf of uncommon size. 79-83. with twelve teeth more than any other wolf.

77. Hume said to him, "Why, what do you like, if you hate both disputes and whisk?"

81. When first he mentions Madame du Deffaud, he calls her an old blind debauchee of wit.

91. Wilkes. 102. Crebillon is entirely out of fashion, and Marivaux a proverb. *Marivauder* and *Marivaudage* are established terms for being prolix and tiresome.

I thought that we were fallen, but they are ten times lower. 1765.

109. Lord Chatham he calls the Mountebank of history.

124. Rousseau. "However I admire his parts, neither he nor any *genius* I have known has had common sense enough to balance the impertinence of their pretensions. They hate priests, but love dearly to have an altar at their feet; for which reason it is much pleasanter to read them than to know them."

160. "I don't wonder that Colman and Garrick write ill in concert, when they write ill separately." 1766. 183. When the King sent for Mr. Pitt (1766, July) "from this moment I date the vane of Mr. Pitt's glory: he will want the thorough-bass of drums and trumpets, and is not made for peace."

194. He says of Bath, "I am not at all in love with their country, which so charms every body. Mountains are very good frames to a prospect, but here they run against one's nose; nor can one stir out of the town without clambering. It is true one may live as retired as one pleases, and may always have a small society. The place is healthy, every thing is cheap, and the provisions better than ever I tasted."

197. Bristol abused. The stables at Borsleyton. The Millers at Bath. Easton. Vol. 4. 3-4.

227. Boswell and his Corsica.

233. Retiring from Parliament, 1768. "What could I see but sons and grandsons playing over the same knaveries that I have seen their fathers and grandfathers act. Could I hear oratory beyond my Lord

Chatham's? Will there ever be parts equal to Charles Townshend's?"

234. Sentimental Travels. "They are very pleasing, though too much dilated, and infinitely preferable to his tiresome Tristram Shandy, of which I could never get through three volumes. In these there is great good nature, and strokes of delicacy."

237. "Nor am I disposed to expose myself to the impertinences of that jackanapes Garrick, who lets nothing appear but his own wretched stuff, or that of creatures still duller, who suffer him to alter their pieces as he pleases."

239. "I have long had thoughts of drawing up something for London like St. Foix's Rues de Paris, and have made some have collections."

246. He says to Voltaire, "without knowing it, you have been my master; and perhaps the sole merit that may be found in my writings is owing to my having studied yours."

265. Robertson "has an excellent genius, with admirable style and manner; yet I cannot help thinking that there is a good deal of Scotch puffing and partiality when the booksellers have given the Doctor £3000 for his Life of Charles V., for composing which he does not pretend to have obtained any new materials."

320. Garrick. "As that man's writings will be preserved by his name, who will believe that he was a tolerable actor? Cibber wrote as bad odes; but then Cibber wrote the Careless Husband and his own Life, which both deserve immortality. Garrick's prologues and epilogues are as bad as his Pindarics and pantomimes."

323. "Milton did not write his Paradise Lost till he had outlived his politics. With all his parts and noble sentiments of liberty, who would remember him for his barbarous prose?"

388. 1771. France. "By the most horrible oppression and injustice their finances will very soon be in good order—unless some bankrupt turns Ravallac, which will not surprise me. The horror the nation

has conceived of the King and Chancellor makes it probable that the latter at least will be sacrificed. He seems not to be without apprehension, and has removed from the King's library a manuscript trial of a chancellor who was condemned to be hanged under ch. 7. For the King, *qui a fait ses épreuves*, and not to his honour, you will not wonder that he lives in terrors."

410. Henry IV.'s statue at York. "The most singular and villainous countenance I ever saw."

425. A page in a great author humbles me to the dust; and the conversation of those that are not superior to myself reminds me of what will be thought of myself. I blush to flatter them, or to be flattered by them; and should dread letters being published some time or other in which they should relate our interviews, and we should appear like those puny conceited wittings in Shenstone's and Hughes's Correspondence, who give themselves airs from being in possession of the soil of Parnassus for the time being; as peers are proud because they enjoy the estates of great men who went before them."

441. Pennant. 447. 1774. A sign of Henry VIII. at Prinknash, four miles from Gloucester.

448. (A. D. 1774). Berkeley Castle. "A small part burnt two years ago, while the present Earl was in the house. The fire began in the housekeeper's room, who never appeared more; but, as she was strict over the servants, and not a bone of her was found, it was supposed that she was murdered, and the body conveyed away."

461. "The Germans are certainly a civil, well-meaning people, and I believe one of the least corrupted nations in Europe. I don't think them very agreeable; but who do I think are so? A great many French women, some English men, and a few English women; exceedingly few French men. Italian women are the grossest, vilest of the sex. If an Italian man has a grain of sense he is a buffoon."

477. "The countenance of Charles IX. is so horrid and remarkable you would think he had died on the morrow of the St. Bartholomew, and waked full of the recollection."

Vol. 4.

P. 9. As sophisticated as Mrs. V(esey?).

14. A Jewess who has married twice, and turned Christian poetess and authoress? She wrote A Peep into the Gardens at Twickenham.

19. "I am the first antiquary of my race. People don't know how entertaining a study it is. Who begot whom is a most amusing kind of hunting;—one recovers a grandfather instead of breaking one's own neck; and then one grows so pious to the memory of a thousand persons one never heard of before. One finds how Christian names come into a family, with a world of other delectable erudition."

21. Captain M—— the teaman's son, quitted the army because his comrades called him Captain Hyson—a sort of pride in which H. W. himself was by no means deficient.

112. "What do you think of an idea of mine—of offering France a neutrality? that is, to allow her to assist both us and the Americans? I know she would assist only them; but were it not better to connive at her assisting them, without attacking us, than her doing both?"

131. Our empire is falling to pieces; we are relapsing to a little island. 1778.

132. Kippis's visit to him. "When men write for profit they are not very delicate."

134. "What credit can a Biographia Britannica, which ought to be a standard work, deserve when the editor is a mercenary writer, who runs about to relations for directions, and adopts any tale they deliver to him!" 139. George the First's will.

151. "I have some strange things in my drawer, even wilder than the Castle of Otranto, and called Hieroglyphic Tales."

170. "Burke has been as frantic for the

Roman Catholics as Lord George Gordon against them. I know nothing the minority have done, or been suffered to do, but restore the Roman Catholic religion, and that too was by the desire of the Court." 1779. June.

209. Goldsmith told H. W. that Chatterton went by the name of the Young Villain. This I am sure is false. 213. Spence contemptuously spoken of. 286. Chatterton *unjustly*.

266. He "converted Dicky Bateman from a Chinese to a Goth. Though he was the founder of the Sharawadgi taste in England, I preached so effectually that his every pagoda took the veil. 274. Voltaire. "Like other heresiarchs, he despised his tools."

292. "My great nostrum is the use of cold water, inwardly and outwardly, on all occasions, and that with disregard of precaution against catching cold. I have often had the gout in my face and eyes, and instantly dip my head in a pail of cold water, which always cures it, and does not send it anywhere else." 301. A. D. 1782. "Whether Christianity will be laid aside I cannot say. As nothing of the spirit is left, the forms, I think, signify very little. Surely it is not an age of morality and principle; does it import whether profligacy is baptized or not?" 304. Mason and the Her Epistle. 317. How could he, of all men, say "a work must be of little value that never could get into print; I mean, if it has existed half a century." 348-9. Proper feeling respecting his father and his fortune.

372. If I could admire Dante, which, asking Mr. Hayley's pardon, I do not, 377. Mrs. Yearsley, 454.

382. A. D. 1784. Prussia "is a transient power, and may determine on the death of the present King."

392. Virgil. 393. Addison. 394. Milton. 5. Thomson and Akenside. 401. Boswell and Johnson!

455. George Lukins. 461. Darwin. 519. 496. Bruce! 500. The French, 3-4. 508-9. Mrs. Barbauld.

520. Two of our very best poets, Garth and Darwin! 549. Sonnets. 550. Hoole. 558. Robertson and Watson. 559. William III. Marlborough, 60-1.

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*Lettres du CARDINAL D'OSSAT. 1708.*

VIE par Amelot de la Houssaye.

P. 7. The absolution of Henry IV. was called by Clement VIII. "la plus grande affaire" that the Holy See had had for many centuries.

20-1. Difficulties in the way of the absolution.

55. Renaud de Beaune, Archbishop of Bourges, who absolved the King without waiting for the Pope's consent, and also proposed that a Patriarch should be created in France—"Soit dit en passant que ce Prelat étoit le plus grand mangeur que fut en France, et qu'il fesoit sept repas par jour, dont le dîner et le souper duroient chacun plus d'une heure."

60. The King of Spain was then held "pour le Coq de la Chrétienté."

5. N. Tobacco carried from Portugal into Italy and France by the Nuncio Prospero Santacroce, and the French Ambassador Jean Nicod.

16. N. "Ce n'est nullement l'avantage du Pape de multiplier les Rois en Italie, car il est certain qu'il n'auroit pas sur ces Rois la même autorité qu'il a sur ces Ducs." Still less is it the interest of Cardinals.

27. Count Claudio Landi an exile. The city of Placencia set a price of 12,000 crowns upon his head, and deposited the money in one of the first banks at Venice.

39. The Corsairs, 1584, took the ship of the Inquisition, which was bringing prisoners from Naples to Rome.

55. A reason urged why the Pope should perform obsequies for Henri III. "Afin qu'il ne semblât point approuver un assassinat si detestable, et si préjudiciable à l'Eglise et Religion Catholique."

74. Good substantial reasons to the same purport, drawn from the law of the strong-est, and the power of retaliating.

77. Praying for those who have died in the faith said to be acknowledged for one of the principal precepts and commandments of God. This is in the memorial sent from France to D'Ossat upon the obsequies.

194-5. A warm conversation with the Pope, who is reminded that he had said the King ought to have had the Duke of Guise thrown out of the window.

255. Foreign wars, and especially for France, necessary to preserve peace at home. 256. See this strongly expressed.

344. On the subject of making war against the Huguenots and renouncing all alliance with England (1595), Cardinal Aldobrandin said to D'Ossat, "que le Pape vouloit en général toutes choses qui étoient pour tourner à l'honneur et gloire de Dieu. Et si en France on pouvoit extirper les hérésies par guerre, où autrement, il en seroit très-aise : mais s'il ne se pouvoit faire, SS. ne demandoit jamais choses impossibles, et se contenteroit toujours de ce qui se pourroit faire. Qu'il me disoit le même pour le regard des alliances et confédérations."

403. N. During the interdict which Paul V. laid upon the Venetian states, the Grand Vicar of the Bishop was ordered at Padua to perform service, and his answer was, "That he would as the Holy Spirit should inspire him." "That Holy Spirit," replied the Podesta, "has already inspired the Seven States to hang all the disobedient ; and in obedience to its orders, I shall begin with you."

407. The Spaniards more jealous of Piedmont and the Milanese than of all their other possessions. Battisti Nani called the Milanese the centre of the Spanish monarchy, and Ant. de Leyoc said it was worth more than the whole of Spain.

282. 486. The King of Spain reserved the disposal of 20,000 ducats a year from the revenues of the Archbishopric of Toledo ; the object was "pour allaiter de cette espérance un bon nombre des Cardinaux, et par ce moyen les rendre encore plus propres à ses intentions." And so it proved—"ils

en vont presentant à des Cardinaux—à un mille, à un autre deux mille, à d'autres trois mille,"—on condition of their opposition to the absolution which Henry IV. was then soliciting.

451. A.D. 1595. A Londoner, aged thirty, knocked the pix out of the hands of a priest at Rome, and cried out that it was an idol. They led him through the streets, burning him with torches as he went, cut off his hand, and cut out his tongue, on the spot where the offence had been committed, and then burnt him alive. Three weeks before, a young Fleming was burnt alive as an heretic, "qui ne se vouloit jamais convertir,"—and the Englishman, no doubt, had been present at his martyrdom.

## Vol. 2.

P. 16. INTENTION of delivering Marseilles to Spain, the Marseillois covenanting that they might send two ships annually to the Indies.

93. N. The Kings of Spain, by a bull of Urban II., were perpetual Legates in Sicily, and so virtually heads of the Church ; and this they called *Monarchia* par excellence. Baronius wrote to disprove this, and the fact seems doubtful. See p. 94.

131. N. "Lorsque Baronio, pour obéir un Bienheureux Felipe de Neri son supérieur, se chargea d'écrire les Annales Ecclésiastiques, il avoit très peu de capacité ; mais elle lui vint ensuite à force d'étudier et de travailler. 'Ingenium meditando, doctrina legendo, stylus scribendo vires accepit,' dit Janus Nicius dans son Eloge."

209. The Emperor Maximilian used to say that princes did not adhere to the text of their treaties and engagements, but to the interpretation which they chose to give them.

229. Fear that the Spaniards would establish themselves in the Isle of Hieres.

237. Reasons why France ought to create a naval force.

"Vous savez comme le Roi d'Espagne, à cause même de nos seditions et mi-

sères, est aujourd'hui tenu pour le coq de la Chrétienté."

238. This advice first given by D'Ossat, not by Ant. Perez.

241. No clergy in Christendom "plus gravé, ni plus malcontent de son Prince, que celui d'Espagne."

248. The King of Spain's correspondence with Flanders and Italy carried on through Lyons by means of two merchants, one a German, the other a Genoese, settled there. The Maître des Courriers there said to connive at it. 1596.

267. The Pope consented sooner to reconcile the Papal See with Henri, for fear lest they should elect a Patriarch in France.

325. N. Among the fit requisites for a Cardinal, Cardinal Bentivoglio says of one who had been raised to the purple, that he could not have been "più pronto di lingua, ne più trattabile di maniere, ne più dissimulato in occasione di maneggi, e specialmente di Conclavi."

390. N. A Portuguese Renegado received, 1649, with great honour at the Court of Spain, as Ambassador from the Porte.

391. Reasons why France should court the friendship of the Turks,—which otherwise Spain would do,—and then there would be two Turks to divide Christendom between them.

398. The Pope would rather have the decrees of the Council of Trent published in France, and not observed, than observed and not published.

434. A strong picture of the strength which the Huguenots, in case of a renewed war, would derive from the desperadoes and profligates of society. See the passage, which is applicable to all disturbed countries. See, too, *φ* next page.

444. A coadjutor always a *Bishop in partibus*, and not to be under—fourteen!

483. The King's affairs at Rome will always go well or ill,—as they do at home,—“maxime très-véritables, et par sa nature et humeurs de cette cour, infaillible.”

502. The Pope so bent upon obtaining

Ferrara from Cesare d'Este, that he said he would sell the last chalice from the churches, and die in the ditches before the town, with the Sacrament in his hand, rather than relinquish his claims.

504. The Italian Princes all agreed in opposing any addition to the Pope's temporal power.

Vol. 3.

P. 29. THE Jesuits well characterized.

30. Their influence.

155. The French couriers would not support the expense of their journeys between Lyons and Rome, unless they were allowed to carry Spanish letters also.

158. “Le Pape et toute cette Cour tienne, que pour conserver la Religion Catholique en un país, et le préserver d'hérésie, la Sainteté peut et doit l'ôter au vrai seigneur et possesseur, et le donner à tout autre qui n'y ait rien, mais qui veuille et puisse mieux y maintenir la Foi Catholique.” This D'Ossat says of his own certain knowledge.

184. The Ordinaire who should have left Rome for Lyons on the last of October, had not started November 9, because he had not letters enough to pay for the journey. 1598.

255. Not men enough left in France to till the earth, and for this reason the Pope was intreated to diminish the number of holydays. The abuses to which holydays led were pleaded also. The Pope would have referred it to the bishops, as within their power; but it was replied that each bishop favoured the feasts in his own diocese. The Pope's argument was curious,—“There were saints of local celebrity, and excited more devotion there than others of greater name. There was a prevailing heresy, too, on this subject.”

*φ* 329. If the Huguenots were in arms, “tous les Catholiques malcontents, ou mal vivans, prévenus en Justice avoient accoutumé de se mettre de leur côté en telles occasions, pour piller et voler les Prêtres les premiers, et les Eglises et Monastères.”

417. When Cardinal Alexandrin, who had been Legate in France for his uncle, Pius V., heard at Rome of St. Bartholomew's day, he exclaimed, "God be praised, the King of France has kept the promise he made me."

Charles's declaration to the Legate concerning his marriage.

479. Rule that the General of the Franciscans should alternately be chosen from the Ultramontane,—the Spaniards had succeeded in engrossing it, to the exclusion of the French.

More Cordeliers in France than religioners of any other order.

482. The General could almost choose his successor.

513. Clause at the end of the formulary prescribed by the Council of Trent, that he who made that profession of faith, would make his subjects observe it.

526. The Capuchines "*ne veulent en sorte du monde se charger de confesser et gouverner les Religieuses.*"

548. N. Richelieu used to say, "*que la conscience timorée de son maître lui fesoit plus de peine que tout le poids du Gouvernement de l'Etat.*"

#### Vol. 4.

P. 104. THE Archduke Albert was so much more afraid of Spain than France, that at the Peace of Vervin it was his wish that Calais, Ardres, and five other towns not included in his wife's dower, should be ceded to the French rather than retained by the Spaniards.

113. The Pope gave his nuptial benediction to Henry IV. and Marie of Tuscany, "*esperant que ce mariage seroit utile à la Chrétienté et qu'il en naitroit des enfans, qui à l'imitation de Charlemagne chasseroient l'hérésie, non seulement de la France, mais aussi des autres royaumes.*"

116. Cardinal Aldobrandin, when he went to Florence, had an allowance of 1000 écus *per day* during the mission, besides his usual revenues, and a good sum for his equipments.

155. 1,200,000 écus the biennial gift of the city of Naples to the King of Spain.

157. *A lettre de paille* for the courier to deliver if he should be captured.

163. The Spaniards mortally hated in the Milanese, at Naples, and wherever they were masters.

183. N. Emeric Joubert, Sieur de Bar-rault, Ambassador in Spain in Philip III.'s time. "*Un jour étant à la comédie avec le Roi d'Espagne, il se leva de sa place, et alla tuer sur le Theatre un Acteur qui representoit François I. pris à la bataille de Pavie, demandant la vie à un Espagnol; pour apprendre à ces faufarons à respecter la présence des Ambassadeurs de son maître.*"

193. The custom at Rome was to make wagers upon political events while they were yet pending. This was carried to such an extent that the Pope told D'Ossat he should be compelled to prohibit it, "*d'autant qu'on entreprenoit de gager de toutes sortes d'affaires; et qu'on tâchoit de metre des espions jusques à dans son Palais propre, pour pénétrer et découvrir les choses.*" Political gambling when there were no stocks.

249. The Duke of Savoy obtained a brief that all the soldiers and persons employed in his army might be absolved once in their lives, and again at death, "*de toutes sortes de pechez, et de tout cas reservez au S. Siege.*" D'Ossat suspected that this was obtained, not for a crusade, but "*pour quelque méchant et malheureux dessein, qu'il peut avoir, et vouloir employer et allaiter quelque misérable.*"

Henri III. had obtained such a brief for himself, and produced it after the execution of Cardinal de Guise.

It was said that the Pope refused such a one to the King of Spain, for his soldiers in the Indies, employed there in propagating the faith.

256. Bad as his age was, there were some who held "*qu' à un grand Etat et à tout grand Prince, l'utilité, qui n'est accompagnée de reputation n'est pas même utile.*"

264. The Duke de Sesse would rather have ceded Calais to England than to France.

Amelot says Essex always opposed a peace, for fear lest Elizabeth should consent to exchange the towns she held in Holland and Zealand for Calais. There can be no good authority for this, which supposes Essex to have been a good politician, and Elizabeth a weak one.

265. The Spaniards wanted a line of forts to secure the passage from F. Cinto, &c. into Italy, where Geneva and the Protestant States of Switzerland were regarded with great jealousy and hatred.

294. Here is a curious instance to show that a general sort of infallibility was ascribed to the Pope. When he expressed his hope that an accommodation might be effected between Henry IV. and the Duke of Savoy, D'Ossat introduces a speech in opposition to that judgment, by saying, "Très-saint Père, je ne doubt point qui V. S. qui comme Vicaire de J. C. est continuellement assistée du Saint Esprit, ne fonde bien ses espérances."

306. The Council of Trent required that an abbess must be not under forty years of age. D'Ossat asked the Pope to admit a resignation in favour of the Damsel Renée de Lorraine, before she was sixteen,—which was before she could take the vows. And he argued that in such cases, and for such personages, "on n'avoit acoutumé de garder la rigueur des saints décrets."

333. "Experience," the Pope said, "had shown that his predecessors would have done better not to have allowed secular princes to nominate to bishopricks and other prelacies."

D'Ossat replied, that the kings of France had not demanded this power, but that it had been offered them, "afin qu'ils se départissent de la protection de la Pragmatic Sanction. Et des élections desquelles les chapitres et convents de France étoient en possession suivant le Droit Canon, et non obstant les reservations, que les Papes s'étoient faites depuis des provisions des Eglises

Catedrales, et des Abbayes, et des Prieurez conventuale et électifs."

334. At Rome, they said that all princes strove to usurp what they could from the Holy See.

336. The Concordat gave the kings no right to nominate abbesses, and yet the power was exercised.

452. Post from Lyons to Rome only once in three weeks, and D'Ossat thinks it necessary to explain the inconvenience which arises. F. Villeroy. See also 463.

456. When this Pope was legate in Poland, he advised him never to bestow office or honours upon the heretics, "l'asseurant, qu'après Dieu c'étoit le plus puissant moyen de les faire convertir." He recommended this policy to be pursued in France, and told D'Ossat how well it had answered among the Poles.

494. Seditious practices of the Ultra-Papists.

494. A Spaniard chosen general of the Dominicans,—as much for want of policy in the French, as because of the general debauchery that existed among the mendicant orders in France.

Tom. 5.

P. 4. "UNE si grande penurie de princesses qu'il y avoit aujourd'hui,"—that the king of Poland asked the Pope to recommend him a wife.

9. Bernardino de Mendoza said to Henri III. that when a prince protected the rebellious subjects of another, he offered an inducement to his own to rebel also.

31. Certain Spaniards and Savoyards, though atheists themselves, were continually endeavouring to make the Pope suspect the sincerity of Henry's conversion.

75. He thought, that taking away the right, or rather use, of elections from chapters and convents, had brought a great ruin upon the church.

N. Gregory IX. began this evil.

104. This pope, Clement VIII. said to be a good man, good prelate, and good prince, is opposite to Pius V., Gregory XIII., and



Sextus V., neither of whom were all these.

217. N. Cardinal Masseo Barberini's scheme for uniting France and Spain by three intermarriages. 1607.

270. Henri's sister, whose marriage with the Duc de Bar was the subject of so much negotiation to obtain a dispensation, her Protestantism standing in the way, had previously offered to the Pope to turn Catholic, if he would induce her brother to marry her to the Comte de Soissons.

302. "Je n'entens point m'entremetre en ces querelles des Cordeliers de Guienne, desquelles je suis très bien informé; et sai que les uns et les autres ont tort; et que la matière de leur discorde n'est qu'ambition, envie, haine et vengeance entr'eux. Ils ont tous voué obédience, mais il n'y en a pas un, qui veuille obéir; tous veulent être maîtres, et loger a l'enseigne du monde renversé."

23. Henri thought the Jesuits were more qualified to educate youth than any other persons.

#### PETER MARTYR'S *Epistles*. 1670.

DAN. ELZEVIË dedicates this edition to the President Lamorgnon as a very scarce book, reprinted from a copy which he had supplied, so scarce as to be "ferè ignotus, perraro Bibliothecam tuam ornameto spoliasti ut eo me donares exemplari nempe hujus Petri Martyris, pretioso sanè et quod vix ac ne vix quidem aliunde comparari posset."

The former edition was printed at Alcala, 1530, by Miguel de Eguia, but so carelessly—"ut omnigenis sphalmatibus chalcographis à capite ad calcem usque passim scateret."

P. 1. Cardinal Sforza said to him, "quis rura colit, nisi degener, cui civitatem inhabitare liceat?" 8. That he says of his own brother!

Contempt with which the Italians regarded Spain.

He writes from Zaragoza, 1488, and could

not write earlier, because our "inopia tabellarri" prevented him.

2. The French promote any deserving person, of whatever nation. The Spaniards were but Spaniards.

3. So it was said, but, he thinks, falsely.

His admiration of Ferdinand and Isabella,—their entire union,—her great qualities. 60.

7. At this time, 1488, he was 29.

9. Isabella's favour to him.

Castille the body of Spain, other provinces the legs and arms.

11. Navarre and Portugal, "duo de isto corpore digituli," he is very confident upon this point.

12. A true forefeeling of what his epistles would be worth.

13. Bold answer from Granada, that where they used to coin money for tribute, they now forged spear-heads.

14. He advises Marineus Siculus not to quarrel with Nebrissensis,<sup>1</sup> who was the more powerful of the two.

17. Walls of painted canvass to repair a breach at Alhama,—and so the Moors were deceived.

Paper or pasteboard money issued by Ferdinand then.

The prisoners taken in one Moorish town hung before the walls of another, to intimidate the inhabitants.

21. Hopeful character of Prince Juan.

25. A lively description of his journey in bad weather. "Cedrones rivulos in Nilos, Padosque, reperiebam versos."

26. Crowding to hear him lecture at Salamanca.

29. A very odd fancy of the Earl of Scales when his front teeth were knocked out. He said to Isabella, who expressed her sorrow that he had been thus disfigured, "Christo, qui totam eam fabricaverat domum, fenestellam se fecisse, quo facilius quod intus lateret, inspicere posset."

<sup>1</sup> See HOFMANNI *Lexicon* in v. *Nebrissensis*. H. speaks of him in v. *Antonius Nebrissensis* as "insignis in omnivariâ scientiâ."—J. W. W.

31. Desperate act of a Moorish prisoner. He attempted to murder the Marquesa Mojensis?—mistaking her for the queen; and she is saved by the stiff gold embroidery of her clothes.

34. A letter describing the Morbus Gallicus by that name, and by its true symptoms, written before the first voyage of Columbus.

The poor subject had learnt Greek in Italy, and was professor of that language at Salamanca. Avias was his name, and Portugal his country.

39. Ferdinand's camp, like Plato's republic,—such order and harmony there.

42. No carrying pigeons there, and letter carriers to Italy seldom.

43. Men and horses in the Granada war dying of cold.

44. The king, queen and all might then, with ease, have been cut off.

48. Granada the largest walled city in the world. So said the Genoese, who had visited all countries.

49. Scaling a wall by fixing daggers in it.

51. S. Fé built to weary the Granadians out, by allowing them no rest night or day.

52. Jews expelled from the city when taken.

His astonishment at the Alhambra.

53. Death of the Princesse de Portugal D'Afonso. 97. Grief of his widow.

54. Letter carriers not so unfrequent to Rome, as to Milan. Many Milanese came to Spain, but very few of them to the court. "Nundinalia quærunt emporia."

The intercourse with Rome well described as relating to ecclesiastical matters, the fruit of cupidity.

Granada, the most delightful city he had ever seen.

59. Contempt of letters among the hidalgos and nobles of Spain; to be overcome by the example of the prince, who was studying at his parents' commands.

60. Ximenes. 61.

64. Little hope of his noble pupils. 65. Better. Portuguese pupils. 75.

66. Character of Alexander VI. on his

election. Ferdinand and Isabel not pleased at his elevation. 67. 99.

69. French in Italy,—his prophetic feeling. 76. 77. Country of the locusts.

Strong language to Asc. Sforza respecting his brother.

Ferdinand's head saved by a gold chain, else it must have been cut off by an assassin. 72.

70. He was a madman apparently, and gave no other reason for the attempt than that he supposed if he killed the king, he should become king in his stead.

72. Except Jews and Saracens, the king and queen had never injured any one.

73. Description of the assassin. Ferdinand wished to spare him, but was not allowed by the laws. He was strangled first, then drawn through the streets and quartered.

78. Intention of writing his "Decades de Novo Orbe."

79. Spanish ambassador to Charles VIII., was to hold up the treaty, and if he should refuse to abide by it, tear it before his face, and denounce war.

81. Emanuel's accession; refusal of the widowed Infanta to marry him.

84. An expression of latitudinarian feeling here.

Pomponius Lætus; his feelings at hearing of the discoveries.

90. Surprise that Alexander should have made one cardinal who deserved his promotion.

91. "Janiceri, hi sunt equites levis armaturæ."—Ginetas?<sup>1</sup>

92. Intention of reforming the Franciscans.

Report of hot rivers in the Neowold.

97. "Sævierunt in victos more Gallico," at Salsas. 273.

100. Evil of premature marriage in princes,—and Isabella's folly or superstition concerning her son.

<sup>1</sup> See MINSHEU'S *Vocab. Hispan. Lat. v. Ginète*, —a light horseman, that rideth "à la Ginète." J. W. W.

102. Emanuel.
103. Gamas' voyage.
104. Tenderness of Ferdinand toward his wife, upon occasion of the prince's death.
113. Queen Margareta's death. Never were parents more punished in their children than Ferdinand and Isabel! 146.
127. Our Queen Catharine.
129. A courier who travels more than 100 miles a day.
135. The Soldan of Egypt being afraid of the Sophy makes it capital for any one to mention his name, or speak concerning him.
137. Contempt of the French for the Spaniards.
139. King of France praised. 1502.  
An ambassador sent who understood no Latin.
140. The French want only constancy in the war, all other advantages they have.
141. Visit to his native place—or the L. Maggiore.
142. Juana—a weak woman. 144-6.
157. Her jealousy. She orders the yellow hair of Philip's mistress—which he greatly admired, "ad cutem abradi." The woman was noble to whom this outrage was offered.
160. Dreadful funeral of Isabel. If any family seemed to be marked by the wrath of God, it was this.
176. Juana sate one whole night on her horse rather than enter a town, where she feared her husband would shut her up.
178. Philip's death. Her conduct. Horrid custom of setting up the corpse in state and waiting upon it, as if it were living.
182. Juana. 5. The funeral. 183. 184. notion that he would revive with years.
185. — "de his quos falso *Grandes* vulgus (cum sint mille servorum servi) appellet—meretricis Fortunæ filii, — hæc habeto."
180. Juana and the funeral. 193-6-7.
189. Jetzer—the earliest account of this villainy.
192. The Tolidans in favour of the Port. Claim against Ferdinand and Isabel.
195. Preachers among well-born prelates—rarer than white crows.
206. His vow concerning the Church and relics at Arona.
228. Excessive inconvenience of the custom houses in Aragon.
237. Birds of passage coming back—in hope of finding the fair weather which they had sought in vain.
241. — "petit Joannem quendam Astilem, generi *Manuxerium* (ut eorum utar vocabulo) regii cubiculi custodem."
- Can this be meant for gentleman-usher?
260.  
Two thousand English volunteers came to serve against the African Moors.
246. Shower of stones in Italy.
247. Shooting stags with poisoned arrows—a royal sport in Spain.
248. — "Christianorum namque principum Galli neminem magis verentur. Experti namque Anglorum vires et belli regulam, triplicato exercitu concurrere cum Anglis minimè audent Galli."
252. Portugal suspected of inclining to France—because the French bought so largely of their spices.
257. Battle of Ravenna. Navarro's stratagem.  
Nemours in vain asked for quarter.
- Misconduct of the Viceroy—who was supposed to be Ferdinand's son, and on that account only to have been appointed.
261. Gonsalvo. "Magnus noster."
265. Abuse of the Swiss.  
Feuds everywhere.
268. Basilisks from which one shot will sink any ship.
273. This inextinguishable fire which the French used—"alquitrán"<sup>1</sup>—I suppose to have been the same as the Greek fire.
275. Character of the Spanish soldiers by a French commander.

<sup>1</sup> See DU CANGE in v. *Alquàtranum*: Nap'ha; bitumen Babylonium!—J. W. W.

282. The D. de Guimaraens kills his wife and her suspected paramour.

291. Ferdinand hurt by aphrodisiacs. Bull's testicles—"eo inscio"—were given him as food.

308. Robbers protected by the nobles in Aragon.

310. Ant. Nebrissensis persuaded him to print his *Libellus de Novo Orbe*.

315. Charles could not speak Spanish when he succeeded to the throne.

The French intercept his messengers and threaten them with the torture.

316. Leo X.

317. Great exportation of wool from Spain.

321. Flemings and Spaniards. "Longè absunt eorum ingenia atque educatio à moribus Hispanis. Illorum Deus est voluptas, Hispanorum sobria quædam mentis elatio, ad honores directa, temperatior facit."

323. An Italian feeling. "The Italians," he says, "carry on war with less cruelty than the Germans."

336. A serious tournament, seven horses killed, by the shock one against another.

338. The Flemings in Spain called long-legs from their dress. Prophecy applied to them.

343. What is this about the inquisition?

Queen Eleonora. 438. lothed and then loved her husband, spells said to be used.

346. Too old for the proposed embassy to the Turk.

A tournament where Cupid is to be attacked and defended.

347. Eightypersons burnt for witchcraft! "apud Brixiam."

348. The Cortes might be prevented from separating as long as any aggrieved person thought proper.

355. Grievance and vexation of internal duties.

364. His love of Castille.

367. A Moorish queen flies with a captive from Fez—is baptized, and made a marchioness.

372. Padilla, his wife "mariti maritum," 398, a weak man, 399.

380. Speech of Charles concerning Francis.

405. The Spaniards called Mexico "Venetia rica."

418. Padilla's wife said to have a familiar spirit!

419. He thought there would be no safety till the French were thoroughly subdued.

428. Fonterabia.

434. Praise of Emanuel.

435. Satisfied with his fortune.

"White hens lay lucky eggs"—a proverb.

443. "Mites in victos Hispani nobiles sunt."

They retook a cannon with the image of Santiago on it,—and the officers kissed and embraced it.

458. Fines not to be promised.

Beggars not tolerated out of their own country.

468. Bombs used at Fonterabia.

485. Francis saved by his armour, which was musket proof.

The Señor Alarcon.

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LANGUETI *Epistolæ*. Edinb. 1776.

P. 5. "Tibi versanti in illâ luce urbis Venetæ, nihil possit esse ignotum eorum quæ ubique terrarum geruntur."

10. Venetians. "Miraberis hominum ingenia et prudentiam: sunt sanè homines acuti et ingeniosi, sed tamen sunt inter ipsos plurimi qui plus habeant in fronte quam in recessu, et plerumque nimia ostentatione suam sapientiam corrumpunt ac fiunt putidi."

11. A. D. 1573. A report that all Italian monks were to be expelled from Vienna. "Relinquentur igitur vacua monasteria; nam ne unum quidem monachum Germanum in hac urbe esse dicunt. Jesuitæ enim putant se gravi injuriâ affici si tali nomine compellantur."

13. The court of Poland splendid, "et in moribus illius gentis quædam non improbasses, et forte plus humanitatis ibi fuisses expertus, quam hic (Viennæ) fueris."

"Pervagatus sum plerasque orbis Christiani provincias, sed nullius itineris mihi est jucundior recordatio, quam illius quod ad extremum Septentrionem suscepi: multa nam ibi vidi, quæ nemo in nostris regionibus docere me potuisset, nec etiam credidissem si ex alio audivissem."

40. A. D. 1574. Upon the success of a stratagem against the Spaniards. "Quam ridiculum autem est, quod ingenio superati sint ab Hollandis, quorum simplicitas ab omnibus ridetur, imò quorum stupiditas olim in proverbium abiverat! AURIS BATAVA!"<sup>1</sup>

41. A worse account of Poland. "Interrogabam nuper quendam hominem factum, qui inde ægrotus huc venit, quare in tantum periculum se conjecisset. Respondit, se metuisse ne ibi moreretur, quoniam existimet nullam inde esse viam ad cælum quæ sit tripa."

— "colligis—ipsum scribere omnes Saxonos esse latrones aut piratas,—scribit de iis Saxonibus tantum qui fuerunt Anglorum progenitores; milites enim Saxones nostrâ ætate sunt magis religiosi; et putant sibi obtemperandum esse Christo, dicenti, 'Alter alterius onera portate,' præsertim cum incidunt in mercatores quibus loculi sunt graves pecuniâ."

53. Mondragon sent when a prisoner to negotiate for an exchange of prisoners, swore to return within two months, if he failed. The Commendador (Requelme?) turned him over to Padre Strigosa, a Spanish Jesuit to be absolved, "dicens, fidem non esse servandam hæreticis. Credo quod Guesii posthac potius laqueis quam jurejurando constringent eos qui in ipsorum manus incident."

<sup>1</sup> "Tune es, tune, ait, ille Martialis, Cujus nequitias jocosque novit Aurem qui modò non habet Batavum."

MART. *Epigr.* 41, vi. lxxxii.  
J. W. W.

56. The Genoese were then in money matters the Jews of Christendom.

Their treacherous dealing with the Corsairs when hired to defend the coasts of Spain and its Mediterranean islands.

73. Sack of Antwerp by the Spanish, "qui potius in id intendunt animum, ut perfidè socios spolient, quam ut suos hostes opprimant.—Licet Albanus multa illic reprehensione digna commiserit, nullum tamen ejus factum tam infame extat, nec unquam tantum flagitium in decus militare admisisset."

90-1. Pibraa. 100-1.

106. Preponderance of Protestants among the nobles of the empire.

114. Day of Hus's martyrdom, superstitiously kept at Prague.

118. Polish intrigues at the election. 130.

127. Temptations to renegades held out by the Turks.

153. Moscovite ambassadors to Vienna "aspectu et moribus adeò fædos, ut Turci videri possint culti et elegantes, si cum his barbaris conferantur."

175. The Emperor's son Matthias—"præripit haud dubiè Joanni Austriaco gratiam vestræ Scoticæ, quæ legitime natum notho præferret, et succulentum exhausto libidinibus." His flight. 181.

176. A. D. 1577. Frobisher's voyage. Conversion of tillage into pasturage in England. He remembers the Utopia here.

179. Frozen fish in great quantity exported from Iceland and Norway.

206. "Commentarius Joannis Filii;—nunquam est de rebus Gallicis quicquam melius editum."

219. His fear that the war in the Low Countries should become wholly a contest between the two religions, the civil grounds merging in the stronger feeling. 236.

211. 219. Prince of Orange. 222.

224. Insolence of the Spanish soldiers, near Cologne; and supineness of the German powers.

240. A. D. 1579. A sect crushed near Cleves, who seem the successors of John of

Leyden. They were the family of Love, and Sydney had long been curious concerning them.

252. Spaniards so ill paid that they subsisted by spoil.

267. "Ii sane, si nunquam antea, mihi jam sapere videntur, qui dant operam ut se iis bonis instruant quæ a fortunâ ipsis eripi non possunt: nam ita mihi ad ruinam propendere videntur res orbis christiani, ut nihil sit tam miserum quod non metuendum esse putem, cum in principibus nihil videam virtutis, aut indolis, quæ imminenti illi ruinæ obijci possit."

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LANGUET. *Epist. ad Camerarium. Groningæ*, 1646.

CONCERNING whom in those parts of Germany where he was known, "omnium in ore fuit vulgatus versiculus

Optimus Hubertus melior quo nemo repertus."

Esromus. "Inter Moravos in paralyisin, *morbum in gente illâ frequentem* incidit, de quo eruditè commentatus est in quâdam ad Jacobum Monavium Epistolâ, quæ adjecta est sub finem ipsius in Psalmos operis. Ipse quidem ex eo omnem penè manuum pedumque usum amiserat, uno pollice in dextrâ integro, per quem attracto ad se calamo, et concavitati inserto, ægrè lineas duxit; sed complura indefesso labore eo modo perscripsit. Solebat autem ubi nomen suum in chartâ subjiceret hæc duo verba adjungere *ἀχειρ καὶ ἀπὸς*."

BARON DONA, to whom this volume is dedicated, had obtained a transcript of Languet's Letters to Sydney, from England, or while he was there. They were afterwards printed at Frankfort, 1633. And these were published in the same size, "ut utraque in uno volumine compingi, et peregrinantibus instar comitum in viâ esse possint."

"Quam prudenter autem Languetus animadvertit nulla unquam arma religionis

causâ sumpta eorum autoribus fuisse felicia."

P. 3. THE Turk—"littora Italiæ quotidie depopulentur ejus classes, quibus nec volumus, nec possumus resistere."

19. Ampliss. Vir Dom. Lazarus à Schuenden. — "Is post longum sermonem de mutatione in religione, quæ tunc in Galliâ instituebatur, dixit Regi Navarræ (qui tunc se ducem nobis præbebat) et ingenium et prudentiam ad tantam rem defuturam; sed tum demum processuram, cum Rex multo ære alieno oppressus, poterit per ætatem intelligere, quanta sit suavitas bonorum Ecclesiasticorum." A. D. 1563.

21. "Nam hoc præterito bello valdè sunt accisæ vires nostrorum, et (quod est miserimum) videntur planè exuisse illam mansuetudinem et modestiam, quæ omnium animos nobis conciliabat." 1563.

45. His brother Philip was thrown into prison at Rome, having been informed against, no doubt as a heretic, by Onuphrius Panuinus, — "cujus nomen tibi non esse ignotum existimo, nam certat cum Sigonio in explicatione Romanæ antiquitatis."

Not *his*, but Cam.'s brother.

51. A little before he expired, Melancthon said to his friend, Portanus, "Vides qualis sit mea valetudo, sed tamen majorem dolorem sentio ex calamitate Gallicarum ecclesiarum, quam ex morbo."

53. Coligny and Guise. "Usque ad annum vicesimum quintum ætatis fuit summa inter ipsos conjunctio et benevolentia. Postea est orta simultas ex liberiore admonitione Amiralii ad Guisium, quam sequutæ sunt gravissimæ inimicitie."

60. Philip II.—"cum sit addictissimus Inquis. Hispan. Pontifici Rom. et Card. Granvillano, vix aliquid moderati ab eo sperare audeo, quamvis alias naturâ placidissimus esse videatur." 1566.

61. "Hispani satis habebunt hoc anno quod agant, cum præsertim ipsa Hispania non sit pacatissima. Jam enim multi non dissimulant coerendam esse istam nimiam licentiam et insolentiam Inquisitionis; in-

ter quos dicitur esse Regomus de Sylva, cujus est præcipua gratia et autoritas apud Regem; sed Albanus ei, quantum in se est, adversatur. Aiunt Regem ista satis intelligere, sed esse pusillo animo."

64. "Arausiensis postquam suâ cunctatione et hæsitatione passus est nostrorum vires attenuari, se tandem præbet illis ducem." 1567.

65. The person who blew up Darnley said to have been David Rizzio's brother.

89. "Id mihi commodi attulit hoc postremum meum iter in Galliam, ut minus doleam casus nostrorum hominum, cum videam eos perire velle, et dignos esse qui pereant; nam rabie plusquam belluinâ in se ipsos grassantur." 1568.

99. Princess of Orange. "Solita est me interdum ad se vocare, et mecum conferre de pluribus rebus; et omninô erat persuasa me posse ipsi prædicere istorum motuum eventum; quare sæpius coactus sum jocis eludere ejus interrogationes. Miratus sum autem ejus ingenium, et magnitudinem animi. Expostulabat semper mecum quod non sæpius ad ipsam accederem, quod ideò intermittebam, quia videbam ipsam impleri ab assentatoribus inanissimis spebus, quas nolebam meo suffragio approbare, nec etiam ipsi adimere cum sit vicina partui." 1569.

101. "Orangius planè periit. Non solum deseritur à suis militibus, sed etiam ipsi maximum ab eis periculum impendit; nam minitantur se jugulaturos ipsum, et postea devastaturos Nassaviensem Comitatum." 1569.

140. "Amiralius vocatur à Rege in aulam, quo putamus eum venturum intra octiduum. Plerisque non probatur ejus consilium; nam non est dubium quin multos sit habiturus insidiatores: sed credo ipsum esse ejus sententiæ cujus fuit Julius Cæsar, qui judicavit satius esse semel mori quam semper timere." 1571.

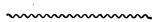
141. "Est autem hic (Lutetiæ) summa omnium rerum caritas, non tam ob penuriam, quam ob avaritiam civium; nam hospites exigunt etiam à tenuioribus senos

coronatos in mensem pro victu et habitatione." 1571.

147. "Res Principum sunt plenæ simulationum, et in nullâ re magis luditur nostro tempore quam in religione."

243. "Ego diligenter egi cum Wechelo ut ederet commentarios clarissimi tui parentis in *Ethica* Aristotelis, sed parum profeci. Non sunt ei facultates quæ antea fuerunt; et dicit ejusmodi scripta jam esse minus vendibilia, eò quod Galli et Belgæ nulla emanant." 1577.

268. "Sunt quidem in Poloniâ multi ex nobilitate literis exculi; sed plerique eorum videntur artes dicendi potius curare quam eas quæ animum sapientiâ et probitate informant."



#### PINKERTON's *Correspondence*. Vol. 1.<sup>1</sup>

P. 45. VILLANOUS abuse of admission to the Pepysean library.

53. Horace Walpole's opinion of O'Keefe.

55. Horace Walpole's opinion of song writing.

58. Horace Walpole's opinion of books in great libraries.

68. His remarks on Pinkertonian English.

70. Horace Walpole. "Mr. Hume's writings were so superior to his conversation, that I frequently said he understood nothing till he had written upon it."

71. Horace Walpole. Grace and style.

83. Tremayne, my correspondent, "valde suspicor:" for there could not be two such.

111. Britons in Caucasus. Vallancey says, "and thus all the Brutii or Britanni derive their name from refiners of metal or pitch!"

165. "It is a general remark that our countrymen never write without taking a side, we are all *advocates*, and none of us *judges*."

<sup>1</sup> Two series of extracts from PINKERTON's *Correspondence* are inserted, to show the sameness of thought on a second reading.—J. W. W.

230-1. Celts from the kelt? History of that dress. 404.

233. In the Hebrides "the needle of a warrior's brooch lately found with his body, the workmanship of which would have done honour to Sheffield or Birmingham. It was of copper, plated with silver, the button ground brilliant-ways, and playing on a swivel."

266-74-5. Peasantry in Denmark,—their condition bettered.

292-6. Dr. Anderson's scheme for a repository of all printed papers!

305. Dr. Anderson thought Horace Walpole "the greatest character of the present day!" 1792.

307. Silkworms will thrive wholly on lettuce, if kept in a hothouse.

324. Brown the Traveller's politics. Vol. 2, p. 203.

356. At all the royal palaces four guineas are charged for permission to copy a portrait.

407. History of breeches.

409. Tartan, when and whence introduced.

446. Malcolm Laing says (1797) "the slow arrival of books from London will deprive us for a month of the perusal of your history."

161. Thorkelin says the age of the vitrified castles is at length found out. One Paul Mactyre built that at Chreech about 1270.

He says the Pictish houses are nothing less than conical heaps of stones, built for the purpose of serving the dead as places of abode. They are still frequent in Denmark, Norway, and Iceland—they are called *Haügar*.<sup>1</sup>

Vol. 2.

P. 167. PINKERTON's introduction con-

<sup>1</sup> In HALDORSEN's *Icelandic Lexicon*, *Haugu* is *coacervare*, and *Haugr*, *collis*, *tumulus mortuorum*, in v. See also *Specimen Glossarii*, appended to the *Edda Sæmundar Hinns Fróða*, in v.—J. W. W.

verted Malcolm Laing from his belief in Osian.

185. A horizontal wheel in Scotland.

The Cathedral at Iona built of rounded stones, as gathered from the beach,—chiefly granite.

192. Blacklead from Dumfries estate in Ayrshire, harder than ours, inferior therefore for drawing, but better for writing and ruling lines.

212. *Droves* of young pigeons in the market at Paris.

241-6. Etymology of Goblin?

266. Ptolemy makes Scotland begin at the Tyne.

41. Gaudentio de Lucca.

PINKERTON's *Correspondence*. Vol. 1.

P. 35. HE proposed to J. Nichols to publish the select works of Chaucer. 1783.

45. Dr. Peckard says (1784) "so many abuses have been committed, even to the taking away and the defacing books of value, by the admission of persons into the Pepysian library, that I have been, much against my inclination, driven to the necessity of not permitting any stranger to copy anything in the library, except in the presence of a fellow of the college."

53. H. Walpole's opinion of O'Keefe and the stage.

55. His remarks on the state of poetry.

68. Objections to Pinkertonian English.

69. Opinions of Hume, Gray, and Lady Mary Wortley Montagu.

71-2. Virgil and Fielding.

83. Tremayne—Ipsissimus Tremayne!

101. George Hardinge one of his admirers.

111. Vallancey. Britons of the Caucasus. There exists an ancient people of that name there at this day. All the Brutii, or Britanni, derive their names from refiners of metal or pitch, &c. *Bruith-oir*<sup>1</sup> is a refiner of gold in the Gaodhlic at this day.

<sup>1</sup> See the Gaelic Dictionary in v. *Bruick*, et *Bruithne*.—J. W. W.



113. Percy's account of G. Vallancey.

129. O'Connor. "Facts (in Irish History) which were too big for oblivion in any country, where the elements of literature were cultivated."

161. Thorkelin says to him, "the Pictish houses are nothing less than conical heaps of stones, built for the purpose of serving the dead as places of abode. These monuments are still frequent in Denmark, in Norway, and in Iceland: they are called Håigar. You please to see account of them in Prefation to Snorro's History. The age of the famous vitrified castles is at length found out. One Paul Mactyre built that at *Chreesh* about 1270."

165. —"but it is a general remark that our countrymen never write without taking a side: we are all *advocates*, and none of us *judges*."

218. Mr. Dempster, 19-22, 30-8. Vol. ii. 415.

226. Horace Walpole's remarks concerning the confusion made by the names in Indian history.

237. He excuses his bitterness against the Celts thus:—"I indeed lay my account with persecution, for not only having attacked national prejudices, but attacked them violently. Had the supporters of these prejudices been moderate, I should have been moderate too; but violent prejudices must be violently attacked; and there is surely no country in which prejudices are so violent as in ours. I am convinced, my lord (Buchan), that old John Knox knew us very well; and if he had not reformed us violently, he would never have reformed us at all."

230-1-2. Breeches and kelts. 404-5-7.

259. Lord Buchan says to him, "I shall be happy to hear of the re-establishment of your health: I wish Death to keep off such quarry. I would let him have plenty of gentlemen at a shilling a dozen, that would fill his maw much better."

267-8. Peasantry in Denmark. 274.

292. Dr. Anderson's plan for a general repository of everything thenceforth to be

printed. 295-6. A good view of the utility, and a most wild one of the extent and facility!

299. The Danes abolished the slave trade in 1792.

306-7. Miss Rhodes's experiments in rearing silkworms.

325. Browne, writing from Egypt, 1793, says, "the only alteration the French here have experienced (from the Revolution), is the liberty of divorce, of which they make pretty free use."

359. At all the royal palaces four guineas are charged for permission to copy every portrait.

409. Origin of tartan.

446. "The slow arrival of books from London will deprive us, for a month, of the perusal of your history." Malcolm Laing to Pinkerton. 1797.

Vol. 2.

P. 6. PATRICK's purgatory in a Sanscrit account of Great Britain and Ireland!!

25. Tanning leather was not introduced till 1620. M. Laing.

37. Irish Rebellion of 1798. Among those chiefly of English extraction, not 100, or even 50, people in the counties of Dublin, Wicklow, and Wexford, speaking English.

38. J. C. Walker once in possession of the minutes of a literary society, to which Burke, while a lad, belonged.

Praise of Pinkey's Rimes.

41. An absurd notion of Lord Charlemont's, that Gaudenlio de Lucca is founded on facts, which Bishop Berkeley learnt in Egypt.

53. Pight's houses in Orkney, like the cellars which we saw in Spain.

92. Presumptuous assertion of Pinkerton about the Welsh poems.

185. The cathedral at Iona built of rounded stones, as gathered from the beach.

192. Black lead in Ayrshire, harder than ours, and therefore better for writing, though inferior for finer uses.

203. Browne's Whiggish anticipation of our defeat in Egypt.

212. Pigeons in droves at Paris.  
 231. Marshall's Travels an imposture ?  
 324.  
 275. Polish poets.

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 PINKERTON's *Letters of Literature*. (ROBERT HERON) 1785.

P. 3. FORESTS are now robbed of their music for the sake of the rumps<sup>1</sup> of the nightingales. *Where ?* They were for the sake of their tongues, by the Roman emperors.

34. He learns from Pindar, that 'a regular cadence' is one essential of the higher mode of lyric writing; and he says Dryden's wonderful ode is of itself worth all that Pindar has written, as a large diamond is worth a vast heap of gold.

42. Molière, in attempting to introduce laughter into the French comedy, has blundered upon mere farce.

47. Goldsmith's comedies described as composed 'of low humour, and dullness and absurdity,' more dull and absurd than English sentimental comedy itself.

Colman's the most perfect models of comedy we have,—an eye to his own play I suspect.

50. The worst tragedy that ever appeared ?—lately, October, 1782.

51. Petrarch. "The very idea of reading upwards of 300 sonnets gives pain; the stated form and measure of that kind of poetry being so disgustingly similar, that I believe no man of genius would now write twenty in a lifetime."

59. "Style has preserved Herodotus in spite of his absurdities!—Style has saved Virgil entirely, who has not the most distant pretence to any other attribute of a poet."

65. He very much suspects the fame of Thomson's Seasons will not be of long existence.

He has, however, good sense enough to praise the Castle of Indolence as Thomson's best poem.

71. A man may have a very fine genius for stupidity.

73. Pindar, extravagance itself in his writing.

A French writer says, the strongest proof of Pindar's genius was that he sold his writings well, to those who could not understand a line of them.

118. Ignorance of Spanish betrayed.

118. Uz the German? "I cannot pretend to speak of his works, as I hope I shall never study High Dutch. But were they of any value, I doubt not but some of them would have appeared before this in a more intelligible tongue."

126. J. B. Rousseau; "one of those writers, without whom the French would have no poetry."

126. Ronsard and Johnson equally depreciated.

160. Plutarch overpraised.

182. In the Campagna di Roma exhalations arise, which frequently, during the heats, kindle of themselves, and form long columns of flame. This is affirmed by Abbé du Bos. Full grown wills of the wisp.

183. Difference of climate, the Abbé thinks, in part owing to difference of soil, that is, to its mineralogy.

186. Strange that he should not have perceived how greatly Hebrew poetry differs from the Oriental style, which he justly condemns. 189.

188. No wonder that Cooper's indignation was raised by these abominable remarks on Scriptural poetry.

190. Cardinal de Retz's Memoirs abused!

196. Tragi-comedy the most natural drama. Right.

233. Tasso justified against Addison and Boileau.

234. "Indeed, I never look into Virgil but with utter disgust; while Homer always gives me fresh rapture."

237. Language. 43-4-5-7. 264-5-6. 363.

Well might he say (267), "Common

<sup>1</sup> The reader of Horace will recollect how the "sine chum palumbes" are ridiculed at Nasidienus' Feast, ii. Sat. viii. 91.—J. W. W.

sense! common sense! what an uncommon thing art thou."<sup>1</sup>

275. His improved types.

293. Casimir. 4. What a translation! 8. Yet worse.

334. Burnet! 335.

354. "Why is not the price of meat regulated, as that of bread?"

408. "The grand reason why the practical happiness of man is so desert a field of observation is, that he hath never yet discovered that important things, as theories of worlds, &c. are trifles to him; and trifling things, as domestic pleasures, &c. are to him matters of the last importance."

471. "Literature hath its hypocrisies as well as religion."

#### ~~~~~ WILKES'S *Letters to his Daughter*.

Vol. 1. Life, p. 8. "THE publishers wish to have it observed that they purchased the MSS. at a very liberal price, after the perusal of three or four letters. More were not permitted to be read." This is an excuse for the impious parts.

15. Wilkes used to speak with utter contempt of his profligate associates at Medmenham Abbey, except Sir Francis Dashwood himself, who, he said, had some imagination.

17. "Amongst the regular and the thinking, the superiority of parts is neither felt on the one side, nor acknowledged on the other, *in the same extreme* that it is amongst the dissolute." This is a good remark.

21. His resolution to "make his fortune."

23. One thing for which he arraigned the government was, for pensioning Johnson and Home.

32. Churchill saved by Wilkes's presence of mind from arrest.

49. Account of Medmenham in Chrysur, and in the collection of papers which Wilkes published. 1769.

108. Effect of his conduct upon America and France.

111. £20,000 raised by subscription for him. An unknown patriot sent him 500 guineas, in a handsomely embroidered purse; a chandler 45 dozen of candles.

112. He used to tell with much glee, that as he was accidentally walking behind an old lady, she saw his head upon a sign post, and murmured, "He swings everywhere, but where he ought." He past her, turned round, and politely bowed to her.

121. The city presented with a silver cup, embossed with the death of Cæsar.

123. During the riots of 1780, he was the first city magistrate who acted with firmness and promptitude, and he received the thanks of the privy council for his conduct.

138. Much influenced by Voltaire's writings.

141. He collected *anas*, and then studied stories for conversation.

143. Cenotaph to Churchill.

158. He edited Busbequius, and several other writers of the middle ages?—the characters of Theophrastus and Catullus.

161. Pagan inscriptions. 162.

187. Stephenson Hall, one of his friends.

193. Lloyd's epitaph.

#### Vol. 2.

P. 19. "THE weather has been rough, and the cowardly methodistical fishermen have not dared to venture out these three days. It is very extraordinary that the heresy of Methodism has infected almost all the seafaring people here, and has made them cowards as well as simpletons."

42. His father "a perfectly good-humoured man, who loved laughing," and gave him all he could wish.

46. Playful.

91. Description of his blue ditto suit.

143. Woodcocks half-a-guinea a couple at Bath. 1779.

There are some atrociously impious passages in these letters, and some which one wonders that any man could have written to his daughter.

<sup>1</sup> If I recollect right, Voltaire's words were, "*Le sens commun, n'est pas si commun.*"

He appears to have been a great epicure, and to have taken pains to make her so.

Vol. 3.

P. 26. "THE raging of the seas puts me, as well as the Psalmist, in mind of the madness of the multitude." 1784.

47. Captain Morris put to the blush by John Wilkes.

61. Mr. Pitt is highly extolled for his late proposition to abolish smuggling, and lay an adequate duty on windows, to make up the loss to the revenue from lowering the duty on tea." He establishes himself more and more in the hearts of the people. 1784.

125. Dr. Wilson left in legacies many thousands more than he was worth. Wilkes and his daughter thus lost theirs, for the executor put the will into Chancery, and paid nobody.

209. — "any strong presentiment is founded; whence arisen I know not, but always to be attended to, as Socrates did to the whispers of his good genius. With all these ideas, I am certainly the least superstitious of men, but I never did neglect any such inward warnings of futurity."

327. Regency question. 1788. "The Irish parliament justify Swift's remark, "That they are to an English parliament, what a monkey is to a man; but now they have the mischievous qualities of the monkey, without his imitative faculties."

Vol. 4.

P. 5. "WE are impatient for the descending showers, for the earth is as thirsty as Boswell, and as cracked in many places as he certainly is in one."

135. A.D. 1792. Perhaps the *Dieu Vengeur* may be thought at this moment to be punishing France for the horrid cruelties of Bodegrave and Swammerdam in 1692, and the twice burning the Palatinate.

LADY MARY WORTLEY MONTAGU.

Vol. 2.

P. 88. SUCH a want of genius and industry at Vienna (1716) that the people

"make no one sort of thing there; so that the ladies are obliged to send, even for their shoes, out of Saxony."

90. "Nothing was ever worse regulated than the post in most parts of Germany. I can assure you the packet at Prague was behind my chaise, and in that manner conveyed to Dresden, so that the secrets of half the country were at my mercy, if I had had any curiosity for them."

102. "Masquing is never permitted (at Vienna) during a war with the Turks."

107. "All the princes keep favourite dwarfs. The Emperor and Empress have two of these little monsters, as ugly as devils, especially the female, but they are all bedaubed with diamonds, and stand at her majesty's elbow in all public places. The Duke of Wolfenbuttle has one, and the Dutchess of Blankenburg is not without hers, but indeed the most proportionable I ever saw. I am told the King of Denmark has so far improved upon this fashion, that his dwarf is his chief minister. I can assign no reason for their fondness for these pieces of deformity, but the opinion all the absolute princes have that it is below them to converse with the rest of mankind; and not to be quite alone, they are forced to seek their companions among the refuse of human nature, these creatures being the only part of their court privileged to talk freely with them."

121. "The finest plains in the world,—two days' journey to Buda, for the most part desert and uncultivated, laid waste by the long wars between the Turk and Emperor, and the more cruel civil war occasioned by the barbarous persecution of the Protestant religion by the Emperor Leopold."

162. Pashas who exact teeth-money, for the use they have made of their own teeth.

163. "Lawyer and priest are the same word in Turkish; law and divinity there being one science. And they are the only people whose lands and money go securely to their children, the Grand Seigneur, though general heir to his people, never presuming

to touch the property of the Ulemas."

169. The Arnouts "living between Christian and Mahomettan, and not being skilled in controversy, declare that they are utterly unable to judge which religion is best; but to be certain of not entirely rejecting the truth, they very prudently follow both. They go to the Mosque on Fridays, and to the Church on Sundays, saying that at the day of judgement they are sure of protection from the true prophet, but which that is they are not able to determine in this world."

274. "It is very necessary to make a perfect Elysium that there should be a river Lethe."

294. "When the Turkish women are with child, it is their common expression to say, they hope God will be so merciful as to send them two this time. And when I have asked them sometimes how they expected to provide for such a flock as they desire, they answered, 'That the plague will certainly kill half of them;' which, indeed, generally happens, without much concern to the parents, who are satisfied with the vanity of having brought forth so plentifully."

Vol. 3.

P. 16. ARMENIAN marriages—"The husband never sees his wife till three days after marriage, and marries her, be she deaf, be she blind, as the priest asks him."

19. She thinks better of Gemelli Carreri than of any other voyage writer.

46. Tunis. The breed enough mixed with renegadoes to affect the complexion of the women.

54. The cecisbeo system said here to have been "an expedient devised by the senate of Genoa to put an end to those family hatreds which tore their state to pieces, and to find employment for those young men who were forced to cut one another's throats 'pour passer le temps.'"

76. A. D. 1718. Misery in France, "while the post horses are changed the whole town comes out to beg."

162. "For my part, as it is my established opinion that this globe of ours is no better than a Holland cheese, and the walkers about in it mites, I possess my mind in patience, let what will happen; and should feel tolerably easy, though a great rat came and eat half of it up."

251. A. D. 1741. "The English politics are the general jest of all the nations I have past through; and even those who profit by our folly cannot help laughing at our notorious blunders; though they are all persuaded that the minister does not act from weakness, but corruption, and that the Spanish gold influences his measures."

Vol. 4.

P. 27. Louvres. "The method of treating the physician here, I think, should be the same every where. They make it his interest that the whole parish should be in good health, giving him a stated pension, which is collected by a tax on every house, on condition that he never demands any fees, nor ever refuses a visit either to rich or poor."

27. Superstition taking the direction of quackery in reformed countries. 35.

34. "I have planted a great deal of tea in my garden, which is a fashion lately introduced in this country, and has succeeded very well. I cannot say it is as strong as the Indian, but it has the advantage of being fresher, and at least unmixed."

91. When her daughter had a son she says, "I am never in pain for any of that sex. If they have any merit, there are so many roads for them to meet good fortune, they can no way fail but by not deserving it. We have but one of establishing ours, and that surrounded by precipices, and perhaps after all better missed than found. I have already told you I look on my granddaughters as lay-nuns."

151. Her remarks on the irreligious tendency of Swift's writings.

161-2. It is to be wished she had left these memoirs.

171. Her way of arguing with the Papists.

183. "Fig leaves are as necessary for our minds as for our bodies."

184. Protestant nunneries.

191. William Pierrepoint was distinguished by the name of Wise William.

238. "I could almost incline to an opinion which was professed by several of the Fathers, and adopted by some of the best French divines, that the punishment of the next life consists not only in the continuance, but the redoubling our attachment for this, in a more intense manner than we can now have any notion of."

255. "I make a very shining figure among my neighbours, by the introduction of custards, cheese-cakes, and minced pies, which were entirely unknown to these parts, and are received with universal applause, and I have reason to believe will preserve my memory even to future ages; particularly by the art of butter making, in which I have so improved them, that they now make as good as in any part of England."

259. A nunnery without clausure.

260. "I have heard the cloistered nuns themselves say, that the grate permits all liberty of speech, since it leaves them no other; and indeed they generally talk as if they thought so. I went to a monastery which gave me occasion to know a great deal of their conduct, which (though a convent of the best reputation in that town where it is) was such, as I would as soon put a girl into the playhouse for education as send her among them."

264. Remarks on the Rambler.

263. Fielding. 312.

270. Henry and Emma, very sensibly reprobated as nonsensical and mischievous.

Vol. 5.

P. 1. "REMEMBER civility costs nothing, and buys everything."

2. Sir William Lowther.

12. "Melancholy experience has convinced me of the ill consequence of mistaking distress for merit; there is no mistake more productive of evil."

BURNET's *Letters*. Rotterdam, 1686.

P. 7. DESCRIPTION of the valley of Dauphiny!

8. Pope's monopoly of corn.

9. Clergy at Geneva usually well off, either by marriage or inheritance; a minister being thought a good match.

14. Here he seems to hold his name-sake's theory.

Two miles of perpendicular height, Mont *Maudit*. Is this Mont Blanc?

16. The Bailiffs of Bern have all the confiscations. 18.

20. At Bern the third act of adultery and fifth of fornication punished with death. He saw a woman executed on that account.

22-3. Franche Comté lost by neglect of the Spaniards, and won partly by liberal expenditure of French money at Bern.

26. In the Romish Cantons death to change their religion.

47. Better system of justice at Baden than at Bern.

49. Two or three sermons a day at Zurich; one always at five in the morning. Daily preaching and long sermons even when in the Protestant Cantons and at Geneva.

60. When estates are sold the tax is a fifth of the price in Switzerland.

64. Our K. Lucius the Apostle of the Grisons!

77. Shocking practice in the Grisons of holding courts of justice at the demand of the peasants—which are in fact inquiries.

81. Massacre of the Protestants in the Valletino.

87. Emigration of a whole valley from the Tyrol, in 1685, for conscience' sake. About 500 went through Coire.

94. Strong wine in the Valteline.

General custom in Italy that only one of a family marries.

105. Milan. "The dome hath nothing to commend it of architecture, being built in the rude Gothic manner!"—he speaks however of its richness.

113. A suspicion that the old Rituals were carefully destroyed, as an evidence of which the Papal Church was afraid.

115. All Italy injured in its silk trade by the East India Company.

117. A blind woman taught to write.

120. Nunnery at Brescia shut up for the conduct of the nuns.

126. He read in S. Antonio's chapel at Padua, "Exaudit quos non audit et ipse Deus!"

136. Pride of the Cornaras at Venice. Some of the daughters made themselves nuns rather than change their names by marriage.

141. The people would not suffer a Doge without a nose. Sagrado therefore could not be chosen, as was intended, because he was in Wil Davenant's case.

144. Nunneries for aristocracy at Venice. 5.

147. Atheism at Venice.

148. Charge of polyandrianism upon the nobles.

159. Burnet thought the State Inquisition at Venice "the greatest glory and the chief security of that republic:—the *unlimited* power of the Inquisitors." 160-2.

162. He was assured, but would not believe, that the Inquisitors had a poisoner general in pay.

171. Unpleasant odour of the box in Italian gardens.

173. Magliabecchi told him there was not one man in Florence that either understood Greek or examined MSS.

182. Condition of the Papal States. "It is the rigour of the government that hath driven away the inhabitants."

187. Spain itself preserved—when these letters were written—by the Dutch, whom it had lost.

Marquis del Carpio forgiven for meaning to blow up Philip IV. in revenge for a supposed injury in an amour.

189. Banditti harboured by the Neapolitan Barons.

196. Infidelity common in Italy.

206. The poor were well looked to. He

estimates at a 30th or 40th part of the population.

209. Burning the dead disused in Macrobius's time. L. 7. c. 7.

223. The murder of Coligny painted in the Sistine chapel.

246. Two nuns near Rome who became men. They were clear cases of malformation.

255. The Dragonades approved by the whole body of the Trent clergy.

256. Which were ever cried out against by the Spaniards.

257. Burnet shows that the Religion, and not the King, were to be condemned for this.

259. Dissenters blamed at Geneva.

268. No where is the rule of St. Paul better observed than at Basle, for all the married women go to church with a coif on their heads, &c.

271. Banks of the Rhine from Basle to Spiri.

274. "One sees in the ruin of this city (Strasburg) what a mischievous thing the popular pride of a free city is."

276. Satirical bas reliefs at Strasburgh.

280. Philipsburg. St. Bernard and N. Senhora.

288. Picture of Translation at Worms.

293. "For Thauler's sake I went to the Dominican house (at Cologne)."

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BOLINGBROKE'S *Correspondence*.

P. 44. WAR in Spain. *Sic* in the last war.

59. "That House of Austria has been the evil genius of Britain. I never think of the conduct of that family without recollecting the image of a man braiding a rope of hay while his ass bites it off at the other end."<sup>1</sup>

156. The Barrier Treaty he calls a great

<sup>1</sup> The allusion is to the Latin proverb, "*Oeni funiculum fingere*." JEREMY TAYLOR applies it in his *Holy Living*, vol. iv. p. 116; and

sale of the British interest. An infamous compact, enabling the Dutch to be superior to us in trade.

245. (1711) "I confess to you, my Lord, that it made me melancholy to observe the eagerness with which places were solicited for; and, though interest has at all times been the principal spring of action, yet I never saw men so openly claim their hire, or offer themselves to sale. You see the effects of frequent parliaments, and of long wars—of departing from our old constitution and from our true interest."

300-1. Portugal. "We never had any hold on the coast of Lisbon but by their fears."

Vol. 2.

P. 60. A **PRINTER** taken into custody upon a complaint from D. Luez da Cunha.

73. "You are in the right. We are the worst politicians and the best party-men under the sun." And he goes on from the true text; just as the Opposition would have done, had they come into power in 1811, exactly one hundred years afterwards.

Vol. 3.

P. 64. "FOR God's sake, dear Matthew (Prior) hide the nakedness of thy country, and give the best turn thy fertile brain will furnish thee with, to the blunders of thy countrymen. Who are not much better politicians than the French are poets."

156. "It will be charity," says Colbert, "for the queen to make the King of Portugal request a suspension of arms." He speaks with French contempt of the prime ministers; the one of whom at least was as able a statesman as himself.

190. Colbert again. The British troops in Portugal seem to have done their duty; and Bolingbroke (194) apologises for it.

the classical reader will recollect the lines of **PROPERTIUS**:

"Dignior obliquo funem qui torqueat Oeno:  
Æternusque tuam pascit aselle famem."

iv. Eleg. iii. 21.—J. W. W.

322. It is confessed that Her Majesty is under stronger engagements to Portugal, by treaty, than almost to any other ally.

Vol. 4.

P. 253. "You know that in our country it is not enough to do well, and to be able to reply before impartial judges to reasonable questions; we must be ready to answer the most absurd queries that malice can invent, or ignorance put."

356. Spain cautioned not to drive the Portuguese to a generous despair.

473. His resentment at seeing Portugal no better treated.

475. A very good passage, showing why the French ministers are better than the English.

539. "Your Lordship," says Prior to Bolingbroke, "knows these people (the French) well enough to take it for granted that three days will put an end to any sorrow they are capable of receiving."

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**SIR JOHN SINCLAIR'S** *Correspondence and Reminiscences.*

P. 7. "The Emperor Joseph said to Colonel Gordon in 1786 'Had I been well used by England, it might have depended upon my friendship, and it would never have lost America.' Nothing could exceed the negligence of the English government in its diplomatic concerns with the court of Vienna. Sir Robert M. Keith assured me, that for weeks his letters remained unanswered; and he wished that his court would only send him large packets of old newspapers, the receipt of which would have given him some consequence in the eyes of the Austrian government. Whereas he was sometimes for weeks together without receiving any communication whatever."

20. The king said to Sir J. Sinclair, that he considered the American War as a war for maintaining the rights, not of the crown, but of the parliament. The Americans had acknowledged the supremacy of the crown,



but had denied the authority of parliament.

25. Sir John says, "that if it were possible to have a nation of perfect men, all of them divested of avarice, and full of zeal for the public interest, it might be possible to have a perfect system of finance; otherwise it could not be accomplished." This in answer to a question from Prince Henry of Prussia.

26. It was the refugees, who acting as teachers every where, spread the French language over Europe.

36. The Danes think that by filling up two or three channels no vessel of any burthen could pass the Sound, but through the harbour of Copenhagen.

"Ashes are the housemaids' perquisites, and therefore they remonstrate against the use of coal, and will hardly serve in a family where it is burnt."<sup>1</sup> This at Copenhagen.

39. Holland in 1786. "The inhabitants of the town, and the dissenters of all description, such as Roman Catholics, Armenians, &c. were patriots or republicans; so were the army. The country-people, the navy, and the Calvinists, or those who adhered to the established church were attached to the House of Orange."

40. "The object of France, after the American War, was to deprive us of India also; and for this it was of the utmost importance that they should obtain a preponderating influence in Holland, to insure the assistance of that country which was of the highest importance."

Sir John thinks that the breaking out of the Revolution put an end to their projects, and was in that respect one of the most fortunate events that could have happened for England.

54. "The cuirass is said to impede greatly the proper management of the sword. Ser-

jeant Ewart, who was employed to instruct recruits and young officers in the use of the sword, thought it was ten to one in favour of those who were unembarrassed with such armour."

This may well be; but will not more men be saved from musket-shot, than lost in sword-fight, to which the cuirass has no reference?

68. One who had opportunities for making the observation, said "he had never seen a minister who preserved his temper after his appointment to any high situation."

74. Lord North often laments the success of Columbus's voyage, and contends that Europe would have gone on much better without that discovery.

79. Downing Street. Its best situation in times of popular commotion. Lord North said this, easily defended at its entrance, and with access for the Horse Guards from behind.

250. Gregoire calculated the number of domestics in France, exclusive of those employed in husbandry at one million. He says, "Mon desir, étoit d'améliorer les mœurs et la condition de cette classe de la société. Les Anglois nous ont montré l'exemple à cet égard, et j'ai la douleur de n'avoir pas réuni seulement dix personnes pour s'occuper de cet objet." 1815.

Gregoire said England would be a charming country had it pleased God to give the English *more sunshine and French cooks*.

252. Robespierre's early history.

432. Davy. "No circumstance contributed more to his success in life, than his connexion with the Board of Agriculture, as he derived considerable emolument from his services to the board, and then became acquainted with a number of the most distinguished characters in the kingdom!!"

N. Beside £100 per annum for lecturing, he received for his lectures £1000 from a bookseller.

464. An Irishman caught, and shown as a bear in France. It is just the story of—

469. Adam Flores, one of the keepers of the East India warehouses for china ware,

<sup>1</sup> This is on a par with what BP. BERKELEY says in his *Exhortation* to the R. C. clergy of Ireland: "In my own family, a kitchen wench refused to carry out cinders, because she was descended from an old Irish stock." Vol. iii. 117. J. W. W.

proposed to Sir J. Sinclair broken china as the best material for forming drains, and thought he had made a most useful discovery; till Sir J. convinced that all the broken ware that had ever belonged to the company would hardly suffice for draining a single farm, or even a large field.

Vol. 2.

P. 10. WASHINGTON's account of the emigrants to Pennsylvania (1796) is "that they came over full of prejudices against their own government, and some against all government, and soon took an active part in the politics of the state."

13. He thought it certain *then* that Maryland and Virginia must have laws for the gradual abolition of slavery at a period not remote.

85. At Aix, in Provence, Sir J. Sinclair ventured to walk about in silk stockings and thin shoes, soon got frost bitten, and when he returned to Paris in March "escaped with much difficulty the necessity of having one of his toes amputated."

224. The Ardent, 64, said to have been captured in the last war, in consequence of the treachery of a foreign officer, who having discovered in our service our private signals, deserted to the French and communicated them.

246. He recommends buckwheat for our army and navy, particularly on foreign service, because it is so very nourishing a diet. The Russian soldiers receive most of their pay in it; it is boiled and eaten without further preparation.

264. The Russians great pigeon fanciers. They have one species which fly in a spiral or circular manner upon one wing; and after ascending out of sight, come down in the same way, and alight upon the very same spot, or perhaps upon the same finger, from whence they mounted. A first-rate pigeon of this sort is worth £300. They fly best in hot weather.

The Orloff family are supposed to have laid out £20,000 in this amusement.

290. Honey from the linden tree the best;

for collecting it the bees are restricted to a period of three days, it having been ascertained that by that time the valuable saccharine matter is most commonly exhausted. The delicious liquor made from it is called in Russian Leepétz. It is said to possess this great property, that no person who drinks this liquor is troubled with the gout.

Its wood makes the best hives, being "impervious to rain, while it admits the cool air, so necessary for the health of the bees"??

309. At Vienna the men say ear-rings are good for the eyes; "the hole in the ear, and the weight of the ear-ring drawing any humour in the eyes to those parts."<sup>1</sup>

354. One who afterwards became an English marquis, with a large fortune, said, when he came to Berlin, "Thank God, I have come to a place where there is nothing to be seen."

435. General Martin, a Swiss, in the English East India service, operated upon himself for the stone, by filing it. Hastings communicated the fact to Sir J. Sinclair, and the details, by General Martin himself, are inserted in this work, pp. 434-41.

MRS. CARTER's *Letters to Mrs. Montagu*.

11. "I FIND people are uneasy for our forces at Louisbourg, 1758."

—"If the affair were not too serious for radicals, one should laugh heartily at the solemn encomiums which Solis gives his countrymen, whenever they tore down some idol of the Indians, and set up an image of their own in its room."

27. "There are many very good sort of folks, whom one may tolerate, and even be mighty well pleased with in broad sunshine, who would be quite insufferable by moonlight."

44. Voltaire. "Is there no law in force

<sup>1</sup> The notion is common in Denmark, and in this country,—and, no doubt, a very general notion. In Sussex, it is a *panacea*.—J. W. W.

in any Christian country against moral poisoning?"

Hot wells. "You bid me use exercise, but what excursions can I make in this country of rivers and precipices, unless I could clamber like a kid, or swim like a fish? I do sometimes get upon the Down; but one soon grows tired of such a limited walk, and of always looking upon the same picture."

65. "As if it was to be supposed you had set down every thing that was once told you in your *Dodsley*!" Was this the name for a memorandum book?

103. Mrs. Montagu was more than once inoculated, ineffectually. She was always in dread of the small-pox, but never took it.

127. A very just remark, that the Greeks were as cruel as savages.

167. Well observed, that we remember history, and are more affected by it, in proportion as it relates to personal adventures and catastrophes.

219. Mrs. Montagu recommended her to read Patrick's Pilgrim, and she was delighted with it.

283. One of Mrs. Montagu's drawing-rooms in Hall Street (1765) was fitted up in the Chinese fashion.

306. Some noblemen, it seems, received money for giving their chaplainships!—the price from twelve to twenty guineas. 308. And Mrs. Carter says that the Peers themselves drove this trade: not that it was, as might more reasonably have been supposed, a dirty way by which they let some favourite make money.

318. Her version of the Old woman is—"drawn up in a basket, Three or four leagues, as high as the moon."

331. Sutton, 1767. "I do not find that his patients complain of any thing worse than the calamity of eating apple pies with the crust made of flour and water."

Vol. 2.

P. 16. WHAT was this "society at Hitcham," which was dissolved 1768? My in-

formant makes grievous lamentation for the scandal which she supposes this event will reflect on female friendship.

114. Her opinion of Sherlock and Secker's sermons, 185.

120. General Scott, the gambler. This is the person mentioned in Bachaumont's *Memoirs*. "He plays, as it is called, very flushy, but so much upon system, that I have been told he drinks nothing but water, that his head may be always perfectly cool. He acquired his fortune by gambling."

129. Honey kept his father free from the gravel. A pound and a quarter, taken in the course of a month, in any way.

52. Dr. Berkley, 154.

174. "We have six Dutch East Indiamen in the Downs, who have several English sailors on board, whom it seems it is a practice in Holland to kidnap or seduce on board their ships, carry them to India, and never suffer them to come back. Sixteen of them have already been rescued by a man-of-war now in the Downs, and a general search is to be made, as it is supposed there are many more." 1772.

198. A just and charitable view of Swift's character.

205. A wicked article in the papers, July 1773, saying that at the installation at Oxford, the roof of the theatre had fallen in, and 4000 people were buried under the ruins.

237. Hooker—"the sense which when one can get at it, I believe to be extremely good, is so entangled and embarrassed by an unnecessary multitude of words, that I have not patience to go through it!"

250. "I have read only the introduction to Mr. M's (Mason?) poem which is very touching. I proceeded no farther, for didactic verse I cannot read. Either the poetry confounds and perplexes the lesson, or the lesson prosifies the poetry. Always excepting Hesiod and Virgil."

252. The diving adventurer at Plymouth. 1774.

332. "I long to read your Gothic History of Denmark, unless it is in Latin, to which

I have an antipathy nearly as strong as some folks have to a cat. I should be unwilling to declare this publicly, as it might pass for affectation; but I hope it may in some degree contribute to make my peace with you, that as arrant a Goth as I am in other respects, I can read none but classical Latin."

337. "Lucan is another of my authors, whom I have often begun to no purpose, but am now determined to go through, though it seems to me such a kind of task as swallowing hard dumplings."

Vol. 3.

P. 32. A STRANGE story of pins in the bread. 243. its consequences.

54. "Dr. Johnson says London is the land for ideas, and I say it is the land of friendship."

62. Attempt to disable the Trident, Capt. Elliot. 1778.

95. "Oh lack! what writing, as somebody used to say, what *writation* it all is. You and I my dear friend, have lived to see the mushroom growth of a new language in our own country, filled with phrases, which nobody could have understood when we were young."

127. "The schools for declamation I hear, are astonishingly crowded. I dread the torrent of impostures with which they will overrun the town." 1780.

126. A. D. 1780. "Have you read in the papers of a very extraordinary fête that is soon to be exhibited at the Haymarket? I should be inclined to think it a sequel to the bottle-conjuror. However, I heard last night of a lady who had taken places. Gladiators and Olympic games seem an odd kind of entertainment for ladies. But a still more shocking scene is advertised, of the inside of Bedlam. It is a pity the inventor should not make an additional scene of the amusing spectacle of gibbets and wheels."

170. "Lord Shelburne has acted wisely in securing the uncommon abilities of Mr. Wm. Pitt. Lord North who cannot be

supposed to have been biassed by any partiality to this juvenile prodigy, declared to a person from whom I heard it, that no ministry could withstand his opposition." 1782.

178. Effect of the riots in London on our negotiation at Madrid. She had heard of Cumberland's mission, but was inaccurately informed about it.

287. "I can get no exercise, nor very little air but what is half water."

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CATO'S *Letters*.

Preface P. xiii. It is the interest of mankind they assert, and it is the interest of mankind that they should be true.

— "they have had more friends and readers at home and abroad than any paper that ever appeared,—nor does it lessen their praise, that they have also had more enemies."

xx. In the number of natural infirmities, he (Trenchard) never reckoned falsehood and knavery. Human weaknesses are (may be) incurable,—but no man is born a knave.

xxvi. Who was the great man to whom T. bore a personal resentment?

xxvii. He cared not how much good ministers did to themselves, if by it they hurt not their country.

— "he thought the fate and being of the nation depends upon paying off the public debts."

xxix. Gordon thinks "he is in the highest class of writers that ever appeared in the world!!!"

xxxi. Trenchard thought servants an ungrateful race, and always found them so.

xxxvi. Gordon's share in these papers five and twenty more than Trenchard's.

xxxix. "A civil schism in the state—the only schism dangerous to society."

xl. "We all know what they (the clergy) mean, when they find so much precipitancy, and so many errors in the Reformation. It was a terrible blow to Church

dominion, and gave the laity some of their own lands again."

xli. Trenchard was against all levelling in Church and State, and fearful of trying experiments upon the constitution.

xlii. As passionate as he was for liberty, he was not for a commonwealth in England. He neither believed it possible, nor wished for it. He thought we were better as we were than any practicable change could make us.

1. Gibraltar.—"A few prostitute hirelings, who go about coffee-houses to drop as far as they dare, stupid and villainous reasons for giving it up."

7. "A spirit of jealousy and revenge, necessary for liberty!"—ferociously argued. 8. 267-8.

7. He is for hanging the South Sea jobbers—"What we can have of them let us have—their necks and their money." 19. 21. 42.

18. Some of these jobbers wanted St. Kitts—which was worth £300,000.

28. The South Sea schemers. 166! his opinion of them.

31. Cry for peace in Marlborough's days, as in Wellington's, and these arguments against it equally applicable.

68. A right radical argument for punishment without any previous law:—yet just if restricted to a criminal Court of Equity.

70. In Holland there was no law against men's breaking fraudulently; and yet the first man who was known to do so, was immediately executed, and his estate divided among his creditors.

71. One of our million men—and they say we have several.

80. A clause in the 25 Edw. III. which reserves to Parliament a power of pronouncing whether an act unprovided for in that statute be treason or not.

113. "I cannot allow it to be true what M. de Witt has long since observed, that the English Court has always been the most thievish Court in Europe."

133. The chief ends of government—to pay well and hang well. A rich passage

for the mock humanity, and penny government-men.

137. It becomes the wisdom of a nation to give £10,000 to purchase a head which cheats it of sixpence.

185. In Holland a spirit of democracy without its forms.

Vol. 2, p. 132, tendency to dissolution from that cause.

200. "Passive obedience and hereditary right,—doctrine which gave the lie to common sense, and which would destroy all common happiness and security amongst men."

201. Al. Sidney absurdly says, "that absolute monarchs must endeavour to introduce corruption, because they cannot subsist without it."

245. "I have sometimes thought that it was scarce possible to assert any thing concerning mankind, be it ever so good, or ever so evil, but it will prove true."

— "the greatest instances of virtue and villainy are to be found in one and the same person, and perhaps one and the same motive produces both." 246. Yes, if the right motive for virtue be wanting.

247. Upon the surrender of Barcelona the inhabitants capitulated that the inquisition should not be taken from them.

270. "There are so many passions and inconsistencies, and so much selfishness in human nature, that we can scarce be too much upon our guard against each other."

279. "In Popish countries, it is public spirit to build and beautify many churches, at the expence of the poor people, who must also maintain at a further expence, long bands of luxurious ecclesiastics."

Now none of them at the expence of the poor.

283-4. An approach toward Agrarian opinions here.

"I have always thought that an enquiry into men's fortunes, especially monstrous fortunes raised out of the public,—were of more importance to a nation than some other enquiries which I have heard of."

## Vol. 2.

P. 65. OVER-INFLUENCE of the Court on the House of Commons in former times.

68. "These deputies act by, under, and in subserviency to, the constitution, and have not a power above it, and over it."

106. "I dare venture my reputation and skill in politics, by boldly asserting that another vain and unnatural Northern apparition (meaning Russia) will soon vanish and disappear again, like the morning star at the glimmering of the sun, and every one shall ask, Where is it?"

This is a good sample of Whig-foresight!

141. "In all the great empires of Morocco, Abyssinia, *Persia* and *India*, there is not amongst the natives such a thing as a tolerable architect; nor one good building unless we except a palace built by a Portuguese for the Abyssinian Emperor; and perhaps there may be in all these vast continents, a few more good houses built by Europeans."

With this impudent ignorance could these men write after the best travels in *Persia* and *India* had long been published.

183. Advice whom *not* to chuse at elections.

196. "A bishop was burnt before the Reformation for discovering the world to be round."—This is false.

197. "In the East (if we except China) there is not a glimmering of knowledge, though the Eastern people are, from their natural climate and genius, vastly capable of all knowledge!"

290. It is "not to be expected that men disagreeing in interest will ever agree in judgment."

291. "Let us learn to believe no man the more because he believes himself; since men are as obstinate" (as sincere he should have said) "in error, especially in gainful error, as they are in truth, and more so when truth is not gainful."

302. He wished to make his countrymen "more and more in love with their own government, and passionate for its preservation."

## Vol. 3.

P. 7. A NOTABLE argument that there can be no impiety in sacrilege—or rather church robbery—because "Every thing being His (God's) it is as much his in the hands of one man, as in the hands of another; for let who will have the use of it, the property cannot be altered."

79. "I could name two great parties in England, who when they were out of power, seemed to place the sum of public spirit in entrenching upon the royal authority; and when they were in power, to know no other law but the prerogative royal."

86. "Old landmarks are never to be removed, without producing contests and law suits, which for the most part ruin both parties."

87. "No man of sense and fortune will venture the happiness he is in full possession of, for imagining visions, and throw the dice for his own estate."

93. He wondered "to hear some men of good understanding and unquestionable integrity apprehend any danger to the legal constitution of the Church, and cannot guess from what quarter they can fear it."

A fair political view of the Church Establishment.

94. A direct lie—that "Charles I. by violence destroyed the Presbyterian Establishment in Scotland."

95. He sees that the Presbyterians have taken a leaf out of the Pope's book, and claim the same independence of the Civil Power.

96. His opinion concerning the Test Act—just that of an irreligious man.

96. Presbyterians. The other sectaries who are already possessed of a free liberty of conscience, will never endeavour to put power in the hands of those who will be sure to take it away, as they did in New England, though they went there to get it for themselves. "So that the danger of settling Presbytery in England is a mere chimera. Where by the chance of a long civil war they were actually got in pos-

session of a power, which during the continuance of it (the war) they disclaimed, they could not hold it even for a few years."

98. If the clergy ceased to be Jacobites, "I dare boldly affirm that all religious distinctions will soon be at an end,—which are now kept up more by party animosities than any essential difference of opinion."

101. "I am so unfortunate as always to think, that a man who is a knave in his private dealings, will never be a saint in politics; and whoever does not do reasonable and just things in respect to his neighbours, relations, and acquaintances, whom he does know, will have little real concern for the titles of princes, whom he does not know."

107. "The starved crew who deal in revolutions are seldom conquerors in politics."

118. "The subjects which men understand least, are generally what they talk of most; and none so much as of government, which almost every man thinks he has talents to direct, and like Sancho, believes he can make a very good viceroy."

119. Power and property will go together:—well shown.

125. An excellent view of the state in which the Restoration found the minds of all men.

A Prince will always "get a parliament to his mind, upon a revolution, when parties run high, and will do any thing to mortify their opponents."

126. "There is no need of the caballing of different interests, the uniting joint councils, and concerting regular measures to bring about some of the greatest events in human affairs."

—"In great public exigencies, oppressors (and government which are not oppressors as well), will find no security in the appearing opposition of parties, who, like a pair of sheers, will cut only what is between them, when they seem most to threaten one another."

"When nature has prepared the way

all things will lead to their proper center; and though men for some time will dally and play with their lesser interests, yet at last they will mechanically fall into their great ones, and often without intending or knowing it."

127. "Liberty may be better preserved by a well-poised monarchy than by any popular government I know now in the world, whatever forms may exist in the imagination. But whether this be true or not, it is certainly true, that no man in his wits will lose the benefit of a very good present establishment, and run infinite hazards to try to get one a little better."

158. — the "expendence of conscience in swearing"—an item in the price of certain things.

171. Whig versus poacher and free trade in cattle.

173. Yet he argues against companies, and reckons it an advantage that "mutual emulation and contention obliges private traders to sell often for little profit, and sometimes to loss, in expectation of better fortune at other times, but nothing of this is ever done by companies."

The thing to be desired is a just price, always.

182. When the South Sea project was in its meridian, "I have heard some persons argue upon the reasonableness of thus having a monopoly of the trade of England, since they were possesst of most of the property of England." And he shows that this could not have been prevented.

183. The East India Company, he says—"if it could be carried on with its full swing, 'tis certain it would ease us of every penny of our money, and destroy every manufacture in the kingdom, as well as every man in it!!!"

207. "No men upon earth have been more servile, crouching, and abandoned creatures of power, than the Whigs sometimes have been."

"The Tories are often Whigs without knowing it; and the Whigs are Tories without owning it."

209. On W. Penn's trial, one of the King's Council declared, that he now saw the wisdom, necessity, and equitableness of the Spanish inquisition, and thought it would never be well with the Church and monarchy till one was established here.

249. The existing laws against the abuse of the press he thought "very good laws, while prudently and honestly executed."

260. Great ill men—"an estate is some years' purchase less valuable that lies within the influence of such malignant constellations."

276. Effect of sound and action in rhetoric.

285. "I would not suggest so distant a thought as that any of our colonies should ever attempt to wean themselves from us; however I think too much care cannot be taken to prevent it, and to preserve their dependencies upon their mother country."

286. "Arbitrary countries have not been equally successful in planting colonies with

free ones; and what they have done in that kind, has either been by force at a vast expence, or by departing from the nature of their government, and giving privileges to planters which were denied to their other subjects."

Vol. 4.

P. 113. Lies respecting Charles I. and Laud. 114.

115. You have now "as much liberty as mankind can under any government possess, a liberty which goes to the very borders of licentiousness."

233. Infections of the mind.

234. In the case of the French prophets.

240. Against charity schools. 249. Much of all this that then was false, is now, it may be feared, true.

256. Multitudes easily moved, and most easily by the worst men.

270. A pretty account of Christianity! reducing it to simple theism.







## VOYAGES AND TRAVELS.

*Travels of the GRAND DUKE COSMO III. in England. 1669.*

P. 103. HE speaks of wolves as common in Ireland, "for the hunting of which the dogs called mastiffs are in great request." Perhaps he supposed them to be more common than they were, hearing those dogs called wolf-dogs.

105. Roberts, Viceroy in Ireland, "being very hostile to their religion, the Catholics experienced additional severity and vigour from him."

The Viceroy's profits were estimated at more than £40,000 a year, so that it is considered the most valuable appointment in the gift of the Kings of Europe.

The Royal Treasury drew from Ireland about £300,000 a year.

111. Scilly Islands. "The more common buildings have a peculiar sort of covering by way of roof, having nothing but a simple mat spread over the rafters, drawn tight all round, and fixed firmly to the top of the walls. This they say is the sort of covering used very commonly in Bermuda, and it is necessary to renew it every year."

111. "Corn of late began to be scarce, in consequence of the increase of population, produced by the marriages of the soldiers of this garrison with the Islanders; but this has been remedied for some years past by forbidding them to marry."

145. "Their mode of angling here is very different from the common one; for where our fishermen hold the hook still for a long time in the same place, these keep it in continual motion, darting the line into the water like the lash of a whip, then drawing it along a few paces, they throw

it in afresh, repeating this operation till the fish is caught."

180. St. Paul's. "One sees only an huge heap of stones, cemented together by the lead with which the church was covered."

196. The shores between London and Greenwich ornamented with abundance of villas.

197. It was said in London that more than 600,000 persons slept on the water there, which the journalist thought not improbable.

202. The inns in England abundantly provided with every thing that can be wanted. This at Bishop's Stortford the more so, as the landlady boasts of her relationship by blood to the Protector Cromwell.

214. The ceremony of touching for the evil performed every Friday.

357. The Sovereign "the greatest and most powerful ship in the navy, so much so that its swiftness is much impaired by its bulk and height, and consequently it is seldom used. It was built in 1637, by Charles I., at an incredible expence; for besides the vast size of the ship, which is 120 paces in length, it has cabins roofed with carved work, richly ornamented with gold, and the outside of the stern is decorated in a similar manner. The height of the stern is quite extraordinary, and it is hung with seven magnificent lanterns, the principal one, which is more elevated than the rest, being capable of containing six people. The ship carries 106 pieces of brass cannon, and requires 1000 men for its equipment."

462. A man walking on the water, very much as has recently been done.

*Travels of IBN. BATUTA.*

P. 34. DERVISES eating fire, walking into, and rolling in it.

37. Lodging provided for the religious enquirers and travellers at every stage in Irak; and bread, meat, and sweetmeats for every one.

12. A sky-stone near the city of Birke, in Room.

6. N. El Harawr says of Etna, "one of the learned men of the country told me that he saw an animal like a quail, of a leaden colour, fly out of the middle of this fire, and again return to it. This he said was a *Samandal*—Salamander."

28. The Orientals, instead of saying that a stream is rippling, say that it links, or forms chains. N.

30. The marks of the foot Dr. Lee thinks are remains of Buddhism, wherever they may be found. He has not seen S. Remadi's at Spa, nor the devil's in the gorge of Borrodale.

84. El Harawr, who was at Constantinople in the thirteenth century, says, "this city, which is greater than its fame, may God, of his bounty and grace, make the capital of Islamism."

86. In Khavārezm, when any one absents himself from his place in the mosque he is beaten by the priest in the presence of the congregation, and moreover fined in five dinars, which go towards repairing the mosque. In every mosque a whip is hung up for this purpose. This he calls "a very commendable practice."

128. Of great part of Hindostan he says, "there is no necessity for a poor man's carrying any provision with him."

147. The Great Mogul had elephants who were taught to execute men by cutting them to pieces, their fore feet being cased with iron instruments, like knives.

Knox says their tusks or teeth were armed for the same devilish purpose in Ceylon.

150. Batuta being in danger from this tyrant, repeated from the Khoran, "God is

our support, and the most excellent patron," (Surat 3) 33,000 times in one day.

153. Lee thinks that Suffeeism is Gnosticism continued down to these times.

161. A Goftar, or Witch, tried by water, according to the English superstition, and not sinking, condemned and burnt at Delhi. The people collected her ashes, believing that any one who fumigated himself with them was safe from Gofgars for that year.

172. Calicut. "The greatest part of the Mohammedan merchants of this place are so wealthy that one of them can purchase the whole freightage of such vessels as put in here, and fit out others like them."

Some Chinese junks carried 1000 men; oars were used in them which may be compared to great masts, worked by twenty-five men standing. They raised garden herbs and ginger in these ships.

185. Adam and Eve are called Baba and Mama in Ceylon.

209. Paper money in China.

215. He a Tangiers man met a Centa man in China, and both wept at the meeting, recognising the countenance, not of a friend or acquaintance, but of a fellow countryman.

226. Eulogy of the reigning Prince at Fez, Gibraltar.

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*ELLIS's Polynesian Researches.*

Vol. 1. 1st Edit.

P. 31. THE Chiefs in New Zealand tattoo their faces with the marks—the armorial-bearings of their family or tribe; their retainers have them in outline only. They are just as distinctive as the plaid in the Highlands.

34. Potatoes now cultivated in New Zealand; and Marsden has introduced corn there.

35. Little children there taught to murder the captive children!

38. The form of government in the Society and Sandwich Islands favourable for

their conversion: New Zealand afforded no such facility.

39. An opinion expressed that Christianity must precede civilization. This book indeed seems to prove it.

53. Tubuai peopled within memory by persons who were drifted there.

Coral reefs.

54. Gardens here unfenced, and therefore the few pigs they have are kept in holes or pits four or five feet deep, and there fed with bread-fruit and other vegetables.

56. Peace made there by the missionaries.

58. Indolence there.

Profession of Christianity general.

63. Spaniard who had escaped from Langara's ship to avoid execution.

Why the first missionaries were so well received.

65. Presents of houses and lands offered by them in compliment, but accepted in earnest, 128.

69. Pomare and the Smith.

71. Vocabulary of one of the Bounty Mutineers. Difficulty in the idioms, such as Golownin found in Japan, 72. Vol. 2. 153.

74. Mode of learning the language.

76-7. Its peculiarities.

83. Question of self-defence.

86. Otis concerned in plundering them.

89. Peter the Swede's villainy.

90. Wisely they gave up every thing.

91. Their forge used for arms.

98. First church built 1797, and destroyed 1802.

104. Broomhall's fate.

106. Destruction in the war.

110. Rebels propose an alliance with the Missionaries.

111. Policy of the missionaries, 112.

118. Dislike to preaching.

119. Pomare's father.

123. Elevation of that family.

122. Diseases ascribed to the God of the Missionaries, 132.

126. Pomare's character and his ghost.

127. They used to say that when the King and the Chiefs heard the word of Jehovah then they would also.

138. Abandonment of Tahiti.

Destruction of their books.

149. The horse.

152. Words with which Ellis was greeted.

161. Sea-water used for salt.

167. Rank of a Chief indicated by the size and carving of his canoe.

169. Canoes named, but with no such impiety as in Spain, 170.

173. A sort of watering-place, where women of rank went to fatten.

176. Single canoes safer than double.

177. Battle with sharks on a raft! Sharks, 305-7.

178. The blue shark worshipped.

187. Missionaries invited back.

201. Converts in Tahiti, when the island was abandoned.

210. Burning the idols, 213. 237.

221. What the women gain by the change of religion.

229. Distillation, 231. 463.

235. A "feeding."

239. A S. Bartholomew intended.

247. The religious war.

261. The South Sea Mission was begun in strict obedience to the last bequest and dying charge of Lady Huntingdon.

283. Temple drum.

285. Trumpet shell.

Ballads, 286. 406. 419. 530.

296. Game of Goff.

301. Their religion interfered with everything.

Bow and arrow used only for diversion.

302. Adults have left off all sports since Christianity was introduced. This is not wholesome! 310.

Fowls brought by the first settlers.

303. Cock-fights.

309. A frightful child's-play of propping the eye-lids open wide.

312. Something like the Areois in the Ladrone Islands.

Origin, according to fable, of this system.

315. The ringleaders in these abominations are now exemplary converts?

317. They ridiculed the priests in their exhibitions.

319. They were something like strolling players in one respect.

320. Grades amongst them.

321. Jealous of their wives.

Supposed to be inspired to this way of life.

326. Ceremony at their death, divesting them of their Areoi divine influences.

332. Not long in full fashion. Vol. 2.

32. Yet always known.

334. Infanticide, to what extent carried, 336. 339.

338. Prevented always, if not an immediate act.

340. Consequent disproportion of the sexes.

343. Management of infants.

Omagua fashion.

344. Spine disease. Vol. 2. p. 14. 273.

348. Corallines. Coral-reef. Vol. 2. p. 2-3.

Proofs of former population. Vol. 2. p. 30. Musquitos.

348. Wheat fails there. Yet the Missionaries long for bread, as the Israelites after the flesh-pots of Egypt.

349. Vegetable diet probably best there. He thinks original breed of pigs; but now no longer clean. Our pigs have introduced a march of intellect among their simpler brethren.

351. Dogs eaten.

Rats numerous.

355-6. Opio bakings.

370. Dropsy prevalent, and strangely imputed by the missionaries to cocoa-nut milk.

375. Picturesque growth of the rata tree.

381. Origin of the bread-fruit.

385. Rafters soaked to extract their juices, which attract destructive insects.

392. Pomara prints the first A B C.

398. Pearl Island.

402. Book-binding.

408. A periodical work commenced there!

418. Missionary ship speculation, 420.

424. Stills destroyed or hidden.

426. Dislike of the restraints of Christianity.

428. Children must not be maintained, as well as taught, by the missionaries.

430. The best way of making the nations understand the missionaries' motives.

433. Missionaries invited.

435. Native Missionary Society.

445. Potatoes fail.

Natives fond of gardens and flowers.

450. Indolence, and its effects.

453. Culture of cotton advised, and eagerly undertaken. 460. 469-75.

456-7. Opposition of rascally traders.

459. Sugar. 463.

464-5. Tobacco. A duty at B. Bay!

467. A Missionary Society for civil improvement proposed.

488. An inclosure of human skulls!

491. Good native teachers, 493.

494. Fond of calculation.

497. A marae destroyed.

499. Feeling of the mothers *now*. 502. Vol. 2. p. 332.

506. This is a tragedy to which parallels may be found in other religious revolutions!

515. Their notions of death. 518.

516. And of the spirit.

To be eaten by the Gods.

517. *Miru* their heaven. M. Meru? Vol. 2. p. 44.

521. Funerals, and praying to bury the sins of the dead. A kind of mass for the dead.

522. Embalming.

526. Wild mourning. 534.

Vol. 2.

P. 13. RAiatea supposed to be the place of their origin.

15. Teeth seldom decayed.

16. Aristocracy a much finer race.

17. Training the cause?

18. Dark complexions supposed to denote stronger bones.

23. Crime of refusing anything to the Areois.

24. Less quarrelsome than Englishmen.
29. Population under conversion from 48 to 50.
32. Human sacrifices of modern date.
33. Firearms have made the chiefs more ambitious.
34. Ava tattooed for the chiefs.  
Its ill effects, I think, underrated.
35. Priests intoxicating themselves before a sacrifice.
38. Their story of Eve.
40. How the sea was made salt.
42. The deluge. 57.
44. Separation of the sexes at meals. Braminical.
45. Marquesan clubs and walking-sticks decorated with locks of human hair, taken from the slain.
48. Voyage to the fountain of immortality. A Hawaiian fiction.
50. Depopulated or deserted islands.
52. Origin of pigs.
53. Every pig has his name.  
A pig's paradise.
- 55-6. Prophecy of ships to come there.
65. Improvement in their dwellings. 71-3-5-9.
68. They *herd* in houses for fear of spirits.
69. Lime from coral.
77. English dress and furniture.
78. Footpath.
81. Want of stone. Bricks.
82. No plan in building. 83. The more picturesque.
84. Short duration of these cottages.
86. Chapel.  
Sittings appropriated like pews.
88. Chandeliers.
89. But candle-light service *not* recommended.
98. A house for hidden prayer.  
The shaddock will not thrive. Omai.
102. Pomare's chapel. -5-7.
104. Three sermons preached in it at once.
105. A watercourse through it.
109. Number of chapels.
- 110-1. Want of clocks and bells. 112.
114. Bathing,—fresh water preferred.  
Less in use than formerly.
118. Artificial flowers.  
Water mirrors.
119. Disuse of artificial flowers and fragrant oils.
123. European cloth and fashion of dress. 125-7.
129. Love of dressing their children.  
Demand for our manufactures.
131. Shade for the eyes.  
Bonnets.
133. Dress and bonnet making.
134. Ribands and substitutes.
- 135-6. Missionary fashions.
139. Sunday strictly observed. 145. 162.
142. Proper fear of long services.
144. Congregations sleepy.
149. Wednesday lectures.
151. Monday meetings.
153. Seat of the soul. -5.
155. Perplexing questions. 158-9. 168.
160. Condition of the souls of their ancestors.
165. Questions concerning the resurrection. 167.
169. Ava tree, with its pendulous shoots.
171. Origin of this sacred tree.
174. Native cloth and dyes. 175-8.
- 176-7. And patterns.
- 177-8. Domestic manufactures.
179. Temple garments,—cloth to be beaten only by night.
181. Wooden pillows.
182. Stools.  
Dishes.
- 191-3. Theogony. Nothing like a Trimourtes.
- Their bird only an emblem or form of Deity.
193. Idiots inspired.
195. Sea-gods. 196. Sharks.
- 197-8. Poetical beauty of their mythology.
- 200-1. Spirits and demons.
203. None of their Gods benevolent.  
Public and private idols.
204. Opinions of an idol maker.
205. Sacred feathers.

207. Resemblance of their temples to the Cus of the Azteicans.
208. Priests a caste.
210. A priest becoming blind by a blow, became a convert. 246.
- Dread of their old idolatrous prayers.
211. Sacrifices called disentangling from guilt.
212. Temples with every pillar planted in a human body.
213. Frequency of human sacrifices, and fear in which the people lived.
215. This the deep-rooted cause.
216. An inexorable God sometimes was destroyed.
222. New Zealanders expect to acquire the courage of the enemies whom they eat.
- 225-6. Belief of possession there.
227. The moaning of a sea-shell thought to be made by the spirit which inhabited it.
229. Saliva preserved and buried in the Sandwiches,—hair in the Tahitian.
- 229-30. Death produced by curses.
232. Not upon Europeans.
245. The blind ask for books, which they can hear read. 247.
246. Speech of a blind man concerning sinful thoughts.
248. Ardour for the Scriptures (of course) abated.
249. Apocrypha.
251. Their doubts as to baptizing. 257-9-68.
255. Pomare's the first public baptism.
260. Equality in the Church.
262. Disuse of Pagan names.
264. They seek to prevent any superstition concerning baptism.
269. Diseases generally travel in the direction of the trade winds.
271. They used powerful medicines.
272. A native small-pox.
274. Feeling respecting madmen.
275. Shampooing, and stewing.
276. Setting a broken back.
277. Putting pig brains into a fractured skull,—madness and death the effect.
278. Medicines asked for.
281. Neglect of old age.
282. Cruelty to the sick.
283. These evils are reformed by their conversion.
285. Fresh water shrimps. And fish from the clouds.
286. Eel nets and pits.
- Fish preserves.
291. Fishing their sport.
293. Hooks of human bone.
297. Picturesque fishing.
298. First nails planted.
305. Their notion of Church government, &c. Here the people, 306, argued better than the missionaries.
315. Necessity of a Redeemer felt.
316. A sober people in their religious feelings.
317. Few sudden conversions.
323. Grounds of their belief.
337. Excommunication killed a man. Our sailors corrupt the people in all ways.
341. Connection of the Government with the old religion.
343. Condition of slaves.
344. Raatiras,—the aristocracy.
345. Unequal marriages. Children always destroyed.
346. Singular mode of succession. This perhaps one motive for infanticide?
348. Sacred character of royalty. 353.
349. Riding pick-a-back.
354. Inauguration of a king.
359. Preposterous adulation of their kings.
361. Property in lands.
362. Devising by will in use,—verbally, of course.
365. The King might give away forfeited lands, but not take them himself.
366. Aristocracy more powerful than the King.
- Predilection for the number eight.
368. Refusal of military service, how punished.
369. Polygamy on both sides.
370. Yet a jealous people.
371. Theft severely punished.
374. The kings gave away as fast as they received, and were far from abounding.

376. Tyranny of his servants.  
 378. Habit of obedience weakened by the change of religion, which ought to have sanctified it.  
 379. And the moral effects abating.  
 381. New code of laws required. 400-26.  
 387. Conspiracy to murder the King.  
 388. Code of laws at Raiatea.  
 Trial by jury introduced there.  
 401. A sort of poll-tax introduced.  
 413-6. Their notions of the world, and of the heavens.  
 415. A shooting star the flight of a spirit.  
 417. Winds. Hraesvelgr.  
 418. Genealogies not so correctly preserved as in Hawaii.  
 423. Many of their numerals precisely the same as in Madagascar, and some of the Asiatic islands.  
 441. Capital punishment disapproved by the missionaries.  
 445. Sabbath breaking severely punished.  
 449. Children often injured by swine. Never, I will venture to say, by *wild* swine.  
 454. A boundary book.  
 455. A representative assembly.  
 457. Public trials.  
 459. Somewhat over-republican, this treatment of the Queen.  
 462. Growth of a Pagan party.  
 473. Chief's wig at the trial.  
 478. Every victim offered to Oro must be covered with its own blood!  
 480. Native eloquence.  
 483. Each God had its messenger,—in the shape of a bird, or a shark.  
 485. Women in battle.  
 488. Nautis' harangues in war.  
 489. Struggle for the first body, or prisoner.  
 494. Cruelty of their wars. 503-8.  
 496. Rank gained in war by the *aito*.  
 497. Weapons of sharks' teeth, and sling-rays' back-bone.  
 500. The face an object of desire in battle.  
 Clumsy defensive armour.  
 502. Bad shots.  
 504. Wild men in Tahiti.

510. Naval actions.  
 511. Strongholds.  
 513. Sieges.  
 515. Ceremony of peace-making.  
 517. Apprehensions at Tahiti.  
 520. Desire of peace.  
 526. Pomare's character.  
 531. He was the first convert.  
 532. Motives for his conversion.  
 537. Coronation of his son.  
 540. Love of writing.  
 543. Children of the missionaries.  
 545. South Sea academy.  
 555. Progress of cultivation.  
 558. A piratical ship.  
 565. Suicide for love.  
 569. Marriage ceremonies.  
 574. Improvement in domestic life.  
 575. Progress at Huahine.

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*Maw's Journal.*

- P. 6. CASE of obesity, and character of the man.  
 10. Trick with a crucifix at Lima.  
 13. Conduct of the liberators in Peru.  
 16. Spaniards when they recovered Lima, struck a large crown over the Peruvian arms and tree of liberty, on the Republican dollar.  
 19. City of the Grand Chimu.  
 Indians of Huanchaco *still* exempt from tribute, because they gave information of the riches buried in the Huchas.  
 21. Plan of the houses and towns in Peru.  
 22. Cities placed a little inland, as well because of the climate, as of the buccaneers; for an unhealthy haze extends immediately along the coast.  
 From Callao to Lima is about two leagues by the road, yet Lima can seldom be seen from the anchorage, and Maw thought he felt a considerable difference in the atmosphere.  
 23. Furrows made by the mules in their constant travelling.  
 25. Money buried.  
 43. Vestiges of former cultivation in the Cordillera.

55. Old Indian houses something like Martello towers—round, and built of stone.

72. Sheep dogs suckled by ewes.

73. English dogs at Lima, know and prefer their countrymen to their masters.

74. The Peruvian dogs, even the domestic ones, have an offensive league among themselves against stray bipeds.

82. Earthen walls, how made.

84. Pucuna,<sup>1</sup> and poison for its darts.

110. This looks as if there were Colombian intrigues going on in that part of Peru.

130. Bark of the storax tree pounded, and used for incense in the churches.

131. Black bees' wax with yellow stripes?

138. King of the vultures.

An Indian who can get flint and steel, is never without them.

144. The Pongo.

146. Canoe men sounding a horn, a sign of peace.

158. Sarsaparilla, which the Jesuits preserved, is now wastefully gathered, and the plants thereby destroyed.

159. Indians, for want of more padres, again becoming wild.

178. "The world of nature was before them (his Indians), and they appeared at home in all parts of it."

179. "The noise of the coati somewhat resembles a watchman's rattle, and may be heard at a great distance. This animal generally gets to the top of one of the highest trees, where he amuses himself by keeping the woods ringing."

186. Even above the junction of the Ucayali, it is not uncommon for men to lose an arm by an alligator. When a fish is harpooned, the alligator often darts at it.

206.  
187. Basin on which Omaguas stand,—a grand position for a town.

186. "My necklace was purchased at Omaguas, my hammock, (191) at Iquitos; the latter cost a knife."

<sup>1</sup> i. e. the tube through which the arrows are blown. So the Dyaks of Borneo have the *sumpitan*. See RAJAH BROOKE'S *Journals*.

J. W. W.

191. Some man of science wishing to ascertain whether the root with which the Indians drug the waters was narcotic, bit a piece of Maw's specimen, and it was "near proving too much."

195. Feet and ankles stained with a purple dye, which kept off mosquitos.

197. Insurrection at one of the Spanish pueblos.

203. A vein of coal.

208. They saw several decided cases of consumption.

215. At Tabatinga, the opinion was that Bolivar intended to make himself absolute, and would then not improbably invade Brazil.

227. He supposes that the preparation of their poison is not a safe process. Both salt and sugar are considered remedies, taken internally, and applied externally.

236. Land tortoises preferred by some to the water ones. One stood a yard high?

256. Numerous white porpoises of such a size, that they rather resemble freshwater grampuses.

258. An emigrant Spanish priest at Fonte Boa, who was endeavouring to make a boat to work on the river by machinery.

263. Females manage the canoes commonly from about Cahisara downwards. Alligators will sometimes attack these canoes, and more readily if there are children in them.

264. Islands continually making and unmaking. Palms more numerous on the isles than on the land. 402-8.

265. Currents in the river; the earth frequently fell in as they were passing.

266. Though flat, not swampy, the banks being several feet above the level of the river.

268-9. Slave hunting.

272. Cannibalism; not for revenge, but as a regular food!

275. Alligators easily killed by a blow on the back of the neck with a paddle.

277. Frogs or toads at Egas, which are poisonous if eaten.

283. At Egas, the bark of a tree which



peels into layers like very thin paper, is used instead of paper for cigaros.

285. An emperor's chacra near Egas, at which the Indians are compelled to work: so that this which might do much good, serves as a warrant and example for evil.

297. Rio Negro "has the appearance of black marble; where the water is shallow, it is brown and clear; when taken up in small quantities, transparent and sparkling."

He supposes that iron gave it its dark colour.

304. Seclusion of the women in this part of Brazil.

305. Barra di Rio Negro,—its rapid growth. 439.

308. Indians in that part in families, or rather hives, not in hordes or tribes.

309. Current of the Negro weakest in the rainy season, when the Orellana is full.

311. Their notion of the vicar-general's telescope.

317. Barbados.

321. Their feelings toward the Indians.

322. Effect of oppression in the Spanish pueblos.

325. All the rivers which they saw flowing in the Marañon below Fonte Boa, clear and dark. These black waters said not to be so good for use as those of the Marañon. He supposed them to be chalybeate.

326. Earthquake felt at Truxillo, and its effects perceived in the M.

328. They picked up some pumice.

329. The guarana.

335. Pottery.

336. Agua ardiente from Mandioc.

348. An Englishman with the history of the buccaneers at Cantaren!

360. Trade up the Tapajos from Santarem.

370. Pitt's speech about Brazil.

371. Houses on piles, in the Burman manner.

392. A snake seven feet long, caught in the nursery at Mr. Hesketh's house.

394. Baron de Bajé, President of Para.

403. Way to Maranham from Para.

Advantages of the position.

Bowing to the emperor's picture.

404. Unfinished theatre at Para. Hammock-travelling.

405. No regular market there.

Horses sometimes exported to the West Indies.

Turned loose, like the mules at Setubal.

406. Want of a circulating medium.

Want of confidence.

Decreasing trade.

409. It is difficult to land on account of the surf, and pilots are not always willing to come off.

417. Character of the brancos. 434.

428. Spanish treatment of the Indians had greatly improved, (most likely in consequence of the Secret Report:)—since the Revolution it has worsened.

The priests very useful.

429. Irreligion now prevailing in Peru.

430. Graves opened near Arico, and the bodies in a state of preservation.

432. Indians encouraged to addict themselves to spirits.

434. Want of authority.

435. The Indians kept savage by the system.

439. At the Barra, *he* gave them news from the Rio.

441. Disturbances in Para. 444. Still an unquiet country.

445. Capabilities.

446. Navigation of the river.

447. American scheme to go to the Cuzco mine for silver, by steam up the river. It failed, and they had not previously applied for the emperor's sanction.

Appendix.

463. Manoa missions. 1790.

464. Old Jesuits,—Indians join the new missions.

466. Missions lost in the insurrection of Santos Atahualpa, 1742; without its having been in the power of the state to re-establish them.

467. The only additions now are children brought from the savages, and bred up in the missions; they increase, and serve as a defence for the settlements.

Polygamy there: and the savages make war on each other for the purpose of carrying off the women. Male children they sell, but the girls very seldom; bringing them up to give to their sons.

468. The Mayorunas may be called a nation.

469. The Pinhuas, called Hottentots for their filth.

470. Maparis a peaceful people. A copper hatchet has been seen among them.

The Setevos. The Pana is their language, but they speak also the Quichua.

Cashibos a cannibal tribe. The terror of the Ucayali, but they use no boats.

Many of these tribes circumcise the females.

480. Advice to him, which implies that some of the Indians are given to poison strangers.

#### DUPPA'S Travels.

P. 11. THE holy crown of thorns, miraculously saved when Robespierre melted its shrine.

13. Voltaire and Rousseau disinterred at the restoration, and still unburied in the same recess.

27. Toulouse. Colonel Forbes's monument destroyed.

The Napoleon school of soldiers.

35. Bees neglected now in Narbonne.

59. 4000 convicts employed at Toulon.

71. In the small French towns, and particularly in the South, a general decay. "Each inhabitant seems as if he considered himself the last of his generation, without a hope or kind wish for any that might come after him."

72. Ample funds for the French poor; but they are sent out to beg.

78. Horne Tooke's absurd estimate of Dryden.

80. Our jewellers' gold so shamefully alloyed that it is driven out of every foreign market.

91. A Swiss mountaineer's home manufactory.

132. Public hospital at Milan,—whoever bequeathes to it 100,000 francs (about £4000) has his whole length portrait painted at the expense of the charity; and those who bequeath half that sum, their half length; these are exhibited on certain festivals within a colonnade, surrounding the great quadrangle of the hospital. And this incentive has been found to have a most beneficial influence.

164. While he was in the Cathedral of Padua, a poor woman who had been lame for many years, came with crutches, and kneeled before S. Antonio's shrine; rose, and walked away without them.

213. Boccaccio's own MS. of the Decameron was publicly burnt by Savonarola, when his fanaticism was triumphant in Florence.

216. Galileo's finger carried off like St. John the Baptist's thumb.

225. Landscapes in scagliuola, an art invented by Hugford, an Englishman, who was abbot of Vallombrosa, and died in 1771.

228. In the library at Vallombrosa are two thick folios, containing at least 8000 different prints of the Virgin Mary, collected by a zealous monk. A good illustration of worthless industry, says Duppa. And no bad one, say I, of the Marian religion.

299. If the Italian banditti detain an Austrian subject, he is given up without a ransom.

339. A low wall turning the course of a lava stream, and saving in one instance a house, in another a monastery.

392. Indigenous wheat formerly in Sicily; now in the interior of the East Indies, on the mountains.

396. Opening a sarcophagus in Sicily. "It was a kind of rectangular stone chest, sunk into the ground, a little below the surface, and covered with a flat stone, let into a groove, or rabbet. When the stone was removed, I was surprised to find the inside full of earth, with fibres of roots matted together. The men took out the

earth very carefully, and at the bottom was a plain vase."

408. Archimedes forgotten at Syracuse, when Cicero sought for his tomb there.<sup>1</sup>

412. Papyrus. Importance of *that* paper rate in the days of Aurelian.

445. Nelson not the first who took a squadron through the straits of Messina.

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HUMBOLDT. *Cuba*. Vol. 7.

P. 1. THREE-FIFTHS of its population free.

3. Jamaica, Hayti, Cuba, and the southern parts of the United States (from Louisiana to Virginia), countries which communicate by a navigation of from ten to twelve days, contain nearly 2,800,000 Africans.

6. Of all the Spanish possessions, Cuba has prospered most. Since the troubles in St. Domingo, the Havannah has become one of the first places in the commercial world.

7. For thirty years past, the press, even there, has not been shackled upon statistic points.

10. When he was at the Havannah, "people walked in mud up to the knees."

11. The remains of Columbus brought thither from St. Domingo.

12. Country houses,—"they are ordered from the United States, like a piece of furniture."

13. Huge suburbs, in the way of the fortifications. Gov. has not courage to destroy them, and drive away a population of 28,000!—But the folly of letting this evil begin.

20. Population more than doubled in twenty years.

39. The Deposito Hidrografico at Madrid, the finest establishment of the kind in Europe.

<sup>1</sup> "Cujus ego quæstor ignoratum à Syracusanis, cum esse omnino negarent, septum undique et vestitum vepribus et dumetis indagavi sepulcrum."—Tusc. *Disput.* lib. v. c. 23.

J. W. W.

40. Cuba about the size of Portugal,—not quite that of England, per se.

55. Fresh water in the Cayos, cannot be from rain. 317.

Springs in the sea frequented by the manatee. 318.

61. Destruction of wood, and thence dryness of soil increased.

Orange not degenerate when it runs wild.

67. Ice, near the Havannah, and almost at the level of the sea.

70. Hail very seldom.

Snow never in Cuba, nor at Canton and Macao. 326.

78. Atrocious misprinting!

100. Population almost double that of Jamaica, and nearly equal to all the British West India Islands.

109. Slow increase of blacks, notwithstanding the enormous importation.

127. No where else is emancipation so frequent, no where are the free men of colour so well off.

139. In the interior men bury their money, or dig it up only for gaming, and the lawsuits which are bequeathed from one generation to another.

142. The Jesuits and the Bethlehemite monks the only regulars who encouraged negresses in their plantations. The others "forced their slaves to celibacy, on the pretext of avoiding moral disorder!" that is, because they were bound to it themselves.

150. Both laws and morals as regarding slavery, are better in Cuba than in Jamaica. "But what a melancholy spectacle is that of Christian and civilised nations discussing which of them has caused the fewest Africans to perish in three centuries, by reducing them to slavery!"

152. He has heard the question coolly discussed, whether it is not better to get the most you can out of slaves for a few years, and supply their waste by new ones!

191. Beet sugar. There were 200 fabrics in France,—now not more than fifteen or twenty. Yet it would answer with little favour.

192. Our capture of the Havannah one cause of its subsequent prosperity. The fortifications afterwards constructed on a great scale, put a great deal of money suddenly in circulation.

200. Taiti sugar cane.

214. Smoking borrowed from the natives of Hayti, he says.

215. Raynal "a much more exact writer than is generally believed." But only in his statistics, surely.

219. The conquerors made wine in Cuba of wild grapes.

221. Near the ingenios many bees perish of *inebriety* from the molasses, of which they are extremely fond.

234. The sugar colonies dependent upon commerce for their food!

236-7. Likely improvement of society in Cuba.

248. A good passage upon the effects of the spirit of commerce.

268. "The tormenting system of the missionaries."

297. Dampier no less deserving praise as an observing naturalist, than as an intrepid mariner.

Zoologists too often "reject with disdain the observations of unscientific travellers."

305-8. The *reve's*—the fishing fish. "In the lowest degree of civilization, all the sagacity of man is displayed in the stratagems of hunting and fishing."

325. The loaf of wax which Columbus found in Cuba, was brought thither by Mexican barks from Yucatan.

332. Cocuyos used as lights in cottages, and on shipboard.

381. Sharks abound in the Lake of Maracaybo since they have been attracted by the carcasses thrown into it during these revolutionary wars!

450. Cannibal is plainly Caniba, which the Caribs were sometimes called.

FROBISHER's *Voyages*. *Hakluyt*. Vol. 3.

P. 32. WARWICK the main encourager of his second attempt. 58. Supposed advantages.

33. —"we had no night, but that easily, and without any impediment, we had, when we were so disposed, the fruition of our books, and other pleasures to pass away the time."

Great numbers of fir trees floating.

34. There was no want of religious observances in these voyages; nor, apparently, of religious feeling in the men.

Here is a passage which looks as if Frobisher's loyalty had been at one time suspected.

35. The Narwhale's horn tested, by putting spiders into it: its contra venom killed them!

Our sailors used arrows.

"Two women not being so apt to escape as the men were, the one for her age, and the other being incombred with a young child, we took. The old wretch, whom divers of our sailors supposed to be either a devil or a witch, had her buskins pulled off, to see if she were cloven-footed; and for her ugly hew and deformity we let her go."

—"we disposed ourselves, contrary to our inclination, something to be cruel."

37. They are men of a large *corporature*.

38. Spiders, as many affirm, are signs of great store of gold.

39. "Springs nourish gold." See the passage.

43. Toys for the natives.

45. *Hakluyt*. Notes for the adventurers.

47. Dangers and pleasures of such voyages.

49. Paradise under the equinoctial.

51. "The Indians under the equinoct will have fires on both sides their bed, of which two fires, the one they devise superstitiously, to drive away spirits, and the other to keep away from the coldness of the night."

53. Origin of the negroes. Where did



he find this story of Ham's son being born black because he was begotten in the ark?  
57-8. Frobisher's speculations.

59. Resolute savages.

Taking possession.

Supposed gold ore.

60. In the second voyage, commission was given only for the bringing of ore. 70.

61. Condemned men were embarked,—but not taken out.

64. Treacherous attempt to catch one for an interpreter.

65. "The greedy desire our country hath to a present savour and return of gain."

67. Emotion of the prisoner at the sight of his countryman's picture.

69. They were thought soon to apprehend the use of writing.

72. Man's death announced to him in a dream,—a striking case, if true.

74. Good order on board.

Intention of settling.

75. Moral and religious instructions.

76. The current he supposed the same as that off the Cape of Good Hope, and as the Mexican Gulf stream.

79. Some at prayer in the extremity of their danger, when others exerted themselves.

80. Frobisher's confidence of success.

81. Notion that the water ran down, and it would be difficult therefore to come back.

83. Discontent in the fleet.

84. Having weighed her anchor *a-cock-bill*.

85. Strange wonders.

88. Supposed mines, and their abundance.

91. They build a house for the sake of leaving it to the natives,—and an oven in it, and left bread in the oven.

94. The savages delighted in music.

They deceive the fish, who take them rather for their fellow-seals than for deceiving men.

The Guinea bean must have been cast up.

P. MANUEL RODRIGUEZ. *El Marañon y Amazonas.*

THE Dedication to D. Geronimo Baca de Vega, Governor and Captain General of the Province of Maynas.

How the Jesuits proceeded.

City of Borja founded, when the P. de Esquilache was Viceroy of Peru.

Diego Baca de Vega, grandfather of the Dedicatee, was the first Conquista, and Governador of those parts. He had repulsed the English at Panama.

Fitness of names in this family.

One of the Approvers says of the Annual Letters of the Jesuits, "à que la mayor incredulidad no negará entera la fee."

Al Lector.

More than a century had past in which this conquest had ceased to be talked of.

P. 2. Some good remarks upon the circumstances which facilitated the way of the Spanish, both in Mexico and Peru.

The Incas never got beyond the Mara-  
ñon.

3. Loyala born just to suit the discovery of the New World.

4. Pizarro sent his brother on this conquest, thinking to exceed the Incas.

12. "*Paramos llaman todos, o Punas, a las montes de nieve.*"

The Pongo.

13. Indians in the N. Regno called Mas-cas for their numbers.

13. Picture of the montaña!

14. Only fugitive Indians, he thought, would ever have inhabited this country.

But they cannot bear removal to the sierra, or colder country;—nor the cold water there, nor change of diet.

15. Both Spanish and natives place their houses there, of necessity, upon Barbacoas.

The forest so thick that it is never lighter there than twilight.

16. Disagreeable to ride an Indian.

Trees do not strike deep roots there.

The devil induced the Indians to inhabit

this country, "para impossibilitar les el remedio."

18. The Orellana compared to a tree.

23. This Jesuit talks very coolly of an exemplary chastisement made by Fr. di Prada, in impaling many rebellious Indians along the banks of the Telembi.

24. Indians more willingly belong to the Crown than to Encomenderos.

25. The Bell of Culoto!

"Coca chewn,—aquella su yerva diabolica."

### *Travels of MACARIUS.*

P. 2. "No resource remained, but to stir the foot of activity, and to mount the patient horse of toil and travel."

18. In all the churches at Constantinople there was a portrait of the Patriarch of Alexandria (Athanasius?), and the Messiah standing before him, in the shape of a young man, with his garment rent. The Patriarch says to him, "Lord, who rent thy garment?" and the answer issuing from the mouth of our Lord is, "Indeed Arius, who fell upon me. Is the mouth of hell lower than what he fell?"

31. At Constantinople, "we had the blessing to kiss the right hand of the Emperor Constantius. It is a bone, as yellow as gold."

44. "At the entrance of our Lord the Patriarch into the church (at Galate), they rang the brazen bells, according to custom. This was the first time of our hearing them. May God not be startled at the noisy pleasantness of their sounds."

54. At Yassi an image of our Lady, with hands and arms of solid gold.

64. Yassi. Leeks raised in cellars during the winter.

Pumpkins planted between cabbage rows, where they choke all weeds.

Wine strengthened by freezing it in barrels.

73. One reason for their hating the Vayvodi Wasili was, "that he had a nephew

who had forcibly abused 4000 girls," and was guilty of "many other such tyrannies."

During the rebellion, the citizens carried their goods into the convents, "where they fortified themselves, raising a circumvallation of carts and waggons round each convent."

"Now ceased prayers and masses; for the churches and tabernacles were filled up to the ceiling with furniture and provisions."

Well might Paul the archdeacon, attendant upon Macarius, historian of his travels say, "As much as they feared, so did we; for in our lives we had never seen anything of the like."

80. "When the Bey was saluted with seventeen great guns, the town rose and fell with the explosion."

### *DE BLAINVILLE'S Travels. 1757.*

Vol. 1.

P. 16. HUYGENS, the poet, was father of the mathematician. He projected the fine avenue from the Hague to Scheveling.

23. J. Dousa, or Vander Does, was Lord of North Wick.

28. It was in going to see the Plate ship which Heya had taken that the Elector Palatine was run down on the Haarlem Meer, when his eldest son was drowned.

33. Ruyter and De Quesne's agreement to avoid fighting if they could.

36. The water-punishment disused since one desperado would not pump, and was drowned.

37. Hospices at Amsterdam where poor strangers of both sexes have bed, board, and washing for three days and nights; that being deemed time enough for any lawful business which may bring them there. If they return in less than six weeks, they are punished.

Mendicity not suffered there, and work given to all who applied for it, in the work-houses.

43. Cows' tails tied up in North Holland.
44. Peats in Holland sulphureous, and make those look livid who sit over the fire.
47. Muyden taken by three Frenchmen in 1672.
49. The Elector Frederic's house between Amersfort and Arnheim.
56. St. Achatius and 10,000 martyrs, at Dusseldorp.
60. Picture there "of the punishment of Pope Nicholas IV. for having had the curiosity to peep upon the body of S. Francis in his tomb," by Douffet, a famous painter of Liege. This piece is much esteemed. The Elector paid 10,000 crowns for it to the rector of the Minims at Liege; and after all had a long suit with that religious house, before he was allowed to move it from thence.
67. A folio defence of the 11,000 by F. Crombach, a German Jesuit.
71. St. Gereon and the 900 martyrs.
74. The seven Maccabees there also.
75. Well of the Virgin's blood. Relics at Cologne.
90. St. Alban there.
98. Caligula is supposed to have been born at Andernach.
100. Fish scarce at Coblenz. Perhaps they do not like the mixture of waters.
107. Custom of the collar at S. Goar.
112. Remarkable tomb at Mentz.
- Four sons of Amon in the procession there.
121. Picture of S. Simeon of Trent. 418. His relics.
145. State of the roads in the Black Forest, 1705.
157. S. Vincente Ferrer's miracle of suspending the man in the air.
194. In the ninth century some strangers nearly murdered at Lyons, on a suspicion that they were *Magodians*, who sailed through the air in ships, and bought up the fruits!
212. "Never did nature produce two more ugly dwarfish creatures than the Emperor Leopold and Carlos II. his brother-in-law."
219. The Spanish mode of opening a door he describes at Nuremberg as what he had never seen elsewhere.
228. Blenheim.
264. Here is the story of the rats carrying away the eggs.
337. Can this be true of the cure for barrenness at Einsiedeln?
340. I doubt also this naked bathing at Baden.
359. Garnet's picture shown by the Jesuits at Friburg.
363. Singular privilege of one street in Lausanne. The inhabitants have the sole power of justice among themselves in criminal cases.
365. Tavernier had the barony of Aubonne, near the Lake of Geneva.
367. Real nature of Swiss freedom!
390. Salmon come as far as the falls of the Rhine, and are taken there in great abundance.
415. Picture at Bolzane to prove transubstantiation.
417. A crucifix that bowed its head at the Council of Trent.
427. A descendant of Pontius Pilate at Rovoredo!
- Spinning machine there.
451. Lawless state of the students at Padua.
471. St. Antonio—"Exaudit quos non audit et ipse Deus."<sup>1</sup>
543. Wood for shipbuilding seasoned at Venice by lying many years in sea water.
563. Profligacy and insolence of the Venetian nobles.

## Vol. 2.

P. 36. Among the relics at Venice, one of the *hems* of St. Joseph, uttered by him when he was cleaving wood.

42. Grotius said to the Advocate General Bignon, that if he were to change his religion, he would turn Jew.

<sup>1</sup> The same line is quoted in BURNET'S *Travels*. See *Suprà*.—J. W. W.

158. A St. Februarius, as well as Januarius and Martius.

191. St. Catharine di Bologna, her hair and nails said to grow, and to be regularly cut. She died in 1463, and this was in 1707. The hair might continue to grow, as long as its roots were fed.

210. A good story of the dispute between the people of Imola and Brisiguella. The mayor of the latter place and his council enacted that the priests should no longer insult them by saying in the mass, "*Qui immolatus est pro nobis*," but that they should say, "*Qui Brisiguellatus est pro nobis*."

259. Eugene IV.'s decision that treaties made with heretics and infidels are void.

264. A horrid assertion that Mary, Queen of Hungary, was the mother of Don Juan de Austria.

265. A golden heart sent by Henrietta Maria to Loretto, in gratitude that her sons had escaped from England.

287. St. Francis. 90-2. Assisse.

293-4. St. Clara's body and relics.

328. The Spanish papers lost at sea.

329. Roman Flagellants, how defended.

335. A preacher who introduced Breton into his sermons at Paris, pretending that it was Hebrew: the elder Scaliger discovered it.

336. Sergardi the author of some Latin Satires, of which Gravina is the butt. "*Quinti Sectani Satyræ in Philodemum*" the title.

405. Aqua Mercurii, from which he derives the use of holy water.

493. Shadrach, Meshach, and Abednego in St. Adrian's Church at Rome, and at Langres in Champagne.

549-50. Verses which are said to have been put up in the churches when Indulgences were sold, in Luther's time.

576. Epigram upon Platina for writing *De Arte Culinariâ*.

579. Books dedicated to Pius V. Vice Deo.

Paul III. often addressed in 1540 in *Terris Deo*.

Vol. 3.

P. 9. Monopoly by the government of corn at Rome. 10.

12. Carlo Marratti's tomb built by himself.

17. Lambs' wool for the palls blessed on St. Agnes's altar.

40. Irreligion common in Italy. 498.

67. Licensed prostitutes in Rome.

109. Some one said of Innocent II. and James II. "for the peace of mankind, he wished the Pope had turned Papist and the King of England Protestant."

114. *One* Rousseau,—a good epigram by him.

117. Here is the picture of treading on the Emperor in the Vatican.

Coligny's murder also. 118.

133. S. Dominic the instigator of Simon Montford.

151. Marriage of the female orphans at Rome, à la Moravian somewhat.

178. Garnet's portrait among the martyrs of the Jesuits at Rome.

187. Jewry at Rome.

188. Jews contempt for their antagonists.

189. Their extraordinary influence there in families.

193. Oppressiveness of the papal government. 195.

251. Pontanus's epitaph for his friend complaining that he was compelled "*jugum ferre superstitionis*."

262. St. Janarius's appeal to the miracle against the heretics. 404. His nose.

302. More benefactions at Naples. 247.

The Blessed Giovanni Oblato of Calabria, who was so simple that he could not distinguish wine from water, or man from woman.

323. Advice to the Pretender, that his first business in England must be to reinstate Popery.

345. St. Anthony's pigs.

497. Palingenius on the Monks. 545.

575. Effects of the Papal government.



DENHAM and CLAPPERTON's *Disc. in Africa*.

P. xvii. DR. OUDNEY, speaking of the *Arundo Phragmites*, which has long creeping roots, says "plants of this kind would soon make considerable encroachments on the desert, and render habitable, where it is difficult even to travel over."

12. "Several of our camels are drunk to day. It arises from eating dates after drinking water; these probably pass into the spirituous fermentation in the stomach."

37. Horses "fed entirely on camels' milk, corn being too scarce and valuable an article for the Tibboos to spare them. They drink it both sweet and sour, and animals in higher health and condition I scarcely ever saw."

89. The elephant throws out sand from his trunk to blind man and horse, and then rushes on them.

138. Horses wounded by poisoned arrows; immediately after drinking they dropt, the blood gushing from their nose, mouth, and ears.

170. After rain, the natives dug an immense hole till they reached the dry sand, and lay down there to avoid the damp earth.

175. When a shower approaches, they bury shirts and trowsers in the sand to keep them dry.

233. Kussery, — the houses are literally one cell within another, five or six in number,—built thus as a retreat against the flies and bees; on account of which plagues the inhabitants dare not move out during several hours in the day.

51. Great convenience of the cowrie, which no forgery can imitate.

OXLEY's *Expeditions in Australia*.

P. 6. LIMESTONE first discovered there.

9. Fresh-water shrimps.

11. Wam-aa,—a kind of hornets' nest which they eat. The nest? or more likely the hornet in its larva state.

Galu-nur, — thistles, the roots of which they eat.

The language, from this vocabulary, appears euphonous.

23. A good deal of rich country which would repay the cost of defending it against the inundations.

28. The rise extraordinarily rapid.

31. Plains in some places lower than the immediate bank of the river,—very soft and difficult for loaded horses to pass over.

49. They planted quince seed, and peach and apricot stones, thirty-eight acorns also.

What are these vines? I thought there were no native fruits of any kind. 283. apple tree?

58. They planted in a part of the country so desolate that they thought there was very little probability of its being ever again visited by civilized man.

74. "For all the practical purposes of civilized man, the interior of this country, westward of a certain meridian, is uninhabitable, deprived as it is of wood, water, and grass. No water courses can be found, for the soil, like a sponge, absorbs all the rain that falls."

98. A putrid sour smell in the marshes.

The whole party affected with dysentery, which they imputed to the marsh vapours.

101. Not a stone or pebble seen for fifty miles, except two, which were taken out of the maws of two emus.

104. Course of the Lachlan estimated at 500 miles in a straight line, 1200 with its windings, before it ends in the *pantanaes*.

110. "About a week ago we killed a native dog, and threw his body on a small bush; in returning past the same spot to-day, we found the body removed three or four yards from the bush, and the female in a dying state lying close beside it; she had apparently been there from the day the dog was killed, being so weakened and emaciated as to be unable to move at our approach. It was deemed mercy to dispatch her."

172. Native men, — "whose skin and flesh were raised in long stripes all over

the back and body; some of these stripes were full three quarters of an inch deep, and so close together, that scarcely any of the original skin was to be seen between them."

224. Characters carved on the trees—by a native burial place.

225. Marks of the flood fifty feet high?

292. Beef-wood, or she-oak—which name is worst?

319. Leeches in the bushes; the bite usually festered and became a painful sore. But this seems to have been the only danger for molestation from creatures of any kind.

330. Two dogs paralysed—by something it was supposed which they had eaten in the woods.

Brushes and scrubs are two of the ugly though expressive words with which the Australian colonists have enlarged our vocabulary.

Unhappily for the two great rivers which were explored in these expeditions, the Governor's name was Lachlan Macquarrie.

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BARRON FIELD'S *Geog. Mem. of New South Wales*.

P. 32. SOME of the more civilized natives are victualled from the King's store, and perform some of the duties of constable better than any Europeans possibly could. This black police seldom fail to bring back a runaway convict, alive or dead.

43. Native sculpture on trees, — as sepulchral monuments.

59. Natives who did not know that water could be heated.

61. The nose-borer a privileged person; and the office hereditary. 63. He amputates the finger also.

There are bees then in the country.

163. Proof that the great floods seldom occur.

376. Why is not the native name Monaroo preserved, instead of calling the country Brisbane Downs.

440. The Coachman's-whip bird, the Bell bird, the Razor-grinder, and the laughing Jack-ass. What names for birds!

447. Evil occasioned by the wild cattle, which rendered it a matter of policy to destroy them.

461. The cabbage palm destroyed all about Port Jackson.

Climate not hot enough for the cocoa.

The barometer rises before bad weather, and falls before good.

A good passage describing the eccentricities of the country.

458. Here he is wrong, in thinking scattered better than *urban* colonization.

464. Water vessels made by simply tying up leaf-stalks, or spathe of flowers at both ends.

467. An opinion that man has begun in this case to colonize before nature has fully prepared the land for him.

468. They believe that the spirits of their fathers are transformed into porpoises, and drive the whales on shore for them.

The natives strictly divided into hunters and fishers, who dare not encroach upon each other's profession.

474. The "barrenness and dryness of Australian foliage."

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WENTWORTH'S *Statistical Account of Australia*. 1824.

P. 3. ALL the indigenous trees and shrubs are evergreen.

12. Land in many places worth £1000 an acre, and daily increasing in value.

"It is very far from being a commodious house that can be had for £100 a year unfurnished; and there are many houses for which from £300 to £500 a year would be a reasonable charge."

19. Wesleyan missionaries have established a magazine there. They are successful and highly useful.

20. Cry for an independent paper—to be "the organ to their grievances and rights, their wishes and wants."

46. Half a dollar for every brush of a native dog, offered by the Agricultural Society, eight dollars for the man who shall kill most by a certain day, four to the killer of the second greatest number.

63. In 1819, a native girl, aged fourteen, bore away the second prize at a school examination, where the native children were about twenty, the European ones, one hundred.

67. The Hawkesbury, in what is called the great flood, rose ninety-three feet. Seventy or eighty it often rises. Such floods have occurred about once in four years, and generally in the month of March.

73. Incorrigible offenders re-transported to new settlements, and there worked in irons.

75. They are to be made the pioneers henceforth.

77. Immense beds of oyster shells, five or six feet above high-water mark.

113. The tops of the loftiest hills, generally exceed the valleys in fertility, except where these are alluvial.

115. Limestone.

119. Growth of towns. A church, a school-house, and a magazine for the public stores. Smiths, wheelwrights, and carpenters, and such other artificers as are most needed for agricultural purposes,—the alehouse is established of course, butchers, bakers, and other shopkeepers follow.

122. Diminution of the wild cattle by drought, and by the poor settlers,—but this a great benefit.

133. Desperate contests between the wild bulls.

—“In bush language we lay down *all standing*, that is, without undressing.”

136. Superior strength of eye in the natives.

191. Tramontane establishments simpler than the cismontane, and why.

202. English ignorant of the native tongue, whereas the natives readily learn English.

309. An influenza in 1820, the first and only one as yet.

310. Intermittent fevers unknown.

Typhus unexpectedly brought by the convicts, but scarcely ever caught by a colonist.

Small-pox, probably caught from Peruse's ships, made dreadful ravages.

312. Vaccination.

316. Musquitos, but not a general plague; as they are spoken of in low damp situations, and on the banks of rivers and lagoons.

364. The young men turn out well, deterred from vice by the example of their parents. But the young women become profligate, because of the tremendous disproportion of the sexes.

381. Emancipists,—the Emancipate are called.

433. Fruits which have been introduced. The apple, current, and gooseberry deteriorate there.

434. Peaches thrive as in America, and are the most useful fruit. Cider is made from them.

437-8. Winters get colder, as the ground is cleared.

439. Grass burnt, because as soon as it withers, no cattle will touch it.

442-3. Great use of transportation in keeping down the price of labour, and affording consumers for the colonists.

449. Distillation from grain permitted.

454. Manufacturers there. 455. Regretted. 457.

Beer not good.

Coach, cabinet, and watch makers.

464. Wool workers so much improved.

479. Complaint of taxation.

482. Decrease of women among the convicts, since Mrs. Fry's appearance.

## Vol. 2.

P. 1-2. THE Van Diemanlanders far ruder than the nations on the Continent. They do not fish; and have no canoes.

2. An officer fired among them a murderous discharge under a mistaken fear; and this has never been forgiven.

4. No island of the same size, except Ireland, has so many fine harbours.

An animal of the panther kind.

17. Confusion of misapplied names. 18-19.

23. Rheumatism scarcely known in New Holland: but it is in Van Dieman's Land.

34. Prohibitory duty upon oil procured there. The duties have been repealed.

40. Convict-mechanics rented out by Government.

47. Books of God 4s. per book?

69. Quick growth of animals to maturity, so that they are fit to slaughter earlier than in England.

93. Sheep and horned cattle in Van Dieman's Land increased fifty fold in the ten years between 1810 and 20.

174. Norfolk Island the most unfit place for a penal settlement.

300. Olive plants thriving in New Holland.

Bees introduced.

A stage coach daily between Sidney and Paramatta.



#### BURCKHARDT's *Arabia*.

P. 22. HEAVY water is thought bad in the East: to call it light, is to praise its quality.

24. About Djedda, water might be procured for irrigation if more wells were dug.

31. The peace between England and America made coffee fall at Djedda from 35 dollars the *cwt.* to 24.

32. Mocha coffee almost superseded in Europe, Turkey, Asia Minor, and Syria, by West Indian; but the West Indian is strictly prohibited by the Pasha of Egypt.

39. Unwise submission of the British officers to the Pasha of Egypt's injustice.

48. Keshre, which is coffee made from the skin of the bean, scarcely inferior in flavour to that made from the bean itself.

Hashysh, hemp flowers smoked with tobacco for intoxication.

52. Near coffee shops men stand to sell

cooled water in small perfumed jars. The Orientals often drink it before coffee, never immediately after, that they may not destroy the remaining taste of the coffee upon the palate.

A common practice among all classes to drink every morning a coffee-cup full of ghee, after which coffee. They regard it as a powerful tonic, and the lower orders snuff up their nostrils half a cup more, to prevent foul air from entering the body by that channel. The lower orders also rub breasts, shoulders, arms, and legs with butter, as the negroes do, to refresh the skin.

54. Quinces in Arabia not harsh, and may be eaten raw.

61. Apricots stoned, reduced to a paste, dried in the sun upon the leaves of the tree, and sent from Damascus all over Arabia. It makes a very pleasant sauce when dissolved in water. Turks marching through the Hedjaz, live almost entirely upon biscuit and this fruit.

66. When the Wahabys prohibited tobacco, it was sold privately under the name of "The wants of a man."

69. China dishes at Mecca and Djedda, at least two and a half feet in diameter, brought to table by two persons, and holding a sheep roasted whole.

74. No merchants in the East draw an exact balance of their affairs,—for the same reason that a Bedouin neither numbers his sheep, nor the tents of his tribe,—and that no population account is taken,—lest an ostentatious display in these things should be punished by a speedy diminution.

125. Orientals, and especially the Arabs, are much less sensible of the beauties of Nature than Europeans.

151. Ali Bey, the Spaniard. 270. Vol. 2, p. 17.

163. Pilgrimage retained by Mahommed, but altered from a fixed to a lunar month, unwisely, as bringing it in all seasons, instead of fixing it in the best.

166. Coffee drank three or four times a day by travellers, from ten to fifteen cups at each time.

169. Mecca liable to inundations.

178. In the old idolatrous pilgrimage, "men and women appeared naked," that their sins might be thrown off with their garments.

179-80. Poetical challenges at the old pilgrimage abolished by Mohammed, who thus prevented many quarrels, but destroyed also a salutary influence upon national feeling and literary ambition.

183. Every bite of a gnat on that coast becomes, if neglected, a serious wound.

191. Pilgrimage declining, and Mecca in consequence.

199. From Mecca to Djedda the only post for letters that he had seen in the East: except one which the Europeans have established between Cairo and Alexandria.

203. The eunuchs of the mosque are all married.

Locusts sold by measure.

212. Fine swords, good English watches, and fine copies of the Koran, the most valuable articles in a Turkish pilgrim's baggage. These are continually offered for sale at Mecca.

213. Intoxicating liquors publicly sold in two shops, but only by night.

220. The first part of the night he used to pass in the great square of the Mosque, "where a cooling breeze always reigns: here, seated upon a carpet, which my slave spread for me, I indulged in recollections of far distant regions, while the pilgrims were busily engaged in praying and walking round the Kaaba."

230. A stone which always used to salute Mahomet.

231. Reservoirs of water for the pilgrims at every station from Medina, as far as Damascus and Aleppo, the munificent work of Turkish sultans.

One he describes as about 160 feet square, and from 30 to 35 feet deep. From 8 to 10 feet of water is deemed enough for the caravan.

233. Tax on prostitutes, who abound at Mecca, but are more decorous there than in Egypt. 364.

235. Arabs who will break any other oath, think themselves bound when they swear by Abon Taleb.

240. Wherever the ground can be irrigated by wells, the sands may be made productive; and in a few years Mecca might then be remarkable for fertility.

245. In the great Mosque (Mecca), some capitals have been placed by ignorant workmen upside down upon the shafts.

256. When the black covering (the Kersona) of the Kaaba undulates in the wind, the undulation is believed to be made by the 70,000 guardian angels of the shrine, waving it with their wings. These angels are to transport it to Paradise, when the last trumpet sounds.

264. Zemzem water a panacea, and swallowed in fatal quantities.

272. Awefulness of the assembled multitude at their devotions there.

273. Belief that the Mosque would contain the whole Mohammedan world, if they were there, for that it would be miraculously extended. It would contain about 35,000, but is never half filled.

274. The immense porticoes of the Egyptian temples were probably for the use of the poor natives, whose mud-built houses could ill protect them against the mid-day heats.

275. Abominations almost publicly practised by the Kaaba itself. 325, 368.

277. Winding sheets dipt in the well of Zemzem, to secure the peace of the dead Moslem who shall be interred in it.

Pigeons of the Mosque sacred: grain purchased by pilgrims to throw to them, and bargains made with the prostitutes who sell it.

293. Effect of the place upon the devout.

324. Vol. 2, p. 52.

The breeze supposed to be the fanning of the guardian army of angels' wings.

Mortality among the pilgrims, and deaths in the Mosque.

300. Among the images worshipped there in the days of idolatry, was one of the Virgin and child.

303. Golden ornaments for the Mosque sent from Toledo.

317. Djebel Kobays, the first created mountain; whoever eats a roasted sheep's head upon it, will be for ever cured from all headaches.

327. Waistcoats made of the old covering,—which are the safest armour.

334. Face-mark of the Meccawy's.

336. Sandals agreeable, as being cool.

338. Costly dresses hired for feast-days.

341. It is considered wrong for a master not to marry his slave, if she bear to him a child.

342. Mixtures of Abyssinian blood thus introduced have affected the Meccar complexion.

Practice of abortion frequent, and the seed of the Mecca balsam tree is the drug commonly used.

343. All Mecca seems united to cheat the pilgrims.

350. Indians find it very difficult to learn Arabic, and write it with Hindostanee characters.

352. Pensions for the poor and the worst individuals of Mecca and Medina, allowed (chiefly) by the Turkish Sultans. They are for life, and it descends to the children. Usually from ten to twenty piastres; but a few families as much as 2000 annually. Many poor families are thus supported. The tickets are transferable. And a surra (as it is called) was once considered an honour for him who obtained it, and the most certain provision for his family. They are not deemed insecure, and sold at 272 years' purchase.

354. The worst subjects become Metowafs—guides—masters of the ceremonies—to the pilgrims.

359. No unmarried woman may perform the pilgrimage: nor a married one without her husband. Widows marry pro tempore when the husband dies on the way. But the marriage is valid if the husband choose to insist upon its continuance, and of this two instances were remembered.

361. Drunkenness at Mecca.

Arrack sold there flavoured with cinnamon, and so called cinnamon water.

362. The chiefs drink it, saying it is neither wine nor brandy.

Brandy distilled and publicly sold there.

364. The Arabian Bedouins free from this worst abomination of their religion.

373. Syrian, the worst dialect of the Arabic, except the Maggrebyn.

375. In a famine at Djedda, the populace fed publicly on human flesh.

377. Extreme profligacy, though the people have the Koran and Hadyth (sacred tradition) at their tongues' end.

Cards in every Arab coffee house, though such games are directly forbidden by the Koran.

378. The most negligent Muslemen are the most violent against unbelievers, in urging the precepts of the law against them; and the scoffers at their own faith, those among whom the grossest superstition is found.

379. The religion uncharitable in its express injunctions; and if there be a perceptible decrease of fanaticism throughout the Turkish empire, Burckhardt ascribes it wholly to the decreased energy of the inhabitants, and the growing indifference to their own religion; certainly not to a diffusion of more philanthropic or charitable principles.

383. History of a pig at Djidda.

389. Mecca low in learning.

398. Of the Easterns who have any learning, a much larger proportion write elegantly and are well read, than among the same class in Europe.

428. The Sherifs send their children to be bred up by the Bedouins, whence they derive all their better qualities.

429. The daughters of the reigning Sherif are never allowed to marry.

432. The Zyoud write the name of Mawya over the most unclean part of their houses, to show their contempt of him.

Vol. 2.

P. 1. DECLINE of the pilgrimage; growing

irreligion. The pilgrimage is now chiefly kept up by commercial speculation, 2.

12. A sectary of Ali impaled at Mecca, 1625, for his faith.

22. Negro pilgrims the most industrious and devout, 260.

27. Egypt abounds with crazy saints at this day as in the days of Hilarion, &c.—the fashion having only changed.

28. A. D. 1813. A Christian youth was mad enough to walk about the bazaars naked, at Gous, in Upper Egypt. He was deemed a saint accordingly. The Moslems of the plumgrove palms seized him one night, and converted him by circumcision into a Mahometan saint.

46. Mount Arafat infinitely expansible like the Mosque. Numerous languages here. He counted forty, and there were many more.

72, 3. Slaughter of sheep at Muna.

73, 4. The pilgrimage weakens the faith of many, who see what indecency, knavery, and abominations are practised during its continuance.

75. Chateaubriand—an insincere writer.

85. Wretched appearance of Mecca after the pilgrimage; carcases of camels.

The Bedouins believe bad smells affect the health.

97. Arabs have fine teeth, Malays bad ones.

98-9. The Indians think the Englishmen's government good, but rancorously hate the English, and their manners, "of which, however, the worst they knew was, that they indulged too freely in wine, and that the sexes mixed together in social intercourse." It is of the Moslem that he speaks.

102. No one likes to be called a milk-seller: it must be bought by a present, 106.

104. Tamarisks (tarfa) delight in sand, and in the driest season, never lose their verdure.<sup>1</sup>

119. Szafra. Palm trees stand in deep sand, heaped round their roots, and annually renewed, because the torrents wash it away. This valley is noted for its dates.

123. In districts frequented by bees, the Bedouins place wooden hives on the ground, and they are always occupied.

134. Camels will stop if they hear no voices and are not urged on.

153. Many small gardens in Medina with wells for irrigation, and marble basins (tanks) round which the owners in summer pass the hours of noon under lofty sheds; these gardens are attached to as many "pretty private habitations."

168. The fables of Mahommed's tomb not known in the Hedjaz.

178. A mosque must be entered with the right foot first.

179. Part of the pilgrim's prayer, at Medina is, "Destroy our enemies, and may the torments of hell fire be their lot."

182. Where there is the tomb of a saint, in that mosque it is usual to say a prayer with the face toward the tomb.

184. Tapers at Medina, sent from Constantinople, twelve feet high, and thick as a man's body.<sup>1</sup>

187. Effect of castration on negroes. They become horribly emaciated, but the voice undergoes little, if any, change.

190. At Medina the very lucrative profession of saying prayers for the absent, 191, analogous to the Romish practice.

195. No prayers said here have a plenary indulgence.

196. Women rarely pray, even in their houses; their husbands often discourage it, because it raises them nearer to a level with themselves.

197. Much more decorum at Medina than Mecca; but you inevitably get lousy there.

<sup>1</sup> LATIMER, in his *Second Sermon of the Card*, speaks of those who "offer as great candles as oaks;" and BEN JONSON, in his *New Inn*, tells of

"— A wax candle  
As large as the town May-pole is."

<sup>1</sup> This is the case in England, where it is said to have been introduced by Archbishop Grindal as a remedy for the stone. It likewise stands the sea-breezes, and makes an excellent hedge.  
J. W. W.

J. W. W.

198. Tousoun Pasha, "the only one of his family who is not an avowed Atheist."

199. The days are passed in the East when a public treasure can be deposited in a place sufficiently sacred to guard it from the hands of plunderers.

230. Mount Ohud is to go to Paradise, its neighbour Mount Ayra to Hell, because it denied water to the Prophet once, when he lost his way in its vallies, and was thirsty.

245. In 1813, Mohammed Aly took the whole soil to himself, upon the Eastern principle, as if imitating the policy of Joseph.

247. Miserable condition of the Mahomedans under their own governments every where.

248. "A long residence among Turks, Syrians, and Egyptians justifies me in declaring that they are wholly deficient in virtue, honour, and justice; that they have little true piety, and still less charity or forbearance; and that honesty is only to be found in their paupers or idiots."

249. Honey, a very essential article in Hadjaz cookery.

268. Medina, as far as I know, the only town in the East from which dogs are excluded.

319. The Moslems universally believe that an invisible angel inflicts the plague, by touching the destined victim with a lance.

323. Plague tolerated, because it is profitable to the government, owing to the right of succession when there are no near heirs!!

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ELLIS's *Tour through Hawaii (Owhyhee).*  
1st Edit.

P. 5. THE inhabitants called the first ships which they saw *motus*, islands.

7. Many parts under cultivation when these islands were discovered, are now lying waste. 8.

8. The personal appearance of the chiefs "is so much superior to that of the common people, that some have imagined them a

distinct race. This, however, is not the fact: the great care taken of them in childhood, and their better living, have, probably, occasioned the difference."

8. Their complexion olive, and sometimes reddish brown, not yellow, like the Malays, nor red, like the American Indians.

9. The islands of the Pacific are entirely free from every noxious and poisonous reptile, except centipedes, which are neither large nor numerous.

10. "French beans, onions, pumpkins, and cabbages have been added to their vegetables; and, though not esteemed by the natives, are cultivated to some extent for supplying the shipping." Onions not esteemed!

The sugar-cane indigenous.

12. Cession to Vancouver.

13. The Americans discovered the sandal wood here. Large quantities are carried to Canton, and the Chinese burn it in their temples.

13. These islands much frequented by our whalers, particularly since they have found the sperm whale on the coast of Japan, where of late years the greater part of their cargoes have been procured.

15. When the missionaries first arrived, in 1820, they found the Tabu laws abrogated, the priests no longer existing as a distinct body, and the nation, as such, without a religion.

27. Neat wooden dishes of water handed to the governor and his friend, before and after dinner, in which they washed their hands: an ancient custom general among the higher orders throughout these islands.

Kairua in want of fresh water.

35. A man from Mani pretends to be a prophet, and inspired by a shark, many believe him, and thus he obtains a living.

51. Game of hiding the stone. The arm must be bare, or the skill in discovery would fail.

60. Moaarii, king of alligators or lizards, worshipped—which, however, is the name for a shark—as a sea god.

63. They supposed themselves to be abo-



rigines—Autochthones. But their traditions resemble those of Tahiti, and that name, though not applied exclusively to that island, frequently occurs in their ancient songs.

70. Chaunting the achievements of former kings of Hawaii. 75.

88. Tairi, the war-god, used to fly about like a flame.

89. Which has not been seen since the abolition of idolatry; but it seems to have been a will o' the wisp.

92. The idolators fought a battle for their gods in 1819.

95. The support of this worship had been entrusted by Tamehameha, at his death, to their leader, Kekuakalani. His death, and that of his wife, Manona, in this battle, might form a good subject for poetry.

96. Hevaheva, the high priest; this is precisely like the example in Bede.

100. Numerous tunnels by which the volcanoes in the interior discharge sometimes their contents upon the shore.<sup>1</sup>

102. They thought Captain Cook was their god Rono; worshipped him as such, and his bones afterwards, and a sledge which some of his people left there. 104.

103. The Society Islanders planted *nails*, in expectation of a crop.

129. Ceremonies with the first three who were killed in battle.

137-8. Places of refuge. Thus in the worst superstitions something compensatory is found. 140.

144. Pélé, the goddess of the Volcano.

152. The tongue tattooed in mourning.

158. Lava broken by earthquakes.

163. Jets of water in the lava thirty-five or forty feet high.

164. Nahoaaarii, another volcano god.

165. The mountain taro (*arum*) grows in dry sand, and is a prime article of food where there is a light soil and little water.

170-1. Games—gambling, not sport, being the chief excitement in all.

173. People contented with the abolition of a troublesome religion, though they cared for no other. "We asked them if it was a good thing to have no God, and to know of no Being to whom they ought to render religious homage. They said, perhaps it was; for they had nothing to provide for the great sacrifices, and were under no fear of punishment for breaking *tabu*; that now one fire cooked their food, and men and women ate together the same kind of provisions." 176. 250-1.

174. The woman murdered for jealousy, and her voice after death—a likely story to be true in the main fact.

178. Fear lest the missionaries should offend the two gods of the volcano, by plucking *ohelo* (the sacred berries), digging up the sand, or throwing stones into the crater; and then they would either rise out of the crater in volumes of smoke, send up large stones to fall upon them and kill them, or cause darkness and rain to overtake them, so that they should never find their way back. 209. 236.

179. Fish ponds—excavations banked up, into which the sea is occasionally let—well stocked with fish of the mullet kind. 311. These are fed.

183. Gods of gambling. Some skill required in choosing the stones which will answer to be deified: they are male and female, and breed, and the young stone is then made a god like his parents!

184. A game resembling drafts, with black and white stones; but more intricate.

189. Few of the women without a pet. It is usually a dog; but they found a pet pig.

193. Lava decomposed, a foot in depth, and very fertile.

195. A lava cavern inhabited. 196. Another used as a lodging place by travellers.

200. Another from which clear water filters, and is caught in calabashes.

210. Pools of fresh water in the lava, formed by the condensed vapours that issue from it.

<sup>1</sup> Quite corroborated in those objectionable, but very graphic publications, *Typee* and *Omoo*, of the authenticity of which, I suppose, there can be no reasonable doubt.—J. W. W.

212. They think that Pélé will allow travellers to build a hut only on one spot in her domain, on a pile of rock overhanging the abyss, and within four feet of the precipice.

216. Sports of the volcano gods.

217. Notion of a deluge there, and that their island emerged from nought, and the volcanic family came from a foreign land, which they called Tahiti. They refer to a state of chaos or night, out of which all things were made.

218. Names of the sister-goddesses.

219. Hogs sacrificed to them in great numbers, being thrown into the crater alive or cooked.

220. Fight between Pélé and her rejected suitor Tamapuaa, who is half hog, half man.

224. Volcanic glass, of a dark olive, and in filaments as fine as human hair, called Pélé's hair, scattered at least seven miles from the great crater.

235. Root of the ti plant, a good beer may be made from it, and a syrup, which the missionaries in the Society Islands have used as a substitute for sugar.

248. Coolness of the people during an earthquake.

258. Here, too, is the belief that no men die by the course of nature, but either by poison, sorcery, or the immediate power of some unpropitious deity.

Among savages there is something approaching to a common consent in this opinion, that man could not have been intended to be mortal when he was created.

260. Sorcerers a distinct class from the priests, and still believed in.

276. A stout worshipper of Pélé, who claims to be Pélé herself.

279. "The rum of the foreigners, whose god you are so fond of, this, not Pélé, has destroyed your chiefs," she said. This woman spoke as if an evil spirit possessed her, 281.

282. Effect of religious instruction upon the adults.

284. Want of feeling in some of the natives.

296. A toll at a river, paid (of course) in kind.

298. Parents in the lower classes seldom rear more than two or three children, many spare only one; the others generally destroyed during the first year of their age! most frequently by burying them alive! Abortion also practised. Two-thirds of the children were thus destroyed. This is the most shocking example of infanticide which has yet been made known. Every where the child was saved if spared at the moment of its birth.

300. Almost always the child was killed if there was any inequality of rank between the parents.

The Marquesans said, in extremity, to eat their children.

303. Change in this respect. Infanticide is now prohibited in the Society Islands, and in some of the Sandwiches; but then the people "do not very well brook" this "interference as yet."

307. Singular mode of friction, by rolling a stone or a cannon ball over the part in pain.

309. Koreamoku, who learnt the use of medicinal herbs from the Gods deified.

318. Their love of ballads.

320. Guests always carry away the remains of the meal.

322. Part of the rent always paid in dogs for the landlord's table.

325. Locks of hair offered to Pélé, an annual sacrifice to her.

Precisely the same defence of idolatry as the Romanists make.

334. Bones of the chiefs preserved for veneration.

335. Caves preferred for burial places.

All interments secret, partly for fear.

336. because the ghost frequents the way by which the corpse has been carried; and a funeral, therefore, is stoned by those who live by the way.

336. Bones thrown into the volcano.

The fishermen throw their dead into the sea for the sharks.

337. Eighty human victims at one sacrifice!

340. Some say the soul goes to Po, the place of night; and is annihilated, or eaten by the gods there.

342. Meru, and the eternal dance of joy.

350. Candle nuts.

352. Christianity "breaking upon them like light in the morning"—their own expression.

365. They have got the word pickininy there.

367. Taboo in which dogs and pigs are muzzled.

376. Salt made by evaporation.

376. Sea-water used instead, in the Society Islands.

382. Wild cattle, which Vancouver left there.

What is the tradition, of white men who resided inland, came down to the sea-shore at evening, and frightened the people? 418.

383. Some who dared approach the summit have been turned to stone there.

391. Extensive foreign trade now.

393. Manner in which the lands are held something like the Hindoo system. A class of middlemen.

The reverence paid the sacred chiefs almost adoration.

394. Tamehameha, when he distributed his conquered lands, exacted feudal service, and also a portion of the produce.

395. The polity is very compleat, every village having its head man appointed by the governor.

Taxes sometimes required in dollars, and in sandal wood. 396. In what formerly.

396. Personal service to the landlord, part of two days in the week, if required.

397. Rent remitted when need presses upon the tenants.

Some district of "land standing erect," i. e. entirely freehold.

398. Harbour duties—a good story of their origin.

Singular mode of raising a tax, by building a new house for the King, or some great chief.

401. Thief bound hand and foot, placed in a rotten canoe, towed out, and left adrift.

401. Adultery in the highest ranks has been punished by beheading.

402. "The ardent love of wealth which an acquaintance with the productions of foreign countries has excited in most of the chiefs has not improved the condition of the people."

403. Ordeal by—the shaking water.

406. Some of the chiefs see the temporal good of the new religion.

Cannon, and an old temple converted into a fort.

408. "There was nothing but sea, an immense bird settled on the water, and laid an egg; it burst, and produced the island of Owyhee."

411. Their liputa is a poncho.

413. They asked if writing was not a *revealed* art.

414. Males most numerous, more female infants being destroyed.

In the reigning family brothers and sisters marry.

415. Upon this the missionaries argued injudiciously, that such marriages seldom left descendants.

416. First priest who landed there, Pao by name.

417. A clear account of some arrival by sea.

433. Hebrew is the language.

No sibilants, nor any double consonants.

434. Love of poetry, and joint composition.

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STEWART'S *Residence in the Sandwich Islands.*

P. xiii. ABOUT 100 vessels call yearly at these Islands.

xxi. In Maui 8000 scholars receiving instruction. 1826.

30. Obookiah, a very interesting character.

34. Tabu, a consecration: its use, abuse, and overthrow.

36. Love for his queens one of Riho Riho's motives in abolishing it.

40. "A momentary unbelief would persuade me to think myself too unimportant an object to share in the protecting power of such a being."

93. "Strong vibrations of a heated air."

96-7. Mixture of costumes at court.

101. 110. 117. 168.

101. Tribute paid in dollars—in kind, 115.

103. "The young Princess (a child) came seated on the left shoulder of a stout man, her feet resting on his arms, folded for this purpose across his breast, and having her right arm round his head and forehead."

118. A burnt-offering, to commemorate the Queen Panahi's escape when her house was blown up.

"One queen dowager wore seventy-two yards of kerseymere, of double fold; one half being scarlet, the other orange. It was wrapt round her till her arms were supported horizontally by the bulk, and the remainder was formed into a train, supported by persons appointed for that purpose."

133. The nobles apparently a distinct race, and all fattened by their abundant food and lazy lives.

134. They have four regular meals, and eat fruit in the intervals.

They eat in Roman fashion, recumbent.

135. A huge pet pig.

137. Some of the ladies already talk of eating less *poé* that their persons may be more delicate, and their clothes sit better.

139. Cards have long been introduced.

142. People oppressed by tribute. 152.

146. Fish ponds.

151. Two thirds of any thing which a native brings to market must be given to his chief, and not unfrequently the whole is taken from him.

153. Miserable huts of the poor.

154. Itch common.

155. Syphilis.

156. It would make them sick to eat from a dish in which a fly happened to be

drowned; though they hunt small game in the head for the pleasure of eating them.

157. A negro well and usefully settled there.

159. Marini a Spaniard who has introduced many fruits, but will not communicate them.

160. Has he introduced English *hares* too?—but these are plainly rabbits—for they burrow.

About 200 vagabonds there—desertion and convicts.

161. Young, the only foreigner who advised that the missionaries should be received.

162. Conduct of these vagabonds to the girl-pupils.

163. Their villainy toward the missionaries.

170. "If the palapala (letters) is good, we wish to possess it first ourselves; if it is bad, we do not intend our subjects to know the evil of it."

182. It hardly ever rains.

Distribution of water; each farmer has a right to it every fifth day—this is in Lahama.

183. Low doors.

191. Perpetual June, but a death-like silence and want of animation in every thing.

198. Some who are desirous to have the instruction without the religion. Right Utilitarians—and Stinko-malee-men.

198. Eating a cuttle fish alive.

206. Candle nuts.

208. Chiefs convoked when a great chief is unwell.

209. Custom of wailing at such meetings.

216. Anarchy and excesses on the death of a chief.

230-2. Wickedness of some of the foreigners in leading the king into temptation when he had resolved to reform.

241. The expence of burning lime here would be greater than the cost of it in America, and its freight.

250. Mad people stoned! cruelty to the infirm and helpless.

251. A mother will even bury her child alive to be rid of it, when it is ill!

258. The Tabu of instruction taken off.

265. Death not natural.

279. "There was great sorrow among the rest of my teeth for the two that were gone." He had knocked them out when Tamehameha died.

Question whether sailors did not worship idols, and had never heard of God.

283. In one of Tamehameha's victories, 300 men driven over a precipice.

289. The natives would not ferry them across a deep river without a payment in dollars,—which they had not.

290. A wreath of feathers round the head of a corpse which must cover the eyes. Without this, the spirit could not enter Meru, and join the society of the blest.

293. Taumuarii and Keopuolani agreed before the death of the latter that their bodies should be deposited side by side, in the same grave, that they might rise together at the resurrection.

295. Accused of killing the chiefs by prayer.

296. Condition of the runaway sailors.

315. B. Bay men have taught them to brew, and to distill; prohibited now. 394.

317. Games.

319. Good effect of instruction upon the chiefs.

War mitigated by Christianity already there.

326. Fish ponds numerous enough, with the taro beds, to make certain parts unwholesome.

327. Chamberlain the agent of the American mission,—sacrifices which he has made.

364. Purple globe amaranthus which he introduced, cultivated now for garlands.

394. 15000 pupils, of whom 10,000 could read.

396. An English captain gives them a passage.

398. Villanous conduct of another English captain and crew!

*Sketches of Portuguese Life*, by CH. M.

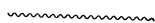
P. 11. PORTUGUESE soldiers when not on duty allowed to work at their trades, the practice is very useful to the men, and has not been found at all prejudicial to discipline.

12. No instance of swindling in the Portuguese army,—except one—a monk, their army chaplain, who had been a murderer.

65. An Englishman has colonized the Tagus with excellent oysters.

73. Human oil!

356. The Portuguese fly from the sight of an execution,—though to an *auto da fé* they repaired as to a festival. Tantum Religio—that is their religion!



CHARLEVOIX, *Hist. de la Nouvelle France*.

HE had promised a "corps d'Histoires du nouveau monde."

vi. Many years a reviewer.

vii. At the end of two centuries Canada less peopled than when it was discovered, though French enough had been introduced to have tripled in number the savages who were found there.

viii. French the only people who had conciliated the natives.

The weakest of all their colonies, 1743.

Retained, at times, only for religious considerations.

2. The country which France claimed there exceeded in extent its whole territory in Europe.

3. Postel's pretention that the Gauls frequented America.

5. Vincent le Blanc—doubtful authority, worse than doubtful I think.

12. Newfoundland.

16. J. of Orleans first called J. of Bacchus.

17. Hochelaga,<sup>1</sup>—in Montreal; 18. its size, &c.

<sup>1</sup> MR. WARBURTON has recently made this name familiar.—J. W. W.

19. Cartier. Attempt to cure diseases like C. de Vaca.

21. Remedy for scurvy.

22. He sees the opening for a fur trade. Donnacona kidnapped by him.

23. His report considered discouraging.

24. His fables.

25. Donnacona's.

26. The Spaniards may be meant.

Lie of the monopol race.

27. Pygmies.

36. Coligni thinks of Florida, after his failure in Brazil.

The Spanish included all that England and France possessed in North America under the general name of Florida.

38. Charles IX. glad that Coligni should thus rid France of so many Calvinists.

*Roberges*—differing little from *Caravels*.

39. Rivers in Florida named after those in France.

42. Hermaphroditees.

43. Floridan funerals.

46-7. Use of sassafras learnt there by the French.

50. Coligni charged his people to attend to agriculture; they thought of nothing but mines.

64. In part of Florida "chaque Canton porte le même nom que le Chef, et apparemment que c'est le Chef qui prend celui de son petit Etat,"—as now in Scotland.

98-101. War of the Spaniards against the French in Florida considered as a sort of crusade.

107. Menandez's orders!!—and the proof contained there that it was simply as heretics that the French were to be butchered.

126.

134. Some French sold as slaves to be carried to Brazil.

159. A savage requests that his share of the booty may be buried with him, for the good of his soul.

161. Retaliation on the Spaniards.

174-7. Question concerning the limits of Acadie.

176. Sir Wm. Alexander (Lord Sterling's) grant. 274.

178. Rock of Lapis Lazuli.

182. Tree in the Rapid, worshipped.

184. A. D. 1605. Fishery already a great trade.

185. Lescarbot.

188. Quebec. 219, 246, 262.

190. Agriculture neglected for the peltry trade.

189. First Jesuits. 190.

190. Fitted out by ladies.

191. Contract for their support—upon the fish and furs.

193. J. de Lact and the Jesuits.

196. Savage practice to recover the half drowned.

196. The French supply the savages in Acadie with poison to get rid of their enemies, and taught them how to use it!

203. Savages dislike the ill manners of the English! 279.

221. New Belgium.

222. New Sweden.

Corlar—name of a fort above Albany.

223. Champlain's error in making the Iroquois his enemies. Conduct of the Dutch to the savages—not openly taking part with them against the French, but supplying arms.

232. Canada named New France, 1609, at Fontainebleau.

235. Cruelty and rapacity—the former shocks the French, the latter their Huron allies.

238. Champlain too condescending to the Hurons,—and too fond of exploratory expeditions.

247. Duc de Ventadour and the Jesuits.

251. Scheme of the hundred associates.

260. Huguenots.

262. Quebec taken, 1629, by Kerlet.

265. A good story of the French *offering* quarter, in a naval action, and immediately *accepting* it.

269. Disposition to let Quebec remain with the English, and give up the colony.

271. Counter arguments.

272. The company and the crown ill agree.

273. Canada restored to France, 1632.

277. Recollets excluded by the company.

280. No Protestants to be suffered there.

Not true that women of loose life were sent out.

285. Hurons—the best and worst of the savages, origin of the name. Their proper name is Yendats.

276. Another name from the boast of their purer language.

288. A mewling bird, and a singing beast.

289. The Outaouais above Montreal levied a tax upon the canoes that past.

294. Coolness of the savage who believing the Jesuits that he was to be damned, when his clothes caught fire, said to those who would have put out the fire, that it was no matter,—as I am to burn to all eternity, to begin a little sooner or later, “cela ne vaut pas le soin, que vous vous donnez.” The inquisitors always wished to make the beginning as soon as possible.

297. They thought the gods of the Christians were stronger than their own.

306. Jesuit College at Quebec. 308-9.

306-7. Champlain.

307. Conversion one main reason for colonizing.

310. Seminary for savages projected.

316. Scheme for settling them.

319. Character of the colonists. Many went to keep their religion pure!

322. Arrival of the Ursuline Nuns.

325. Company of 100 inert, and supported by the Mission, which it was bound to support.

345. Reported veneration of the Cross disproved.

347. A brave savage, who exhorts his comrades not to fly while the sun can see them.

350. Ononchio, Grande Montagne, so they called M. de Montmagny, and all governors after him; and the King of France, he was the Grand Ononchio.

352. Scheme for an establishment at Montreal. 1640.

353. Commenced 1641.

361. Proper name of the Saulteurs,

Charlevoix says is “très difficile à prononcer.” It is Païoïrigoïeïeuhak.

378. The Iroquois said to treat women as cruelly as men, “les Hurons les assommoient d'abord.”

382. Scheme of the former to repair their own population by prisoners from the latter.

388. A ship robbed at Falmouth. 1643.

421. Iroquois, the name.

423. Oil extracted from nuts in Canada by the same process as from the sunflower in France.

431. “Yet here,” he says, “sex used to be spared.”

437. A. D. 1647. Government granted henceforth only for three years, lest possession should be looked upon as propriety.

#### Vol. 2.

6-11. Proposal from New England for a perpetual alliance between the two colonies, whatever rupture might take place between the two mother countries. 1638. The proposal was thought advantageous by the French, but they required as a condition that the English should join with them in making war upon the Iroquois. In 1651 the negotiation was renewed; but it appears to have failed in consequence of this condition.

20. Cabins of eight and ten fires.

21. Three thousand baptized.

The missionaries have their harvest in time of pestilence.

33. A crusade by the converted savages against the Agnieri!

44. Influence of P. Dreuillettes with the Abenakis. Policy of converting the Indians, who were then made allies of the French.

47. Filles de la Congregation. 94-5.

Montreal particularly dedicated to the Virgin.

54. La Mère de l'Incarnation. Her letters seem to have been published; and he says they contain excellent memoirs of those times.

80. Contrast in religion, which the savages remark between the French and the Dutch.

85. Feasts at which nothing must be left.

90. Seminary founded at Quebec.

91. Tithes, a thirteenth first granted, then reduced to a twenty-sixth, and to be paid "en grains et non en gerbes," new lands exempt for the first five years.

92. What are called the "portions congruës" charged upon the tithes the Bishop would have fixed at 500 livres. The King thought this too much, and would have had them satisfied with 400. He says, "Vous savez qu'en France, où l'on n'a pas les mêmes raisons, les portions congruës les plus fortes ne vaut qu'à cent écus, et qu'il y a un nombre infini de Curés, qui n'ont que 150 livres, et ne laissent pas de vivre, et de faire leurs fonctions."

93. 7600 livres granted by the King in aid of the tithes, and 2000 for the super-annuated, divided into five portions of 300 livres and one of 200.

In 1679 the patronage was taken from the Seigneurs and given to the Bishop.

95. Ursulines, their scheme of educating Squawlings completely failed. 96.

96. This Jesuit, like those in Paraguay, would have converted the savages, but kept them in their simplicity and in their ignorance. Yes! and in their scalping and torturing habits also. 164. Opposed to the court in this.

100. Chinese or Tartar likeness in the Sioux.

102. A. D. 1661. Omens. An unborn child cries. 125.

106. Diseased craving for human flesh. Men seized with this are knocked on the head, in self defence.

109. Bury the bones of the slain so deep, that no one shall think of avenging them.

121. Quarrel between the Governor and the Jesuits about spirits, 1662. Both were to blame.

122. Effect of spirits upon the converts.

123. This evil was not known in Paraguay.

127. Earthquake, 1663.

Mother Incarnation's dream.

129. Colour of the rivers changed in this convulsion.

130. A shower of ashes—yet no volcano near.

131. Fire in the air.

135. A. D. 1663. The King takes possession of New France.

136. Lawyers were then introduced,—and there was forthwith an end of all the equity which had till then prevailed!

140. The supreme courts of other French colonies formed after that of Quebec. "Tous ces Conseils sont d'épée."

143. A. D. 1664. Manhatta, or New Amsterdam, taken and called New York, and Orange named Albany.

148. Company of the Hundred, in 1664, abandon the fur trade to the inhabitants, reserving only their rights of seignory, and an annual rent of a millier of beaver skins.

149. New company formed, 1664.

150. Care taken in selecting colonists from the Isle of France, Normandy, Picardy and those parts, not from places near the sea, because heretics abounded there, and the people were less agricultural.

151. A. D. 1665. First horses carried out.

Sheep and cattle also, but probably not the first. More colonists were now taken there than the land previously contained.

152. Three forts built to curb the Iroquois. One good one at Onnontagué would have been more effectual, or in the Canton d'Agnier.

158. Matamores, or cachées of the savages.

160. Edicts and vain attempts of government to condense the population.

162. Manners worsen, and the desire of converting the Indian slackens. 1667.

163. Religious state of Montreal, which had been a select settlement.

170. Dogs sacrificed.

Language of birds believed.<sup>1</sup>

<sup>1</sup> The reader is referred to *Rajah Brooke's Journals*, by CAPTAIN MUNDY, for a like belief in the Eastern Archipelago. See vol. i. p. 233. J. W. W.



171. Debaucheries a part of their superstitious usages.

173. A dying savage desires to have a blue dress, because it is the colour of the sky. Akin to the Bardic feeling.

History of this savage. How his father was a hare, that he was kinsman to the snow, and therefore was burnt instead of buried.

174. Illinois almost destroyed by the Iroquois; yet fifty years later, i. e. about 1718, they numbered 40,000.

177. Vicinity of the English and Dutch unfavourable to the conversion of the savages. To the New Englanders this could not apply in the days of Elliot and Roger Williams; of the Iroquois this is said.

178. Trade of spirits with New York.

182. P. Ragueneau's Life of Mère Catherine de S. Augustin. A book to be sought for, because of Charlevoix's precious criticism upon the lies and extravagancies which it contains.

184. Catharine Tegahkouta, the Geneviève of New France; seventy years she had worked miracles of proof, and I dare say *above* proof,—strong miracles!

185. P. de Carheil, a man of the highest sanctity and genius, who made few conversions.

189. Quebec made a Bishopric, 1670.

191. Acadia restored by the treaty of Breda to France. 205. A. D. 1613. The French driven from it.

192. La Tour honoured with the Garter during the siege of Rochelle? and promising it to his son if he would surrender Acadia to the English.?

195. The Sieur Denis in his Desc. de l'Amérique Septentrionale is the authority for this incredible story.

Acadia divided into three provinces, 1632.

197. Civil war there, and Me. de la Tour's history.

201. The southern part again taken by the English.

206. The French an establishment in Newfoundland, 1504?

214. Newfoundland is a sore subject with Charlevoix; he talks about laurels on a sterile soil, and the French always victorious on an island which they never could keep.

221. A. D. 1670. The Indians in the North of Canada almost extirminated by pestilence. 222. Chiefly by small pox.

232. Rank or quality of Oyandes, which gives an Agnier woman great credit in her canton, and a right to assist at the most secret councils.

238-9. English who settle in the south of Canada willing to become French subjects.

239. Hurons always averse to a wandering life.

244. The savages when a parhelion appeared, thought it was the sun's wife manifesting herself.

261. Coureurs de Bois.

The King persuaded that liquors were necessary means of attaching the Indians to them.

266. Tonti, like Goetz of Berlichingen, had an iron hand. He was son to the inventor of tontines.

271. The book published under his name is false.

277. Right of France to the Mississippi.

279. Population of New France, 1679, amounted only to 8515 souls, Acadia excluded, which contained very few.

288. Commercial views of the Iroquois, who wanted the whole trade of Canada to pass through their hands to New York.

293. Charlevoix thinks the northern lights produced by nitrous exhalations, drawn up and kindled by the sun, and becoming luminous at night.

295. Ceremony of taking possession of Hudson's Bay frequently performed by the French.

305. A calumny certes, that the English favoured the *desertion*, as he calls it, of the refugees, and then sold them as bond-servants in Jamaica.

306. The English supply the Iroquois with goods at a loss, to make the French appear extortionate.

A confession, however, that trade at New York being free, and in Canada under a monopoly, the English could afford to deal more liberally, and were the better dealers.

310. Ambition of the Iroquois.

320. Orders to send home as many Iroquois prisoners as possible, for galley slaves, 1664. 343, 4, 5.

325. The savages will not catch French habits; but the French, it was found, easily became savages.

340. Neutrality for America proposed by the English ministers to Barillon, 1687.

341. Very useful, says Charlevoix, but it is certain the English would not observe it!

378. Error of the French in dispersing themselves for the convenience of trading with the savages.

Coueurs de Bois.

379. War with the Indians well described, as hunting wild beasts in a forest.

399. Scheme for conquering New York, 1689, leaving none but Papists there, making all the rest pay ransom who could, and sending them off.

411. This conquest *necessary* for the tranquillity of New France.

416. While the savages are sent against Penskuit, a perpetual Rosary during the expedition is kept up under the direction of a missionary in their chapel!

418. These savages, proud of their success, said that if 200 French would follow them, they would take Boston.

419. The great use of all this was to embroil these Indians irrecoverably with the English.

By the avowal of the French governor, Denonville, the English and French are incompatibles in this part of America. Religion too to be considered.

422. Fort Orange would suffice to keep in respect the whole coast of New England, which was well peopled and defenceless.

Orders from France to collect the colonists into defensible bourgades. 423. Not so easily effected as ordered.

479. A horrid story of the superstition

which the Jesuits had taught concerning burial grounds. A mother rather than commit her child to an unhallowed grave, carries the corpse more than three months on her back!

Vol. 3.

P. 4. THE only authentic relation of La Sale's expedition is by Joutel. 5*¢*. Charlevoix knew him.

17. Beverages of the Clamcoets.

10. Tame ounces? Most likely Charlevoix is right in supposing them to be the native dogs.

19. The Cenis, horse Indians.

20. A singular law of humanity,—the prisoner who can escape into one of their cabins, finds it an asylum, and becomes a free member of their nation. Otherwise they suffer a dreadful death.

49. Female prisoners tortured by the women of the Cenis!

51. Compelled to eat her flesh!

Human tongues served up as a dish at their feasts!

57. Odd stratagem of a Frenchman, who saves his life by means of a looking glass. I doubt the story.

61. An opinion that the Spaniards might have been pleased to have had the French settle on the Mississippi, and interpose between them and the Americans.

66. Surprise and massacre of the English at Corlar, 1690.

68. Havoc there. 72. Honour this to the French.

74. Another such expedition, in which they burnt 2000 head of cattle in their stalls! in Acadia this.

79. Most of the prisoners left to the savages.

80. Frontenac not friendly to the Jesuits. 143-4.

83. Prisoners given by the French to the savages.

87. Frontenac sings the war song and brandishes the tomahawk, at the head of the savages,—which Charlevoix praises him for!

94. Attempt on Quebec, 1690. 110-28-31.
96. Phipps. 117. 132.
118. The flag in the Cathedral there.
129. The failure of a diversion against Montreal fatal to the expedition.
130. Charge of poisoned clothes brought by the English.
133. Charge of bad faith toward the savages.
134. A medal struck for the deliverance of Quebec.
137. Fishery recommended as worth more than mines.
139. Savages put to death in their own manner by the French.
172. La Houtan.
180. Charges against Frontenac.
185. Orders to give no quarter to any savages capable of bearing arms. 186-7. Consequences of disobeying this.
188. The Governor of New England accused of sending assassins!
198. An Iroquoise compared, for her visit to Frontenac, to the Queen of Sheba.
215. English scalps presented to Frontenac.
226. Proposal to bombard Boston and Manhatta, and so put an end to the war. 1695. 235.
230. French merchandize always priced exorbitantly to the savages.
237. Trade ruined by the woodmen, and other ill consequences.
244. Prisoners burnt at Montreal.
250. Packets of rushes to the number of a savage party.
253. An old man, nearly 100, delivered to the savages.
256. Frontenac suspected of prolonging the war with the savages. 350. His character.
259. English Governors not men of ability.
274. "Quant à la Religion, on ne sçavoit trop si les Anglois de Terre Neuve en avoient une, puisque dans un si grand nombre de Postes assez peuplés, on ne voyoit pas un seul ministre, (1696) d'où s'ensuivoit un si grand dérèglement de

mœurs, que le plus sages reconnurent dans les disgrâces, dont nous allons les voir acablés, la main de Dieu qui s'apésantissoit sur eux."

290. Character of the English as colonists.

307. At Utrecht the English attached great importance to Hudson's Bay.

328. No travellers to be suffered in N. France. They were to be arrested, tried, and condemned to the galleys! 1697.

329. Fur trade cause of the war with the Iroquois.

332. The same story told of an Iroquois as of a Norman, when he was told of our Saviour's suffering, "If I had been there!"

334. Claim of allegiance upon the savage. 339.

338. The savages seek to balance French against English, and thus secure themselves against both.

346. Said to despise the Protestant ministers—and that all who were converted were Papists.

347. Cessions of the Dutch in exchange for Surinam.

Claim of discovery. 384.

365. Many French prisoners chose to remain with the savages.

366. Dellius, a Protestant missionary.?

367. Charlevoix acknowledges that all the missionaries of his own Church were not irreproachable.

372. Savages sign a treaty with the badge of their tribe.

381. Tonti and Hennepin. 385.

385-8. Scheme of settling refugees upon the Mississippi.

389. A. D. 1700. The French looked for two main returns from Louisiana, pearls and "la laine des Bœufs du pays," who were to be domesticated, and introduced into France.

390. The pearls were soon found of no moment, but Charlevoix wonders that the other object had never been pursued, even to his days.

Natives much more numerous at the beginning of the century.

391. The Illinois, "de pareils alliés ne pouvoient pas faire bien de l'honneur aux Français."

The Iroquois, he says, were corrupted by the depraved manners of the Illinois, even while their intercourse was only that of war.

395. The Manitons of the Christians, they acknowledged, were mightier than theirs.

416. When certain chiefs went as deputies to the French Governor, A. D. 1701, one had dressed his head to imitate that of a cock; another had the skin of a bull's head for his cap, the horns brought to his ears; a third wore "une vieille teignasse fort poudrée, et très mal peignée."

423. When the French determined to strengthen themselves in Acadia, the Bishop of Quebec took measures for fixing a corps of ecclesiastics there, "qui put fournir des sujets à tous les postes, qu'on avait dessein de peupler." But he could neither agree with the Benedict. of St. Maur, nor with the Premontres upon terms.

425. Cause of discontent among the French savages, that the French goods were too dear,—an old complaint, "qui n'étoit que trop bien fondée."

427. A tribe surrendering their country to the King of France.

445. A. D. 1705. Capture of a ship forces the Canadians to cultivate hemp and flax for their own use, and thus produced a great good.

#### Vol. 4.

P. 4-5. Discouraged by the Home Government.

1. New York left in repose for fear of the Iroquois. 1705.

22. French savages trading with the English because they got things cheaper.

Mutinies common in the American expeditions.

55. The Iroquois allies defeat an English expedition, 1709-10, by corrupting the water, and so producing disease.

That intended for the siege of Quebec, sent to Lisbon instead.

59. Old buccaneers invited to Acadia, where they privateered with great success against the Americans, so as to supply the colony well, and keep the savages in good humour by presents.

69. The two best partizans sent to the English Governor on a mission,—that they might spy the land.

82. Wreck of the English fleet in the St. Lawrence. Bodies found,—many Scotch families among them.

87. The proclamation then prepared might not have been without effect, he admits, if the fleet had appeared before Quebec.

129. Louisburg, plan for fortifying there, 1706. 139-42.

130. The French devoted wholly to the fur trade. What the different effects of this same cause, with them, and the Russians?

131. Different pursuits of the Americans. Poverty of the Canadians.

Cost to the Gov. of the colony.

150. Relative force of Canada and North America. 1714.

163. In the course of three years more men, money, and goods went to Louisiana, than had gone to any other of her colonies since the discovery of the New World.

165. Hunger produced by habits of savage life.

166. Constant mist over a copper mine, —probably a fable.

177. English accused of instigating wars in America, that they might purchase slaves. I doubt whether the trade in Indian slaves continued so late. 1713.

238. Political use of missionaries. 241.

239. Natchez left without one.

Ursulines.

246. Negroes engaged in the Natchez plot.

287. La Femme Chef even more respected than the Great Sun himself.

290. They were sold to S. Domingo,—the Sun himself.

295. Negro conspiracy.

296. Three Chickasaw Emb. given up

by the Illinois to the French, and by the French delivered to the Choctaws, who burnt them at New Orleans, as a proof of their attachment to France!

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SEELY'S *Wonders of Elora*.

Pp. 15, 16. MANY in India lose their lives, or ruin their health, by following field sports.

39. Dogs or goats used to decoy tigers into a cage. The decoy animal generally dies of fear.

82. Circular altar emblematic of eternity.

83. Little reverence shown by the Hindoos to their own temples. In Elora clothes were hung to dry.

85. Post in India carries letters for travellers loose in the bag, to be taken when they meet him.

88. A plantain leaf in the hat protects the sight.

106. Tanks neglected by the British Government.

145. Who should govern the world settled by a game of chance.

263. Musical pillars. These are common in our cathedrals.

302. Grotesque and indecent sculptures, as in monkish architecture.

307. Happy the Hindoo who comes up in time to a Pissevache!

453. Peacocks destroy the small kind of snakes, and are sometimes kept for that purpose.

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LESCARBOT. *Hist. de la N. France*. 1609.

HE says to Henri IV. "Plusieurs de voz bons sujets s'offrent d'un cœur gay à l'assister et faire valoir sa terre."

His address to France. "Il faut, il faut reprendre l'ancien exercice de la marine, et faire une alliance du Levant avec le Ponant, de la France Orientale avec l'Occidentale."

—What there is not in N. France.

Fear of pirates.

Scruples of conscience.

Right of property in the obedient son.

P. 3. The savages of Florida, he names, he says, "de ce nom commun, quoy qu'ils soient sans comparaison, autant humaine que nous."

6. "Les histoires nous temoignent assez clairement, que l'espoir du pillage a esté le premier et principal but des premiers qui y sont allez."

He draws from the papers of the Sieur de Monts.

Two summers and one winter he passed in Canada with the Sieur de Pontrincourt.

8. Calling to mind the late civil wars, he thinks that neither Spaniards, Flemings, or French are behindhand with the savages in cruelty.

It seems he was not aware of the Indians' cruelties. Are they, then, of later date?

More hospitality and as much humanity among them.

10. A comical conjecture why the Greeks would not call the Galli by their proper name, because it would have been calling Cocks Capons.

14. The question commonly asked is, Are there mines there?

The fishery frequented.

17. He thinks only the shores and the borders of the rivers are peopled.

18. La Roche's luckless colony.

21. Whether Noah knew these countries?

31. He thinks Florida was called Jaquaza by the natives.

34. Those who lie in the open air said to lodge at the sign of the New Moon.

39. Ribaut had a skin given him by the Cacique with animals painted on it to the life.

40. Silkworms, he says, in Florida.

42. The Indians in better condition than the peasantry here.

47. Floridan chiefs called Paraconstis.

Their priests Joanás.

50. Toya their demon.

67. A savage who marked his prisoners on the left arm, and let them go.

71. Ceremony for keeping up the memory of those slain in war.

92. The savages knew the course of the Mississippi.

94. Hermaphrodites? What truth is there in this?

133. A drink called Cassini taken before a dangerous expedition, because it prevents hunger or thirst for twenty-four hours.

137. Olotocara the faithful friend of Gourgues.

180. It seems that in the civil wars of France there were some neutral towns.

245. Jacques Cartier,—his mills still remaining at St. Croix in the St. Lawrence.

Hieres considered then as a place where foreigners could not continue in good health. Narbonne also :—the former town they wished to remove. Toulon and Marseilles opposed this.

320. God, they said, planted arrows in the ground, and they produced men and women.

321. They told him there was one God, a mother, a son, and the son. The mother was evil and devoured them, and the father was not over good.

Fable of the five Indians who saw their God.

348. Wild grapes abundant.

354. None of these Indian towns appear to be left.

355. A strange story of procuring Cornibots (Wampum?) by putting a criminal, or a prisoner into the river, after cutting gashes in the fleshy parts, and in the course of twelve hours the incisions are full of these Cornibots.

358. They brought their sick to Cartier, and he tried to cure them by making the sign of the cross, and repeating the beginning of S. John's Gospel.

404. Fables of one legged men, &c. 417.

418. The Gougou,—the hugest lie that has come from this quarter of the globe. A very female Og.

421. "C'est à la façon qu'entre nous plusieurs esprits foibles craignent le moine bourru."?

424. The Sieur Prevert told the Sieur Potrincourt "qu'il avoit vu un sauvage jouer à la croce contre un diable, et qu'il voyoit bien la croce du diable jouer, mais quant à Monsieur le diable il ne le voyoit point."

487. Fish so abundant, and easily taken, that if you put on the pot, enough for dinner were taken before it boiled.

500. "Incontinent voilà la mer tout en feu, et les matelots mêmes tout mouillés sembloient estre environnez de flammes, tant la mer estoit irritée : les mariniers appellent ceci le feu St. Goudran."

519. He gives religious instruction to his comrades. Use of his Bible on this occasion. This is a pleasing passage.

His good spirits and good health.

543. An unintended libel the occasion of his leaving France.

551. Street police at Rochelle.

552. Wearers of sabots called Croqwans, "par ce que leurs sabots clouer devant et derrière faisoient *croc* à chaque pas."

563. They wash their hands in the hot blood of a porpoise, "qu'on disoit estre bon à conforter les nerfs."

The tail a delicacy, being neither flesh nor fish.

565. A Swiss at Laon stood on his head on the cross upon the great church tower.

575. Dogs scenting the land.

577. Fragrance from the shore.<sup>1</sup>

Savages with an elk painted on their sail.

592. Wine and spices good preservatives against the diseases of that country.

Wine he calls the Septembrall liquor, as we talk of October beer.

594. Norembege. Pemptegoet it was called in his time.

595. Orignac, he says, is what the Basques call the elk or stag.

600. A savage whose wound had been dressed, took off the bandage to ornament his head with it.

<sup>1</sup> "Pleased with the grateful smell, Old Ocean smiles." MILTON, *Paradise Lost*.

600. The Indians disliked grapes.

604. "La nuit commençant à plier bagage pour faire place à l'aurore." This is in lively imitation of the fine style of his age.

619. L'ordre de Bon Temps established by Champlain for the mass. 620. A pretty circumstance,—to the credit and comfort of the whole set.

645. Savalet had made forty-two voyages to Newfoundland.

663. The savages give oil or grease to a new-born child. Lescarbot's odd theory for this is that the devil introduced it as his unction.

664. Patronymics — changed after the parents' death.

689. The Indians used the testicles of the beaver to apply to wounds.

692. Their song of Alleluia.

699. Numerals. The language which Cartier found there had become obsolete. More probably a different people possessed the country.

700. "Au temps de Jacques Quartier (Cartier) on ne soucioit point de Castors. Les chapeaux qu'on en fait ne sont en usage que depuis ce temps là : non que l'invention soit nouvelle ; car és vieilles ordonnances des Chappeliers de Paris, il est dit qu'ilz feront des chapeaux de fins Biévres (qui est le Castor) mais soit pour la cherté, ou autrement, l'usage en à este long-temps intermis."

708. The Squaws in their dress "resemblent (sans comparaison) aux peintures que l'on fait de Saint Jean Baptiste."

730. Virginian savages marked on the back, as the Roman soldiers were on the shoulder.

734. The Roman ladies died their hair saffron, in imitation of Gallic or German tresses, upon which Sts. Cyprian and Jerome agree with Tertullian, "que cela presage la feu d'enfer."

752. Tabagua, a banquet.

Bark spoons with which they help themselves. "Et faut noter que celui qui traite les autres, ne dine point, ains sert la com-

pagnie, comme ici bien souvent nos Espouses."

754. Grubs a Roman delicacy.

757. The objection to eating muscles is more likely to have been founded on proof of their poisonous quality than a superstition.

772. Dancing naked at a Tabagua, with the heads and arms of their enemies round the neck, wherein they fix their teeth sometimes in mark of unsatiated hatred.

773. Sweating baths.

791. Women and prisoners sent far to collect dry wood—because it smokes less than the green.

793. Agriculture, where there is any, performed by the women, the men "trenchent du gentil-homme, et ne pensent qu'à la chasse, ou à la guerre."

812. The Indians had dogs, in form and size like foxes.

813. Meat boiled in a hollowed piece of the trunk of a tree, by putting red hot stones in the water.

817. They had only one sheep with them. "Le Sieur de Pontrincourt le fit tondre deux fois, et a esté estimée en France la laine de la second année, deux sols davantage pour livre que celle de la première."

827. The Church allows ecclesiastics to fish, but forbids them to hawk or hunt.

845. Grain preserved underground by the savages, so in some parts of France.

846. A cotton which he thought would make better beds than feathers, he had tried in vain to raise it in France from the seed.

861. Trial before war, between the women and the young warriors—a mock siege, as an omen.

864. *Militia*, not from *mollitia* he says, but from *malitia*.

870. Customs of the Gauls with the heads of their enemies,—very Irish this.

878. Queens of France mourned formerly in white—Queens dowagers, therefore, were called "Roynes Blanchet."<sup>1</sup> Kings wore no mourning.

<sup>1</sup> "On appelloit autrefois en France, *Reine blanche*, la Reine veuve da Roi dernier mort ; et

878. The dogs of the dead burnt with his other property.

882. "Ces îles qui leur servent de cimetières sont entre eux secrètes, de peur que quelque ennemi n'aille tourmenter les os de leurs morts."

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*Les Muses de la N. France.*

P. 18. Cupid

—"des ses flammes

Il rotit nos pauvres âmes.

28. Niridau, the name of the humming bird.

47. Savage names in French verse.

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*HODGSKIN'S Travels in the North of Germany.*

P. xv. THIS man seeks to explain by laws, what is explained by morals.

9. Street psalm-singing at Dresden.

Centenary of the Reformation. 11.

10. Bonfire of torches.

11. "Luther and the Reformers can only be considered as men who propagated in the world a number of moral and useful truths. So have the Bacons, the Newtons, and Lockes." Miserable Utilitarian, he never considers at what risque and cost the Reformers propagated then the truth! nor the difference between the truths themselves!

Odd assemblage of students on the anniversary of the battle of Leipsic, and their auto-da-fe.

12. That anniversary how celebrated by the people.

49. Pictures acted on the stage.

66. The university has been recently destroyed at which Luther and Melancthon had been teachers!

73. The inutility of governments!

85. Animal magnetism regulated by law in Prussia and Bavaria.

on l'appelloit de la sorte paru qu'elle portoit le deuil en habit blanc, où da moins bordé de blanc, et en coëffure blanche."—MENAGE in v.

J. W. W.

125. Non-resistance a blessing to the people where they are called upon for personal services.

128. Professor Beirers supposed to have known the art of making gold, his means were so unaccountably great.

211. Beggars in Hamburg, suppressed effectually by the establishment for their relief,—which establishment the French suspended! It has been restored; and there is now a law against giving alms to a mendicant.

213. Rules of the institution.

219. The mercantile and manufacturing class ask for a monopoly, and wish to exclude French and English goods. Those from the neighbourhood of the Rhine have a mortal hatred for English manufacturers and machinery. These he calls some of the most sane and healthy minded people in Germany. 220.

233. Oppression unknown in the Hanse Towns, notwithstanding the unlimited power of the Senates. 234.

237. Conciliatory commissions for adjusting disputes in a summary way, and saving the parties from law, invented in Denmark, and adopted in Hamburg and Bremen.

238. The machinery of England blamed in Germany as the cause not only of ruin to England, but of ruin to the whole world. This feeling prevails very strongly.

243. Tree lands near the Elbe.

247. Houses not in villages,—but as single farms.

256. Laud Hadeln, comfort and cleanliness of the labourers.

258. A rampart of ice.

260. This state of manners is somewhat like that in America, but with a marked difference.

261. Custom of Borough English<sup>1</sup> there.

<sup>1</sup> "Is a customary descent of lands or tenements, whereby in all places where this custom holds, lands and tenements descend to the youngest son; or if the owner of land have no issue, then to the younger brother."—COWEL'S *Law Dictionary* in v.—J. W. W.



265. Frequency of fires in the thatched villages.

278. The Dutch "once free."

282. A dreadful picture of English brutality,—but it is too true. His solution is not so, for it applies to only one of the sexes.

289. The Friezlanders he thinks superior to the Germans.

300. Meppen. Moors brought into cultivation in a way which surely might be followed with advantage in many parts of these kingdoms.

A fixed contribution in corn and money, for the parish priest.

302. He would have no unproductive classes,—as if these very classes did not produce industry, and ingenuity, and wealth, which could never have existed without them.

307. "Inequality of condition renders men harsh, uncivil, and sometimes brutal." Does not equality more certainly produce these effects?

312-3. Cotton ruining the linen trade of Westphalia, a great evil this, the one having been a wholesome employment,—the other what we see it at Manchester, and alas, every where else. Vol. 2, p. 56.

315. Wish for gardens near our large towns, and an acknowledgment of the greater dishonesty which exists among us.

383. Lawyers in Germany "the great instruments of quietly taking from the nobles and other superior classes their exclusive privileges, of substituting their own beloved studies for the ancient laws of Germany, and of giving to their masters a species of power resembling that possessed by the great object of their admiration the Emperor Justinian."

390-2. An. Magnetism in Hanover. Ziermann's tub.

408-9. Praise of the Hanoverian clergy, —in odium of ours.

410. In general no nobleman has ever filled a situation in the Protestant Church.

414. Germans fond of government.

417. He opines that government is in

itself a great evil from which the march of intellect is to deliver us.

467. Development of this Jerry Benthamism—which is to abolish legislative assemblies.

469. "If there be one people on earth who are qualified to receive and to enjoy freedom, that people is the Germans."

485. How far men are bound to defend their country.

485. Court Martials in Hanover are composed of some members who are the peers of the accused.—This I propose. They are courts in which juries would be sure to do justice.

Vol. 2.

P. 22. ADVOCATES are commanded to begin no suit of whose justice they are not convinced, and to cease the pleadings at any time in the course of it if they discover that the cause is unjust. They may be fined at the discretion of the judges for contravening these rules, or for bringing frivolous appeals.

47. "Infanticide is a terrible crime, inasmuch as it is a terrible injury to the unhappy mother who commits it, but while it is concealed, it can do the society no injury whatever,—it is the meddling of legislators, which in reality causes all the evil which may fall on the society from the conduct of the females! And if the evil which any action causes to the society be the measure of the guilt of that action (!) legislators are in such cases as this far more guilty than the unhappy mothers."

84. Corn rents troublesome, and the parties sure to disagree.

Crown abolishing services.

119. No cheese but sheep's milk in Hanover, "and the shepherds say that the wool of the animals milked is never so fine, nor so abundant as when they are not milked."

120. Throughout Germany each man prides himself as on a point of honour, in supplying his own wants without having recourse to his neighbours,—they therefore preserve a surly independence.

125. "They believe that trees which have a whisk of straw bound round them by a naked man at the first moment of the new year, are sure to be fruitful. I saw each fruit tree in a small orchard near Hanover ornamented with such a whisk, and I was assured it had been done by the owner naked, at midnight, on the first of January."

162-3. Some good remarks upon out of door journeymen and the aristocracy of wealth.

174. "Hanover wants the benefit of a large capital, but she is equally free from the curse of large capitalists."

176. Travelling apprentices.—No journeyman allowed to marry, nor to do worse.

178. Much good in this and some harm. The habit of wandering is contracted, and a disrelish for settled labour.

182. Close trades—surely a wise regulation.

183. In some towns a man was obliged to have a house of his own before he could be a taylor, and to prove himself *not* to belong to any family which had been ennobled.

185. When the French abolished the guild laws, "every one who could pay the tax on trades set up for a master, and a vast deal of poverty and misery was the consequence."

203. "Whatever it" (our government) "regulates becomes bloated or withered, and what it leaves to the unfettered sense of the people prospers."

210. He desires "that all the world should have but one government."—So does Utilitarianism lead to despotism, through anarchy,—its principles (as in this passage) accommodating themselves to both.

213. Praise of the Hanoverian clergy.

Confirmation carefully required.

214-5. Village schools.

217. "Many young women of genteel families and but little wealth, go into other families as boarders, for the purpose of learning housekeeping, of which they afterwards make their account, by superintending the housekeeping of more wealthy people." A good custom. Is it transferable here?

222. Birthday honours to the school-masters—and kindly feeling that exists.

So too on the anniversary of their death. These are very pleasing traits of the German character.

288. His profound contempt of Greek and Hebrew!

306. German students. He comes to a right opinion concerning them,—which he might very well apply to his own sect of metapoliticians.

339. He wants only one language,—and all grammar to be "modelled according to principles of reason, as the first approach to it."

358. A tragedy which it required two nights to perform.

406. Here his unbelief appears openly.

410. German indifference to religion. 417.

474. Museums.

Waxen image of the Hesse Cassel family, in the clothes they wore when living!

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#### FLACOURT'S *Hist. de Madagascar*.

Pref. THEIR Genesis.

Jew traces: These tend to prove that Sofala is the Ophir of Solomon,—or may there have been a colony from the Jews in Abyssinia?

Character of François Cauché's book upon Madagascar. Odd that there are no formidable animals there, except the crocodile.<sup>1</sup>

P. 16. Charms. 17.

17. Arab-origin. Arabic taught.

Names derived from the mother.

18. The Portugeuze, 26. 30, a white race. 32. 46.

22. Manifestly of Jewish origin. These people still the best in the island. 23.

23. Burning of the canes,—its fine effect.

24. Sowing rice. This is interesting.

25. Unicorn. 155. Breh, it is called.

27. The Dutch.

29. Ambergris burnt in sacrifice at the graves of their ancestors.

<sup>1</sup> See ELLIS'S *Madagascar*, vol. i. p. 49, &c.  
J. W. W.

30. Isle St. Mary, or Nossi Fabrahim, best for a colony.

34. Salt-licks, the best in the world.

42. Tamarinds corrected with ashes, and eaten.

43. The English. 260.

47. Different inhabitants of the isles. Whence this white race?

48. History of their descent from Mahomed.

54. They help the devil first. 68.

55. The Coacoulampon,—odd imaginary beings.

56. The Loulovocarts are akin to the vampires.

Name noticeable for its affinity to Vroucalacos.

57. The history of the Fall is quaint.

60. Confession at death.

How the devil was married, and of his seven sons; and how the noise upon the sea beach is the lamentation of him and his wife for their loss.

62. Story of Rasoanor,—wild enough. Flacourt likens him to Jonah and to Leander,—he might have added Paris.

65. Rude way of measuring the hour for circumcision,—when the shadow of a man is in length nine of his own feet.

66. The uncle of the circumcised swallows the refuse, else it is thrown away.

90. They waste the silk, and eat the chrysalis.

91. This whole chapter is horrible; abortion, and exposure for the most foolish and most abominable motives. More than half the days in the year are unlucky!

111. Casts. These islanders are certainly of three races, Jewish, Arabian, and Caf-frarian. It is likely, also, that they have Hindoo blood among them, or whence these cast-customs?

117. The Ompilampes Ompezées, a race of savages, made so by incessant war. They were peasantry, who, in despair at having their fields so often wasted, and their villages destroyed, fled to the woods, and lived there like beasts.

127. The cocoa carried there by the

waves, and the first tree grew upon the sand.

143. The bamboo to them what the cocoa is to the Hindoos.

159. Ants who make honey? is it not more likely that they feed upon it, and acquire the combs by conquest?

171. Their Ombiasses or Marabons, as at Cape de Verd these semi-Mahommedan jugglers are called, have Arabic books, and scraps of the Koran.

170. Son of a mermaid.

189. Gems, they think, are sent by God when it thunders, and a clouded crystal is believed to be big with another.

256. The wives of the nobles keep the house for three months after delivery.

267. Isle Bourbon so named by Flacourt. France owes this colony and the Mauritius to the unsuccessful attempt at Madagascar.

307. Moor-like, their word for a stranger is Caffir.

This is a good book. The historical part is uninteresting, and of little importance, because the events have led to nothing. But in other respects the information is full and satisfactory.

Mr. Benbow, the admiral's son, was wrecked on this island at the same time with Robert Drury, from whence, after many years, he was released by a Dutch captain, out of respect to the memory of his father. He wrote a description of the south part of the island, but the MS. was, as often, borrowed, and at last lost. His sufferings left upon him an indelible melancholy, which made him pass his time in privacy, and avoid conversation, except among his nearest friends.—*Naval Chronicle*, September, 1798.

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*Madagascar*, by RICHARD BOOTHBY. *Harleian Coll.* Vol. ii. p. 625.

THE author belonged to the East Indian Company, but had been ill-used by them. Francis Lloyd, who had been five times at Madagascar, added something to his work. His book was occasioned by Prince Rupert's intention to plant upon this island.

P. 626. A Madagascar book,—in what language can this have been? Dr. Gouch may have copied the characters, but certainly could not have read them. What became of it? he gave it to the king.

627. Walter Hammond wrote about this country.

628. John Tredescant supplied with shells by him.

629. The Earl of Denbigh brought gold from thence.

Pedra do Porco.

630. Their hatred of the Portugueze, who, they say, betrayed them with images. Cornelians the best currency. 631.

631. Prince Rupert's patent past the broad seal.

632. The poor and slaves, who do not grease themselves, have their bodies dry and scorbutic, parched by the sun.

635. Their supposed descent from Abraham and Keturah.

Design of the bishops to emigrate there, given on Bishop Moreton's authority.<sup>1</sup>

637. Design of planting the Mauritius before the Dutch.

640. Good cheese, like English, made at Mocha.

645. Siege of Ormuz. 649.

655. His account of himself. 661.

658. His plan for planting the island, and for making false cornelians. 660.

662. A purple die.

Earl of Arundel's book, and resolved plan.

#### *Andrew Battell in PURCHAS.*

P. 970. *ILHAS das Rolas*. "The Portugals of S. Thomas do use, when their slaves be sick or weak, to send them thither, to get their strength again. For the islands are very fruitful, and though there be no fresh water, yet they maintain themselves with the wine of the palm trees. Here we had great store of plantanes and oranges."—They found a village of these negroes here, which they burnt!

<sup>1</sup> See *suprà* Second Series, p. 144.—J.W.W.

971. Buenos Ayres, 1589. "Four or five caravels every year from hence to Bahia, and to Angola; which bring great stores of treasure, which is transported over land out of Peru into the Plata."

971. In *Ilha Grande*, lat. 5, S. on the coast of Brazil, there was a banished man, who had planted great store of plantanes.

#### *Roteiro of D. Joam de Castro, in PURCHAS.*

I HAVE little doubt that this was written by D. Joam de Castro himself: the manner in which the writer alludes to Cintra, shows how familiar he was with that place, and how much he loved it.

P. 1129. "In their own country the Abyssinians are weak and cowards, but in a strange country strong and valiant; in sooth, that it is a proverb in all India to say that the good Lascarin, which we call a soldier, must be an Abyssinian."

1147. Why called the Red Sea.

#### *The Musical Pilgrim. PURCHAS.*

P. 1231. LEON.

Wymmen in that land use no vullen,  
But alle in lether be thei wounden;  
And her hevedez wonderly ben trust,  
Standing in her forhemed as a crest,  
In rowld clouthez lappet alle be forn.  
Like to the prikke of a N'unicorn.  
And men have doubelettez full schert,  
Bare legget and light to stert.

Here wyn is theke as any blode  
And that wull make men wode.  
Bedding ther is nothing faire  
Mony pilgrimez hit doth apaire;  
Tabelez use thei non of to ete,  
But on the bare flore they make her sete;  
And so they sitte alle infere,  
As in Irlande the same manere.

#### *Villa Frank.*

A faire contraye, and vinez also.  
The raspis groeth ther in the waie  
Yf thee lust thou maie asaie.  
Mount Maior a Castell fre,  
The chiefe of Portyngale it maie be.

A while contraie full of Lyngge  
Wit the I rede thou brede brynge.

Elvas.

The Jewez ben Lords of that town  
And few christen men there come  
Now in to Castell schall we faire  
Over the river, the land is bare,  
Full of heath and honger also,  
And Sarasynee Governouriz thereto.

Purchas supposes this poem to have been written about 200 years before his time, i. e. about 1425. Does not the last line refer it to an earlier date?

Candy.

There goeth alle the Malnesy<sup>1</sup>  
That men have in all Christyanty  
Or in any place in Hethenesse,  
And at Modyn alle the Romeney I vis.

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*Benjamin of Tudela.* PURCHAS.

P. 1443. ANTIOCH. "In the top of the mountain there is a fountain, whereof a certain man hath the charge, who through hollow trunks of timber, distributeth the water by pipes under ground, conveyed into the city houses of the nobility."

1444. New Tyre. "There are artificial workmen in glass there, who make glass called Tyrian glass, the most excellent, and of the greatest estimation in all countries."

1458. "In these places" (about Kathipha in the Indian sea) "the stone called bdellius is found, made by the wonderful workmanship of nature. For on the 24th of the month Nigan, a certain dew falleth down into the waters, which being gathered the inhabitants wrap up together, and being fast closed, they cast it into the sea, that it may sink of its own accord to the bottom of the sea; and in the middle of the month Tisri, two men being let down into the sea

by ropes unto the bottom, bring up certain creeping worms, which they have gathered, into the open air, out of the which (being broken and cleft) those stones are taken."

Purchas, with great probability, conjectures that the story of pearls by some fabler was thus corrupted to our author.

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*John Sanderson.* PURCHAS.

P. 1614. A. D. 1584. "At Cape St. Vincent we were showed the monastery and fine adorned chapel, a decked altar, and the golden image of St. Vincent, which stood on the right hand below the steps of the altar. About five or six years after, as is said, Sir Francis Drake did throw that image over the rock."

1615. "The Nile water in the cisterns at Alexandria remaineth, though standing, yet sweet, one whole year; towards the end of the year it is heavier than at first, clear as crystal, and not so unwholesome to drink as when it is but few months old."

1616. Six hundred pounds of mummy brought home for the Turkey Company in pieces.

1636. Some learned Jews told him "that it was not possible for the best learned among all Christians to expound the meaning of the letter A, and that their doctors could, only upon that first letter, write whole volumes, to be studied in until the end of the world."

"The other dispersed tribes at this day, they say, do live in Ethiopia, but cannot come out thence, by reason of a sea of sand, which parts Egypt and Ethiopia, the said sea flowing and is continually troubled, except every seventh day, which is their Sabbath; so that they cannot pass it until the time appointed by Adonai." Jewish dreams themselves are a sandy sea, says Purchas.

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HUMBOLDT.

P. 13. SPAIN five times smaller than Mexico. The United States not much more populous; but they people much

<sup>1</sup> See TYRWHITT'S *Notes on the Canterbury Tales*, v. 9681. No doubt "Malvasia" was the mart to which the Genoese brought the "jubbe of Malvesie," v. 13,000. The Rumney is usually considered a sort of Spanish wine. See NARES' *Gloss.* in v. and in v. *Sack.*—J. W. W.

faster, though with less favourable soil and climate. Nor have they in their population two and a half millions of *pure blood* aborigines (thanks to the brandy, N.B.) On the other hand there are few slaves in Mexico, and in the United States more than a million—being one-fifth of the whole population. 14.

38. Camels wanted in Mexico. The Marquis de Toro introduced them from the Canaries into Caraccas.

40. Canal de la Raspadura, which in the rainy season unites the two seas.

45. "A canal between the two seas would bring the productions of Nootka Sound and China more than 2000 leagues nearer to Europe and the United States. Then only can any great changes be effected in the political state of Eastern Asia, for this neck of land, the barrier against the waves of the Atlantic ocean, has been for many ages the bulwark of the independence of China and Japan."

60. "It is the long and laborious descent, particularly from the small fortress of Perote to the city of Xalappa, and from this site (one of the most beautiful and picturesque in the whole world) to la Renconada, which raises the carriage of flour from Mexico to Vera Cruz, and prevents it from competing in Europe with the flour of Philadelphia. There is actually at present constructing a superb causeway along this eastern descent of the Cordillera. This work, due to the great and praiseworthy activity of the merchants of Vera Cruz, will have the most decided influence on the prosperity of the inhabitants of the whole kingdom of New Spain. The places of thousands of mules will be supplied by carriages fit to transport merchandise from sea to sea, which will connect, as it were, the Asiatic commerce of Acapulco with the European commerce of Vera Cruz."

68. "In the greatest part of Europe the employment of the soil depends almost entirely on geographical latitude, but in the equinoctial regions of Peru, New Granada, and Mexico, the climate, productions, as-

pect, I may say physiognomy of the country, are solely modified by the elevation of the soil above the surface of the sea.

90. "In Mexico improvement and civilization are banished into the interior of the country."

95. Indians for the last century on the increase.

110. Population probably exceeds 6,500,000.

114. Cow-pox—how received—and what a blessing!

116. Vaccination long known in the Peruvian Andes.

117-8. Matlazahuatl, the Indian plague.

124. Miners, from 28 to 30,000, only; not one two hundredths of the whole population.

134. Aztecas, between Nootka and Cook river.

136. The want of all cereal gramina seems to prove that if Asiatic tribes past into America, they must have descended from pastoral people.

138. Above twenty languages still spoken in New Spain, of which fourteen have grammars and dictionaries.

150. Parish registers in warm regions are devoured by the termites every twenty or thirty years.

151. Longevity of the Indians. Their old age generally comfortable, for the Mexican and Peruvian Indians preserve their muscular strength to the last.

150. Drunkenness in Mexico.

149. Pulque wholesome, if taken in moderation.

152. The Indians subject to almost no deformity. This Humboldt says is undoubtedly owing to the great simplicity in which their ancestors lived for thousands of years.

In countries subject to the goitre, he says, it is never observed among the Indians, seldom among the Mestizos. *I think* Calancha contradicts this.

155. A likely conjecture that the figures with enormous aquiline noses in the Mexican pictures indicate the physiognomy of some races now extinct.

160. From the republics in Mexico, he infers a long civilization—"because it is only after long popular struggles that these free constitutions can be formed." Greek and Hebrew history do not warrant this opinion.

161. Mexican MSS.

A citizen of Hascalla, in the midst of the tumults of war, took advantage of the facility afforded him by our Roman alphabet to write in his own language five large volumes on the history of a country of which he deplored the subjection.

164. Conversion of the Mexicans. 168.

169. As the Indian can very rarely revenge himself on the Spaniards, he delights in making a common cause with them for the oppression of his own fellow citizens. Harassed for ages and compelled to a blind obedience, he wishes to tyrannise in his turn.

173. Kings of Mexico fond of rare plants.

174. Fondness for flowers at Mexico.

178. Mournful remarks upon the state of culture in Europe. "We should think higher perhaps of the situation of the Indians were we to compare it with that of the peasants of Courland, Russia, and a great part of the North of Germany."

179. Tyranny of the families who enjoy the hereditary rights of Cacicasgo, and ignorance. It is very rare that natives of this rank follow the military or legal profession; they are more often parish priests, and Humboldt seems to affirm that there are Mexican nuns, but not Monks.

183. State of the natives. Encomiendas not regranted as the families of the conquerors become extinct—and Charles III. abolished them. He also prohibited the repartimientos.

184. Mexico is the country of inequality. No where does there exist such a fearful difference in the distribution of fortune, civilization, cultivation of the soil, and population.

186. Indians pay no alcabala; of late it has been attempted to subject them to it.

187. Imposts which they pay.

189. Bishop of Mechoaicán's memoir.

191. Bienes de comunidad—how misapplied.

192. The law prohibits the mixture of casts; it prohibits the whites from residing in Indian villages; and it prevents the natives from establishing themselves among the Spaniards.

193. The natives cannot enter into any contract, or run in debt, beyond five piastres. These restrictions were intended for their protection, and act so as to degrade them and keep them in wretchedness.

194. Men of colour. They live in a constant state of irritation against the whites.

195. Delegated authority abused. The Indians seek protection from the clergy; and hence the constant opposition in which the clergy and sub-delegados usually live.

197. "Let an agrarian law be passed for Mexico, similar to that of the Asturias and Galicia, by which the poor cultivator is permitted to bring in, under certain conditions, the land which the great proprietors have left so many ages uncultivated." What is this law?

198. Humboldt proposes to abolish the capitation, and give the Indians equal rights, and proves that it would materially benefit the revenue.

200. Condorcanquis revolt in Peru, 1781.

205. Feeling of the Creoles: they prefer the denomination of Americans.

212. Casts of the finest sculptures sent to Mexico by the King. 214. Academy of fine arts; there is no distinction of orders here.

215. Botanical expeditions; their cost to Spain.

217. Predilection for the sciences, and neglect of classical literature.

219. The use of the hieroglyphical writings may there be learned still.

224, 5, 6. Immense properties.

234. Lima in a better state than Mexico, because there is less inequality, and a middle class are noisy who prosper by their labours.

235. Lazzaroni of Mexico.

The Mulatto the most active race.

236. Scarcely a negro in Mexico—the

city. Not above 100 annually imported into New Spain.

238. Slaving expeditions on the Rio Negro.

240. Cortes his will.

241. The Spanish Government wishes to see the number of freemen increased.

243. Relationship of the Spaniard and Mexican—both of Tatar family.

246. When a common man disputes with one of the titled lords of the country, he frequently says, "Do you think me not so white as yourself!"

## Vol. 2.

P. 34. EFFECT of the Desaguaderos in changing fields and gardens into sheets of efflorescent salts.

37. Curious that intermittent fevers are very rare on the banks of these lakes.

42. Cypresses of fifty feet girth!

44. City of Mexico. 80, 82, population, 89.

46. Aztec aqueducts.

49. The Mexican Treasury has issued more than 270 millions sterling!

50. Fr. Pedro de Gante the First, who taught the most useful mechanical arts to the Indians, said to have been natural brother to Charles V.

93. Brunonian system in vogue; because debilitating remedies had been employed for ages to an excess. It even materially affected the wine trade.

94. Pulque—quantity consumed.

96. Floating gardens.

103. Galvez. Suspicions of him.

115. Bed of the Lake of Tezcuco rising.

123. Desagua.

138. Rivalry between the two idols—Our Lady of Guadalupe, who is indigenous—and de los Remedios, who came from Spain.

184. Cortes desired that he might be buried in a nunnery at Cuyoacan, which he had founded, "in whatever part of the world he should end his days."

198. Privileges of Hascalla. 201. Its depopulation.

238. Ruins of Mitla—with Greek ornaments.

255. The events in St. Domingo gave a great stimulus to industry in the Spanish colonies. As the revocation of the edict of Nantz operated.

281. Mountain explosions.

286. Cumanches. They have tents of buffalo hides, with which they load,—not their horses, but great dogs.

288. Hardihood of the back settlers.

302. The Casa Grande. 324.

304. The civilization to be found among the Indians when we approach the N. W. coast of America, from the 33° to the 54° of latitude, is a very striking phenomenon, which cannot but throw some light on the history of the first migrations of the Mexican nation.

Indians on the R. Gila. 316.

313. Phenomenon about 1700 in the Orellana.

314. Mode of bartering without communication as in Africa.

326. Exquisite beauty of the sky in California.

341. Grapes in California. The true one introduced there by the missionaries, and good wine made all along the coast S. and N. of Monterey to beyond 37°.

The European olive is successfully cultivated near the canal of St. Barbara, especially near S. Dieg, where an oil is made as good as that of the valley of Mexico, or the oils of Andalusia. The vine and the olive there are not and cannot be prohibited.

342. Plants from seeds left by La Perouse.

343. Population of New California increasing, and doubling in twelve years,—yet impeded by foolish laws. 347-8.

352. It may be seen in De Boy, and was I believe, common even in Europe, under the name of Stalking.

358. At Nootka, several of the most debauched sailors deserted and settled, and there as in Polynesia, the mixture of barbarity and European wickedness is fermenting!

372. Climate becoming milder on the N. W. coast.

448. Cortes found *sugar* made from maize.



465. The mean produce of Mexican wheat exceeds from five to six times the mean produce of France.

506. The sun-flower came from Peru to New Spain. It was formerly sown in several parts of Spanish America, not only to extract oil from its seed, but also for the sake of roasting it, and making it into a very nutritious bread.

517. The order to pull up the vines in the northern provinces arrived when Humboldt was there; but it was thought far too dangerous to execute it.

Olives. Cortes introduced them. Humboldt recommends the Corsican olive as hardier than the Andalusian.

#### Vol. 3.

P. 15. TEN years ago the Bengalsugar was as little known in the great market of Europe as the sugar of New Spain, and now both of them compete with that of the West Indies.

16. Bengal sugar cheaper than Jamaica at New York, but Humboldt misses the true reason—in our own erroneous laws.

21. The Council of the Indies have ever wished to oppose the cultivation of flax, the vine, the olive, and the mulberry.

40. Tobacco a monopoly: its effect.

46. Indigo ink known to the Mexicans, and still the best.

53. Gualpa—the cook. Unde?

55. The Turkey from New Spain. Yet his name is *Peru*.

63. Cochineal destroyed in Yucatan.

78. Annual transplantation of the insect.

98. The value of the gold and silver of the Mexican mines is less by almost a fourth than the value of the territorial produce.

100. Attempt to seize the church property in 1804. (Vol. 4, p. 113.)

101. All the vices of the feudal government have passed from the one government to the other.

102. Convents all in towns, and wanted in the country.

112. Lately at Quito pieces of old native workmanship in gold which were in the treasury have been melted down!

195. Guanaxuato—its rapid growth.

464. Wicked impositions of the manufacturers upon their Indian workmen.

#### Vol. 4.

P. 2. WANDERING life of the muleteers.

54. In all parts of Spanish America there is a decided antipathy between the inhabitants of the plains or warm regions, and the inhabitants of the table land of the Cordilleras.<sup>1</sup>

112. Wealth of the colony.

115-6. Effects of the connection.

129. In Venezuela, he says, the number of negro and mulattos does not exceed one fourteenth of the whole population.

134. Vera Cruz, its insalubrity. 176.

140. Yellow fever, first described at Olinda. 1694.

175. No means of seasoning men for the low-lands.

178. A story to go with the Negro boatman song,

New come buckra

He go sick

He be die.

206. System of government.

259. Vanity of the Creoles, and love of orders and uniforms.

266. Separation prevented by the jealousy of caste.

333. Population of Brazil.

#### *Journal du Voyage d'Espagne. Paris, 1669.*

THE author was attached to the French Embassy, and entered Spain in 1659, he was a *Conseiller*.

P. 18. The History of the Cock and Hen<sup>2</sup> at S. Domingo de la Cálzada. "A pilgrim was tempted by a woman, who to revenge the repulse which she received, hid the sil-

<sup>1</sup> The classical reader will readily call to mind the same antipathy as recorded in Herodotus and Thucydides.—J. W. W.

<sup>2</sup> The English reader will find the story in the xxxvth c. of PATRICK'S *Pilgrim*, ed. 4to. 1687; and every one knows SOUTHEY'S *Pilgrim to Compostella*.—J. W. W.

ver of the house in his wallet, and then accused him of theft. The goods were found upon him, he was hanged, and left upon the gallows. Some years afterwards, the father of the pilgrim, who was a merchant, travelled this way,—till now he had never learnt the fate of his son, but behold the son called to him from the gallows, told him he had suffered innocently, and bade him go and tell the Corregidor so who had condemned him. The Corregidor was at dinner, and said he would not believe such a story unless the fowls before him came to life again. Immediately they rose in full feather." What became of the pilgrim after he was cut down is not recorded,—but his gallows was placed upon the church, and the white cock and hen were put in a coop near the altar, where they had been for centuries, and were religiously believed to be the same birds.

21. "Soy fuero que todas aguas bevo."

30. At the Queen's levee, every lady may have two gallants attending her, who are permitted, or rather expected to remain covered before her Majesty, on the hypothesis that they are *tan embevecidos* that they forget every thing but their mistress. Ibid. 291.

50. Aranjuez. "Dans ce jardin nous y vismes une plante merveilleuse, qui est comme une espèce de roseau, qui meurt et se renouvelle tous les vingt ans. Pour lors elle estoit fort courbée, et au pied on en voyoit le rejetton qui pousoit. Il me semble qu'elle s'appelle *Pita*." Can he mean the aloe?

51. The King of Spain had eighty camels here.

54. The great water works at Toledo (those of which Morales speaks?) had been suffered to go to decay.

71. The water of the Xenil is unwholesome to those who are not accustomed to it—those of the Darro are esteemed as much as potable gold, because they pass through gold veins in the Cerro del Sol. Darro or Dauro, *porque da oro*.

76. Vermillion—"croïst assiz près de

Grenade. C'est une plante semblable à celle du Safran, dont il y a beaucoup dans ces quartiers là."

86. Alhambra. A gallery which receives all its light by means of what may be called worm-work. "Le haut des Arcades est d'une arabesque si delicate, que tous ses traits ressemblent à ces traces que les vers laissent dans les estoffes. Ce qui me fit facilement comprendre, ce que c'estoit que l'ouvrage appelli par les anciens *vermiculatum*: de façon qu'ils perçoient le mur de part en part, et ainsi quoy qu'il eust deux pieds d'épaisseur, il estoit neantmoins transparent."

89. "Après de la cheminée il y a une grande pierre de marbre-blanc, toute travaillée à jour en façon de crible, qui servoit de cassolette à la Reine Daraxa,—mais d'une cassolette voluptueuse: car on dit qu'elle avoit accoustumé de se mettre dessus, en s'habillant pour y recevoir le parfum qui passoit au travers du dessous du plancher."

123. Tertullian the first author who uses Papa for Bishop. It is said to be an African word.<sup>1</sup>

182. When Felipe IV. took the title of the Great, a Spaniard said of him that he became great just as a ditch did,—"*que va creciendo quantas mas tierras le quitan*."

185. "Ya es turbante Guadarama  
De la Cabeça del Viento,  
Tomandose por remate  
La media Luna del Cielo."

He says these verses were greatly admired.

236. St. Vincent's crows walked about among the people at mass. This is said in a very brief tract, entitled "Voyage de Madrid à Lisbonne fait par le Comte de Königsmarck avec Monsieur de Chouppes, Ambassadeur du Roy Très Chrestien, auprès du Roy de Portugal,"—it forms part of this volume. The old palace at Lisbon is thus described there. "Le bastiment

<sup>1</sup> But see MARTINI *Lexicon* in v. One can hardly suppose Πάπας restricted to any language.—J. W. W.

quoy que basty à l'antique en est fort spacieux. Il a une terrasse qui va jusqu'à la marine, ou les Dames et les Seigneurs se promènent à pied, au bout de laquelle est une tour avec des balcons du costé de la mer, et de la place du Palais l'on void deux sales si grandes qu'il y a bien des places dans des villes qui ne le sont pas davantage. Elles sont toutes dorics, et le toit aussi."

282. Conde de Villamadiana,—"qui estoit à ce que tout le monde m'a dit, petit, mal-fait et tout couperosé. Que la Francelinda qui est dans son livre estoit une Marquise nommée D. Francisca de Tavera, qui se moquoit avec luy de l'amour que le Roy avoit pour elle, et qu'elle luy donna cette escharpe que le Roy luy avoit donnée, et dont on à tant parlé; que c'estoit pour elle et non pas pour la Reyne d'Isabel qu'il avoit pris des pieces de huit avec le mot, *mis amores son reales*, et qu'il fut tué pour un sonnet ou il se railloit de tous ceux qui avoient esté faits gentilshommes de la Camara dont l'Amirante de Castille estoit."

299. Dramatic critics were called Mosqueteros, some of them had their places in the theatre, "qu'ils gardent de père en fils, comme un *mayorazgo* qui ne se peut vendre ny engager, tant ils ont de passion pour cela."

#### SCORESBY'S *Arctic Regions*.

P. 35. WILLOW partridges caught by strewing gravel on the snow, and then netting them.

93. The coasts of Greenland have afforded riches and independence to thousands.

97. Peaks of the mountains.

98. Cliffs very fragrant when covered with lichens.

107. Water from the icebergs always potable.

108. They are probably always increasing.

109. Colours of the Spitzbergen mountains.

Black lichens.

111. Deception as to the nearness of land there

123. A line of perpetual snow not so low as in Scotland.

127. Stones, when rolled down, produce considerable smoke?

131. A dead whale found worth £400.

136. Four months' day.

Twelve or fourteen days of moonlight. Winter twilight.

148. The only plant in Spitzbergen partaking the nature of a tree, a salix, grows but to the height of three or four inches.

149. Coal there.

152. One thousand morse once killed in seven hours.

179. Calculation of the insects in the olive-green parts of the sea. 180. on which the cetaceous animals depend for food.

218. Definition of the different kinds of waves.

263. Notion of the blocking up of East and South Greenland.

267. Whales harmless and timid.

268. They run among the ice for shelter.

322. He had then been personally concerned in taking—a mighty ceticide!

415. Lightning very rare in the northern regions.

449. The whale the most important object of our commerce to the Polar Seas.

451. He thinks they are captured now as much at their full size as they ever were.

465. Sounds in the air not noticed by the whale; but a very slight splashing alarms it. Its sight in the water amazingly acute.

467. Their sports in the water—leaping out of it, or standing on their heads, and rearing their tails high in the air, to beat the water.

468. When struck, they descend with such violence as sometimes to break the jaw or crown bone, by striking the bottom.

469. Squillæ or shrimps the only food he ever found in their stomachs. 546.

470. The young suckled for a year or more.

471. The cub often struck as a snare for the mother! Courage of the mother in its defence.

472. His feeling on the subject; and to what might not his conclusion lead!

479. The longest of the cubs about 100 feet.

504. The walrus defend one another.

505. Best defence is to throw sand in their eyes; probably the best against any creature.

Their skin more durable in its natural state than when tanned.

506. Musket balls hurt them little, indeed their skulls flatten them. Pease-shot fired into their eyes are most effective; thus blinded they are easily despatched.

519. A wounded bear has been seen to apply snow with his paws to the wound, as if conscious of the stypical effects of cold.

520. Bear's liver poisonous, the only part of any quadruped which is known to be so.

526. Bear who captured a boat in battle, to his own destruction, poor fellow; because then he sat on the stern till another party arrived and shot him.

Like the bull, any thing thrown down before him makes him stop to examine it.

539. Shark regardless of wounds, as if insensible of pain.

Its head bites dangerously, even when severed from the body.

They never attack the whale-fishers.

## Vol. 2.

P. 3. COURAGE of first attacking the whale.

12. S. Arnould makes a whale let himself be killed.

13. Whales tongues tithed.

18. First importation of whalebone, 1594, when the *Grace*, of Bristol, brought home 7 or 800 whale-fins, which they found in the Bay of St. George, where two Biscayan fishermen had been wrecked.

19. Greenland whale-fishery soon proved the most lucrative and the most important branch of national commerce which had ever been offered to the industry of man.

48. Some condemned criminals, who were to have remained one year at Spitzbergen,

and then be pardoned and receive a sum of money, chose to return and be hanged. They were, however, pardoned.

53. The Dutch once had a village there, and the cost helped to ruin the company.

57. Importance of this trade as a nursery for seamen; and where the cargo has no *first cost*.

129. The elder Scoresby, in twenty-eight voyages, brought home 498 whales, producing above £150,000, all fished for, under his own direction, out of the sea.

159. Gain to Holland in 107 years above twenty millions sterling.

355. Whale-boats used to carry oil for smoothing the waves.

435. Whalebone retains any shape that may be given it when heated.

## SCORESBY'S *Journal*.

P. 26. SPITZBERGEN, in sunshine and full-moon, light colour.

47. Excitement and enjoyment of perilous navigation.

61. Religious tendency of a whaler's life.

84. Resemblance in the ice to works of art.

85. The most common form is the table.

134. Whales made for man, and perishing by their simplicity.

135. Depth to which they descend.

190. Ships seen in the air.

203. Greenlanders lay a dog's head by the grave of a child, that, as a dog can find its way any where, it may show the child the way to the land of souls.

215. Fine meadow land.

216. Bees there.

And heat as in the West Indies, 287.

297. Mosquitoes.

292. Harpoon decayed in a whale.

Value of three fish in one day, £2,100.

343. Land free from fog banks.

Rapid vegetation.

Land warmer than the sea.

356. One hundred and fifty millions of sea-animalcules would have abundant room in a tumbler of water.



## TOPOGRAPHY.

FOSBROOKE's *History of Berkeley*.

P. 1.

**B**ORESTS,—usual annexations to cities,—for fuel, I suppose, mainly; secondarily, for game, and for herds of swine.

3. An avenue of ancient oaks may be traced nearly all the way from Berkeley to Gloucester.

4. Palaces, derived from *palar*, to wander, anciently signified mere inns upon demesne lands?<sup>1</sup>

41. Tollcester, or Gavelcester,<sup>2</sup> was a certain quantity of beer out of every brewing, paid by the servile tenant to the lord, for liberty to brew and *sell* ale.

70. Sons of the Danish kings sent abroad, with a proper provision, that they might not excite troubles at home.

Few small properties in the middle ages.

90. Pilgrimages pretexts for seditious meetings.

Cattle rents.

100. The Reves were sometimes ordered to receive no guests without the lord's express letters, but only for hay, straw, and fire. This when farm houses were used as inns.

103. In letting his fisheries, he generally reserved all the fish which should be taken on Fridays. He feasted several convents in Lent. 107.

103. Maurice, second Lord Berkeley, was the first who used marle as a manure.

106. Each second or third year, the seed was exchanged from one manor to another.

107. When any abbots and lords travelled through this lord's manors, his farm houses were their inns, and his granaries their hostries.

130. Wool was become the king's (Edward III.) sole commodity, for the better support of his great wars.

132. In the two fairs at Newport, Lord Berkeley was guided in the choice of the days by his own name, and his sons.

140. A vineyard at Berkeley: Edward III.

141. Enormous price of lampreys in that age.

142. Funeral feasts,—geese fattened for them.

145. About 1620, service and rents paid in kind, all turned into money, upon these estates.

152. James Lord Berkeley, (Henry V.) in his dispute with the Talbots, beat their messengers, and made one of them eat a subpœna with which he served him, wax parchment and all.

This is a horrid story of the spirit in which the disputes between noble families were carried on. The great Talbot's wife must have been a perfect she-devil. 153-4.

156. William Marquess Berkeley, Edward IV. "kept close to his castle, as a subterfuge from debts, outlawed statutes, and the like. Corruption of porters was the chief means of getting possession of the castle, and the object was to secure the lord, that he might be compelled to sign over his estates."

177. Smyth is of opinion that the family would not flourish out of Gloucestershire; and advises them not to spend their days

<sup>1</sup> See DU CANGE in v. *Palatia Regia, Publica*.  
J. W. W.

<sup>2</sup> See COWEL's *Law Dictionary* in vv.  
J. W. W.

in London, in the court, which none of their forefathers did, except the marquess, who wasted all.

188. There cannot be a more characteristic example of sporting high life than in this Lord Berkeley and his wife, of the Norfolk family. 197-8. And of the lady's stateliness. 205-8-12.

The anecdotes of Dr. Jenner at the end of this volume contain some admirable specimens of style! 221, 227; upon gardening. 228.

*Topographie Physique et Medicale de Strasbourg, par J. P. GRAFFENAUER. 1816.*

P. 11. METAL stoves inconvenient, because they are liable to be overheated, and they soon cool, and occasion an unpleasant smell. Headaches and colds are occasioned by them. Earthen stoves, which the wealthier classes use, have none of these inconveniences; their fault is, that they are long in heating. Coals have been tried in stoves, because of the high price of wood, but the experiment was not liked, though during the first year (1811) the consumption of wood was diminished about 20,000 stères.

12. Police concerning privies. They may only be emptied during the night, and certain means of rendering the clearance safe must be taken. The contents are in the greatest request for manure,—and immediately laid on.

15. Many infants killed by taking them to be baptized, "le lendemain de leur naissance." The cold and damp of the church producing convulsions.

17. Sepulture in the churches or churchyards forbidden in 1791, the first exception having been when the Bishop was buried in the Cathedral, 1813.

26. A branch from the Rhine into the Ill; it is called le Rhin-tortu.

30. A school of *natation*; none may bathe anywhere but in the authorized baths, which are in the river; and none without drawers,—and no women are admitted.

33. Tobacco seed brought from England, 1620, by Robert Koenigsmann, a merchant. The place in which he cultivated it is still called Engelländischer Hof. In 1697 more than 5000 persons were employed at Strasbourg in the preparation of tobacco or snuff.

37. Onions. Strasbourg seed famous, while the gardener's company retained their privileges, and sold none without their seal upon the packet. Since that custom was taken away, it has lost its character; and the measure which used to sell for from forty to sixty francs, is now worth from twenty-four to thirty. This whole branch of commerce used to be possessed by Strasbourg and Bamberg.

43. Seven months of winter.

62. No tumults there during the revolution.

63. A tolerant and beneficent, and hospitable people

64. Alsatian German still the language of two-thirds of the citizens, though French has greatly extended itself there, and even in the country during and since the revolution.

Children learning the two languages at the same time, are long in learning to speak.

65. The cold bath frequently fatal to new-born infants.

67. "On n'a que trop d'exemples que des nourrices mercenaires ont transmis aux enfans leurs vices avec le lait."

72. Prostitutes have their carte de sureté, which must be inspected every two months, and renewed yearly. They themselves also are inspected by an officer of health monthly. This seems to have been introduced in 1815.

73. Formerly they had sixty privileged houses, and had separate quarters of the city assigned them. It is said here that some were lodged in the tower of the cathedral, and of other churches. These were called Münster-Schwalben.

85. In great houses, one meal per day,—which is eat at four or five; but this one meal is after having taken a fork-breakfast at ten or eleven.

In citizens' houses, dinner at twelve or

one, supper at eight and nine, breakfast being unknown.

87. Goose-feeding, to make the liver monstrous.

91. Potatoes,—the main food of the poor, and preservative against famine.

95. Test for litharged wine.

98. Cases of excessive drinking.

99. Substitutes for coffee.

108. Population increased greatly since the revolution.

115. Most monstrous births are female.

Most births in March and April; fewest in June and November.

116. Number of marriages greatly affected by war.

117. Births about three and one-third to each marriage.

118. Jews degenerated by premature marriages.

Deaths for the last ten years exceeded births.

120. One child in three dies in the first year, and more males than females.

123. Number of still-born children increased as bastardy increases.

125. Hasty interments—forbidden, 1812. 126-9.

131. Infants recovery from apparent death.

140. Rheumatic catarrh the prevalent disease.

149. A man swallowed a piece of copper money, and voided it after twelve days. Did it contribute to his recovery?

152. Mild purgatives best in erysipelas.

155-61. Small pox and vaccination.

174. Nervous diseases common, and produced by political troubles,—and suicides not unfrequent.

176. Mad dog; cautery the old *religious* application.

177. Epilepsy caused by fear, and cured by Valerian, orange leaves, and steel.

183. Itch sometimes fatal. A fragrant remedy for it.

185. Goitres endemic, and mostly among women. Cretins. 186.

190. Siphylis when it first appeared there.

193. A child infected by playing with patients of the hospital.

193. Cancers much more frequent during the revolution.

216. In Lille and other towns, the garbage which is thrown in the streets is poisoned, in order to destroy the dogs.

217. The author advises that one who dies of hydrophobia (la rage), be buried deeper than other bodies,—ten feet, and with quick lime on the corpse.

220. Vaccination (1814) enjoined by the law within three months of birth. 221. Not yet entirely enforced.

228. Sœurs de la Charité, and Infirmières,—one to twelve patients.

230. Pensionaries received in the hospitals,—a most wise and salutary practice.

290. First school of midwifery at Strasbourg; where also the first treatises thereon were published.

297. Zeal in young physicians, and the desire of keeping pace with the progress of science,—“leur tiennent lieu d'expérience,” he says!

298. “Il faut, en général, populariser la médecine le moins qu'il est possible.”

301. Barber-surgeons.

Sage-femmes. 302-3. Their regulations. 305. 303. They ought not to prescribe remedies, and “surtout des remèdes héroïques, tels que l'opium.”

309. Quackery under the mask of devotion.

A quack somnambulist.

#### ~~~~~ YOUNG'S *Survey of Sussex*. 1813. *Ed.*

P. 3. THE salt spray, with a west or south-west wind, in very exposed situations, penetrates the houses, though built with brick, even at a considerable distance from the coast.

The hedges seem to be cut by the spray, as if it were artificially.

6. Strip of deep rich soil on the northern side of the downs.

7. Shraves—what we call scars? or screees?

Flints in some places lie so thick as effectually to cover the ground, and it is curious to observe how vegetation flourishes through such beds of stones. The general opinion is, that if the farmers were to put themselves to the trouble and expence of picking them off the land, the soil would be most materially injured. Some indeed who have tried this experiment are thoroughly convinced of the loss thereby sustained, the land having never since produced such fine crops of corn as before.

This land is admirable for the turnip husbandry.

8. Hanbrook.

9. The weald, and its shaws. 62. 164. 181. 469.

11. Sussex marble—much in Canterbury cathedral: it is there called Petworth marble.

20. Tile facing very common all over the county; it effectually checks the fury of the storms, and preserves the inside of the house air-tight and dry.

Stacking corn on circular stone piers.

21. Foundation for barn floors.

22. The poor.

28. Low rents do not always generate exertion and activity.

A correspondent observes in a note, "I am glad to find this idea in the minds of so many of the reporters!"

69. Turn your fallows to crops that shall feed cattle; do not depend so much upon hay; mow less and feed more; and do this upon an enlarged scale, and never fear but you will grow corn if you can keep cattle and sheep.

97. Potato yeast.

105. Double crops of tares instead of fallows.

109. Choice of turnips for seed.

119. Best mode of preserving potatoes.

128. Buckwheat eaten when in blossom, produces a dangerous sort of drunkenness both on sheep and swine. 337.

Pigs weaned on lettuces.

131. Hops—a gambling crop. 132.

Here they might be better cultivated on

136. Dwarf hop desiderated.

140. Parsnips the most nutritious food, carrots the next.

145. Chicory cultivated to advantage.

164. Sussex oak the best.

167. Alder the most profitable for under-wood, then ash. Chesnut the most durable for hop-poles, then ash.

168. Ash for hoops.

Alder for gunpowder charcoal.

174. Trees, when worth 40s., never pay interest if they are allowed to stand.

197. Paring and burning—pro and con.

203. Chalk burnt for lime. Extent of the practice. Sixteen sloops employed in carrying it from the pits at Beachy head to the Bexhill, Hastings, and Rye kilns.

205. A change in manure from chalk to stone lime, or contrariwise, beneficial. 209.

209. Query, whether limestone might not better be used when simply pulverized than burnt?

219. Rags and sheep clippings good for hop-grounds, as keeping the ground moist in dry seasons.

221. Charloc often kills lambs.

222. Three weeks' irrigation in December entirely kills the moss.

228. A splendid passage about breeding cattle!

229. Red cattle, the Sussex breed. Prejudices in favour of that colour.

230. Doubts whether white be a sign of degeneracy.

231. Descent of a thorough-bred Sussex ox.

253. "The Sussex cows keep themselves almost beef while they give milk." What they give is little, but very rich.

254. The fine-fleshed cattle give the best milk.

258. Water thought injurious in churning.

274. Bakewell's notice of crossing.

299. In proportion to the fineness of the wool is the disposition to thrive, and the quality of the mutton.

305. Till lately ten guineas was the highest price that was heard of in Sussex



for the sale of any ram. Now Mr. Elwood lets many of his three-year old rams for fifty; inferior ones for thirty, twenty, ten guinees; and he has lett at one hundred.

309. The few breeders on the South-downs who have tried the Spanish breed found two capital defects, not to be compensated by any improvement in the wool—tender constitution and bad shape.

323. Ponds on the South-downs.

324. Those best which have no run of water, but receive only the rain.

325. Wethers pay best at a year and half old. The sheep continue improving as long as their teeth remain sound, which is usually six years.

331. The older the mutton the finer the flavour, though this is a circumstance not thought of by the grazier.

They who are connoisseurs will find that a spayed ewe kept five years before she is fattened is superior to any wether mutton.

335. The rot was never known to be caught upon the South-downs. A marsh occasionally overflowed with salt-water was never known to rot sheep.

336. The flounder found in the liver of the animal is taken up with its food?

353. A little clipping and ducking a month before washing and sheering. It keeps them clean and cool in hot weather.

Clothing the sheep has been attempted, but it failed.

360. Classification of English wool. Hereford, Shropshire, Upland, Welsh the best, North-country the worst.

374. Lord Egremont has in his park three large flocks of the Hereford, South-down, and Dishley; and these three flocks keep themselves perfectly distinct, although each has as much opportunity of mixing with the other as they have with themselves.

375. Astrachan sheep there, and the Thibet goat: the wool combs off, about a pound to a fleece, and the hatters give a guinea a pound for it.

393. Dungeness. By much industry the man who lives in the lighthouse has inclosed a small patch of ground for a gar-

den, and he keeps some bee-hives; the quality of the honey is excellent, and from each hive he gains 12lbs. in favourable years.

393. Fishponds. Innumerable in the Weald: carp the chief stock; but tench, perch, eels, and pike also are raised. A Mr. Fenn, of London, has long rented, and is the sole monopolizer of all the fish that are sold in Sussex.

Statements of their value.

401. Male tench are good for nothing, and are thrown away; *hen* tench only are preserved.

Evil of the London monopoly of fish. Every market-town in the country should be obliged to keep open a fish-market.

404. Extent and profits of smuggling in this county. "Unlicensed gin-shops are without number."

411. "It is hardly possible that a labouring family, honest as they may be, and industrious as their strength and activity renders them (if numerous), can be maintained upon the present wages of labour with ease and comfort."

424. Lord Egremont, in cutting his canal, employed his own labourers, who were all natives. "In the usual method of cutting canals, these men are a constant nuisance to the neighbourhood, and the terror of all other descriptions of people."

437. Ill condition of the labouring poor.

Land required for their own cultivation.

415. The right application of potatoes for human food is, beyond all question of doubt, roasted or baked; they are then superior to bread.

445-6. Lord Egremont's rewards for industry.

445. Evil of allowing the poor to ramble without a certificate, according to the old law—all changes in which Lord Sheffield thought had been for the worse.

459. Ague disappeared from Pevensay Level since 1783 or 1784.

VANCOUVER'S *Survey of Hampshire.*

P. 1. THIS country thought to be the first that wholly submitted to the Romans. It had six Roman stations.

6. Celebrated for honey, and best bacon.

8. The south-west fogs always regarded of a genial nature.

9. Agues and fevers still prevalent along the borders of the Southampton water, though less than formerly.

10. So, too, in the islands of Haling and Portsea, towards the close of summer, agues, fevers, and debility "among many of the rural inhabitants."

16. Very good sheep pasture spoilt by ploughing. The land once opened is very liable to wash; and the subsoil is fit for nothing but rabbit-warrens.

Downs which require to be thickly stocked with sheep, because they keep down the ling and furze which would else cover them. 17. and to keep a sweet short pasture.

19. The vallies through which the streams descend were formerly swampy wood-lands, 78.

20. Springs and *weeping-places*.

Bogs in these vallies, and very dangerous ones.

42. Potter's clay under Pool Heath.

45. Chalk cliffs best resist the sea.

The whole of the loam and sandy districts in the Isle of Wight will, he thinks, be swept away.

47. The little water which is found in the stony, loam, and woodland clay districts, has "a most deleterious effect on the human frame in dry seasons," and is unwholesome also for cattle of all kinds.

48. Deer vales, and frequent want of water.

50. Fish-ponds on the heaths for carp and tench, for the London market. They "pay beyond all reasonable calculation," £397.

51. Frequent changes of property in this country, and great subdivisions, and why, 52.

52. Portsmouth has occasioned perhaps the very best farming in the kingdom.

53. Tenures under the see.

55. Rack-rent an increasing evil.

65. Bricks used for the outside of buildings instead of the in. 66.

67. Cob-walls.

70. Alder and willow, when charred for gunpowder, yield a good tar.

A cement which hardens under water.

Hampshire better supplied with comfortable dwellings for the peasantry than most parts of the kingdom.

71-2. A sort of poor-house cottage for pauper families.

73. Cottages and cottage gardens in the Isle of Wight.

74. There the peasantry are well off.

77. Osier-beds in good plait let for £3 an acre.

78. Manors usually of a long narrow form, according to the natural division in old times.

The Down farmers think no farm well disposed unless it has water-meadow at one end and maiden down at the other. 267.

81. Foresters.

Small farmers in ill condition.

83. Who farm their own land, and rent more—these a respectable tenantry. 87.

92. Plough wheat is "a *native* of this county."

93. New inventions of agricultural implements soon laid aside, and justly.

122. He would have tithes commuted for land.

125. Smut. Seeding with old wheat is far less liable to propagate the disease than the wheat of the last year's crop.

129. *Sour* oak tree soils, only to be sweetened with chalk.

137. Sheep walks ruined by pairing and burning.

141. Rags from London and Portsmouth cut small and sown over the drills, and harrowed in with the wheat. They are thought to produce a more lasting benefit than home or town manure.

154. Spring wheat, if put in as late as

Candlemas, always liable to mildew.

157. Produce from a single grain of wheat.

161. Weeds he calls *trumpery*.

163. Tartarian oat "justly condemned when first introduced some twenty-five or thirty years ago, but has since wonderfully improved."

165. Peas, if they succeed, clean and improve the ground for wheat.

170. Use of buckwheat little known in England; much used for food in Holland and Germany, in pancakes with bacon.

Made into crumpets as a luxury in America.

179. If turnips loose their first tops it is an injury not only to the crop but to the ground.

195. Lucern will send its roots to an amazing depth through a compact and almost solid body of chalk, its tap root penetrating to a depth absolutely incredible to those unacquainted with the nature of the plant. This makes it doubtful whether it derives the supply of moisture which enables it to grow luxuriantly during a dry spell of weather, be taken in by its leaves and stem from the air and dew, or drawn from beneath.

196. The more the crown of this plant is lacerated and divided, the greater disposition it has to *stool* and *tillow* forth in additional stems and suckers.

197. Number of weed-seeds in farm-yard and stable-dung.

273. Filth and *sullage* upon grass land, which in wet seasons has been overflowed with water descending from large tracts of tillage land, thought to contain the egg of the flukes, which cause the rot in sheep.

277. Hay and grass of water meadows not so nutritious as those of natural fields, i. e. of land not irrigated.

285. Cob walls best for fruit, the thatch coping being thought to preserve it from the frost.

300. The Lombardy poplar has in villages and market towns supplanted the lime and linden, which country gentlemen

in such places used to plant for ornament and shade. Chip hats are made of the poplar, and this the only use as yet of its wood.

302. Peat reproduced, by the growth and decay of marestail, flags, reeds, bullrushes, &c. in the pits, but the second cutting is much more light and spongy.

312. Ash and withy plantation improved by a row of potatoes between each row for three years; this keeps down weeds, and keeps the soil loose.

319. Right of turbary has caused a shameful deterioration of the surface of the more valuable wastes,—an evil only to be cured by inclosing such intercommonable land.

Extent of wastes in Hants.

322. *Silting*, or growing up of harbours.

323. Attempts at recovering land from the sea in the Isle of Wight as early as Edward I.

328. Necessary carefully to clear away aquatic plants where drains are made, otherwise their roots follow the drain and destroy it.

332. Burning good upon all fen, bog, morass, moory, and peaty land.

364. Dairymen a separate class.

365. Sussex cows the most ornamental park stock, but the most restless, and given to break pasture.

375. Laudanum administered to ewe and lamb—cures young lamb from the scouring which else is fatal.

383. Lunch or noonchine.

389. Peasants' claim of snap-wood.

410. Objections to a manufacturing work-house.

415. An apple tree growing on the top of Rumsey church, which often produces two sorts of fruit, red-streaks and golden pippins.

508-9. He objects to teaching the poor.

513. Farms should not be of an extent beyond £300 a year heavy land, £500 light.

STEVENSON'S *Agriculture of Dorset.*

P. 25. WELLS at Shaftesbury, let at £10 a year.

Customary acknowledgement for the water.

26. Woollen manufactory at Sherborne in Leland's time, but this trade declined after the Reformation; and in its stead "what may be termed the staple manufacture of Dorsetshire, shirt buttons, haberdashery ware, and bone lace were made, most of these gave way, however, and the silk manufacture gained a footing at Sherburne."

30. Dorsetshire for soil and climate called the garden of England.

The Romans had more stations and summer camps here than in most other parts of England.

41. Encombe called the Golden Bowl; Swalland the Silver one, both in Purbeck.

55. A woman of the Isle of Portland obtained a reward for the discovery that starch may be profitably extracted from the common herb *arum*, or cuckow-pint, called *Starch-moors* in Portland, and lords and ladies in Bedfordshire. It is very white, and might be afforded at 10*d.* a pound.

72. Tench in the river Stour.

90. Large farming to an injurious extent.

95. Rents rose first and highest in the north of England and the south and east of Scotland; they rose above their proper level: when in the west of England they rose more slowly, and scarcely reached it.

248. Buckwheat bad food for pigs. They must have "pease at the latter period of their fattening, or the bacon will boil out, and prove very indifferent food."<sup>1</sup>

267. "About thirty or forty years ago (i. e. from 1775 to 1785) potatoes were only introduced, very partially, into gardens here."

269-70. Labourers allowed to plant them

in the fallows, if they have families, about half an acre each.

Labourers who generally reside rent free in the cottages attached to the large farms of the chalky district are almost universally allowed to plant from one-sixth to one-third of an acre with potatoes; by this means many families have from 50 to 100 bushels, which enables them to keep a pig. 454. Good effect of this.

271. Sheep relish the wild burnet on the downs much better than that which is cultivated.

289. It is falsely supposed that "hemp does not exhaust the soil, because its thick shade keeps the sun from it."

290. — "Its rapid growth prevents the vegetation of many weeds, and certainly overshadows and renders them very diminutive."

307. Half year meadows, where one has a right to the hay, another to the "after-sheer."

316. "Mercury Goosefoot *Chenopodium bonus Henricus*," which I take to be what we call *orache*,<sup>2</sup> and is here called lambs-quarters. Its culture.

It is much used in Lincolnshire, both by rich and poor.

321. Sour-bitters and cluster-apples useful, as making cyder keep well; and for the same purpose a pound of hops to each hogshead is often used.

322. Apple trees thrive best when their roots are moderately shaken and loosened by the wind.

323. In planting apple trees it is thought a great improvement to dig the hole three feet deep, and half fill it with furze and rubbish, before the good mould which surrounds the root of the tree is put in.

328. Effect of Scotch firs in improving soil, and rendering that cultivable which was not so.

329. How best to plant them on a heath.

<sup>1</sup> Those who understand such matters are well aware of the layer of fat laid on by pease.

J. W. W.

<sup>2</sup> "The seed is flat, like that of the Orach, whereof this is a kind." GERARD'S *Herbal*. à Johnson.—J. W. W.

350. The whole winter's chamber-lye preserved in Portland, carried out in casks, between September and March, and distributed over the wheat crops, somewhat in the way that the streets of a town are watered. It is found to be an excellent manure.

355. A baskon-shark<sup>1</sup> was mixed into a compost for manure, and produced a very remarkable luxuriance in a mixed crop of tares and rape.

382. Dairy-men,—a division of agriculture not known in many other parts of England, general here. 387-9.

384. Blue mould in the skim-milk cheese, which is ironically called double Dorset, is produced by breaking and sprinkling\* the curds with flour, after they have been pressed.

397. The improved breed of sheep, "which are well enough adapted to live an idle, luxurious, and short life on the rich pastures of Leicestershire, will not thrive on the scanty food and bleak exposure of the Dorsetshire downs."

398. Opinion here against breeding in and in; and this opinion is in strict analogy with the received one in favour of a similar change in seed corn. Surely the analogy is a remote one.

425. Geese kept in the cow-leazes in the Isle of Purbeck, from a notion that they promote the health of the cattle.

427. One who kept many bees was of opinion "that there are idle bad-working bees, which arises either from their being of a later breed, or some other cause."

He found it unprofitable to keep hives of more than four years old.

450. Dealers in grocery, cloth, &c. who employ women to make shirt buttons, generally contrive to pay the greater part of their wages in goods, rather than in money, by which means they have nothing left to support them in case of distress.

"Many of the farm labourers are paid in

kind, or have an allowance of wheat sufficient for their family, which makes the occasional absence or illness of some of the children a *matter of little consequence* to the parent!" He means that it is no pecuniary loss to them by the cessation of their labour.

453. Best servants are taken from the families of those who occupy small dairy farms.

455. Poor much better off than in Bedfordshire.

Evil consequences of increasing pauperism foreseen.

456. The rent-free system makes them almost serfs, the magistrates having agreed that a man is under an obligation to work for the farmer in whose cottage he resides; on the ground (it is supposed) that he is receiving a part of his wages every day in house rent.

457. Cottages scarce, and sometimes not affording *decent* accommodation to the inhabitants.<sup>2</sup>



#### BAILEY and COLLEY's *Survey of North-umberland.*

P. 23. HERE several estates had trebled in value within the last forty years (17—), the principal cause having been letting large farms and leases for twenty-one years.

24. Secret proposals still in use on some estates, and said here to defeat its purpose.

29. Farms from £2000 to £4000 a year and upwards,—their good effect.

49. History of the thrashing machine.

92. Turnips for cattle introduced here about 1720.

104. And from hence introduced into Norfolk, just when this survey was first published.

123. So few orchards, that nine-tenths of the apples consumed here are imported

<sup>1</sup> i.e. the Basking Shark, Sun-fish, or Sail-fish. See YARREL'S *Fishes*, vol. ii. 396.

J. W. W.

<sup>2</sup> It is greatly to be hoped that the cottages of our labourers will be annually improved. No clergyman but knows of the *indecent* accommodation afforded. — J. W. W.

from the southern counties. Northeasters the cause. But they might be protected on espaliers.

154. Ewe cheese, now disused.

177. Straw buttons and ear-rings.

### *Cumberland.*

P. 201. OUR mountains said to be destitute of metallic ores! How carelessly must these men have enquired.

205. Statesmen's lands generally from £15 to £90 a year. They vary however from £5 to £50, and some few extend to £100 or a little more.

205. Services called boon-days, attached to these customary tenures, one of which was carrying letters whenever summoned by the lord. This was no sinecure once.

They suppose two-thirds of the country to be held under customary tenure.

207. A kitchen and parlour in front, a *toofall*,<sup>1</sup> back-kitchen, &c.

208. The statesmen's families are generally sufficient for the work of their lands.

209. Difference between the small proprietor and small farmer. 263.

212. Single horse cart originated in necessity—here called tumble cars. Some were without iron, and wheels like those in Portugal.

214. Whin fences. This plant suffers from frost.

215. By proper culture land may go on improving from rotation to rotation. But new enclosures are usually overworked.

216. Few commons but have some tracts of land liable to the rot.

222. Pease stacked in trees. I never saw them.

232. Turnips first cultivated for cattle here by Mr. Howard of Corby, in 1755.

228. He also first sowed a field with

clover, in 1752, and taught the Cambrians the use of artificial grasses.

247. The Tysons have lived above four centuries on their estate.

The Herdwick sheep (mountain farms are called Herdwicks), have such a character for hardiness of constitution, that Thomas Tison, who farms the principal flock, sells a number of tups every year into various parts of the county to improve the hardiness of other flocks. Their price often as high as two guineas and a half.

249. "At Penruddock we observed some singularly rough-legged, ill-formed sheep. On asking an old farmer from whence he had that breed, or where they got their tups, he replied 'Lord, Sir, they are sik as God set upon the land: we never change any.'"

260. In 1566, Whitehaven consisted only of six cottages, scattered on the beach, and hidden in the creek; and it had only one bark of nine or ten tons, the only one of that size belonging to the county.

Some good increase by 1582.

In 1607, Workington was the chief haven, and the place from whence banished criminals were transported to Ireland.

271. Embankment and irrigation recommended here between Derwent and Basenthwaite.

274. Mole catchers employed by the year.

284. Bishop Watson in favour of settling cottagers upon waste lands.

### PRINGLE'S *Westmoreland.*

302. Statesmen, near Kendal, weave stuffs in the intervals of their husbandry.

320. Remarkable that all the sheep are brought down to the inclosures in winter *except* the wethers, "which being thought able to endure the severity of any storm or fall of snow, are left to shift for themselves upon the wastes, where they remain till they are four years and a half old."

333. The statesmen have had the good effect of keeping the price of labour high—because they do their own work, and are

<sup>1</sup> "A small building adjoining to, and with the roof resting on, the wall of a larger one. This name is also given to a small shed at the end of a farm house, in which are usually placed instruments of agriculture." BROCKERT'S *Glossary of North-Country Words*.

perhaps disinclined to labour for other people.

337. Fifty years ago, i. e. about the middle of the last century, no cattle were killed after Martinmas,<sup>1</sup> till they had been fattened upon the summer pastures. At Martinmas eighty beasts were sometimes slaughtered on one day at Burton, and bought to be salted for winter provisions.

342. The buildings which Lord Lonsdale converted into a manufactory for carpets which were not sold, "was originally a college, but being only in its probationary state was discontinued by him." The Earl of Selkirk and the Duke of Atholl were educated there.

343. Poor rates at Kendal 3s. 8d. in the pound, nearly four times the average in the country—the effect of manufactures.



#### BATCHELOR'S *Bedfordshire*.

P. 19. GENTLEMEN'S houses converted into farm houses, that class having considerably diminished.

21. Wattle and dab building.

22. Pisé—improved by lime.

24. Nothing makes such warm, dry, comfortable cottages.

27. Small farmers, who had been menial servants, and obtained their situation by industry and economy.

32. Tenants sometimes required to keep a young fox hound, &c.

In the middle of the last century the custom was to pay half a year's rent, when a year and a half's was due.

33. Offence to ask the rent.

35. Secret auction.

43. Holding from year to year "is known to promote a friendly intercourse between landlord and tenant, and is in reality more conducive to permanency of occupation than long leases."

85. Calculation upon the transmutation of pease into pork. A bushel, worth 5s. ought to make nearly 8 lb. and the manure from that bushel is worth 1s. 8d. one-third of its value.

86. A bushel of potatoes produces only about a pound of pork.

93. The hazard of life more considerable in sheep than in any other animal. Animal loss more than five per cent.

106. Where folding is pursued, he calls sheep living dung carts.

129. The Income Tax seems to have calculated that a farmer's gains were three fourths of his rent.

249. Poor, from time immemorial, averse to enclosures; the rich as desirous of converting arable to pasture.

281. Barley sown without ploughing, for a trial; and it grew just as well as on the ploughed ground.

300. Vegetables he thinks grow better when their roots are crowded.

441. A native of Warwickshire made his haymakers scatter the grass very regularly with their hands instead of forks, by which the expence was increased at least fourfold, without any very apparent advantage.

458. "Trees of all kind injure either the herbage, or the garden vegetables where they grow, but the value of their fruit is probably ten times as great as the amount of their injurious effects."

459. Trees best planted in hexagons.

462. Men employed in felling under-wood claim a crutch, which is a good ash or hazel pole, for each day's work.

465. Trees will not grow when the soil is strongly impregnated with the vitriolic solution of iron, which abounds in the bogs of the sandy district.

471. Thorns put in drains.

472. Drain or mole-plough.

475. This furrow-draining expensive, and "the mutual jealousies of landlord and tenant, it is easy to observe will cause it to proceed with a slow pace."

477. Paring and burning "good for the

<sup>1</sup> "For Easter, at Martlemass, hand up a beefe," says TUSSEK. See NARES' *Gloss*, in v. J. W. W.

father, but bad for the son."

493. No doubt of the inferior quality of the grass of water meadows; but its early and abundant growth amply compensates for this.

505. "Where there are ponds in farm yards, this brown beverage appears to be much in esteem by the horses, which if used to it, appear frequently to set little value upon pure water."

505. Grass manured with dung water, from a water-cart grew so soft and luxuriant, that when it was mown the noise of the scythe could scarcely be heard.

513. Peat ashes effectually destroy moss on old pastures, and produce Dutch clover in its place.

575. Poultry forming generally "part of the daily care of the mistress of the family, are for that reason often entirely neglected by genteel farmers."

576. Geese kept by many farmers under the idea that they preserve the health of the cows in the pasture where they feed. They are supposed to prevent staling of blood, by some undefined effect upon the water, the hardness of which is thought to produce this disease.

This reminds me that when a mad dog had bitten several of Sir Edward Lytton's fox-hounds, he was advised to turn a flock of geese into his kennel. The dogs lapt up their dung, and this was thought to be a sure preventative or cure for canine madness.

577. The sting of a nettle will sometimes kill a young turkey.

578. Upon every square mile bees might collect £100 worth of wax and honey. Wildman calculated this.

Cottagers when industrious keep them.

580. Domestic servants reduced in number, owing to the advanced price of provisions.

582. In small farms, men and masters dine at the same table,—which the men like best.

"The custom of employing women to milk the cows, is fallen into general disuse."

583. *Horns* of ale.<sup>1</sup>

585. Board-wages for the harvesters, a bad practice arising from the refinement in the families of large farmers.

585-6. Rate of wages in 1741.

592. Ale sold by mugs, pots, tankards, and canters, landlords thinking that there is no law regulating the contents of vessels so called.

595-6. Straw and lace work; the former kept the children from school, the latter very unwholesome,—but profitable.

607. Many of the poor spend from six pence to two shillings a week in snuff and tobacco.

French servants extravagant in shoes.

609. Customary to allow two shillings and sixpence to be spent by the overseer at the meetings, and a guinea at the Easter meeting, to induce a competent number of parishioners to attend, and the principle is apparently founded on good reason.

Hedge breaking encouraged, or rather tolerated, lest the punishment of the parent should throw the family on the parish.

613. Agriculture an unprofitable pursuit, and on poor ground the farmers are said to be "as poor as the soil."

616. A pair of sparrows carry in a week 3360 caterpillars to their young.

#### VANCOUVER'S *Survey of Devon*.

P. 5. MYRTLES not unfrequent in the garden hedges.

7. Sheltered from the Exmoor wind melons bear as well in the open air, as under glasses.

10. Impossible to pronounce with certainty on the nature of soil, or surface-mould, without a due examination of the subsoil, and even the more remote substrata of the surface to be examined.

<sup>1</sup> This, of course, is the origin of the HORNS' TAVERN, &c. HALDORSON, in his *Icelandic Lexicon* (edited by the lamented RASK, to whom I am indebted for much of my Northern lore), has "HORNUNGR, potus à cornu haustus."—J. W. W.



69. Tin formerly in large quantity worked upon Dartmore, "a single stone of a blueish cast (known by the name of male tin) is rarely to be found without the mark of a hammer. The vallies thus covered with refuse stone will for ever remain in their present condition, unless the Scotch fir, or some other hardy plant, may be brought to grow there."

80. In no other part of England are estates so generally deputed to the superintendence of attornies, and other unqualified agents.

81. Leases for ninety-nine years determinable on three lives, very common here and very injurious.

Eighteen years purchase of such a lease, —about a third more would purchase the fee.

83. Farms let by survey (i. e. auction), no regard to old tenants, who of course exhaust the land at the end of their time, —and a per centage often allowed the steward for his address in procuring a high bidding.

84. The landlords frequently engaged to discharge tithes and parochial payment. In 1800-1 and on a later scarcity, such estates brought the proprietors in debt.

84. Much church property (tithes and demesnes) held of the see in perpetuity by the nobility and gentry here, on certain or arbitrary fines; and these are valuable possessions.<sup>1</sup>

The widow of the last surviving tenant of Church lands used to be allowed, as an indulgence to hold over the estate as long as she remained unmarried. This led to great abuses, —which great care is now taken to prevent.

85. Old mansions dilapidated, and converted into tenements for the head or bailiff of the estate.

86. Farm house seated inconveniently low.

90. Sheathing paper and its composition, —used instead of slabs.

91. A good mixture for rough cast.

93. In some parishes farmers let their cottages stand empty, that they might rid the parish of the poor.

97. Mr. Luxmore's cottages, let for a shilling per week, that he might instantly remove a disorderly tenant; but with an agreement that as long as they frequented church, behaved soberly, carefully, and as good neighbours, he would not remove any one.

98. Cottages in a state of alarming decrease.

Lord Rollin encouraged reclaiming the waste; allowing first a cottage to be built and about an acre enclosed, and then three, four or five acres, according to the industry of the occupiers, which he has for a long lease at a very moderate rent, and with the prospect of enclosing more when he is able.

101. Miserable and unclean condition of the small farmers.

102. In no part of England can the question of tithes be agitated with a less colourable pretext than generally in Devonshire.

107. Small farms — from £30 to £50 per annum, on which the occupiers do well.

112. Poultry, pigs, and the whole produce of the dairy, given to the wife as *pin-money*, from which she is to clothe and support the household, exclusive of bread, corn and other vegetable.

The farmer's wives and daughters excellently industrious.

129. Moveable roofs for the corn, as in Holland.

146. Customs at harvest.

147. Reapers receive no wages, but are entertained by the farmer with a harvest frolic, and at Christmas for three or four days, which are spent in riotry.

196. Not economical to mix potatoes in bread; they make it sweet and cake like, and much more is eaten.

197. Potatoes when "appleing keep the

<sup>2</sup> I suspect that the worthy Ecclesiastical Commissioners for England — all, individually, excellent men, but as a body devoid of conscience — are alive to this point. — J. W. W.

soil in continued motion for three or four months, and renders it thus so open, that wheat becomes root-fallen, if it be the next crop."

208. Flax grown upon red land acquires a permanent pink shade which nothing can remove. Bleaching seems rather to heighten it.

210. Inundations enrich good land, and make what is bad worse.

215. Contrary to theory scalded skimmed milk is much richer than unsalted. Something therefore is evolved by heat.

221. The standard of the North Devon cattle, even where great care is taken with the breed, is judged to be rather on the decline; some account for it by the general deterioration of the herbage, paring and burning having destroyed the native stock of all the finer grasses.

236. Young apple trees raised from the pulp or cheese of the cider-press.

252. Wherever ash prevails, it is found to supplant the oak for bank or hedge-row wood.

The quantity of chesnut in the old buildings of this country show that the tree must have been indigenous in Devonshire—rather that it must have been extensively planted.

256. Young trees produced by suckers will have the decay of the parent tree communicated to them by the root, they should be severed and planted out.

257. When the old tree is cut down, the root if it be left rots, and its decay is then communicated to the young trees.

265. Silver fur, protuberances grow from the upper surface of the branches, forming a dwarf cluster of the same character with the tree, not very unlike in character to the hen and chicken daisy. They do not seem to injure the branch.<sup>1</sup>

293. He never saw any improvement effected on a "crude, tough, black sea mud.

But salt marsh when embanked is of all soils the most permanently fertile."

327. Description of the North Devon cow.

334. The cows are supposed to yield purer milk when exposed to the air, than when stall-fed, and therefore in Devon seldom housed except during very severe weather.

359. Devonshire people distinguished by openness of heart and mildness of character.

360-1. System of parish apprenticing good for boys, but injurious for girls, who are put to harder and coarser work than is fitting.

361. Wages partly in corn at a fixed low price,—and in a slip of potatoe ground.

363. The day's work very properly admitted to consist of a certain stint or portion of labour.

This I think better than task work, because it does not tempt the industrious to over-work themselves, and allows time for recreation.

Good of having cottages attached to farms.

But they are too few, but there is "a disposition unhappily manifested to let such as are in the vicinity, or in view of gentlemen's residences go to decay."

Land agents have promoted to this, on a plea that the estates are encumbered with unnecessary buildings, and that thus to reduce the population lessens the poor rates.

366. Dung dried for fuel, and called shensen.

367. Sheep stealing almost a business, and neighbours are frequently detected in robbing each others' potatoe ground.

370. Rev. Mr. Clay, mac-adamizing before Mac Adam was heard of.

371. Horrebow-like<sup>2</sup> section upon iron rail roads.

374. A gentleman who in spite of all

<sup>1</sup> An efflorescence of this sort is thrown out from the Beech; I have observed it, but never seen it observed.—J. W. W.

<sup>2</sup> His chapter on OWLS, is here alluded to.  
J. W. W.

opposition, rigidly enforced the high way laws, and forced an everlasting benefit upon his neighbours in spite of themselves.

390. White ale. The grout which is one ingredient, a secret confined to one family.

392. Difficulty which the East Indian Company find in getting woollens *honestly* made.

395. In Elizabeth's reign, Barnstable furnished a larger quota of shipping than Bristol.

398. Buchhorn,—sun dried fish, slightly salted.

410. About Dartmoor the old peasantry very liable to sore legs; not so the artificers nor persons in better circumstances.

431. The common farmer cannot afford to make experiments.

442. The heriot which takes the best beast operates against any emulation in breeding cattle.

444. Profligacy of farm servants. History of a profligate peasant traced.

446. The women can no longer earn as formerly by spinning wool. The whole condition of the peasantry has been worsened.

463. The American manner of feeding waggon horses,—much better than ours.

464. The woman who used to earn three shillings and sixpence a week by spinning, now straggles about to collect a few sticks for fuel.

466-9. His dread of popular education.



QUAYLE'S *Survey of Jersey, Guernsey, &c.*  
*Jersey.*

P. 14. Incomes always reckoned by so many quarters of wheat. Corn rents.

50. A law of 1771 forbade any new house to be erected unless four *vergées* of land be attached to it, or unless it be in a town, or on free land.

64. The grande *querue*, or grand plough, drawn by two bullocks, and six, or sometimes eight horses; in one instance by six bullocks, and sixteen horses. 98.

67. Curious fences, wide and high mounds planted with timber trees and pollards.

75. A. D. 1694. The island not producing enough corn, the people were "supplied from England in time of peace, or from Dantzic, to which last they did very much resort of late invited thither by the cheapness of the market."

77. A tenth part of the arable there in parsnips.

79. The great plough said to destroy the twich (quick grass) by burying the roots too deeply for farther vegetation.

96. Great use made of cabbage stalks.

97. In parts of Bretagne parsnips form a large part of the food of the peasantry.

98. The great plough is to save hands—a sort of machinery.

100. Parsnips when wet blister the weed-er's hands by touching their tops.

101. Rather improved than hurt by slight frosts—that is for eating.

102-3. Parsnip feeding improves pork, beef, and butter.

104. Potatoe-tops given to the cows.

107. Potato-fed pig not so good as parsnip-fed. The wheat crop better after parsnips, than after potatoes.

124. Chaumontel pear, in perfection, which it will not attain in England. Some are a pound weight; picked ones are sold at £5 a hundred, chiefly for exportation to England. The least bruise or injury to the skin in gathering, produces decay. Careful persons seal the end of the stalk the better to preserve it.

139. The ash disliked here, "Un fou dans un lignage, et un frêne dans un héritage, est un de trop," says a Jersey proverb.

149. Seaweed called *vraic* here; varech in Normandy; hence our *wreck*? It supplies them with fuel and manure. 150.

151. Laws and regulations respecting it, very curious.

156. Enjoyment of its fire; and good quality of its smoke for bacon.

162. Sea-gaining ground, owing to the injury which has been done to the shingle and sand banks.

171. Sheep barbarously treated there; but the cow is the favourite. When she calves they treat her with toast and cider, and powdered ginger.

172. To keep the breed pure, there is a heavy penalty against importing any kine, by a law of 1789.

185. The pig a state prisoner from his birth; but well lodged and fed. Their first food, nettles, chopped, boiled, and mixed with sour milk.

193. Curious roads between the high mounds,—“vieux comme les quemens,” is a proverb there. They are singularly picturesque and poetical.

211. A soup of green peas, conger-eel, and milk,—which is a good soup.

226. Language. *Ticle* is Jersey for tea-kettle.

#### *Guernsey.*

271. Guernsey lilies believed to have been cast up on the beach from the wreck of a Dutch Indiaman bringing them from Japan. They are not cultivated elsewhere, it is said, but boxes of the roots annually sent to England.

286. Such was the opposition to making new roads in this island, that one farmer enjoined, when dying, that his corpse should not be carried to its interment over any part of the new road.

#### *Sark.*

302. A perfect Druidical circle discovered, which had been carefully covered with earth. Marshal Conway, the then Governor, removed it to his grounds near Henley, and set it up there in the same order.

#### ARTH. YOUNG's *Hertfordshire.*

P. 55. TURNIPS and clover said to have been introduced into this county during the Protectorate by a farmer named Howe, to whom Cromwell is said to have given £100 a year on that account.

175. “Mr. Doo, of Bygrave, manures to

an extraordinary degree, never laying out less than £600 a year on a farm of 1000 acres, besides his yard dung, and the fold of 1000 large sheep and lambs.”

I should think he ought to be called Mr. Over-do.

206. Mr. Leach thinks every man that keeps a bull ought to have him broken into a cart for all sorts of jobs. A bull will work more hours than a horse, and wants very little attendance afterwards; and in point of strength he will draw to the full as much as an ox.

208. The Hon. George Villiers prefers bullocks to horses for the plough, because they do not require stable attendance after their work, and are not liable to so many diseases.

212. Lettuces the best of all food for pigs.

213. A good breed between the Chinese and the large Berkshire sow; in a year and a half they will weigh thirty stone.

215. Lord Clarendon found it profitable to fatten deer for sale, selecting for this the weak ones before winter set in.

Deer's dung thought good for nothing; but it is as good manure as any other.

227. Mr. Villier's management of the poor.

#### DUNCUMB's *Survey of Herefordshire.*

P. 83. THE colours of good cider fruits are red and yellow; the green affords a liquor of the sharpest, and generally of the poorest quality.

84. Small apples, if of equal quality, preferable to large, that the rind and kernel, which contains the flavour of the liquor, may bear the greater proportion to the pulp.

—One hogshead made entirely from rinds and cores, another from the pulp of the same fruit: the first proved of unusual strength, and highly flavoured, the latter watery and bad.

90. A pear tree like a Banyan in the glebe at Hom-Lacy. It covers nearly half an acre.

Ibid. An acre of pear trees produces about one third more than of apples.

91. The grass in an orchard comes very early, when it is peculiarly valuable.

117. They who are unacquainted with the breeding of animals will naturally conclude that the improvement of the cow necessarily includes that of the ox; but this is by no means the case.

118. The Leicester breeder directs his attention to the improvement of the cow; and for the use of the grazier he has made her an excellent animal. The Herefordshire breeder, on the contrary, has sacrificed the qualities of the cow to those of the ox.

When the cow is large and masculine in its character, and heavily loaded with flesh, the ox will be coarse and brawny, and consequently unkind and tedious in the process of fattening.

The Herefordshire cow is comparatively small, extremely delicate, and very feminine in its character. Experience seems fully to have proved that these qualities in the cow are necessary to perfection in the ox.

A Herefordshire cow will not unfrequently be the mother of an ox of nearly three times her own weight.

125. Ryeland, or fine woolled, Herefordshire breed.

To the great scantiness of the pasture on which it is usually condemned to feed, is to be attributed the fineness of its fleece; for the quality of this becomes immediately impaired by a copious supply of food.

126. Mr. Knight continues, "if the sheep be to remain, what I apprehend nature has made it, a mountain animal; if it is to collect its food in situations where the ox and the cow cannot subsist, and if wool be still considered an object of national importance to Great Britain, I have no hesitation in asserting that either the Ryeland, or the Southdown breed, deserve a preference to that of Mr. Bakewell.

#### BILLINGSLEY's Somerset.

P. 20. HE hopes there will one day be found spirit enough in the county to perforate Mendip, by cutting a level, or audit, through its base: namely from Compton Martin to Woolsey Hols!

21. A vein of lead at West Churton, is said to have yielded 100,000lbs. within the space of an acre.

22. The Mendip miners have full faith in the divining rod; *jesing* they call it, and Billingsley himself seems to believe in it.

26. The miners bound to bring up the body of any fellow who may have been crushed, though at 40 fathom deep, and bring him to Christian burial at their own cost.

27. The coal, he says, not exceeded in any part of the kingdom, and Bath the chief market for it. This is strange, for in my memory Bath coal is the very worst that I have ever seen.

32. He reprobates the prevailing practice among parish officers of destroying cottages.

34. Small dairy farms advantageous. Large families bred up in a very respectable way upon some not exceeding £60 or £70 a year.

He gave a bad character of the farmers, as having learned at fairs an habitual disregard of truth.

35. He would have tithes sold, and the fund so raised under the direction and control of Government.

The poor's-levy, a more alarming grievance; it had risen within twenty years in many parishes four-fold; and this has been a general evil, partly owing to increase of population, "partly to a growing dissoluteness in the manners of the poor, which ever accompanies national improvement."

36. A fantastic scheme for relieving the poor, by some Mr. Pew, which he approves.

45. The old idea was that the produce should amount to three rents.

Admitted by all stewards, that dairy

farmers pay their rent more punctually than corn farmers.

111. Teasels are sorted into kings, mid-dlings, and scrubs.

124. Orchards with a northern aspect are the most regular and uniform bearers; but I suppose that they are sheltered from the westerly winds, which are violent here.

177. Cattle in inclosure like change of pasture, and change of scene.

“After one or two months’ residence in a large piece the animal becomes disgusted with his situation, and tires of his food; the grass is tainted by his breath, and by the effluvia of his dung; he bellows for change, and traverses the field, consuming, or rather destroying, more grass with his feet than with his mouth.”

Billingsley would have pastures of that size, that the cattle might be changed from field to field every fortnight or three weeks.

207. Lands held under the Church, under corporations, and under charity endowments, &c., where renewal is certain, are nearly in as good a state as freehold property, and easily to be distinguished from lands held under private lords, where such renewal is frequently withheld.

253. The ill-flavour which turnips communicate to butter may be prevented, by putting one gallon of boiling water to six gallons of milk, when the milk is set abroad on the leads; or by dissolving nitre in spring water, and putting about a quarter of a pint to ten or twelve gallons of milk, when warm from the cow.

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*Holt's Survey of Lancashire.*

P. 13. Nor only the yeomanry, but almost all the farmers, who have raised fortunes by agriculture, place their children in the manufacturing line.

The farmers in this county mostly spring from the industrious class of labourers, who having saved by great economy a sum of money, enter upon small farms, and afterwards, in proportion to the increase of their capital, take larger concerns.

He advises that large landlords should have many cottages, with each a few acres of land, as a school for the occupiers, from whom proper tenants for small farms might be selected.

15. Some gentlemen-tradesmen's houses in Manchester pay £50 ground rent per annum.

21. A farmer, who died in 1795, remembered that the first load of night soil brought from Liverpool toward the north was by his father, who was paid for carting it the same price that theretofore had been paid for carting away this nuisance, and throwing it into the Mersey.

24. A landlord who made any improvements upon his land that the tenant desired, at an advanced rent of 10 per cent upon the capital so employed.

26. “Theory, and practice it must be confessed, are perpetually at variance in agriculture, as well as in many other pursuits.”

56. Small beer, sweetened with treacle, was in many families about forty years ago (1795) both the breakfast and supper meal.

57. Lancashire the first county in which the potato was grown.

58. Dung from the great towns will generally enrich twice as far, with equal effect, as the manure from the farm yard.

63. John Hawkins, a dealer in slaves, got, in 1565, the first potatoes for ship provisions from St. Fé, in New Spain; he introduced them into Ireland. ?

69. Since the art of dying cottons a Turkey red was discovered, madder, which was of little value before, became worth 50s. per cwt. and if of prime quality, £6.

77. In best lands, one statute acre per cow, for the summer's acre; but under the highest cultivation it will keep and even fatten more.

He recommends turning out pigs to pasture twice a day, between their meals; they grow fast, and their flesh is rendered remarkably sweet, to which no doubt cleanliness and fresh air contributes.

79. The French neutrals, brought from Canada in the war of 1756, and who re-

sided some years in Liverpool, required so many vegetables in their soups, &c., as to raise the market price; of course more were raised, and Liverpool became known for its good supplies of fresh vegetables.

80. Wild asparagus upon the Bedstone Hills, in Cheshire.

81. Mechanics cultivating flowers and fruits.

82. Gooseberry recommended as a wall fruit on each side young peaches or nectarines.

83. Receipt for a wine composed of cider and honey.

84. Alder takes a fine polish.

94-5. History of such mosses as the Sol-way.

102. Bulbous roots decay after a certain number of years,—the anemone in fifteen, ranunculus in twenty-five, hyacinth twenty-six.

213. The number of Irish in Manchester in 1787 was about 5000,—they had doubled in 1795.

229. Society of Botanists at Oldham.

#### DICKSON'S *Lancashire*.

P. 13. Cow pastures called here by "the ancient title of vaccaries."

32. Proof that the difference between an early and a late spring is sometimes not less than six weeks.

205. Hawthorns raised from the berry are sometimes without thorns,—ergo, of little use in hedges.

390. A rhubarb plant growing more than  $4\frac{1}{2}$  inches in twenty-four hours.

425. Near Ormskirk £76 19s. 6d. made in early potatoes from something more than  $3\frac{1}{2}$  roods.

More gained by an acre of cucumbers for the Manchester market.

505. Muscles have a great and immediate effect in forcing the land; but only afford one crop. This sort of management was called by Mr. Rob. Hesketh, the dram-husbandry.

542. The cattle which fatten speedily, are seldom good milkers.

553. Uses of the lactometer, — of which there is a print in the other Survey.

625. About forty cotton mills in and about Manchester in 1787.

Great disturbances when the machinery was first improved.

646. Some one wanted an act of Parliament for the destruction of moles! to compel the parishes.

#### SIR JOHN PRIEST'S *Buckinghamshire*. *Agr. Survey*.

P. 3. His way of measuring the number of acres in the map.

13. The subsoils are the principal causes of fertility or sterility,—that is, certain subsoils.

18. The beech loves a chalk soil.

26. A chace, is a forest in possession of a subject.

81. Lace and straw manufactures keep women and boys from working a-field. 319 boys of seventeen and eighteen make lace and platt.

Every manufacture, independent of the agriculture of the country, brings expenses upon the land.

209. A fly-catch for turnip fields.

234. Ant-hills, or banks,—the farmer loses two-thirds of his produce by them.

249. Growers of wood give from six to eight guineas per acre for sward. ?

316. The hydattids which occasion staggers, he ascribes to a fly. Surely he is wrong here.

331. Life of a duck breeder.

345. Plan for accommodating the poor when inclosures are made.

#### WORGAN'S *Cornwall*. *Agr. Survey*.

CHARLES I.'s letter still in many of the churches.

P. 3. There is a saying in Cornwall that it will bear a shower every week-day, and two upon Sundays.

5. A kind of languid spring prevails through the winter, which brings forth early buds and blossoms,—to be blighted in March, April, and sometimes even as late as May.

49. The tamarisk supposed to have been brought from Normandy to St. Michael's Mount, by the monks.

94-7. Treatment of orchards. Espaliers should be used, and then the sea breeze would be harmless.

98. Plane trees introduced 1723, by Sir John St. Aubyn.

105. Waste land let upon ninety-nine year leases, to labouring miners, and brought into good culture.

107. Sheep pastured on the moors become "moor sick" in a month or two, and must be removed into the inland country, where a few weeks renders them fit to return to the moors again.

130. This fact concerning bones semicalcined in lime, is in contradiction to Davy's opinion as communicated to me, when I consulted him upon this point, for Mr. Froude.

136. "I should consider a farm weed-free, to be equivalent to its being tithe free; nay, taking into account the heavy expense of weeding, the diminution and deterioration of crops, perhaps the loss is in some cases equal to the rent."

138. Large meat not so saleable as smaller. A bullock of from 3 to 500 weight more marketable than one of 8 or 9.

141. Cow-renters.

143. Scalding the cream diminishes the ill taste which cabbage and turnips communicate to the butter.

153. Warm tea a cure for the red-water in sheep, if given as soon as the sheep is seized.

152. Sheep eating small snails which come out of the sand, and thriving upon them. They seem to think them delicacies.

160. Barley bread, tea, and pilchards the common food.

The poor in general better fed and clothed than in most countries.

177. Among the causes of increased population and longevity in this county, some one reckons—no lawsuits.

178. Serious increase of poor rates, especially since the decline of the carding and spinning employment.

Portraits of pigs, and of the heavy head of Mr. Gwatkin's fat pig.

#### MAVOR'S *Berkshire*.

P. 3. In some parts here the church is in one county, and the parish in another, whereby the parishioners escape the ballot for the militia.

28. Some peat mosses are reproduced.

29. Forty-two acres of good peat land estimated at £30,000.

32. Chalk once indurated by the air, has a remarkable property in resisting the action of the weather. Some remains of Hurley Abbey, and of its chapel, (now the parish church) built wholly of chalk in the reign of William the Conqueror, are as fresh and sound as if they had been the work of the last century.

45. An artificial spring.

46. Land in fishponds worth 20s. an acre.

47. Ponds laid fallow,—why?

All subject to Prussian carp, — which seem to be regarded as weeds, and are as difficult to keep under.

Every acre produces annually from 80 to 100 lbs. weight.

48. Rapid growth of trout in a stew—a pound a week.<sup>1</sup> One of 17lb.

50. Entails have been so generally broken, that few families inherit the same estates, and occupy the same seats which their lineal male ancestors did two centuries ago.

<sup>1</sup> This, I think, is impossible, though in a pool they will sometimes grow to a great size. Yarell speaks of four trout in a stew together, three of fifteen pounds each, and one of seventeen,—but neither the food nor the time consumed is mentioned.—J. W. W.



66. It is to the expense attendant on buildings, more than any other cause, that the consolidation of several small farms into one is obviously to be ascribed.

67. Threshing machine lessens the necessity for large barns.

79. He thinks that they who in any degree contribute to the increase of the poor, should be rated to their support not according to the actual rental, but by an ascending scale.

103. Farming the poor. Very justly condemned.

108. Growth of poor's rate.

135. Threshing wears out a man sooner by ten years than any other kind of agricultural labour.

153. "We plough and sow too much, said a sensible farmer, did we manure and manage our land better, we should have more produce from two-thirds of the arable land than we now have from the whole."

160. It was a saying of George III. that the ground, like man, was never intended to be idle; if it does not produce something useful, it will be overrun with weeds.

193. Piece-work is sought by labourers of every description: the profligate, that by hard labour for four days in the week, they may drink the other three; the industrious, that they may make a decent appearance, and support their families in some degree of credit.

230. Sheep are fond of woad, and it is said to cure them of the rot.

232. Marshal Conway's lavender plantation and distillery.

245. The stems of the Burdock stripped of their rind, and boiled, before the leaves appear, act like asparagus.

249. Flower buds of the marsh marygold (*Caltha palustris*) a good substitute for capers.

274. Sheep with the rot will cure themselves by eating the bark of the elder.

278. Meat rubbed with the leaves of the tansy, will not be attacked by the flesh-fly.

282. Mistletoe on limes.

By opening the bark of an old apple tree, and rubbing the berries over the incision, he made it vegetate.

291. History of the heart trefoil, — how brought into use.

301. Three brothers, who had not more than four or five acres (but their own), and followed the trade of gardening, supported as many families very decently, and gradually acquired a portion of wealth.

308. Destruction of timber.

311. Planting advised.

312. In church leases there is frequently a covenant to reserve the timber. The lessors pay no regard to its preservation, and the community frequently suffers from this valuable article belonging as it were to an unknown tenant, always in reversion. I never saw a church estate well timbered, where the timber belonged to the church.

313. Why young trees are felled.

316. The Tortworth chesnut is proved to have stood ever since 1150, and appears then to have been remarkable for its age and size.

319. In marshy lands, willows are found to purify the air.

It is a proverb, that a willow will purchase a horse, before an oak will find him a saddle.<sup>1</sup>

320. Mode of planting them horizontally.

325. "Ploughing such downs indiscriminately, would after the first seven years, be the utter ruin of the farmer."

328. Wherever there are large wastes and particularly near forests, the lazy industry and beggarly independence of the lower orders, who enjoy commons, is a source of misery to themselves, and of loss to the community.

339. Management of the king's farm, and advantage of giving the ox his sabbath every fifth day as well as on Sundays.

364. A trade at Sheffield to grind bones for the farmer.

365. Churchwardens might better pay

<sup>1</sup> The same proverb attaches to the ash.

J. W. W.

for weeding the road sides, than for hedge-hogs and sparrows.

On enclosed lands it ought to be penal if a tenant suffers docks, thistles, &c. to seed.

407. White tame rabbits reared to great profit,—their fur being used in trimmings, and their dung good manure.

415. On the king's farms, labourers had their flour at a fixed price.

419. Silly man, to complain of tea and drams in the same sentence as injurious to the poor.

423. Mill houses recommended.

426. The best consequences would result from insisting on the tenants doing their full statute duty on the roads, viz. six days with a team, for every £50 per ann. rent.

429. Navigation of the Thames,—use of mill dams.

432. Bargemen's skill.

453. Not less than 4000 killed and cured annually in Faringdon, chiefly by two families.

462. Mode of fattening fowls in a fortnight by cramming them, in the dark!

477. Plan for relieving the poor-rates. One thing is that a man who has laboured with a fair character till he is sixty, should then receive from a friendly parochial society, a small annuity for life, but not sufficient to keep him idle, if still able to work.

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*Gooch's Survey of Cambridge.*

P. 33. CORN rents have been a lottery ticket to colleges, and it is somewhat remarkable that the proposer of them should have left money to public institutions, instead of these rents which he had thought preferable.

Land newly enclosed has been let very high, and the additional rent in consequence of its being tithe-free, has been much greater than any clergyman would have demanded for tithe.

35. Farmer's objections to giving land instead of tithes.

56. It is proof of the snail-like progress

of improvements in agriculture, that the same ideas which are now entertained by the advocates for enclosure, existed, and were published in 1650, by Walter Blyth, who has pointed out the evils of a "champion country," and the benefits to be expected from its enclosure, with as much zeal and ability as any writer of the present day.

67. The rectory of Doddington, from £22 10s. in Henry VIII.'s time, has been advanced by drainage and inclosure to £2000,—which at the full tithe of what the land let for, would have been £4800.

108. In fen lands, in spring, after long frost, it is customary to trample wheat with men, as closely as possible: the expense is about 4s. per acre, and it answers well.

160. Old leases stipulated that in the two last years the land should be cropped with hemp. In Cambridge it is not *now* esteemed an exhauster, but a meliorator. It leaves the land perfectly clean, having killed every thing in it.

161. In the preparation of hemp, every thing depends upon taking it out of the water to a moment of the proper time.

175. Land growing turf has been sold at £50, £80, and even more per acre.

176. Living persons remember the same ground having been dug for it three times. Good turf land may be dug three or four feet deep.

189. Being understocked is considered a great evil, for long grass is found prejudicial to any cattle.

204-5. The fens formerly fruitful. 206.

206. Rendered fens by injudicious management.

207. John of Gaunt a drainer.

258. Pallavicino rose up with Peter's pence, and spent the money in land and irrigation.

262. A breach of bank enriches the land, when the mischief is repaired. Soaking does not the same good, because the water comes filtered.

Land raised by letting the muddy water of the Ouse in upon it, and throwing it

back by a mill. The soil was thus raised two feet.

268. Nothing pays better than a dairy; but only when the wife attends it. All farmers agree in this.

Women could not milk the cows in that county, the ways being very bad after the least rain, even when there is no water to go through.

278. In "flying flocks," viz. sheep bought and sold within the year, the rot is scarcely heard of.

295. If A. Young's calculations were right, farming would be so beggarly an employ (except on a very large scale,) that no man with two ideas in his head, and £100 in his pocket would engage in it.

303. Disease to which deer are liable, and in which the herd forsake him, as if he were mad, and would bite them, which he endeavours to do.

#### MIDDLETON's *Survey of Middlesex*.

P. 12. DR. FORDYCE's account of the health of the Londoners, in their different classes.

Few footmen live to be old,—owing to idleness, and exposure to the weather, late at night.

Clergy fewer than in almost any other country in Europe. Far fewer, I believe, than in any.

24. Enormous produce of brick lands per acre near London. £4000 have been drawn from some, and they become good grass land at last, by aid of town manure. But some few acres of choice marl earth have produced £20,000 each.

58. The most intelligent farmers those who have taken to farming, as a business, from their strong inclination for rural employment. One of the very best farmers in Middlesex had been a tailor. 59.

63. A condition in rents, sometimes, to supply the landlord's family in town with butter and cream at a certain price.

72. Effect of public houses, pawnbrokers, and old iron shops.

78. The least reverse bringing many persons to poverty.

117-8. Mischief of commons.

265. Turnip pies,—i. e. preserves.

267. "It is a sound opinion that every stinking thing is good manure."

323. From Kensington, seven miles of fruit garden, on both sides the road.

324. Upper and under crops in this garden, and sloped banks for endive and peas.

325. Chiefly Welsh women employed in these gardens.

332. Shelter from cold winds prized next to soil.

333. £200 an acre a very low estimate of their average annual produce, of which £120 is interest of capital and profit.

336. The consumption of London and its environs in fruit and vegetables upwards of £1,000,000 annually.

337. No other application of land or labour supplies so large a surplus revenue.

In turnips, where the farming gardener receives £45 per acre, the consumer pays to the retailer at the rate of £150. No other article gives quite so large a profit.

The retailers who keep shops and stands, never buy more than they know they can sell well.

Yet Adam Smith, he says, has represented gardening to be altogether an unprofitable concern.

There are generally some gardeners in the commission of the peace. It has produced several sheriffs of counties, and others who have realized from £40,000 to upwards of £100,000, in addition to their patrimony.

338. One who had sixty acres, freehold, at East Sheen, acquired a large fortune by planting them all with asparagus.

There are several farming gardeners in Middlesex who pay £1000 a year rent, and cow-keepers who pay twice that sum.

340. A dry black peat earth *naturally* produces heath, and is an enemy to white clover; but in applying lime in a proper quantity on this land, the heath would perish, and white clover would then succeed.

375. Price of different London manures.

The chimney sweepers who sell soot, mix with it ashes and earth, sifted very small; this they call *spicing* the soot.

The dry refuse of London is called dry street slop.

379. "The dung of fat animals is unquestionably more rich, and consequently possesses greater powers of fertilization than the dung of lean ones."

387. From the nature of limestones, he says, "Thus much is evident, that at some former period of time, this planet has been much less than it is now; that it has acquired its present size in a gradual manner, very slowly, but certainly and incessantly operating to enlarge it. The same cause cannot do otherwise than continue to augment the quantity of solid matter: there seems not to be any assignable limit to the size which this and other planets may acquire."

395. Funguses fertilize the land on which they grow; the grass about them shows this.

415. "This is the criterion of serviceable animal food; the greatest quantity of lean meat in proportion to the fat."

421. "If the retailers of milk sold it pure, their profit would be £64 per cent.; but they make £100, and the annual sum paid for milk in and round London is calculated at £626,233."

423. A considerable cow-keeper has a pump in his cow-house, called the black cow (being painted black), which is said to yield more than all the rest of his cows put together.

The retailers water their milk openly.

432. John Hunter's mode of introducing a strange animal to his living collection.

444. Sheep reared and constantly pastured on chalk hills, are free from the rot as long as they continue there.

The rot has been cured by feeding on a thin soil, as limestone rock.

446. Lime water relieves broken-winded horses—(but how get them to drink it?)—and has cured leprosy.

459. Lambs educated in Languedoc by

cold bathing,—which is recommended also for—young turkeys!

468. A horse consumes the produce of five acres. (?)

470. Brown bays the hardiest, grey are apt to grow blind, and next to them, chestnuts have this tendency.

Horses live in London to from sixteen to eighteen,—in the country to from twenty to twenty-five; want of air and grass thus injuring their constitutions.

487. One sow brought up twelve litters in seven years, producing upon the average twenty-two pigs every year, of whom fifteen and a half were reared, the annual profit upon this family being £14.

The largest breed in Britain is about Rudgewick, on the borders of Surrey and Sussex.

The gristle may be cut off smooth from a pig's nose while young, and it will prevent him from turning up the soil.

497. Welch women employed by farmers and gardeners about London, very numerous, healthy, and incomparably industrious.

498. Low dealers in vegetables (green-grocers) treble the market price to the poor.

499. Public houses.

500. Gentlemen's servants are mostly a bad set, and being numerous in Middlesex, the rural labourers acquire from them a degree of idleness and insolence unknown in parts more remote from the metropolis.

501. Vinegar and water a wholesome beverage.

504. Tea from herbs of their own growth advised.

506. Arguments against raising the price of labour, because all prices must be raised in proportion. How so, if only what is now paid in poor-rates were paid in wages?

511. In Middlesex, he thinks the consumption of malt liquor would almost average 100 gallons per head upon the whole population, many coal-heavers, anchor-smiths, porters, &c. drinking from 500 to 1000!

513. There are parts in the north of Middlesex where wood is burnt in cottages

and small farm-houses as cheaper than coal.

543. He advises that meat should be killed in the country, and sent to London in clean and cool packages.

Railroads will effect this.

615. "Within two or three miles of my own residence, at least one set of farmer's buildings are burnt down every year. Also a man continued for a year and half, armed with a gun, to rob at any hour, before he was disturbed by either the inhabitants or the police."

616. All our evils he charges upon Government,—not in an ill spirit, but not in a wise one.

617. He recommends gates to every street in London, and other great towns, to be shut at eleven, and opened at four. This would put a stop to housebreaking.

625. Thieves of every description keep dogs, and those of the gypsies and potters are trained to thieving.

627. The labourers within the bills of mortality estimated as spending upwards of £3,000,000 in public houses annually.

636. Dearth, he says, occasioned, in the ten years from 1790 to 1800, the death of 100,000 persons.

646. Means of improvement within the bills of mortality.

647. Funds of public institutions sadly mis-expended, if it be true that not more than a fourth of the income goes to the object of the foundation.

But his example from Bridewell is not fair; the charge for repairs and alterations being obviously one that could seldom recur to any enormous amount.

669. Account of a Dutch dairy, and of tying up their tails, and of their jackets when they go to grass.

These cows like brewers' wash.

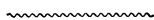
They suffer frequently from diseases; but not so in Flanders.

674. Mode in Holland of preventing danger when tar boils over.

680. A Smithfield mode of looking at the colour of the fat in lambs and calves, to see whether they should be kept for

breeding, so that the grazier might be able to warrant his stock to die of a fair colour!

Not that meat with yellow fat is in any respect worse than that whose fat is of the fairest colour; for neither pasture, nor feeding of any kind, can produce or remove the colour. Yet it sells for  $1\frac{1}{2}$ d. or 2d. a pound less, and is therefore mostly put off by candle light.



*Essay towards a Natural History of Westmoreland and Cumberland, &c. by THO. ROBINSON, Rector of Ousby in Cumberland. 1709.*

P. 7. "WIND," he supposes, "in the greatest probability, proceeds from vast swarms of nitrous particles, arising from the bottom of the sea, which being put into motion, either by the central fire, or by that heat and fermentation which abound in this great body of the earth; and therefore this first commotion excited by the said fermentation we call a bottom wind, which is presently discovered by porpoises and other sea-fish, which delight to sport and play upon the waves of the sea, who by their playing give the mariners the first notice of an approaching storm. When these nitrous swarms are risen towards the surface of the sea in a dark night, they cause such a shining light upon the waves, as if the sea were on fire; and being delivered from the brackish water, and received into the open air, those fiery and shining meteors which fix upon the masts and sides of ships, and are only nitrous particles condensed by the circumambient cold, and like that which the chymists call phosphorus or gloe-worm, shine and cast a light, but have no heat. This gives to mariners the second notice that the storm is rising; for upon the first breaking out of the wind, the sea begins to be rough, the waves swell and rise, when at the same time the air is calm and clear."

75. Black lead seems to have been made use of for everything except pencils. "It's a present remedy for the cholick; it easeth

the pain of gravel, stone, and strangury; and for these and the like uses, it's much bought up by apothecaries and physicians, who understand more of its medicinal uses than I am able to give account of. The manner of the country people's using it is thus: first, they beat it small into meal, and then take as much of it in white wine or ale as will lie upon a sixpence, or more, if the distemper require it. It operates by urine, sweat, and vomiting. At the first discovering of it, the neighbourhood made no other use of it but for marking their sheep; but it's now made use of to glazen and harden crucibles, and other vessels made of earth or clay that are to endure the hottest fire, and to that end it's wonderfully effectual, which much inhaunceth the price of such vessels. By rubbing it upon iron arms, as guns, pistols, and the like, and tinging of them with its colour, it preserves them from rusting. It's made use of by dyers of cloth, making their blues to stand unalterable; for these and other uses it's bought up at great prices by the Hollanders and others."

82. "When trees, shrubs, or plants grow in rows, as if they had been set by a line, oftentimes it proves that a vein of metal runs underneath them. The plants that grow over a vein of metal are neither of so large a growth, nor of so lively a colour as others of the same kind, because the exhalations arising from the veins blast them, and hinder their perfection."

84. "We have in the rivers Irt and End, within the manor of Egremont, pearls got in those large shell-fish we call horse mussels, which gaping and eagerly sucking in their dewy streams, conceive and bring forth great plenty of them, which the neighbourhood gather up at low water, and sell at small prices. These rivers were rented by a neighbouring gentleman of his Grace the Duke of Somerset, who is now the lord and proprietor of that antient and large manor; but the gentleman dying, his project sunk."

86. "Magnets, with submission to better

judgment, are only the pneumatick kernels, or spirituous glands of a rich vein of iron (like those cat-heads we meet with in coal covers, or limestone chivers, or flints in beds of chalk), to which the spirits of the mine concenter; and these magnets being removed from their native beds, emit their spirituous effluvia, and attract and draw to their centre such light bodies of iron as come within the sphere of their activity, iron being their most natural and agreeable pabulum."

89. "Once seeing a hawk in hot pursuit after a small bird, the poor bird, rather than fall into the power of its natural enemy, did fly into my lap for refuge."

"Riding over the mountains one warm spring morning, I saw infinite numbers of frogs coming out of their winter quarters, which was a vast heap of loose stones. The females were so overburthened with their bellies full of spawn, that the male frogs bore them on their backs; and in this posture they crost my way in such numbers, that my horse trod several of them to death. Their march was into the next marsh."

97. "About twenty-five years ago, coming from Rose Castle, early in the morning, I observed a great number of crows very busy at their work, upon a declining ground of a mossy surface. I went out of my way on purpose to view their labours, and I found they were planting a grove of oaks. The manner of their planting was thus: they first made little holes in the earth with their bills, going about and about, till the hole was deep enough, and then they dropt in the acorn, and covered it with earth and moss. This young plantation is now growing up to a thick grove of oaks, fit for use, and of height for the crows to build their nests in. I told it to the owner of the ground, who observed them spring up, and took care to secure their growth and rising."

These latter extracts are from his Vindication of the Philosophical and Theological Exposition of the Mosaic System of the Creation. 1709.

101. "That the moon is a humid body

will be apparent, if you take such a glass as we commonly make use of to contract the sunbeams into such a point as will be real fire, that you may kindle your pipe with it: if you take the same glass when the moon is at the full, you may with it contract the beams of the moon into a waterish dew upon your handkerchief, so that if you please you may wash your face with moonshine."

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 WATSON'S *History of Halifax*.

P. 2. It has been remarked, that where the use of turf prevails for firing, pestilential disorders have been more rare and less fatal.

4. An extraordinary flood, 1722, the evident effect of a burst. An account of it by Thoresby, in the Philosophical Transactions.

5. South-east winds sometimes so strong that pieces of cloth on the tenter-hooks in this parish have been sometimes charged with saline particles brought from the sea.

9. Graving instead of ploughing used on the hills; one man cuts the ground in a right line with a spade, another pulls it over with a hook, and so makes a furrow.

467. Here is the story of the woman concerning our Saviour. "That if it was so far off, and so long ago, by the grace of God it might prove a lie." It is told by Dr. Favour, Vicar of Halifax, to show the ignorance of the people there. 1619.

486. Dying declaration of the Nonjuring Bishop of Chichester, Dr. Lake.

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 Sir RICHARD HOARE'S *Ancient Wiltshire*.

P. 16. "WHOEVER has studied attentively the formation of our chalk hills, will observe that all maiden downs, by which I mean all land untouched by the plough, bear a most even and smooth surface; and whenever we find the appearance of that surface altered, by excavations and other irregularities, we may there look with a prospect of success for the habitations of the Britons,

and especially if the herbage is of a more verdant hue, and the soil thrown up by the moles of a blacker tint. There, on turning up the soil, will be found convincing proofs of ancient residence, such as animal bones, pottery, brick, tiles, and coins of the lower empire. Such are the certain *indicia* which have led us to the discovery of numerous British towns and settlements."

Mr. Cunnington made this discovery.

19. — "covered ways, or lines of communication from one British town to another. Their formation is totally different from that of the ramparts constructed for boundaries, and evidently has not been raised for barriers of defence, the bank being of an equal height on each side, and the area of the ditch broader in proportion, and flatter. The frequent occurrence of these on our downs has opened a wide field for reflection and conjecture; much time was spent in doubt and uncertainty; till at length their connection with the British towns became apparent, and ascertained most clearly the original cause of their formation and destination."

21. "Long barrows—generally one end broader than the other, and that end pointing towards the east; we also more frequently find them placed on elevated situations, and standing singly. They differ very materially from the circular barrows in their contents, for we have never found any brass weapons or trinkets deposited with the dead, nor the primary interment deposited within the funeral urn. With a very few exceptions, we have always found skeletons on the floor of the barrow and at the broad end, lying in a confused and irregular manner, and near one or more circular cists cut in the native chalk, and generally covered with a pile of stones or flints. In other parts of the tumulus we have found stags' horns, fragments of the rudest British pottery, and interments of burnt bones near the top. These *indicia* attest the high antiquity of the long barrows; and though we clearly perceive a singularity of outline in the construction of

them, as well as a singularity in the mode of burial, we must confess ourselves at a loss to determine, or even to conjecture, for what particular purpose these immense mounds were originally raised."

21. Druid Barrows, so named by Stukeley. "I have strong reason to suppose that these tumuli were appropriated to the female tribes. I suppose he means simply to women. The outward vallum, with the ditch within, is most beautifully moulded: in the area we sometimes see one, two, or three mounds, which in most instances have been found to contain diminutive articles, such as small cups, small lance heads, amber, jet, and glass beads."

26. "The vases found in our Wiltshire tumuli are composed of very coarse materials, rudely formed, before the use of the turner's lathe was known; and so imperfectly baked that I have seen one of them taken entire out of a barrow, and shiver into a thousand pieces by the mere action of the atmosphere upon it. The patterns with which they are ornamented display a great variety of design, and are evidently worked by hand, not by a mould. They seem to be indented on the clay, when in a moist state, by some pointed instrument, and to have been imperfectly baked, either in the sun or the fire of the funeral pile."

27. "We find arrow-heads of flint and bone, and hatchets of stone, deposited with the dead, all of which we may fairly conclude were made at home; but the beads of glass, jet, and amber, together with the numerous articles of brass, and the rare specimens of pure gold, must have been imported. Our researches have furnished very few instruments of iron, and those denote a much later period."

36. Pen Pits. "Reason to think that they were habitations, and if so, the first dwellings here also, as well as in many other countries, were excavations."

45. The cist contained "a vast quantity of charred wood, decomposed by the lodgment of water, and converted into a black kind of jelly." Impossible, I believe.

46. Amber, vitrified jet, and horn beads; ivory tweezers.

73. King Barrow, near the village of Boreham—an immense quantity of animal bones, some of oxen, but mostly of swine. Among bones and ashes were several pieces of burnt human bones, and fragments of an urn and other British pottery.

76. Upton Great Barrow. "Forty-eight beads, sixteen of which were of green and blue opaque glass, of a long shape, and notched between, so as to resemble a string of beads; five were of canal coal or jet; and the remaining twenty-seven were of red amber; the whole forming a most beautiful necklace, and such as a British female would not, in these modern days of good taste and elegance, disdain to wear."

79. Bits of cloth, so well preserved that we can distinguish clearly the size of the spinning, and that it is what we now term a kersey cloth.

91. Charred wood, small pieces of stags' horns, a few animal bones, and number of bones of birds, particularly in one place, about two feet deep in the barrow, where there was nearly a shovel full of them deposited together.

Black earth, ashes, and remains of bones.

95. "It is truly interesting thus to trace with certainty the early residences of our ancestors, and to find them so unexpectedly amidst the dreary regions of our extensive downs. The district included within this ancient station, now the most defective in modern cultivation, proves the most abundant in ancient population, for we have found in it vestiges of six large British settlements."

102. In primary interments the head lies generally toward the north.

103. A notched bead of tin is the only article of that metal which Sir R. Hoare and his friends have ever found in a barrow.

112. The Wily, under Wilton and Wiltshire, was a favourite stream—the *dilectus amnis* of the Britons for many succeeding ages. I question if any part of England can produce so rapid a succession of inter-



esting British remains as the vale of Wily.

113. A considerable quantity of linen cloth was perceptible among the bones.

116. "These banks and ditches, of which there are so many, were not boundaries, but roads of communication from one village to another, in which the passenger could walk both sheltered and almost unperceived."

122. "A skeleton had been deposited within the rude trunk of an elm tree. The knots and bark still adhering to the tree, we were able to ascertain with certainty its distinct species. Some naturalists, however, suppose that the elm was introduced from the Continent into England at a comparatively modern period."

Its name seems to indicate that the Romans introduced it. It is not one of the trees of this county (Cumberland).

127. Chippings of the Stonehenge stones are found in the tumuli near; thus proving that the circle is older than the graves.

165. Near the feet of the skeleton a considerable quantity of very small bones of birds or mice.

169. Many barrows, "though with the most even and apparently maiden surface, had been already investigated, and robbed of their contents."

171. To the Romans he imputes the villages mostly, their well-burnt pottery predominating there. "That the custom of burying under tumuli ceased, on our downs after the arrival of the Romans is, I think, proved by our never having found a single urn either well baked or turned with the lathe in any one barrow. When these villages were inhabited by a mixed population of Romanized Britons they dropt the custom, and having no index to direct our spades, we have never been fortunate in discovering the cemeteries of the people who inhabited these British villages."

174. No iron has ever been found in the early tumuli.

182. A hone and a whetstone found.

183. Skeleton of a dog, and a circular wreath of the horns of the red deer round the bones and ashes, amid which were five

beautiful arrow heads cut out of flint.

185. Bones tinged with green where brass has been laid in the grave.

186. Many cists empty. Cenotaphs.

192. "We find many circular earthen works bearing the name of *trendle*, from the Saxon *trendel*, a globe, sphere, or arch, under to *trundle*."

194. Whetstones.

197. Stonehenge was to the Britons what Mecca is now to the Turks. Where is the proof of this? Not in British tradition certainly.

202. In no golden articles have we ever distinguished any marks of solder, or any other mode of fastening than by indentation.

203. The celts, he thinks, wore hatchets for domestic uses, not weapons.

204. A Vandyke pattern upon the handle (so supposed to have been) of a dagger. The pattern formed by an infinite number of the minutest gold pins.

209. Tusk of a wild boar of great size.

212. "Small pieces of bone, stained and polished, flat on one side, convex on the other, and each side marked with a different pattern and device, except in one instance, where both sides are left blank. These seem to have been for casting lots, or for some game of chance. Four only were found, and in one only grave."

237. The side figure of a human face on a brazen clasp. The single instance of any representation of human features.

HUTCHINSON'S *History of Durham*.

Vol. 2.

P. 8. THE burgesses of Durham, on the demise of a prelate, used to deposit the keys of the city gates at St. Cuthbert's shrine.

146. "Anciently men of note that were laid in such coffins (slate or marble), were buried no deeper in the ground than the breadth of the cover of the coffin laid over them, even with the pavement."

179. Fox, the martyrologist, had a prebendary here, to which he was installed 14 October, 1572; but being averse to the habits of the Church of England, which were here kept up in great strictness, quitted his stall within the year, probably on that account.

A note from Gray's MSS. says that his family enjoyed the income of Shipton prebend till Sir Richard Willis married the daughter of Robert Fox, M.D., she being the heiress.

245. "The marble tomb for St. Cuthbert's feratory being finished, Lord John Nevil gave to the church the work above the altar, called *lavadose*, which cost him 600 marks, and was enclosed in cases, and sent from London by shipping.

A note says that much of what has been taken for stone work proves to have been made in a composition resembling plaster of Paris, and called French pierre or *Lardoise*.<sup>1</sup>

270. Dodsley is buried in the cathedral churchyard: his epitaph was written by his friend Spence.

407. Portrait of Paracelsus at Lumley Castle.

469. Defoe lived at Gateshead when he wrote Robinson Crusoe.

470. Jarrow. "Little more remained of this once famous town, when we visited it in 1782, than two or three mean cottages, the distracted ruins of the old monastery, the church, a venerable pile, then patched up so as to retain few traces of its original figure, and the capacious haven, now called the Slake, washed full of sand, and left dry by the river Tyne at ebb of tide."

477. Bed and a chair—a great two-armed chair—"it is of oak, and appears as rude as if hewn out with an axe, except that at the top of the back the cross piece is incised to the standards or upright parts, which also serve for legs. These, with the seat and sides, are very ancient; but the

back, according to the information of the person who shewed it, is modern. It is now become very rough and uneven, from the superstition of people, who, by carrying away a chip from it, presume they have obtained the saint's protection."

Grose says, "various are the superstitions and ridiculous stories told of this place, among which are these; that it was never dark in Jarrow church, and that the windows were of horn, not of glass: the latter perhaps relates to some almost forgotten tradition concerning the introduction of glass by Benedict."

There is an engraving of the chair in the Antiquarian Repertory.

480. "When we saw it, many acres of the margin of the Slake were beautifully covered with thrift (the Statice *Armeria* of Linnæus) in full bloom, giving the shores the finest purple hue."

When the ground was first chosen, this was the royal port where the Northumbrian fleet lay moored: these were the most populous shores, and here was the St. Paul's of a powerful nation.

583. Easington. "In this part of the country are retained some ancient customs, evidently derived from the Romans, particularly that of dressing up a figure of Ceres during harvest, which is placed in the field whilst the reapers are labouring, and brought home on the last evening of reaping with music and great acclamation. After this a feast is made, called the *mell* supper, from the ancient sacrifice of mingling the new meal."

Vol. 3.

P. 74. DRENGAGE.<sup>1</sup> "Drengus (the Dreng) pascit canem et equum, et vadit in magna caza cum ij leporariis et v cordis (5 cords of provender) et sequitur placita et vadit in legationibus."

112. "July 20, 1753, died at his house at Norton, Jeremiah Moore, Esq., æt. 57. He

<sup>1</sup> See DE VERGY's *Observations on Menage* in v. *Ardoise*.—J. W. W.

<sup>1</sup> See SPELMAN's *Glossarium*, in vv. *Drenches*, *Drengus*, *Drengagium*.—J. W. W.

was the last of his family, and had in the former part of his life suffered extreme hardships through the cruelty of his elder brother, by whose means he was carried into Turkish slavery; and at the time of his brother's death was a common seaman in the navy, having been pressed in the Mediterranean, after he had made his escape from the Turks. When he came to his estate he converted it into money, and settled in the North, exercising acts of goodness to all his poor neighbours, to whom he left largely. Having no relations, he bequeathed to six gentlemen, who were kind to him in his adversity, £1500 a piece, and to his housekeeper, Mrs. Ann Kendal, his executrix and residuary legatee, £3000 in trust for her son. All the legatees were enjoined to receive their legacies at his

house in Norton, over a large bowl of punch, on the 1st of March next after his death; and they were required yearly to commemorate that day as long as they lived, it being the day he escaped from slavery."

149. It was at Sockburn<sup>1</sup> that Sir John Coniers killed the Wyveron.

151. The shoulder of a sheep of four shears, fed by Mr. Thomas Hutchinson, of Sockburn, and killed Dec. 1778, was, in 1792, still preserved for its size (weighing 25lbs.), and is now hanging at the inn at Enfield Wash, near London.

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<sup>1</sup> LELAND says "*Sokburne*, where as the Eldest House is of the Coniers," &c. and, "In the parroche church of Sokbourn is the tumble of Sir John Coniers," &c. Vol. i. p. 71. Ed. 1745.

J. W. W.





## NATURAL HISTORY.

### SWAINSON'S *Preliminary Discourse.*

**A**RISTOTLE'S fame might rest alone "upon these obscure perceptions which he acquired of hidden truths, which were only to be developed in subsequent ages."

P. 15. No bookseller would do now what was done for Aldrovandus's work.

18. Maurice's services in Brazil overstated.

Marcgrave.

23. Martin Lister.

40. Rumphius when blind examining shells by touch.

91-2. Circular system. 117.

136. Absurd and invidious about the Zoological Society.

145. An enemy to robins and blackbirds.

137. Had laws been made by our legislators for the preservation of whales, on the same principle as they so sedulously preserve their own game, we should not hear of the Greenland fisheries being almost ruined!

147. Plainly he has never read F. M. Pinto.

160. Yet there are pigs that eat snakes.

163. He will not believe that toads are ever found in stones.

164. Linnæus believed that swallows past the winter under the ice.

173. Cockchafer in Ireland, 1688.

194. Natural History becoming too costly a science.

213. Some animals exterminated.

253 Length of muzzle always accompanied with small eyes. "It is very singular that 'pig-eyed' people have very generally a long, but never an aquiline nose."

255. Birds use their crests to scare their enemies. "A curious fact, hitherto unrecorded."

262. The crow family the most perfectly organized of all birds.

401. However *excellent and lenient* the tax imposed by the copyright act may be upon authors!



### DARWIN'S *Phytologia.*

P. 74. OLD wheat produces the best flour for the baker; and old oats and old beans are universally believed to give more nourishment to horses.

76. The roots of the water lily might probably be made into wholesome bread, and those of many other water plants, which "might thus become articles of sub-aquatic agriculture, which is an art much wanted in this country."

81. Bees fond of buck-wheat.

Flies thirsty creatures.

Bees injure plants, by robbing them of their wax.

212. Soils which for ages have been fertile, without manure.

220. If a spadeful of lime be thrown upon a tussock of grass which cattle refuse to eat, they will for many succeeding seasons eat it quite close to the ground.

225. Rubbish of old houses purchased in Paris for making nitre, which, before the Revolution, was a royal manufacture.

225. Soft efflorescent bricks from old houses are known, when pulverized, powerfully to promote vegetation.

236. Wood ground and fermented, proposed as food for swine or horses, and even for men in time of famine.

Hay-bread also, and hay-tea, or beer. 237.

272. Bog bean advised as a substitute for hops.

332. Blasts by lightning more frequent than is usually supposed. Those who purchase woods say that very many trees, on being sawed through, are found cracked, and much injured by lightning.

351. The holly tree. Here is his authority for the fact relating to their leaves.

352. The leaf-stalks of the plum may be acquiring bristles, in process of time, "as all the works of nature may be approaching to greater perfection."

364. He found a locust in Derbyshire,—and many were found in England about the same time.<sup>1</sup>

367. He made a sort of rampart for a bee-hive which was attacked.

368. Owls ought to be protected.

372. Mole-catchers who are paid by the year, colonize those farms which do not pay them.

396. Advantage of training fruit trees horizontally on a tiled ground.

433. A gratuitous supposition that the Incas and Montezumas (as he calls them) introduced potatoes.

446. Snow-pancakes,—he had heard of them "boldly asserted." But he does not state the fact, that they are made without eggs.

487. Morels have been converted into a fatty substance by a process like that which produces adipocine.

Mushrooms, he thinks, of animal origin, and Agarica of vegetable: supposing perhaps, as I do, that the refuse of the wood is thus transmuted.

493. One who bought a wood in Yorkshire, sold to a Dutch merchant the bird-line prepared from the barks of the hollies, for nearly as much as the whole wood cost him.

### WATERTON'S *Wanderings*.

P. 5. THE Toucan's favourite resort is the topmost branch of the Mora, when naked with age, or dried by accident. The shot just reaches him there, not to hurt.

On these trees, wild figs grow,—and in the wild fig, wild vines of various kinds, birds dropping the seeds. These exhaust and overload the Mora; it dies, and then they perish.

9. The Sloth. 165. 296.

12. The Camondi snake called for its size and strength matatoro. The Spaniards say it grows to the length of seventy or eighty feet. They have been killed of half that length.

13. Others very numerous.

14. The Campanero. "At a distance of nearly three miles you may hear this snow white bird, tolling every four or five minutes, like the distant convent bell."

23. Sounds which I suppose to have been mountain explosions. 50. 81. Supposed to be the eruption at S. Vincent's.

29. Fine climate in the highlands of Demerara, and plenty of room.

51. Butter and cheese made by the Portuguese at Fort Joachim?

93. Pernambuco well described.

95. The Jesuits when Pombal destroyed them.

97. Vice and learning were just in the same condition before their expulsion.

98. An attack upon R. S. as groundless as R. S. can desire.

122. Toucans.

127. The Houton has a *fashion* for his tail.

145. Superstitions concerning the Goat-suckers.

149. King of the Vultures. 218.

154. "How propitious the swamps and slimy beds of the rivers, heated by a downward sun, to the amazing growth of alligators, serpents, and innumerable insects!" This he seems to reckon among the agreeables of that country!

183. He sleeps with a foot out of bed, as bait for a vampire!

<sup>1</sup> See the note in *Thalaba*, book iii. The description there was compared with one caught in Leicestershire.—J. W. W.

184. Mosquitos in an armadillo's hole, if the armadillo himself is there, always; otherwise there are none.

189. The Indians made a fire under the Marimondo's nest, which kills or drives away the perfect insect, then roast the grubs or aurelias in their cells and eat them.

191. One snake proof against its own poison, but he seems not to know that the experiment has been tried upon the rattle-snake (I think it was) and with a different result.

#### *Sylvan Sketches.*

P. xxxii. THE ancients thought that olive trees delighted in the neighbourhood of the wild pomegranate, and the garden pomegranate in that of myrtles.

xliii. They thought that by sleeping on the leaves of the Agnus Castus,<sup>1</sup> composure of mind would be induced, and true visions; and poetic ardours by sleeping on those of the laurel.

9. Very handsome chairs made of alder-wood in the Highlands. It is red,—the root and knots beautifully veined.

13. Sap green made from the berries of the black dogwood (*Rhamnus Frangula*)—and its charcoal used for the best gunpowder.

24. Ash sometimes curiously veined, and then called green ebony by the cabinet makers.

35. The leaf of the berberry a pleasant ingredient in sallads.

39. Beech used for the sounding board of musical instruments.

44. And preferred before all other wood for chamber fires, kindling easily and burning brightly.

96. A decayed chestnut tree in Gloucestershire, in which a wainscoted room was made, with windows and seats.

<sup>1</sup> The Reader will find a good deal of odd matter in JOHNSON'S *Gerarde's Herbal* in v. EVELYN remarks that it is "impertinently called Agnus Castus, the one being but the interpretation of the other." Vol. i. p. 261. Ed. Hunter.—J. W. W.

125. Elder berries? to flavour vinegar? probably this is a mistake of her's—for flowers.

215. The Laurustinus "is so absolute in its love of the country that it will not live in London, nor thrive near it."

#### *HEAD'S Forest Scenes in North America.*

P. 5. INDIANS almost proof against cold.

17. Ship,—her bows and quarters so heavily encrusted with ice, as to be quite disfigured, and weighed down by her head in the water.

21. People as soon as they scrape together a little money by farming, flock to the seaports, and reverse the usual order of life, by finishing with commerce instead of retirement.

22. No matter how thick the walls, the tables and chairs always suffer by the weather.

24. Nova Scotians taller than the English, but they wrinkle much sooner.

35. In the bay of Fundy the tide often rises sixty feet.

42. Bear will carry off a fat hog.

56. Climate agrees with the horse, which seems better because it has less grooming.

57. Breed of horses improved by the Duke of Kent.

75. Ten-shilling Birmingham guns for savages.

87. Hospitality made necessary where to remain out of doors all night would cost a man his life.

160. What is called a *podré* at Quebec,—a cloud of the finer particles of snow blown from the houses.

161. Fixing of the ice.

167. A *span* of horses. (?)

201. Indian baiting with an artificial fish.

227. "In the finest weather hardly a quarter of an hour passes in an American forest, when if one listens, a tree is not heard to fall."—Frequent as deaths in a community.

256. Small green harmless snakes.

283. Uses of the birch bark.

299. He approves the Indian cradle.

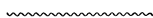
307. Beaver's dam.

312. Appearance of ground after a few years, when it has been cleared by fire.

Odd that the fire-fly and humming bird should be found in this cold country.

340. American ball!

357. Land jobbers.



### *Horticultural Tour in Flanders, &c.*

P. 3. ANDREWS near Vauxhall, raises pines from suckers instead of crowns, by which he keeps his stock free from the coccus or pine-bug. It would be brought with the crowns that came from pineries where less care was taken.

4. Plants in a hothouse refreshed by filling the house with vapour.

5. Strawberry plants that have been once forced are thrown away as useless.

13. Keep at Canterbury destroyed, 1817! Remains of the monks' garden there.

Their remarkable mulberry tree.

14. The older the mulberry tree, the better its fruit.

16. Garden at Dover Castle.

17. Native cabbage under the cliffs there, —the parent of the long list of cultivated cabbages, kale, brocoli, and cauliflower.

25. Bruges. Every one who has a garden saves his own seed. The business of seedsmen, except for agricultural seeds, scarcely known.

Varieties will not continue pure, unless they grow separately from others of the same family.

58. About Ghent, broom is sown to improve poor sandy soils; its young flower-buds used in spring for a pickle, and as a substitute for capers.

77. Ghent giants in full court dress, in hothouses!

The finest Chili Pine at Kew, ruined at a Carleton House gala, by having lamps attached to its branches.

The juice of the papav tree, if a small quantity of it be rubbed upon meat, makes it tender without injuring the quality: and is used for this in the West Indies.

122. Certain ashes used as manure, produce the blue colour of the Hydrangia.

124. The high street at Rotterdam is a dyke in disguise.

125. Hour-glass retained in the pulpits there.

128. Herring pickle will clear apple trees of the white insect.

137. The sledges *wet* their way, to lessen friction and lay dust.

180. Rose leaves sent from Noordwyck to Amsterdam, and exported to Constantinople for making rose-water.

182. The water at Haarlem supposed to have peculiar qualities in bleaching, — nevertheless, oxymuriatic acid is now used in aid.

185. If half a dozen hyacinths or tulips worthy of preservation, are procured out of a thousand seedlings, after the labour and watching of several years, it is considered tolerably good success.

Nature of the sand soil about Haarlem.

186.

191. Dried pears.

193. Stag beetles at Haarlem.

194. Publication accompanied with *models* of fruit.

194. More than 800 double hyacinths, and about half as many single, cultivated in Holland.

195. Tulipomania.

Some are now 100 guilders a bulb.

196. Prolific tulips.

197. Nomenclature of Dutch flowers.

202. Black soap good against the apple Aphis.

204-5. Full grown hedges removed in Holland, and trees from twenty to twenty-five feet high. Of this size they have been sent with success to Russia.

205. The mortality of 1814 among the occidental plants, extended to Holland.

215. The finest specimen of the *Dracæna Draco* in Britain, cut down at Edinburgh in 1814, in the Royal Botanic Garden at Edinburgh, for want of money to raise the glass roof of its dry stove.

237. The bog trees all lie with their

heads eastward. Proof that western storms overthrew them.

Peats estimated at twelve million tons annually! and the ashes almost all exported to Flanders!

273. The King attends the theatre at Brussels on a Sunday.

302. 800 new seedling varieties of good pears raised at Brussels and Mons.

307. Both foliage and bark new, in these new kinds.

309. Seeds of new varieties more likely to produce other new kinds, than the seeds of the best old kinds.

309. Good apples raised from seed more frequently than pears, many of which are fit for nothing. But I think perry is not made in these countries.

333. Premium at Ghent offered for the best explanation of the superiority of the fruits grown at Tournay.

348. As much shallot and garlic in the daily market at Paris, as would serve the Edinburgh market for a year.

352. Small drain holes in flower pots a security against large earth worms.

364. Service berries used in France to acidulate the cider.

365. Effect of the abolition of primogeniture.

367. *Poudrette*. In London it is "dessicated compost."

433. Brise-vents<sup>1</sup> in the gardens near Paris.

449. In the Lutheran church at Paris, a list of the texts for the year is pasted on the church walls,—“a practice very different from the Scottish,—where the subject of discourse is in general kept in a kind of mysterious secrecy till announced from the pulpit at the moment of beginning the sermon.”

The organ plays during the communion.  
455. Hotbeds composed wholly of fallen leaves,—in these pines may be raised, without fire heat.

<sup>1</sup> “Terme de Jardinier. Clôture pour arrêter l'effort du vent, et en garantir les arbres.” RICHELET in v.—J. W. W.

457. They send from Paris to Covent Garden for pine apples.

464. The nearer the ground that the branches grow, the richer is the flavour of the grapes.

466. The Parisians despise gooseberries as a fruit, and think them only fit for tarts, or for mackarel sauce.

478. Injurious shoots which exhaust the tree are called robbers, or gourmands. If cut off, an effort is made to produce others; but if bent, and retained in that position, they bear fruit.



#### AZARA'S Birds.

P. 14. On account of their plumage, birds at roost or at rest always turn their heads towards the wind and rain.

20. The Iribu followed vessels from Paraguay to Montevideo, where it was never known before. A very social bird, easily tamed.

27. The birds of prey are not solitary here. When ground is being cleared by fire, they collect to watch for the half-burnt serpents that come out of their holes, and other creatures who are driven from their cover by the flames.

31. The Caracara digs for worms. This bird lives alone or in pairs, but four or five will sometimes join to chase a heron,—or even, it is said, an ostrich. Often it disapproves the fowler, and catches the bird which he has shot.

37. Chemachima — persecutes animals whom the bat has wounded.

38. If reared in a cage, their plumage never becomes the same as in their natural state — “tout ce qui est blanc pâle sur le plumage parfait, reste roux jaunâtre, même quand ils sont adultes.”

39. Creatures in the woods safe from the eagle tribe. This tribe is very stupid,—i. e. very little apprehensive of danger. I suppose, because they have no enemy to fear, being stronger than all other birds.

40 They never touch small birds.



They swoop plumb down on their prey—which is fascinated by fear.

The Iribu (Vulture) makes way for them always.

49. *Buses*—Buzzards—of the Pantanaes and marshes.

55. The Macagua pronounces its own name.

84. The *Buses des Champs* never perch on trees, and in the open country fly nine or ten feet from the ground.

99. The fork-tailed falcon perch by flying kites in the shape of birds.

120. The Suinda nests and lays its eggs in the holes made by the armadillos.

124. *Urucurea* or *Curuja*, does the same, and though they are night birds, come to the mouth to sun themselves.

131. The *Caburé* gets under the wing of the boldest birds, and kills them at close quarters.

134. The *Toucans* eat the eggs and young of other birds. The tongue of this bird is cartilaginous.

145. The plumage of their throats *recherchée* some fifty years ago for trimmings in France!

151. *Acakes*, like our magpies in manners.

169. *Yapes*,—six or seven of their nests suspended from one tree. Nest a yard long, and at the bottom ten inches wide. The filament of a plant exactly like horse-hair used in it—the bottom well bedded with dry leaves.

171. *Chopi*, the first bird that breaks the silence of the morning.

187. Red breast of the *Troupich* used as an ornament by women at Monte Video.

305. The *Balancer*—its habits and surpassing song, only in the open country.

319. The miner—burrows in the *Pampas*.

326. Singing bird's nest in an ox's skull.

385. The young of many birds, when they leave the nest lose the use of their limbs from cold, immediately, or in few days.

412. *Batera* which inhabits only the thickest forests.

Vol. 2.

P. 2. An Indian caught by the hand in the nest of a Carpenter bird, and killed by exhaustion.

50. Strong connubial feeling of the *Avaracas*.

51. On striking the breast of one of these birds which he had killed, the same sound was produced as if it were crying.

66. A most wicked coquette bird. 69.

75. Art of varying the plumage of birds. The birds thus changed are silent, melancholy, and so delicate that they require much greater care than others to keep them alive.

107. The *Martinet*s live in families in hollow trees,—and are never known to perch, or rest by day.

171. The *Nandu* caught by the *bolas*. This bird kicks as formidably as a horse,—and steers by its wings.

Their cry in courting is like lowing.

They are rapidly disappearing, owing to the destruction of their eggs, which are eagerly sought, especially for making biscuits.

Very curious that many females lay their eggs in one nest, and a single one takes the charge of hatching and rearing them,—this is said to be a cock.

190. The spoonbill.

197. Tame herons excellent rat-catchers. They swallow them whole. 211.

The largest are lead colour.

207. A heron that by its sweet and melancholy cry denotes change of weather.

308. *Martin* fishers.

319. *Asthma* cured by opening a species of cormorant, and laying it on the breast. Either this was a natural cessation of the paroxysm,—or merely the effect of the warmth so applied.

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AZARA. *Quadrupedes*.

P. xxxi. HE had an aversion to bread.

xxxii. One of his ribs taken entirely out in consequence of a wound at Algiers.

EVELYN's *Silva*. Ed. Folio.

P. 1. HAVOC made during the Commonwealth.

4. Spontaneous growth of certain plants.

4. Miseltoe.

17. Planting. Set them at All-Hallow-tide, and command them to prosper; set them at Candlemas, and intreat them to grow.

17. Great storm.

22. Variegated oak.

23. Evergreen oaks.

24. Larger trees in the valley,—better timber on the hills.

27. Position in transplanting to be preserved.

29. Transplanting full-grown trees.<sup>1</sup>

32. They made cups of the roots of oaks heretofore.

35. Roots of most trees fit for beautiful work.

36. Acorns.

37. Salads out of partridges' maws.

A cheap ink.

Uses of oak leaves, moss, &c. 38.

41. Elms love company.

Oats placed in the pit where they are planted, to ferment, and make the tree grow.

42. Elms taken from England for Aranjuez by Philip II. 264. Doubts whether it be indigenous here.

44. Leaves dried in the sun preferred to oats by horses.

46. Gualberto's beech.

47. Wood bad. Beds of the leaves.

48. Hornbeam used of old to burn for a candle.

50. Hornbeam bowers in Germany.

51. An ash of forty years' growth from the key sold for £30.

52. Ground ash.

53. Virtues of this tree.

54. Ash the best fuel for a lady's chamber, being among the *ἀκαπνα ξύλα*.

Superstition concerning ruptures.

Keys a delicate salading when pickled tender.

55. Caesar brought the chesnut from Sardis into Italy.

56. Horse chesnut brought from Constantinople to Vienna, thence to Italy and France, —but to us immediately from the Levant. So called for the cure of horses broken-winded, and other cattle of coughs.

56. Chesnut indigenous—proof of this. But this can only mean that it is as old as the Romans.

57. —the best wood for casks, communicating "the least tincture of the wood of any whatsoever."

Use of the chesnuts.

59. Walnuts thought useful in corn-fields, by keeping the grounds warm; nor do the roots impede the plough.

61. Juice of the walnut tree medicinal. Wine of the sap. 63. A decoction of the husks and leaves kills worms, if poured on the walks.

62. Substitute for pepper from the walnut.

"The fungous substance, separating the lobes of the kernel, pulverized, and drank in wine in a moderate quantity, did recover the English army in Ireland from a dysentery, when no other remedy could prevail."

63. Service a beautiful wood.

68. Maple sugar sent from America to Rouen to be refined.

Sycamore sap good for brewing, "so as with one bushel of malt is made as good ale as four bushels with ordinary water."

70. Lime the best wood for carvers. Here he speaks of the honour of introducing Gibbons to Charles II.

71. Limes in Holland. Thought good against epilepsy. His proper curse against those who destroy trees wantonly in war.

73. John Tredecant introduced the tulip trees.

The aspen differs in this also from other

<sup>1</sup> Both these points were known to the Romans. See VIRG. *Georg.* vol. ii. p. 268; vol. iv. p. 144. MARTYN in loc. refers to EVELYN. J. W. W.

poplars,—“that *he*<sup>1</sup> takes it ill to have his head cut off.”

74. The poplar bad fuel, “it burns untowardly, and rather moulders away than maintains any solid heat.” But Mr. Gee tells me that Lombardy poplar should be used in cheese rooms, because neither mice nor mites will attack it.

74. Miseltoe produced from seed in the bark of the white poplar. “Experiment sufficient,” he says, “to determine the so long controverted question concerning spontaneous and equivocal generation!”

75. Witcher, or mountain ash, superstitiously used in Wales; good for bows, and its berries for brewing.

76. Evelyn—Avelan, a filbert.

77. Divining rods.

Nut puddings.

82. Birch wine fermented with a toast of rye bread.

87. Alder hardens under water.

89. Down of the willow. “I am of opinion if it were dried with care, it might be fit for cushions and pillars of chastity, for such of old was the reputation of the shade of those trees.”

96. The shade of willows so wholesome, that physicians prescribe it to feverish persons, permitting the boughs to be placed even about their beds, as a safe and comfortable refrigeration.

98. Holly, notion concerning its seeds. It is likely that what the birds pass germinate directly.

99. Holly hedges in Holland and Flanders about the counterscarp, to the great security of their musqueteers upon occasion.

100. Close hedges, made by tying the young shoots with bands of hay, so that they grow close enough to inclose rabbits in warrens.

104. Root of a thorn excellent for boxes and combs.

Worth planting, as a standard for the turner.

105. Crabs make an impregnable hedge. Lord Shaftesbury's invention.

The oxycantha,—Christ's thorn.

106. Furze hedges in Cornwall.

107. Inner bark of elder,—good for a burn.

The elder an unwholesome tree.

A small green fly, almost invisible, breeds about it, which is very troublesome and venomous.

109. Wish about fruit trees in hedges.

112. No caterpillar, except the silkworm, will attack the mulberry.

113. Juice of the mulberry mixed with cyder apples, makes an excellent liquor both for colour and taste.

He wishes the silkworm here, saying it is demonstrable that, in four or five years, mulberries might be made to spread all over this land.

115. Xerxes's love for a tree.

116. He thinks Bacon introduced the plane.

118. Larsh the tree was then called.

121. Common story of pines growing in ploughed ground.

125. Bog oaks in Sedgemoor.

129. Thomas Bartholinus, in his *Medicina Danorum*, where he disclaims the use of hops in beer, as pernicious and malignant, would substitute in its place the shavings of deal boards, as he affirms to give a grateful odour to the drink.

130. Firs,—the distilled water of the green cones takes away the wrinkles of the face; dipping clothes therein, and laying them on, it becomes a cosmetic not to be despised.

133. He obtained seeds of the cedars from Lebanon.

139. Juniper, affords a tolerable pepper. In some northern countries, they use a decoction of the berries as we do coffee and tea.

141. China orange when brought to Portugal.

142. He remembered “cypresses as fine as most which you shall find in Italy, in the gardens at Theobalds,” before that princely seat was demolished.

<sup>1</sup> In recent editions this racy expression (common among the South Saxons), has been modernized into *it*.—J. W. W.

145. The Athenians buried their heroes in cypress coffins.

147. Smoke of London.

148. Savine good for expelling worms.

A. B. Grindal brought the tamarisk into England, as being sovereign against the spleen.

152. Alaternus. "I have had the honour to be the first who brought it into use and reputation in this kingdom, for the most beautiful of hedges and verdure in the world (the swiftness of the growth considered), and propagated it from Cornwall, even to Cumberland."<sup>1</sup>

157. Yew. Legend of its veins. A remarkable dream.

158. He brought yew hedges into fashion.

159. His holly hedge.

161. Hedgehog holly.

Italian birdlime of miseltoe.

170. Ivy may, with small industry, be made a beautiful standard.

171. Tar preserves trees from goats and other injuries.

173. Trees lifting themselves from the ground after they have been blown down.

175. Prayers on Rogation days.

178. The old sophism.

187. Twisted ash,—surely a way to produce beautiful veining.

192. Anecdotes of trees. 203.

198. Oaks at Dunnington.

219. "The gum of the plum tree dissolved in vinegar, does cure the most contumacious tetter, when all other remedies, outwardly or inwardly applied, nothing availed."

225. Organ with oaken pipes, "which were the most sweet and mellow that were ever heard." It was a very old instrument, and formerly, I think, belonging to the Duke of Norfolk.

250. The Armada brought orders not to leave a tree standing in the forest of Deane.

259. Consumption of wood.

261. Greenwich,—he laid the foundation. Sir W. Basset's vineyard at Claverton, producing forty hogsheads of wine yearly.

264. Louis XIV. 308. Spinola,—the contrast.

281. Trees have twice saved the world.

285. Oseney, and St. John's, Oxford.

297. The wish to be buried in his garden.

300. Great storm.

304. Miseltoe on the bank at Norwood.

305. Destruction of woods by the Sequetrators, and after by the owners. 306.

### *Terra.*

P. 2. Those who have written de Arte Combinatoriâ, reckon up no fewer than one hundred seventy-nine millions, one thousand and sixty different sorts of earth! Kircher quoted.

3. Corn in some countries degenerates into rye, in other rye improves into wheat.

### *Pomona.*

P. 50. Hops.

Fruit trees in Kent.

### *Herefordshire.*

P. 57. Effect of the state of the track upon the seed.

61. Turgovian perry.

123. Balm yields an incomparable wine, made as that of cowslip flowers.

123. Artichokes of late introduction.

125. "'Tis scarce 100 years since we first had cabbages out of Holland. One of the Sir Anthony Ashley's of Wiburg, St. Giles, in Dorsetshire, being, I am told, the first who planted them in England."

127. Elder small-beer in fashion.

129. Flowers of the Judas tree.

131. Melon very rarely cultivated, till Sir George Gardner came out of Spain. Evelyn remembered when an ordinary melon would cost five or six shillings.

140. The milky or dappled thistle, edible and good. 180. Artichoke pies.

141. Bud of the sun-flower, drest like artichoke, and eaten for a dainty.

142. Cucumbers within his memory were accounted little better than poison.

<sup>1</sup> It appears, however, that Parkinson first introduced it. See LONDON'S *Arboretum et Fruticetum*, vol. ii. p. 530. He praised it as "abiding quite fresh all the year." In his time it was called evergreen privet.—J. W. W.

148. *Nasturtium* mustard, and Saxifrage pepper.

162. Half willing to reject animal food.  
165-8.

207. Sick trees many times recovered by a milk diet, diluting it with water.

### Gardening.

MARSHALL TALLARD's garden at Nottingham, where he spent the seven years after he was taken at Blenheim.—*Delices de la Grand Bretagne*.

When the *Delices* was published the beauties of England were thought to consist in such gardens as this, Chatsworth, &c. It was not in such scenes that Spenser placed Acrisia's bower of bliss, nor that Milton described our first parents before the fall.

The moss walk at Theobald's shows that there was a better taste in James's time. The gardens at Enstone, I think, with their water works, are of Charles I.'s age.<sup>1</sup>

The *Isola Bella* is the perfection of M. Tallard's style: that is, worst of the worst.

SEE AARON HILL, vol. 1, p. 255, for a specimen of allegoric gardening. See also my small notes.

"Good gardeners—in their curious knots mix hyssop with thyme, as aiders the one to the other; the one being dry, the other moist.—EUPHUES.

"He that diggeth the garden is to be considered, though he cannot tread the knots."—*Ibid*.

"A LARGE delightful lawn hedged with even rows of trees, a flowery meadow with

a purling stream running by it, a beautiful garden, a Belvedere, with rare figures of composites, any one of these is a feast for the eye to glut itself upon."—BISHOP HACKETT's *Sermons*, p. 336.

"GARDENING, in its highest stage of improvement, is of the nature of an epic poem!"—CRADOCK, vol. 1, p. 60.

"The plan," says Dryden, "must be great, entire, and one. Even the least portions must have a reference to the whole."—*Ibid*.

At Saardam "we saw a table and punch bowl, with pipes, cut out of evergreens, and a famous stag, whose wooden antlers were always growing. One Dutch gentleman mentioned a great improvement that had lately taken place in the figures of their pavements. There had always been a great difficulty in procuring a sufficient quantity of black pebbles; but they now had blown glass, black and strong enough to supply that deficiency."—*Ibid*. vol. 1, p. 270.

HORACE WALPOLE, says, "Fountains, first invented for use, and which grandeur loves to disguise and throw out of the question, received embellishments from costly marbles; and at last, to contradict utility, tossed their waste of waters into air in spouting columns."—*Monthly Review*, 64. p. 194.

He forgets that in sultry climates this was no waste and no folly.

And when he says that "terrasses were hoisted aloft in opposition to the facile slopes that imperceptibly unite the valley to the hill," he forgets the wall for fruit-trees, and the level walk for the weak and aged. And where was his feeling of fitness and beauty when he added in continued scorn, "Balustrades defended these precipitate and dangerous elevations; and flights of steps rejoined them to the subjacent flat, from which the terras had been dug."

"THE measured walk, the quincunx, and the etoile imposed their unsatisfying sameness on every royal and noble garden

<sup>1</sup> See ESPRIELLA's *Letters*, Letter xxxiv. "The water-works are of that kind which was fashionable in the days when they were made;—ingenious devices for wetting the beholder from the sides, roof, floor, and door-way of the grotto into which he had entered, and from every object which excited his curiosity."—Vol. ii. p. 32, third edition.

Trees were headed and their sides pared away. Many French groves seem green chests set upon poles."

"In the garden of Marshal de Biron at Paris, consisting of fourteen acres, every walk is buttoned on each side by lines of flower-pots, which succeed in their seasons. When I saw it there were 9000 pots of Asters, or la Reine Marguerite."—*Ibid.* p. 195, from his *Anecdotes of Painters*.

"THE introduction of foreign trees and plants we owe principally to Archibald, Duke of Argyle. The mixture of various greens, the contrast of forms between our forest trees and the northern, or West India firs and pines, are improvements more recent than Kent, or but little known to him. The weeping willow, and every florid shrub, each tree of delicate or bold leaf, are new tints in the composition of our gardens."—*Ibid.* p. 196.

PRAISE of Kent as a landscape gardener, "The great principles on which he worked were perspective and light and shade.—Where objects were wanting to animate his horizon, his taste as an architect would bestow immediate termination. His buildings, his seats, his temples, were more the works of his pencil than of his compasses. We owe the restoration of graces and the diffusion of architecture to his skill in landscape."—*Ibid.* p. 195.

WARWICK. "It is well laid out by one Brown, who has set up on a few ideas of Kent and Mr. Southcote."—HORACE WALPOLE, vol. 1, p. 237.

"GARDENING and architecture have been generally ranked among the arts. But I should think the former ought, with no less propriety, to be classed among the works of nature, since gardening is nothing else but nature dressed and ornamented by art."—*Lælius and Hortensia*. Edinburgh, 1782.—*Monthly Review*, 68. p. 14.

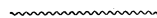
By the same argument an apple dumping is a work of nature.

THE first scene in *Love in a Village* is "a garden with statues, fountains, and flowerpots. Several arbours appear in the side scenes."

In the eleventh book of *Amadis* (Rogel of Greece and Agesilan of Colchos) the castle of Phœbus and Diana has a cabinet of medicine, furnished with all waters, oils, and ointments, "desquels le beau jardin fournissoit les herbes, gômmes et fruits; estans les quarreaux d'iceluy departis selon les propriétés diverses, l'un pour les playes, l'autre pour les fièvres, icy les plantes chaudes, icy les froides et ainsi des autres."—P. 21.<sup>1</sup>

"GARDENING flourished under the first Edwards, but was neglected during the York and Lancaster wars."—*Monthly Review*, 74, p. 121. SIR JOHN CULLUM's *Account of the Parish of Hawsted, Suffolk*.

It received a great check in England by the dissolution of the Monasteries. Anderson's *History of Commerce* is the authority, though I have no reference to the passage.



*Adam in Eden, or the Paradise of Plants.*

To the Reader.

1. A pretty passage.
4. Orchards and gardens of early use here.
5. He had published an *Art of Simpling*. P. 1, 2. Walnut from Persia originally.
4. Young walnuts preserved in sugar.
- Piony called *Rose Fatuina*, or *Rose Asinarum*.
10. Squills hung over the house door "keeping the house from all mishap, witchcraft, and sorcery."
25. Lillies of the valley grew plentifully upon Hampstead Heath.
31. Club moss grew there also, but not plentifully.

<sup>1</sup> See GEORGE HERBERT's *Country Parson*, c. xxiii.—J. W. W.

"Moss of a dead man's skull is oftener brought out of Ireland than found with us. Much used in the unguentum sympatheticum, or weapon-salve: but as Crollius hath it, it should be taken from the skulls of those which have perished by a violent death."

Club moss used to restore wine.

36. "Snakes delight much to be amongst fennel: it is thought they make use of it to preserve their eyesight."<sup>1</sup>

45. Rue pickled, but first boiled.

53. Ground ivy called alehoofe, formerly much used in brewing. 54.<sup>2</sup>

69. Horsetail. "Country housewives formerly with the rougher kind hereof, called shavegrass, did, as now with alder leaves, but more effectually, scour their pewter, brass, and wooden vessels, and therefore it hath been by some of them called pewter wort: but I think that piece of thriftiness with many others are laid aside, which might profitably be revived, if they knew it."

70. "The young buds are drest by some like asparagus; or being boiled, are often bestrewed with flour and fried."

74. "Because a willow stick, though almost withered, will strike root and grow, that signature doth truly declare that a bath made of the decoction of the leaves and bark of willows, restoreth withered and dead members to their former strength, if they be nourished with the fomentation thereof."

83. Mulberry, the biggest he ever saw, at New College, in a place between the great quadrangle and the garden.

King James's letters to the Lord Lieutenants of the several shires for the increasing of mulberry trees, and breeding silk worms failed of the wished effect, because no instructions were annexed.

89. Golden rod. "Gerard saith that the dry herb that came from beyond the seas

was formerly sold for half a crown an ounce, but since it was found to be so plentiful on Hampstead Heath and other places in England, no man will give half a crown for an hundred weight of it."

90. Scurvy grass. *Cochlearia*, from the likeness of its leaf to a spoon,—juice taken in beer.

95. Aloe the base of most pills; there are but few purgative pills which have it not as one chief ingredient.

129. *Album Græcum* disrespectfully called by its vulgar English name by Culpepper.

138. "With the juice of liquorice, ginger, and other spices, with some wheaten flour, gingerbread is made, which is very good against a cough, and all infirmities of the breast and lungs."

This must have been the gingerbread which Judge Jenkins meant to eat before he was hanged.

75 (misnumbered.) "The plantain we call waybred, because it commonly breeds by the wayside. It hath the signature of the tongue, which is not only expressed by the outward form thereof, but also by the sinews and veins that run through it."

152. Verjuice, from unripe or wild grapes.

The dried wine lees are called tartar, or argol.

153. Grape wine made at Harrow—from Mrs. Pit's garden.

154. "Sack hath been used of a long time to be drunk after meat, to cause meat better to digest; but common experience hath found it more beneficial to the stomach to be drunk before meat."

156. "Sugar canes have been planted in England, but the coldness of the climate quickly made an end of them."

"Sugar, or white sugar candy, put into the eye, taketh away the dimness and the bloodshot therein. It is good to be put into green wounds whilst they are yet bleeding; and strewed into foul sores it cleanseth them. This is the physical use of sugar, which hath obtained now-a-days so continual and daily use, that it is almost accounted not physical, and is more commonly used in

<sup>1</sup> The old Monkish lines are,  
"Fœniculum, Rosa, Verbena, Chelidonia, Ruta,  
Ex his fit aqua quæ lumina reddit acuta,"  
GERARDE'S *Herbal*.

<sup>2</sup> The "*Glechoma Hederacea*" is the plant alluded to.—J. W. W.

confections, syrups, and such like; as also preserving and conserving sundry fruits, as cherries, damsons, mulberries, &c.; and flowers, as roses, violets, rosemary flowers, and such like, which still retain with them the name of sugar, as sugar roset, sugar violet, &c.



RAPIN. *Hortorum*, lib. 4, &c.

"MINIME male cogitantes sint, qui in eo studio sunt occupati."—Cato.

Agriculture "proximam et quasi consanguineam sapientiæ."

Lipsius against long trains.

"Vos summate atque nobiles Quæsyra à tergo trahitis septenum pedum; Mala pestis, mala perniciës horti, abscedite; Aut tragicam vestem supra femur attolite."

The ancients had no beds of flowers, and no' wall-fruits.

Gardening now "sic viget apud patritios et optimates ut haud scio, an unquam plus celebritatis habuerit."

P. 4. First call in a Capability Professor.

5. Different platforms.

12. Bad soil recommended for tulips.

13. White iris from Tuscany, yellow from Portugal.

16. Peony accused of stinking.

Convolvulus an attempt at a lilly!

18. Gardens at Paris.

Clypeata a good epithet for the nasturcia.

21. A bad birth of the Rose. A sillier tale of metamorphoses I have not seen.

22. Tuberoses newly brought by a French merchant from India, but first cultivated by a Calabrian at Rome.

26. A worse fiction about *Oeillets*. Diana takes out the eyes of a shepherd who had accidentally seen her, and throwing them on the ground, they became flame!

32. Forcing flowers, and changing their colour.

Tanacetum, African marygold?<sup>1</sup> brought from the siege of Tunis.

34. Anemone, or Flos Adonis, that Euston Duke of Orleans was so fond of?

37. Windows opening like doors into the garden.

49. Horn-beam to be clipped for walks, &c. Cypress a *tonsile* tree.

63. Theory of springs, a circulation from the ocean—as of the blood of the earth.

68. Ruinous expenditure on ornamental gardening, especially on water works.

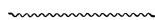
73. Water works at Ruelle.

90. Gardening in fashion.

92. Plants love their native soil.

100. Forced fruits—an injurious practice for the tree.

114. A Frenchman's proud conclusion.



*De Disciplinâ Universâ Hortensis Culturæ.*

P. 6. THE rich Romans proud of their gardens.

Mago, a Carthaginian noble, excelled all the Greek writers "de re rusticâ." 7. Translated into Greek.

7. The art despised by the Barbarians, and so lost after their conquest of Italy.

10. "Laudabilis quædam insania est hujus sæculi."

11. Pliny's complaint that the culture was left to slaves.

Become now a most expensive fashion in France.

14. And carried to perfection never to be surpassed.

This began before the civil war.

15. Its progress.

Laying out beds—enormous expense.

18. "Cato caules et brassicas prædicabat pro delitiis Hortorum sui temporis."

29. Numerous treatises.

28. Tonsile the epithet which Marshal gave to the box.

36. Sumptuary laws against excess in this art.

37. Gardens of the Luxemburg.

<sup>1</sup> See JOHNSON'S *Gerarde's Herbal* in v. "They grow every where almost in Afric of

themselves, from whence we first had them," &c.—P. 730.



48. Perfection of the topiary art.

50. Art of varying the colour of flowers either the growth of that or the preceding age.

52. Art of cutting groves into regularity introduced by Cneius Matius in the Augustan age. Pliny, l. 12, c. 2.

58. Pliny thought that the art could not be carried farther than in his time.

61. Wall-fruits. A new mode of culture.

63. Bellon seems to show otherwise.

65. Pliny's wish, "ut viri liberales se traderent huic culturæ, 'quod,' inquit, 'manibus honestis lætius omnia proveniant, quod curiosius fiant.'" L. 18, c. 3.<sup>1</sup>

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JOANNIS MEURSII FILII, *Arboretum Sacrum*, in the same volume.

P. 2. DEAL boards used by the antients for preserving books, inferred from Martial.

"Hæc abies chartis tempora longa dabit."

But how? for it is no protection against the worm.

8. Fagutal, a beechen temple or templet under Jupiter Fagutalis.

A good epithet for the faggot-making peers at this time.

10. The laurel, according to Eusebius, "igneæ, ideoque dæmonibus infestæ."

Empedocles, who held the soul to be igneous, thought that for that reason, if it were to transmigrate into the body of an animal, the lion would be the most desirable, —if of a tree, the laurel.

11. "Tradunt veteres, lauro ad dormientium caput depositâ, vera videri somnia."

12. A white hen, bearing a sprig of laurel, was dropt from an eagle's grasp into Livia's

lap, just after her marriage with Augustus. The sprig was planted, the breed of the white hen preserved, and the villa named Ad Gallinas. A laurel grove was raised, from which every Cæsar who triumphed gathered his laurels, and planted others in their place: and upon the death of every one, his laurel withered and died. In the last year of Nero all the laurel in the Vespertana Villa died, and all the descendants of the white hen.<sup>2</sup>

20. A laurel staff an amulet against poison.

Julian was of opinion that we ought to eat nothing which was not used in sacrifices.

28. Why the pine was the emblem of a year. One reason was because it put out a new branch with every new moon; and another, because it was of 360 uses to men.

44. The larch will not burn with a flame. A moving tower of the wood could not be burnt.

56. Sterculinus, son of Faunus and nephew of Fatua, from whom prophets were called Fatuarii.

60. "Eo non accedat Noctua ubi platani folium fuerit:" and therefore the stork lays plane leaves in her nest.

65. Lentisk used for tooth-powder and tooth picks.

66. Much care of the teeth was thought a reproachful coxcombry.

75. Travelling cups of yew, had been found in France to render wine poisonous.

99. A notion that the odour of roses poisons beetles who delight in dung.

119. Garlic preserving eggs from being spoiled by thunder.

120. A notion of Pliny that grass "ex humano cruore procreatur."

<sup>1</sup> On referring to the original passage, it will be seen that Pliny's words are altered, though not in sense.—J. W. W.

<sup>2</sup> This is only a translation from the beginning of *Ser. Sulpitius Galba's Life*, by SUETONIUS.—J. W. W.



## DIVINITY.

BARROW. P. 26.



RELIGION the best policy.  
Piety the best thing in all conditions.

28. Specially in affliction.  
40. Best rules of action in religion. 41.  
41. The profane man.  
43. To be *staunch* and temperate in our enjoyments.

46. Coincidence of religion with even Epicurean philosophy.

47. The only joy that satisfies the heart.

49. Utter uncertainty of unbelief.

50. No peace in it.

59. M. Antoninus, his horror of a world without God and without Providence. Vol. 4, p. 261.

110. Out of *kelter*,<sup>1</sup> or out of tune. 171.

128. From whose fashion we *discost*. 356.

Vol. 2, p. 535.

247. Jocund and *crank* in their humour.

252. The Hebrew word for Saints is "gentle ones."

262. Allowable sometimes to praise ourselves and ours.

278. Defence of the clergy.

294. Impious men to be regarded as common enemies.

294. Fashionable impiety of his age. Wits. 305.

361. Strong language against mischievous men justified.

364. But gentle correction of error, advised.

366. Persuasive admonition.

<sup>1</sup> This is by some derived from the Danish, but it is not in use, as far as I recollect. See SCRENIUS in v. It is not in BAY's *Haand Lexicon*.—J. W. W.

391. Guilt of encouraging slanderous publications.

396. And of spreading injurious reports.

407. Sectarian and party slander. 408.

488. *Puddering* in the designs or doings of others.

Barrow is a great admirer of Chrysostom, whom he calls the "excellent father,"—and in one place having just quoted Æschylus, he calls Chrysostom a greater author.<sup>2</sup>

Vol. 2.

P. 2. God's laws designed for our happiness.

18. This exception I should *assoil* by shewing, &c.

63. Proofs of original goodness.

Hence an argument against Hobbes.

75. How *slim* things are they—how inconsiderable.

98. Mischievous questions not to be stirred.

— a wilful *mispen*se of time.

165. The *gripple* wretch who will bestow nothing.

383. Earth a purgatory for the good,—this is the truth from which monachism has extravigated.

284-8. Who they are for whom this world is not made to thrive in, and who for whom it is.

530. Wholesome effect of funerals.

548. "Old men are ready to drop of themselves, and young men are easily brushed

<sup>2</sup> "At Constantinople, the see of St. Chrysostom, he read over all the works of that Father, whom he much preferred before any of the others," &c.—A. HILL's *Life of Barrow*.—J. W. W.

or shaken down: the former visibly stand upon the brink of eternity, the latter walk upon a bottomless quag, into which un-awares they may *stump*."

Vol. 3.

P. 43. HAWKING still common.

113. Against the enemies of Church discipline.

132. "Unconscionable scruples, devised to baffle the authority of superiors, and hard-hearted pretences to tender conscience."

161. Simple men always led by authority.

162. *Violence* his own conscience.

341. Divested of all their *phantasy*.

344. *Arbitrarily*.

385. Grace not confined to the Christian world.

395. *Mating* and quelling the enemies.

422. Election and assurance cogently disproved.

Vol. 4.

P. 112. EXPOSURE of *Owen's* language?

121. Philological pedantry in preaching censured.

207. Use of miracles, and of extraordinary manifestations of power and Providence.

216. Comparison of credulity with incredulity, and the great folly and evils of the latter.

217. Wicked systems always insecure.

354. Coincidence of Christianity with the best hopes, and soundest reasoning of the best and wisest of men.

468. An opinion that miraculous gifts would be extended to missionaries even now.

533. What the Stoics vaunted the Christian may say with truth.

549. Christmas,—apparently against the Puritans. Dolorous observance of that holy-day.

563. The Virgin Mary.

Vol. 5.

P. 40. GENTILES "used to the winding off and on the subtleties and the plausibilities of disputation."

146. Contemplation of judgment—its uses.

251. Something must be eternal, otherwise nothing could be at all.

264. Proofs against Islam from the Koran.

308. In the notion of a God all perfections are included.

588. *Μυστήριον* is usually rendered Sacramentum, whence every thing containing under it somewhat of abstruse meaning, is by ancient writers termed a sacrament—589, hence folly of disputing concerning the number, &c. of sacraments.

Vol. 6.

P. 5. PAPAL pretensions. 6. 8. 11. 184. 309.

230. Bellarmine's passage.

309. — "did he *proll* money from all parts."

452. Popes elected through bribery.

465. Reasons for rejecting the Pope, and duty of so doing.

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TERTULLIAN'S *Apology*, translation by  
Chevallier.

P. 288. THROUGHOUT every province, military stations are established for the discovery of robbers.

309. Among laws which had fallen into disuse, he asks what had become of that, "which immediately destroyed the theatres that were then beginning to be raised, as tending to the destruction of morals."

325. "Where are those who for the cure of epilepsy, eagerly drink the fresh blood which flows from the throats of the condemned gladiators, who are stabbed in the arena?"

326. Christians "abstain from things strangled, and from such as die naturally, lest we should contract impurity by unwittingly feeding upon some portion of blood contained in the body."

"Among the trials to which ye expose Christians, one is to offer him to eat food prepared with the blood of animals, well knowing that the act by which ye thus

tempt them to transgress, is forbidden by our laws."

348-9. Dramas in which the gods were represented and derided. Others in which they were "introduced dancing in the midst of the blood of the gladiators, and the pollution of capital punishments, affording the plot and history in the course of which these wretched victims may be put to death. We (says T.) have formerly seen a man mutilated in the character of Atys, your god from Pessinum; and one who personated Hercules burnt alive. We have joined in the laugh at the cruel entertainments with which ye beguile the middle of the day, when Mercury went about to try with a red hot caduceus, whether the bodies were really dead. We have seen also Pluto, the brother of Jupiter, dragging off the corpses of the gladiators, with a hammer in his hand."

430. "In the furious orgies of the Bacchanalians, they spare not even the dead bodies of the Christians; they draw them forth from the resting-places of the grave, from the asylum of death; they cut in pieces and drag asunder corpses which cannot be recognized, and are no longer entire."

452. "We purchase not frankincense. If the people of Arabia complain, let them remember that their spices are consumed in greater profusion, and at a higher cost in preparing the bodies of Christians for burial, than in burning incense to your gods."

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*R. B.'s Memorable Remarks, &c. concerning the Jews.*

P. 26. THE JEWS in Portugal are by their own people "dispensed withal to make a resemblance of Christianity, as far as to be Romish priests. Many for fear of the Papal inquisition can join themselves to a crucifix and rosary, and upon occasion have again resumed their own religion where they were out of danger; one of them affirming that his compliance was only the work of his nerves and muscles, and that

his anatomy told him, nothing of the heart was therein concerned."

26. They say their Messias is to come from Portugal.

27. Fletcher, (the father of Giles and Phineas) finds the ten tribes in the Tartars, Tartar signifying in Syria a remnant. Sa marchand being the same name as Samaria, and there being a Mount Tabor in Tartary, a Jericho, a Corazin, and other places bearing names which are found in Scripture.

44. A Portuguese who was the King's secretary, perverted to Judaism, 1530, and called Selomah Mo, ho (?) endeavoured to convert Charles V. and Francis I. and was burnt alive at Mantua in 1540. Ortelius seems to be referred to as authority for this.

47. An opinion that when Edward I. expelled the Jews, many of their families fled into Scotland "where they have propagated since in great numbers; witness the aversion this nation hath above others to hogs' flesh."

126. Sabatai Sevi. "One report in his time was that a ship was arrived in the northern parts of Scotland, with her sails and cordage of silk, navigated by mariners who spake nothing but Hebrew, with this motto on their sails, The Twelve Tribes of Israel."

129. The Messiah was to disappear for nine months, during which time the Jews were to be persecuted, and many of them to suffer martyrdom; but then returning mounted on a celestial lion, with his bridle made of serpents with seven heads, accompanied with the Jews who inhabited on the other side of the river Sabatai, (the Sabatical river) he should be acknowledged for the sole monarch of the universe; and then the holy temple should descend from heaven, already built, framed, and beautified, wherein they should offer sacrifice for ever.

152. The dupes affirmed that Sabatai was not turned Turk, but that his shadow only remained on earth, and walked with a white head (beard?) and in the habit of

a Mahometan; but that his natural body was taken into heaven, there to reside till the time appointed for the fulfilment of their hopes.

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LIGHTFOOT's Works.

P. vi. WILLIAM CHAPPEL, his tutor, afterwards Master of Trinity College Dublin, and Bishop of Cork, was tutor also to Henry More and to Milton.

Lightfoot "expressed a great aversion to the dry technicalities of logic."

His patron Sir Rowland Cotton, at the age of seven had been able to read fluently the biblical Hebrew, and could converse readily in that language.

68. "His chorographical description of Canaan and the places adjacent, is irrecoverably lost. The unhappy chance that hindered the publishing this elaborate piece of his, which he had brought to pretty good perfection, was the edition of Dr. Fuller's *Pisgah Sight*; great pity it was, that so good a book should have done so much harm."

74. He held that revelations are not to be expected for revealing new doctrines, explaining those which are revealed, or directing our lives and manner.

75. He argued that St. Paul, "after the first age of the Gospel, in which revelations were often very necessary, would no longer use the imposition of his hands, which conferred the miraculous gifts of the Holy Ghost, because he well knew that God saw good no farther to make use of such a ministry."

Vol. 4.

P. 18. THE Cabalists. "These should be men of great account, for their trading is chiefly in numbers; but the effects of their studies prove but fetches *nullius numeri*, of no reckoning. Their strange tricks and sleights of invention, how to pick out a matter of nothing out of a thing of no matter, is so intricate, that I do not much care if unto these secrets my soul do not come."

29. St. Cyprian is so fearful of making God the author of evil, that he reads the petition in the Lord's prayer thus: "Ne nos patiaris induci in tentationem,"—"suffer us not to be led into temptation, but deliver us from evil."

48. Their language is to be restored with their nation.

48. The whole tongue is contained in the Bible; and no one book else, in the world, contains in it a whole language.

58. A passionate prayer, which is ill censured by Lightfoot.

260. One etymology of the name of the Pharisees is, "from Parush, which betokeneth separation, for that they accounted and pretended themselves more holy than others of the people, and so became separatists from them, as despising them."

336. Ded. to his Staffordshire friends of his *Harmony of the Four Evangelists*. "She (the county) is to me in mine own affections as the England of England; and you are to her, by her own choice, as the Staffordshire of Staffordshire."

Vol. 5.

P. 24. "THE traditions of the Jews did set a singular esteem and value upon the study of the law and divinity by night.<sup>1</sup> Although the command, say they, be to learn by day and by night, yet a man learns the most of his wisdom by night. He that studies the law by night, a thread of mercy is drawn out for him by day. Every house in which they hear not the words of the law by night, fire devours it."

42. "In every town there was a school where children were taught to read the law; and if there were any town where there was not such a school, the men of the place stood excommunicate till one were erected."

43. Some of them stuck not to say that the law might be expounded seventy-two ways.

<sup>1</sup> Study by night. *La nuit a conseil*—*Noctu urgenda consilia*—*Ἐν νύκτι βελήη*—are phrases and proverbs familiar to most languages. See ERASMI *Adagia*.—J. W. W.

44. Part of their divinity was, to rely upon their own works, to care for no other faith but historical, to patter over prayers, as efficacious *ex opere operato*.

62. "Before they received a proselyte, they enquired whether he had not set his eyes upon some maid of Israel; and of a woman, whether she had not set her eyes upon some young man of Israel."

115. "The Talmud says, 'What is meant by a great city? Such a one as hath in it ten men of leisure. Less than thus, it is a village.' These ten men that they mean, must be men of some fashion and quality.—They read not in the law nor in the prophets in the synagogue, nor lifted up their hands, unless there were ten persons present.—The Divine Majesty dwelleth not among less than ten.' Nay, R. Jonathan saith, 'When the holy blessed God cometh into the synagogue, and findeth not ten there, he is presently angry; as it is said, Wherefore came I, and there was no man?'"

176. "All the teaching of the scribes was especially about external, carnal, and trivial rites, ceremonies, and demeanours, as appeareth infinitely in their Talmudical pandect, which was but hay, straw, stubble, nothing in comparison of the sound doctrine of salvation."

204. They held that "the Lord made his covenant with them according to the traditional law." They held "the written law scant and narrow in comparison of the traditional." And that "the written law might be taught for hire, but the traditional might not."

215. Some Pharisees there were who affected so grave and demure a pace, that they scarcely lifted their feet from the ground, and so stumbled against every stone that lay in the way. Others incurred the same inconvenience by bending double as they walked, in show of humility, and winking as they went.—On the contrary, the Pestle Pharisee was one who wrapt his coat about his hand, and kept off himself from touching of any man, lest he should be defiled.

310. The Hebrew word for an eye signifies a fountain,—hence perhaps the Spanish and Portugeuze derive their "*olhor d'agua*."

Vol. 6.

P. 44. "INGENIOUS was that picture; in one scale you see all the *trinklements* of Popery, and the Pope and friars hanging on; in the other, the Protestants put the Bible, and it outweighs."

183. "Some divines of old have held that the devils are equal in number to all the people of God that shall be saved, from the beginning of the world to the end of it; and that God in eternity did decree to make up the number of fallen angels by an equal number of elect men. Whether this be so or no, and whether the air be full of devils, as others have conceived, we will not examine."

243. He preached in London "before the Staffordshire natives."

Vol. 7.

P. 170. "How can we choose but remember the mercy of God to this our land in this particular, that no such ravenous, dangerous beasts do range in our nation, if men themselves would not be wolves, and bears, and lions one to another."<sup>1</sup>

178. A wild conception of the Jews, that all they who heard the law uttered by God from Mount Sinai, were, by that very hearing, made like unto the angels; that they should never have begot children, never grown old, never died, but have been as the angels, had not that unhappy business of the golden calf fallen out, and that turned them to sinful and mortal men again.

211. "I am far from making the consequence and conclusion from the difficulties of Scripture that they make. They say, the Scriptures are hard, therefore let not the laity and unlearned meddle with them or read them at all. I say, the Scriptures

<sup>1</sup> The classical reader will call to mind the work of PLINY, lib. vii. *Proem ad fin.* and JUV. *Sat.* xv. 159, &c. See, also, JACKSON'S *Works*, vol. ii. 338.—J. W. W.

are hard, therefore let the laity and unlearned read and study them the more."

Vol. 8.

P. xi. ADDRESS to Staffordshire. 1645.

157. The Assumption. "A story first published to the world by revelation, as the common cry went of it, but invented, indeed, by superstition, backed by ease and love of holidays, and grown into credit and entertainment by credulity and custom.—There is so great difference about the time when this great wonder was done, that it is no wonder if it be suspected to have been done at no time at all."

171. "The impostor who deluded the Samaritans in Pilate's days (Jos. Ant. 18, c. 5), persuaded the people that he could show them in Mount Gerizim certain holy vessels which Moses had hid there with his own hands."

245. "Philo sometimes so copious that he is rather prodigal of words than liberal, and showeth what he could say if the cause required, by saying so much when there is little or no cause at all."

262. "The Emperor Claudius was habituated to cruelty by his delight in bloody sports. It entered not only in at his ears, by the suggestion of his cursed wife, but the like it did also at his eyes, by his frequent and delightful beholding of bloody sports, that growing by degrees to be his delight to act, which had grown, by degrees also, to be his delight to see. Sometimes beasts with beasts, as twelve camels and horses at one time; and 300 bears and 300 African wild beasts at the same; sometimes beasts with men; and sometimes men with men; and at all times hideous bloodshed; that he that can look upon such barbarousness and slaughter with content, it may be suspected that he in time will grow to act the like with the same delight."

287. "St. Peter's chains, saith Surius, were preserved by some of Herod's servants that believed, and in process of time laid up for a sacred relic at Constantinople, and there either he, or they, lie."

Vol. 9.

211. "When I had spent a good large time and progress in that work, I found that I was happily prevented in that subject by a more learned and acute pen; which, though it went not the same way in that work that I had done, yet was it so far before me both in progress and in accuracy, that I knew it would be lost labour for me to proceed farther. Hereupon I left off that task, lest it should be actum agere."

344. In his account of the Presidents of the Sanhedrim, "Judah, the son of Tabbar, president; Simeon, Ben Shetah, vice-president. A gallant pair for integrity and justice. Were their lives to be written, most eminent actions of theirs might be related, which are recorded of them, as that they hanged fourscore witches in one day."

Vol. 10.

P. 82. "WHEN the dead shall live again, say they, Mount Olivet is to be rent in two, and all the dead of Israel shall come out thence; yea, those righteous persons who died in captivity shall be rolled under the earth, and shall come forth under the Mount of Olivet."

102. "It was a custom that when an infant male was born, they planted a cedar; when an infant female, a pine; and when the children contracted marriage, out of those trees they made the bride-chamber.—On a certain day the daughter of the Emperor past by, and the foot of her chariot broke. They cut down such a cedar, and brought it to her. The Jews rose up against them, and beat them. It was told the Emperor that the Jews rebelled. Being angry, he marched against them, and destroyed the whole horn of Israel.—Hadrian besieged Bether (or Beth-Tara, where this happened), three years and a half, and when they took it, they slew the men, the women, and the children, so that their blood flowed into the Great Sea, which was a mile distant. There were two rivers in the valley of Jadain, and the Rabbins computed that the third

part of them was blood, and two parts water. It is delivered also that the heathen gathered the vintages for the space of seven years without dunging the land, because the vineyards were made fruitful enough by the blood of the Israelites."

237. "A python, or familiar spirit, ascendeth not on the Sabbath day. The sepulchre of Turnus Rufus sent forth a smoke, because he was judged and delivered to fire. But transgressors in hell rest on the Sabbath day. Therefore his sepulchre sent not forth a smoke on the Sabbath day."

"They had recourse to these monsters of magic, or of fables, whereby the glory of our Sabbath might be obscured, and that of the Jews exalted."

302. "If any one should have two heads, on which of the foreheads should the phylacteries be found?" No mean scruple indeed! But let us have from the Glossator, as considerable a story. "Asmodeus produced from under the pavement, before Solomon, a man with two heads. He marries a wife, and begot children like himself, with two heads, and like his wife, with one. When the patrimony comes to be divided, he that had two heads requires a double portion, and the cause was brought before Solomon to be decided by him."

376. "Dicta est spelunca Machpelah (vel Duplicata, inquit Judæus) quia profundam eam et perplexam fecit Adamus, ne arca ejus, a posteris aliquando inventa, occasionem præberet idololatriæ."

377. "Colorem aliquem commento de Agro Damasceno exhibuisse videtur rubedo terræ, nomini Adami concolor. Quam glebam ego quidam adhibitam ab hominibus arbitrarer, ut figulinam ad creandas ollas potius, quam a Deo ad creandum Adamum."

Vol. 11.

DED. to the students of Catharine Hall, "his dear friends."

P. iv. The Jews themselves stink in Marcellinus (L. 22), and their writings stink as much almost among all. And they labour under this, I know not what singular mis-

fortune, that being not read, they displease; and that they are sufficiently reproached by those that have read them, but undergo much more infamy by those that have not."

"The almost unconquerable difficulty of the style, the frightful roughness of the language, and the amazing emptiness and sophistry of the matters handled, do torture, vex, and tire him that reads them. They do everywhere abound with trifles in that manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to be understood; so that the reader hath need of patience all along, to enable him to bear both trifling in sense, and roughness in expression."

Vol. 12.

P. 118. "It is not very easy distinguishing between the Scribe and the Pharisee, unless that Pharisaism was a kind of tumour and excrescence as to superstition and austerities of religion, beyond the common and stated practice of that nation, even of the Scribes themselves."

128. Upon the expression of God's feeding the ravens, the Rabbins observe that the raven is cruel towards its young; but God pitieth them and provides them flies. The reason they give why the old ones are so unmerciful to their own young, is in Chetubboth,—"when they grow black, the old ones begin to love their young; but while they are all white they loathe them."

See Major Moss on the raven, and the Hindoo notions of it.

237. "There is a rock, or 'stone of stumbling' indeed, as well as a foundation stone, and this stone of stumbling hath St. Peter been made, to the fall of many thousands; not by any fault of his, but of their's, who through ignorance, or frowardness, or both, will esteem him as a rock upon which the church is built."

325. "There is a repository, said R. Solomon, the name of which is Goph: and from the creation, all the souls that ever were to be born, were formed together, and there placed."



"Another Rabbin supposeth a twofold Goph, and that the souls of the Israelites and of the Gentiles, are not in one and the same Goph. Nay, farther, he conceives that in the days of the Messiah there will be a third Goph, and a new race of souls made."

327. It was a conceit among the Jews, that an infant might behave itself irregularly before it was born, and do something that might not be altogether without fault, —that it might in some measure actually sin, and do that which might render it criminal. 328.

Vol. 13. *Journal of the Assembly of Divines.*

P. 6. "THEY met in Henry VII.'s chapel, to consult what advice or tender to make to the House of Commons in regard of the doleful tidings that were sent of Sir William Waller's defeat before the Devizes." They resolved upon a petition to beseech the House of Commons "in regard of the two late disasters in the North and in the West, to take into their thoughts some way, which might be thought the most to conduce to the appeasing of the present wrath; and they make bold to present unto them these: That a solemn fast might be speedily kept; that for the removing of the common ignorance, catechizing might be powerfully set up; that the sabbath may be looked to, the army purged, delinquents punished, a good ministry created, adultery and vain swearing censured, &c."

9. 8 Aug. 1643. "A tumultuous company of women cried for peace, and they would have peace, whatsoever came on it. 9 Aug. This day the tumult of women grew outrageous; and many men, and they Papists, were mingled among them: so that the Parliament guards were forced to violent resistance, and they slew two men, and one woman."

9. The names of some books complained of, "the Honeycomb," "Christ alone exalted," "the Dangerous Dish," "the Doctrine and Conversation of John the Baptist." "Faith,"—a sermon upon Rev. iii. 18.

10. "A long agitation about translating the creeds anew, and about setting some gloss upon the preface and conclusion of Athanasius's creed, which seems to be something harsh."

10, 11. The Assembly, and Lightfoot himself, "very indignant with Dr. Burgess, who starts some objections to the engagement in the Covenant, 'without respect of persons, to extirpate popery,'—it being a very nice business to know what popery is, and what is meant by extirpation, and I know not what: which gave occasion to others to take the same exceptions, and so hold long debates; and it was very near that we had parted and gone home, unresolving of the matter; but at last we brought it to the vote, that the words were fit to stand as they were."

He made the same demur about prelacy, and "began to be most uncivil and unmanly, for having pretended a great deal of sorrow that he could not in conscience agree with our conclusions, he desired liberty that he might put in the reasons of his dissent; which being granted, he farther desired, that our resolutions might not be brought in, till he had prepared his reasons. This was judged, and that justly, to be intolerable impudency, that the great affairs of two dying kingdoms should be thought fit by him to stay and wait upon his captiousness."

12. "Our turbulent Doctor put in a petition to the House of Commons, that he might have liberty to bring in his exceptions against the Covenant;—a wretch, that should be branded to all posterity, who seeks for some devilish ends, either of his own or others, to hinder so great a good of the two nations. Mr. de la March told plainly that he held it for the most dangerous plot and design, since the Parliament sat, and I believe few of the Assembly took it for any other than a design."

16. "Some in the city, and of our Assembly, called women to the taking of the Covenant, and others did not. Therefore I desired that a uniformity might be settled

herein, that none of us might incur prejudice. This held debate awhile, but nothing concluded on for the present."

57. Nov. 20, 1643. "There was also read a request from some Oxford men and youths, who desire to go on in the study of University learning, and dare not go to Oxford, that there might be some contrivance of a college somewhere about London, where they may go on in their studies, and their time go on for their degrees, when the terms shall be open."

"Dr. Burgess after this made a motion—that some collops might be cut out of deaneries and chapters for the cherishing of young scholars."

60. Nov. 22, 1643. "Sir Benjamin Rudyard brought an order from the House of Commons, wherein they require our advice, whether Mr. Rous's Psalms may not be sung in churches."

66. Nov. 27. "A petition to the House of Lords, for the contriving of a college for the young Oxford students."

91. A. D. 1643. "The city ministers met together to consider whether they should preach on Christmas day, or no. And when Mr. Calamy began to incline that there should be no sermon on that day, and was like to sway the company that way, I took him aside and bade him consider—that the thing itself was not unlawful,—that letting the day utterly fall without a sermon would most certainly breed a tumult.—It was voted affirmatively, only some four or five gainsaying, that they would preach, but withal resolving generally to cry down the superstition of the day."

104. Jan. 5, 1644. "There was a petition read, sent to us from a daughter of Dr. Folkes, in which she expresseth, that she having made an impression of her father's book against the Rhemists, her request is that we would recommend it to the Houses of Parliament, that they would enjoin every parish in the kingdom to buy one of her. But this was not thought fit for us to meddle withal; and therefore we desired Mr. Gibson, who brought in the petition, and Dr.

Smith, might give her a fair answer."

106. Jan. 8, 1644. Mr. Selden said "that in this kingdom, ever since it was a kingdom, Christian excommunication hath ever been by a temporal power; as in the Pope's rule here, his own excommunications could not be brought in hither, but by permission of the secular power; otherwise it was death to him that brought it. And excepting the case of heresy and *concubitus illicitus*, the episcopacy never had power to excommunication."

267. "At last, with extreme tugging, we got it to the question."

#### Letters.

P. 356. BRIAN WALTON (1655) gave a bond of £500 for a MS. which was lent him from Cambridge, and for which this enormous security was required.

368. Poor Edm. Castell speaks of his "honourable and most singular good Lord, the Bishop of Exon (Seth Ward), who considering the smallness of his diocese has done very strange and incredible things in procuring me about fourscore subscribers, since the printing of the last papers, which is above threescore more than all the three kingdoms beside have done."

372. Poor Castell! "Renowned Sir, I made bold to beautify and embellish this worthless contemned work I am upon, with the oriental lustre of your eminent and deservedly most famigerous name." This was to Lightfoot,—and was more in gratitude than in adulation.

467. Mr. Bonnel says of Lightfoot, in a letter to Strype, "he has some Staffordshire words: *ungive* for abate; *loose* for end or up-shot, &c. and spells all words with *ei* wrong, as *feild* for field."

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LARDNER on the *Demoniacs*. (In his 1st vol.)

P. 237. OPINION that the unclean spirits were the departed spirits of bad men.

244. It is Bishop Smallbrook who divides the devils, and allows "about three to each hog."

245. *Διάβολος* never used in the plural number in the New Testament, where Satan or the fallen angels are spoken of.

246-7. By demons the souls of bad men were meant, among the Jews.

248. The air full of evil spirits—and a mercy that we cannot see them.

252. The popular notion concerning possession likely to have been encouraged by the Pharisees, as a pious fraud, useful against the Sadducees.

253. He thinks it was derived from the Chaldeans or the Greeks.

Argument that as we read of no possession by good spirits, there is none by evil ones; for "can it be reasonable to suppose that Divine Providence should permit evil spirits to have more power to do evil, than others have to do good?"

256. Origen says that physicians denied possession, and explained all by bodily distempers.

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THOMAS JACKSON. *Ed. Folio.*

THE preface by Barnabas Oley is written with great feeling.

Character of Juxon in the Life.

Writers "whose success cannot be great, until their delight in contention and contradiction be less." To the Christian Reader.

12. Augustine's "acute dilemma" concerning the Scripture miracles.

16. Evident truth of Abraham's history.

34. "I have often and daily occasion (for the satisfaction of my mind in sundry questions that might otherwise have vexed me) to thank my God that as he made me a reasonable creature, and of a reasonable creature a student or contemplator, so He did not make me a mere philosopher."

35. The oracles.

37. Importance of religion and scriptural knowledge even to form a true judgment of historical and political events.

39. Divine communion not confined to the Israelites before their distinction from other nations.

44. "Strange fables and lying wonders

receive being from notable and admirable decayed truths, as baser creatures do life from the dissolution of more noble bodies."

53. Hippocrene derived from the Well of Beer.

57. "The Egyptians thought the Heavens over them had been in love with their soil, and that from the conjunction of the one's mildness with the other's fertility, the first people of the world had been brought forth in Egypt."

66. Sobriety of the Jewish writers,—all this is truly philosophical.

73. Sacrilege, even against false gods,—a crime.

78. How persecutors justify their extreme cruelty.

94. Vespasian's miracles. He believes and argues well from them. But?

127. Sisebut instigated by the Emperor Heraclius to persecute the Jews. Is this well founded?

148-9. It is painful to find this in such a writer!

153. It seemed (he thought) as if the day of their redemption were drawing nigh.

167. The Fathers mutilated and interpolated by the Papists.

177-83. Question of the Papal church's authority and the Scriptures, irrefragably set at rest.

189. "Idolatry and superstition could not have increased so much in the old world, unless there had been evident documents of a divine power in ages precedent."

318. Effect of the doctrine of Infallibility. 586.

319. The Beadle of Beggars, or John-a-dogs? <sup>1</sup>

362. Numbers seduced into Popery in his time.

422. "Thou art Peter"—how this text is contradicted by the Romish exposition of it.

456. He wishes that those who appeal to Rome should suffer death!

<sup>1</sup> In Hamlet, we find "like John-a-dreams;" and Nash has "John a droynes." See NARES' *Gloss.* in v.—J. W. W.

482. Modest fear and reverence needful for religious impressions.

489. Nature of a credulous belief.

495. Woeful experience—the fool's only schoolmaster.

528. A more *dunstical* collection of the Apostles' words.

586. It was Cardinal Caraffa who used the memorable words "*quandoquidem populus iste vult decipi, decipiatur.*"—Thuanus, l. 17. A. D. 1556.

587. His apprehensions of an impending judgment upon the land,—very fine.

Ded. B. 4. "As if haste had maimed speed, by overrunning it in the starting."

Prof. B. 4. Faith.

618. His entire faith in Providence.

619. Speculative evidence.

621. Flourish of scripture phrases—finely censured.

627. Coincidence of truth and goodness. 1016.

631. Men pursue the exact sciences who shrink from moral truths.—How finely does this touch the Playfairs, Leslies, and *id genus omne*.

632. The Trinity, why so little impugned in his age.

Much—what he frequently uses as opposed to somewhat.

647. A beautiful passage, which shows that he could not see a tree cut down without something like pain.

649. A most painful example of the *σοφῶν*, which ought for ever to prevent live anatomy!

671. "Far more be the promises of his fatherly love, than are the declarations of his power: fail we cannot in our hopes, but only through unbelief."

688. Faith and works: *how* St. James has been misunderstood.

691. The Romish church never wants defenders.

710. An apology for the Jews—which shows a mitigated feeling.

735. "To intersert more proofs of antiquity would be troublesome unto me, aiming especially, out of God's word, to set the

warp with what speed I can, and afterwards, if God permit, to weave such authority of Fathers into it as his providence shall direct me to."

771. State of the Border, and perhaps of the Marches also.

785. "Who is he living that can assign me the very instant, yea, the set hour, day, week, or month, wherein his regeneration was fully wrought?"

793. A mild and placid dis-esteem of mortal life.

796. Puritans.

800. Difference between aged and youthful courage.

814. Oppression of the inferior classes.

827. There is no plant which hath given good proof or sign of fertility in Egypt, but removed in time, is apt to fructify accordingly in Canaan."

841. That there is a God is an instinctive truth.

884. The certainty of truth, finely and philosophically expressed.

886. Our ingrafted notions.

893. How many young wits are lost in pursuing vanities.

900. Machiavel.

903. St. Sunday.<sup>1</sup>

905. The Moscovites and the iron plough.

918-9. Paracelsus and Dornæus.

921. Sacred groves and fountains; growth of this abuse. 923. And how destroyed in Lithuania.

923. Oak of Mamre probably not destroyed by Constantine.

926. His wish that what is good in the monastic system had been preserved.

937. The Carthusians reproached with having few saints.

976. Gregory's advice to Augustine.

<sup>1</sup> The parish of East Wickham in Buckinghamshire is referred to. (?) As regards the inference, the words of the Homily may suffice: "It doth too evidently appear that God is more dishonoured and the devil better served on the Sunday, than upon all the days of the week besides." First Part, *Of the Place and Time of Prayer*.—J. W. W.

985. The founder of the Sforza family.  
994. It is extraordinary that he should allude to the legend of Cyprian as if he believed it!

1031. The Platonists and Seneca, his high opinion of them.

1034. Sacred knowledge cannot enter into an impure heart.

1040. The first seeds of truth not from without but within us.

1041. His view of the new birth.

1042. Not the quick, but the diligent intellect which perfects its desires.

1043. A right feeling concerning God best to be attained by having "our inbred desire of happiness right set in youth."

Vol. 2.

EP. DED. Parochial duties had engrossed time which might have been better employed.

Calvinism, 348.

20. Time and space.

42. Wisdom and knowledge.

43. Presence of the Almighty. 47.

44. Absolute decrees. 46, 168.

89. "With this manifestation of his love (in Christ) many out of mere mercy have not been acquainted, lest the sight of the medicine might have caused their disease to rage, and make their case more lamentably desperate."

91. "Our natural mistrust of others makes all of us a great deal worse than we would be."

131. No rest in the monstrous opinion of an infinite series without beginning.

157. Manicheism better than Calvinism.

159. Lipsius.

Applicable to craniology.

161. "If it should please our sovereign to permit sickly students to eat flesh in Lent, we would take his professed permission, for a sufficient dispensation with the penal statutes in this case provided."

183. Luck and fate.

185. Fate and contingency. 186-7.

190. This finely and practically applied.

204. The modern Greeks.

207. An opinion that Alexander acted under a sense of divine impulse.

210. All master spirits in all ages in some measure or other inspired. Surely no man ever took so comprehensive a view of Providence as this writer!

227. The chief heads of their clans with their several *rascalities*; sect of the Huns.

232. State-fortune.

234. Severus. "The barbarous nations which longed most for Rome's destruction, learned the use and art of making the Roman's weapons and artillery, from the discontented exiles which his severity thrust upon them."

244. The Black Guard—it seems a camp phrase for kitchen-boys.<sup>1</sup>

258. Mere politicians, wherefore short-sighted.

259. Some good verses upon all-ruling Providence.

272-5. Sins of the fathers visited upon the children.

277. "To sit as coroners upon the souls of men deceased, is a thing which I have ever disliked, though sometimes practised by men, otherwise of deserved esteem; and whosoever in this case will take upon him to sit as judge, my request shall be not to serve upon the jury."

308. Evil of distrust, and efficacy of prayer.

309. Providence more convincing than miracles.

319. Fundamental laws.

321. The Israelites acknowledged their sins to be the cause of all their evils.

330. Grinding landlords and legal extortion.

331. Sins of the pulpit and of the press. Puritans.

332. Lecturers, the mischief they were doing.

These the true hirelings.

334. The gunpowder plot.

337. Here are some horrid circumstances

<sup>1</sup> See Gifford's note on BEN JONSON'S *Mercury Vindicated*, vol. vii. p. 250; and NARES' *Gloss*, in v.—J. W. W.

of the plague, which I have not seen noticed elsewhere.

A prophetic warning of worse evils, 394-5.

339. Machiavelli acknowledges portents in his own days.

370. Josephus; then a more common book in English than our own chronicles.

372. Nebuchadnezzar and Titus.

377. Sin of Uzzah common in England.

376. Use of extraordinary mercies.

393. Prophecy concerning the destruction of Jerusalem. St. John's silence.

439. The best treatise upon Tarshish is by "that learned Portugal Varerius."?

451. Rachel lamenting for her children. Effect of the Hebrew words, the sound answering the sense.

457. His fancy, a pleasing one, concerning the Innocents.

499. A fair and strong argument against their miracles, admitting them to be real.

517. A "knowledge of scriptures," which "may be called a revelation, but ordinary and *mediate*, such as the ministers of the Gospel may at this day have by the help of commentaries, by collation of scripture with scripture, or of historical events with prophecies precedent; the signs of the times being in all ages the best commentaries, and as it were substitutes to the spirit of prophesy or revelation."

535. Sermon on the mount—"the fundamental charter by which the kingdom of Heaven here on earth is established."

562. A most eloquent passage concerning kneeling at the Sacrament.

575. "Of this I rest persuaded, that it is neither too much learning that hath made this present age more mad than the former; nor any greater measure in God's spirit than may be found in others, which makes many among us more bold than their brethren, than their Fathers in Christ, in determining greatest mysteries in divinity."

590. Want of disciples complained of, both for the clergy and the people.

593. A miracle of art in painting, with the help of optics; has it ever been employed by the miracle mongers?

645. A doubt whether *ἀδόκιμος* bears the same meaning which we affix to reprobate.

680. Evil of weak arguments in a true cause.

705. The word.

753. The name Jesus. 754.

779. He had begun a work on the nature of sin, "in a dialect more capable of such school niceties or disquisition than our English is."

784. "Whatsoever else it was, the first transgression was *pride*, or ambitious desire of independent immortality."

786. A monkish fable fathered upon the Rabbis in support of the Immaculate Conception.

819. Instances of a bloody sweat, recorded by Thuanus.<sup>1</sup>

A solution of Judas's conduct, which seems reasonable.

823. A just reprehension of those who exaggerate our Lord's sufferings. 825.

829. His view of the agony. 830.

844. Use of the Apocrypha. It seems there were bibles either printed or bound up without it.

852. "Swearers—a new title given by some Roman regular Catholics (as they call themselves) unto such seculars of their own profession as will take the oath of allegiance, or acknowledge it to be administered unto them by lawful authority."

902. The elder—a "tree which bears no good fruit, unless it be that which is called the Jew's-ear."

910. Wisely and finely said concerning the discovery of recondite types.

919.—"for the explication of many places in Scripture, I have learned more, or been better confirmed in mine opinions, by the lawyers, than by the profest divines of the French nation, one or two excepted."

928. Erasmus's prayer for the peace of the Church, inserted in Henry the Eighth's Primer.

937. A very beautiful dedication.

<sup>1</sup> See MEAD'S *Medica Sacra*. xiii. p. 481 of his medical works.—J. W. W.

"One end or scope," he says, "at which his desires in this long work had aimed, " was to give an account unto my middle age how I had spent my youth, and to leave a *constat* unto my old age (at which by God's good providence, beyond my hope or expectation, I am now arrived) that I had not altogether spent my best days in a drowsy sleep, or which is worse, in waking dreams, or wandering projects after pleasure, riches, ambitious hopes, or private ends."

943. Knowledge of words; to what it extends.

981. Henri II.'s breach of his treaty, upon the strength of a dispensation.

1040. His regret that he had not been able to employ all his best years upon this great work.

### Vol. 3.

P. 14. This would be allowed "by most perfect and absolute induction, if arts or sciences were once so happy as to have none but true and accurate artists to be their judges, as indeed they are the sole competent judges in these cases; and judges they are within these precincts as competent as the reverend judges of this or any other land are in causes civil, municipal, or criminal."

24. Effect of specific laws against parricide and infanticide, in increasing the crime.

27. How and why prohibitions provoke sins. Effects of the confessional in this respect.

29. An opinion that the forbidden fruit was of a poisonous nature both to soul and body.

32. Flaccius Illyricus.

43-4. Servitude. The Jews not allowed to have slaves of their own nation, but of any other.

52. Use to be made of testimonies which are of no credit in themselves.

61. "All of us have some one or other of this infernal crew daily attending on us, hourly watching or dogging us in all our designs or projects throughout our whole course of life."

65. Infallibility.

99. Baptismal regeneration. 100.

122. Some relics of God's image in our corrupted nature.

127. Election, reprobation, predestination—"points of more easy and facile resolution than most other controversies in divinity, if so we would take these terms as we ought to do, in their passive or concrete sense. But if we take them in the active or abstract sense, or as they are acts in God, their determination is to mankind, even to general councils, altogether impossible; yea, to attempt this work is either an undoubted spice of phrenetical pride, or an infallible symptom of divine infatuation."

132. The editor says, "the fingers' ends of the hand that writes this, have been sucked by fishes used to be called and fed, to which they would come as fast as pigs or chicken."<sup>1</sup>

133. Editor. "Some religious single persons use Saccarum Saturni as a friend to chastity."

142. Mr. Hooker of Cambridge, has a very sad saying, and not to be gainsaid, "the pagan and the philosopher shall have a cool summer parlour in hell, in comparison of the debauched Christian."—Editor.

184. Predestination. 189, 90.

187. A passage very applicable to my political and Romish slanderers.

188. Jews and Calvinists.

191. The Jesuits striving to drive the English into Calvinism.

258-9. Speculations concerning the blood of Christ.

259. Mere grammarians.

263. Argument against the mass.

272. Confirmation neglected.

273. A most valuable chapter showing the progress of Calvinism.

320. P. Martyr and Bucer. Growth of the Lutheran errors.

<sup>1</sup> He refers to the epigram of Martial,—

"Sacrīs piscibus hæ nantantur aquæ,  
Qui norunt dominum, manumque lambunt  
Illam, quâ nihil est in orbe majus."

Lib. iv. ep. xxx.—J. W. W.

353. Infallibility. The argument of believing with St. Peter skilfully turned.

355. Circle in which the Papists reason.

358. Skill required in the exposition of Scripture.

378. A passage which the craniologists might quote in support of their system.

386. Dreams.

425. The Palingenisia.

466. A sermon finely concluded with prayer.

481. Puritan females.

495. *Pœna damni*—et sensus.

524. The sight of martyrdom makes *Biblis* a martyr.<sup>1</sup>

537. Long peace that England had enjoyed!

586. Romish doctrine of faith and works.

661. Sir John Norris's *famous* retreat at Ghent, never to be forgotten by the English nation?

666. Pleasure of tragedy.

678. "The eschewing of one error is the highway to another, if it be done by hasty inconsiderate flight, and not according to the art and rules of a sober retreat."

689. Attempts to disparage the clergy. Ignorance of their assailants.

692-3. A clear foresight of the direct rebellious tendency of puritanism. 951.

696. How according to the Romanists an infant may lose salvation through the priest's fault who baptizes it!

698. Effect of this doctrine concerning the intention of the priest in increasing and upholding the priest's power.

699. Assurance. 702.

707. Calvinism worse in her followers than it was in Calvin himself.

*Paræus*—and *Bellarmino*.

710. The pulpit and press worse than the theatre or tavern in the evil which they generated.

716. The gunpowder plot. 972-3-4.

715. Want of remorse or shame in the papal Church finely explained.

729. Oxford—and a University life.

730. Preferment hunters.

734. Meddling policy of the Romish Church.

741. "Commentators who, like young conjurers which raise spirits they cannot lay, cast such doubts as they are not able to assail."

780. Advantage given to the Papists by Simonists, and rash preachers.

862. Innocent III.'s pretensions to be universal judge.

868-9. A clever argument concerning Peter.

882. A French argument that the Papal Church is the true, *because* the Pope is Antichrist.

900. Father Preston—wrote under the name of Roger Widdrington.

910-1. The Lateran Decree, and its application to the oath of allegiance. 913, 974.

921. The king not head of the Church, but supreme governor.

927. Agreement of enthusiasts and papists in the deposing doctrine.

930. Never was there a clearer example of true political prophecy.

947-8. Popery worse than heathenism.

949. The danger from it.

949. "God in his providence doth never suffer higher powers to be at any gross default of negligence, oversight, or wilfulness, but for the like gross defaults in those that are subject, and should be obedient to them. If the eyes of state be at any time weak or dim, it is a certain sign that the whole body is either feeble, or much distempered."

962. "Necessity of society, and growth of government regal, being the most natural."

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HENDERSON'S *Biblical Researches and Travels in Russia*.

P. 18. A coin bearing Ethelred Rex Anglorum lately dug up near the Ladoga, by Novogorod. At the same time many with Cufic characters.

26. Russians, Separatists, who break the utensils which those who are not of their sect have used, and plane the table on which a snuff box has been laid.

<sup>1</sup> EUSEB. *Hist. Eccles.* lib. v. c. 1.—J. W. W.



34. A notion in parts of Russia and Germany that fires kindled by lightning can only be quenched by milk. And this superstition prevents them from employing water on such occasions.

49. Gold and silver thrown in when the great Moscow bell was casting; forty or fifty men required to ring it.

57. Chinese Christians, banished into Tartary in chains.

159. A plum pudding enveloped by the blue flames of ignited rum.

183. Mummied hands of the Saints to kiss, and windows through which the dead may be seen, at Kief.

185. Nestor's annals in the original Slavonic, with a German version and commentary published by Professor Schlozer of Gottingen. 1802-9.

207. Jews bury their old Scriptures. The Schleswig Holstein Bible Society buy up old Bibles, make up compleat copies from them, and solemnly burn what is not fit for use, in a fire kindled for the purpose.

208. Rules for a transcriber of the Scriptures.

214. Mouse grey—wild horses with black streaks on the back,—in fact like the ass.

215. Jews moving toward the Holy Land, and ready if the Turks were subdued, to cross the Bosphorus and reoccupy it.

221. Jews in Russia about 2,000,000. The other inhabitants of the provinces recently incorporated alarmed as well as surprised at this increase. In Poland every thing is in their hands, a Christian has no chance of doing any thing or business of any kind. That country has been called the Jews' Paradise.

222. Their language shows that they came there originally from Germany.

Their first privileges obtained by means of Esther, a beauty of whom Casimir I. was enamoured.

Expression of anxiety in their countenances.

223. Their odour.

Premature marriages.

224. Atrocious morals—or calumny.

224. Few learn any trade, and still fewer engage in agriculture. They keep themselves loose in expectation.

225. Earth from Palestine for their burial grounds.

"He that marries his daughter to a learned man, contracts a matrimonial alliance with heaven."

Thanksgiving that every man daily offers for not having been born a woman.

227. The Cabbalists arrogate to themselves the title—Possessors of the name.

228. The butcher cuts either the name Shaddac or its initial letter, as an amulet or rather charm on every principal joint.

229. Want of probity, every thing regarded with relation to profit.

230. Their licentiousness ascribed to a cause like that of the books of casuistry and the confessional.

And yet their unbelief is charged upon them here as their most atrocious crime.

231. Their hatred of Christianity.

234. Followers of Sabbathai Tzeri,—but they seem to have little or nothing in common with him.

243. Young Jews profess Christianity, in in order to obtain an education.

244. They collect the Society's Bibles eagerly, for the Rabbi to burn them.

246. A settlement for the converts recommended on the Moravian plan.

267. Sepulchral images on the tumuli in the Steppes.

270. In the middle of Odessa mud is cut and stacked like peat.

303. Earnestness and solemnity of Mahomedan worship.

387. The Memnonites in Prussia obliged in 1805 to sell their property, pay ten per cent of their capital, and leave the kingdom, because they would not bear arms! A very iniquitous and impolitic act. Frederic the Great had given them many privileges, and they were an industrious, inoffensive, flourishing people. They removed into Russia.

418. Jewish King or Chakan of Khazavia, if he compleated the 40th year of his reign, he was then put to death.

A ridiculous story of half strangling him at his accession, and making him then fix the number of years he was to reign. At the end of the term he was executed.

463. An effervescent spring, the water of which buoys up the human body in a bath, and instantly bursts a bottle.

485. A horrid case of the effect of hereditary vengeance.

525-7. Emigration of German fanatics to Georgia.

MASON'S *Essays on English Church Music*, in the third vol. of his works.

P. 301. A STEAM organ.

312. What a voluntary ought to be. Æolian harps would best produce the effect which he desires.

316. Set forms for it rightly desired.

319. Stringed and wind instruments instead of according well, injure each other.

Hence the effect of military music.

327-33. Intricacy of Cathedral music at the Reformation.

328. Even the Epistles and Gospels were elaborately sung.

329. A good specimen of the absurdity thus occasioned.

Henry VIII. a composer.

339. Erasmus's account of English church music.

342. Handel's poverty in old age.

348. Vocal music first appreciated in Purcell's age.

349. Its powers not fitted for display in church singing, and why.

358. He wishes for a Cathedral Psalter, —for chaunting.

364. Luther was a good musician.

Calvin admitted only unisonous psalmody.

371. A wish that Lowth and his follower had tuned their ears by the common version.

377. The church of Rome did well when she inserted only a small portion of the Psalms in her Liturgical offices. Certes.

391. A barrel organ — preferable for a church to the best parochial organist.

398-9. Mischief which Pope Gregory did by his alteration in church music,—the evil extending to poetry.

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FORSTER'S *Mahommedanism Unveiled*.

P. 20. I THINK he undervalues the effect of the pilgrimage to Mecca.

47. And overvalues the humanity of the Spanish Moors.

49. True that Christianity and Mahommedanism have both advanced mankind, but so I suppose have some false religions as in Egypt.

87. A blessing for Ishmael. 118-9.

102. The temporal kingdom which the Jews expected his posterity had.

311. Christian heresies tend uniformly toward the doctrine of the Koran, Mahometan ones toward the mysterious truth of the Gospel. Vol. 2, p. 105.

324. Pope's dispensing with bigamy in the Jews.

355. Without a moral bearing in the creed itself (the Koran), there could not have arisen a progressive series of moral commentaries and glosses.

Vol. 2.

P. 93. A GREAT many monks became Mahommedans. They were let free by it, —in *mind* as well as body.

114. The gradual declension of the two great branches of Christendom, was distinguished from its outset by this remarkable contrast; that while the apostacy of the Greek Church lay chiefly in the generation of heretical pravity, that of the Latin consisted principally in the growth of superstition, and of its never-failing accompaniment, moral corruption.

228. Were not the mouths of the Meuse, Scheld, and Rhine occupied before the Crusades? surely.

239. Henrique—his brother aided him.

315-6-7. Bacon's dishonourable dealing by his greater namesake.

340. Fez was never taken by S. Louis.

*Vindiciæ Judæorum; Or, a Letter in answer to certain Questions propounded by a noble and learned Gentleman, touching the reproaches cast on the nation of the Jews; wherein all objections are candidly and yet fully cleared, by RABBI MANASSEH BEN ISRAEL, a Divine and a Physician. 1656. Reprinted in the Phenix, Vol. ii. No. 24.*

THIS is a satisfactory refutation of the calumnies against the Jews, made by a liberal and learned man in an age when such a refutation was necessary.

P. 400. § 15. "A very true story happened at Lisbon, A. D. 1631. A certain church missed one night a silver pix or box, wherein was the Popish host. And forasmuch as they had seen a young youth of our nation, whose name was Simam Pires Solis, sufficiently noble, to pass by the same night not far from thence, who went to visit a lady, he was apprehended, imprisoned, and terribly tortured. They cut off his hands, and after they had dragged him along the streets, burnt him. One year passed over, and a thief at the foot of the gallows confessed how he himself had rifled and plundered the shrine of the host, and not that poor innocent whom they had burnt. This young man's brother was a friar, a great theologian, and a preacher; he lives now a Jew in Amsterdam, and calls himself Eliazar de Solis."

400. § 16. "An earl of Portugal, when his physician was imprisoned for being a Jew, requested one of the inquisitors by letter, that he would cause him to be set at liberty, for that he knew for certain that he was a very good Christian; but he, not being able to endure the tortures inflicted on him, confessed himself a Jew, and became a Penitentiary. At which the earl, being much incensed, feigns himself sick, and desires the inquisitor by one of his servants, that he would be pleased to come and visit him. When he came, he commanded him that he should confess that himself was a Jew, and further, that he should put it down in writing with his own hand; which, when he refused to do, he charges some of his servants

to put a helmet that was red hot in the fire, provided for this purpose, upon his head, at which he, not being able to endure this threatened torment, takes him aside to confess, and also he writ with his own hand that he was a Jew. Whereupon the earl takes occasion to reprove his injustice, cruelty, and inhumanity, saying, in like manner as you have confessed, did my physician confess: besides, that you have presently only out of fear, not sense of torment, confessed more."

401. § 17. "It hath been rumoured abroad that our nation has purchased S. Paul's Church, for to make it their synagogue, notwithstanding it was formerly a temple consecrated to Diana."

The Council at Ageda he calls fabulous.

403. § 19. "In the time of a certain king of Portugal, the Lord, blessed for ever, took away his sleep one night, (as he did from King Ahashuerus) and he went up into a balcony in the palace, from whence he could discover the whole city; and from thence, the moon shining clear, he espied two men carrying a dead corpse, which they cast into a Jew's yard. He presently dispatches a couple of servants, and commands them, yet with a seeming carelessness, they should trace and follow those men, and take notice of their house, which they accordingly did. The next day there is a hurly-burly and a tumult in the city, accusing the Jews of murder. Thereupon the king apprehends these rogues, and they confess the truth; and, considering that this business was guided by a particular divine Providence, calls some of the wise men of the Jews, and asks them how they translate the fourth verse of the cxxi. Psalm, and they answered, "Behold, he that keepeth Israel, will neither slumber nor sleep." The king replied, "If he will not slumber, then much less will he sleep: you do not say well, for the true translation is, 'Behold, the Lord doth not slumber, neither will he suffer him that keepeth Israel to sleep.' God, who hath yet a care over you, hath taken away my sleep, that I might be an eye-witness of

that wickedness which is this day laid to your charge." This, with many such like relations, we may read in the book called *Scebet Jehuda*."

At the end of this tract is a list of the books he had published.

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Bp. SENHOUSE's *Four Sermons*. 1627.

P. 12. THE common fallacy of putting more into premises than is commonly found in the conclusion.

20. "Physician's drugs, which they call *δόσεις* gifts, and yet we pay dear for them."

21. "The poets' crowns of laurel and ivy,—crowns little better than the weeds which wrapt about Jonah's head,—trash of no value."

32. Verity the virginity of the soul, as falsehood the adultery.

34. "Veritatem philosophia quærit, Theologia invenit, Religio possidet." P. Mirandula.

41. "Again, I say, be ye established in the present truth: it is the present truth, and 'twas the primitive truth, when purgatory was yet unkindled, and indulgences yet unhatched, when mass was yet unmoulded, and transubstantiation yet unbaked, when merits were yet unminted, and sins venial uninvented; when Layiks of the cup were yet uncousened, and ecclesiastics unexempted; when Popes transcendent powers were uncreated, and deposing of kings yet undreamed of,—before this Lerna lake of errors yet was congregated,—before ever these fancies of Rome were rocked in their cradles, was the present truth."

55. "Master Bradford says of massing and preaching, that the mass bites not men, nor makes them blush as preaching does."

56. "Or if needs you must be tampering with truth, cannot ye candy it over with a sceptical neutrality?"

—"Since people are so shy of the naked truth, truth may be presented in some disguise unto them. Take but the trivial instance, be truth as good diet as a partridge,

yet is it not to be served in raw, or feathers and all, but cooked and seasoned, '*sale prudentia temperata*.'"

57. As Fulgentius truly spake to King Trasimund, "the silence that affirmeth not truth, confirmeth error, and little to chuse between willing to declare truth, and willing to deny it."

60. "It hath been said that our word true comes *ab Hetrusco*, and *Hetruria* fondly hath been termed *regio veritatis*."

98. "Shall such brethren in evil tune so like bells, and want but *hanging*?"

106. "As soon shall I measure wisdom by the acre, as worth by noise, or piety by passion, or holiness by eagerness, or religion by multitude, or truth by crying."

131. The very letters in Jehovah are all quiescent. "Thy heart was made for the true God, nor can it be quiet until it rest in Him: he only having, *centrum quietativum*, the centre of the soul, wherein alone it findeth rest. The heart a little member, that will not serve a kite for a meal, as one spake, and yet as much as the kite flies over all the world, will not serve it, and as little as it is, nothing less than God can suffice it."

Bishop Hacket calls Bishop Senhouse a very rare preacher, as flowery as the spring garden (*Life of Ab. Williams*, p. 22.)

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JEREMY TAYLOR.

Vol. 2.

xli. REASONABLENESS of Christianity.

lxiv. Manna tasted to every man according to his liking.

8, 9. Humble and silent religion; very fine.

128. "A soft slow fire like that of the cinders of yew."

129. "The Holy Family, while in Egypt, believed to have dwelt in a garden of balsam."

139. His doubts concerning infants.

255. That a guardian angel is appointed at baptism he thinks "hugely probable."

282. A good as well as a sinful principle in us.

327. —“so that faith is made to cut the throat of charity, and our faith kills more than our charity preserves.”

Vol. 3.

15. CHURCH pictures and images.

21-2. Examples of an oath in St. Paul, 47.

40. “Sweeten thy temper and allay the violence of thy spirit with some convenient, natural, temperate, and medicinal solaces; for some dispositions we have seen inflamed with anger, and often assaulted with peevishness, through immoderate fasting and inconvenient austerities.”

50. Allowable extent of self-defence.

56. Duelling. “Yea, but flesh and blood cannot endure a blow or a disgrace. Grant that too; but take this into the account, ‘flesh and blood shall not inherit the kingdom of God.’”

58-61. Law-suits, their unchristian character and tendency.

58-61. Law-suits.

89. Repetitions in prayer, as of the Romanists.

111. Miracles a proof of Antichrist.

144. That there should be no war, one of the designs of Christianity.

190. The Pharisees held “that the souls of dead men, according to their several merits, did transmigrate into other bodies of very perfect and excellent persons.” Hence their question concerning our Lord. Did they derive this opinion from the Bramins?”

198. Siloam “was a pool of limpid water, which God sent at the prayer of Isaiah the prophet, a little before his death, to satisfy the necessities of his people, oppressed with thirst and a strict siege; and it stood at the foot of the Mount Sion, and gave its water at first by returns and periods, always to the Jews, but not to the enemies. And those intermitted springings were still continued; but only a pool was made from the frequent effluxes.—“Epiphan. de Vita et Interitu Prophet.” c. 7.

237. —“the nation hath, in sins, a capacity distinct from the sins of all the people, inasmuch as the nation is united in one

head, guarded by a distinct and higher angel, as Persia by St. Michael.”

280. “A poor Eremit, or a severely-living philosopher, into whose life his own precepts have descended, and his doctrine is mingled with his soul, mingles also effect and virtue with homilies, and incorporates his doctrine in the hearts of his disciples.”

281. “Greater glory is to be paid to God for the discerning gifts; but to take any of it to ourselves, and rise higher than our brother, or advance our own opinion, is as if a man should be proud of being in debt, and think it the greater excellency that he is charged with heavier and more severe accounts.”

434. Motto for Vindiciæ.

442. Short life.

477.<sup>1</sup> Before the Judge shall be borne his standard, which Chrysostom and divers other doctors affirm shall be the very cross on which he suffered.”—*Chrys. t. 3. de Cruce.*

478-9. A good deal of S. Nativité’s Last Day is borrowed from hence.

484-91-2. Space in Heaven.

594-5-6. Pleasures of Heav’n.

521. Stench of the “perduta gente.”

Vol. 7.

P. x. CRITICAL readers.

xxvii. Unions of York and Lancaster, of England and Scotland, both brought about by bishops; so, too, the Saxon conversion and the Reformation.

5. “These times, when we all expect Antichrist shall be revealed.”

139. Conduct of the continental Protestants, or rather the Protestants respecting bishops. The Huguenots would not even admit episcopal ordination, but re-ordained their converts. A fact this to be remem-

<sup>1</sup> “From here to the end of vol. iii. is from ‘*Contemplations of the State of Man.*’ The work is not Jeremy Taylor’s, but JUAN EUSEBIO NIEREMBERG’S—or rather a cento from his “*Diferencia de lo Temporal y Eterno,*” translated into English by SIR VIVIAN MULLINEUX, 1672. See CHURTON’S *Letter to Joshua Watson*, p. 18, &c.—J. W. W.

bered as having undoubtedly been borne in mind when the Bartholomeo Act was passed.

309. The Directory. 319.

312. Character of this *riteless* service.

335. Extempore prayer in public—arguments against it. 343. 388.

337. Sin of *so* pretending to the spirit.

384. A new Romish service forty hours' long.

Wish that all clergy were not allowed to preach.

385. Not the same exception to extempore preaching, as praying.

435-6. Luther sometimes said that he could expound all scripture; and Eckins, in his Chrysopassus, ventured upon the highest and most mysterious question of predestination, "*ut in eâ juveniles possit calores exercere!*"

441. Sin of vain divisions.

469. "The doctrine of the Millenaries, which in the best ages was esteemed no heresy, but true catholic doctrine—since it hath justice done to it, and hath suffered a just condemnation."

480. Not the belief, but the motives of that belief will be considered; and thus one may be condemned for, and another saved in, the same profession.

Vol. 8.

P. 8. THERE were twenty several opinions concerning justification, Osiander said, all drawn from scripture by men of the Augustine confession only.

8. There are sixteen several opinions concerning original sin.

18. Augustine the chief authority for the Assumption. 81.

"Till the Council of Nice you shall hardly find any form of worship, or personal address of devotion to the Holy Spirit."

71. Innocent III.'s argument from the *word* Deuteronomy, that the Mosaical law was still to be observed.

80. An early opinion, that the souls of the Saints are "*in abditis receptaculis et exterioribus atriis,*" where they expect the resurrection of their bodies, and the glori-

fication of their souls,—happy,—but not in enjoyment of the beatific vision for which they await the Resurrection.

85. The "Epistle ad Demetriadem Virginem," ascribed to Jerome, is said to have been written by Pelagius.

93. Spirit in which Roman Catholics read, write, and enquire.

99. Trial between the Missals of Sts. Ambrose and Gregory.

106. Papists. "If their cause were entirely the cause of God, they have given wise people reason to suspect it, because some of them have gone to the devil to defend it."

The Dominican trick at Bern.

116. Free will, and good works—opposite opinions held for reasons equally good.

219. Political maxims of the Papist, punishable.

223. Prayers for the dead—he inclines to them.

253. Priestly power of the Presbyterian ministers, "who are of the Church of England, just as the Irish are English."

311-12. Penitentia, etymologies of the word. Fraudulent rendering of *μετανοεῖν* by "*agite penitentiam.*"

364. Purgatory no terror—rather considered as a security.

467. Grace.

Vol. 9.

P. 57. MEN lived out their days till the term was shortened to seventy.

132. *Insolent* in the sense of unusual.

218. Assurance unnecessary.

323. Binding up the heads of new-born infants.

369. Opinion that there is a third place for infants and heathens.

"Irenæus affirmed that the evils of hell were not eternal to all, but to the devils only and the greater criminals. But neither they (the fathers) nor we, nor any man else, can tell whether hell be a place or no. It is a state of evil; but whether all the damned be in one or in twenty places, we cannot tell."

407. Cataphysics of transubstantiation.

This doctrine shews "that it is possible for a man to believe anything he hath a mind to."

408. They boast that the priest creates his Creator.

410-11-2. False miracles in support of it.

414-5. Activity and exultation of the Romanists when the Church of England was overthrown.

Vol. 13.

P. 39. A **VERY** good story of a priest, a dying sinner and his son.

124. It is recorded as a tradition apostolical, by St. Clemens Alexandrinus, that the Greeks were saved by their philosophy. J. T. asks, "Who believes it?" *He* would not have asked that question had he lived now.

136. "There are some which say, 'Every age hath new revelations.'" <sup>1</sup>

213. "The ancient church did—say a short prayer and give thanks at the lighting up of candles.—They said grace for their light as well as for their meat." <sup>2</sup>

384. Fashion of blackening the eyelids reproved by Tertullian.

385. Dio Chrysostom speaks of dealers "who, knowing that men were in love with old MSS., would put new ones into heaps of corn, and make them look like old."

385. Counterfeit old coins recently made in Holland.

403. His opinion of rascally lawyers.

419. Taxes upon any thing to be eaten or drunk held unlawful, and why.

524. Dispute of the Pope with Joam IV.

425. Jews and their dead King. Cheirology.

<sup>1</sup> Southey corrects the misprint (?) in HERBERT's Edit. where it is "*relations*." The Romish doctrine of Developement naturally follows.—J. W. W.

<sup>2</sup> See G. HERBERT's *Country Parson*, c. xxxv. "Another old custom there is of saying, when light is brought in, 'God send us the light of Heaven,'" &c.—J. W. W.

BARTOLOCCI. *Bibl. Rabbinnica*.

P. 34. FIRST Hebrew printer at Venice, Daniel Bomberg, of Antwerp; after whom Hebrew typography always deteriorated.

36. Rabbi Abraham Ben Mair Abenezra, a Spanish Jew, the first person who invented the equatorial line.

42. Embassy from Abyssinia.

48. An account of the treatment of the Jews by Emanuel, by R. Abraham Sabaa, a Lisbonian, in his Commentaries on the Pentateuch, printed under the title of *Tze-ror hammor*, i. e. *Fasciculum Myrrhæ*.

51. R. Abraham Kabesci could predict future things by the motion of the leaves.

67. Adam's tail—69. cut off by his Maker because he looked better without it.

74. Lilith, mother of the demons by Adam, during the years when he absented himself from Eve, because of Abel's death.

75. Cain, the son of the serpent.

77. Before the fall, Adam and Eve had a transparent covering, of which the nails are the remains.<sup>3</sup>

78. Lilith occurs in Isaiah, and means an owl.

79. The soul of Adam migrated into the bodies of Abraham, David, and the Messiah; and this they prove by the letters of his name, A. D. M.

Adam's alphabet.

100. The Sabbatical river. 110.

Fable of the lost tribes.

114. A notion that Parvaim, Chr. 2. c. 3. 6. may be Peru, opposed by the author.

135. He feels the worth of Jewish extraction, while he perceives that it has become a reproach.

160-1. Arguments against a translation of the Scriptures, and an assertion that Moses omitted the vowels in order that the

<sup>3</sup> "Stephen Gobarus enumerates this among other opinions anciently entertained—that the human body or tabernacle before the fall, was invested with a robe of light, &c." *Phil. Bibl.* p. 288, l. 30. GRESWELL on the *Parables*, vol. i. 439.—J. W. W.

law so written might be intelligible by the priests alone.

192. Jewish Alphabetical Litany to the angels.

197. Hence the invocation of saints justified. 228.

The letter Nun unlucky to the Jews, and therefore the angel whose name begins with it, is omitted in this litany.

213-4-5. Angels. Cabalistic notions of their names. 228.

221. They have a book called Liber Trepidantium, in which the Mosaic precepts are applied to all parts of the body.

231. Bartolucci suppresses many names, lest he should be thought to teach Cabalistic magic. All he says are properly condemned by the Church, except Michael, Gabriel, and Raphael.

260. Here is the story of Haruth and Maruth.

273. The nine persons who, during their lives, entered Paradise.

277. Angels who preside over the months.

283. Wine medicated with asparagus, to be taken fasting, sanitatis causâ, but only one glass.

286. The angels do not understand Syriac, and therefore no person should ask for any thing in that language. Gabriel alone understands all languages.

291. The Jews teach that all nations, except their own, spring from the children of Eve by the serpent.

293. The children whom Adam had by two she-demons, "*sunt adversarii hominum, manentes in januis domorum, in puteis et in latrinis.*"

349. Jewish view of souls in another world.

350. Adam originally green.

352. Spirits who are only allowed to perch upon the walls of Paradise.

A fine fiction concerning Uriel,—that over every burnt offering he appears in the form of a lion devouring it.

373. R. Amnon of Mentz translated to heaven, for suffering his fingers and toes to be cut off joint by joint, rather than turn Christian.

425. S. Epiphanius kicked a man in the face who looked at his dead body, to see whether he were circumcised. The kick killed him, but he was brought to life by being placed at the feet of the holy corpse.

471. Aristotle claimed by the Rabbis for a Jew!

473. He stole all his philosophy from the writings of Solomon, whose library Alexander carried from Jerusalem. Aristotle burnt the books to conceal his theft.

475. His MS. at Alcara,—Alcala.

477. His recantation.

490. Asmodeus reigning in Solomon's stead.

502. "Cursed be he who feeds a pig,—and cursed be he who teaches his son philosophy."

519. The monstrous bird Ziz.

533. The Holy Land shrinks when not inhabited by the children of Israel,—but stretches for their accommodation.

In the time of the Messiah, Jerusalem is to be raised three leagues above the earth, and the Jews to fly to it.

539. Leviathan and Behemoth to kill each other.

596-7. Earthquakes occasioned either by the tears which the Almighty sheds for the sufferings of Israel, or by his sighs, or by clapping his hands, or by his stamping the firmament.

## Vol. 2.

P. 76-77. A VERY comical story about Cupid, how he was delivered over to the Jews to be put to death, and why they were contented with putting out his eyes.

90. Adam and Eve sleeping in the cave of Machpela, where Abraham found them, "*et odor bonus erat super illos, tanquam odor quietis.*"

92. Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, were deposited in this same cave, though Adam and Eve objected at first to let Sarah be laid there; but this was because her good works would reproach their sin.

94. Yet there is a tradition that Adam's



remains were washed away, and for ever dispersed by the deluge.

128. A discourse concerning hell, which, according to the Church, is in the bowels of the earth.

130. Mode of sacrificing to Moloch, from whose image (if there be any ground for this tradition) the bull of Phalaris seems to have been taken.

132. The Rabbis teach that the dead feel the worms devour them.

134. Gehenna has three gates, one in the desert, one in the sea, one in Jerusalem.

135. Nature of the fire there. 136-7-8.

139. Part of the sun only is now seen. At the day of judgment the whole is to be unsheathed, and consume the wicked.

141. The fire of hell goes out on the Sabbath.

157. The salamander is bred in a fire which has been kept up seven years.

160. Infants who die before the eighth day, circumcised and named at the grave.

163. David and the spider, in the cave, —the same tale as of Mahommed.

### Vol. 3.

P. 366. A TALE showing that spirits who leave their graves, travel in their grave-clothes; and the importance of having them good.

450. The keys of the Temple at the first destruction,—a fine story.

476. Qualities which, according to S. Thomas Aquinas, the bodies of the just are to have after the resurrection.

486. Measures of wisdom, strength, &c. how divided among the nations of the earth.

514. Joseph's brazen coffin rises from the Nile at the invocation of Moses.

Another tradition in support of Dr. Clarke's hypothesis is, that Joseph was buried inter sepulchra regum.

591. In the plague of frogs, one frog croaked, and all the frogs in the world heard and came at the call.

### Vol. 4.

P. 74. AN unhappy Jew whose name is Pig.

129. Moses's rod.

131. The ass which Abraham loaded for the sacrifice of Isaac, still living, and to be ridden by the Messiah in fulfilment of the prophecy. Zach. ix. 9.

413. The Rabbi who cheated the Angel of Death, and got into Paradise alive.

450. Jewish form of excommunication.

### Vol. 5.

P. 44. JUNIUS the Hebrician, and translator of the Bible,—“animam ad Orcum transmisit, A. D. 1602!”

Ib. F. M. B. ab Helmont published for the use of the deaf and dumb. “Alphabeti vere naturalis Hebraici brevissimam delineationem.”

### BEAUSOBRE. *Histoire critique de Manicheisme.*

P. xii. EVERY nation must have its prophets, according to Manes.

xxv. General view.

80. “Pallore Manetem Diabolus tinxit ut incautos falleret. S. Ephrem. Assem, i. 119.”

127. The Persians burnt the bones of their dead, when picked clean.

166. Atheism the disease of courts.

179. Scheme of Manes.

189. Manicheism took refuge in the East.

190. Book of Manes. Law, Jacob Behmen. 426.

228. Bad faith of St. Augustine. 230. Vol. 2, p. 388. 780.

229. Satan crucified.

231. Abjurations and confessions prove nothing.

251. The elect like the mendicants.

253. Manes the spiritual man, 1 Cor. ii. 15.

256. Bad faith of Leo I.

257. “—Ce n'est pas fraude; j'y consens; mais c'est une prévention aveugle; inspirée par la haine, et par un zèle mal réglé.”

285. Augustine as well as Origin takes the first chapter of Genesis to be allegorical.

312. Manes, as a Chaldean, had a predilection for the Oriental philosophy.

325. Oriental version of the three kings.  
347. Apocryphal acts of S. Philip.

361. Contrariety of tradition concerning S. Joseph.

374. A water purgatory? or baptism after the resurrection?

391. Sacred dancing.

410. Blunder in the false Abdias respecting the mass.

St. Jerome's cleanly reason why tonsure was enjoined.

413. St. John still sleeping in his grave.

415. Writings forged to recommend celibacy.

563. The Son in the sun. 564.

Mithra the Mediator.

565. The moon, the soul's resting-place on their road. Vol. 2, p. 511.

566. A water-purgatory there, forsan.

568-9. Column of glory. Vol. 2, p. 513.

Vol. 2.

P. 13. THE Gnostic Demiourgos.

38. Most of the Fathers held the doctrine of pre-existence.

115. Paradise expected on earth.

New Jerusalem seen in the sky.

116. Millenarian notion, a refinement upon the expectation of the Jews.

124. Marcionits baptize the dead by proxy.

125. They rejected meat but allowed fish, under the Romish practice.

145. Max. Tyrius, upon the origin of evil.

252. Reasons of Manes for the eternity of matter.

253. It was an opinion of the earliest Magi that Yezdan created Ahreman, in order that he might have something to do in counteracting his works.

255. The world of matter.

256. From the Chaldeans.

259. The early Fathers believed the demons to be material.

267. The Hieracites were a branch of the Manicheans, and about the end of the fourth century, almost all the monks and bishops in Egypt belonged to this sect.

Mark of Memphis, who carried the seeds

of Priscillianism into Spain, is supposed by Beausobre to have been one. 395.

268. Origin of the error concerning matter.

299. Chance led to the invasion of the kingdom of light,—like the story of the Goths.

300. Production of the first man.

302. Not allegorical.

305. Magian in its origin.

309. Scheme of the theological and philosophical theory.

320. The Helena of Simon Magus, a disciple of St. John, or rather *half* a disciple, as being only half a man: For, fixing the number of his disciples at thirty, (the days of the month) as our Saviour had at twelve, (the number of the month) and the lunar month containing more than twenty-nine days, and not quite thirty, he chose twenty-nine men, and one woman as being a half-man.

324. Descent of the soul through the spheres, from each of which it acquires a coating or layer of finer matter, preparatory to its earthly body.

333. Souls sent to reduce matter into order and obedience.

358. Creation of the visible world.

362. Formation of the sun and moon.

Good and evil fire.

Outer darkness—beyond space.

369. They believed all things to be animated.

372. Manes believed there were antipodes, and that the heavens were spherical. 375.

371-5. Omophoros. 671. The Splenditenens.

380. Christian's early notion of the form of the world.

382. Opinion imputed to Pythagoras that earthquakes are caused by the gathering together of the dead.

383. The torrid zone allotted to demons and sorcerers, who went thither to learn their art.

384. The Angel of Death dwells in the south, and the evil winds from that quarter are the breath of evil spirits.

394. Management of the weather.  
 397. Thermal springs the tears of the seventy angels who, having become enamoured of the daughters of men, are chained for penance in the caverns of the earth.  
 398. Origin of insects and animals. Ar-nobius denies that God created insects.  
 410. Creation of men.  
 420. Two souls in man.  
 444. Augustine accuses the Pelagians of Manicheism.  
 483-6. Romish celibacy in accordance with the Manichean system.  
 492. Jewish notion that the soul of Adam is to be that of the Messiah, and was David's, because A. D. M. the letters imply this.<sup>1</sup>  
 499. Manichean transfiguration.  
 500. Great wheel. 503.  
 548-50. Grace and reminiscence.  
 571. Future punishments purgative.  
 584. Their sun-worship. 588-9-92.  
 715. Sacrifice of noxious insects and reptiles.  
 798. Manes a musician.

*Manicheans, in LARDNER, Vol. 2.*

- P. 140. EUSEBIUS's account. 159. Eph. Syrus's.  
 144-8. "They were in many places, but nowhere numerous,"—in this like the Socinians, and for pretty much the same reason.  
 149. Augustine "a wit of the first order."  
 156-7. Difference between elect and auditors.  
 158. Affectation of apostolical names.  
 163. Puns on the name of Manes.  
 166. His speculations not believed by the wiser part of the sect. 183-6. Manes himself.  
 167. Erteugh the name of his book.  
 179. What Manes pretended to be.  
 184. Manicheism before Manes.  
 186. A sect of reasoners and philosophers, rather than visionaries and enthusiasts. 235. Like the Socinians.

188. Sun and moon.  
 194. Satan the author of *bodies* as God is of souls.  
 195. Two souls.  
 205. Faustus's account of their worship.  
 237. Like the Catholics in their austerities.

*Manicheism, in VENEMA, tom. 3.*

- P. 713. The Pope's Gelasius, Symmachus and Hormisdas, ordered the M. books to be burnt.  
 The parts of the Epist. fundamenti which would have been of the most importance are not preserved by Augustine.  
 715. Augustine not to be trusted on this subject.  
 717. Manes of Magian origin, and therefore noble.  
 718. His aim to unite and reform both religions. 721.  
 719. The system said by Asseman still to exist in the east.  
 721. What his pretensions were.  
 722. Venema thinks him a fanatic, rather than an impostor.  
 723. Spurious gospels received from their Gnostic corruptions concerning celibacy and matter.  
 724. God is light.  
 His immensity denied.  
 725. Properties of matter.  
 727. Original sin a necessary consequence of matter.

*BOUN-DEHESCH.*

- P. 343. ORMUZD in the primal light.  
 344. Ahriman in the primal darkness.  
 He "sçait tout comme Ormuzd" and both are finite.  
 345. Ahriman will be without end.  
 347. Three thousand years Ormuzd alone, and Ahriman was bound—as many of his works would be mixed with Ahriman's; and for as many more Ahriman would prevail.  
 348. Bahman, &c.  
 349. Centinels of the stars.

<sup>1</sup> See BARTOLOCCI, *suprà*, p. 675.—J. W. W.

354. The fountain Binak.  
 362. Mountain Albordi. 364.  
 363. The tree Gogard against old age!  
 377. The tree which bears ten species of men.

GARASSE says "that Manes changed his name, lest it might seem to be derived from *μαρία*, and called himself Mannes, as if from Manna, and his disciples *Μαννιχαῖοι*, quasi Manna suadentes, or rather sudantes, as flowing with milk and honey."—*Doctrine Curieuse*, p. 1019. He gives no authority for this idle tale.

FULLER'S *Pisgah View*. Ed. Folio.

DEDICATION to an infant.—"Whose innocence is the most entire relic of our primitive integrity, and most perfect pattern of our future felicity. Yea, some, admiring what motives to mirth infants meet with in their silent and solitary smiles, have resolved (how truly I know not) that then they converse with angels, as indeed such cannot amongst mortals find any fitter companions."

Frontispiece of his benefactor's arms.

Esme the same name as Amedeus.

Male issue,—“For the rest I pass by as silent strings, sending no sounds to posterity, but losing their own surnames in their matches.”

P. 2. —“Certainty in this subject is unattainable: so that the most studious therein, after they have travelled the whole day, through many tedious difficulties, must be fain to take their hard lodging at night on a bare uncertainty.”

—“If all conjectural results should be cast out for weeds, few herbs would be left in the gardens of most arts and sciences.”

—“St. Paul hath a passage, ‘We know in part and prophesy in part,’ which is a good curb for our curiosity; and the same apostle hath a precept, ‘Prove all things, hold fast that which is good,’ which is as good a spur for our diligence.”

—“A difficult trifle, hard to do, useless

when done. And who will pity the aking of his teeth, who hath wilfully hurt them with cracking that shell, wherein he knew was no kernel.”

3. A hint at the Millenarians.

And at the superstitious fear of superstition: which, however, made it prudent for him to have an eye to it in his prints!

8. “Glittering *need-nots* to human happiness.”

9. 8. Balsam.

10. “Lip-lusciousness and hypocrisy in divine service.”

Honey turns into cholera.

18. “*Dorps*<sup>1</sup> and hamlets.”

19. Utterly *delected*.

34. This land did not *fudge* well with the inhabitants.

41. Jacob being sole and single with God and his staff.

40. Taunton was called the Low Countries.

42. Furrows in Poland, they make but two in a day, “the one going forth” (some miles), “the other coming back, so to save time and toil of often turning.”

43. Primitive strictness intended to relax.

“The summity top or ridge.”

45. Middlesex and Yorkshire miles.

46. The very *umstroke*—boundary, circumference.

50. His books had been seized during the rebellion; but the greater part saved by a letter from the Marchioness of Hartford.

56. “Shrubbing their branches.”

61. The Hebrews say of words but once used in Scripture, that they have no kindred and alliance.

62. “Forty stripes, what judge soever counts them too few, would think thirty too many if he felt them himself.”

72. The jackal he supposes to be a hybrid, between wolf and fox.

<sup>1</sup> A pure Saxon word, *ḍorpp*. Drayton often uses it, as may be seen in NARES' *Gloss*. I may add from CLARENDON'S *Hist. of the Rebellion*, b. xiv. 1655, that the King “left Zealand, and, returning by Breda stayed in a *dorpp*, near the town.” Vol. vii. 148.—J. W. W.

96. Why judges rode on asses.

97. "As for their conceit that Antichrist should be born in Chorazin, I take it to be a mere monkish device to divert men's eyes from seeking him in the right place, where he is to be found."

116. "Observe, we find an army of Solomon's wives and concubines, and but three scattered scouts of his children, a son and two daughters. Multiplying wives is man's sin; children, God's blessing. And Solomon laid too many foundations at once, to build much posterity upon them."

125. Thirty-three Upton's in England. Ramah has the same meaning.

126. "Foolish pity, instead of breaking, whets the knife for its own throat, and they who only take out the teeth and sting of such serpents which they should kill outright, shall find the very stumps and tail remaining, enough to bite and sting them to death."

126-7-9. The Syrians. A description most felicitously Fuller-ish. 130.

128. "Let my candle go out in a stink, when I refuse to confess from whom I have lighted it."

132. Ruins of Tyre, "yet have they a reverent respect; and do instruct the passive beholders with their exemplary frailty."

160. "Such as utterly deny all influences of stars on men's minds, shew therein that the moon had made too much impression on their crazy judgments and lunatic opinions."

191. "The articulate audibility of the Levites' voices."

195. "Leopards and mules are properly no creatures."

209. "The lanthorn of men's good deeds casts the best light when carried before them, and done in their life time."

210. Perseus and St. George, the locality of these fables agrees.

217. Question why the breed of giants has ceased.

"In voluminous men, commonly there is much empty margin."

220. A ridiculous and horrid story that the Britons "marrying French women in

Armorica, out of a zeal to preserve their native language, cut out their wives' tongues, for fear they should infect their children with a mixture of French!"

234. Speaking of Rhinocolura, where the Ethiopian conqueror fixed those Egyptians whose noses he cut off, Fuller says, "But O how great must that city be which in our age should contain all those whose faces are noseless, not by others' cruelty, but their own luxury."

247. "Surely the Egyptians did not *weep Irish* with feigned and mercenary tears."

252. On the attempt to rebuild Jericho, he says, "it is ill hollowing in the ears of a sleeping lion; and worse awaking that dust, which God would have dormant in eternal obscurity."

271. Zoar, *Littleton* in English.

282. "Oh why is a golden opportunity put into a leaden hand, which wants activity to make use of it!"

296. Absalom's grave. "Pilgrims at this very day passing by the place use every man to cast a stone upon it: and my request to the reader is, if he should ever go thither, that when he hath first served himself and satisfied his own revenge, he would then be pleased to cast one stone more upon that heap, in my name, to express my detestation of so damnable a rebellion."

297. — "Rebellion, though running so at hand, is quickly tired, as having rotten lungs; whilst well-breathed loyalty is best at a long course."

302. Mulberry. "A tree which may pass for the emblem of prudence, slow in consultation, swift in execution; for it putteth forth its leaves the last of all trees; but then (as it is said) all in one night; as if, sensible of and ashamed for its former neglect, she endeavours to overtake other trees with her double diligence."

314. "Thus it is usual in England in common discourse to cut off the former part of long named cities, Westchester, *Southampton*, Kingstone on Hull; whilst the remnant, Chester, *Hampton*, Hull, sufficiently express them to ordinary capacities."

335. Interment.<sup>1</sup>

338. The mind "when mounted on these seeming felicities," is "as far from reaching true contentment as the tired traveller, when on the top of the next hill, will be from touching the skies, which whilst he was in the valley seemed contiguous thereunto."

361. Miracle of no noise on the building of the Temple—pretty and Fullerish.

369. St. Jerome says the windows of the Temple were "*latticed, Lignis interrasilibus et vermiculatis*—with *worming or winding splinters of shaved wood*,—in which notion the Septuagint renders them *θύρίδες δικτυωτάς*, *windows of net work* . . . made as much to let in air as light, and perhaps more to let out smoke than either, caused by the constant lamps and perfumes."

385. Birds that nested about the Temple—a pretty passage.<sup>2</sup>

386. "Provident birds, only to perch on the boughs, not build their nests on that tree, which they suspected would suddenly be cut down."

395. A fit complimentary notice of Light-foot's intended work.

397. Mušic.

398. "Most likely it is, that that book of the description of the land into seven parts by lot (Joshua xviii. 9), as of public concernment, daily use, and divine institution, was preserved in the Temple."

402. Finely said—this difference between the protection afforded to the Tabernacle and the Temple.

422. "No such *regnum* for Satan as in the *interregnum* between two religions."

423. "The pinnacles of the Temple," saith Josephus, "were made so sharp that a bird could not sit on them, to prevent the defiling thereof."

<sup>1</sup> I cannot help quoting FULLER's parenthesis here:—"Oh! if monuments were marshalled according to men's merits, what change would it cause in our churches!" Good works live longer than stone or marble!—J. W. W.

<sup>2</sup> See CRANMER's *Notes* on Hooker's xi th book, vol. iii. part i. p. 136, ed. Keble.

J. W. W.

432. He meant to write a general Ecclesiastical History.

8. 2nd paging. "It is but a farm (though of never so great revenues) and not reputed a manor, which hath not some free-holders holding of it, and owing *suit and service* unto it."

14. Origin of relic worship derived from the oracle at Daphne concerning the bones of Babylas. An error certainly, but the passage is to be noted.

22. "A *spong*<sup>3</sup> of ground?" 34.

"The twelve sons of Ishmael, which I may call the twelve tribes of the Ishmaelites." A coincidence which would please Forster.<sup>4</sup>

25. A printer's conjectural criticism on the Bible, Jer. xlviii. 2, Madmen he makes maiden!

26. "Well might the comment be out of the way of truth, when the text was out of the road of nature."

28. "What a *deal of do* was here."

29. "Esau, red and hairy, the one showing his irefull nature, the other his hardy constitution."

31. A scruple about mules,—a creation "or rather a living beast which may be called a real fallacy in nature, whose extraction is a conclusion unduly inferred from the premises of an he ass and a mare joined together."

33. Red sea—his account of its name.

36. *Comical* was the end of Job, for fortunate.

46. "Yea such whom he designeth for destruction, shall mistake their funerals for their nuptials, and dance as merrily to their graves, as if they went to their wedding."

53. The Rabbis say that "God never inflicts any judgment upon them, but therein is an ounce of his anger on them for their ancestors making the golden calf."

<sup>3</sup> A long narrow slip of enclosed ground. See FORBY, HOLLOWAY, HALLOWELL's *Gloss*. in v. It is said to be derived from the Icelandic. J. W. W.

<sup>4</sup> These extracts were made previous to the publication of his *Geography of Arabia*. J. W. W.

77. The attempt at a canal across the Isthmus of Suez, he thinks impious, and expresses with characteristic felicity the unreasonable opinion.

99. "Because we meet not with the trade of a tailor clean through the Scripture, (though frequent mention of weavers and fullers therein), it seems anciently no distinct occupation among the Jews, being probable the men or their wives made their own clothes."

103. Uzziah he thinks the inventor of Balistæ, &c.

115. "Jewish mothers use to buy the blood of Christians from barber surgeons (who preserve it on purpose), therein to bathe the bodies of their new-born babes, so to mitigate the rank smell of their children."

This he seems to have disbelieved.

116. Harlots.—"Painting used to reconcile, in time widens the breaches in their faces; and their flesh, tainted at last with the poison thereof, like rotten vessels, spring the moe leaks, the more they are repaired."

126. Romish idolatry.

"A countryman in Spain who coming to an image enshrined, the extraction and first making whereof he could well remember, and not finding from the same that respectful usage which he expected (haply because he had not feed the Friars to their contentment, who accordingly do sell such frowns and smiles) — "You need not," quoth he, "be so proud, for I have known you from a plum-tree."

132. "The Jews account it one of their constant miracles in their temple, that whereas naturally—flies swarm where sacrifices are slain, yet not any of such troublesome infected their altar, whilst plenty thereof about the sacrifice of Baal Zebub"—notwithstanding his name.

133. "Jupiter, we know irregularly declined both in Latin and Greek, their gods were too great to be ranked under grammar rules; and some grammatical anomaly is conceived to conduce the more to their magnificence."

138. "Yea, as pride may grow out of humility, so idolatry may sprout out of the detestation thereof; when men (like Jehu, rooting out Baal, and erecting his own opinion of merit therein), shall detest, damn, and destroy all images, and worship their own imaginations."

173. The Rabbis affirm, that "the pillar of smoke which ascended from the sacrifice, curled only upwards, in direct wreaths to heaven, without any scattering, or shedding itself abroad," that it might be no whit offensive! the priests to people thereabouts.

174. Rabbinical books and *traditions*. Quite Romish their doctrine upon that point.

Villalpandus "advise such as would read the Rabbins without danger, first to fence themselves with the sign of the cross, and then whilst reading their books, often to repeat our Saviour's words, "Ye are of your father the Devil."

175. "So many and prodigious are the monstrosities by them delivered, that it is hard to discern their lampreys from their snakes; and the very truths among them are rendered suspicious, because mixed with so many falsehoods."

181. "The *um-stroke*, or utmost line of any map." 46. 1st paging.

193. Manasseh ben Israel's tale of the Ten Tribes on the Maranham.

194. Finch's book of the calling of the Jews, published by Wm. Gouge, D.D. 1621, for which he was imprisoned; "his expressions (indiscretely uttered, or uncharitably constructed) importing that all Christian princes should surrender their power, as homagers, to the temporal supreme empire, of the Jewish nation."

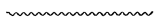
196. Of the general calling of the Jews, list of texts,— "should these quotations be severally examined, many would be found rather to persuade than prove, rather to intimate than persuade, the matter in hand; and that only to such free and forward apprehensions, as are prepossessed with the truth thereof."

198. "Such as pretend to plough with the heifers of God's Spirit, may be suspected to be drawn away with the wild bulls of their own imaginations."

200. Condition of the Jews,—and our unfitness to call them, very beautifully expressed.

410. Had *flitted* the cream, for skimmed. 1st paging.

70-1. Urim and Thummim. 2nd paging.



BASNAGE, *History of the Jews.*

P. 81. A SAMARITAN had a design to come to see those whom he called his brethren in England; but understanding that he must be upon the sea on the sabbath, he thought it was breaking the rest of it, and would hear no more of the voyage.

95. The Dositheans (a sect of the Samaritans) are said to have remained twenty-four hours in the same pasture they were in when the sabbath began.

The Pharisees it appears had much of methodism, and much of monkish austerity.

123. They frequently walked with heads bowed down to the ground lest they should touch God's feet, which they thought were not above five foot from the earth!

131. The Essenes subsisting in Epiphanius's days had so great a veneration for Marthana, that they would take her urine and other excrements of her body to rub the sick therewith, believing them excellent remedies.

149. When Jochanan was asked what he did to live so long, he answered, "I never made water within four cubits of a house of prayer."

163. The Tanaites, or preservers of tradition. This too is like the Romish Church.

165. Eliezer the Tanaite, was a prodigious man. They say of him that though all the firmament were parchment, and the waters of the sea were changed into ink, it would not suffice to write all that he knew;—for he had made 300 constitutions, only upon the subject of sowing cucumbers.

165. The daughter of Voice<sup>1</sup> was the Sortes Biblicæ,—taken however not by opening the Scriptures (which could not be done in their rolls), but by listening where they were read, and receiving the first words as their answer.

170. They compare the Scriptures to water, and tradition to excellent wine. The law is the salt, the Misnah the pepper, and the Talmud the precious spices.

170. Some of the Talmud stories exceed in abomination anything in any other mythology.

172. They assert that God in forming the universe left a hole on the north side, which he could never shut; and that he comforted himself with saying, that if ever any one offered to maintain that he himself was God, he would oblige him to close that aperture, setting him that piece of work to do, as a test of his power and deity.

180. The Jews dare not reproach the blind with want of sight, and therefore for a disguise they take a course that seems to abound with insult and mockery, calling them Full of Light.

184. The Cabbalists have thirty-two roads of wisdom, and fifty gates of prudence.

185. Moses learnt the Cabbala from the angel Metraton, and penetrated to the forty-ninth gate of prudence. The four first books of Moses having more of the Cabbala are more masculine and strong than Deuteronomy, which therefore is called the woman.

187. Cabbala. The old man. Swedenborg. See this whole chapter 10, book 3, for many oddities.

190. The world was formed by analogy to the Hebrew alphabet.

193. The Jod in Jehovah, one of those things which eye hath not seen.

194. Jerusalem is the navel of the earth, and immediately under the name Jehovah.

199. The archetypal man. Swedenborgianism. Book 3, chapter 14.

<sup>1</sup> See JOHN SMITH'S *Select Discourses, Of Prophecy*, c. x. of Bath Col. i. e. filia vocis, p. 277, &c. 3d edit.—J. W. W.



203. Origen and Picus de Mirandula imagined that words had the greater power by being barbarous, and pronounced in an unknown language.

'Tis asserted that Adam who had been in hell was removed into heaven by means of the most holy name Laverererereri.

243. Postel says, "I shall be reckoned perhaps a liar if I say that I have read in heaven in Hebrew characters, of which Esdras has given the key, whatever is in nature; yet God and his Son are my witnesses that I lie not."

274. They affirm that they hear the voice of God lamenting when they go over the ruins of the temple.

274. The Synagogue, the mother, the wife, and daughter of God.

320. Book 4, chapter 13, The Jews say all other nations stink.

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TOPLADY'S Works.

P. 5. HE was converted at the age of sixteen in an Irish barn, by a lay preacher, who could hardly spell his name,—which was James Morris.

Published a volume of poems at Dublin, 1759.

The living of Blagdon was purchased for him, but when he knew this he was not at ease till he had resigned it.

Afterwards vicar of Broad Hembury, near Honiton.

62. Some friend of his possessed the original MS. of Edward VI. Treatise against the supremacy of the Bishops of Rome, in the young king's own hand writing.

68. He adopts all the vulgar Puritan calumnies against Charles and Laud. Popery, he says, was to be revived, not for its own sake, but as the most convenient prop to despotism. Such was the plan of that goodly pillar which was to be erected as a trophy, on the grave of departed liberty! Arminianism was to have been the base, Popery the shaft, and Tyranny the capital that should terminate the whole.

103. This man is not only the most un-

fair controversialist, but is even filthy in his scurrility.

117. He undervalues the Fathers.

209. Away with prayer! away with thanksgiving!—The whole lower creation cannot exhibit a more glaring example of human inconsistency than a free-willer on his knees!!!

219. Mahomet's *sinless perfection* when the black drop was squeezed out.

Vol. 2.

P. 177. THE Athanasian Creed, "that admirable form of sound words."

Tillotson's wish to be rid of it, he calls impious. Vol. 3, p. 444.

227. By the Belgic wine, Fuller (book x. p. 61) meant Arminianism, which wine, though made in Holland, was pressed from the Italian grape. Rome and Socinus supplied the fruit, and Arminius squeezed out the juice. No Mr. Toplady, it is the true wine made from that vine which is spoken of by the Evangelist. And what you would substitute is the right fiery Geneva.

253. He quotes Mrs. Macauley as a "name superior to all encomium." So too he calls that dull wretched resurrection man Harris, "a respectable compiler to whose literary endeavours the friends of civil and of religious liberty are under considerable obligation," and he honours his memory and values his labours.

274. He meant to write a History of Archbishop Laud's Life and Times—what a tissue of slander and bigotry it would have been.

367. Lydia Sheppard immersed by Wesley in a bathing tub, in a cellar at a cheesemonger's in Spitalfields, and a fine plunging it had like to have proved.

441. The late Bishop of Cl - r in Ireland, whom he abuses as an Arian, having an ample fortune, appropriated the whole revenues of his see (£4000 per annum) to purposes of charity, as appeared by his books after his death.

450. The following is a true copy of a painter's bill at Cirencester, delivered to the

Churchwardens of an adjoining parish, Mr. Charles Ferebee, churchwarden of Siddingtom to Joseph Cook, debtor :

"To mending the Commandments, altering the Belief, and making a new Lord's Prayer—£1. 1s.

Vol. 3.

P. 52. "THEY may slip may they? As if the Mediator in preserving his people held only a parcel of eels by the tail."

108. "If less tribulation would suffice, less would be given. We are bad enough with all our troubles: what then should we be if we were exercised with none?"

187. "It is all one to the enemy whether you go to hell in a black coat, or a white one. Nay the whitest you can weave will be found black, and *sanbenito* to equip you for the flames, if God does not array you in the imputed righteousness of his blessed Son."

205. "That poor, dull, blind creature Bishop Taylor!!!"

215. Christ that great preacher of Predestination!

"Whoever professes to preach the gospel, without taking absolute election into the account, that minister turns his back upon the tree of life, quenches one of the capital lights which he ought to elevate on a candlestick, and withholds from his people the very root and essence of the joyful sound."

Vol. 4.

P. 26. HE fathers the death of Servetus upon Melancthon, saying it is "falsely fathered on Calvin."

49. In his time Jewel's book was still to be seen in some of our country churches, as Elizabeth and James had directed.

117. The editor says of Lady Huntingdon, "unequivocally may it be said that her character has never been surpassed or equalled in any age, or in any nation!"

145. Huet. "Two or three hours before his death, being then in the ninety-first year of his age, his genius revived, his memory returned, and he enjoyed all his intellectual faculties in their original vigour."

157. — "a humorous print of a miller grinding old people young. The idea if religiously considered is not without reality. In regeneration the Holy Spirit puts us into the mill of the law, and grinds us small, and we come out new creatures."

166. "A person once harangued on the strength of Sampson. I affirm, said he, that this same Sampson was the strongest man that ever did, or ever will live in the world. I deny it, replied one of the company, you yourself are stronger than he. How do you make out that? Because you just now lugged him in head and shoulders."

285. Believers should not have a slavish dread of death. Where is the infant that is afraid to go sleep in its nurse's arms?

Vol. 5.

P. 344. LYDIA SHEPHERD. Wesley held her down under water so long while he deliberately pronounced the words of the administration, that some of her friends screamed out, and she was lifted out just time enough to save her life, and almost insensible. Toplady relates this on her own authority, which I should suppose to be very bad authority.

Vol. 6.

P. 27. "I no more doubt that mad persons at this very day are dæmoniacks, or influenced and agitated by incorporeal and invisible beings, than I can doubt that some people were so possessed, at the time of our Lord's abode on earth."

149. He had "the greatest and most cordial regard for the Evangelical Dissenters, and heartily wished that the wall of partition were so far pulled down, as to admit all Gospel ministers to occupy each other's pulpits, without distinction of party and denomination. But he would not renounce his connection with the Church of England."

168. He has some merit for giving up his intention about Laud. "We bid fair at present, not for having an high Church, but for having no Church at all. A review of the Life and Times of that prelate, pregnant

with the most horrid detail of civil and religious tyranny, would hardly be seasonable at present, when every unfledged ignoramus has a stone to fling at the establishment. I may perhaps seem to speculate too minutely, but I assure you it is a speculation which has considerable weight with me."

217. "Mr. Shirley told me that Fletcher is to succeed Pope Wesley, as commander in chief of the societies, if he should survive his holiness. No wonder therefore that the Cardinal of Madeley is such a zealous stickler for the cause. One would think that the Swiss were universally fated to fight for pay."

283. On the anniversary day at Trevecke, 1776, six or seven clergymen preached successively from a scaffold, and not less than 1300 horses were turned into one large field adjoining the college.

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SOUTH'S *Sermons*. Vol. 2.

P. 327. WELL proved that the Papists are idolaters just as much as the heathen were.

414. "Fasting is the diet of angels, the food and refection of souls, and the richest and highest aliment of grace."

424. So concerning a work,—i. e. of such great concern.

434. To *connote*,—to imply one thing with another.

547. "Zeal and noise against Popery, and real services for it, are no such inconsistent things as some may imagine; indeed no more than invectives against Papists, and solemn addresses of thanks to them, for that very thing by which they would have brought in Popery upon us. And if those of the Separation do not yet know so much (thanks to them for it), we of the Church of England do."

601. "No one thing in the world has done more mischief, and caused more delusions amongst men, than their not distinguishing between conscience, and mere opinion or persuasion."

Vol. 4.

P. 24. "SHOULD I say that preaching was the least part of a divine, it would, I believe, be thought a bold word, and look like a paradox (as the world goes); but perhaps, for all that, never the farther from being a great truth."

59. "It is the unhappy fate of the clergy, above all men, that their failures and defects never terminate in their own persons, but still redound upon their function."

Separatists. "Better it is, to be hissed at by a snake out of the hedge or the dung-hill, than to be hissed at, and bitten too, by one in one's own bosom."

Vol. 1. *New Edition*.

P. 126. OUR Church bears inquiry,—well stated.

127. Preaching *not* the prelates' duty.

327. His feelings in James II.'s reign.

334. "Will not the world be induced to look upon my religion as a lie, if I allow myself to lie for my religion?"

346. He believed that the Court of Rome made use of the sectaries in 1641, and in his own time also.

459. Well shown that the Dissenters have no *common*, i. e. united prayer.

Vol. 2.

P. 34-5. CHARACTER of the Books of Ca-suistry. 168.

— Sin of wicked authors.

51. Corruption of his age.

55. Idolatry charged upon the Romanists.

58. Intellectual vanity and arrogance well painted.

115. Bellarmine's assertion concerning the Pope. 116.

165. "For aught I see, though the Mo-saical part of Judaism be abolished among Christians, the Pharisaical part of it never will."

172. Service done to Popery by the Pu-ritans.

200. Conscience philosophically defined.

208. Puritan maxim, "that obedience in

matters of religion in things indifferent was utterly unlawful."

282. Herod,—“having broken through the seventh commandment, the sixth stood too near it to be safe long.”

317. Puritan intolerance. Well said, and true of *all* uncharitable zeal.

336. The Pharisees separatists.

337. Inducement to dissent.

373. Conscience set up above the magistrate.

393. The Greeks had their *sacred characters*. ?

490. Definite number of the elect. To this preposterous passage what he himself says of Bellarmine is strictly applicable. 116.

126-7. Effect of Romish frauds in producing infidelity.

531. Other duties for the clergy besides preaching.

532. Applicable to my worthy friend, Bombastes Irving.

533. Fiery sermon.

534. Puritanical forms well satirized and expressed.

541. The Spirit. “Concerning which plea of theirs, since we all know that there are spirits both good and bad, it cannot be denied that in some sense they might have the spirit, such a spirit as it was, and that in a very large measure.”

### Vol. 3.

P. 34-5. *STYLE* of sermons. 37.

It is quite evident that when Milman wrote his paper upon the eloquence of the pulpit, he had never read South!

43. The Triers.

Thirty the Levitical age of beginning their ministration.

44. Insufficient men ordained by the Puritans.

45. Personalities in their sermons.

80. Guilt of Charles II. and his Court.

91. General depravity necessarily draws on a judgment, cogently shown.

106. Effect of the impunity of those who had profited by the rebellion. 108.

148. Seraphic pretenders to religion.

### Vol 4.

P. 253. APPARENTLY accidental growth of most heresies.

266. Attachment of men to their erroneous opinions: true and philosophical.

284. Pride the root of Puritanism.

313. Covetousness,—“the first vice in corrupt nature which moves, and the last which dies.”

321. Its folly,—never better exposed.

331. “More instances of such as riches have made covetous, than of such as covetousness has made rich.”

381. Effect of the rebellion on general manners. If I had had this at hand, it should have been quoted in my review<sup>1</sup> of Burnet.

392. Doctrine of absolute obedience stated and qualified. 447. Very good.

400. Want of catechising.

403. Confirmation, and duty of bishops to go their rounds.

407. *To what* the persecution of which the Dissenters complained, amounted.

439. “The Latin advocate, who, like a blind adder, has spat so much poison upon the King’s person and cause.”

442. Presbyterians,—what they brought upon themselves. They “had more cause, a great deal, to curse their own seditious sermons, than to curse Meroz.”

463. A most excellent view of the progress of Romish corruptions.

481. Admirable structure of the Romish system. Casuists. Vol. 5, p. 136.

483. Popery better than Puritanism.

534-5. Plea of conscience the best *dram* for rebellion.

535. Tender consciences. 537.

538. Papal pretensions.

541. Infallibility. Most excellently is this brought home to such Catholics as deny it.

543. Though the sons of Geneva “seem to be contrary to those of Rome, and, like Samson’s foxes, to look opposite ways; yet

<sup>1</sup> The Review here alluded to is in the xxix. vol. of the *Quarterly*, pp. 165-213.—J. W. W.

when they are to play the incendiaries, to fire kingdoms and governments, they can turn tail to one and the same firebrand."

544. Calvin's republican language and practices. 545.

545. Buchanan and St. Paul!

549. He inclines to think it were well that Puritanism should once have had rope enough.

Vol. 4.

P. 9. APPREHENSION from the profligacy after the Restoration, as likely to make even that event an evil.

153. A sneer, I am afraid, at Jer. Taylor.

174. Conceding anything to clamour—that of the Dissenter then, and Catholic now—"in the end is like to prove no other than the letting a thief into the house only to avoid the noise and trouble of his rapping at the door."

175. A pamphlet called Intolerable Toleration.

"Even under the Independents, prelacy, no less than papacy, was excepted from any favour."

176. "Indulgences and concessions always sought as a step to further demands."

186. Coleman's hopes of re-establishing Popery by help of the Nonconformists.

222. Hugh Peters, at the time of the mutiny about St. Albans, advised Cromwell to fox them a little more with religion.

232. The Covenant,—use made of that word to fool the people.

237. Duty of the clergy to preach against sedition.

260. Properly said that the clergy should keep up a knowledge and hatred of what had been done in the rebellion.

262. Moderation-mongers, how they preach.

263. A shift of the Puritans to impute Charles's death to the Papists.

369-70. How easy it is to become infamous.

401. Passive obedience,— "a doctrine which shines with as high and flaming an evidence throughout the whole New Testa-

ment, as the very history of our Saviour's life does, which was a kind of comment upon it."

426. Effect of inefficient laws.

427. Of great examples in vice.

428. Effect of injustice in producing irreligion.

Vol. 5.

P. 17. A TRULY characteristic answer to a foolish argument for the ubiquity of Christ's *human* nature.

69. The Puritan government "sprung up but yesterday, and yet become intolerable to-day."

85. Merits of the saints. This is admirably stated.

233. Sermon xiv. This discourse is most evidently written in imitation of Sir T. Brown; probably a trial of skill.

246. Public duty instrumental to private happiness.

247. "Men that derive and *rabb* a contagion upon the time."

248. Prodigality a cause of discontent.

278. "What were all the fasts and humiliations of the late reformers, but the forbearing of dinners? that is, the enlarging the stowage, and the redoubling the appetite for a larger supper; in which the dinner was rather deferred, than took away."

Vol. 6, p. 216-19.

291. Loyalty its sole support in religious principle.

293. "Having as it were periwigged his sin."

391. Supererogation.

399. Use of the word *miserable*.

410. "One cause of the dispute concerning free will arises from the different command which men have over themselves." Very just.

411. Effect of fashion in debauching mankind.

416. "Thracked<sup>1</sup> with great possessions."

<sup>1</sup> I suppose this to be the same as the German *Trachten*. *Nach geld und gut trachten*, divitiis inhare. WACHTER in v. Others refer it to *Tracht* a load—but that is the same thing.

442. "If such dogs meet with a Lazarus, instead of licking his sores, they will bite his person, bark at his name, and worry his reputation."

Vol. 6.

P. 14. —"FORWARDNESS to speak" is "usually attended with slowness to apprehend," and indeed caused by it, "rashness being the effect of shallowness,—

"Qui ad pauca respicit, de facili pronunciat."

15. A weak understanding and a partial temper judging of God's providences, "it bends them to its own obliquity; and that which passes through a crooked thing, must needs contract a crookedness in the passage."

20. One of the few false passages in South, for the reasoning certainly is false.

22. "Having proved an infinite power, by that very thing we prove an infinite justice."

208. Legitimate power and office of the Church.

217-8. Puritans, their contradictions about fasting.

218. The fast on Christmas day, 1645.

248. Use made of the Revelation by the Puritans.

314. It is curious to find South believing in the sympathetic cure of wounds,—the Unguentum Armarium!

327. Uselessness of the questions concerning election and free will.

332. The clergyman "is the only person to whom the whole economy of Christianity gives no cessation, nor allows him so much as the Sabbath for a day of rest."

412. Character of the beggars in his time.

416. "Christianity is a superstructure upon, and an addition to, the excellencies of nature."

419. An excellent description of the saints, and their spiritual pride.

429. The only vulgar and offensive expression I have found in his writings!<sup>1</sup>

Vol. 7.

101. Here is *train* used for *tail* (a lion's), just as in Scotland *tail* is used for *train*.

122. Concessions to what are called tender consciences, a sure means of overthrowing the whole fabric of Church and State.

152. *Coaching* it to heaven.

156. "I suppose we are not now to learn that the grand governing principle of the world is hypocrisy."

346. An argument to show that departed spirits have no knowledge of what is passing upon earth. The true doctrine I suppose to be, that this is just as may be permitted, and always as is best.

513. A decided opinion that if the Church of England were overthrown, Popery must come in its stead, as the only other possible establishment,—which I believe.

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HENRY SMITH'S *Sermons*. 1657.

P. 10. "BEFORE man had any other calling, he was called to be an husband; therefore it hath the honour of antiquity above all other ordinances, because it was ordained first, and is the ancientest calling of men."

11. "To honour marriage more, it is said that God took a rib out of Adam's side, and thereof built the woman. He is not said to *make* man a wife, but to *build* him a wife; signifying that man and wife make, as it were, one house together, and that the building was not perfect until the woman was made as well as the man."

12. "One saith that marriage doth signify merry age, because a play-fellow is come to make our age merry."

19. "A godly man in our time thanked the Lord that he had not only given him a godly wife, but a fit wife, for he said, not that she was the wisest, nor the holiest, nor the humblest, nor the modestest wife in the world, but the fittest wife for him in the world."

<sup>1</sup> "These Sermons (i. e. those contained in vols. v. vi. vii.) do not appear to have been pre-

pared or even intended for the press by the author." Preface to vol. v.—J. W. W.

41. "I have heard experience say, it is most meet and acceptable to the offender that the man should correct his men, and the woman her maids; for a man's nature scorneth to be beaten of a woman, and a maid's nature is corrupted with the stripes of a man."

43. "As the midwife frameth the body when it is young and tender, so the parents must frame the mind while it is green and flexible."

45. "If they might be separated for discord, some would make a commodity of strife; but now they are not best to be contentious, for this law will hold their noses together, till weariness make them leave struggling; like two spaniels which are coupled in a chain, at last they learn to go together, because they may not go asunder."

47. "If thou hast read all this book, and art never the better, yet catch this flower before thou go out of the garden, and peradventure the scent thereof will bring thee back to smell the rest."

51. "Like them which have a grace for dinner and none for breakfast, as though they had their dinners from God, and breakfasts of their own."

82. "Preparatives are ministered always before physic: and the preparation which goeth before, maketh way to the physic, or else it would do no good, but hurt."

94. "I have known many kept from the sacrament a whole year together by their masters, for nothing but for want of a new suit to set them forth with their fellows."

"A scholar's Thursday, which he loves better than all the days in the week, only because it is his play-day."

223. "We say, when we see a graceless boy, thou wilt prove a wagstring."

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DONNE'S Βιαζάνατος.

P. 20. "THE voice and sound of the snake and goose is all one."

22. "Readers, Girionides observes to be of

four sorts: sponges, which attract all without distinguishing; hour-glasses, which receive and pour out as fast; bags, which retain only the dregs of the spices, and let the wine escape; and sieves, which retain the best only."

54. Lipsius says, that the gladiators' shows "in some one month cost Europe 30,000 men: to which exercise and profusion of life, till express laws forbade it, not only men of great birth and place in the state, but also women, coveted to be admitted."

60. Augustine de Pœnitentia, holds that "though martyrdom, without charity, and in schism, meriteth not salvation, yet it diminisheth the intenseness of damnation."

79. "Amongst the Ceans, unprofitable old men poisoned themselves; which they did crown with garlands as triumphers over human misery. Elian. 3. § 26."

98. The Jesuits often follow Calvin in his expositions of Scripture (where it concerns not points in controversy) though they dare not name him.

207. An opinion held by Origen, that Judas repented; that Satan which had entered him staid with him till Christ was betrayed, and then left him, and thereupon repentance followed. "And perchance, says he, he went to prevent and go before his master who was to die, and so to meet him with his naked soul, that he might gain mercy by his confession and prayers."

Petilian, against whom Augustine wrote, went farther and said, "that in suffering death when he repented, Judas became a confessor, and so a martyr."

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*The Fall of Man*, by GODFREY GOODMAN.

1616.

HE was chaplain to Queen Anne. Hake-will's book seems to have been intended as a confutation of the physical representations in this.

20. "Lord, how are we fallen, how are we fallen, from the Garden of Paradise to Paris-Garden."

He is very fond of reduplication, in this manner ; and addicted also to punning.

23. "Certainly the males are the more noble, as consisting of greater heat, and of a better constitution : but Nature being more and more defective, brings forth the females in a far greater number ; whereas in the time of man's innocency, in the state of perfection, the number should have been equal."

44. Patients in Bedlam, "how are they tormented, tied to the stakes, whipt with cords, dieted with hunger, tempered with coldness."

50. "A good wit never agrees with a good memory ; I speak not in regard of the multiplicity of inventions, which thereby might seem to overpress the memory, though commendable and good in herself ; but it ariseth from the very constitution. A moist brain, full of spirits, is aptest for invention ; but the cold and dry temper longest retains the impression."

68. "And in the elect people of God, what strange agonies and conflicts appear between the flesh and the spirit. Doth not the way to Heaven lie by the gates of Hell, where men with fear and trembling must work out their own salvation."

73. "In truth, in truth, I am more than half dead ; for here is my death : my infancy is dead unto me ; my youth is dead unto me ; the ripeness and fulness of my age is dead unto me ; that which remains, it is the worst part of my age, the dregs of my age, wherein I can expect nothing, but sorrow, grief, and vexation."

76. "Though the English forces have often put to flight the incursions and rebellions of the Irish nation, yet for their wolves we could never prevail."

77. "By the sea-side you shall not fail to have lepers ; and in the inland countries men are troubled with botches and scurf. Ireland is plentiful of vermin."

91. "How many places are there where physicians forbid our habitation : the hundreds of Essex, Rumney in Kent, the fens of Ely, the marshes of Lincoln, the woldes

in the north, the moors in the south, the downs in the west. These are all unhabitable places ; and cannot agree with man's health, as if God had not given the whole earth for man's use ! They are wealthy, I confess, if they were healthy ; the soil is rich and fat ; it agrees with the nature of all other creatures, makes them plump and in good liking, man only excepted."

103. "It is not long since the tenure of villenage was here abolished amongst us ; thanks to the clergy, for it was by their intercession."

108. "In regard of the difference of his parts, the soul and the flesh, I cannot fitter resemble him (man) than to the university and town of Cambridge : for in one and the same person, as likewise in one and the same circuit of place, you shall find two several corporations, two distinct charters, different statutes and laws, each opposing other, each accusing other, when both may want reformation."

109. "Man here rests upon the face of the earth ; Heaven is above, Hell is beneath. Set up a ladder, and he shall hardly climb ; give him wings, it will not avail him. Do but open a pit, and he shall fall with great ease, though he find little ease in his fall."

112. "The great clerk, with his night-watches and studies, pining himself, not unlike his own taper, where the head wasteth the whole body ; in lightening others, he consumes himself."

114. "These are no exotic or foreign drugs, but weeds growing in our own gardens, issuing from the corrupted root of our nature."

115. "It hath pleased God, for the continual memory of man's first offence, still to permit in man, an inordinate desire of knowledge."

"The young student will make tapers of his own marrow, and together with his oil spend his own flesh, and pine himself with his night labours, to pry into the secrecies and mysteries of nature."

128. "In the streets or highway-side (we shall not need to visit the spitals or hospi-



tals) how many lame, how may blind, some upon crutches, some upon pallets; what broken bones, maimed limbs, seared arms, mangled legs, ulcerous heads, scorched flesh; some without chins, some without noses, some without hands to receive, or feet to follow, yet still begging your alms."

135. "Give me leave in one word to speak in defence of the schools. This is an infirmity, which is not only incident to university learning, but to all other professions in general: for the niceties and tricks of law are as foolish in their own kind, as are the subtleties of schools, were it not that a writ directed to the sheriff for the execution of the laws doth mitigate their folly."

144. "The English fowl embalmed with the Indian spice, the delicious carp swimming in a sea of sweet broth; the red deer harboured in a nut-brown coffin; the pheasant only commendable for her price."

166. "The triangle heart cannot be filled up and replenished with the circular earth."

167. "Oh happy was the old world, when all things past by word of mouth; or else a few lines subscribed with the mark of a cross, and the seal of a tooth,<sup>1</sup> did suffice! when in these days, I am verily persuaded, that what with writings, conveyances, bills of chancery, proceedings of court, &c. the whole land which we inhabit might be spread over and covered as with a garment; yet all will not serve for our security!"

170. "The niceties and subtleties of law, as they do infinitely exceed for number, so they come near, even for the difficulty of knowledge, to the highest and profoundest mysteries of our Christian faith."

188. "Why should the laity so much oppose themselves to Church Sanctuaries, which might still have continued in a toler-

able sort: for what were the sanctuaries but religious prisons, where true penitentiaries in the thralldom of their bodies, with mortification and sorrow, might exercise the actions of piety and devotion."

189. "The English cloth which here we neglect at home, when it hath enriched the merchant, discharged the custom, and paid for the carriage, then the Dutchman esteems it at a high price; while we, on the other side, desire to clothe ourselves with the Naples' silk, with far-fetcht and dear-bought outlandish wares."

191. "What strange difference and variety have I known in our estimation of jewels and gems! sometimes the ruby, sometimes the pearl, as well as the diamond, grows in request; for these must follow the course of the times."

237. "Our age exceeds all former times (in costliness of apparel) and shews her own vanity, from the costly attire of the head, to the golden rose on the shoe."

251. Matrimony becomes only a matter of money.

282. The same conjunction of stars in 1524 and 1588 as at the deluge.

Notion that the earth was more level before the flood, and therefore more easily covered; and that earth might be turned into water, every ounce of earth making ten of water.

325. "In time of delivery, I have heard it credibly reported, and so I may affirm it upon tradition, that nothing so much assuageth the pains and gives them that ease as the cast away skin of a serpent, being fitly applied for that purpose."

351. "Our wantonness appears in large windows and high roofs, as if we made no difference of being without doors and being within doors; or that we did never purpose to use our limbs to go and take the fresh air, but that the fresh air should be brought unto us."

366. "Our Englishmen, of all other northern people, were ever held the most temperate, till in the wars in the Low Countries we have gotten such a habit and custom of

<sup>1</sup> Before the use of seals in England, divers writings had the wax of them bitten with the wang-tooth (i.e. side-tooth), of him that passed them; and which was also therein mentioned in rhyme, as thus,

"In wnesse of the sothe  
Ich han bitten this wax with my wang-tothe."

VERSTEGAN in v.—J. W. W.

drunkenness, that no other nation at this day seems to be more tainted with that vice than ourselves."<sup>1</sup>

374. "Before the wars began between the two houses, the costs and charges at law were very great and large, about as much as at this day."

171. "I protest before God, if there were such trouble in purchasing heaven, and securing my eternal happiness, as there is sometimes in the recovering but of a rood of ground, I should half despair to attain it."

Epistle Dedicatory.

"WHEREAS the dissention had long continued between the two houses of York and Lancaster, it pleased God so to permit that the house of York staining itself with his own blood, when a cruel and merciless tyrant did murder most innocent and harmless children, and thereby usurped the crown. This tyranny being likewise extended to others, and a most reverend bishop being committed to safe custody, God remembering Joseph in all his troubles, his prison was his castle of defence, and his close keeping did serve as a counsel-chamber for secrecy, where this reverend prelate, together with the greatest lay subject, as it were a representative Parliament, consisting of Lords Spiritual and Temporal, Church and State together conspiring, did there contrive the happy means of their delivery to bring in Henry of Richmond to suppress this tyrant."

— "The most antient inhabitants of this island, being excluded and exiled into the most remote and barren parts, and there not suffered quietly to rest, but brought under yoke and subjection, yet could never be admitted to the common liberty of subjects; and therefore flesh and blood could not withhold itself, or patiently endure such a bondage, but upon all occasions they did continually revolt. Behold the good King Henry, descended from them, bearing their name, and therefore by them making his first en-

trance into this happy kingdom, in token and memory whereof he gave his eldest son the name of Arthur, it hath pleased God that since that time, no people hath continued more loyal and obedient to their princes than they."

In kingdoms, "chains and links of iron are not of such strength and force as are the bonds of marriage."

— "This wise King being to place his two daughters in marriage, the one into Scotland the other into France, and question being made by some of his counsel where the eldest should be bestowed? his answer was, 'that he had rather bring Scotland into England, than carry England into France; as it were foreseeing by his wisdom (like a prophetic spirit) the means and occasions whereby these kingdoms might happily be united; and God blessed the success accordingly.'"

JAMES FREEMAN'S *Eighteen Sermons*.<sup>1</sup>  
Cambridge, New England, 1829.

P. 8. A WEAK argument that "if there is in man a spiritual substance distinct from his body, as it is not material it cannot be made either visible or palpable; and therefore that it is impossible a spirit should appear."

21. Our translations of the Scriptures abound with errors, because when they were made "Christians at that time were too full of prejudices, and were too much controlled by kingly and clerical authority to be able to give a correct version."

How Unitarianish is this!

54. "If vanity is ever pardonable, it is in youth. For till we have tried our strength, we know not how weak we are; till we have tried our courage, we know not how cowardly we are; till we have been repeatedly

<sup>1</sup> See extract from CAMDEN'S *Elizabeth*. First Series, p. 496.—J. W. W.

<sup>1</sup> Southey considered these *Sermons* a most original and curious production—and for this reason the extracts are given. The volumes (a Presentation Copy), are before me full of his marks.—J. W. W.

exposed to temptation, we know not how frail we are."

70. "Alms, when they are bestowed from pious and benevolent principles, will carry you to Heaven. This is rendering, it may be said, the path to everlasting happiness very plain and easy. True: but I do not render it easier and plainer than the Scriptures have made it."

71. — "Such a love of God, as is something different from keeping his commandments."

74. "Your alms will rise up as a memorial before God; they will deliver you from death, and never suffer you to descend into a place of darkness."

76-81. Science very well applied.

82. "He has formed the heavens according to an exquisite plan, but to the undiscerning eye they appear a maze which perplexes the understanding. At length, however, after many laborious efforts of the wise, and after he *has sent down from his throne* such men as Copernicus, Kepler, and Newton to enlighten the world, the whole is comprehended."

86. By the Jewish dispensation "preparations were made for the coming of the Messiah, and satisfactory evidence afforded of the divinity of his mission."

178. "We need look no farther than to them (those around us) for the cause of sin. There may be other causes: but the pernicious example of a corrupt multitude, from whatever source it originated, is alone sufficient to keep the world corrupt, and to make it degenerate more and more."

Here then he feels that it is worsening.

179. "Our passions would seldom be perverted from their right ends, if we were not influenced by the evil example of others. If we saw no person around us sin, we should not dare, we should not even think of sinning. Our passions would be always gentle breezes, if they were not excited by the breath of the licentious. — Without temptations from surrounding sinners, temptations within would hardly be sufficient to force men into vice."

262. "Preaching<sup>1</sup> is generally considered in the churches of New England as the pre-eminent business of a Christian minister. In many other churches it is regarded as a secondary object; whilst it is supposed that the essential parts which the clergy have to perform are prayer and the administration of the sacraments."

263. "In this age of the church, it is unnecessary that you should read the Fathers, except for improvement in morals and devotion; because others have read them for you, and have extracted from them almost all the facts which they contain."

264. "Let there be light in your mind, and there will be light in your discourses."

265. "In this country such a class as the vulgar scarcely exists."

273. He recommends "biographical discourses" from the pulpit,—lives of such men as Watts, Lindsey! and Howard.

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*Sermons, by the same.* 1821. Boston, third edition.

P. 2. "IN this country the rights of a minority are so much attended to, that few clergymen venture to accept a call, unless it is nearly unanimous."

3-4. Hints that the people sometimes require a hint concerning the wants of their minister. 13. His complete dependence!

6. "On the wealthy men of a religious society a minister principally depends for his support: they expect therefore to be treated with distinguished attention and indulgence."

7. Variety of preachers.

9, 10. Use of plain ones.

11. "The preparations of the study wear away the finer parts of the brain, which are seated so near the region of thought!"

No merit, but some mischief in writing many sermons.

<sup>1</sup> The Reader should refer to SELDEN's *Table Talk*, "Preaching," p. 166. Ed. Singer.

12. Ministers should frequently exchange pulpits.

13. Even beneficial that different doctrines should be preached from the same, because "it renders Christians more candid, less bigoted, less attached to their own dogmas."

13-14. Utter dependence of the minister upon his flock.

15. What he ought to be.

16. Unreasonable claims upon his attention.

18. How he ought to learn from his flock—wisdom from the old, knowledge of mankind from those who have travelled widely, tenderness and sympathy from the afflicted; "let him be improved in delicacy and purity by your women, and in simplicity and innocence by your well-educated children."

48. Probably he is a materialist, for he holds "that the immortality of man depends on his resurrection from the dead."

75. Preaching on the evidences of Christianity, "It is probable that I shall not do justice to the subject; but I reflect that I am addressing the wise, and I hope that the hint which I shall offer will induce them to give the question a more thorough examination."

133. "Attend the public meeting of your fellow citizens on all important occasions: give your vote whenever you have a right to do it."

188. Speaking of their ancestors he says, "you ought in imitation of their spirit to go on, instead of resting at the point to which they attained; not to believe what they believed, but to believe what men of such enquiring minds would have believed, if they had lived in the nineteenth century."

197. Boys in the grammar schools at Boston deliver orations when they leave, generally composed for them, except when, as a particular proof of proficiency, they were required to compose it themselves.

199. Minot's models were Robertson's Charles V. and the historical part of the Annual Register, probably Burke's volumes.

200. Evils of a university in America.

201. Pupils erect a monument to their tutor at Harvard University, John Wadsworth, twenty-five years after his death, so fondly was he remembered by them.

220. As a mark of respect to Judge Minot's memory, the Legislature incorporated a town in the district of Maine with his name.

247. "But whenever you preach, remember that you are a Christian minister; and that it is your business not merely to inculcate a system of morality, but that morality which is taught in the Gospel. Enforce every duty on Christian principles; and deduce your precepts from the sacred Scriptures. Preach Christ and his religion, and not the doctrines and commandments of men."

And this he thinks he has done!

248. "It will not be easy for you to deliver a sermon without reference to the authority and example of Christ; for you cannot name a duty which he has not both commanded and practised."

249. "Explain what is obscure; and exhibit the doctrines of the Gospel in such a rational view as that they shall approve themselves to the common sense of your hearers."

250. Boston, "a town where the habits of so many are virtuous; where there is so little superstition and fanaticism, and so much of the spirit of benevolence and genuine Christianity; where the people are universally attached to their pastors; and where the several clergymen, though they have adopted dissimilar creeds, live together like a family of brothers."

251. "I expect to see 'the new era of preaching,' which has already commenced, become still more splendid; an era in which the ministers of this town will rival the solidity of the English, and the elegance of the French divines."

261. "I charge you, therefore, to do justice to human nature, and to contemplate its dignity, as well as its debasement."

263. "If you are fond of wealth, this is not the situation in which you can obtain it; it will be much if you can secure to

yourself the common conveniences of life. If you love power, you must seek for it in another country, and in other churches; under our republican forms of government, and in the churches of the United States, power is transferred from the priest to the people: there will be many who will undertake to rule you: but you must not attempt to controul any one."

*Tractatus Talmudici Avoda Sara sive de Idololatria e Gemara Babylonica.* Translated and Annotated by GEORGE ELIEZER EDZARDUS. Hamburgi. 1705.

P. 19. PSALM civ. 26: "There is that leviathan whom Thou hast made to play therein." The Jews translate this as if the Creator made leviathan to play with himself.

By night Jehovah riding in a chariot, they say, travels through the 18,000 worlds which he has made.

25. When any one drinks in the night, he ought to say to himself, "O N. N. fili N. N. mater tua tibi dixit, ut caveas tibi a Schabhriri, beriri, riri, ri, in poculis albis."

Schabhriri is the demon who brings on scotoma, dizziness in the head, and this is a charm against him, "quando enim diabolus audit nomen Schabhriri paulatim literis imminui usque ad ultimam syllabam ri, pedentim etiam se recipit inde." P. 91.

Abacadabra is a charm upon the same principle,—“quæ per diminutionem literarum scripta, et collo appensa intra tot dies febrem minuat atque depellat.”

Cornelius Agrippa quotes this from Senenus Samonicus.

32. "Prohibitum est medicinam facere idololatriis, etiam oblato pretio; si tamen illos metuat Judæus, aut si putet se odium illorum esse incursum, licebit quidem eos sanare pretio, at nequaquam gratis."—*Maim. Hilch. Avoda Sara* c. x. § 2.

Antoninus Pius took Rabbi Judas for his master, served him at table; and when the Rabbi went to his coach, knelt down, that he might use his back for a foot-stool.

Under the reign of the Messiah, every Jew is to have 2800 of the Gentiles for his slaves.

12. Raf says that during the three first hours of the day, "sedet Deus Sanctus Benedictus et operam dat legi: secundis tribus, sedet et judicat mundum universum; quando vero videt mundum esse reum exitii, tum surgit e throno judicii, et sedet in throno misericordiæ: tribus tertiis horis sedet et cibatur totum mundum, a cornibus rhinocerotum usque ad ova pediculorum [i. e. determinat unde illis victus sit futurus]: tribus denique ultimis sedet et ludit cum Leviathan."

13. "R. Acha dicit Deum non risisse inde a die illo quo vastata est domus Sanctuarii."

14. Psalm lxii. 10. Hence they infer that "sedet et audit canticum ex ore animalium."

"R. Levi dixit, quisquis cessat a verbis legis, et occupatur circa verba garrulitatis, illum cibant prunis juniperorum,"—or with the juniper root.

22. "Quando vero irascitur Deus? Resp. Afav. dicit, tribus primis horis diei, quando albescit crista galli.—Atqui illa singulis horis albescit.—Resp. Omnibus horis reliquis sunt in crista illa lineæ rubræ (quasi fila), ast horâ illâ quâ Deus iram concipit non sunt in illa lineæ rubræ. Aliquando hæreticus quidam ægre fecerat R. Josuæ f. Levi. Itaque sumsit is in manus suas gallum, eumque accurate inspexit, (ut observaret quando crista ipsius albesceret), proponens sibi maledicere hæretico isti, ubi hora ista advenisset, Quando autem adfuit hora illa, indormiverat. Dixit ergo, disce hinc, non esse moris, facere sic, (i. e. observare horam iræ divinæ ad maledicendum hominibus;) quemadmodum scriptum est."—Prov. xvii. 26. "Etiam punire justo non est bonum."

50. You do not break the Sabbath by making your horse carry you "quia homo vivus equo insidens, secundum Rabbinos censetur seipsum portare, non portari ab equo."

55. When Adam observed that the days were shortening, and that every evening closed earlier than the last, "dixit, vae mihi, forte enim quia ego deliqui, mundus circum me totus obtenebrabitur, atque redibit

in vastum et inane chaos, eaque erit mors illa, quæ cælitus mihi est irrogata." So he fasted for eight days, and when he saw them lengthen, he feasted for as many.

56. Another tradition, that the fall was on the day of his creation, and he had this fear when night came on; <sup>1</sup> "sedit itaque atque flevit per totam noctem. Eva e regione ipsius itidem lachrymante: quando autem illuxit aurora, collegit inde morem mundi hunc esse, surrexitque et obtulit bovem."

83. Rabbi Ismael Ben Elisa, chief priest and martyr, "cui filia Cæsaris ob formæ pulchritudinem curavit cutem de facie detrahi, balsamoque condiri, ne corrumperetur, et in gazophylacium Romanum inferri."

86. When Rabbi Simeon asked Rabbi Chaninah about dealing in the cattle market at Gaza, Rabbi Chaninah replied,—“An non ivisti unquam ad urbem Tyrum (quam Judæi et Gentiles junctim incolunt) atque observasti Israelitum et Gentilem disposuisse duas ollas in uno foco, neque tamen sapientes de eo fuisse sollicitos?”

88. "Si alicujus pedi figatur spina præsentem idolo, non incurvabit se ut eximat illam, quia quantum ad externam speciem videtur sese incurvare coram idolo: si autem non videatur sese coram idolo incurvasse, eximere spinam pedi licebit." The same rule is to be observed if he lets money fall.

90. "Nemo bibet aquam e fluviis et stagnis ore aut unâ manu: quod si autem biberit, sanguis ejus sit super caput ejus, propter periculum, quod facto huic subest. Quale autem illud est periculum? Resp. Periculum sanguisugæ."—But if any has thus swallowed a leech on the Sabbath, it is lawful for him to heat some water, that he may preserve his life by drinking it.

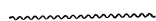
110. "Homo vivus ex communi sententiâ Rabbiorum non gestatur ab equo cui insidet, sed gestet seipsum; itemque aves vivæ venaticæ non sint constrictæ sed solutæ et liberæ, atque adeo et ipsæ sese gestent, insuperque gestentur a sessore potius quam

ab equo; hinc filius Betheræ statuit præceptum de quiete Sabbaticâ non violari, ut maxime ethnicus utatur equo Israelitæ in Sabbato, vel ad equitandum, vel ad aves venaticas deportandas."

146. Modes of enchantment called Bukjon and Mukjon, Muljon and Luljon, Belurin and Saglurin.

155. Rabbi Tanchum said every man ought to divide his time into three parts, and employ one in reading the Scriptures, one in the Mishna, and the third in the Talmud.

194. The dead are to rise in the clothes in which they were buried, and it was always lawful "parare involucria pro mortuo e veste diversarum specierum," which was an argument that the law was to cease when the Messiah came.



#### BISHOP HACKET'S *Century of Sermons*.

THE prefatory life by Dr. Plume is a very interesting one.

P. 1. Public records of holy men for edification.

2. Members of our Church "have been reputed of all others the slackest to celebrate their own worthies." And why?

"Who sees not the daily volumes of lives published by others, wherein ample commendations are given to idleness, popularity, and very ordinary deservings."

3. Public prayer neglected when the Scotch came in with King James.

3. Parentage alone, he thought, "added little to any man; no more than if we should commend the stock of a tree when we cannot commend the fruit, 'mirari in trunco quod in fructu non teneas.' (S. Hierome.) He held, that the glory of our forefathers reflected upon us, was but 'Color intentionalis,' like the sparkling colour of wine upon fair linnen; or as the sea-green and purple in the rainbow, which are not real colours, but mere shadows and reflections."

3. Proud of being a Londoner.

v. Praise of Westminster School.

Andrews when dean used, in the master's absence, to teach the boys.

<sup>1</sup> See MILTON'S *Paradise Lost*, viii. 287, &c. for a different view.—J. W. W.

G. Herbert his school-fellow, and of the same election to Trinity.

vi. Byron, afterwards Lord Byron, his pupil.

He wrote a play called *Loyola*, which was twice acted before King James. Latin?

He held Trumpington vicarage with his fellowship.

vii. Bishop Andrews often sent him money to buy books, sometimes ten pieces at a time.

viii. A country living he thought "*necessary*" for a London minister to retire to in hot summer time, out of the sepulchral air of a churchyard, where most of them are housed in the city. He found, for his own part, that by Whitsuntide he did *rus anhelare*, and unless he took fresh air in the vacation, he was stopt in his lungs, and could not speak clear after Michaelmas."

ix. "Unless it were for the service of God, all the world should not hire him to live among butchers, and bakers, and brewers, tradesmen of all sorts in the narrow streets of London, where he could not see the sun, but in some few days, all summer."

His delight in the month of April.

He was named to attend an ambassador into Germany, but "having wrote *Loyola*, he was told he would never be able to go safe, though in an ambassador's train."

x. Intention of writing James I.'s life frustrated by the civil wars, and many of the papers then lost.

He thought superstition a less sin than irreverence and profaneness.

xi. His opinion about sermons, psalmody, and curates.

xii. "Sir Julius Cæsar never heard him preach, but he would send him a broad piece; and he did the like to others; and he would often send a dean or a bishop a pair of gloves, because he would not hear God's word gratis."

xiii. Puritanism, he said, lay on both sides; "whosoever did more than the Church commanded, as well as less, were guilty of it; and he only was a true son of the Church who broke not the *boundals* of it either way."

Exalted state of our clergy.

xiv. He never would eat at public meetings, at the parish cost.

Care for rebuilding his church of St. Andrew's, Holborn. Many, at his instance, left legacies for it. "He was not willing to permit that any rich men's bones should be sumptuously buried in his church, who never bestowed so much upon God's house in their life, as the value of their tomb amounted unto; saying, such did not adorn, but trouble the church."

The Long Parliament seized all that had been accumulated for this purpose, and for St. Paul's, "to carry on their war against both King and Church."

xv. Use of funeral fees.

Foresight of the troubles.

xvi. The Church canons he called "so many buttresses to the house of God, raised up without the walls, to support the building within."

"He accounted it no good omen to have the sun eclipsed that very hour the Long Parliament began, in November 1640, though not visible *here*, save in the disastrous effects."

xviii. His speech in behalf of deans and chapters.

Cathedral music too scientific.

xix. Care of preachers in cathedrals under Elizabeth. Bishop Alley's sermons.

Learning necessary for preachers.

xx. Grammar schools.

Universities declining greatly in numbers.

Learned books lying upon the book-sellers' hands.

xxi. Admission in Hacket's speech that the bishops usurped sole jurisdiction to themselves.

—"The first monuments of piety that were built in this kingdom were cathedral churches; for parochial churches are their minors and nephews, and succeeded after them."

xxii. Dependents on cathedrals.

Schools of music, and then it seems really schools.

xxv. After his speech, the question con-

cerning the church revenues was carried against the despoilers by many votes. But in the same session, in defiance of all usage, a contrary vote was passed.

Cowardice of the foreign divines at this time.

xxviii. Activity of the Popish priests during the Rebellion.

xxxi. His restoration of Lichfield.

xxxv. Decay of piety. "It was far easier under Charles I.'s reign to raise £100 to pious uses than now £10.

Bishops' palaces ceased to be schools at this time because of their impoverishment.

xxxvi. Vicarages miserably poor.

xxxvii. Presbyterians, notwithstanding the apparent strictness of their examinations, admitted great dunces.

He disliked ordaining young men

xxxviii. Musculus led the way to idle preaching.

xli. He wonders that there had been no order instituted to thank God for his good things—no order of Eucharistici.

"He took the Pope to be an ill-member of Christendom, yet would have no man desire the devil should pull him down, viz. the Turk; or Goths and Vandals, viz. German Anabaptists and Socinians, for fear the change should be for the worse."

xlii. "Sectaries, he disliked all; but *their* hypocrisy he thought superlative that allowed the doctrines, and yet would separate for dislike of the discipline: these men's impudence outwent all preceding histories."

xlvi. His notions of hospitality in the clergy.

xlvi. "For himself, he chose rather to have a table replenished from an orchard or a dairy than from the butcher's shambles."

xlvi. "He was by nature *ὀξύχολος* (as most great wits are) irritable, and subject to great eruptions of anger, oftentimes especially if he had met with bold and arrogant, but slow parts."

"He always advised people, if any thing troubled them, to speak it out, and never to retain a *dry discontent*."

xlix. "He enquired out distressed cava-

liers in his diocese, and lent them £50 or £100 for a year or two, upon their own bill or bond; and afterwards frequently gave it to them. And this he did sometimes to persons of a differing religion, with whom he held no Christian communion but in this one thing of giving, and never looking to receive again."

xlix. His library cost him about £1500: he left it to the University library.

1. His enmity to sturdy beggars.

"Aurora," he said, "was the mother of honey-dews and pearls, which drop from scholars' pens upon their paper."

His dear friends Drs. Holdsworth and Jeffries he called, for their late watchings, Nocturnæ Londinenses.

His love of agriculture.

li. "He never put on a silk cassock but at a great festival, or a wedding of some near friend."

lii. He had bespoken a set of six bells for his cathedral, three only were cast before his death, and only one, the tenor, hung, "which had not been hung so soon, but that his Lordship called on the workmen to do it. The first time it was rung he was very weak, yet he went out of his bedchamber into the next room to hear it, and seemed very well pleased with the sound, and blessed God that had favoured him with life to hear it; but withal observed that it would be his own passing bell; and so returned to his chamber, and never came out till he was carried to his grave."

liii. Only the week before his death he had desired a friend in London "to send him down the new books from abroad, or at home."

8. "I praise God I am not in the place now where I need to complain; but more eyes have seen such churches, especially such chancels, which our zealous lay-parsons of the kingdom have sacrilegiously unroofed, and uncased the lead, and left them thatch and straw for a covering, and scarce that, too. O God, I shame to speak it, surely our Saviour was better provided when he was laid in a manger."



16. Why the nativity was proclaimed to shepherds. Had greater persons made the same report, they would have been suspected of laying a train for rebellion.

27. Christmas festivity, how to be observed.

38-9. Good hopeful language of Christian encouragement. 49-77.

57. Why the incarnation was so late. A good passage.

58. "It is as good news upon any day as it was upon one day," says Bernard, "that Christ is born. That day comes always anew to them that are renewed in the spirit of their mind; and he is born every day to them in whose hearts he lives by faith."

68. Church music.

82. Wherefore a lowly Saviour.

86. Sermons sufficiently frequented; but why?

110. No false religion offers a Saviour. A good passage.

111. Moses's horns: the literal interpretation properly condemned.

135. "The questions of the ignorant are profitable oftentimes, not only to the ignorant, but also to their teachers."

137. "True wisdom is no such cautious thing as the world takes it for; no such politic head-piece that will keep silence for its own safety, though truth and religion and all good government suffer for it."

147. "The same air which God created in the beginning is the breath which our forefathers did draw, and which sustains us, and shall serve the generations of men which are yet unborn."

220. "Some there are who care not what old pillars of divinity they pull down to set up their new devices."

247. Conceits why fish may be eaten on fast-days. 251.

249. Council of Chalcedon. "All the ink in Italy is not enough to blot out its canon, that the Church of Constantinople should have equal privileges with the Church of Rome."

251. Protestant reasons for fasting. 252.

267. Growth of a humble assurance.

273. The devil, two millstones.

280-1. Roguery in London. A lively passage.

283. Good advice how to read the Scriptures.

290. "The fable is, that the unicorn dips his horn into the river, and makes it wholesome for all beasts to drink."

292. Popery provides for all.

299. Town and country.

323. It was Pighius who called the Bible a Nose of Wax.

"A Lesbian rule, made of lead, and therefore flexible, and would bend to any thing that you would measure with it."<sup>1</sup>

330. What trial by combat was this which the King would not permit to go forward?

336. "Violence, injustice, a thousand angariations."<sup>2</sup>

337. "Princes would over-rule, and subjects would but half obey."

345. Impropriations.

350. "The purpose of this great gift is to take the devil's dam with a dowry."

353. "These letters were engraven upon a gate at Rome, at a solemn time of triumph, 'Unus Deus, unus Papa, unus Rex Catholicus.' I will not interpret them out of Latin, for I hope they shall never be turned into English. I think if God should create a new earth, which never was made before, some would lay claim to it."

"He that knows no top in that honour he would mount to, shall be cast down into misery that hath no bottom."

370. Objections to kneeling at the sacrament well exposed.

371. Worship. Defect of language here.

380. Latria. Augustine.

383. He doubts of devil-worship. Yet what more certain than that many of the Pagan gods were and are worshipped purely for fear?

<sup>1</sup> The reference is to ARISTOTLE, *Ethic. Nic.* Lib. v. x. § 7, τῆς Λασιβίας οἰκοδομίας ὁ μολίβδινος κανὼν.—J. W. W.

<sup>2</sup> See TODD's *Johnson* in v. and add to the references there, BR. HALL, vol. iii. 897, Ed. folio. J. W. W.

384. Charms. Zanchius and the tooth-ache.

397. The four *latrias*.

388. Relics. Saints.

"The story is in Ælian, that some studious scholars bade great sums of money for an earthen candlestick that had been Épictetus's."

392. Images. "O strong delusions in the hearts of men, that there should be any cause to contest with Christians in such a controversy!"

413. Difference of the four Gospels illustrated by four *knots* in a garden, set to the same pattern, but with different herbs.

425. "I conceive that in the Resurrection of the Just every countenance which had disfigurement in it, or any monstrous disproportion, shall be new shaped and fashioned; because that great workmanship of God, which abideth for ever, shall be conspicuous to all eyes with most exact decency and comeliness."

424. Light of the New Jerusalem.

425. "Diamond differs from other precious stones in that its colour cannot be called by any name: there is a white gloss and a sparkling flame mixt together, which shew fairly, but render no constant colour."

429. Opinions concerning the body of Moses—a curious question arising from the Transfiguration.

431. The heaven where the blessed are at rest cannot be the air, our heaven, nor

that of the lower orbs. A false reason for the latter part of the opinion.

432. Satan tried to discredit Scripture by inventing fables like its truths.

442. "The devil promised our Saviour all the kingdoms of the world and the glory of them; and since he refused it, then the same devil, by the mouth of these canonists, proffers it again to try, though he will none of it himself, if some other, in the name of a vicegerent, will take it for him.

443. "We have stolen a name from virtue, and called our *riches* our *goods*."

444. "The glory of the Gospel is like God's rainbow in the clouds, not only a beautiful, but a merciful token—a bow with the string towards the earth, so that it is not prepared to shoot arrows against us."

445. "Lazarus, and the others who were so revived, were never after seen even to smile."

446. "Some one (Lorinus) said elegantly of St. John the apostle, who outlived all his fellows, but died not a martyr as they did, that to live to such an extreme age was his martyrdom. 'Longævitas Johanni martyrorum quoddam fuit.' Surely God multiplies the days of a good man oftentimes, that he may please him the more by desiring death."

447. "Though God prepare for us a new heaven and a new earth, yet he must give us a new heart likewise to delight in them for ever."





## LITERARY HISTORY.

SIR EGERTON BRIDGES. *Theatrum Poetarum*. Preface.

P. ix.

“WE want some standards of fixed opinion, and tests of perpetual reference, by which we can assure ourselves that we are not under the delusion of momentary caprice and accidental excitation. What was *verum et bonum* once, says Phillips, continues to be so always. If therefore what is modern differs from what was formerly *verum et bonum*, it cannot itself be itself *verum et bonum*.”

x. “If indeed we look to the minor poets, they are always the creatures of the epoch at which they wrote.”

xiv. “The vulgar, great and little, have always an acquired taste, which changes with every generation.”

xvii. “There is something perhaps in the conflict of the Drama, which by raising energetic emotion forces out natural, vivid, and poetical thoughts rather than those which are the results of the cold, artificial, and far sought efforts of the closet. When Shakespeare set himself *in form* to write poetry, he did not reach a strain much above those of inferior men.”

xix. “If it be better to execute well in an inferior class, than to attempt with more imperfect success composition of an higher order, then the French school is the safest. Abilities much less rare are fitted to produce good French poetry; and the reader is content if he finds his understanding exercised, — even though his imagination be left to sleep.”

xix. — “the exclusive cultivation of imagery went to as great an excess, as the attention to abstract thought and observa-

tions upon life had gone before. It would now have appeared that poetry was an art confined to an exhibition of the material world; and that there was nothing of delight,—of grand, tender, or beautiful,—except in matter.”

xx. “It is not by the masters of the art, that at any period, or during any prevailing fashion, excesses are committed. It is by their followers; by the *imitatores, servum pecus*; who seizing the leading feature of their models, exaggerate it into the sole object of ambition of their own absurd mimickries.”

xxvii. Danger of poetry as a pursuit.

xxxi. Churchill.

xxxiii. Charlotte Smith.

xxxvii. Shenstone.

xxxviii. Akenside.

43. Minor poetry of the early Stuart reigns well likened to the gardens of that age.

47. Warton.

50. Bloomfield,—Notes. 119.



SIR EGERTON BRIDGES' *Gnomica*.

P. xi. PRESENT literature, and taste. 143.

7. Classics.

But in exaggerated images Virgil certainly deals sometimes.

43. Birth and titles, very good. 133-8-42.

45. Poets of Charles II.'s age.

51. “Poetical genius leading by the light of imagination to the highest truths.”

53. Folly of the assumption that men are governed by reason.

79. Novel reading—better than none.

84. Moral truths—all this is very fine.

96. "The imperfect regulation of our hearts is above all, in continual inimicality with the improvement of our intellects."

151. "Rectitude of thinking, and rectitude of feeling mutually act and react upon each other."

166. How a poet should write his own life.

176. "T. Warton had a kind of technical enthusiasm."

198. Akenside.

200. "No caprice of opinion, or taste among the wise,"—this is very finely said.

304-5-6. Cowley.

SIR E. BRYDGES. *The Anti Critic*.

P. iv. FOLLY of the cry against multiplying books.

vi. "The language of the heart is always the same; it is the artificial language of technical literature which changes."

viii. Extent of literary history.

2. "What is wise and true leaves us in a state of calm pleasure and gentle reflection; it neither exhausts nor satiates."

5. Pope.

English taste in poetry,—why false.

6. "No one ever continued the favourite of ages, whose productions did not comprehend the merits of a moral poet."

15. The Wartons.

23. "It is the inequality of most of the aspirants which has sunk them in oblivion. Many who have given occasional specimens of real genius have been laid aside and forgotten, while others with meaner qualities, but more uniformity, have survived."

29. Dyer, Gilbert West, Mallet.

52. Merit of the metaphysical poets.

55. Didactic poetry.

59. Biography.

73. Troubadours. Feudal civilization.

103. The only passage in which I wonder at the writer's taste.

174. Raleigh.

210. Robertson overvalued.

219. Bishop Kennet.

*Censura Literaria*.

Pp. 7, 8. EVELYN,—on what nations ought to encourage.

92. French taste well characterized by Mrs. Montagu.

180. Elkanah Settle and Otway are said to have run away from Oxford, with the players, *at an act*, the same year, 1674.

279. British merchant.

350. Knolles says of our Common Law, that "without all doubt, in the ancient purity thereof, for religious sincerity, wisdom, power, and equal upright justice, it excelleth all the laws of men that ever yet were."

436. The Surveyor Dialogue, 1607, by John Norder, the same complaints against the luxury of farmers, as in our own times. See the passage.

Vol. 2.

P. vii. THE best definition I ever saw of common sense, by Sir E. B.

*Monthly Review*.

P. 30. A DUTCH organist, when blind, learned to play cards as well as the organ, by touch. He became a formidable player, for in handling them he knew what he dealt his antagonist, as well as what he had himself.

"Tickling is in respect to feelings, what an hermaphrodite is in respect to sexes. It partakes almost equally of pleasure and pain."

52. It is said here of the breach of trust by which a friend of Bolingbroke, who was commissioned to have a few copies of his Patriot King privately printed, struck off 1500 copies secretly for himself,—that "secrets of this kind are not of a nature to bind extremely those from whom the promise of keeping them has been exacted. At least this breach of trust will appear a favourable case to the public, who reap the benefit of its consequences!"

And again, 63. "the crime would have

been to have withheld this admirable letter from the public!"

158. The old Duchess Sarah of M. said, "the Whigs were rogues, and the Tories fools," this was always her opinion of them.

159. The *Magazin de Londres*, in French, started about the same time as the *Monthly Review*, and also by R. Griffiths, at his appropriate sign of the Dunciad.

238. The first *Monthly register*, or catalogue, is in the third number, and it notices Mason's *Installation Ode* in these words, "Our panegyrick odes have so near sameness in them all, that we imagine our readers will excuse our quoting no passages from this; which is, however, looked upon as a very ingenious performance by the admirers of that species of poetry."

295. Whiston thought he injured his constitution, by "long attendance, morning and afternoon, on his father (a clergyman), while he learned the chapters, &c. for the *Lord's Days*."

Vol. 2.

P. 3. WATTS praised for a supposed change to Socinianism.

6. 8. A lady's poem in praise of him, and in censure of Bradbury; "bold Bradbury," I suppose, "who preached that insolent sermon upon Queen Anne's death."<sup>1</sup>

227. "A promising title is commonly the least promising sign of a good author; and it is observable that the best books, either ancient or modern, have the fewest words in their title pages. The immortal poems of Homer, Virgil, (P) Milton, and that entire library in miniature, the *Spectator*, are instances of this."

311. Hydromel is honey and water boiled and kept unfermented, with cinnamon, ginger, and nutmegs.

335. Jeffries's *Treatise on Diamonds*.

345-6. The Hutchinsonian Taylor, John Dove.

427. Seed's argument for evil spirits, deduced from dreams.

431. *Memoirs of Fanny Hill*. The praise of this *abridged* book is most extraordinary. One might suspect that none but Cleveland himself could have had the impudence to write it. At the end of vol. 7, it appears in a list of books published by R. Griffiths.

Vol. 3. A. D. 1750.

P. 182. L'ABBÉ YART's *Idée de la Poesie Angloise*.

189. The Actor, this perhaps led the way to Lloyd.

334. "Poetry in general, is in these times so little regarded that no son of the Muses, unless a high favourite, and exalted by fame above his brethren, will venture to hire out his works upon the common of public encouragement without first securing the kindly shelter and safe resort of a good subscription."

417. The Fathers of Mercy the best customers for slaves, and thus the great encouragers of piracy.

420. The Algerines preferred Roman Catholic slaves, as having some hold on them by confession.

427. M. Trochereau's select English poetry.

Vol. 4.

P. 28. A most obscene poem analysed at length.

157. Peter Wilkins in the *Monthly Catalogue*.

—"Here is a very strange performance indeed. It seems to be the illegitimate offspring of no very natural conjunction, like *Gulliver's Travels* and *Robinson Crusoe*; but much inferior to the manner of these two performances, either as to entertainment or utility. It has all that is impossible in the one, or improbable in the other, without the wit and spirit of the first, or the just strokes of nature, and useful lessons of morality of the second. However, if the invention of wings for mankind to fly with, is a sufficient amends for all the dullness and unmeaning extravagance of this author, we are willing to allow that his book has some

<sup>1</sup> See *supra*, p. 147.—J. W. W.

merit, and that he deserves some encouragement at least as an able mechanic, if not as a good writer!"

159. *The Mirror*,—two first numbers of a periodical paper published at Dublin, reprinted here.

230. Fielding's just remarks on the increase of the lower class, "the civil power not having increased, but decreased in the same proportion,"—in his *Inquiry* into the causes of the increase of Robbers, &c.

231. His account of the organization of rogues, with their lawyers, &c. 232. Effects of gin-drinking and gaming.

234. More miserable poor than in any other part of Europe.

239. Fielding would have had executions as private as possible.

303. *Thales*, a monody sacred to the memory of Dr. Pocock, in imitation of Spenser, from a MS. of Mr. Edmund (Rag<sup>1</sup>) Smith.—"Any thing from the ingenious author of *Ph.* and *Hipp.* must have merit enough to render our farther mention of this small posthumous track unnecessary."

379. *Bertram's First Observations* in his *Travels from Pennsylvania*, called "a heavy performance; in which they can find nothing worth extracting."

387. "A compendious or brief examination of certain ordinary complaints of divers of our countrymen,—by Wm. Shakespeare, 1581, reprinted 1751, 1s. 6d." Reviewed as if it were genuine, and appearing to be of Elizabeth's age. (?)

449. The Chevalier Ramsay held that Adam and Eve procreated all their descendants in Paradise, and that the whole human race actually fell with them, and this he calls "the great, ancient, and luminous doctrine of our co-existence with them."

537. The morals of this *Journal* are on a par with its theology, its politics, and its taste. It says of Ninon L'Enclos,—"her sentiments are expressed with the most manly freedom, yet without the least indelicacy."

<sup>1</sup> "Captain Rag was a name which he got at Oxford by his negligence of dress."—JOHNSON'S *Lives of the Poets*.—J. W. W.

Her readers at first will be apt to suspect her to have been a female libertine; but on a further perusal and nearer acquaintance, she appears to be one of those honest, open, sprightly geniuses, who never make any secret of what they think. In a word, she was a free-thinker, in the most honourable sense of the appellation. Love she entirely strips of all its romantic trappings. She always takes it for what it really is; for a *taste* founded on the *senses*; for a blind passion, which supposes no merit in the object which excites it, nor even obliges it in the least to be grateful."

Vol. 5.

P. 43. Adv. of Versorand. Another instance of the way in which lascivious books were favoured in this journal.

70. A gross offence to decency.

97. On the appearance of Warburton's edition, they call Pope, the great prince of English poets.

218. In *Minorca* the art of slinging is still kept up, and cattle kept compleatly in command by it,—the cracking of an empty sling intimidates them. But savage herdsmen often severely hurt the cattle thus, and therefore the farmers forbade the use of it to such of their servants as were of an evil disposition.

396. A good specimen of some anonymous pastoral poems, which I suppose to have been written in bonâ fide imitation of A. Philips.

"Thus plained he; 'twas love for which he plain'd,  
Love which the lass he loved, disdainfully disdain'd.

"Haste, pity, Mally; lovely Mally, haste.  
I die; for sure I die; death cometh fast."

518. *Adventures of John Daniel*. 12mo. 3s. Compared with Peter Wilkins, this, the critic says, has more nature and morality, Peter's rather the better diction.

Vol. 6.

P. 54. *SOME* quintum quid suspected in the nervous fluid as the immediate agent between mind and matter.

77. More favour to obscenity.

222. Most extraordinary coarseness, to say the least, in Mrs. Jones's verses.

249-50. The French romances on which the Female Quixote is founded, treated by the reviewer as if they were books of chivalry.

316. "We have writers now living (1752) whose labours produce them incomes almost equal to the estates of the middle rank of our landed gentry." Could this be true?

387. Elfrida. "Its want of incidents and of the usual variety of characters, are deficiencies which are amply compensated for to the judicious reader, by the introduction of the chorus."

396. The Fair Paricide, a tragedy, of which Miss Blandy is the subject!

#### Vol. 7.

P. 131. CHR. SMART's poems. "Not without reason hath it been said that the spirit of poetry is again reviving among us." The proofs are a poem called Penshurst, Gray's Elegy, Elfrida, and Smart.

136. Who is "the unfortunate Gahagan"<sup>1</sup> who had succeeded in Latin poetry, before Kit Smart?

316. Oct. "The Wiltshire New Phenomenon; or the free-thinking Christian Philosopher; being the Philosophical Essays of Mr. Charles White, hostler, at the King's Arms, at Sarum, on the following subjects, viz. 1. The Being and Attributes of God; 2. Accidents and Comets; 3. The Resurrection. 6d."

The author's sentiments are many of them very just, and he appears to be a man of sense and modesty.

323. Tillotson grew up in intimacy with Cudworth, John Smith, H. More, and Whichcot.

370. The first Ode of Horace literally translated.

#### Vol. 8.

P. 77. "TRAVELS and Adventures of William Bingfield, with an account of that most furious and amazing animal the Dog-bird." 2 vols.

"For the kitchen," is all the Monthly Review says of it.

Walter Scott showed me the book at Ashiestiel. It had given him as much pleasure as Peter Wilkins had given me.

125. Cressy published, 1670, the Revelations of Juliana of Norwich, who lived in the reign of Edward III.

157. Laura, Ode on the Power of Music. The Valetudinarian, &c. by a Gentleman of Cambridge (1753). The specimens are in close but successful imitation of Pope. Of his imitations of Milton and Dryden, there are no samples.

#### Vol. 9.

P. 147. A QUAKERESS got into the House of Lords, Thursday, 7th June, 1753, and reprehended the Peers on account of some fashionable excesses in dress and amusements. "She was indulged with the attention of the house."

268. Case of hydrophobia cured, chiefly by bleeding.

372. Pine cones, or anything strongly impregnated with turpentine, will keep the moth away from clothes.

410. The common council extolled for their efforts "to prevent our religion from being swallowed up by Judaism!"

#### Vol. 10.

P. 70. SIR CHARLES GRANDISON, unfavourably, in a page of the monthly catalogue.

93. Watts. "The Doctor's early relish for poetry, and long acquaintance with the Muses, may probably have occasioned such a florid diction, such a diffusive and pathetic style, as some critics of a severer turn of thought may be ready to object to, as not so properly adapted to theological discourse, whether popular or polemical."

285. These pretended translations from

<sup>1</sup> Usher Gahagan, an Irish Roman Catholic, executed at Tyburn, 1749, for filing gold. See WATTS' *Bib. Brit.*—J. W. W.

the Creek Indians' speech seem to have taken in the reviewer.

322. Hop-leaf tea, a cordial for cattle in cold winters; so also pine or fir tops, boiled, and the extract poured into their drink.

491. M. Lieberoth, an officer in the mines of Saxony, wrote an essay to prove that stones, rocks, and precious stones derive their origin from water, and probably have no other principle; hence they acquire augmentation, and without all doubt, vegetate.

Vol. 11.

P. 1. THE review of Bolingbroke's works is thoroughly insidious,—the work of a masked infidel.

235. "An Alarm to the Right Hon. the Lord Mayor, for an open Declaration of War with the Devil. 1754. 6d."

Vol. 12.

P. 12. LANCELOTTI is "utterly at a loss to know how the lower sort of Romans fared upon their journies. How they did without inns on the roads, and in towns, is a mystery as dark, as 'tis evident no vestiges remain of any such conveniences."

16. Philip Skelton. "In a word, both his spirit and language, when he treats of controversial subjects, are such as might naturally be expected from one of those divines whom Lord Bolingbroke denominates orthodox bullies!"

42. Barbarossa. "Such in these days is the love of novelty, such the prevalence of custom, such the effect of gaudy scenes and clothes, such the force of a spirited representation, and such the address of an active manager (in opposition to the more indolent), that a play must be bad indeed if it cannot be pushed to a run of nine or ten nights at Drury-lane house."

158. Of the wretched poem, Colin and Lucy (Tickel?), published as a fragment of Elizabeth's age, the reviewer says, "Is this the language of Queen Elizabeth's time, or something better? But to whatever age, or to whatever author, we are indebted for this beautiful piece, it must be allowed an honour to both; and therefore worth con-

tending for, on behalf of our own time."

159. *Alarum* used in a Seatonian prize poem. 1734. "We need not point out to the critical reader, for what cause the word *alarum* is here rejected, for that poor and vulgar extension of it used only by mechanics, and beneath the dignity of the Muse."

378. The Irish *Hudibras*, in 8 cantos, by William Moffet, schoolmaster. "The design is to ridicule the manners of the country people in Ireland. The humour very low, and the poetry as low as the humour."

399. "Ro——e (Romaine?), and other Hutchinsonian ranters, have grossly abused the clergy, in their sermons in these pamphlets, and in newspapers, for preaching morality, and for other such like anti-Hutchinsonian doings."

432. Hoadley's Sermons praised, at the expense of most others! 434. This is in the true spirit of this insidious journal.

451. A whole parish in Norway buried by an avalanche, and the snow never dissolved, —the stream which flows from it brings down proofs of the fact.

461. The swine stone, *lapis suillus*, is supposed peculiar to Norway,—very medicinal for swine. "It emits a violent stench on being galloped over on horseback!"

The *ætites* is found here, as usual, in eagles' nests!<sup>1</sup>

460. They mix seaweed with the bones of cods' heads, and other great fish, as a winter fodder for their cows.

479. The destruction of the French foretold by Ezekiel. From Ezekiel's prophecy against Mount Seir, the author draws an application to Monsieur of France, and supports his irony by arguments deduced in the manner of Mr. Romaine.

485-9. "It is certain, from the particular formation of the Hebrew language, that it naturally runs into Trochaics and Iambics." Bishop Hare's theory.

<sup>1</sup> "Ætites lapides ex argumento nominis magnam famam habent. Reperiuntur in nidis aquilarum, sicut in decimo volumine diximus," &c.—PLIN. *Nat. Hist.* lib. xxxvi. c. 21. Cf. *suprà*, lib. x. c. 3.—J. W. W.



494. The Norwegians consider a salt hering a treat for cows.

495. Hares in Norway catch mice, and pursue them under the snow. Whether our own catch field-mice, and are thence called Puss, we submit to our sportsmen.

494. Manner in which stallions defend themselves against the bears.

495. The young horns of the rein-deer may be cut like a sausage, and are delicate eating, even raw.

498. The Roman Catholics reckon the beaver's tail (which is the dainty part) fish; but the rest flesh.

499. A fragrant resin found in ant-hills. The ant gathers it from the fir tree.

502. "Ugle, or owl, perhaps so named from its deformity."

503. A sailor killed by the mackerel.

505. Credible persons have affirmed that at Udvør the fishermen often see large and frightful lobsters, which they do not attack, the tips of their claws being a fathom asunder.

508. Syriac the language of Palmyra.

512. Richard Finch, a treatise on justification of war, in answer to, and retractation of, a former treatise of his own.

Vol. 13.

P. 44. "WHETHER the vanishing island Lemair, of which Captain Rodney was in search, was a kraken, we submit to the fancy of our readers."

45. The farmers in Norway say, no boy can ever make a good man, without being his own tailor, shoemaker, weaver, smith, carpenter, &c. &c. Pontoppidan.

N. The moral effect of this necessity, when it goes only to a certain extent.

47. They mixed powdered fir-bark with oat meal to make bread in time of scarcity. Elm-bark was found better.

"It seems odd to us that they choose to let their fish grow sour, before they salt it."

57. "Wicked Christians, Practical Atheists, or Free Thoughts of a Plain Man, by Anthony Fothergill, a Husbandman, in the County of Westmorland."

77. "Tentamen de inoculandâ Peste," by Stephen Wespremi, an Hungarian.

95. Comberbach and Dr. Byrom, controversy concerning blank verse and rhyme.

98. The reviewer "imagines that rhyming verse, being certainly more difficult than blank, may be the better criterion of poetical abilities, every one who can reckon being capable of mere blank verse, whence the former has a directer tendency to prevent an inundation of poetasters." What follows is true enough,—in fact, we have seen a multitude of blank verses called Miltonic by their authors, that have been equally void of poetry and rhyme.

242. Consumption cured by cucumbers.

243. Mania, by Tartarum Tartarisatum, half an ounce, with an equal quantity of honey, in half a pint of water, taken by spoonfuls in one day, for eight or ten days.

283. Connecticut Laws. (Dr. Douglas.) £5 fine, for the first offence, when any one attempts to gain the affections of a young woman without first obtaining the consent of her parents or guardians.

Marriages contrary to the Levitical law are null, and the parties must sit upon a gallows, receive a certain number of stripes, and wear the letter I upon the arm or back.

No unmarried person may keep house without consent of the town he lives in, under a penalty of 20s. per week.

Six shillings penalty for sitting drinking above an hour in a tavern, except on extraordinary occasions.

For perjury, a fine of £20, and six months' imprisonment. If the fine cannot be paid, to sit in the pillory with both ears nailed.

Vol. 14.

P. 47. A FABLE in which the translator, Mr. J. Berakenhout, says he has "imitated La Fontaine in the inequality of his verses. Those whom this may scandalize, may, if they please, look on it in the nature of an experiment."

The reviewer says, "The manner is new in our language." Charles Dennis followed it, and then P. Pindar.

210. Quakers in Pennsylvania, mischiefs of their power in the government. 211-8-22.

324. Elphinston on Interjections.

434. Mason's Odes. "The sentiments are neither new nor striking; and, what is worse, there is an obvious sterility of thought; nor do the thoughts themselves always arise from the subject. Mr. Shenstone's Ode on Memory is in all respects a more beautiful poem than Mr. Mason's."

456. What Mr. Pitt afterwards did with the duties on tea, proposed in a pamphlet by "a Man of Kent."

Vol. 15.

P. 82. A TRANSLATION of Telemachus<sup>1</sup> in rhyme, by Gibbons Bagnall, Vicar of Home Lacy, Herefordshire. No. 1, price 6*d*. 84. An ill-natured account of it.

153. Some persons "of undisputed taste have encouraged our late performances in turning Shakespear's plays into operas, and introducing songs by different authors."

633. A New Version of Paradise Lost, or Milton paraphrased. In which the measure and versification are corrected and harmonized; the obscurities elucidated; and the faults which the author stands accused of by Addison, and other of the critics, are removed. With annotations on the original text, to show the reasonableness of this new version. By a Gentleman of Oxford. 8vo. 1*s*.

Only the first book.

656. Messrs. Noble were the publishers who kept the novel manufactory.

Vol. 16.

P. 35. French versions of the Greek and Latin. "This was the particular policy of Louis XIV. to make his language spread, and it has succeeded accordingly. So serious and intent was this politic Prince upon this subject, that he set the example himself (which was sure to be a great incitement to

<sup>1</sup> The reader may call to mind that Thomas à Kempis was translated into Latin Hexameters and Pentameters by THEO. I. F. GRASWINKELIUS. Roterodami, 1661. The copy is before me — J. W. W.

Frenchmen), by translating a part of Cæsar's Commentaries, which was pompously printed, and made presents of in his court; and he always continued to reward with princely favour those who excelled in this laborious and useful branch of literature."

401. A sacred Pastoral, called the Great Shepherd praised, in which is this chorus,

"Search the bright volume, trace the eternal truth

Inscribed with adamant on leaves of gold."

"Poetry, when thus employed, and correspondingly executed, may be thought in some degree what Simonides termed it, the language of the Gods."

426. Douglas malignantly reviewed.

432. Brown's fair "Estimate of Ephemeral Literature."

439. He formed also a very just estimate of the French. 61.

449. "Johannes Ludwig, agri ac vineæ colonus, philosophus, mathematicus, orator, auto-didactus, prope Dresdam." This was under his portrait, prefixed to an account of him in French, by M. Christian Gotthold Hoffman.

486. Collins's Oriental Eclogues, first published under the title of Persian Eclogues fourteen years before. The reviewer discovers in them "the elegance and the picturesque genius of the too-much neglected author of 'Odes on Several Subjects, Descriptive and Allegorical.'"

565. Letters of Sancroft to Mr. afterwards Sir Henry North, of Milden Hall. 1*s*.

Vol. 17.

P. 44. DOBSON, who translated Milton into Latin, translated the Anti-Lucretius of Card. Polignac into English blank verse.

50. Jonas Hanways' Journal of Eight Days' Journey. 2 vols. 8vo. This book must be worth having.

104. Rabener's Satirical Letters. These must show much of the manners of Germany.

281. George Pooke's Ode, called a Metamorphose on Dissection of Human Bodies;

written in horror of the resurrectionists, 1757.

King's Marriage, Vol. 27, p. 160.

363. Laws respecting officers' marriages in the Prussian army.

449. Condition of dissenting ministers acknowledged and the misery of their dependence, and a wish that full latitude were allowed them.

439. Newcomb *did* Hervey's Meditations, on Night and a Flower Garden, into blank verse, "after the manner of Young's," and is lauded therefore.

604. A selection from the Midwife, or Old Woman's Magazine; said to be "some of them worth preserving, especially in an age when wit and humour are almost as scarce as courage among ourselves, or public spirit among our colonies."

Vol. 18.

P. 52. DUNCOMBE's Horace. "The collection of odes commonly called the Wit's Horace, might have afforded more advantage to this edition than has been drawn from it."

79. A most extraordinary dedication to a sermon preached at Dublin. It is to the Right Hon. Lady Caroline Russell, 1757.

321. William Thompson (of Queen's), his rant may be contrasted with Churchill's feelings toward the same poet:

"Have mercy, Pope, and kill me not  
with joy;

'Tis tenfold rage, an agony of bliss!

Be less a God, nor force me to adore!"

461. Harris's Charles I. praised as a most careful and candid compilation. Upon this subject the Monthly Review thus far is systematically venomous, going all length against the king.

501. And it is just in the same degree opposed to the doctrine of the Church.

563. Entick's Natural History, fol. 1758, said to be more complete than any preceding one.

629. The Anglers, in Eight Dialogues in Verse, 12mo. "the prettiest things of the

kind we have seen since the Piscatory Eclogues of Mr. Moses Browne."

Vol. 19.

P. 407. A LIVELY imitation of Horace (from an English translation) by William Vernon, a private soldier, whose poems on several occasions (by this specimen) must be worth seeing.

534. An Essay on Planting; and a scheme for making it conducive to the glory of God and the advantage of Society. By the Rev. William Hanbury, Rector of Church Langton, Leicestershire. Vol. xxii. 331, his plan for a public library there, to which he would leave £100 worth of books.

He had made an extensive nursery, and vested it in twenty-four trustees, gentlemen of honour and worth; the profits were destined to decorate the church belonging to the place where the trustees meet; to purchase an organ for it; to found a charity school, and as the fund might in times increase, to purchase livings to be in the gift of the society, and to be bestowed only on those clergymen who have acted in every particular so as to do honour to the cloth.

He laments the ill consequences of the act to restrain colleges from purchasing advowsons of livings.

581. Contemptuous mention "of the whole tribe of the Devil Dicks, the Apparitions, the Peter Wilkins's, the John Daniels, the Dog Birds, and all that endless train of which the teeming presses of our modern Curls, has been so fruitful for some years past."

584. Account of the Lapis Fungifer, or Mushroom Stone, frequent among the Piedmont hills. "A loose gritty, talcky substance, the interstices of which are penetrated, and its outside covered with the perennial root of a peculiar species of mushroom, different from and greatly superior to the common kind."

Vol. 20.

P. 82. NEW fashion of head and tail pieces.

501. Conjectures on Original Composi-

tion, in a letter to the author of Sir Charles Grandison; by Young, 1759. 504-5.

Vol. 21.

P. 57. *By* this account the "Occasions" or administration of the Lord's Supper, in Scotland, approached in some respects to the abominations of a camp-meeting.

105. Helvetius praised. The *malus animus* is evident here.

106. The Psalter in its original form: or the Book of Psalms reduced to lines in an easy and familiar style, and a kind of blank verse, of unequal measures, answering for the most part to the original lines, as supposed to contain each a sentence, or some entire part of one. By the Rev. George Fenwick, Rector of Hallaton, Leicestershire.

— This is the mode in which I<sup>1</sup> thought they might best be translated. No specimens is given.

271. A dispute between Romaine, who was lecturer at St. Dunstan's, and the parishioners. They refused him the use of their pulpit any longer, "on account of the difficulty of forcing their way to their pews through a ragged, unsavoury multitude, pushing, squeezing, and shoving forward, riding on one another's backs, and tearing their clothes to pieces, with eagerness to get within hearing of the preacher: some panting for breath; others sweating and staring with their eyes starting out of their heads; others not able to bear up against the press with which they were thronged on every side, fainting and falling to the ground, when it is almost impossible to prevent their being trampled to death."

272. "Bold Bradbury," died 1759, at the age of 82. "O brave old Tom Bradbury," says the Review. But Mr. Winter (who preached his funeral sermon) seems to have forgot one of his rare qualifications, he was reckoned to sing 'The Roast Beef

of Old England,' as well as any man in the three kingdoms.

This sneer was because the preacher praised him for setting his face, as a flint, against the destructive tenets of the Arians; and because he preached on the mystery of Godliness, God manifest in the Flesh.

323. *La foiblesse du feu précipité du canon et du mosquet, démontrée par les faits* pas M. Knoch. Frankfort, 1759.

He prefers the catapult to the mortar for throwing bombs; as more sure of the mark (?) and of much easier carriage.

547. Aaron Hill is here said (from his life as prefixed to his dramatic works) to have written the *Bastard for Savage*, and also his first *Volunteer Laureate*.

At Westminster, under Knipe, "he filled his pockets, by doing the tasks of young gentlemen who had not equal capacity."

Vol. 22.

P. 163. *The Devil* proposes to create an elective peerage in his dominions, from the souls of British distillers, as a reward for their services.

219. "As to the *Nutbrown Maid*, by whatever beauties she might have been formerly distinguished, she appears at present in too homely and antiquated guise to lay any claim to admiration. Prior, however, has built an excellent poem on this foundation."

This on occasion of a reprint.

437. These two *Lyric Epistles*, I suppose to be by Hall Stevenson, to whom and to Charles Dennis, Peter Pindar is to be traced, and through them to Fontaine.

Vol. 23.

P. 57. *Odes to Obscurity and Oblivion*.

116. Stukely has proved that all medals were struck on the festival of the deity whose image they bear on the reverse, and supposing that the heathen gods were only deified mortals, he says that if we take the right steps to find out the persons enveloped in the mask of old fable, we may obtain the heroic effigies of very many of the patriarchs

<sup>1</sup> This induced Southey (who was no Hebrew scholar) to approve of FRENCH and SKINNER's translation; though, without being a Hebrew scholar, he saw the intrinsic merit of the book. J. W. W.

and progenitors of mankind, even from our very origin!!

117. Thus he makes Adam the most ancient Hercules. "A coin represents Adam pomiferous."

119. The twelve signs of the Zodiac were the banners of the Twelve Tribes, as they encamped in their passage through the wilderness.

121. Nummus is derived from Numen, as belonging to the deity, when money was given instead of a victim; *pecunia* instead of *pecus*.

Balaam was a Druid.

Foxglove, the sacred plant of the Midsummer sacrifices.

156. Human fossils.

492. Rousseau. "This author appears to have had the writings of our celebrated Richardson in view; and seems not only to have happily imitated his manner (!) but to have excelled him in purity of style."

Vol. 24.

P. 14-19. POCKRICH and the musical glasses.

160. Two Dialogues on the Man Trade. The writer is for immediate abolition and emancipation (1761). The reviewer recommends humanity to the planters, but says that "nothing would be more easy than to prove this writer's scheme equally inconsistent with the laws of God and of nature, as with the established practices of nations! that his doctrines have an evident tendency to promote a spirit of sedition in the colonies, that the writer should have remembered the colonies can never be distressed without affecting the peace of the parent country; and that, to speak as charitably as possible, this performance rather shows his piety than his judgment."

238. History of the Man after God's own heart—reviewed plainly by an infidel.

344. Some of the parishioners of St. Margaret's prosecuted the churchwardens for setting up the fine painted window there, without a proper license first had and obtained.

Vol. 25.

P. 361. A THIRD part of Browne's estimate, 1761.

319. Churchill, Lloyd, and Colman attacked.

Vol. 26.

P. 22. MALAGRIDA. Proceedings, &c. translated from the Portuguese.

27. "The study of our own tongue has hitherto been most shamefully neglected in our public schools!"

65. Shepherd's nuptials.

68. Hall Stevenson.

150. Brown Beer, a poem, by John Peaks, Victualler, of Stoke Newington.

316. British Lion roused, a poem in 9 books, by James Ogden, Manchester. A rich poem it must be.

478. The Yearly Chronicle for 1761. Dr. Dodd's familiar explanation of the poetical works of Milton!

Vol. 27.

P. 160. G. POOKE on the king's marriage.

490. A pert review of Mason's Elegies.

Vol. 28.

P. 27. Is this poem on the Prince of Wales's birth by Dr. Zouch?

71. Anecdote of Shuter and Foote.

103. Elphinston's poem on education.

156. Woty paraphrased, and of course spoiled, Chevy Chase.

160. Fawkes and Woty's Poetical Calendar. "Though we have little to say in commendation of the collection we must not overlook the elegant manner in which it is printed, we have seen few productions of the English press equal to it, and are very sorry that Mr. Dryden Leach's care and ingenuity were not better employed.—Mr. Baskerville's excellent performances are not here brought into any degree of comparison, as the peculiar structure of his types renders his work so different from anything printed on Caslon's or the Scotch letter."

295. Newcomb's Death of Abel attempted in the style of Milton. See 160-1.

476. Letters between the Hon. Andrew Erskine and James Boswell.

Vol. 29.

P. 401. Canning's Epistle from Lord Russell to Cavendish. "Through the whole course of our literary researches we have never met with any performance that has afforded us a more heartfelt pleasure in the perusal."

Vol. 30.

P. 21. JUSTICE rendered to Collins, when his poems were published in the 11th vol. of the Poetical Calendar, by Fawkes and Woty. 26.

30. Gilbert Cooper said to have introduced into our country that Anacreontic school which was revived in France by M. Deshoulières, Pavillon, Gresset, &c.

256. Amusemens de Spa.

343. In 1588 all the horses for cavalry the nation could furnish amounted only to 3000.

395. Second edition of Falconer's Shipwreck greatly enlarged, by dilation, and injudicious insertions.

Vol. 31.

P. 93. The Semi-Virgilian Husbandry, &c., by Mr. Randall, sometime since Master of the Academy at Heath, near Wakefield.

148. Unitarian Pamphlet, by George Williams, a livery-servant, at Tewkesbury.

149. His history.

276. Churchill dissected. A poem.

450. Dr. Innes, the scoundrel who was Psalmanazar's abettor and accomplice, obtained the Chaplain-Generalship to our troops in Portugal, in the succession war, from Compton, Bishop of London, for converting this Formosan!

479. Tales of the Genii, first published in 1s. numbers. They are spoken ill of here.

Vol. 32.

P. 15. ARMINIUS' absurd reasons why there can be no modern epic. "The most

striking pictures of true valour, magnanimity, and generosity the poet is able to draw, rise so little above the signal instances produced in our own times, that the whole approaches too near to common life, to have its due effect in exciting the admiration of the reader. We need only mention the unparalleled bravery of a Wolfe, to silence the pretensions of an Agamemnon, an Achilles, or an Hector; (!) and yet had we now living a genius equal to Homer's, we do not conceive the siege of Quebec would afford him so happy a subject for an heroic poem as the siege of Troy."

394. Castle of Otranto. "It is indeed more than strange, that an author of a refined and polished genius should be an advocate for re-establishing the barbarous superstitions of Gothic devilism!"

Vol. 33.

P. 13. DR. Garner's portrait of oratory. A rich book.

37. H. S. Gerdil's Reflections on Education, 2 vols. "We look upon it as a plausible and dangerous performance, artfully calculated, under the pretence of controverting irreligious and immoral tenets, to spread abroad those of ecclesiastical tyranny and arbitrary power; from the dreadful effects of which may Heaven long preserve us and our posterity."

82. Goldsmith's Essays, sneered at.

234. The Elbow-chair, unde, suspicor—the Task.

Vol. 34.

P. 100. Du Port, de signis Morborum. Lib. 4.

407. Vicar of Wakefield. A puzzler for the critic.

538. De la Predication. 1766. The object is to show that preaching can effect little for the good of mankind, and that Government alone can, by strengthening, 1. parental authority; 2. the authority of husbands; 3. that of masters. Censors must be appointed, and a good public education is presupposed. Vol. 45. p. 334. A translation.

## Vol. 35.

P. 76. Conquest of Canada; an historical tragedy, by George Cockings. Some rich specimens of blank verse.

365. Etymology of Free Mason! One name or title of the Druids was May's-ons, Men of May; the May-pole having been eminently the great sign of Druidism. Freemasonry is derived from Druidism, but has forgotten its origin, and thus vulgarized May's-on into Mason!

449. An earthquakeometer invented at Lisbon, and used 1764: a wooden bowl, the inside dusted with a barber's puff, and then some water poured in it. The water will then, by its water-mark, show the direction and degree of the shock.

468. Case of the Countess of Anglesey?

## Vol. 36.

P. 165. THE Triumph of Inoculation; a dream, in which the goddess Inoculation de-thrones Variola in her temple.

190. Translation of Anti-Lucretius, by Canning's father.

241. Poems, by William Brimble, of Tiverton, near Bath, carpenter.

490. Ode to Virtue; in blank lyric verse, nine-lined stanzas of 8. 10. 8. 8. 8. 8. 4. 4. 10. faulty because the two four-syllable lines made one octave.

537. A remarkable mummy discovered in Auvergne.

## Vol. 37.

P. 16. JAGO's Edge Hill.

72. Effect of increasing trade in Scotland.

222. Mrs. Macaulay on Lord Brooke's death.

382. Haweis's affair.

476. Dialogue between the pulpit and reading-desk.

## Vol. 38.

P. 1, 2. JOBS, a scene in the Irish Parliament.

5. Irish pension list in 1763 exceeded the civil list by £42,627 19s. 2d.

28. Defence of Card-playing; by Pinto, in a letter to Diderot.

64. The Dramatic Time-piece, or Perpetual Monitor; by J. Brownsmith, prompter to the Theatre Royal, Haymarket.

A curious account of its utility.

127. Essay on the Future Life of Brutes; by Richard Dear, curate of Middleton, 2 vols. 4s. "little waistcoat-pocket volume."

409. Poor Smart's Parables—much in the key of J. Cats.<sup>1</sup>

## Vol. 39.

P. 26. OSSIAN pronounced genuine, and the doubts concerning it ascribed to mere party spirit.

43. B.'s Corsica. His fervour for liberty.

54. Some good remarks of Baretti upon English industry and its consequences.

56. About 4000 early dramas in the collection bequeathed by Apostolo Zeno to the Dominicans in Venice.

58. Ap. Z. a bad writer, but could translate better than Metastasio, "as his sentiments are more thick sown, his invention greater, and his characters better marked."

164. Elegy under a gallows.

165. The Hortonian Miscellany; by W. Adkins, gent. 1s. 6d.

209. W. K(enrick)'s Epistle to Boswell.

## Vol. 40.

P. 51. "Even Shakespeare lay neglected on the shelves of the booksellers, and languished on the stage, till Mr. Garrick, that inimitable master of the human passions, called forth in his action the latent beauties of that greatest ornament of the English drama."

73. A most strange letter from a Lady (Mrs. Mac Carthy) to the Bishop of London.

92. British Essays in favour of the brave

<sup>1</sup> Jacob Cats was a great favourite with Southey, whose copy is now before me. In a letter to Miss C. Bowles (14th October, 1825), he thus writes of him, "The poet of all poets, who has done most good to his country, and whose volume, in the good days of Holland, lay upon the hall table with the family Bible in every respectable house."—J. W. W.

Corsicans, collected and published by Boswell.

302. *The Muses' Blossoms, or Juvenile Poems.* 1s. 1d. Bath.

A poem which, if really written at the age of eleven, is indeed "a prodigy."

338. *A Version of the Fifteenth Psalm*, by R. Bond, bookseller, Gloucester, wrongly condemned.

In the same article it said that Agar's prayer "could be conceived only in a mind concentrated in self, frigid, timid, and narrow, content with safety, and aspiring neither to virtuous happiness nor honour;" and that "give me riches" is a good prayer in the mouth of a good man!" Yes, when the Lord's prayer has been repealed, and we shall be told that it is no longer necessary for us to pray, lead us not into temptation.

Vol. 41.

P. 267. A CALVINIST argument well answered. He must *needs* go through Samaria.

378. Churchill's opinion of Pope, and Wilkes's.

390. *Occasional Attempts at Sentimental Poetry*; by a man in business. Durham. 1769?

472. *Battle of Minden*; a poem, by Sidney Swinney, D.D.; with critical notes, by two friends. A rich poem, with a noble description of a black trumpeter dying for love. 474.

Vol. 42.

P. 71. *THE Fortunate Blue-coat Boy*; by an Orphanotrophian. 2 vols. The Reviewer's observation is not a little curious when we remember Middleton, Richards, S. T. C., and Lamb!

79. A puppet-show in a barn at Burweld, Cambridgeshire, 1727, took fire, and eighty persons perished. Thomas Gibbons, D.D. (Watts's editor?) published an account of it 1769, as a judgment upon puppet-shews; and is very properly exposed for his folly and presumption.

143. *Elegy on the unexpected death of an excellent physician, the justly admired*

John Martin Butt.

"Next Chemia came,  
— She led

Her docile scholar by the hand."

The poem (a folio pamphlet) must be a queer one: the subject, certes, must have been Martin Butt's grandfather.

161. *The Messiah*, in 9 books; by John Cameron; measured prose, with verse interspersed.

254. Christopher Brown, Schoolmaster, of Halstead, in Essex. The title of his book reminds me how many *singular* persons have borne that name, Sir Thomas, Tom, Estimate Brown, Capability Brown, Simon Brown, and Brown the Brunonian.

325. *A crazy Jew Wilkite.* 1770.

"It is a shame that so many of our patriots and Wilkes's men, as are known to be out of their senses, should be suffered to run about the streets as they do, instead of being confined, and treated as other mad folks are. The mischief they may perpetrate is horrible to think of. It is already begun, and no man knows where it may end."

412. Richard Biggs, a poor old gardener at Bath, who, being the oracle of the ale-house, was called Bishop Biggs, and published his doctrine of the new birth in some remarks on Pope's *Essay on Man*, and Warburton's *Notes*.

461. *Account of Secker's Life.*

Vol. 43.

P. 100. *THEY* say of the Edda (Snorro's) it is so filled with childish fancies that they can make no extract from it.

171. Dr. Dodd, for his commentary, had Dr. Beaumont's Bible with his MS. notes.

199. Wallace, in his dissertation on the numbers of mankind, says, "It would be of great advantage that rich men, instead of breeding all their children to some of the liberal professions, or to the army, or merchandize, or some of the more genteel mechanic employments, would educate some of them for agriculture."

249. A very interesting account of Peter



Collinson,<sup>1</sup> whose family came from Hugal Hall, in the parish of Stavely, about ten miles from Kendal.

252. He first introduced the great variety of seeds and shrubs, which are now (1770) the principal ornaments of every garden.

285. Six Pastorals; by G. Smith (the painter), of Chichester.

317. The Young Dissenting Minister's Companion and Directory; by Robert Robinson. ?

Vol. 44.

P. 417. *PENSEROSO*; or, the Pensive Philosopher in his Solitude: a poem, in six books; by the Rev. James Foot. 8vo. 4s. 1771.

418. The Man of Feeling. "It is probably a first work, and from the specimen it affords of the talents of its author, we should not be disposed to think that he will ever attain to any great eminence in literature. He may amuse himself at the foot of Parnassus; but to ascend the steep of the mountain must be the task of those on whom their benignant stars have bestowed the rare gifts of true genius."

491. Poems, from a MS. written in the time of Cromwell, by one Carey. 4to. 1s. 6d.

The Inundation; or the Life of a Fenman; a poem, with notes critical and explanatory, by a Fen Parson. 4to. 1s.

537. Use made of the beech mast in Burgundy, for oil and juncates.

Vol. 45.

P. 96. *HERMIT* of Warkworth.

103. Armine and Elvira; preposterously praised.

151. Christianity unmasked; or unavoidable ignorance preferable to corrupt Christianity; a poem, in twenty-one cantos, by Michael Smith, A.B. Vicar of South Mims, Herts.

Hudibrastic verse, "in which he might have succeeded better had his wit and hu-

mour been equal to his honesty and good sense."

152. Humphrey Clinker pronounced to be not equal to Roderic Random and Peregrin Pickle.

154. Circles of Gomer; Rowland Jones, Esq.

182. First book of the *Lusiad* as a specimen. After noticing its mixed mythology, the Reviewer says, "Such is the powerful objection which rests against the *Lusiad*, an objection which neither the force of genius, nor the wealth of fancy it exhibits can ever render unconsequential; and we own that under this predicament we should not wish to see it in the English language. To be ignorant of the beauties of the *Lusiad* is of much less consequence to us as a people than to see our religious system discredited by a fabulous use of its founder."

511. William Dine, Clerk of the parish church of Chiddingly, in Sussex, a pitiful poor poet.

Vol. 46. A. D. 1772.

P. 71. *PRIESTLEY'S* Introduction to the Theory and Practice of Perspective. "I have seen," says Priestley, "a substance excellently adapted to the purpose of wiping from paper the marks of a blacklead pencil. It must therefore be of singular use to those who practise drawing. It is sold by Mr. Nairne, mathematical instrument maker, opposite the Royal Exchange. He sells a cubical piece of about half an inch for three shillings, and he says it will last several years."

276. Whitefield's eighteen sermons. These are characteristic, because they were taken in short-hand.

576. Flavour of Westphalia bacon not owing to chesnuts, but to baked potatoes, that being the best food for pigs.

689. First account of Caoutchouc, by Condamine.

Vol. 47.

P. 73. *TRIFLES*; by Vortigern Crancroce, Esq. A. B. C. D. & E. F. G. H. I. & K. L.

<sup>1</sup> The reader of the *Doctor*. &c. will not forget the tribute to this good man's name, in c. ix. p. 264, &c.—J. W. W.

M. N. & O. P. Q. R. S. & T. U. V. W. X. Y. Z.

129. Dr. Lettson's History of the Tea Tree, and his notable experiments with green tea on frogs!

133. Extract of tea, it seems, was imported from China in cakes.

408. Poetical Blossoms; by a Young Gentleman, of the Royal Grammar School, Guildford. The dedication is signed Richard Valpy. The preface and dedication affected and ridiculous.

481. "The devil no fallen angel, proved from Scripture; being a specimen of what has been revealed to the vilest of worms and the chiefest of sinners, Nathan Walker."

Vol. 48.

P. 10. HURD's Select Works of Cowley. Eleven good remarks against such selections.

416. The Self-deceived; or the History of Lord Byron, 2 vols. A very absurd Byronish sort of Novel.

436. Mackenzie's Prince of Tunis.

439. Dr. Duncan's Essay on Happiness. A very respectable poet, who had the same aim as Cooper.

Vol. 49.

P. 46. MARRIOTT's Jesuit; an allegorical poem; and a very absurd one, which he seems to have *read publicly*. 49. He was a clergyman. There was a public rehearsal of this, not a performance of the airs and choruses.

145. A fragment of Livy discovered in a rescript MS. by Bruns.

148. Town Eclogues; by the Hon. Andrew Erskine (Boswell's co-author).

"a thing

Too bad for bad report," the Reviewer says, and this is all.

226. The Academic Sportsman; by the Rev. Jerald Fitzgerald, Fellow of Trinity College, Dublin. A respectable poem.

273. Herries on the Elements of Speech. By teaching elocution he engages to make his pupil "take his distinguished seat among the heroes of antiquity."

338. An elegy of Gay's, published in the third or fourth volume of his poems, 1773, which (if it be genuine) Gray must have seen.

532. M. Clement (1770) tells Voltaire that "the mortal blow which his writings had given to the morals of his age and nation was a dreadful calamity, and perhaps an irreparable one."

Vol. 50.

P. 1. HANBURY's Complete Body of Planting and Gardening. 2 vols. folio. £4 4s.

243. Miss More's Inflexible Captive. The Reviewer begins with six verses in praise of the living Poetesses.

367. A rascally remark of the Reviewer's upon Marlborough. "We always, indeed, thought the Duke had in reality much more of Paris than of Hector in his composition."

534. Carra, J. L., a poem of his. Mes. Voyages published in London, and in the title a list of his works.

Vol. 51.

P. 45. THE Country Justice; by a Somersetshire Magistrate, J. Langhorn. A poem of some merit. Vol. 52, p. 406.

47. Gypsies. A good specimen of it.

81. Question of literary property. 202.

483. Poem by John Bennet, a journeyman shoemaker.

Vol. 52.

P. 75. THOMAS O'BRIEN MACMAHON on the Depravity of Human Nature. A work worthy of its author.

274. History of Mlle. de Beleau, or the New Roxana, 1775. "It is not improbable that this is really one of Daniel's productions; for he wrote books of all kinds, romantic as well as religious; moral as well as immoral. History, politics, poetry, in short all subjects were alike to Daniel. The versatility of this man's genius procured him the admiration of the age in which he lived, but the breed of De Foes has so much increased of late years, that hundreds of them are to be found in the garrets of Grub-street

where they *draw nutrition, propagate*, (novels and pamphlets) *and rot*, and nobody minds them."

391. Walker's Dictionary, arranged by terminations.—This is the author of a "General Idea of a pronouncing Dictionary."

399. Sheridan's Lectures on the Art of Reading—properly and severely censured.

430. The Correspondents: an original Novel, 1773. Supposed here to be the real correspondence between Lord Lyttleton, then a widower, and the widow Peach, who married a successor to his title. Vol. 55, p. 168, pronounces it certainly fictitious.

Vol. 53.

P. 30. DONALDSON's proposal for a Board of Agriculture, and a Domesday return from every parish.

92. Northampton Controversy among the Dissenters.

94. Remarks on the intolerance of these very ministers, who were petitioning to be delivered from all impositions on conscience.

240. The Reviewer says that idiotism, folly, or insanity are frequently found in the children of consanguineous matches, and that undoubtedly prohibition of such marriage has been founded on the observation of this physical fact.

307. Dr. Falck on Mr. Day's diving vessel. He expected to resuscitate Day, if he could bring him up, though he was not ready to commence his operations for lifting the vessel, till six weeks after it had been sunk. His death, he presumed, was not real, but a mere cessation of the animal functions, his congealed mass of blood would remain a considerable time in so cold a place, before a chance of putrefaction could take place; and he was secure from becoming food for fish.

Vol. 54.

P. 401. SPAIN, they say, has produced little else than romance, canon-law, casuistical theology, and (of late) some tolerable productions in the branch of natural history.

They notice, however, as a good book, *La falsa filosofia*, by P. Fernando de Zevallos, 5 vols. 4to.

Vol. 55.

P. 1. J. STEELE's Essay towards establishing the melody and measure of speech, to be expressed and perpetuated by peculiar symbols. 4to. 10s. 6d. 1779.

Dr. Burney, it seems, considered an invention of characters for theatrical declamation, among musical desiderata. "The notation of the tones," he said, "in which a favourite and affecting speech was spoken by a Garrick or a Cibber, would not only be an excellent lesson to inferior actors, but would be a means of conveying it to posterity, who will so frequently meet with their names and eulogiums in the history of the stage, and be curious to know in what manner they acquired such universal admiration."

2. The author asserts that by his notation "all the varieties of enunciation may be committed to paper, and read off as easily as the air of a song tune."

4. The reviewers object to part of the scheme, but think many of his characters and rules well adapted to improve those who would attentively study them.

Monboddo, it seems, took some interest in the scheme.

66. The History of the Lady Ann Neville, sister to the great Earl of Warwick. 2 vols. 5s. 1776.

"It was a complaint in the Roman literature, even of classic times, that Fancy intruded into the province of History, and interwove her labours in the loom of Truth. Be it henceforth known to all novelists, that we do solemnly forbid them to touch on that province, on pain of our highest displeasure."

133. David Williams's Sermon at opening his Chapel,—and his Liturgy.

139. "It is probable his scheme of worship will be misapprehended by many, and will be exposed to the attacks of ignorance and bigotry; but every man of a truly libe-

ral mind will be pleased with its being carried into execution." !!

338. Dr. Rutty's Spiritual Diary.

517-8. Ethocratie,—and the dedication to Louis XVI.!

Vol. 56.

P. 137. A most malicious review of Hawkins's History of Music.

Izaak Walton's called a *rum* book.

159. A sermon by John Coleridge, Vicar of Ottery.

391. A pamphlet holding up John the Painter as a patriot, hero, and martyr.

449. Rowley. "We do not hesitate to pronounce that these poems are the original productions of Rowley, with many alterations and interpolations by Chatterton."

Vol. 57.

P. 262. HUMAN bones which had been filled with lead,—injected with it, it is not known why.

263. A deposit of birds' bones found buried in the Priory at Christ Church, Hants.

371. Assembly of divines. A humbling day,—*how* spent very graciously from nine till five. See the passage.

482. Ver sacrum. "An act of religion by which a solemn dedication was made to the Gods of all that should be born in the spring. The Sabines were the first who gave the example of a superstitious regard to this absurd vow, and did not even except their children in their promise to observe it. Humanity, however, prevailing, instead of sacrificing them, they obliged the children thus devoted to leave their country when they had arrived at the age of reason, and seek a residence elsewhere."

Vol. 58.

P. 23. PERCY, taken from Gabrielle de Vergy, by M. de Belloy. "Such, however, is the operation of time, that French tragedy is now become too horrible for the English stage; and Miss More thought herself obliged to soften some of the leading incidents in the drama of M. de Belloy.

The Grecian Daughter was derived from another of his plays.

165. Caspripina's Letters, written by Jacob Duché, Curate at St. Peter's, in Philadelphia, in North America, the initials of which words form the *nom de guerre*.

166. Account of the Dunkers, and their singing so as to imitate instrumental music.

Their method of destroying flies by poison.

311. Letters from Portugal, a pamphlet, defence of Pombal.

398. Essay on Journal Poetry, with a specimen, by the Rev. — Fleming, Prebendary and afterwards Dean of Carlisle, in a Letter to the Rev. Erasmus Head, Prebendary of the same Church, written about the year 1740, by Edw. Tatham.

"In the Journal every piece of poetry is distinguished from another in an easy but obvious manner, whilst the whole composition is elegantly tied together by the Journal part." This is the editor's definition, whom I suspect to have been the ipsissimus Rector of Lincoln.

399. A sentimental Journey to Bath, Bristol, and their Environs, a descriptive Poem, by William Heard. 4to. 5s. 1778.

The specimen is excellent,—

"Pomona, lovely in each shape or dress,  
Whether in cyder she flows forth to bless,  
Or comes, delightful to the schoolboy's eye,  
Deck'd up and trimm'd in figure of a pye."

472. Still of opinion that some of Rowley is original.

512. Villoison announces an edition of Cornutus's Treatise on the Nature of the Gods, which Gale has published, calling him Phurnutus on the Opusc. Mythol.

513. Mesmer curing by the loadstone at Vienna.

520. Case of a petrified embryo at Berlin. The mother's heart was on the right side.

541. Abbé Foucher used the word Theophanies, for Avatars or Incarnations.

Vol. 59.

P. 47. HUMAN fossils in Dalmatia and the adjacent islands, in great abundance.

70. "To *make the tour* of the lakes, to speak in fashionable terms, is the *ton* of the present hour." 1778.

123. Remarks by Thicknesse and the reviewer on the barbarous custom of using knockers at late hours.

141. The Wreath of Fashion, or the Art of Sentimental Poetry. "We consider this as the best poem that hath been published for some time past." It contains, 143, a sneer at Spenser for metaphysical conceit,—showing that he had never read Spenser.

274. The water zigzags away. A Cornish mining word for dribbling, or flowing in a small stream.

274. To be "at grass," a good miner's phrase for being above ground.

306. Imitated from Johnson's burlesque. "I put my hat," &c.

380. Thiers' Hist. des Perruques.

462. First account of the Vitrified Forts.

510. Don Mann, Prior of the English Carthusians at Nieuport, a learned paper on the ancient state of the maritime part of Flanders. In the first volume of the Mem. of the Academy of Brussels. The low lands along that coast are much below the level of the high tides.

512. Not the muscle that is poisonous, it is here said, but the spawn of the Stella Marina,<sup>1</sup> a little insect which is its parasite.

Vol. 60.

Pp. 11, 12. WHITE boys, their rise. Villany about agistment.

20. Danger when agriculture decays.

21. Marshall calls the preface to his Minutes of Agriculture the *approach*, much to the reviewer's displeasure.

181. A sad opinion of his, that good usage makes bad servants, which he qualifies by saying he means *extraordinary* good usage.

<sup>1</sup> "In STEWART'S *Elements of Natural History*, it is stated that this 'Sand-star' is supposed to be the cause of the injuries sometimes received from eating muscles, which at certain times of the year feed upon it.' There are no grounds for this absurd notion, nor have I ever met with any persons who entertained it." FORBES' *British Star Fishes*.—J. W. W.

258. Bolton Hall, Wensley Dale. The Marquis of Winchester lived there during James II.'s reign, "who, by feigning a temporary indisposition for political purposes, contributed so much towards effecting the revolution. Near the mansion, in the deep solitude of a woody dell, is the ruin of a house which he built, and to which he used occasionally to retreat, in the awful hours of night, to enjoy that taciturnity, and cultivate that character he then found it so convenient and necessary to assume." Antiq. Repertory.

315. Baretti was engaged with Philidor in bringing out the *Carmen Seculare*. 1779?

325. "The Mosaical Account of the Human Fall metaphorized, and figurative of the Angelic Defection; a philosophical fragment, showing that Man is the fallen Angel, and disproving the existence of the Devil." The reviewer says, "It must be owned that the *data* are not quite certain, and the proof not perfectly clear; but why should not a man who prefers these pretty speculations to a game at chess or cards, be allowed to amuse himself in his own way?"

397. Botch Hayes's Nativity Prize Poem, 1778, severely treated.

400. Attempt to make Hackman a sentimental hero, in a pamphlet which reached the seventh edition before it was reviewed!

Vol. 61.

P. 74. WERTER. Reviewed in five lines, as a picture drawn by a masterly hand. "An excellent moral may be deduced from it—if the reader chooses." 1779.

93. The Jewish Bard, in four Odes, by John Wheeldon, Rector of Wheathamstead, Herts, and Prebendary of Lincoln. 4to. A little maddish, and Gilbertish; so Gilbertish, indeed, that I almost suspect Gilbert was taken by them in his youth.

Two pages of specimen are given, without a word of remark.

155. Collection of Prologues and Epilogues from Shakespeare to Garrick (inclusive). 4 vols. 1779.

312. Poem by John Hawthorn, Light Dra-

goon in the Inniskillen Regiment. 4to. 3s. 1779.

A good specimen,—giving his own history.

444. Case of horrid fanaticism in Carolina. 1724. Vol. 62, p. 176. Not a Moravian.

Vol. 62.

Pp. 1-97. DAVID WILLIAM'S Lectures. 1779. 99. 104.

108. Cornish not extinct in 1776.

112. A Portugeze cannon, circiter 1370.

113. An English cannon, 1354, which had probably been used at Poitiers, "melted down last year!"

155. Wallerius. "He affirms that water, while boiling, as long as a drop of it remains, is converted not only into a dense vapour, which returns to the state of water again, but into a still rarer vapour likewise, which is real or permanent air; but we do not here meet with a single proof of this strange proposition."

275. Roman pottery from a wreck, *in use* on the Kentish coast, within the mouth of the Thames.

326. Semi-recantation of Sir H. Trelawny. 1780.

461. Epistle on Mr. Thornton's death, 1780, by Hayley.

521. Sonorous stones "have been in all ages the most esteemed instruments of Chinese music." A paper on them in the 6th vol. Mem. concerning China.

546. Découvertes de M. Marat sur le Feu, l'Electricité et la Lumière. These experiments upon fire, by this afterwards most atrocious miscreant, are highly estimated here. "M. Marat is certainly a sagacious and acute observer of nature, and possesses all the knowledge and qualities that are requisite to make important discoveries in natural science." 1779. He was the physician to the Comte d'Artois' Life Guards.

556. Para-Tremblement de Terre, and Para-Volcan, inventions of M. Bertholon de St. Lazari!

Vol. 63.

P. 15. JOHN CROWN'S (the poet?) deposition concerning Goffe and Whaley.

16-18. New Englanders' justification of their conduct toward the Quakers.

72. An heroic epistle to the Rev. Rd. Watson, now Regius Professor of Divinity.

74. The Ascension, by the Rev. James Atkins, M.A. Fellow of St. Mary Magdalen's College, Cambridge, written for the Seatonian prize, (in a year when none was awarded). 1780.

The specimen, this the reviewer has not remarked there, is in Anacreontics of all possible metres:

"The Son I sing, returning  
From earth to heaven, after  
The vengeance bearing, doom'd to  
Mankind, till God recall'd Him."

100. Exemplary expenditure of the then primate in Ireland.

101. Lord Shannon introduced the French practice of making oxen draw by the horns with the greatest success.

105-6. Curious speculations concerning South America, especially its western side.

150. Prior's unpublished dialogues of the dead.

207. Garrick in his youth was invited to Lisbon by an uncle, who was a considerable wine-merchant there; but his stay there was very short.

230. Fugitive pieces by J. P. Kemble. 1780.

245. Pronouncing dictionaries. A curious observation that the court furnished a standard for pronunciation, till upon the accession of a foreign family, French became the language there. 247. Sheridan's claim to teach, having been trained up by one of that old school. 248. School of eloquence proposed by the reviewer.

426. Brown the Brunonian's first work well reviewed.

Vol. 64.

P. 50. JONAS HANWAY'S Citizen's Monitor. The reviewer moots the question, which

is most injurious to society, for a people to have too little, or too much, regard to religion,—evidently inclining to Bayle's opinion.

314. Debating Societies ; a strong opinion against them.

392. Dr. Dominicati's medicated baths, favoured.

404. Number of Roman Catholics in England not exceeding 60,000. 1780.

408. Their women extolled above others. Fears of them ridiculed.

467. The Contest, an English Pastoral, by George Pasmore.

"I brought them to my Phillimus with speed ;

She smiled, and said, 'twas pretty words indeed."

528. Muscles should be passed through vinegar, and boiled with a glass of vinegar in the pot, and some peppercorns.

#### Vol. 65.

P. 98. SODOR is from *Sudr eys*,<sup>1</sup> the south isles of Scotland. Dr. John Macpherson first derived it thus.

220. Some severe and good remarks on hunting.

229. Motive power in certain seeds.

306. Military eclogues by the Abate Giulio Cordara. Alexandria, 1780.

A colony in Corsica, descendants of Alexis Comnenus.

313. Private tuition forbidden at Cambridge.

316. Logan most contemptuously treated.

317. Hiel, whose real name was Henry Janson, a Netherlander. 1550. His narrative of God's gracious dealings with him, translated by Francis Okeley.

393. Carver, the traveller. He was rewarded with penury and a broken heart.

548. Lake formed by the fall of a mountain in the Venetian territory.

#### Vol. 66. 1782.

P. 31-2. DR. FALCONER's absurd opinion against tea, as injuring both the strength and morals of the nation.

143. Fair argument from matter of fact against the notion that population had diminished.

158. Crowe's sermon on 5th November in favour of the Roman Catholics. "We must, however, object, as we have often done on other occasions, to the insinuation that the late dreadful and furious havoc in London was effected by the Protestant Association."

170. Benjamin Williams says we translate the Psalm improperly, "Cursed be they;" the true meaning being, "Cursed they," or *are* they, declaratory, not imprecatory.

172. It was a popular opinion in Russia that the person from whom matter for inoculation was taken, would certainly die. The method taken by the empress to remove this, was to have several inoculated with matter taken from herself.

272. Dean Tucker thought the back settlers would become a race of Tartars.

463. Brissot on the Theory of Commercial Laws. "Good materials, but no very striking marks of capacity, and his style appears to be affected."

#### Vol. 67.

P. 29. BECKFORD, Essays on Hunting. A spaniel in *love* with an ugly cur dog, and always bringing forth, by force of imagination, in his likeness.

26. Edwin and Eltruda bepraised.

31. Hannah More's Sacred Dramas extolled.

109. Pinkerton's Tales in Verse, 1782, worse than could have been supposed.

138. Horne's (Took) plan of reform, and of raising £4,104,000 by every election.

159. Gilbert Wakefield rebuked for his ardour and arrogance.

183. Scott of Amwell, with fine prints.

193. Necessity somewhat insolently maintained in reviewing Rotheram's Essay.

<sup>1</sup> In HALDORSEN'S *Lexicon*, *Sydra* is explained by *Ad austrum*; and *Suderatt*, in the *Hist. Eccles. Islandiæ*, by *Regio aut plaga australis*. FINNI JOHANNÆI, vol. i. p. 154.—J. W. W.

205. Case of a living in Cheshire, and a bond of resignation.

222. James Price (M.D. F.R.S.) experiments in mercury, silver, and gold, made at Guildford, 1782, in which he is said to have made both silver and gold.

432. Warburton insulted in compliment to Hayley!

485. Highly nervous temperament of the northern savages. Same order, &c. according to Pallas.

555. Bleton, the water-finder.

Vol. 68. A. D. 1783.

P. 43. A just condemnation of Priestley's system, on the ground of utility.

116. Loss of time in holydays, urged with an ill grace by those who censure so much in lectures, prayer-meetings, &c.

129. Wm. Hammon's avowal of atheism.

202. Subterranean hordes in some of the Russian islands. These sepulchral habitations are 300 feet long, and 30 wide, and contain a whole community of 2 and 300 persons.

204. Vanderkemp's *Parmenides*. A most curious book!

237. Bishop Newton on future punishment, and its duration.

319. June 1742, a great number of human bones, laying eight feet thick, without any earth intermixed, found near York; supposed to be those of the Jews massacred there in Richard I.'s time, because there were so few bones of young people among them, children being probably spared, and baptized!

351. Horse-radish oil internally and externally used for rheumatism, scorbutic complaints, boils, and inveterate ulcers.

Eagles' nests, like those which Westall saw.

395. Jackson's thirty letters. His defence of Quarles *allowed*.

462. Catechizing among the Lutherans.

548. On the Sabbath, by Wm. Lewelyn. Why changed to the first day.

552. Tithes. Well defended.

The highest collection ever made for the sons of the clergy was £1224, in 1763.

559. Efficacy of milk in the diarrhoea that accompanies bad cases of small-pox and measles.

A decoction of parsley roots mixed with it; two pints of boiling water to two ounces of the root, shred or cut small.

563-4. Loadstone in medicine.

Vol. 69.

P. 284. *Pyre's Progress of Refinement*. He complains that poetry is neglected, and eulogizes Mason, Miss Seward, Warton, and Chatterton. That poetry does decline, the reviewer says is an incontestible truth, and an inquiry into it would conduct the inquirer up to the very source, not only of the present system of manners, but even of the prevailing modes of thinking, and the habits of the mind.

331. Carra's *Theory of Heat and Fire*. A little it seems to resemble Hutchinson, if I understand either.

551. A good history of balloons up to its date, 1783.

Vol. 70. 1784.

P. 7. MORLEY, a quack, who tied the root of vervain round the neck of a scrophulous patient with a yard of white sattin riband. "Many, many guineas," he says in his *Essay*, "have been offered me, but I never take any money. Sometimes, indeed, genteel people have sent me small acknowledgments of tea, wine, venison &c. Generous ones, small pieces of plate, or other little presents. Even neighbouring farmers, a goose, or turkey, &c. by way of thanks."

105. Scheme for the prevention of theft and robbery.

110. *Capel S. Ifraid in Anglesea*. St. Ifraid sailed there from Ireland on a green sod, which immediately, on her landing, grew into a hillock, and thereon this chapel was built.

—Salamander's wool; a good name for asbestos, which is found in Anglesea.

311. *Poor Sam Hayes!*—Hope, a Poem. "This is, perhaps, the best crop that Farmer Hayes has obtained from the Kislingbury



farm for some years." Still, however,

"The poppy grows among the corn."

325. Marat; his reputation well established by his former works on light and fire.

360-1. The Barker,—a good argument drawn from the Demoniacs.

408. Apology for not regularly noticing Scotch publications, because some of them were never advertized in English newspapers, nor consigned to London booksellers.

427. Two of Hume's Essays suppressed by the threat of a prosecution.

442. The famous Swiss mountain doctor, near Langenaw, a village five leagues from Berne.

474. Cook's Voyages. The paper for the engraving from abroad. On the third day after publication, not a copy remained with the booksellers, and six, eight, and ten guineas were offered for a set, the price being fourpence-halfpenny.

483. Godwin's sermons.

562. Le Clerc says that the Slavonic and Russian have a very remarkable analogy with the Algonquin and Huron ???

573. Achard composes chrystals, white and coloured.

Vol. 71. 1785.

P. 20. THE critic shows that he does not know the difference between a trochee and a spondee, giving these as instances of what he calls the Trochaic in the structure of Helen Williams' verse :—

"But more the hollow sound the *wild winds*  
foam,

Its *white foam* trembling on the darkened  
deep."

36. The villages of Shifford and Brightwalton in Berks, "are so much out of the way, and so hid by the woods, that, as the tradition goes, they were never visited, or molested by any one, royalist or republican, during the whole course of the civil war."

37. A stream at Lambourn, (Berks) fuller always in summer than in winter; the cause unknown.

38. Linnæan classification and description of monks; very good.

43. Craig's book brought before the congregation by Atterbury.

77. A remedy for dropsy,—apparently harmless.

95. First book of Fontenoy, worth seeing. The author published the first book of Milton in Greek, imitating Homer.

145. Fox's Martyrs, or New Book of the Sufferings of the Faithful. 1784. A good title for a squib.

470. A volume of the A.S.S. Belgii, with this only remark, *Quis leget hæc?* So little did the reviewer comprehend the utility of such collections.

500-1. Mem. on the Lapis Assins, or, Sarcophagus.

Vol. 72. A.D. 1785.

P. 19. SUNFLOWER cultivated for its oil by Mr. Bryant of Keydon, in Norfolk, and Mr. Barrow of Twickenham Common.

Hemp, or old rope, impregnated with the juice or strong decoction of hay, nettles, cabbage, &c. to convert it into slow match for the use of the army or navy.

72. Modes of adulterating tea, coppers and sheep's dung the drugs.

116. Nathaniel Henderson, founder of Kentucky.

146. Plan for employing the foot-guards as guardians of the night in and about Westminster, and the militia and tower garrison in London approved by the reviewer.

240. "Bunyan, Quarles, Withers, and Ward have their admirers, as well as a Shaftesbury or a Swift; a Locke or a Pope:"—the editor says this.

314. A Dutch governor, according to Boerhaave, was the first person who procured fresh coffee berries from Mocha, and planted them at Batavia; and in 1690 sent a plant from thence to Amsterdam, which came to maturity, and produced those berries, which have since furnished all that is now cultivated in the West Indies.

518. Pageant at Messina on the day of the Assumption, with whirligigs.

524. Albinos called Heliophobi.

526. Physical effects of frequent earthquakes on the people (akin to those of revolutionary times, R. S.)

547. The fog of 1783, accompanied in Friesland and Groninges with a strong smell of sulphur.

Vol. 73. A. D. 1785.

P. 139. *THE Zostera Marina* is found in great abundance in the Zuyder Zee, and is of great use in constructing the dykes. When lighters are laden with it, the fumes arising from it affect the lightermen with violent pain in the eyes, and even temporary blindness; this is felt in that part of the vessel which is to windward of the lading, not in that to leeward.

302. Spenser's *Fairy Queen* attempted in blank verse, four cantos. "An attempt," says the reviewer, "which may be intended more intelligible, or more agreeable; more intelligible, by changing his obscure words and uncouth phraseology; more agreeable, by breaking the tedious uniformity of the stanza, of which most readers are apt to complain."

305. *Death Improved*, an Elegy on Rev. Dr. Gibbons, by Rd. Piercy.

381. Marat on medical electricity.

528. "There is, indeed, a certain species of philosophy now in fashion, that is a remarkable dissolvent of bonds, both with respect to God and man; but this, if we mistake not, contains the seeds of anarchy and confusion. Hitherto it has produced no remarkable explosion; but it is working and fermenting in the minds of men, and explosions may come, of which we are not aware." This, the reviewer says with more foresight and better principles than are commonly found in this journal.

529. English government properly appreciated by him.

Vol. 74. A. D. 1786.

P. 4. *ESSAY* on the Polity of England, some just views of the relative state of the House of Commons and the Crown. 6-8.

11. Mr. Christopher Hervey's profession of writing incoherently.

17. Revolution in the principles of the Dissenters.

119. Advantage given to the English by the long bow.

Seal of Richard III. when Duke of Gloucester and Admiral of England, found in perfect preservation at St. Columbo, in a lot of old brass and iron. It is engraved in the *Archæologia*, vol. 7.

515. Sailor's wedding on board a man of war, which the reviewer saw. It was of more than Hottentot indecency.

Vol. 75, A. D. 1786.

P. 116. *DE CARDONNEL'S Numismata Scotiæ*. At the end it is said, "We are happy in this opportunity of being able to announce to the admirers of Simon's works, that a copper halfpenny of Oliver Cromwell, by that artist, and the only one we have ever seen or heard of, has lately fallen into the hands of a gentleman, well known to most of the lovers of virtue."

139. *The Disbanded Officer*. "We are obliged to Mr. Johnstone for introducing, in this professed imitation of Lessing, the German drama to our stage."

150. *Alnwick's Condolence* on the death of Hugh, Duke of Northumberland.

"O rueful sight! Behold, how lost to sense  
The millions stand, suspended by suspense."

"When Time shall yield to Death, Dukes  
must obey."

152. *Anecdotes of the Learned Pig*, Dr. Johnson, a squib; with here and there a scrap of very significant verse, to the tune of "Gruntledum, gruntledum, gruntledum squeak."

160. *The Fall of Man*, a sermon by J. Watson, Esq. (Joshua?) He insists that Adam broke the eighth commandment, and considers his offence particularly as a robbery.

476. A Freemason's sermon, Th. Crane,

minister of St. Olave, Chester, and Provincial Grand Orator. He supposes that Cain had been received into favour, because he was permitted to build the first city, and discover Free Masonry in the Revelation and the New Jerusalem!

Vol. 76, A. D. 1787.

P. 89. LUDOVICUS the number of the Beast, not any one of those kings, "but a succession of persons of the same name, and acting in the same person and character." This is Mr. Vivian's explanation, Vicar of Cornwood, Devon.

250. A pamphlet to show that the Salic law must have the effect of ultimately placing the Bourbons upon all the thrones of Europe.

312. *Capitalist* noticed as a Gallicism!

Vol. 77, A. D. 1787.

P. 24. HANDS and combs.

30. The Reviewer suggests a design for Gray's Elegy, quite worthy of such a critic.

40. Marquis de Chastellux's character of the American Quakers during the war.

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PHIL. TRANS. *abridged*. Vol. 1.

P. 6. MANY attempts at mastering the whales about Bermudas had been unsuccessful by reason of their extraordinary fierceness and swiftness.

7. Their feeding on grass, growing at the bottom of the sea, appeared by cutting up the great bag' or maw, in which was found about two or three hogsheads of a greenish grassy matter.

16. Wild penny-royal, or diltany of Virginia. The bruised leaves tied in the cleft of a long stick, were held to the nose of a rattlesnake, who, by turning and wriggling, laboured as much as she could to avoid it; but she was killed with it in less than half an hour, and, as was supposed, by the scent thereof.

21. Boyle assigns the grand cause of cold and its effects to wind. Or is it Hobbes'

doctrine? for either may be inferred from the wording of the sentence.

30. A case of stones in the heart. The Earl of Belcarran was the subject.

32. Committee for agriculture formed, and inquiries proposed.

120. Worms that eat stone, and creatures the size of cheese mites that eat mortar.

139. The Bologna stone. The mode of preparing it was accidentally discovered by an Italian shoemaker.

140. A shower of ashes in the Archipelago, when there was no wind. It fell upon ships a hundred leagues apart, from ten at night till two in the morning. "It was about two inches thick on the deck, so that we threw it overboard with shovels, as we did snow the day before." This was in the Gulf of Volo, 1631, Dec. 6.

146. Anna Maria Schurmann had a propensity for swallowing spiders, for which she excused herself sportively, by saying she was born under the sign Scorpio.

147. A blue dye from spiders.

164. Granaries at the Bridge House, Southwark, where corn had sometimes been preserved for thirty-two years.

174. Thames water. Some Indiamen, it is said, have been in danger of firing, by holding a candle at the bung hole at the first opening of the cask.

175. Old seamen in the West Indies will tell you every island, in the afternoon, towards evening, by the shape of the cloud over it.

Many recovered at the Caymans by feeding on tortoises.

176. Turtle, "their fat is green, but not offensive to the stomach."

Ants will eat brown sugar till it becomes white, and is reduced at last to an insipid powder.

177. Apples and mulberries produce a fine flavoured and curiously coloured liquor.

192. The lion has a nictitating membrane.

193. "By comparing the little quantity of the lion's brain with the plenty of that of a calf, it was judged that the having little brain is rather a mark and a cause of a

fierce and cruel temper, than of want of wit. Which conjecture was strengthened by the observation formerly made in the sea-fox ; in whom almost no brain was found, though it be thought that his craft and address have occasioned men to give him that name."

210. Mnemonic verses for finding the day of the month.

266. A help for decayed sight, just such as I formerly printed in a Magazine from an old French journal.

272. A man at Delft, whose blood when let out by venesection, or by bleeding at the nose, or by a wound, turned always to milk. Vol. 8, p. 79, another case.

276. Veins of lead sometimes run up into the roots of trees, yet no difference can be observed at the top.

Experienced workmen account the Virgula Divinatoria of no value; yet they say that when the mine is open, you may guess by it how far the vein leads.

291. Account of the Bore in the Severn.

304. Tetters cured by plum-tree gum dissolved in vinegar.

305. Liquor from the mountain ash<sup>1</sup> berries, a household drink in some parts of Wales and Herefordshire.

Some out of curiosity have brewed ripe berries with strong beer and ale, and kept it till it transcended all other beer in goodness.

333. Sap ferments if a thin and dry toast be put into the vessels.

334. "I fermented some with ale-balm, which converted my delicate birch juice, kept in bottles, into poor small beer."

"Honey will not mix with cyder, though boiled therein to make mead. After a while the cyder lets fall the honey, and becomes simple cyder again."

"Some affirm that any sort of dried aromatic herbs, as sage, &c. boiled in beer, will

keep it as well as hops, ling (heath), broom, or wormwood."

335. Perforated berberry roots bear fruit that have no stones.

379. Spiders when sailing on their threads "undoubtedly seize gnats and other insects in their progress; there being often as manifest signs of slaughter, as legs, wings of flies, &c. on these threads, as in their webs below."

457. The first drill plough seems to have been that which Evelyn describes here, as having been invented by an Austrian, but carried into Spain, and there made use of, and named *el Sembrador*.

584. The heads of beetles and pismires, &c. will, with lye, strike a carnation colour and stand; so will the common hawthorn caterpillar.

722. A piece of white amber fished up in a lake, near Dantzick, lying high, and three German miles from the sea.

Vol. 2.

P. 37. A most remarkable freezing rain in Somersetshire, 1672.

60. To make vines grow to advantage all over the roof of a house.

90. Corn in granaries affected by thunder if it has not been there a whole year, or not sweetened thoroughly in the straw before it was threshed. "It becomes clammy and sticking, and must be turned over twice or thrice a day, for six weeks or more, before it recovers."

141. Cases of lactation by old women.

228. Moluca beans thrown up in the Hebrides. The kernels are often fresh and sound, and the people make snuff boxes of the bean husks.

289. The keepers of the wild beasts at Paris, circiter 1669, to render his food more agreeable to a sick lion, "fled lambs alive for him, which at first restored his appetite and some cheerfulness!" This account was given in the Memoires of the Royal Academy of Science. No humane remark was made, but this scientific one, "that this diet in all appearance bred too much blood, and

<sup>1</sup> "Ale and beer brewed with these berries, being ripe, is an incomparable drink, familiar in Wales." *EVELYN'S Silva*, vol. i. p. 219, Hunter. An old coachman at Corwen, in 1824, warned me against any such composition. He said it was well enough as physick.—J. W. W.

such as was too subtle for this animal, to which nature has not given the industry of fleaing those creatures it feeds on : it being probable that the hair, wool, feathers, and shells, which all animals of prey devour, are a kind of necessary corrective to prevent them from filling themselves by their greediness with too succulent a food."

292. "The Coati Mundi is apt to gnaw its tail, sometimes quite off, and then it dies. Monkeys also have this diseased propensity."

321-3. Case of a man restored to life, after he had been sixteen hours under water.

352. "It is a constant opinion among our miners (in Somerset), that lead ore discovers itself by an oily smell, and that chiefly in the morning, a little before sunrise, especially when some showers have fallen in the night. These smells commonly diffuse themselves to a furlong's circumference or more ; so that we are more at a loss to find exactly the place whence they rise, than to make a first discovery of them."

476. The Sieur Berniers way of flying.

478. Scheme for a flying ship.

551. Penpark Hole.

587. Murrain in Switzerland and elsewhere. "It seemed to propagate itself in the form of a blue mist, which fell upon those pastures where the cattle grazed, whole herds returning home sick."

"If any aphthæ or blisters appeared upon the beast's tongue, which was a sure symptom, they rubbed, scratched, and tore it with a silver instrument, wiped away the blood and matter, and used a lotion of salt and vinegar, which prevented the disease."

634. Acupuncture used in Japan, strange cases.

677-9. Arabic numerals here in 1133. Vol. 4, p. 416, in 1090. Vol. 8, pp. 32. 37. 478.

Vol. 3.

P. 6. WHISPERING-GALLERIES or rooms. Perhaps there could be no better or more pleasant hearing a concert of music, than in such a place ; where the sounds rolling

along together, before they come to the ear, must consolidate into one ; which becomes a true composition of sounds, and is the very life and soul of concert."

Narcissus (Marsh) Bishop of Ferns.

"The nearer a preacher stands to the wall the better he is heard."

9. "A musical room may be so contrived, that not only one instrument played on in it shall seem many of the same sort and size, but even a concert of different ones ; only by placing certain echoing bodies so as that any note played shall be returned by them in thirds, fifths, and eighths."

Refracted audition.

He proposes in a problem to make the least sound, by the help of instruments, as loud as the greatest ; a whisper, as the shot of a cannon.

16. Dr. Martin Lister thinks that the breath of the pyrites is sulphur, and that thunder and lightning owe their matter to this alone. Iron having fallen in great masses, and in powder out of the air, he advances as a proof of this.

18. In a ship struck by lightning, one compass was turned clean south, another west.

20. Hops, "so much, and perhaps so innocently, condemned for their aptness to generate the stone."

79. N. "The construction of achromatic telescopes, which Dollond has carried to such perfection, had occurred to the mind of David Gregory, from reflecting on the admirable contrivance of nature in combining the different humours of the eye."

82. He thought we should "never be able to confute Gilbert's opinion that the earth, in its more inward and central parts, is altogether iron."

109. The fire-fly found in Hertfordshire.

113. About 1683, at the lead mines in Mendip, the miners found out a new way of cleaving rocks, by blasting with gunpowder. A discovery of great use, "for besides what will be saved in timber used for burning rocks, a man could scarcely go to work in twenty-four hours after a fire had been laid

in a shaft, the rocks being too hot to suffer him."

119. Veronica comes nearest to tea in its properties.

145. Turloughs in Ireland, "quasi terreni lacus," land-lakes, lakes in winter and wet seasons. The country where they occur is full of swallows.

171. Bees in Cayenne, whose cells are the shape and size of a Spanish olive, these in clusters. The bee stingless, the honey clear and liquid as rock water.

176. A most extraordinary case of pregnancy at the age of seventy-two.

286. A writer, supposed to be Dr. Hook, thought that the artificial language invented by Bishop Wilkins, in all the accomplishments of language, exceeded every one yet extant.

291. His notion of Chinese, in which no man without a good ear could understand others, or make himself understood.

311. Mr. Lodwick's scheme of an alphabet.

512. Pearl fishery in Ireland.

536. Mines in Newland and Coniston.

568. A large hail stone, with dark brown in the middle, being thrown into the fire, "it gave a very great report."

585. Lay Well, ebbing and flowing, near Torbay. Vol. 7, p. 544.

617. Army of caterpillars in Pembroke-shire, 1603.

618. Sea fire at Harlech. 671.

653. N. Sir Theodore de Mayerne.

678. Lamb suckled by a Wether. Vol. 9, p. 557, another case.

#### Vol. 4.

P. 63. CURE of a horse that was staked in the stomach.

78. Shower of butter in Ireland, a soft, clammy, dark yellow, fetid substance.

110. A greyhound *dog* voided a whelp per annum, the creature was born alive.

47. Case of Nephrotomy.

119. Cow dung used for fuel in the fens. Midgenets, as for mosquitoes. Frogs are called Holland Wactes, and Agues, Holland bailiffs.

184. A horse cured of the farcy<sup>1</sup> by eating hemlock leaves, which refusing grass, he devoured greedily.

202. At Wheddaw, he that opens the ground, though but to dig a grave, runs the hazard of his life, so noxious are the steams arising from it?

212. The children at Farintosh (in Ross) are taught from their infancy to drink whisky, and are never known to be troubled with worms.

In the Highlands rude practitioners will cut off the Uvula.

214. Boring for water, practised in Italy.

217. Cockchafers in Ireland eaten, 1688. Great nests of them found under ground, as if they hybernated their own bodies.

221. A dog killed by hearing three volleys fired.

407. In Barbary, they eat the comb with the young bees in it, and think it the most delicious part.

487. Artichokes grow to a greater size in the Orkneys than in any other place.

586. A man who menstruated from the thumb.

639. Wallis thought the compass an English invention, "not only because we have been long conversant in navigation, but even from the name."<sup>2</sup>

#### Vol. 5.

P. 379. A DEAF and dumb man recovered hearing and speech after a violent fever.

454. Scurvy at Paris, like a plague, 1699, having something in it of that with which the Athenians were afflicted.

606. Arbuthnot's Argument for Divine Providence, from the proportion of the sexes.

671. Asbestos, a house built of it, near Cupar in Angus.

<sup>1</sup> EVELYN says, "the sap of the oak, juice, or decoction of the inner bark, cures the farcy, a virulent and dangerous infirmity in horses. &c." *Silva*, vol. 1, p. 239, ed. Hunter.—J. W. W.

<sup>2</sup> The Chinese are supposed to have possessed it very early. The European discovery of it is attributed to Flavio Gioia, of Amalfi. See the pretty verses in ROGERS's *Italy*.—J. W. W.

680. Burning spring, near Wenlock, at Broseley, discovered 1711, "after a terrible noise in the night, and a surprising rumbling and shaking in the boggy earth."

#### Vol. 6.

P. 21. THE toad stone, (some pebble, remarkable for its shape, and sometimes, variety of colours), is supposed in the Highlands to prevent the burning of a house, and the sinking of a boat; and if a commander in the field has one of them about him, he will either be sure to win the day, or all his men fairly die on the spot.

28. During the plague at Dantzic, 1709, storks, crows, daws, sparrows, swallows, and other birds forsook the city and its vicinity.

45. A boy who lived till he was seventeen, healthy, vigorous, and active, yet never passed, or secreted urine. He had a constant diarrhoea, but without much uneasiness, and died at last of a fever.

88. Inoculation introduced by the Circassians, Georgians, and other Asiatics at Constantinople about forty years before Timone in 1713 first described the practice, x. 582.

By his account none who were inoculated there died.

207. The example of a Greek nobleman, 1701, introduced it among the great.

Pylarius says "it is very certain that it was first practised in Greece, and particularly in Thessaly."

352. Lucullus brought cherries to Italy from Pontus, and Pliny says that in 120 years even Britain was supplied with them. Doubtless they were first planted in Kent where the Romans then used to land; "and the soil well agreeing with that fruit, may be the reason that the best and greatest quantity of it is yet there to be had."

362. Cassivellaunus named after his tribe, or they after him.

467. Becket's papers unquestionably show, that syphilis existed here long before the voyage of Columbus, and was then one of the diseases called leprosy, and thus the dis-

appearance of leprosy is explained; it exists, but by another name.

510. Bees carried from England to North America, where the Indians call a bee Englishman's fly.

608. Dr. Nettleton of Halifax did more to introduce inoculation than any other physician. Of 182 persons (all who in 1722, had been inoculated in England,) according to the best information that could be collected, he had inoculated sixty-one, Mr. Maitland, a surgeon, fifty-seven, a woman at Leicester, eight.

630. The practise had been known in Wales time out of mind, and was there called buying the disease, the accounts are from Haverfordwest.

#### Vol. 7.

P. 37. CURE by the Indian steam bath, in New England.

41. Here is the story of the miner's body discovered after forty-nine years in the copper mines at Fahlung, and recognized by his wife. Matthew Israel was his name, and he was called Big, or Tall Matthew. The skin and flesh were hard as horn, the effect of the vitriolic water in which the body was found.

180. Supposed horns of the sukotyro found in a warehouse at Wapping.

195. Subterraneous fire in Kent.

337. Dalicarlian mode of splitting stones; they draw a line with any greasy substance, cover the stone with fuel, and when the fire is burnt out, the stone is found to have separated where the line was drawn, and with a smooth surface.

468. Discovery of the effects of laurel water, 1728.

508. Discovery of diamonds in Brazil.

528. Precautions in Florence against over-laying children, every nurse obliged to lay the child in an arcuccio on pain of excommunication.

545. When the ebbing and flowing well in Torbay disappoints spectators, the common people account for it by the influence which some one of them has upon the fountain.

623-4. Beavers in Switzerland, Germany, Poland, and Russia.

631. A species of camphor extracted from thyme; i. e. a substance coinciding with camphor in its leading properties.

Vol. 8.

P. 25. MAGNETIC power communicated by lightning.

Sir Samuel Morland the first who invented an arithmetical machine.

35. Daniel Huetius thought the Arabian figures were only the letters of the Greek alphabet corrupted.

79. The discovery that madder dyes the bones, arose from the accident of feeding some pigs with bran, boiled in a copper with some printed calicoes, in order to clean them from a dirty red, occasioned by an infusion of madder root, which was used to fix the colours printed on the cloth. 83.

264. A ball of sulphur, supposed to have fallen from the air in the Isle of Wight.

297. Some apothecaries in England who used to sophisticate black cherry water with laurel leaves, would not be persuaded that laurel water was a poison.

327. A woman at sixty and seventy suckling two grand children.

378. Sudden and dangerous increase of the worms that attack the piles in the Dutch dykes. 382. And their diminution.

426. Account of a beetle that resisted all scientific killing, like Thor's acquaintance.

Vol. 9.

P. 16. SOALS feed upon shell fish. Other fish that do so have an apparatus for grinding them, the soal has none, it swallows them whole and digests them.

165. The best drink of its kind made from crabs and wild pears, A. D. 1657, "at first rough as the fiercest Greek wine." See the paper.

216. Site of Delgovicia discovered (in Yorkshire near Goodmanham) by a farmer, who perceived that the corn which grew there was different in colour from that in other places.

227. Ferguson the astronomer and mechanician, self taught, while "tending sheep he had leisure to make considerable advances in mechanical and astronomical knowledge."

311. Eels slide up a flood gate, even though it be dry and smooth.

356. An English case of Plica Polonica.

503. The sacred fire in Persia.

Vol. 20.

P. 10. ATTEMPT to produce a glory round the head by electricity.

18. The burst in St. John, 1749.

200. The exotics at Fulham were collected by Bishop Compton, after his death many were dispersed, and the rest neglected, so that those alone survived which could shift for themselves.

300. Agaric of the oak, a styptic.

425. After a flood in Thuringen the byssus, or green slime was left in the fields in such perfection that "when collected and washed with soap, it appeared like a clean fleece of white wool; the country people made wicks of it for their lamps; and several lined their clothes with it, as they would with fur." Vol. xii. p. 598, a natural paper ejusdem generis.

436. Distressing effect of electricity (as of thunder) on an epileptic subject. Vol. xi. p. 273.

554. Mr. Samuel Tull of Edmonton, invented a mode of castrating fishes, after which they grew larger, and fatter, and "which is no trifling consideration were always in season."

566. Dropsy cured by friction with sweet oil.

583. It was a Hungarian renegade who introduced printing at Constantinople.

698. Buffon and Needham held that animalculæ were not produced from eggs, but by an animating power.

Many papers in this vol. respecting earthquakes on the Lisbon day.



Vol. 11.

P. 4. CAYLUS, painting in wax. Vol. 6, p. 328.

15. Amber, the resin of antediluvian trees (which are frequently found with it) united to the acid of sea salt.

138. Shower of black dust in Zetland, with a south west wind, 1755.

196. Singular phenomenon in the sands near Penzance before an earthquake.

203. Boy cured of convulsions by swallowing white paint, which instead of killing him, brought away an infinite number of small worms. 307. Oil in consequence used in a vermifuge.

232. On the antiquity of glass windows.

277. Heat of the climate in Georgia, Savannah.

370. A negress in Maryland, becoming white.

373. Gardeners call a mixture of pitch, rosin, and bees wax, in which seeds are sometimes kept, mummy.

537. Charmouth cliffs took fire in 1751.

Vol. 12.

P. 3. DURHAM produces the best and strongest mustard seed, some particular spots of Essex and Cambridge the finest saffron-flowers; Oxford and Gloucestershires the most medicinal roots of valerian.

18. The Punic tongue supposed to be still preserved (though much corrupted) in the Maltese.

192. A black family, in every branch of which there was always one white child.

528. Inoculation immemorially known in Barbary, and ascribed to the Arabs.

So too in Bengal. One mode there by mixing a little of the variolous matter with sugar, and giving it to the child in any pleasant liquor.

595. Boxhill<sup>1</sup> so called because the Earl of Arundel (James or Charles I.) introduced that tree by planting it there.

<sup>1</sup> EVELYN says, "These trees rise naturally at Boxley in Kent, and in the county of Surrey, giving name to that chalky hill, &c." Vol. i. p. 278, ed. Hunter.—J. W. W.

598. A sort of fine brown paper left by a flood, near Cortona, 1763.

682. N. The Ladies Diary formed "most of our eminent mathematicians."

685. A good paper upon the Chinese letters, which are defined as "the picturesque algebra of the arts and sciences."

Vol. 13.

P. 2. ERUPTION of Etna, 1669, forming a beautiful harbour at Catania, and presently destroying it.

11. Mozart. The Empress Dowager used to place him on her knees while he played on the harpsichord.

28. Explosion at Hudson's Bay, by frost. Beams of the house crack, "it was easy to mistake them for the guns on the top of the house, which are three pounders. But those are nothing to what we frequently hear from the rocks up the country, and along the coast, these often burst with a report equal to that of many heavy artillery fired together, and the splinters are thrown to an amazing distance."

29. Indians "immoderately fond of their long hair, and would not have it cut, except on the death of a friend, for anything that you can give them."

Hence the fate of those Esquimaux whose story is told by Major Cartwright.

30. They give the same appellation to their chiefs, as to their good deity, Ukkemah. Wittikah they call the evil one.

Parhelion at sun rise, how they arise.

155. Carp in salt water.

158. Mule carp hardier than either carp or tench, or corusians.

283. The Spaniards have but learned from the Californians the art of dyeing a deeper and more lasting black than any that was before known, 1772.

304. Irruption of Solway Moss, 1772.

314. Sieve of Eratosthenes. Prime numbers. Horsley.

362. Jackson, the father of the drug-breweries, a great rogue and miser. Mr. Thrale one of his pupils.

452. Tokay. The grapes are left as long

as the weather permits on the vines, the frosts which at the end of August are very keen during the night, are thought to be of great service to the wine.

485. Dr. Wilson's theory that the spots on the sun are deep cavities.

#### Vol. 14.

P. 2. PENGUINS burrowing in the Falkland Islands.

A wind there as blasting almost as the Sirocco.

Transparent fish.

4. Albatross makes a sound like a penny trumpet.

5. Singular species of vegetation there?

8. Roman fugitives from Hannibal settled in the Grison country, and chiefly in the Engadine.

13. In the Romansh of the Engadine, Scripture dramas, circiter 1560.

328. When the Arabs would be re-vengeed on the Turks at Bassorah, they break down the banks of the river and inundate the environs, knowing that a pestilential fever will be the sure consequence.

398. Acid preparation of vegetables in the North, the one wholesome part of their diet.

399. Russian receipt for salted cucumber.

447. Lord Stanhope's plan for making houses fire-proof.

462. Dr. Ingenhouth's way of lighting a candle by electricity.

462. A charged jar in his pocket.

479. Signirons in London, indurating the stones below.

480. Application of this fact.

#### Vol. 15.

P. 26. THE Harmathan on the slave-coast, injurious to vegetable life, very disagreeable, yet highly conducive to health. I suspect only as counteracting certain diseases.

32. White turkey, lately introduced as beautiful, 1781.

Turkeys delight in nettle seeds; those of the foxglove are fatal to them.

35-6. Guinea-fowl here in the 13th century.

36. Turkey first described by Oviedo.

37. The first that was eaten in France was at the nuptial feast of Charles IX.

72. The termites, when the cakes made of them are eaten to excess, bring on an epidemic, colic, and dysentery, which kills in two or three hours.

73. A delicacy.

113. Mr. Thompson's attempt to shoot flame instead of bullets. 1781.

124. Gum Lacca insect. xvi. 554.

128. Sumatra, extensive mortality of sea-fish after a long drought had dried the rivers. Marsden well conjectures that they could not live without a due mixture of fresh water in the sea.

214. The stars of many colours.

370. Spots in the sun, in opposition to the theory that they are cavities.

381. Geese, of all animals, most presentient of earthquakes.

393. Fishermen say the cuttle-fish is the largest fish in the ocean.

394. Ambergris 20s. per ounce in London.

395. Of course, much adulterated.

Our perfumers (1783) add it to scented pillars (!) candles, balls, or bottles, gloves and hair-powder; and its essence is mixed with pomatum for the face and hands, either alone, or with musk.

398. Stars that are lost, or have undergone some capital change since Flamsteed's time. 402.

626. A case of dropsy (Sarah Kippins) thrice as great as Lady Page's.

#### Vol. 16.

P. 169. MISS CAROLINE HERSCHELL. "The employment of writing down the observations when my brother uses the twenty feet reflector does not often allow me time to look at the heavens; but I have taken the opportunity of his absence to sweep<sup>1</sup> in the

<sup>1</sup> Words, like dogs, have their day, and this has now become the technical phrase. So we have now, *salient points, clerical errors, aesthetics*, &c.—not to know which implies utter ignorance!—J. W. W.

neighbourhood of the sun, in search of comets."

271. South-sea-dogs learn to bark.

369. Sky stone in the Chaco, 1783. The Abipones knew the spot. Journey to it.

688. Sugar ants in Granada; how imported; and how by nature destroyed, when human means prove ineffectual.

Vol. 17.

P. 7. 362 OUNCES of ambergris found in one whale; it sold (1791) for 19s. 6d. per ounce. The price had lately been, when it was scarce, 25s. Half this quantity was purchased for exportation to Turkey, Germany, and France. The rest by the druggists in London.

243. Mortality of haddocks in 1789, and coal-fish; no other kinds.

397. Old Egyptian roguery in preparing mummies. 402.

399. They were still made in Augustine's age.

402. In Lucian's time the mummies themselves were placed at table.

478. Herschell on the sun. Its spots. He thinks it an inhabitable world.

Vol. 18.

P. 86. GALL good for the eyes—a cure performed by following the receipt in the book of Tobit. 87.

155. Count Rumford robbed in St. Paul's Churchyard of a trunk containing all his papers. 1795.

421. Diss. merc. singular deposition there.

680. Rays of light and heat.

The maximum of illumination lies in the brightest yellow or palest green rays. The palest green is the colour which the sun has appeared to me when I have borne to fix my eyes upon it in former days.

682. The red rays produce most heat.

786. Herschell found that in making these experiments neither he nor his friends could distinguish black paper from white; and that on bringing it nearer to the light, any of his friends who were present mistook the black for the white.

NICHOLS's *Literary Anecdotes*.

Vol. 2.

P. 21. GENERAL Ogelthorpe died in 1785, at the great age of 88. His monument in Cranham Church has an epitaph of extraordinary length by Capel Lofft, from which, however, I learn that about 700 of his colonists were debtors released in consequence of an inquiry into the state of the gaols in 1728, he being chairman of the committee appointed for that purpose.

He read without spectacles to the last, and retained the use of his senses and his limbs till within two or three days of his death.

General Ogelthorpe had shot snipes in Conduit Mead, where Conduit Street and Bond Street are now standing.

Ogelthorpe has had the honour of being mentioned by Pope and Thompson; and by the Abbé Raynal in a way which makes his notice honourable.

78. Dr. Delany the Dean of Downe published, 1734, a tract called "The Doctrine of Abstinence from Blood Defended," which drew on him much irony.

119. Advertisement, 1737, from Dr. Bray's Trustees for founding Parochial Libraries. They solicit donations in aid. Much good surely might be done by church libraries.

378. Rev. John Clubbe. "His easy temper and liveliness held to the last; for on the evening before his death his physician and intimate friend, Dr. Frost of Hadleigh, feeling his pulse with much gravity, and observing that it beat more *even* than upon his last visit; 'My dear friend,' said he, 'if you do not already know, or have not a technical expression for it, I will tell you what it beats; it beats *the Dead March*.'"

383. The odd man called Dog Smith left, in 1627, £1000 to buy lands for perpetuity, to redeem poor captives and prisoners from the Turkish tyranny.

440. Dr. Thomas Church of Brazen Nose, was Vicar of Battersea, Lecturer of S. Anns, Soho, and prebendary of St. Pauls.

He wrote two tracts in opposition to Middleton's Free Inquiry.

508. Carte was the author of the History of the Revolutions of Portugal, with Sir Robert Southwell's letters, 1740.

536. Two cherubims weeping most bitterly in the archbishop's house at Bishop Thorp. The carver was asked why he represented them thus, and he appealed to the *Te Deum*.

543. Whitefield in New England.

612. Hooke and the Dutchess of Marlborough.

726. Clarendon's History, and Bryers History, of Queen Anne, given gratis, a sheet a week, with a Cambridge newspaper, about 1730. A bonus was then necessary to make people buy newspapers.

732. A. D. 1780. Mr. Gough says in a letter to Cole. "Our duty as antiquaries is to prepare for the worst, and treasure up all we can come at, before popular rage, heightened by faction, anticipates time in his ravages."

#### Vol. 3.

P. 14. BOWYER often lamented the great hardships he experienced at Cambridge as a sizar. His tutor's bills did not amount to £20 a year. But he lived as penuriously as he could, because his father, though otherwise a generous man, used to talk of the expense.

74. Black leather garters buckled under the knee.

143. Dr. Hoadley, the bishop's son, talked of the *prudery of his profession* as an impediment to his bringing a play upon the stage!

435. Hutton, the Moravian.

#### Vol. 5.

P. 515. TINDAL officiated as chaplain at Lisbon five months, in the absence of Mr. Sims.

#### Vol. 6.

P. 377. TYSSEN's collection of coins and medals. "In the following catalogue, care

has been taken that the best only of every specimen should be inserted; the others having been invariably consigned to the furnace."!!!

This was in 1802; and Sir Joseph Banks was the administrator!!!

#### Vol. 8.

P. 245. A. D. 1766. WE reckon £80 a year a proper allowance for a commoner, and £200 the allowance of a gentleman-commoner. Ch. Godwyn of Balliol.

253-4. The Six Students.

263. A man who would say *quidlibet, cui libet, de quolibet*.

#### Vol. 9.

P. 631. A QUEER Russian scheme for a free university for all nations and religions, near London. 1766.

746. Siege of Alexandria by the English.

#### NICHOLS's *Literary Anecdotes of the Eighteenth Century*.

P. 60. WHEN Mr. Bowyer's house and printing-office was burnt, in 1712, a brief was granted him of which the clear amount was £1514. 13s. 4 $\frac{3}{4}$ d. A brief for such an occasion now would not produce the odd shillings and pence. It seems to prove that fires were proportionally far less frequent then than now, when they are of such weekly occurrence that they scarcely excite notice. The over-increase *must* be more attributable to increased roguery than to decreased care, though something, no doubt, to the latter cause.

92. Bogdani told Bowyer that upon the Turks conquering Egypt great numbers of the natives, or inhabitants fled away, and many of them settled in Transylvania; this was his history of the Gypsies.

#### Vol. 2.

P. 139. AUDITOR Benson gave Dobson £1000 for translating the *Paradise Lost*. He, too, it was who erected his monument in the Abbey.

355. Letter-founding is an art which the artificers endeavour jealously to conceal. Moxon, in his researches, "could not discover that any one had taught it to any other; but every one that had used it learnt it of his own genuine inclination."

356. We imported types from Holland before Caslon's time.

457. Hyde boiled his kettle with almost the whole impression of his *De Rel. Vet. Persarum*—the only profit he could make of it!

Vol. 3.

P. 116. EVELYN was of Balliol, where Bradshaw, a kinsman of the President, was his tutor. He speaks of him as "nomen invisum." He first introduced coffee, which did not become common till many years afterwards, sack and tobacco being before the common liquor and drug.

299. The supposed relics of Livy were shown by Gudius to be those of Halys, the manumitted slave of a certain T. Livius.

339. These lines were chalked upon a sentry-box on Europa Guard, during the siege of Gibraltar:

"God and a soldier all people adore  
In time of war, but not before;  
And when war is over, and all things are  
righted,  
God is neglected, and an old soldier is  
slighted."

A straggling shot struck a light infantry man of the 58th across the belly; being too dreadfully wounded to be removed, he desired his comrades would pray by him, and the whole guard knelt round him in prayer till he died. Bishop Hurd said, when this was told him, "That was true religion."

625. Andrew Jackson, a bookseller, published the first book of *Paradise Lost* in rhyme. 1740.

Vol. 5.

P. 9. WITHIN Nichols' own remembrance, written minutes of the Debates were regularly circulated in the coffee-houses, before it was tacitly allowed to print them.

487. Dr. Parsons. *Japhet* Parsons detected a curious imposture. A human fœtus, of which the upper part was well made, and the lower extremities monstrous, was shown in a glass case at Charing Cross as "a surprising young mermaid, taken on the coast of Leepulco." Parsons made a drawing of the fœtus, and caused the showman to be turned out of town.

659. Wise legislators! in 1737 a bill past the Commons for obliging the publishers of all improved editions of books to print their improvements separately! It was thrown out in the Lords.

Vol. 6.

P. 167. WHEN Isaac Johnson and Lady Arabella Fiennes, his wife, died in New England, they desired that the colonists who should die might be buried round them, and thus their tomb "formed the common and patriarchal centre of the cemetery."

424. A cruel and insolent letter of Churchill's to a poor actor, who intreated to be spared in an apprehended satire. "The Rosciad drove Tom Davies from the stage." There is a wickedness in this kind of satire, which ought to be exposed and hooted at.

642. Gustavus Brander's horses ran away with him in Temple Lane on a dark night, and drew the carriage down three flights of steps into the river; it was low water, and they stuck in the mud. He instituted a commemoration sermon for this at Christ Church, on the third Sunday in August. And the gateway at the Temple Stairs was erected, to prevent any similar accident ever after.

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*Gentleman's Magazine*, 1804.

Part 1.

P. 127. TRACTS showing that a bitch has the power of disgorging food to feed her young. Is it not likely that all beasts of prey have the same?

177. A bridge is immediately to be thrown across the canal in St. James's Park, with a military way from the south side to the pa-

lace, so as to afford direct passage to the troops in case of emergency!!

202. A Fata Morgana in Worcestershire.

206. French prophets.

284. Dr. Whitehead's miracles.

497. James II.'s portable, or chapel, which he had upon wheels, and in which mass was performed when he assembled his army on Hounslow Heath, was fixed in Conduit Street as a Chapel of Ease for St. Martin's in the Fields;—and Tenison built in its place Trinity Chapel, which now stands there.

#### Part 2.

P. 1170. A poor miser at Madeley left part of his scrapings to purchase an additional bell for the church there, and to have it rung every night at eight in the winter, and nine in the summer.

1171. A man employed in the French Treasury, and who died 1804, left ten widows, all married after he was seventy-five. He declared in his will that he should never have married, had not the New Convention past their law for every divorce. He left each of his wives an annuity of 1200 francs, saying, they were all equally dear to him. Not one of these women were thirty years old when he died!

#### SIR H. WOTTON's *Remains*.

P. 77. It was a saying of Sir Edmund Bacon, that "Nature, if she be well studied, is the best moralist, and hath much good counsel hidden in her bosom."

— "Certain signatures of hopefulness, or *characters*, as I will rather call them, because that word hath gotten already some entertainment among us."

81. Genoese, taper-headed.

The eye, a striking passage.

82. — "for let me tell you, Nature is proditorious."

97. "Amongst tradesmen of meaner sort, they are not poorest whose shop-windows open over a red lattice??"

171. Essex, *Beaumonts*.

201. — "he believed, doubtless, hanging

was the worst use man could be put to."—*Ld. Clarendon*.

319. The Venetians settled a pension upon one who discovered a way to save gunpowder from all mischance of fire in their magazines,—and upon his posterity. "The thing itself in a small bulk, with the description thereof, according to mine own trial and observations, will be consigned to your highness apart from this letter."

330. Bedel. "The man whom Padre Paulo took, I may say, into his very soul."

363. — "Always, if we touch any tender matter, let us remember his motto that wrote upon the marble of his chimney, where he used to keep a good fire, *Optimus Secretariorum*." <sup>1</sup>

372. Medicated bottle.

426. The breeches and the bottled ale.

455. A roasted turnip allays the pain of the gout.

462. Greaterakes! or some earlier stroller. 1633.

464. This the first printed linen? 1633.

465. Artificial amber.

466. Fire eater.

473. Agues; twenty fits their course.

476. Invention of agatizing flints.

484. James forbids the English to go to Rome, because they returned poisoned by the Jesuits, "both averse to religion, and ill affected to the state."

493. The Italians greedy of our treatises on matter of controversy.

494. James felt a religious shame and indignation to see superstition more active than the truth.

507. *The Defenestration*.

558. Night telegraphs.

633. Jews at Rome during dearth not to buy bread.

652. His care not to be known for an Englishman at Rome, and his excellent mode of secreting and securing himself.

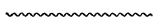
<sup>1</sup> The line, if I remember, is Ovid's, though Forcellini doubts the use of the word by an Augustan writer;—but I quote from memory, "Emendaturis ignibus ipse dedi."

673. Florence, a paradise inhabited by devils. Venice hath scarce heard of those crimes which are here practised.

676. His *double* in Florence.

687. Antonio Perez.

690. Italian revenge. A hungry dog tied to a murdered body.



JOHN NORRIS. *Miscellanies*, 2nd edition, 1692.

P. 19. "THE days which pass without content

Are not *lived* properly, but spent."

24. The Retirement.

30. The Meditation. This is hardly a Christian poem; in fact, two of the lines were found in the writing of some poor suicide, as I well remember having seen them, and supposing them to be his own.

36. This world is best enjoyed, when 'tis best understood.

"Think not to court me from my dear retreat;

No, I protest 'tis all in vain;

My stars did never mean I should be great,

And I the very thought disdain.

Or if they did, their will I'll disobey,

And in my little orb remain as fix'd as they."

Honour.

"How should that empty thing deserve my care,

Which virtue does not need, and vice can never bear."

40. "All my ambition's to this point confin'd,

Others enlarge their fortunes; I, my mind."

42. "Still our departed pleasures to lament, Which yet, when present, gave us no content."

67. On the death of Charles II. A pastoral!

81. This metre I hit upon in my youth.

85. "Ye seeds of Being, in whose bosom dwell

The forms of all things possible."

Creation.

"First, Matter came undress'd, she made such haste to obey."

90. Henry More.

"Adam himself came short of thee;

He tasted of the fruit, thou bear'st away the tree."

154. Value of time. A conceit about the way in which we are trusted with it.

241. He says it "is confirmed by the argument of practice and experience, that the devil has more apostates than Christ;—that the number of those who leave sin, and come over to virtue, is much greater than of those that leave virtue, and come over to sin."

He refers to the Platonist Simplicius as asserting this.

159. Argument against an eremetical life.

165. No virtue that can be depended on, if courage be wanting. 166.

183. What is to be done in working out salvation.

184. State of a man when he shall wish for the "mercy of annihilation."

185. A hell which may be believed. All this is very good.

193. Demonstration of a God, from the immutable nature of truth. This is subtle, and satisfactory in its way.

212. "If we take our measures of the Christian religion from the ill-favoured schemes and draughts of it we meet with in Dutch systems, as some Christians are the worst of men, so will their religion appear to be the worst of religions. The worst enemies of the Christian religion are some of those that profess and teach it."

214. "Men, who are so over-intent upon the creed, that they neglect the commandments."

225. "God, in all his intercourses with us, accommodates himself to our nature, and as he will not forcibly *determine* us to good, because he has made us *free*, so neither does he require any thing from us but what is good and consistent with reason, because he has made us *rational*."

256. Platonic notion of *νοῦς*, *ἐνάδες*, &c. and of divine souls, incarnate for the good of mankind.

258. Special protection of the pious, probable.

304. How he was sometimes tired of solitude.<sup>1</sup>

305. A beautiful prayer for self-knowledge.

307. What things he loved, and especially music.

308-9. Nothing that can satisfy us here. 310 13-4.

312. "Men that sit on the top of fortune's wheel, and drink at the head-fountains of nature."

319. "This is He, whose goodness is incomprehensible by the understanding, and inexhaustible by the will and affections of man."

334. "Without question that arrogant and peevish mathematician, who charged the grand Architect with want of skill in the mechanism of the world, thought he had played the artist well enough in himself, and as to the harmony of his own frame, acquitted the geometry of his Maker."

342. The soul, *how* free to chuse.

344. The unforbidden trees of the garden.

358. "Let us, whose profession and business it is to contemplate truth, and to think of things as God made them, in number, weight, and measure, labour in the first place to take just and true measure of ourselves, that our knowledge puff us not up, nor our height become our ruin."

*The Guardian.* Chalmers's edition of the *British Essayists*.

P. v. "THE gilt lion's head letter box, used in the publication of the *Guardian*, and then placed in Button's Coffee House, was afterwards for many years at the Shakespeare Tavern in Convent Garden. The master of this tavern becoming a bankrupt, the lion's head was sold among his effects, November 8, 1804, for £17 10s. See No. 114 (Vol. 2, p. 298), where it is described."

<sup>1</sup> "I praise the Frenchman; his remark was shrewd,—

How sweet, how passing sweet, is solitude!  
But grant me still a friend in my retreat,  
Whom I may whisper,—Solitude is sweet!"  
COWPER, *Retirement*.—J. W. W.

xvi. "Berkeley had a guinea and a dinner with Steele, for every paper he furnished, and this is the only circumstance which has come to light respecting the pay of the assistants in any of those works."

No. 6, p. 37. In this account of Sir Maraduke Lizard keeping a grammar-master for his son " (with a salary, besides his diet, of £50 a year) to instruct all such children of gentlemen or lower people, as would partake of his education," is it wholly imaginary, or what Steele thought ought to be? Or is it a picture of what had been in the middle of the seventeenth century? A riding-master was kept in the same establishment, and he "had it in order to teach any gentleman's son in the county that would please to learn that exercise."

No. 8, p. 46. Licenciado Esquivel; remarkable that Steele should have mistaken the degree of licentiate for a proper name.

No. 10, p. 59. Sleeves turned up with green velvet, worn at Oxford, 1712-13.

61. The cravat and berdash. "Berdash," a note says, "was a kind of neckcloth so called, whence such as sold them were styled haberdashers." <sup>2</sup>

No. 16, p. 88. French and English songs well criticised.

No. 24, p. 124-9. Tea pots and lamps used.

No. 34, p. 175. Dress of a fashionable and of a plain man in 1713. Breakfasting upon toast and ale an instance of want of gentility.

Vol. 2.

No. 61-64, p. 53. POPE supposed that in stag hunting the huntsman paid ladies of quality the compliment of putting the knife into their hands to cut the creature's throat! He is corrected, and told that the knife is given her after the animal is killed, in token that the stag is an offering for her table,—and even this is bad enough.

No. 65, p. 58. Morning prayers at six, and not unattended.

<sup>2</sup> As far as I know, the *Guardian* is the only authority, so that the derivation is still a matter of doubt.—J. W. W.



No. 72, p. 93. "Terræ-filius," what this had been, and what it had now become.

No. 76, p. 118. Amount of our foreign trade.

No. 93, p. 206. Wotton's just apprehension of atheism.

No. 94, p. 209. "As the case now stands, those of the first quality pay their tutors but little above half so much as they do their footmen."

No. 96, p. 222. Swift's proposal for medicinal money.

No. 98, p. 230. An excellent story—the maid servant who could not find in what part of the fiddle the tune lay.

Vol. 3.

No. 127, p. 20-1. THE writer here (Eusden) in his plan for a volume to be called the Seeing Cupid, wishes for what Jacob Cats, in another form, had done.

No. 131, p. 131. "To keep to the propriety of dress, the coat, waistcoat, and breeches must of the same piece."

Ibid. "The Bath countenances the men of dress in shewing themselves at the pump in their Indian night gowns, without the least indecorum."

132. "A dancing-master of the lowest rank seldom fails of the scarlet stocking and the red heel; and shews a particular respect to the leg and foot, to which he owes his subsistence, when at the same time, perhaps, all the superior ornament of his body is neglected."

193. It appears that these papers were taken in at coffee houses, as magazines and reviews are now at reading rooms.

No. 166, p. 220. According to Sir William Petty, three pounds a year would provide a man with all the necessities of life.

No. 170, p. 243. Here it appears that the French had the same advantage over us in point of cheapness then, that they have now.

No. 174, p. 262. St. Winifred's well mentioned as a bathing place with Bath, Epsom, and Tunbridge.

Ibid. Bath. "It was a great jest to see such a grave ancient person as I am in an

embroidered cap, and brocade night gown; but besides the necessity of complying with the custom, by these means I passed undiscovered."

*Cambro-Briton*. Vol. 1.

P. 8. CROCODILES described, not beavers, by the poets and tale-tellers.

This is a suspicious triad about the voice of country and original right. I should like to know in what MSS. it is found.

9. Three things with which wisdom cannot exist; inordinate desire, debauchery, and pride.

26. Owen Pugh, in his translation of the *Paradise Lost*, has "availed himself of the several dialects of the Welsh tongue, to give to his work that copiousness and variety for which the English bard felt himself obliged to have recourse to the assistance of foreign languages."

48. A refuge-seeking tribe who came from Galedin, supposed to be Holland, when their "country was drowned."

49. Loegram absorbed in the Saxons.

51. "The three paths of wisdom—the path of exertion, of knowledge, and of conscience."

52. "What is the greatest folly in a man? The wish to injure another without having the power to effect it." Ystyffan, the Bard of Teilo.

55. Mill was born at Shap—the critic.

75. No Welsh church in London, yet the number of Welsh there estimated at 50,000 of whom one-fifth are supposed to speak no other language. This last supposition, I think *impossible*. 194. And *not one* beggar.

81. William Owen's theory of the primæval language. 84-8.

82. And the possibility of its recovery.

89. "Of the three things which bind the good to a man, the first is doing it once himself."

90. The three dialects of the Welsh may be used in poetry indiscriminately.

124. Alfred supposed to have derived some of his political improvement from the Welsh.

128. Peridure slew the Crocodile of the Lake, at the Hill of Lamentation.

129. "The strength of the prudent is his silence."

130. "The strength of the virtuous is his patience."—CATWG.

182. Live muscles found in digging a foundation. 300.

184. A. D. 1554. Banditti in Merionethshire. 266.

186. An accomplished Welshman at Llanberis.

203. "Nothing is godliness but compassion towards all life and being.

"Nothing is wisdom but a refraining from worldliness.

"Nothing is a blessing but reason and health."—CATWG.

207. "Death is the ripeness of age."—*Welsh Proverb*.

209. Bards and Harpers used to make a triennial circuit at Christmas to good houses.

220. Henry VIII. credited for having thoroughly incorporated the Welsh with the English by the statutes of the 27th, 34th, and 35th of his reign.

224. Some of Aristotle's Ethics exhibited in the triad form.

239. A Welsh translation of Josephus, published in numbers at Dolgellau.

251. "Three things which ought ever to be kept open, the ear, the eye, and the understanding."

"Three things best to be kept closed, unless there shall be just cause, the hand, the lips, and the thought."

265. "Morys Lloyd, who killed eight or ten Parliamentary soldiers, defending his barn against them, with his flail."

296. "Every inhuman man is obstinate."—*Welsh Proverb*.

"A lie is the best traveller."—*Ibid*.

"Every bird loves its own voice."—*Ibid*.

328. "The four original vices, out of which all others spring, are, anger, lust, laziness, and fear."—*Ibid*.

348. "Elyllon, plural of Ellyll, probable Welsh origin of the word elves, and related to the Hebrew Elilim. Owen Pughe sup-

poses they were the spirits of those Druids who deserved to pass through a sort of purgatorial state on and about the earth, till the day of final retribution." The choice which they give of travelling above-wind, mid-wind, or below-wind, I remember to have heard in my childhood, from my uncle William.

364. "Three things," says the Triad, "are without fail to be obtained, some wealth through much industry; some honour, where it shall be well merited, and some knowledge where it shall be much sought for."

385. Edw. Williams is said to have considered Morus Kyffin's translation of Jewel's Apology as the standard of the Welsh language.

418. A very interesting man this David Rowland, and it is much to the credit of Bishop Burgess that he patronised him so kindly.

441. Cannibalism said to have been learnt by Gwrgd Garwlwyd, one of the three arrant traitors at the court of Edelfled, King of the Saxons. 442. All that the Triads record concerning cannibalism, and all seems to be mere romance.

443. "The three things not to be obtained by loving and coveting them overmuch, are, praise, an easy life, and wealth."

## Vol. 2.

P. 2. GENERALLY speaking, every primitive word in the language, whether noun, adnoun, or verb, is capable of more than a hundred variations, by means of prefixes, and other auxiliary particles.

31, 51. "The head of Bran the Blessed, hidden in the White Hill in London, and while it remained hidden, it was to be the palladium of the island. But Arthur revealed it, because he scorned to keep the island by any other means than his own valour."

51. "By three things may a man be known; by what he likes, by what he likes not, and by the characters of those who like or dislike him."

"The three fears of one that is not a man

(*anwr*,<sup>1</sup> an untranslatable word), the fear of man, the fear of the devil, and the fear of poverty."

58. A notion that some of the Druids' compositions are preserved in the poems of Tàheru and Llyourch Hen.

71. Discovery of the grave of Bronweu. Caractus's aunt.

78. Is this the original of the romance of Ywain?

97. The Wendi in Lusatia, a kin to the Welsh. Vol. 3, pp. 434. 478.

99. "The three divine teachers of man; worldly calamity, bodily ailment, and unmerited enmity: there is no deliverance from them, but through God alone."

100. "Three things that are best kept closed—the mouth, the fist, and the thought."

"Three things that are best kept open—the ear, the eye, and the understanding."

107. Sir Bevis, a Welsh translation.

108. Amie and Amelion, a Welsh translation.

110. Welsh prophecies applied to Cromwell, 1658, by Thomas Pugh.

148. "Three things that will cause a man to become wise—adversity, sickness, and enemies."

149. The Welsh, English, Irish, and French characterized in some odd triads ascribed to William Earl of Pembroke.

161. Remarkable in Welsh that "its poetry is the vehicle of truth and history; its prose, that of fiction and romance."

196. "Three things that see in the dark,—love, genius, and conscience."

223. High estimation of bees in the old Welsh laws.

230. Relative ages of men, &c. measured by threes.

241. "The three Fleet-owners," i. e. admirals.

244. "The three efficiencies of every thing from the commencement: necessity, choice, and chance: and from one or other of these doth come and is done every thing."

246. Among a man's choice things, as enumerated by Catwg the Wise, one is, "that his cows should be of one colour;" another, "that his sheep should be of kindly breed; his bed soft; his drink small and brisk; his mill near; his church *far*," but *why*?

247. Alfred consulted the Welsh laws before he made his own.

251. The King's Pedifer.

265. An assertion that about half four words are of Welsh derivation.

293. "Do good once, thou wilt do it the second time from shame, and the third time from good will, and the fourth time from love; and after there come love for it, thou wilt ever do it; for there can be no end to habitual love. There is nothing that will not perish, excepting love."—CATWG.

294. "Shouldst thou desire to divert a person from his fault, bestow on him a good word again and again; for a man will be better by being commended; he will become worse by being censured."

297. Rudeness of the Welsh court. 301. 398. 444.

332. Aneurin Owen, and Taliesin Williams, so the two Bards have christened their sons!

342-3. Importance of the falconer in the Welsh court.

346. Chief huntsman.

366. Arthur's grave.

391. "No one is wise but he that understands his ignorance."—CATWG.

392. The nine beatitudes of heaven.

One is "free will without error."

440. The King's porter is to have the remains of the cheese which he toasts.

444. "Three things which the King should not divide; his treasure, his hawk, and his breeches."

The eight carriers of the King—the stormy sea is one.

Vol. 3.

P. 36. PRETTY custom of helping a poor person by giving him a day's work. A meeting of Aid it was called.

43. A modern Welsh poem on the Deluge.

<sup>1</sup> "ANWR, a poor little wretch, not manly."—RICHARDS' *Welsh Dict.* in v.—J. W. W.

88. Geraint, the Blue Bard, is supposed to have been Alfred's friend Asser.

115. The first Welsh Concordance was printed at Philadelphia, 1730.

133. Chronological Epit. of the Hist. Triads.

Vel Ynys, the Honey Island, so called after it was inhabited. Bees therefore were found here.

135. Maxen Wledig. The Emperor Maximus said to have founded the see of London. Vol. 2, p. 194.

135. Improved ploughing introduced by St. Illutus, A. D. 429; the land before his time having been tilled only with a mattock and overtread plough. Vol. 2, p. 98. But the Romans must have taught them this.

137. Help—of Welsh origin.

151. A custom in their memory of throwing one of a herd over a precipice, in order to free the rest from any distemper. This prevailed in Brecknockshire.

161. Owen Pughe's Paradise Lost, very unintelligible.

163. A critic who is for economy of breath!

197. Laws of divorce. 200. 324.

A curious sort of mill once in use, which, when once put in motion, worked of itself.

199. A husband might be deserted for leprosy, or for a foul breath.

202-3. Superstitions at St. Elian's Well.

205. The nine rural and nine political arts.

261. A wife's right gained by seven years' cohabitation.

264. The choice things of Geraint the Blue Bard.

295. A proper wish that when the royal arms were last re-arranged Uther's Red Dragon had been introduced.

327. "If a woman kill a man, she ought to have the stock penny (the penalty for homicide), for it is she that takes it, and does not pay."

The translator observes that this is a strange law.

343. Summer, a Gaelic word,—*Samhre*,<sup>1</sup> or the pleasant season.

359. Welsh account of the founders of the thirty-three chief cities.

361. Bladud broke his neck in flying, because, for the want of a tail, he was unable to alight.

362. Cassebelans' extravagant feast.

364. Welsh account of the 11,000 virgins.

387. Triads relating to Arthur.

<sup>1</sup> "SAMHRADH,—AIDH,—EAN, *s. m.* (*Sàmp et Tràth*.) Summer, the summer season: *æstas*, *tempus æstivum*."—*Gaelic Dict.* in *v.*

J. W. W.





## MISCELLANEOUS LITERATURE.

ZUINGER'S *Theatrum Humana Vitæ*.<sup>1</sup>

P. 16.



STORY in Plutarch of Cleomedes pulling down the pillar of a school house, as Samson did the temple.

17. Bears' brains create ursine imaginations and dreams.

18. Madness frequent in Spain, especially at Zaragoza.

Pisander the Rhodian afraid of his own ghost.

19. A case of lycanthropy akin to Capt. Beaver's.

21. German spoken by possession.

Man who always saw himself, as in a glass.

381.

Nuns' dreams.

24. Charlemagne's nocturnal remembrancers.

25. Egyptian monks.

26. Mithridates's commentaries and dreams.

Nero to rise again, and be Antichrist: or to come again like Arthur, or Sebastian. 1466.

28. Maximilian's attempt on Bruges frustrated by his forgetting that it was leap year, and going a day too soon.

29. The usurer, and his account, kept in black stones.

33. Memory improved by a wound in the head.

39. Auctor.

41. Removal of B. monks from Lubec.

45. A pretty story of the Turk and singing birds.

49. Saxon Suttees.

51. It seems Eleemon's name was Phantias.

63. A bad neighbourhood.

66. Asses.

71. Diogenes, how he would have had his corpse disposed of.

82. Music its own reward.

89. Agesilaus cracked a louse at the altar.

103. Funerals at Marseilles, without mourning.

105. Virgil and Livy in danger from Caligula.

106. Præ invidiâ he shaved those who had fine hair.

109. Theophrastus the Phil. envied the longevity of a raven.

137. Question of the Rhodians de matulâ to Minerva Lindia, brazen ones were in use.

145. Oath of the Aselepiad physicians.

161. Sforza used friars for spies.

162. Effect of Church music on S. Augustine.

165. Seditious custom in the Valais.

193. Persian mode of extorting a boon.

200. First royal Russian convert.

205. Secret information against witches invited in Scotland, and at Milan.

208. History of the forged inscription at Cintra. But it is not likely that Emanuel was privy to the trick.

223. Case of voluntary apparent-death like that which Dr. Oliver has recorded.

255. Phalantus, an heroic and oracular story of hair-hunting.

<sup>1</sup> Southey thought this the most perfect of all Common Place Books. His copy (now before me) is the enlarged one by Theodore's son, James Zuinger. It is the general store house to which all second hand quotations in our old Divines may be traced.—J. W. W.

270. Cæsarian operation performed by a sow-gelder on his own wife. A. D. 1500.

271. Fostering reversed in Cato's family; for his wife used to suckle her slaves' infants, "quo benevolos eos ex educationis consortio erga filium redderet."

Fathers nursed the babe in the Isle of Cyrenus.

Parents at Thebes allowed to sell their children, not to expose them.

The Romans disliked hired or servile nurses, "cùm ingenuitas à matre solâ, non patre proficiscatur."

275. The Selenetidæ, oviparous women, who hatched giants, five and ten times the size of men who were of woman born.

278. The Gordii elected the fattest man for king.

281. Alexander in the odour of a civet-complexion.

284. P. Paul II. wished to take the name of Formosus, and was greatly mortified that the Cardinal objected to it, because of the evil fate of this predecessor so called.

291-3. Macrocephali.

300. Witold Duke of Lithuania, first ordered all his subjects that he alone might display a beard. Afterwards shaved both head and beard, and forbade them on pain of death to shave or shear either.

302. The Celtiberians washed their bodies and teeth with urine.

314. A fine story of Pescara; because of his renown and his generosity, a generous enemy struck aside the match, which should have fired a gun against him, with certain aim.

340. The Sabæans fumigate with asphaltum and goats-beard, to counteract the debilitating effect of their perfumed atmosphere.

348. Attempt to stink out a Hussite garrison.

Reflection in a fog, as on a mountain.

382. A priest goes to light a candle at a cat's eyes,—as a G. Gurton.

Basil, his voice was feeble, till it became strong, like a swan's, at his death.

Rhotacism. The Greeks called this defect in speech Phisidizing, because the r was changed into s. The Eretrians were noted

for it,<sup>1</sup> so were the Picards, and the Parisian women affected it, and used to say Masie, for Marie.

383. Maximilian's late developement of mind.

407. Fish sacrificed to Atergatis.

416. S. Bernard thought it indecent for a monk to snore.

Babylonians sleeping in water.

418. Miraculous return from Jerusalem.

419. Odour of witchcraft.

Constantius never spat or blew his nose in public.

Galen's breath was odoriferous.

420. Posterior whistling.

420. Aratus, "instante prælio, præ timore excrementa emittere solebat."

423. Herpia, a few families near M. Soracte who had the secret of making themselves appear incombustible.

A Dervise by exhibiting the same power saved himself and his brethren from execution.

431. The Romans concluded supper with lettuces as soporific.

High price of thistles (*carduos lactu-carum*) at Rome, Carthage, and Corduba.

White poppy, toasted and eaten with honey.

Corsicans eat dogs, both domestic and wild, and were therefore doggish.

Gregory III. enjoined Boniface to make the Germans leave off eating horse flesh.

432. Grubs eaten by the Romans.

Fish reduced to powder by the Babylo-nians.

Achilles bred up upon the marrow of bears and wild boars, and the inwards of lions.

433. Zoroaster lived in the deserts twenty years upon cheese, so kept that it did not appear to grow old.

Astomi, the mouthless people.

A man who lived on sunshine alone.

434. The Northerns used to buy large quantities of oil from Spain, till they were told lyingly, that this exported oil had been

<sup>1</sup> See ERASM. *Adagia*, sub. v. *Eretriensium Rho*.—J. W. W.

used for bathing lepers in. The lard of the seal was then used instead.

435. Pygmy houses of egg shells and feathers.

Burgundians so called because they dwelt in burghs; and burgi here said to be *πύργοι* in Greek "a communione ignis."

441. Unmarried girls among the Egyptians not allowed to wear shoes. Thus they were kept at home, for it was unlawful to appear abroad bare-footed.

The Chinese produce the same clausure in a worse way.

442. Vociferation a wholesome exercise.

463. A good story how the Devil pleaded an innocent man's cause.

472. A wolf in the Genevan territory, killed thirty persons.

554. A dying devotee takes the buzzing of a bee for the sound of angel's voices.

566. The curious error that bodies killed by lightning do *not* putrify.

567. Hoger, Archbishop of Hamburg, supposed to have risen from the dead.

Abutabel's grave.

The angel of death took Moses by the nose.

664. Originally in the Greek states, and long in some of them, slavery was not permitted.

665. Herrings driven from Inverness by a battle. When men are wicked enough to fight for what nature bestows so bountifully, this always happens,—it is here.—It is known that this is the case after a sea fight, and has been ascribed to the agitation in the water produced by the cannon. But have they a dislike to blood? I think not, all being carnivorous.

665. A. D. 1086. Tame fowl becoming wild, after a pestilence I suppose.

Vol. 2.

P. 1087. CHILPERIC attempted to add *θ*, *χ* and *ω* to the French alphabet.

Abuse of words, so as to disguise vice and tyranny, by the Athenians.

"Coqui olim studebant nominum novitati."  
*Athenaus*, l. 9, c. 8.

1088. Jerome, how to teach the letters. Facility of the Dutch in acquiring languages.

Gothic letters disused in Spain by a decree of the Council of Toledo.

1090. The *l* and the *f* in certain parts of Narbonne and Piedmont, as among the Portuguese.

1094. Lawyers and kings above the rules of grammar.

Divines also. 1104.

1095. Peculiarities of pronunciation.

Laryngizing.

Bilip the Macedonian called Philip.

Polysignia.

The Shibboleth of the Genoese, by which they were detected and so slain.

1095. A good error of the press in the decretal by which Pope Gelasius is made to commend the *heretical* verses of Sedulius, instead of the heroical.

1096. Seven poets of whom Lycophron was one, called Pleiades.

1100. The Sorbonni would have had qu in Latin pronounced k.

1101. The Pope's enjoined prayers in Latin, as a part of Roman policy,—the language of imperial law, now of religion,—of empire in both.

1102. When the Turkish Sultans meant to keep their faith, they spoke in Turkish, in some other tongue if they intended to break it.

1103. Clenard how he worked out his first knowledge of Arabic.

— languages, "quas qui ignorat, non theologus est, sed sacræ theologiæ violator."

1104. Charlemagne and the students.

1216. Voyage to the North Pole about A. D. 1000.

1223. Criminals anatomized alive, by Herophilus of Chalcedon, and Erasistratus.

1233. Surgery before medicine.

Egyptian priests were physicians, and prescribed sea bathing; but 1242, they killed patients secundum artem, and punished with death the practitioner who cured one in a manner not prescribed by their books.

1235. Aselepiades the physician, used

pensile beds to induce sleep, he relied mainly on temperance, exercise, and friction, for the preservation of health.

1241. King of Araça trying the odour of compection before he took his wives.

1243. A good miracle, whereby Basil converted a Jew.

1245. Galen.

1246. Maximilian's question to the physicians, Quot?

A good story of granting a medical degree at Padua to an incompetent German.

1276. Music first learnt from birds.

1283. Dead and buried priests joining in the psalms.

1297. An alarum clock which struck fire and lighted a candle, made for Aleiatus.

1312. When (Rabbi?) Jonathan, the son of Uziel, was engaged in translating the Old Testament into Chaldee, any insect, that fled over him or the book before him, was instantly consumed by fire from heaven.

1332-3. Probable stories of attempted magic.

1333. Something like modern witchcraft noticed by the Council of Ancyra, when sorceresses went out to ride by night over the world with Diana, or with Herodias.

1334. Magdalene de la Cruz. I do not understand her story.

1338. A Pagan elevation from the ground.

1345. Adalides and Almogavares here said (by Laur. Valla) to have been diviners at first.

1346. Cæsar's ghost appearing to Cassius.

1348. Aerial men, their account of themselves to Cardan the father.

1361. An ordeal in which cold water was to scald the guilty.

1362. Arithmomantia.

Lycophron the inventor of anagrams, or perhaps of looking for a mysterious signification in them.

1366. Two cases wherein death mistakes a man for his namesake.

1368. St. Adalbert's finger swallowed by a fish, it shone through him, like a torch, so that the fish was taken, and the relic found.

1370. Cælius Rhodiginus recollects in a

dream where to find a passage (book and part of the page) in Pliny, which he had vainly looked for.

1371. Divination by clouds.

1372. Romantic story of the gigantic Moorish statue at Cadiz.

1371. Snow at Lisbon on the day of Cardinal Henrique's birth; Osorius represents it as emblematic of his purity.

1375. Daniel the Ægyptian abbot; an infant speaks to remove a suspicion which filiated it upon the saint.

1382. A preacher on the Epiphany, who did not know whether "vir fuerit, aut femina; sed quisquis extiterit, a nobis est summo timore hic dies custodiendus."

Somewhat of the same kind said concerning angels.

1385. S. Vicelinus joins from his grave in the singing.

1386. John the Baptist's head. An Arian Emperor *could* not remove it; but it went with Theodosius.

1387. Dead Bishops subscribing the Nicene Creed.

— "eâ horâ quâ Monothelitarum hæresis in Synodo damnabatur, multa araneorum telæ de cælo in medium populum deciderunt; in testimonium, sordes hæreticæ pravitatis depulsas esse."

1389. In Tundal's vision, an Irish king was seen, who had an intermittent purgatory. One and twenty hours he was at rest, but the other three he was in fire up to the navel, and above it had a cilice on, which was no doubt of purgatorial texture: "quia legitimi conjugii maculavit sacramentum," therefore he was mid deep in fire; the cilice was "quod jussit comitem interfici juxta S. Patricium, et prævaricatus est jusjurandum." All his other crimes had been forgiven him.

1391. Anselm the day on which he died, seen in a bed of glory.

1392. A dove brings a crown of gold from heaven to St. Margaret, and places it on her head during her martyrdom.

1393. An earthly purgatory suffered by all who fell in a great battle near Worms.



1396. The Host. Udo Bishop of Magdeburg miraculously put to death. A noble transubstantiation story.

1396. Penetrability of matter. The devil gets a man out of prison by squeezing him through the door, "non sine gravi pressurâ."

1397. This same person was carried to hell, and there he saw that all who were clothed in purple and gold were tormented "perenni incendio," for all that shone like purple and gold, proved "ignem et incendium esse," and in the most intense degree: he brought away his hand almost consumed with St. Antony's fire, from approaching it.

1398. Johannes Antonius Campanus, Bishop of Arezzo, a laureate by nativity, &c.

1399. Joan of Arc's mother dreamt that she was brought to bed of *fulgur*, lightning, or a thunder bolt?

Galeacius first (of the Sforzas?) so named because the cocks were crowing when he was born, and he cried as loudly as any of them.

1400. Hesiod's relics. 1433. Orestes'.

1405. St. Benedict cuts for the stone in dreams.

1414. A fatalist story from Olaus, which might make a poem.

1418. King Edward's ring, and ceremony of Kings of England blessing rings on Easter Eve, as amulets against epilepsy. Edward the Confessor—I suppose Polydore V. means by Edward III.

The model of Henry VII.'s tomb (not VIII.'s) helped to kill Leo X.

1424. The ghost of the old woman in the chimney corner, which always announced a death in the family. A girl was dangerously ill once when she appeared, but the girl recovered, and a hale person died. This too might be told in verse.

1493. A Persian miracle against interment, as profaning the earth; and a Greek epigram thereon.

1500. St. Bernard, in the church at Spire, reading these words aloud, under an Image of the Virgin, "O clemens, O dulcis, O pia mater Maria," the image in reply said, "Salve Bernarde. At ille præstigias dæmonis sus-

picans mulierem in ecclesiâ loqui Paulus vetat, respondit."

1503. Jordan, the Dominican General, being asked whether it was better always to pray, or always to read the Scriptures, replied, "an vero nescis, assidentem mensæ non modo comedere, sed alterius quoque bibere solere?"

Bernard repented that he had injured his health by too much abstinence.

1504. Idle questions in theology well censured.

1510. A miraculous Pagan image, bearing just the same relation to Popish images as the reliques of the heathen to those of the Papists.

1511. Plutarch and the Jews! He supposed their religion to be the worship of Bacchus under another name!

1512. Hilarion could *scent* to what devil or to what vice any one was subject.

1514. Cunegunda, wife of the Emperor Henry II. made the devil carry enormous marble stones for building the cathedral at Bamberg. For the other workpeople a sack of money stood open, from which every one paid himself, and no one could take more than the just wages of his labour.

1515. St. Bernard killed flies by excommunicating them.

1520. Because dancing was an abomination at Geneva, the devil dealt with a girl there, and gave her a sort of load-stone (*virga ferrea*), which compelled every one whom she touched with it to dance. When she was brought before the judges she laughed at them, and said they could not put her to death, "neque unquam voluit resipiscere, donec ad mortem damnata est." Then she was dreadfully frightened, and said the devil her master had deceived her.

1520. A notion that butter cannot be made if a certain verse of the psalm, which says "Bodinus, nemo jam rusticus nescit," be said over the churn.

1522. Spreading the plague. A truth? or like the calumnies relating to the Jews? "Dubito."

1522. A magician who could kill any three

men he pleased (provided he had seen and knew them) a day, wherever they were, by shooting an arrow for each into the air, those arrows having pierced a crucifix on Good Friday!

1522. The devil lived as a physician at Ephesus, and brought a plague, from which Apollonius Tyaneus delivered the people by making them stone the devilish doctor. Upon removing the stones under which he was buried they found him in the shape of a dog.

1525. Loups-garoux. 1642. Bispelliones. Versipelles.

1527. Horsemanship and rope-dancing by Egyptians, at Constantinople, in the reign of Andronicus.

Nothemd,—the German shirt of need, which emperors and chiefs used to wear that they might be invulnerable, and women when parturient. "Nocte Natalio Christi, filum ex lino, in nomine diaboli, notæ castitatis puellæ nebant, texebant, consuebant. In pectore duo assuebantur capita, in quorum dextro longa propendebat barba, et velut galea erat imposita; sinistrum autem horridum, et coronâ ornatum, instar Dæmonis. Latus utriusque muniebatur cruce. Longitudine à collo medium hominem contegit indusium cum manicis." Vierus had seen one.

1529. A witch at Scheidam putting to sea in a mussle shell to spoil the herring fishery.

Speaking dogs; but by ventriloquism I think. Apol. Tyaneus the performer in one case, (probably fabulous therefore,) a witch of Sienna the other.

1537. Question whether conventual Franciscans might receive money in England, disputed logically before the Cardinal, who was then Regent?

1540. Evagrius the philosopher gives a receipt in full after death for money expended in charity, i. e. to the distributor, saying that he had received the value an hundred-fold in heaven.

1542. Counter-visions during the great schism.

1545. Gilbert the magician, in his cave

imprisoned, under a church, on an island, in a lake called Veter, among the Ostrogoths. students in magic repaired to him there.

1811. Dogs used in war, and bees.

Tom. 3.

P. 2225. BARTOLUS ate by weight, "ut haberet intellectum bene dispositum, et ut intellectus acumen foveret." He died, however, in his forty-sixth year. 2259.

2243. The Babylonians, "incenso arborum fructu et fumo hausto, ita ebrii reduntur, ut tripudiis et cantibus exultent." Alex. al Alex. 3 § 11.

2252-6. Holy Elias. 4. Methodius et Sequitius. 5. H. Sara.

2253. St. Vitalis. A very questionable way of seeking out sinners!

2256. When Augustin was asked, "Quare cum sorore habitare refugisset? Quia, inquiet, quæ cum sorore meâ sunt, non sunt meæ sorores."

2399. Emperor Frederic II. siege of Parma, and foundation of Victoria.

2442. The first organ seen in the West was a present from Constant. Copronymus to King Pepin

2444. Two great dogs sent, A.D. 927, by Hugh, Count of Arles, and then King of Italy, to the Greek Emperor, "regii vestitus novitate permoti, in eum tanquam in feram tanto se impetu intulerunt, ut ab eo laniando vix multorum manibus potuerint coerceri."

A cameleopard sent to Lorenzo de Medici.

2474. Snaileries established by Fulvius Hirpinus a little before the civil war between Cæsar and Pompey.

Different sorts of snails.

2475. Cost of Vitellius's earthen dishes.

Pisotes first invented by the Sybarites. Athenæus, lib. i. c. 6. the authority. Did the Portuguese get them from us, as they did Ponxe and Beefesteeke?

2650. Red-hot shot invented by King Stephen of Poland during the civil wars in Hungary.

2975. Rinthon of Tarentum, the inventor of mock tragedies, "scurra fuit."

A short sermon. Arbothus was requested by some youth to let them off with the shortest he could. He preached accordingly in these words, "Hodie dies est festus D. Laurentii. Ejus vitam superiore anno à me de hoc loco enarratam audivistis. Cum interea temporis nihil narratu dignum præstiterit, otio ego vestro abuti nolo. Si qui non interfuerunt concioni anno superiore, ab iis qui interfuerint doceri possunt."

He was a Florentine, and was once in London in the reign of one of our Edwards.

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JOHANNES DE RUPESSISSA. Basil, 1561.

P. 14. FEAR lest his book should come into the hands of the wicked.

Man might attain to his original term of life. 17.

15. The avaricious not permitted by God to attain to this secret.

17. The medicine must be perfect and incorruptible which can produce such effects.

18. Therefore nothing of the four elements can do this.

19. But something must be sought which has the same reference to the four qualities of which our bodies are composed, that the heavens bear to the four elements, and this is the *Essentia Quinta*.

20. And this is alcohol.

Why this should be called *Quinti Essentia*.

21. Its consecutive property.

22. How the sun is within the power of man.

25. Johannes Eben Mesue, the evangelist of physicians.

As the north star acts upon the magnet, and the moon upon the sea, so the sun upon gold.

27. The needle.

29. *Aqua ardens* commonly known, but not his *aqua ardens*.

30. To be distilled seven times, from the best wine.

31. Purified from all mixture of the four elements by repeated distillation.

32. His luting.

Divine odour of his quintessence.

33. Without which it is not perfect.

34. Yet it cannot be made altogether perfect, for if it could it would render men immortal, and this is not consistent with the appointed order of things.

35-6. Heat of a hot-bed preferred to fire as more divine!

37. By losing its quintessence, wine becomes vinegar.

41. It exists in all things.

42. How to extract it from human blood. This is of the divinest kind.

49. Here one would suppose he meant ether by his quintessence.

54. Extract of gold in brandy or wine to be obtained by heating a florin and repeatedly quenching it in one of these vehicles. He forgets that it would set the alcohol on fire.

54-5-6. How gold may be transmuted so as to be carried safely—in disguise. By amalgamating it with quicksilver.

76. The *aurum potable*, to be serviceable, must be made not of natural but of the philosopher's gold.

78. An attractive quintessence, to extract any thing from a wound.

81. *Styptics*.

84. "*Sudor hominis nudi se exercitantis*," good for digesting ulcers!

91. Cow-dung a diaphoretic. Ass-dung a styptic.

92. The torpedo and the salamander classed with the poppy, opium, and hyoscyamus as narcotics.

106. Some call antimony the green lion.

114. "*Ignis adeptus, operabitur plus quam ignis inferni*."

117. His great secrets he will not reveal.

121. Youth renewed by his quintessence.

126. Leprosy cured.

Cured too by water distilled from strawberries.

133. Cure for cowardice.

134. The scent to be kept for Christian princes.

142. Juniper charcoal will retain fire for twelve months.<sup>1</sup>

"Ejus gummi est illud cum quo Scriptores scribunt, spargendo super pergamenum."

143. The gall or blood of a black dog drives away devils.

"— si maleficia sint acubus, quibus sunt in pannis eorum mortui."

145. "Si infra aquam ardentem immisceres argentum vivum et staphisagriam, augmentabitur virtus ejus ad pediculos necandos, in tantum, quod solo odore fugantur, ac etiam perimuntur."

147. His Aqua Ardens draws to itself the virtue and occult qualities of precious stones.

149. The quartan commonly lasts a year.

150. "Dixerunt philosophi quod dens extractus ab animali vivo, liberat à quartanâ se portatur."

158. Extract of monk's-hood for fever?

*Ars Operativa Medica*, MAGISTRI RAYMUNDI LIELLI. *In the same volume.*

P. 175. THESE things revealed to him one night when awakening from sleep.

176. They had before been revealed to the blessed Ægidius in the desert.

177. "Arnold de Villanova qui merito fons scientiæ vocari debet."

Here is a prayer which has a fine passage in it. "Majestatem tuam suppliciter adoro, quia scio et firmiter credo, nihil bonum esse absque tuâ bonitate, nec magnum absque tuâ magnitudine, nec durans absque tuâ duratione, nec potens sine tua potestate, nec verum sine tuâ veritate, nec sapiens sine tuâ sapientiâ, nec diligens sine tuo amore."

181. Praise of brandy.

187. Good to kill vermin in the head, and for the memory, this is tamarisk water.

194. Aqua hirundinum for epilepsy!

<sup>1</sup> "In Hebræo, cum prunis juniperorum, quas esse ardentissimas scribit ad Fabiolam Hieronymus." GROTIUS, on *Psalm cxx. 4.*

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MICHAEL SAVONAROLA, *de conficiendâ aquâ vitæ. In the same volume.*

P. 331. MORNING drinkers would quote this proverb. "Chi vuole vivere san, beva da do man," and argue that those birds were longest lived who drank in the morning before they took food—geese, for example.

BAPTISTA PORTA. *Ursellis. 1601.*

DEDICATION to Cardinal Este, because of his personal charms!

Proem. Importance of physiognomy.

51. Effect of nutrition.

79. Flattery of the Cardinal's physiognomy. 102. 143. 208. 376. 402. 419. 526.

376. He and Tiberius could see in the dark; but by a reservoir of light which was soon expended.

391. Cesar Borgia had viperous eyes.

399. Augustus horse-eyed.

410. Eyes are pervious, and let the vital spirits out; hence their malignant power.

430. Tasso's physiognomy.

451. The lion so severely just that he never takes vengeance beyond the measure of the injury which he has received.

476. How it happens that there are masculine women in the world.

M. TERNAUX. *Hist. Reip. Massiliensium.*

P. 48. LAW against religious mendicants, the Faquirs and Franciscans of antiquity.

50. Licenses for suicide.

66. "Massilienses quoties peste laborabant, unus ex pauperibus se offerebat, aliundus anno integro publicis et purioribus cibis. Hic postea ornatus verbenis et vestibus sacris, circumducebatur per totam civitatem cum maledictionibus, ut in ipsum reciderent mala civitatis, et sic de rupe projiciebatur."

70. They introduced the vine and olive.

80. The Gauls prized wine so much, that they gave a slave for an amphora of it.

JO. ALOYSII CERETUarii *Orationes. Mediolani.* 1659.

P. 38. RUFFS well described.

124. Description of the Assumption.

138. Gustavus instigated by the devil, and overthrown by the Virgin.

226. "Placuit aliquando nonnullis elapsi temporis oratoribus in tenui diligenter opere laborare, vel ut versatilis aucuparentur famam ingenii, vel ut animam gravioribus de lassatum curis, dum festivis argumentis in cumberent, studioso velut otio recrearent."

228. Praise of the cabbage, applicable to what I have said of it in my Scotch journal.

229. Its juice used by the Athenians in cases of slow parturition. Dobrizhoffer saw it so used with success.

230. The Romans for 600 years had no other medicine than what they derived from this plant. ??

233. It seems to have been a wicked sport in his days to push an ass over a precipice!

236. The ass who attended the lectures.

LUTHER's *Colloquia Mensalia.* Ed. 1791.

P. 83. WHEN he was asked how he liked the election of Charles to be Emperor, he replied, "the Ravens must have a Kite." "The world," he used to say, "cannot be without stern Governors, by whom they may be ruled."

85. "I am persuaded," said Luther, "that if Moses had continued his working of miracles in Egypt but two or three years, the people would have been so accustomed thereunto, and would have so esteemed thereof, as we are now accustomed to the sun and the moon, which we hold in no esteem."<sup>1</sup>

<sup>1</sup> "Such is our frailty, and so much addicted are we to our sense, that what is least familiar to it affecteth it most, and the greatest things decrease and are even lost by being seen too often. Not the greatest but the rarest things are matter of our admiration. *Sol spectatorem, nisi cum deficit, non habet.* The sun is not looked upon, nor the moon observed, but when they are in eclipse." FARINON's *Serm.* vol. ii. p. 729.

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89. "A nobleman at Vienna, in the time of my abode there, made a costly feast, and in the midst of his joy and pleasure therein, he said, 'If God would let me enjoy my riches but one thousand years, I would willingly leave him his heaven!'"

111. "He who saith that I, Martin Luther, or any other of what name soever, have maintained and upheld the true doctrine against the Pope, the tyrants, the Antinomians, seducers, and other sects of heresy, the same doth flatly belie us. God alone defendeth it, for Christ's sake."

132. "It is one of the greatest wonders that the name of Christ hath remained in Popedom, when for the space of certain hundred years nothing was delivered to the people, but only the Pope's laws and decrees, that is, the doctrines and commandments of men, insomuch that it had been no wonder if the name of Christ and his word had been forgotten."

144. "I, said Luther, have set Christ and the Pope together by the ears, therefore I trouble myself no farther. And although I come between the door and the hinges, and be squeezed, it is no matter; though I go to the ground, Christ will go through with it."

147. "In Popedom," said Luther, "they held it for a frivolous thing ever to name Christ in their pulpits, neither were the prophets and apostles at any time mentioned, nor their writings quoted. But the rule and manner of their preaching was this: first, to produce a theme, a sentence, or a question; secondly, to part and divide the same; thirdly, they proceeded to distinguish, such preachers as were held for the best. They remained not by the Gospel, neither did they trouble themselves with any sentence out of Scripture, nay, the holy Scripture with them was altogether covered, unknown, and buried."

167. "Public sermons," said Luther, "do very little edify children, who observe and learn but little thereby. It is more needful that they be taught and well instructed with diligence in schools; and at home that they

be orderly heard and examined in what they have learned. This way profiteth much; it is indeed very wearisome, but it is very necessary."

168. Carolostadius was promoted a doctor in divinity eight years before he read in the Bible.

"At that time," said Luther, "I only read the Bible at Erfurt, in the monastery; and God then wonderfully<sup>1</sup> wrought (contrary to all human expectation), so that I was constrained to depart from Erfurt, and was called to Wittenberg; where I became such a friar, as that (next under God) I gave the devil, the Pope of Rome, such a blow, as no emperor, king, nor potentate could have given him the like. Yet it was not I, but God by me, his poor, weak, and unworthy instrument."

218. "I," said Luther, "must have patience with the Pope; I must have patience with heretics and seducers; I must have patience with the roaring courtiers; I must have patience with my servants; I must have patience with Kate my wife; the patiences are so many, that my whole life is nothing but patience."

254. "I would not have preachers," said Luther, "torment their hearers, and detain them with long and tedious preaching."

259. "When one first cometh into the pulpit," said Luther, "he is much perplexed to see so many heads before him. When I stand there, I look upon none, but imagine they are all blocks that are before me."

261. "Wickliffe and Huss opposed and assaulted the manner of life and conversation in Poppedom; but I chiefly attack their doctrine. I affirm roundly and plainly that they teach not aright; thereunto am I called. I take the goose by the neck, and set the knife to the throat. The Pope hath taken away the pure word and doctrine, and hath brought in another word and doctrine, and hanged the same upon the Church. I startled

whole Poppedom only with this one point. We must press upon the doctrine, for that breaketh the neck of the Pope."

271. "Pope Clement was an Italian, and a Florentine, which maketh as much as three Italians. Moreover he was a bastard of the house of Medicis, which maketh seven Italians. To conclude, a more offensive knave was never on earth."

281. "Next unto my just cause, the small repute and mean aspect of my person gave the blow to the Pope. For when I began to preach and write, he thought 'it is but a poor friar; I have maintained this doctrine against emperors, kings, and princes; what, then, shall this one man do?'"

282. "There are many that think I am too fierce. On the contrary, I complain in that I am too mild. I wish that I could breathe out thunderclaps against Pope and Poppedom, and that every word were a thunderbolt."

308. "The Elector of Saxony asked Luther if he thought the princes of Germany would raise armies to defend him? O no!" said the Elector, "where wilt thou remain in safety?" "I made answer," says Luther, "under heaven."

316. He wished Prudentius to be read in schools, and thought that "he would have been a better poet than Horace had he lived in the same age."

317. Of Antony and Benedict he says, "Though they lived a private and a grizly kind of life, yet it was far from a holy life. I believe they are in a far lower degree in heaven, than an honest, God-fearing, married man, and house father."

338. "Indeed, though the devil be not a commenced doctor, yet he is both deeply learned, and well experienced."

340. Luther held that all melancholy was the work of the devil. "The Scripture saith, 'Rejoice, and be of good comfort.' God's word and prayer are physic against spiritual tribulations."

340. "The devil needeth not to tell me that I am neither good nor upright; neither would I wish to be so, that is, to be without

<sup>1</sup> It was at Erfurt that he and his companion were struck by lightning. On recovering he found his companion dead. This, I suppose, is the allusion.—J. W. W.

feeling of my sins, and think that I need no remission of the same; for if that were the case, all the treasure of Christ were lost on me, seeing he saith, he came not to call the righteous, but sinners to repentance."

347. "When I write against the Pope, I am not melancholy, for then I labour with the brains and understanding, then I write with joy of heart."

"Now, in my old age, I am vexed and tormented with nothing but the temptations of the devil, who walketh with me in my bedchamber. Can he gain nothing of me in my heart, so falleth he on my head, and soundly plagueth me."

"My earnest advice is that no man condemn written or described prayers. For whoso prayeth a psalm, the same shall be made thoroughly warm."

349. "The devil oftentimes assaulteth me by objecting, that out of my doctrine great offences and much evil have proceeded, wherewith he many a time vehemently perplexeth me. And although I make him this answer, that much good is also raised thereby, (which by God's grace is true) yet, notwithstanding he is so nimble a spirit, and so crafty a rhetorician, that, master-like, he can pervert the same merely into sin, with his crafty disputing he bringeth it so near unto me, that the sweat of anguish droppeth from me, insomuch that I feel many times that he sleepeth nearer unto me than Kate, my wife; that is, he disquieteth me more, than she comforteth or pleaseth me."

355. "Nisi ego fuissem mordax, Papa fuisset vorax," I am the pope's perch, that have sharp-pointed fins, which he is not able to swallow or devour. The pope hath found in me a hedgehog to chew on."<sup>1</sup>

368. "Latomus was the best among all my adversaries that wrote against me: his head, his ground, his point was this, 'what is received of the church, the same ought not to be rejected.' This argument is like unto that of the Jews, who said we are God's

people. It is impossible, say they, that God should forsake his church, for he saith, 'I am with you always unto the end of the world.' Hereunto we must answer, that the words, *with you*, must be particularly noticed and well distinguished; namely, which is that true church whereof Christ spake. Whether he meant thereby the troubled, the broken and contrite in heart, or the Romish courtesans and sodomitical knaves."

370. "If the emperor would act a work worthy of immortal praise, he should utterly root out the order of the Capuchins; and for an everlasting remembrance of their abominations, should cause their books to be preserved in safe custody. For theirs is the worst and most poisoned sect. The Austin and Bernardine friars are no way comparable to these confounded lice."

372. "S. Bernard was the best monk, whom I love above all the rest."

378. "We that are preachers and ministers should watch, and look that ceremonies be observed in such sort, that people be made thereby neither too rude, nor too holy."

379. "It is a matter impossible that a God-fearing and faithful person should have written so many books as Erasmus hath done; and not to sprinkle therein so much as one verse or line of Christ."

384. "Erasmus, as his picture sheweth, is a crafty and a subtle man. He only looked to himself, and to have good and easy days."

A bitter and solemn declaration, that he holds Erasmus for a most bitter enemy of Christ.

389. "Welittleknow," said Luther, "how good and necessary it is for us to have adversaries, and that heretics do hold up their heads against us. If Cerinthus had not been, then St. John had never written his Gospel. Likewise, when I began to write against indulgences, and against the pope, this Dr. Eck laid himself against me, who wakened me up out of my drowsiness: he raised my first cogitations against the pope, and brought me so far, or otherwise I never should have come."

395. A German prince, whom Luther well

<sup>1</sup> "Till then, my noble friend, chew upon this." *Jul. Cæsar*, Act i. Sc. ii.  
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knew, went in pilgrimage to Compostella. A barefoot friar, to whom he there address himself, asked if he were a German, and being answered yea, "O! loving child," said he, "why seekest thou so far for that which thou hast much better and more precious in Germany! for I have seen and read the writings of an Austin friar touching indulgencies and pardons for sins, wherein he powerfully concludeth that the true pardons and remissions of sins do only consist in the merits and sufferings of our Lord and Saviour Jesus Christ. O! loving child, remain thereby, and suffer not thyself to be otherwise persuaded. I purpose shortly, God willing, to leave this ungodly life, that I may repair into Germany, and join myself to that same Austin friar."

398. "When the other universities which Henry consulted pronounced in favour of his divorce, we here, at Wittenberg," said Luther, "and those at Louvain pronounced the contrary; seeing they had consorted so long a time together in matrimony, not knowing theirs to be a prohibited case."

407. The Princes of Luneburg and Mechlenburg, when they dined with Luther, "complained of the immeasurable swilling and drinking kind of life at courts."

412. When Luther heard of the Six Articles, he said, "at this the Papists will jeer and boast. Indeed, it is a great offence: but let it pass. That king is still the old *Hintz* (?)<sup>1</sup> as in my first book I pictured him."

July 10, 1539. Luther gave thanks to God that he had delivered the Protestant Church from Henry VIII. who earnestly sought a league with it, but was not accepted. "Doubtless God out of special providence hindered the same; for that the king was always inconstant, and of a wavering mind."

413. Luther calls Sir T. More a very learned and a wise man, but a notable tyrant, and who had tormented those who confessed the Gospel, and had shed their blood.

<sup>1</sup> The only copy I have at hand is HAZLITT's *Translation*, in which I do not find the passage. In KILIANI, I suspect the sense of the word is to be found under *Henne*, i. e. homo imbellis, muliebri animo.—J. W. W.

427. "I wish, and would willingly from my heart," said Luther, "that Zuinglius were saved, but I fear the contrary."

447. Here is the case of Bullum and Boatum, but told of an ass.

448. "The youth have now good and convenient times to study, for every art is taught fine, orderly, and uprightly, insomuch as they may soon and easily comprehend the same, except they be blockheads. Neither are boys now held so strict and harshly as in former times, so that they were called martyrs of the schools. Especially they were plagued with the Lupus, with Casualibus, and with Temporalis, which were altogether very irksome and displeasing, wherewith they consumed time, and spoiled many a fine and expert brain."

451. "I always loved music; whoso hath skill in this art, the same is of good kind,—fitted for all things. We must of necessity maintain music in schools. A schoolmaster ought to have skill in music, otherwise I would not regard him; neither should we ordain young men to the office of preaching, except they have been well exercised and practised in the school of music. Music is a fair gift of God, and near allied to divinity. I would not for a great matter be destitute of the small skill in music which I have."

452. "Whoso condemneth music, as all seducers do, with them I am not content; next unto Theologia, I give the place and highest honour to Musica. For thereby all anger is forgotten; the devil is driven away; unchastity, pride, and other blasphemies by music are expelled. We also see how David and all the saints brought their divine cogitations and contemplations, their rhymes and songs into verse."

453. "I use the *common* German tongue, to the end both high and low country people may understand me. I speak according to the Saxon Chancery, which is imitated in the courts of all German princes, insomuch that it is the general German language. Maximilian the Emperor, and Frederick Prince Elector of Saxony, drew the German tongue into the Roman empire."



461. Cicero. "I hope," said Luther, "God will be merciful unto him, and to such as he was; howsoever it is not our duty to speak certainly upon that point, but to remain by the word revealed unto us; namely, whoso believeth and is baptized, the same shall be saved. Yet, nevertheless, God is able to dispense, and to hold a difference among the nations and heathen, but our duty is not to know nor to search after time and measure. There will be a new heaven and a new earth, much more extensive than now they be. God can give to every one according to his pleasure."

VAN HELMONT.

Ded. *VERBO Ineffabili*. This is the Fathers, for the *Mariolatry* which it contains.

The Son, in his address to the reader, calls himself "*Philosophus per Unum in quo Omnia, Eremita peregrinans*." He writes the life of his father, which is equally curious and unsatisfactory.

—"expectabat presentam adventum Eliæ Artistæ, quem desiderabat efficitim."

—"moriens, ultra communem hominum sortem aliquid scire videbatur."

—"siquidem perhibetur, et veritas ipsa, se reperisse Eliam Artistam, eumque familiarem sibi reddidisse, cujus ope Pythagoræ philosophiam propagabat, cujus ultimas tabulas indigitatione Parentis metallicæ virgæ indefesso labore effodit."

P. 6. *Promissa authoris*. The humoral pathology, devised by the *Cacodæmon* of the Gentiles, in "*perniciem humani generis*."

7. Galen promised "*demonstrationes mathematicas earum rerum, quas sola Natura metiri potest, quæ sibi in occultis eadem reservavit*."

12. Practitioners fled from the plague, "*ocius quam inducta plebs, rudesque Pestis curatores*."

His too great admiration of Paracelsus, till an insight into his errors was given. He speaks of P.'s books as "*derisâ obscuritate obsitos*."

With Hippocrates the art of curing the plague died.

13. Hereditary leeches in Ireland.

He sees his own soul.

16. Stoicism leads him to Christianity.

20-1. His quarrel with Reason.

21. Memory, breaking down like an ass under his burden.

22. Here is Quakerism, in this silent reclusion of the mind from reason.

24. Beasts' reason.

25. But the most rational fauns and mer-men, "*sunt tamen simulacra nostri, non imagines Dei*."

He profits more by reveries and visions, than by discourse of reason.

26. —and most when sleeping not upon a full stomach.

He prays to have his mind emptied of all that it knew, "*omne prorsus scribile, ejusque desideria profana*."

37. Horrid inhumanity of the hospital nuns at Velvorde.

55. His antediluvian world is like Burnet's.

88. Thunder is "*Blas spiritale Cacodæmonis*."

A most marvellous story of a tower carried away by the thunder, and afterwards found under ground, in the churchyard.

Curious effect of a thunder-storm, near Velvorde.

The devil has an antipathy to salt, because it is used in baptism, and in holy water!

98. Well at Louvain. The water rendered fetid before an earthquake. One of the many facts of this kind.

109. A most marvellous way of breeding mice out of foul clothes and wheat!

109. Scorpions too, from a bruised herb!

157. The sacrifice of lambs in paradise!

213. The ass being long lived, its milk tends to give longevity, and is therefore best for children; "*necesse est enim quod et lac ejus, Archeum, longævâ vitâ dotatum, habeat*."

222-3. Paracelsus's history. After he addicted himself to drinking he despised Latin, and maintained that truth ought to speak nothing but German. 385.

272. St. Hubert and hydrophobia. A notable way of salving all failures here! 712.

277. "Splen sedes Archei est."

"Locus animæ centralis est orificium stomachi non secus atque radix vegetabilium est locus vitalis eorundem."

386. Paracelsus charged with taking credit to himself for theories and discoveries which he learned from the Benedictine, Basilius Valentinus.

403. One at Antwerp offered 80,000 libras Flandricas to any one who could save his life! but in vain. The case taught Van Helmont to give musket-balls as boluses in cases of obstruction! the more and the larger the better!

444. Vegetable poisons. "Ad majores et heroicos medentum usus venena tam horrida servantur."

453. Philosophy of frightening Archeus by timid food—a hunted hare to wit!

485. A notion at Antwerp that when any person died of dropsy, the disease would descend to the next heir, unless all the water were drawn off from the corpse: "adeoque solliciti sunt de dissectione."

525. "Maniaci omnes plerumque è superbâ devoluti sunt."

555. Van Helmont poisoned.

569. The devil can only hurt man when some wicked person co-operates, and lends Blas for the purpose.

576. Coral. "Observavi namque; quam invito hunc lapidem diabolus toleret."<sup>1</sup>

578. Effects of imagination, sympathy, &c. "Sanè non debent doctiores ad cacodæmonem rejicere, quæ suâ debilitate ignorant: nam sanè utrobique occurrunt in naturâ, quæ nostrâ tenuitate explicare non valemus. Non enim insolenti temeritate caret, ad diabolum referre dona Dei in naturâ, quæcunque nostra exiguitas non capit."

579. Sympathetic medicines. "Optimè

idecirco semper processum observavi, ubi cum antoroso desiderio, et curâ charitatis instituitur remedium: parum autem feliciter succedere, si operans incurius sit, aut ebrius."

621. Adam's angelic voice, according to St. Hildegard, provoked the devil's envy, before the fall.

He differs from those mystics who think that birds in their songs sing praises to the Lord, "because," he says, "if it were so, they would sing all the year long, not at the brooding season only."

625. Adam had no beard before the fall. It was part of his punishment and disgrace, bringing him nearer in resemblance to the beasts.

No good angel ever appears with a beard. Why monks eat fish.

626. Part of the sin committed in the fall, —Adam's alone.

632. Babes find mercy, only because "carent carnis concupiscentiâ!"

He is a great believer in St. Hildegard.

649. From the apparition at M. Garganus, he argues that springs may have their Endæmons.

697. By the powder of projection which converts impure metals into gold, he shows the effect of baptism and the eucharist in converting a mortal into an immortal soul.

703. He had seen horses as well as men cured by the unguentum armarium.

Here I meet my old acquaintance Rodolf Goclenius,<sup>1</sup> with his name at full length.

704. Honey and bull's fat used in this ointment.

The Unseæ as good from the skull of one who has been broken on the wheel, as from one who has been hanged. "Ex animalibus siquidem non quantum esse (quod simul cum spiritu influente et vita pereat essentia principalis) sed sola virtus mumialis, id est, spiritus insitus et confermentatus, in vienetis corporibus superstes educitur."

The fact that this ointment effected cures was admitted both by divines and physi-

<sup>1</sup> PLINY says, "Aruspices eorum) i. e. Indorum), vatesque imprimis religiosum id gestamen amolendis periculis arbitrantur.—Surreuli infantie adligati, tutelam habere creduntur." Lib. xxxii. c. 3. See also ELLIS's *Notes on BRAND's Pop. Ant.* ii. 53.—J. W. W.

<sup>1</sup> See HOFMANN's *Lexicon* in v.—J. W. W.

cians. But the former deemed the remedy superstitious or magical.

705. Usnea and human fat were part of the ingredients.

706. Reasons why it ought not to be deemed superstitious.

707. Mode of transferring a disease to a dog by giving him the blood of the patient in an egg.

Women, to dry their milk, squeezed a little upon hot embers, and by sympathy the breasts ceased to secrete.

"Si quis ad ostium tuum cacaverit," a red hot iron applied to what he has left there, will punish the offender.

Here is Tagliacozzi, and the porter, as Butler tells the story, who probably found it here.

711. A martyred Jesuit affords as good Usnea as a thief.

Lichens, nostoch,<sup>1</sup> manna, laudanum all of the same family, the sperma siderum produces them!

712. Why new relics work greater miracles than old ones.

Hydrophobia may be put off till it is convenient to make pilgrimage to St. Hubert's for a cure.

735. He supposes the sun to be the Almighty's tabernacle.

739. Paracelsus boasted that having the elixir, he should not die till he thought proper.

740. Teeth generally sound in the mummies?

In Cairo two thirds of the people have some affection of the eyes.

741. A report that Paracelsus had a pact with the devil; and therefore, though in full health, died when the term was up.

743. Mountains chosen for his revelations by the Lord.

They are nearer Heaven for its influence. His feelings in the Alps.

744. He says he had seen gold made.

747. Animals propagate the weakness of their age; plants do not. Here he is clearly wrong in the latter assertion.

749. The cedars of Lebanon were there before the flood, and survived it.

750. A curious passage, de seipso, that God having given him five talents took from him three, because he made no better use of them.

751. The world cannot receive what he had written concerning the cedar, and therefore that knowledge is to die with him.

752. The experiment for preserving life by oil of sulphur, because casks are fumigated with brimstone!

763. Whoever wears a turquoise, so that it or its gold setting touches the skin, "vel non, perinde est," may fall from any height and the stone attracts to itself the whole force of the blow, so that it cracks, and the person is safe!



#### *Doctrina Inaudita.*

P. 6. Petrified horde of Tartars.

21. Curious case of stone; it weighed a pound two drachms, English, was first perceived four days after a heavy book had fallen upon the patient's groin. "Inde post octiduum," he died under the operation for it.

53. An odd notion that if a pig pass under a cart full of crabs, all the crabs die.

66. His eldest daughter cured by a miraculous N. Senora of leprosy.

169. "Paracelsus scribit, hominem commodius carere potuisse renibus et splene. Quod præter suum idiotismum, implicitam continet blasphemiam."

202. His conduct during a plague.

205. Villainy of medical practitioners, beyond all other villainy.

208-9. Circumstances of his own history.

211. Galen—"Nunquam quippe argentum vivum, nunquam rosaceam, vel aquam vitæ videret."

216. Paracelsus thought "quod sagitta-

<sup>1</sup> I am not quite sure that this gelatinous substance (called by Selbourne White *Tremella Nostoc*), is yet quite understood. Those who wish to see something quaint about it have only to turn to BLOUNT'S *Glossographia*.—J. W. W.

rius Pestis, ac notator nostrorum criminum, habitaret in Sole (in quo Deus posuit suum tabernaculum) tanquam iratus ac vindex parens, propter impuritatis contagium susceptum."

219. "Felicia sanè atavorum secula quibus paucae infirmitates strinxerant gladium in humanam imbecillitatem."

223. The Tarantula first observed 1.40, when Paul III. was Pope.

1550. The smut, (if I understand his description) in wheat first seen in France.

1556. The scurvy first known, on the coast of the Low Countries.

238. A puppy suckling younger puppies. This courage which the capon acquires when it has been made to hatch a brood of chickens, is a remarkable fact, showing how moral causes prevail over physical ones.

241. A notion that a hound, the first born of his mother, attacks a mad dog with impunity and masters it.

260. Amulets give confidence—nothing more.

261. Fantastic applications for the plague. A nut-shell of quicksilver suspended from the neck; or arsenic with it, and spiders and scorpions, to attract the poison of the pestilence.

Italy fertile in presumption, imposture, and cunning.

The Jews took advantage of a plague and brought forth secrets of Moses and Solomon!

263. Butler's horrid quackery with toads, which Dr. Van Helmont believed! A most extraordinary example either of falsehood or delusion.

269. A Neapolitan regiment cut off by the plague. A German cohort at the same place and time lost not a man; "quæ pulvere pyrio sua tinxerat indusia ut lotricis, simulque pediculos excusserant."



#### GYRON LE COURTOYS.

Ff. 2. A good example of the Quintain. When the old knight, Branor le Brun,

challenges all of the Round Table, Palamedes encounters him first; he asks his name, and on hearing it replies, "de Palamedes ay je mainteffois ouy parler, et renommee avez destre bon chevalier: mais je ne vous tiens mie a si bon chevalier que je daigne prendre lance pour jouter a vous: ains vous dy que vous vous esloignez de moy, et me venez ferir de toute vostre force, et je vous feray quintaine." In this he sits as quintaine against several knights, who successively dismount themselves without shaking him in his seat.

Glave in this book is a spear; how comes it to be used in later writers for a sword?

8. "Et luy feist chascun telle chiere, comme se ce eut este ung saint corps."

9. "Car tous luy faisoient si grant honneur comme se il feust ung corps saint."

The "coiffe de fer" is a regular part of the armour in this book, and is clearly the hood of the mail. "Et apres oste son heaulme de sa teste, et son espee, et abat sacoiffe de fer sur ses espaules." 233. "Quant Gyron le vit trebusche a terre, il luy sault sur le corps, et le tyre par le heaulme a deux mains, et le tyre si fort a soy que il luy arrache rigoureusement hors de la teste, et puis luy abat la coiffe de fer sur les espaules, puis luy commence de donner dextresgrans coups du pommeau de lespee parmy la teste," ff. 220; hence, no doubt, our *pommelling*, for this was the regular end of a battle.

When a knight sits down to rest or refresh himself, he always throws back the hood of his mail thus:—

35. "Je suis tout ainsi comme le serf, que de si male nature est, et de si mauvais sang extraict que ce son seigneur luy faisoit cent mille biens et cent mille honneurs, et puis apres luy fist une chose a desplaisir luy, faillant une fois de sa volente accomplir tout le bien quil lui auroit fait devant, met il du tout en oubliance, et ramentoit a chascune fois celle petite deffaulte quil a trouvee en son seigneur."

62. A good law of chivalry, but I do not remember it elsewhere. There comes up a fair damsel to a fountain where four

knights are sitting, and one of them wishes to take her. The others say to him "Que avoir ne la povoit il par raison a ceste fois, car la damoysele estoit adonc sans conduit de chevalier, et que pour ce ne la povoit il prendre."

82. An extempore litter made to carry home Gyron after he has stabbed himself. "Danayn leur commanda quilz feissent une lictiere chevaucheresse, et ilz le firent tout erramment comme ceulx qui bien le scavoient faire, et y myrent deux chevaux lung devant et lautre derriere, et lappaireillerent au mieulx quilz peuvent."

Brans—swords.

211. Druerny<sup>1</sup> means here a present made by a lady to her knight. A damsel asks Gyron for the sword of her dead knight, whom he and Knight Meliadus are about to bury. "Ha, sire! pour dieu et pour courtoisie donnez moy celle espee que vous tenez, je la reconnois moult bien. Sire, fait elle, se il vous plaist je la vueil baisier et tenir pour lamour de celluy a qui elle fut. Je la luy donnay quant il fut premierement chevalier. Ce fut le bien quil eut de moy. Autre bien nen receupt il oncques fors que la mort, que il en receupt icy ainsi comme vous povez veoir. Je vueil, sire, que vous me rendez les drueries que je luy donnay premierement." 245. "Pour dieu, belle fille, envoyez luy de voz joyaulz et de voz drueries."

251. Rickman must be right in his conjecture concerning the "armas de fuste;" here is the word—"toute la place dentour la temple estoit toute couverte de trefz, et de pavillons, et de loges de fust." In another place its meaning is not so obvious. "Le bon chevalier entendoit tant seulement a regarder la dame, et y avoit tellement fische ses yeulx son cueur et sa volente, que il estoit devant la dame tout a cheval ainsi comme ung homme de fust." A man of buckram. Was the "fusta" so called from

its sails in opposition to a galley?<sup>1</sup>

290. Here is the whole ceremony of half-disarming for refreshment. "Et adonc il fait incontinent oster son heaulme de sa teste, et la baille a son varlet; et puis oste sa coiffe de fer, et labat dessus ses espauls; et oste les manicles de son haulbert, et puis apres se baisse vers la fontaine et lave ses mains et son visage, et puis commence a boyre de la fontaine."

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#### MELIADUS DE LEONNOYS.

MIRE, a surgeon; probably from *maistre*.

Vassal is a form of address not merely used in reproach, but between friends, and even from one king to another in courteous conversation.

Ff. 31. The cruelty of Brehus, sans pitie, to all damsels is here accounted for, and explained to be vengeance because one had betrayed the Morhault Dirlande.

37. "Lors mainent le chevalier en une chambre et luy ostent le heaulme de la teste, et luy abatent les *ventailles* et *mamelles*, et luy font tout incontinent apporter a manger de telz biens comme ilz avoient."?

65. Dinadam and the "bon chevalier a la cotte mautaillee" are the sons of the good knight sans fear.

107. (112 it should be) "Les chevaliers entreulx estoient armez et alloient brisant lances et *bouhourdans*."

136. "La presse estoit illec si grande, que trop y avoit chascun affaire de soymesmes; le filz nattoit pas le pere, ne le pere le filz, ne le *sergent* son seigneur."

153. "Si yssirent hors des vaisseaulx chevaliers et sergents."

183. "Il chevauchoit a celsuy poinet a teste descouverte fors que de la coiffe de fer."

172. A conversation between Meliadus and Arichan, while engaged in single combat,

<sup>1</sup> See MENAGE in v. C'est à dire, *amitié*, and CARPENTIER in Suppl. Du CANGE v. *Druda*.  
J. W. W.

<sup>1</sup> Not so, if RICHELET be correct; "Sorte de vaisseau à bas bord, a voiles et à rames." in v. FUSTE.—J. W. W.

which I would copy as a model of courteous bravery if it were not too much labour to transcribe a whole page.

#### TRISTAN.

Ff. 20. KING Mark. "Fut appelle Marc pource quil fut ne au Mardy au moys de Mars."

138. "Et au plus pres du chasteau avoit loges de fust, que le Roy Artus avoit faict faire grant temps avoit, pource que acoustumeement devant ce chasteau avoit trois tournoyement par chascun an, et y amenoit chascun sa femme ou samye pour veoir les assemblees."

2. 46. "Tandis que le behourdys estoit," that is during the tourneying.

100. "En celle eaue avoit ung grant pont de fust."

#### Moor's Hindu Pantheon.

P. 21. HE supposes the rosary to have been borrowed from Hindostan.

63. Artists in India make gold and silver permanently liquid, and almost as easy of application by a hair pencil as our water-colours. This is the Aurum Potabile so vainly sought in Europe.

193. The Ramayuna he calls a fine poem, and Sir William Jones says that in "unity of action, magnificence of imagery, and elegance of diction, it far surpasses the elaborate work of Nonnus." "Omne ignotum pro magnifico." Sir William ought to have remembered that though the Sanscrit nonsense might probably enough remain for ever locked up in Sanscrit, the nonsense of Nonnus might be read by every scholar.

299. The rockets supposed to be very similar to Congreves.

331. He has represented some of their mythological stories for them in magic lanterns—which will, I dare say, prove some impediment to the missionaries.

#### GARMANNUS de *Miraculus Mortuorum*.

P. 23. VAN Helmont eating the book.

28. It was his (V. H.'s) notion that in sleep "tota pomi scientia dormit," and the mind being so far in the state of man before the fall, is fitted to receive revelations.

29. The elevation of saints possible by a sort of spiritual magnetism. This, too, is V. H.'s.

80. Hauptmann's notion that death is the smallest and worst of all animalcula!

116. A professor of anatomy wore boots of human skin!

Belts of it!

Human bones taken internally, a cure for all ulcers; the bones should be those of the parts affected.

The bones of the dead carried about the person act as a fugative for *piothos*!

113. A finger is preferred, and is good against fleas as well.

119. Aqua Divina, made by cutting to pieces the body, bones, intestines, and all, of a healthy man who has perished by a violent death, and distilling it!

121. Brewers who put dead men's bones in their beer, as a charm to make men drink more of it.

The nail of a coffin in which a body has decayed, if fixed in a tree, will make it rot, or at least make it barren.

122. The right-hand of an unborn infant for the "hand of glory."

Thieves' thumbs bring good luck, especially in brewing; and were bought of executioners at a great price! so that false ones were manufactured from pigs' feet.

137. Herbs which are named after saints.

139. Some choice relics.

141. The Pope may filiate relics.

143. Holy earth, good to drive away mice.

144. Mischief done by superstitious remedies, when they prevent the sick from applying for real ones in time.

145. Heathen relics. 148.

147. It is the Sibyl's face which is seen in the moon. An herb grew upon her grave, which imbibed from it this congenial virtue,

that a true divination may be made from the entrails of any beast which has eaten of it.

149. Vigils of St. Antonio at Padua.

155. Honey from the tomb of Hippocrates medicinal for aphthæ in infants.

34. Apes, human creatures who were left unfinished because they were made so late on Saturday that the Sabbath put a stop to the work.

50-1. Green hair and beard.

60. As at Birmingham.

Bear's-grease thought to make the hair grey.

65. Ctesias speaks of an Indian nation where women bear but one child, and then grow grey.

66. Hair suddenly becoming grey, where the hand had been laid upon it under violent emotion, and only where it was so touched.

Such greyness produced by grief, gradually departing when the cause had ceased.

73. A man with rainbow-coloured hair at London.

78. Spectres tearing off a man's hair, and rendering him bald.

83. Hair becomes grey an hour after death.

85. Borellus's theory, which was followed when Nobs was re-skinned.

81-89. Men with short noses not admitted to the priesthood.

84. Fanciful origin and cure of hare-lips.

94. Biolychnium, a spirit distilled from wine mixed with human blood. When this is lighted, it burns as long as the person from whom the blood was taken lives.

Mode of communicating by sympathy, upon concerted signals. Two persons wound themselves, and the blood of each is allowed to coagulate upon the other's wound; after which each feels whatever the other feels in that part.

99. Charcoal from juniper will burn 1000 years.

103. Human blood to be avoided as a medicine.

104. Its odd effect upon memory in one case.

108. Spectres at Marathon beat the intruders.

110. S. Euphemia's prophetic tomb.

Sound like the nailing down a coffin often heard in houses when the plague rages. No doubt it is, and it is easily explained how dogs howl during a plague.

111. Angelic music when martyrs are buried.

The devil's rejoicing at Luther's funeral—a Popish fable—before he was dead.

Devil's rage at the sepulchres of saints.

115. Wehklagen,—the lamentations of unbaptized infants' souls.

116-7. A strange superstition of the dead devouring their grave-clothes, and all that the teeth can reach. And the preventative, and the cure for it! 118.

122. Plica Polonica caused by a devil that sucks the hair.

A woman who had privately borne a child, and strangled it, when taken up on suspicion of the crime, and her breasts affording further proof, avails herself of this belief, "for she had the plica; the spectre who sucks her hair sucked her breasts also, and had thus produced milk there." In her story she persisted under the torture, and so saved her life, being acquitted.

125. A Jewish figment, "that as soon as the corpse is committed to the earth a mouse begins at its nose to devour it, causing such pain that it makes the dead cry out. Whoever hears that cry dies within thirty days."

128. Infants' hearts eaten to procure good fortune. This is told of the Franckenstein grave-diggers.

Also that they may be enabled to endure torture.

134. Three grave-diggers killed by the gas from a sepulchre.

Plague produced by throwing a number of corpses into a well.

135. Catehanas. Vampires—but libidinous ones—not blood-suckers.

139. The Polish way of stopping a disease when several had died of it in the same

family, was to take the last corpse out of the grave and behead it. Thus, too, they thought to cut off a plague of any kind.

145. Nuns retaining their beauty till sixty or seventy as if they were twenty-five!

160. Sympathetic portrait, if the blood of the person whom it represents be mixed with the colours. The blood must be "in animale quem vocant lapidem, aut Rubinum, exaltatus."

166. Family likenesses coming out after death, and in mortal illness. This fact, which I know so well,<sup>1</sup> is here fully acknowledged, and the prognostic is said to be fatal.

169. A corpse becoming like its own youthful picture, all resemblance to which the man had long outgrown.

178. Eyes long retaining their form and lustre, as in the case of Charles I.

180. When a man is hanged the soul cannot go out at the front door, and must therefore escape through Port Esquiline: a notion this of the ancients, who call such *θάνατον, μισρόν*, but that of those who were slain with the sword *καθαρόν*.

183. Mimer's head, an oracle among the Norwegian sorcerers.

185. Parsley supposed to produce epilepsy.

200. The tusks of the Caledonian boar still preserved at Benevento.

A church-yard full of teeth.

201. A tooth will strike fire.

202. The teeth the germs of the resurrection.

205. Tea and coffee condemned as destroying the teeth.

206. Trick of the boy with the golden tooth.

208. A golden sheep's birth.

209. Iron tooth.

A leaden one.

Golden ones for beauty.

212. Crocodiles purify the Nile of any thing unwholesome in its waters.

Notion of the heart diminishing after fifty.

219. Joan of Arc's heart unconsumed.

220. S. George incombustible.

225. Creatures bred in snow, and in fire.

227. Salamandrine families.

229. Salamander's heart an amulet against fire.

How creatures *may* be bred in fire.

236. Greek superstition of those who die excommunicated.

239. "Corruptio carnis semper est in acido."

245. Bodies burnt alive burst with a report, "quod ipse bis vidi et audivi!"

255. Bursting with grief.

258. A broken bone long set, separated after death.

272. A woman at Enchuysen let her toe nails grow till they became claws, and it was necessary to saw them off.

273. S. Catharine of Bologna, her nails grow.

274. Am. Parry had a dead criminal in *pickle*, (conditum,) whose nails he used to cut.

286. Parings of the nails kept to be deposited in the grave with the owner.

289. The Pagan Stylitæ mentioned by Lucian.

311. Loyola black after his death.

340. An infant with the stigmata.

343. Jews think that the first thing a soul new-born by death does, is to wash itself, for which reason all the water in the house is thrown away, as having thus been rendered unclean.

The angel of death also washes his sword.

345. A certain blessed Guanora in Scotland. Any woman who treads on her grave becomes barren.

346. A mist of corruption visibly rises from a recent field of battle.

354. Stinks good against plague. Tan-ners and those who clean privies less liable to it than other persons.

Inhaling over a privy in the morning prescribed!

Cat's urine! the dung of a black hen, and

<sup>1</sup> See *The Doctor*, &c. p. 396, Ed. in 1 vol. J. W. W.



the distilled water of human excrement! and a cataplasm of the same!

356. Hervey says, "the dissection of one body which has died of disease, profits more than that of ten who have been hanged."

357. Bartholinn's labours of twenty years destroyed by fire.

361. A Jewish belief that if a mother kisses her dead child, other children will soon die.

Odour of Jews.

363. Love and the plague.

364. An opinion that the dead are not infectious, only their clothes, "*propterea quod mortuo animali perit omne venenum.*"

365. Plague spread by the custom of artificers assisting at the funeral of a brother workman.

Plague from the graves at Nimeguen.

Plague cemeteries.

At Delf the graves were sown with grass, as the best means of preventing danger. 366.

368. Jacobus Carpus, who hated the Spaniards, dissected two of that nation alive who fell into his power, "*laborantes morbo Gallico!*" For which he was either banished, or driven from his country.

369. Gravediggers seem to have been little less brutalized than resurrection men. But here is a horrid calumny concerning them.

Plague from the bones in a sepulchre.

373. Disease from the wool of diseased sheep.

375. Flies communicate the plague.

An animal that eats straw in which a mad dog has lain, takes the disease.

381. Human flesh *seldom* used in medicine.

382. Human blood for epilepsy.

383. A man ruminated, because he had been suckled by a cow for two years.

Unlucky to have the body of a suicide carried through your fields.

Some would not eat the fruit of a tree on which a suicide had hung himself, lest the fruit should generate a like madness.

386. Travellers in the Andes breathing fire!

406. Infanticide punished by drowning

in Switzerland. It was believed that the women did not easily sink.

434. S. Francis and Dominic.

435. Case of catalepsy in a priest during the act of elevation, mistaken for a rapt.

449. Priests in Phrygia not interred, but placed upon high monuments.

452. Earthquake caused by the dead meeting under ground,—a Pythagorean notion.

456. Ignorant surgeons, when they bled a patient, made him drink the warm blood, that he might not lose the *life* which it contained.

457. Miraculous liquefactions. 486.

458. The mandrakes springs from the urine of a man who has been hanged for an offence of which he was not guilty.<sup>1</sup>

489. Portents of battles.

Resurrection of dry bones in Egypt.

497. Conrad Lycosthenes seems to have compiled a great work concerning prodigies.

498. Paganizing popery.

500. Family sepulchres that sweat before a death. "*Vulgi impia vox est, in extremo languore constitutos aquam Baptismi sudare, —Sie schwitzen die Tauffe aus.*"

502. S. Catharine of Bologna.

510. Showers of blood explained before Peiresc, by Sleidan and Thuanus.

521. A Persian emperor having windows of human skin!

563. Blood from S. John the Baptist's head filled Herod's palace.

569. A murdered man pointing to his murderer.

Slaughtered bulls bleeding at the presence of the men who killed them in the arena.

575. But by such appearances the devil has been suspected of sometimes causing the innocent to suffer as guilty.

623. Milk instead of blood at the decapitation of S. Paul and S. Catharine of M. Sinai.

625. No dew will fall upon the clothes of

<sup>1</sup> Of the "many ridiculous tales brought up of this plant," the reader should refer to GERMARDE. Ed. Johnson, p. 351.—J. W. W.

a murderer, nor on the ground where the blood of a murdered person has been shed.

630. Moses's sepulchre invented in 1655.

639. Human civets.

641. Of such the king of Aracan chose his concubines, and how.

678. A radiance of blessedness about Mary Queen of Scots, and Anne Boleyn.

683. The fiery tongues at Pentecost interpreted not to have descended, but to have been emanations of the fervent spirit from within.

687. A fire in parturition which scorched both mother and infant.

691. Christian V. of Denmark had electric hair.

692. A more remarkable example in a beautiful young lady,—the most striking that I have known.

693. A woman whose clothes were always highly electrified.

694. Metals in the composition of men, according to their uses; gold in those who are fit to govern their fellow-creatures, silver in magistrates, brass and iron in the lower ranks,—and lead, it may be added, in all.

697. Light from the eyes in darkness. The author himself, if he woke with wet eyes, used to find his chamber light; but when the eyes dried, the light disappeared.

699. An odd conclusion that some "ensigneum" exists in man, because phosphorus is extracted from human urine.

701. Giving fowls gold and silver leaf with their food.

724. A false miracle wrought by Kennett II. King of Scotland, by means of phosphorescent wood and fish.

742. "Furiosus exercitus.—Familia Hel-lequina."—Souls under the lunar sphere, consisting of unbaptized infants, of the slain in battle,—*"animus ecstasticorum etiam, in quorum corpora, animæ quæ evolassent, non redissent, quod aliquis illos excitare volens, nomine proprio appellasset."*

756. Tertullian's notion of the soul, as imparted by revelation to a sister; it is in form an inner and spiritual man,—a sort of

lining to the body, everywhere interfused.

758. Souls of the damned changed into birds. A nightingale once confessed to be one. Heroes become eagles.

782. The spectral form of any individual may be raised from its bones or ashes. 783.

Some persons experimenting upon earth from S. Innocent in Paris, were terrified by such appearances,—as well they might.

784. A girl, after drinking cat's blood, acquired all a cat's habits.

788. Ships seen at Amsterdam fighting in the air.

789. Such an apparition of an angel, truly explained by Cardan, or rather to him by Palacanus.

809. Balsam of gold forms a perpetual lamp.

821. A Spanish superstition that they who are born on Good Friday, see ghosts whenever they pass the place where any one has been killed, or buried, who died a violent death. For this reason Philip IV. always carried his head so high, that he might avoid seeing them.

863. The Deo the daughter of Aer and Luna.

874. When the body is well preserved, the tip of the nose is the first part that decays. This I observed at Strasburg.

918. Renatus Campanus used to throw all the Protestants he could take or entrap into a great fishpond to fatten his pikes! Thuanus, l. 30, p. 576.

919. At Chamberry, in the church of the Franciscan convent, *"sunt sepulchra quæ interne caneros nutriunt."*

936. An Eastern people who eat their dead, because they think *"si carnes putrescerent et verterentur in vermes, et illi tandem fame morerentur,—defuncti animi anima gravissimas passura esset pœnas."*

939. Even the author seems to believe that churchyards are not increased in their mould by the decomposition of their tenants.

940. Some of the best London practitioners in Boyle's time used as a special secret to administer *halnitrum* from churchyard soil, in their medicines.

Earth from the graves of those who died of plague given as a poison, by which many thousands were killed.

947. Seven over whom the worm has no power,—Abraham, Isaac, Jacob, Benjamin, Moses, Aaron, and Miriam.

R. Ahaz alive in his grave.

953. Charles V. not embalmed, and yet his body uncorrupted in 1656.

956. This is yet an equivocal sign, because the bodies of the excommunicated cannot return to dust.

The bone Luz.

958. Nor traitorous hands, nor perjured fingers, nor hands which have struck a parent.

961. A notion that the peacock's flesh is incorruptible.

963. Adipocere.

967. The *Mariolatra*,—a good name.

973. A dead giant in a Sicilian sepulchre.

975. One who wished to have his remains vitrified, and so preserved.

978. Powder of dried heart good for fevers; but not to be used, lest a demand for it should be occasioned.

980. Leaden coffins tend to preserve the corpse.

Plates of lead, being cold and dry, have the effect of St. Thomas's girdle. But there is danger in this. 981.

981. Lead has a singular sympathy with the human body, when a bullet may remain in it without injury:

"Sol in cœlis, in terris sal."

The Rabbis said that fools' souls serve only to keep their bodies from putrefaction.

982. In direct opposition to the fact, it was believed that bodies struck by lightning did not putrefy.

Salt a demonifuge.

983. William Beukeld the first man who salted herrings. Charles V. visited his tomb at Bierolit?

985. Salt acts by virtue of the spiritus mundi.

986-7. Bilsius had some secret for pre-

serving the dead. Bils his name. 1031. Vide 2-3-7-40.

990. The fear of dissection<sup>1</sup> seems to have prevailed as much at Padua as in England. They who died during the winter, were buried in quicklime, to disappoint the anatomists.

991. Proposal to case bodies in amber.

1006-7. Bellon would not believe the desiccation of bodies in the desert!

1027. Mumia ought not to be made of a body which has died a natural death.

Whether best from a red complexion, is doubtful, because, though in that complexion the blood is *tenuior*, or *sincerior*, yet "omnes ruffi sunt mercuriales, et tendunt vel ad bonum vel ad malum."

Mode of constellating it, and otherwise so preparing as to preserve the spirit.

1028. The Ethiopian way of making it from a healthy prisoner.

Artificial mumia, from human blood.

1036. "Æternitate sic præluditur, spesque resurrectionis apud superstites fovetur et stabiletur."

1037. For greater infamy, bodies were sometimes preserved when they were exposed on a cross.

1042. Francis I. always carried some mumia about him.

Hoffman, mistaking Mum for Mumia, wrote that the Saxons always used mumei at their feasts.

1044. Mummies unlucky on shipboard, and surely bring on shipwreck, or danger of it, being pagan bodies, and belonging to the devil.

1046. The sea calls out for its dead; and a storm is appeased by throwing overboard a corpse which it was intended to inter.

1066. Adam made of the quintessence of red earth.

Which earth only exists in gold.

1113. A case as to the superstitious or impious expectation, like Johanna Southcott's.

<sup>1</sup> See *The Doctor*, &c. p. 300. Ed. in 1 vol. J. W. W.

1116. Arachnetes, the spider stone. He could not obtain one, though he shut up great spiders for seven years. But he has a story of one. 1117.

1131. An ox with a brain as hard as marble, the creature was otherwise healthy, but had always seemed stupid, and could not hold its head up, or steady.

1135. Petrified fœtus. 1193.

1137. Petrified bodies.

1141. Green stones of the Amazons, according to an extract given by Boyle, are made from a green clay which is found under water, takes any form when soft, but hardens in the air.

1148. Inveterate ice of the glaciers; note for Thalaba.

1187. Sky-stones, and a theory for them. 1188.

1202. Indications upon the tombs of the ancients whether they believed in the immortality of the soul or not: for doors were sculptured there half-open or closed.

1216. Paracelsus's mode of killing and resuscitating a bird.

1229. A good miracle of S. Nicholas sewing on the heads of two asses, which had been cut off.

1241. In the resurrection all are to be males.





## MISCELLANIES.

SIR FREDERIC MORTON EDEN'S *State of the Poor*.

P. 11. Note.

**A** PERSON who had long resided in Arabia maintains that "the condition of the labouring part of the community in that country was, in various points of view, more liberal and comfortable than it is, or can be, in those countries where their connection with those who employ them is entirely venal. A generous reciprocation of kind offices is engendered; and habits of an affectionate intercourse, utterly unlike those perpetual wranglings and altercations which for ever occur where services are sold and bought for money, are established."

72. N. "A statute of 1483, mentions any scrivener, alluminor, *reader*,<sup>1</sup> or printer of books. Davies Barrington supposes that these readers were booksellers who received money from an audience who were either incapable themselves of reading, or could not afford to purchase books."

75. "A statute of 1496 makes a distinction between dinner and noon-meat, which seem to be after dinner; and allows the labourer to sleep by day only from the midst of May till the midst of August."

112. In Elizabeth's reign "there were at least 300 or 400 able-bodied vagabonds in every county who lived by theft and rapine, and who sometimes met in troops to the number of sixty, and committed spoil on the inhabitants: the magistrates were awed

by the associations and the threats of confederates, from executing justice on the offenders."

115. Bacon thought that it was "a profound and admirable device to make farms and houses of husbandry of a standard."

143. "In James I.'s time it appears that it was common, even for country labourers, both to eat their meals and to lodge in inns and alehouses; but whether this mode of living was occasioned by the injudicious regulations of Elizabeth's Parliaments, which prohibited the erection of cottages; and the statutes of inmates, which in the city of London, and probably in other corporate towns, limited the number of inmates in a house to one family; or whether it was the natural and intermediate step, in the progress of society, from the absolute dependance of the slave on his master for both diet and habitation, to the improved condition of the free labourer, who, at present, rarely resides under the same roof with his employer, I shall not," says Sir Frederick, "pretend to determine."

167. Stanleze's Remedy proposes the erection of workhouses, of which one singular profit would be "that if any poor man or woman had business to travel from any remote place of your dominions to your Majesty's house or court, or any of your Majesty's courts of Westminster, or upon their urgent occasions, and wanting means to bear their charges in their journey, they may, for their better relief and comfort, repair every day's journey to one of the workhouses, and there be honestly lodged, and staying there two or three days, they may earn money by their work to carry them to another workhouse, and so forward."

<sup>1</sup> The modern *Reader*, in its technical sense, is a very different person,—one to whom all publishers usually are under great obligations.

189. A very curious extract, imputing the distress of the labouring classes to the diminution of the number of saddle horses, in consequence of the introduction of stage-coaches. 1673.

350. Baron Maseres' "plan for establishing Life Annuities in parishes, for the benefit of the poor."

358. "To leave the poor to voluntary charity (whatever advantages it might produce in other respects), would necessarily take the burthen from the shoulders of the hard-hearted and unfeeling, (who are now, as far as the regulations of human wisdom can oblige them, compelled to contribute in proportion to their abilities) and throw it entirely on the considerate and the benevolent."

388. Here all is said that Malthus says to the purpose. Countries are overpeopled that afford neither food nor employment for the inhabitants. Siberia is much more overstocked than Holland or Tuscany, though in the former country the average number of inhabitants to a square mile is about one, in the latter about one hundred.

406. The great debility of England, after the Revolution, ascribed a great part to the practice of hoarding, which prevented circulation.

409. "The country will learn from the adoption of measures which are directed to advance the comforts of domestic life and social happiness among the most numerous order in the state, that all the wisdom of the legislature is not derived from nor directed to the Custom House, Excise Office, or Exchequer."

417. "Twelve years ago, i. e. 1785, a miner in the northern parts of Great Britain was as much transferable property as a villain regardant."<sup>1</sup>

579. An affecting account of a fine, independent, high-minded, poor old woman, who

was called proud, because she would have handles and a plate upon her husband's coffin; and who, at a great age, being afraid of becoming chargeable to the parish, more than once, during the exacerbations of a fit of distempered despondency, exclaimed that God Almighty, by suffering her to remain so long upon earth, seemed actually to have forgotten her!<sup>2</sup>

590. The old gilds, though with a stronger tincture of religion, were in many other respects similar to the modern clubs.

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SUVAROF'S *Discourse under the Trigger, or Catechism.*

"HEELS close! knees strait! a soldier must stand like a dart! I see the fourth, the fifth I don't see." Thus it begins.

"Fire seldom, but fire sure.

"Push hard with the bayonet. The ball will lose its way, the bayonet never. The ball is a fool, the bayonet a hero.

"Stab once, and off with the Turk from the bayonet. Even when he's dead you may get a scratch from his sabre.

"Stab the second! stab the third! a hero will stab half a dozen.

"If three attack you, stab the first, fire on the second, and bayonet the third. This seldom happens.

"In the attack there's no time to load again.

"When you fire, take aim at their guts, and fire about twenty balls.

"We fire sure: we lose not one ball in thirty.

"In the light artillery and heavy artillery, not one in ten.

"If you see the match upon a gun, run up to it instantly—the ball will fly over your head. The guns are yours,—the people are yours! Down with them upon the spot! Pursue them! Stab them! to the remainder give quarter; its a sin to kill without reason: they are men like you.

<sup>1</sup> "Called *Regardant* to the manor, because he had the charge to do all base services within the same, and to see the same freed from all things that might annoy it." COWEL, in v. from *Co. on Lit. Fol.* 120.—J. W. W.

<sup>2</sup> In *The Doctor*, &c. this story is related of a negro woman.—J. W. W.

"Die for the honour of the Virgin Mary,—for your Mother (i. e. the Empress)—for all the royal family. The Church prays for those that die; and those who survive have honour and reward.

"Offend not the peaceable inhabitant! he gives us meat and drink. The soldier is not a robber. Booty is a holy thing! If you take a camp, it is all yours: if you take a fortress, it is all yours: but without order never go to booty.

"Heavy battle in the field against regular troops. In squares against Turks, and not in columns. It may happen against Turks, that a square of 500 men will have to force its way through a troop of 6000 or 7000, with the help of small squares on the flank. In such case it will extend in a column. But till now we had no need of it. There are the God-forgotten, windy, light-headed Frenchmen; if it should ever happen to us to march against them, we must beat them in columns.

"The battle upon intrenchments in the field. The ditch is not deep—the rampart is not high. Down in the ditch! Jump over the wall! Work with your bayonet! Stab! Drive! Take them prisoners! Be sure to cut off all the cavalry, if any are at hand."

"The storm. Break down the fence! Throw wattles over the holes! Run as fast as you can! Jump over the palisades! Cast your faggots! Leap into the ditch! Lay on your ladders! Scour the columns! Fire at their heads! Fly over the walls! Stab them on the ramparts! Draw out your line! Put a guard to the powder cellars! Open one of the gates! The cavalry will enter on the enemy! Turn his guns against him! Fire down the streets! Fire briskly! There's no time to run after them. When the order is given, enter the town! Kill every enemy in the streets! Let the cavalry hack them! Enter no houses! Storm them in the open places, where they are gathering! Take possession of the open places! When the enemy has surrendered, give him quarter. When the inner wall is occupied, go to plunder.

His marches were very swift; an hour's rest after the first ten versts: another hour or more after the second. The third distance was halved, and rest of three quarters, half, or only a quarter of an hour, according to the length or nature of the road. "By this manner of marching soldiers suffer no fatigue. The enemy does not expect us. He reckons us at least a hundred versts distant; and when we come from far, 200 or 300 or more. We fall all at once upon him, like snow on the head. His head turns. Attack instantly with whatever arrives! with what God sends! The cavalry instantly fall to work—hack and slash! stab and drive! Cut them off! Don't give them a moment's rest!" (It was Suvarof's practice to begin the attack as soon as the colours arrived, even if he had but half a regiment advanced.)

"One leg strengthens the other; one hand fortifies the other. In two files there is strength; in three files strength and a half. The first tears, the second throws down, and the third perfects the work.

"Cossacks," he says, "will go through any thing.

"Have a dread of the hospital. German physic stinks from afar, is good for nothing, and rather hurtful. Messmates know where to find roots, herbs, and *pismires*.<sup>1</sup> A soldier is inestimable. Take care of your health. Scour the stomach when it is foul. Hunger is the best medicine. In hospitals, the first day the bed seems soft, the second comes French soup, and the third the brother is laid in his coffin, and they draw him away. One dies, and ten companions around him inhale his expiring breath. In camp, the sick and feeble are kept in huts, and not in villages; there the air is purer. Where one dies in a hundred with others, we lose not one in five hundred in the course of a month. For the healthy, drink, air, and food; for the sick, air, drink, and food.

"A soldier should be sound, brave, firm,

<sup>1</sup> See First Series, p. 527, and GREY'S notion, *Hudibras*, Part I. canto iii. v. 325.—J. W. W.

decisive, true, honourable. Pray to God ; from him comes victory and miracles.

"Instruction is light : not-instruction is darkness. The work fears its master. If a peasant knows not how to plough, the corn will not grow. One wise man is worth three fools ; and even three are little, give six ; and even six are little, give ten. One clever fellow will beat them all, overthrow them, and take them prisoners."

### Cemeteries.<sup>1</sup>

GREAT persons in Egypt wished to be buried at Thebes, because the tomb of Osiris was there. — PLUTARCH, *de Iside et Os.* quoted by Bayle.

"DR. WAUGH, after a most perilous voyage, put into Yarmouth. As soon as he got on shore, he immediately walked to the church-yard, and, kneeling behind a grave stone, thanked God for his deliverance. After which, finding himself quite worn out with fatigue and anxiety, and wanting much the comfort of a Christian friend, he wandered through the burial ground, to find an introduction to one who served his Maker. On a newly made tomb it was said that the departed had died in Jesus. This was what he wanted. He went to the house where the family resided, introduced himself, and told his interesting tale ; and with the aid of their kindness and hospitality was soon able to pursue his journey." — *Life of Dr. Waugh*, p. 119.

"LES hommes ont beau faire, ils n'enchasseront jamais leur charongue si honorablement que la Nature enchasse les carcasses des vipères, des fourmis, et des mousches, quand elles se rencontrent au coulant de

<sup>1</sup> It has been thought advisable at this time to insert these collections—the groundwork of that well known article in the *Quarterly Review*, vol. xxi. p. 359, &c. Southey from his earliest years pressed the point of extra-mural interment.—J. W. W.

l'ambre jaune." — GARASSE, *Doct. Curieuse*, p. 982.

"C'EST bien souvent une despense superflue d'employer les millions d'or à faire des superbes monumens ; si ce n'est aux reliques de saints, ou bien au pis aller, au corps de quelque grand monarque, la vanité se peut glisser jusques dans les cendres des morts." — *Ibid.* 903.

Freak of a libertine at Poitiers about his interment, that his body might be "enfermé dans un peau de pourceau couroyée, et ensevely debout," before the high altar, on a pile of charcoal, giving as a reason for this, "qu'il n'y avoit point d'autre Dieu au monde que l'incorruptibilité du corps," and that the charcoal and pig's skin "bien couroyée," were sure means of preventing putrefaction.

Garasse had read the will, and seems to say that it was observed.—*Ibid.* p. 515.

See the strange proofs of madness in this will.—*Ibid.* p. 516.

Another profane will and mode of burial, which was set aside.—*Ibid.* p. 517.

GRAVE opened, and prayers over the corpse, and its remains sprinkled, three years after death. Annually, I suppose, or possibly oftener.—*Travels of Macarius*, p. 68.

This was in Moldavia.

At funerals as many priests as please read the Gospel over the corpse, in order to be paid for it,—the whole Gospel, and sometimes fifty priests.—*Ibid.* p. 69.

Quietorium is one of the words for a burial place.

Dean Andrews was interred in a vault which he had prepared at Great Bookham, in Surrey, and on the day of his funeral, the coffins of his wife, daughter, and granddaughter were removed thither from St. James's.

"Les Guenaux (Gueux) de Saint Innocent se chauffoient le cul des ossemens des morts." — RABELAIS, vol. 3, p. 88.



"CHRYSOSTOME tells of some great princes in his time that desired upon their death-bed to be buried in the porch of the church, that although they were taken away from being present at the holy service, which they were wont to love; yet their bodies even in the grave might, as it were, be doorkeepers for ever in the house of God." BISHOP HACKET's *Sermons*, p. 445.

SUMPTUARY laws, Greek and Roman, respecting sepulchres.—ZUINGER, p. 2354.

Licinius, who was a barber, erected so magnificent and sumptuous a tomb for himself, that "illa ætas nihil indignius judicabat quam hominem ignobilem jacere tam regiæ." Hence the epigram—

'Marmoreo Licinus tumulo jacet; et Cato parvo,  
Pompeius mullo. Credimus esse deos?'  
Ibid. p. 2472.

A farmer (Rusticus) went to the Arch-priest of Arquato, and offered to bequeath 100 crowns of gold to the Church, if they would allow him to be buried in Petrarch's grave. The proposal was referred to Jacobo Zeno, Bishop of Padua, who admired the farmer's feeling and his wish to render himself renowned by having his remains mingled with those of so great a man, but he refused his consent, and under a heavy censure forbade the sepulchre to be opened.—Ibid. p. 2632.

Any indecency committed upon a grave or tomb was punishable by law. Body or even bone stealing, with death for the baser sort, banishment to some island or the mines, for those of higher condition. But the graves of a hostile people had no protection.

One reason why the wealthy opposed an agrarian law so vehemently was, that they thought it impious to part with the tombs of their ancestors; a right of visiting them was retained when land was sold.—Ibid. p. 2906.

THE Jews at this day call their Golgo-

thas, Batte Caiim, the House or Places of the living.—JOHN GREGORY, p. 63.

"P. POSTHUMIUS, for the first great victory obtained by the Romans after the expulsion of Tarquin, was honoured with the privilege, never before granted to any, of having a family burial place within the walls of Rome.—HOOKE, vol. 1. p. 293.

If one were buried in a field, and in after times the field were ploughed, and the earth of the grass so dispersed, "ut metuentum sit, ne pars aliqua ossium cadaveris, exigua licet, adhaerit pedibus inter transeundum," this field or place of expansion (locus expansionis) was held unclean by the strict rabbinical law, and the person who passed through it was polluted. In the Barreitha (?) however, if a person in such a case *licite polluetur*, an ipso facto absolution was accorded him.—*Avoda Sara*, p. 94.

THE Cordeliers at Toulouse have a church, in which the soil dries the dead, a property not belonging to any other part of the convent or its grounds. Old bodies are taken out to make room for new comers—put in the tower to sweeten, and then arranged along the walls of the Charnier, which is under the choir. "L'on y a vû pendant long tems celui de la Belle Paule, qui fut la plus belle femme de Toulouse!"

The son of a physician was so shocked at recognising the face of his father there, that it nearly cost him his life.—BUSCHING.

"PISISTRATUS purified Delos, by removing all the bodies which had been buried within sight of the temple. The oracle had enjoined this."—HERODOTUS, vol. 1, c. 64.

"HAVING heard of the vaults, or rather crypt, beneath the church (Clerkenwell, St. John), I wished to explore them, and accordingly was accompanied to the entrance by the sexton; but the horrid sight that lay before me banished all curiosity; besides the decaying effluvia of my fellow

creatures issued in such deadly streams towards the dry air, that I was glad to have recourse to a phial of lavender-water which the sexton held. Mr. Michell's vault is near the door, and several men were employed on it; how they bore without injury the unwholesome damp, I am at a loss to conceive, as it was in July. The coffins are immersed in dews, and are piled and wedged into the shape of the arches."—MALCOLM'S *London*, vol. 3, p. 267.

IN the canton of Appenzell, "je voyais le long des chemins, près de chaque maison, une collection plus ou moins nombreuse de petites planches noires, sur lesquelles on avait peint des croix, et des têtes de mort. Je demandai l'idée qu'on y attachait; on me répondit que lorsqu'il mourait quelqu'un dans une famille, ceux qui lui survivaient ne manquaient jamais de mettre devant leur maison une planche, sur laquelle ils écrivaient le nom du mort, la date de sa naissance, ainsi que celle de son décès, afin ajouta mon guide, que tous les passans prient pour le repos de l'ame du défunt."—M. DE CUSTINE, vol. 1, p. 17.

CEMETERY at New Orleans.—CAPTAIN HAMILTON'S *Men and Manners in America*, vol. 2, pp. 215-6.

"Do we affect fashion in the grave? Most ambitiously. Princes' images on their tombs do not lie, as they were wont, seeming to pray up to heaven; but with their hands under their cheeks, as if they died of the tooth-ache. They are not carved with their eyes fixed upon the stars, but as their minds were wholly bent upon the world, the self-same way they seem to turn their faces."—WEBSTER, vol. 1, p. 274. *Duchess of Melfi*.

"DIGGES made himself so hateful to the actors, 'that they had a custom for many years after his death, whenever they went to Cork, to go to the churchyard and insult his grave.' It was abominable. Some low

comedy genius begun it. Yes, it was common to ask one another, 'Well, have you been to visit Digges yet?' His grave is near the north wall in the yard of the cathedral at Cork."—DUNLOR'S *Mem. of Cooke*, vol. 2, p. 231.

C. says he had always a strong propensity to visit churchyards, and contemplate monuments. "I like to read the epitaphs, and note the ages at which the people die, marking the differences of longevity in this or that place. The women generally live longest; but that shows the value of temperance."—*Ibid.*

THE Paez of Popayan desert a dwelling when any one dies in it, leaving the corpse there, with a quantity of food and chicha beside it.—EL MARANON, p. 25.

IN like manner they forsook it after a birth, leaving the "inmundieras de el parte" there.—*Ibid.* 26.

"IN some parts of the Continent are deposit-houses, where the corpse is laid in an open coffin, till signs of putrefaction appear. The room is heated by a stove, and has a lamp burning at night, and a bell-rope is placed in the hand of the dead, so that the slightest sound would rouse the sexton—in an adjoining house."—*Topography of Strasbourg*, p. 130.

"THERE should be no burial places in churches or churchyards, where the monuments of departed sinners shoulder God's altar, pollute his holy places with dead men's bones, and produce by putrid exhalation contagious diseases among those who frequent that worship."—DARWIN'S *Phytologia*, p. 242.

"THE inhabitants of Fetter-lane have for some days past been subjected to a nuisance to which the prompt attention of the City authorities should be directed, in order that the public health may not be injured. For a long time past burials have been performed in the vaults below Elim

Chapel, in Fetter-lane, and there are at present many hundred coffins which are wholly uncovered with earth, the bodies being in different stages of decomposition. Very recently it has been discovered that the water, either from springs or other causes, has flowed into the vaults. A day or two since there was not less than three feet of water in the vaults, which, from its remaining stagnant emitted the most noisome effluvia that can possibly be conceived. The inhabitants residing in the immediate vicinity of the chapel were compelled to keep their windows and doors closed, and, indeed, such was the stench that it was scarcely possible to transact business. The nuisance was increased by its being found absolutely necessary to pump out this water; and the horrid smell occasioned thereby may be conceived but cannot be adequately expressed. Application was made to the City Surveyor's office, and Mr. Montague yesterday sent a gentleman to inquire into the matter. Mr. Deputy Roberts, and one or two of the Common Council, also attended, and found the nuisance exceedingly great. It is hoped that immediate steps will be taken to prevent the continuance of this nuisance, as, in the event of a prevalence of hot weather, it is more than probable that *malaria* would be engendered, which, in the densely crowded state of Fetter-lane must be productive of a great sacrifice of human life."—*Times*, April 2, 1830.

"A GREAT rise of the soil, from the remains of the bodies entombed in it is seen round the churches of almost all populous towns; so as to have rendered it necessary to descend by several steps into those churches which were originally built so as to require steps to ascend into them."<sup>1</sup>—DARWIN'S *Phytologia*, p. 243.

AN amateur anatomist, who was tried at Leeds for body-stealing, concluded his

<sup>1</sup> Though in many instances perfectly true, this remark of Darwin's must be taken with considerable limitations.—J. W. W.

own defence (as the newspapers gave it) with this rant, "It is nature that teaches us to use the bodies of the dead to preserve the bodies of the living. What nature honours, so ought we. If she honoured the bodies of the dead, she would change their hue of black and green to the colour of the rose and lilly; instead of noxious stinking vapours, she would emit the most balmy and pleasant odours; the leaden and jellied eye would glisten and sparkle with superhuman brilliancy; the body, flaccid, clammy, and fast losing every lineament of beauty, would start into a finer form than idealist e'er cherished, than Phidias or Praxiteles e'er chiseled."!

"DR. MONRO has this theory concerning the catacombs at Rome—that they were made in consequence of the ancient opinion that the shades hate the light, and that they love to hover about the place where the bodies are laid. They appear so easy and decent a resting place for the one without the least fear of being ever disturbed; and at the same time there is provided a noble and a vast convenience, full of variety, for the other, to space themselves freely and with pleasure in."—*Philosophical Transactions*, &c. vol. 4, p. 513.

You see no undertaker's shops. *Ici on fait des noces*—never "funerals performed." Donne's lines.

PRUDHOMME, vol. 1. p. 48. "No great shock is wanting to throw down all the stones of Paris into the place from whence they were quarried. The towers and domes and steeples are so many signs which tell the beholder that whatever he sees above his head has been taken from under his feet."

Ibid. vol. 2, p. 120. "A certain M. de Brunoi put his park in mourning for his mother's death, and had barrels of ink sent from Paris to put his jets d'eau in mourning also."

LABAT, *Italy*, vol. 2, p. 10. "Dominicans at Toulouse."

Bunhill-fields.

Campo Santo, at Pisa?

Skulls at Swartz. Bodies at Strasburg.

Blake's poem. Sheridan Knowles.

Virgin mummy.

Why no maritime people have ever *sunk* their dead—because it is like *abandoning* them.

In 1440 no interment was made during four months in the cemetery of the Innocents, because the Bishop of Paris, Maître Denis des Moulins, demanded too exorbitant a fee, and no services were performed for those who died. So he excommunicates all who had been buried during the time in unconsecrated ground.

EVEN animals seem to hide themselves ere they die.<sup>1</sup>

Was it not Lanseus, in America, who ordered his body to be burnt?

840. KENNETH's laws respecting funerals in Scotland.—COLLIER, vol. 1. 156.

"Henry II. granted the Jews leave to purchase a burying place without the walls of the respective cities where they dwelt. Before this they used to bring up all their dead to be buried at London."—Ibid. p. 386.

Ibid. vol. 1, p. 404. Rosamond's body turned out of the church, and Collier's brutal remark upon it.

Brutal custom of the Catholic Church concerning the burial of heretics. Young's daughter. Talma, and the reburial.

HEART of Philippe le Hardi.—*Hist. de la Sorbonne*, vol. 1, p. 63.

AMSTERDAM. A burying ground "full of sepulchres with Hebrew inscriptions. Some of them very stately. In one looking through a narrow crevice, I perceived divers books lie about a corpse, for it seems when any learned Rabbi dies, they bury some of his books with him. With the help of a stick I raked out some of the leaves, on these

are Hebrew characters and much impaired."—EVELYN.

A CAMPO SANTO at Rome, as well as Pisa, brought from Jerusalem.

TULLIOLA.—EVELYN, vol. 1. p. 135.

Evelyn's Silva, 147. Fire of London.

Ibid. p. 298. "Surrey maidens yearly plant and deck the grave of their sweet-hearts with rose bushes."—See GIBSON's *Camden*.

BARTOLOCCI, tom. 3, 366, 473-4-5.

Chardin, vol. 6, p. 484, 495-6.

They never bury in mosques.—Ibid. 487.

Evelyn calls his family vault the dormitory.

"Ministers in some opulent churches made almost as much of permission to bury in the chancel of the church as of their livings."—EVELYN, vol. 2, p. 10.

SIR THOMAS ROE gives a burying ground, being wanted in London.—HOLINSHED, vol. 6, p. 234.

OSBORN, vol. 1, p. 108. Against royal burials.

Patent iron coffins. See Espriella. Qy. if there be not a *right* to refuse them, because they usurp a fee-simple of the grave which was only granted for a term of years.<sup>1</sup>

The patentee has taken Dr. Jenner's opinion (of Doctor's Commons), which is "I am of opinion that no legal objection can be made to the interment of dead bodies, on account of the materials of which the coffins in which such bodies may be deposited are composed."

"THE Indians of New England believed they should never prosper more, if they passed by the burial place of certain famous persons among them without laying and leaving some token of regard thereupon."—C. MATHER.

"It is reported concerning the ancient

<sup>1</sup> See the *Doctor*, &c. Ed. in one vol. p. 619. J. W. W.

<sup>1</sup> See the lines in *The Surgeon's Warning*, poems in one vol. p. 457.—J. W. W.

Phrygians, that when a priest expired among them, they honoured him with a pillar ten fathom high, wherein they placed his dead body, as if he were to continue after his death from thence instructing of the people."—*Ibid.*

ST. DUNSTAN used to say of the Cathedral at Canterbury (the Mon. of S. Peter and Paul), that no one could set a foot in the church or the cemetery without treading upon the remains of some saint.—*Vita S. Ethelberti. Feb.* vol. 3, p. 478.

OUR English S. Walburg did not choose to be thus trampled upon in Germany. She appeared in a dream to the bishop of the church where she was buried, who was the venerable Ockarius. "Cur, inquit, Ockari, qui presul dici et esse meruisti, donum Dei, in quâ corporis sopore quiesco, et sepulchrum in quo carne reposita ultimum iudicii diem expecto, in honeste hactenus tractare voluisti? Nam servorum huc coeuntium lutulentis pedibus quotidie calcor, et indecentibus vestigiis premor." And she enforced her remonstrance by throwing down part of the church.—*Feb.* vol. 3, p. 525.

HEUTZNER speaks of St. Innocent's cemetery as "sepulchrorum numero et sceletis admirandum. Cadavera novem dierum spatio consumi decuntur.

THE bone Luz.—BARTOLOCCI, p. 86. vol. 1.

The Jews call their cemeteries Bathè Chaiim. Domus Viventium.—*Ibid.* p. 200.

*Ibid.* vol. 2, p. 90-4. Adam's grave.

*Ibid.* vol. 3, p. 366. Dialogue between the two dead girls. And proof that the ghosts go dressed.

*Ibid.* p. 473-5, advantages of being buried in the Holy Land.

Welsh name for death, "The Enlarger."

STRABO, p. 436.<sup>1</sup> Under Cæsar the Roman soldiers broke open every grave in Co-

rinth, because in beginning to rebuild the city, having accidentally opened some they found earthen vessels and brasses. These things are highly prized, and in a short time *Νεκροκορινθίων ἐπλήρωσαν τὴν Ρώμην, οὕτω γὰρ ἐκάλεον τὰ ἐκ τῶν τάφων ληφθέντα.*

ST. DAVID was shown an old cemetery by an angel, in which, of those who were buried there, having died in the true faith, scarcely one would fail of going to Heaven. "In cuius cemeterio quicumque salvâ fide humati fuerunt, vix eorum unus inferni pœnas luet."—*March*, vol. 1, p. 42.

USE of cypress boughs in funerals "whereof the reason is rendered, because that tree cut down sprouts no more, as no natural hope of a dead corpse reviving."—FULLER'S *Pisgah S.* p. 14. (2nd paging).

Coffins were generally made of cypress, even amongst the heathen, "in memorial, as one will have it, of the deluge, and mankind buried quick many months in the cypress ark."—*Ibid.*

THE Capanahuas, on the Ucayali or near it, "from a sort of piety eat their deceased parents, smoaking and roasting them in the same manner as they do the animals that they catch in the woods." These savages go entirely naked.—MAW'S *Journal*. App. p. 466.

The Sencis in the same country burn the dead, and drink the ashes in chicha.—*Ibid.* p. 469.

THE ancient custom both of Jews and Heathens was to bury by the high way, "partly to mind passengers of their mortality, partly to preserve the memory of the dead the longer, by so making their monument the more public and visible.—Yea, their sepulchres served to measure the distance of places,

'Hinc adeo media est nobis via, namque Sepulchrum

Incipit apparere Bianoris.' VIRG. *Ecl.*"

FULLER'S *Pisgah View*, p. 298.

<sup>1</sup> Lib. viii. p. 381. Ed. Par. Ed. Amst. vol. i. p. 586.—J. W. W.

"Oh, if monuments were marshalled according to men's merits, what change would it cause in our Churches."—*Ibid.* p. 335.

*Ibid.* p. 346. A sweet passage concerning interment in gardens.

A belief that earth from the Potter's field (Judas's) "will in forty-eight hours consume the flesh that is laid therein, yea, retaining that quality, though transported into foreign countries, the grave which every where hath a voracious appetite, having here as quick a digestion."—*Ibid.* p. 348.

"THE burying fields about Constantino-ple are certainly much larger than the whole city. It is surprising what a vast deal of land is lost this way in Turkey. Sometimes I have seen burying places of several miles, belonging to very inconsiderable villages, which were formerly great towns, and retain no other mark of their ancient grandeur than this dismal one. On no occasion do they ever remove a stone that serves for a monument."—*LADY M. W. MONTAGU*, vol. 2, p. 266.

"I OWN," says *HORACE WALPOLE*, "I grow to look on tombs as lasting mansions, instead of observing them for curious pieces of architecture."—*Letters*, vol. 1, p. 442.

*EZEKIEL* xliii. 7-9. The carcasses of their kings in high places, spoken of among the offences by which the children of Israel had defiled the place of the Lord's throne,—  
"Now then let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever."

A *JESUIT* will not consecrate an Indian burying ground unless the pagan bodies are disinterred.—*CHARLEROIX. N. France*, vol. 1, p. 202.

PLACES where the Jews desire to die.—*TURNER'S Tour in the Levant*, vol. 2, p. 261-3-4.

*Ibid.* vol. 3, p. 145. The Greeks think

Englishmen travel so much from a belief that if they die abroad their souls return to their country, and begin life again at twelve years old.

"THE right of sepulture always was, and regularly is, a character of a parish church, as it is distinguished from a *Capella*."—*STAVELEY'S Hist. of Churches*, p. 74.<sup>1</sup>

"Generally the ancient custom was to put laminam plumbeam, a plate of lead, with the name of the dead upon it, into the sepulchre with the corpse, of which there have been many discoveries."—*Ibid.* p. 254.

— "that epitaph for king Ethelbert, the first converted king of the Saxons, was made no doubt long after his death by some rhyming monk—

"Rex Ethelbertus hic clauditur in Poliandro  
Fana pians certe Christo meat absque Me-  
andro."

"Famous King Ethelbert lies here  
Closed in this Poliander,  
For hallowing churches he goes clear  
To Christ without Meander."

*Ibid.* p. 225.

These lines were probably written earlier than Staveley supposes—for Staveley thinks the word Poliander<sup>2</sup> did not remain late in use.—*Sed Vide*.

Jews, more than one corpse is never laid in the same grave.—*SOPHIA DE LESSAN*, p. 28.

"CURIOSITY drew together a crowd of people on Monday, at Dundee, to witness the funeral of a child, which was consigned to the grave in a novel manner. The father,

<sup>1</sup> What Staveley says here is taken almost verbatim of Selden, see *Works*, vol. vi. p. 1209-1212. The case in point is "Hey and Terrings," i. e. the chapelry of Heene and West-Tarring. Selden was born at Salvington, a hamlet of the latter parish.—*J. W. W.*

<sup>2</sup> *Gloss. Gr. MSS. Reg. cod. 1673; Πολυάνδριον, τάφος ἐν ᾧ πολλοὶ ἄνδρες κείνται.* *DU CANGE* in v. I have not been able to ascertain how long the word continued in use.—*J. W. W.*

in terror of the resurrection men, had caused a small box, enclosing some deathful apparatus, communicating by means of wires with the four corners, to be fastened on the top of the coffin. Immediately before it was lowered into the earth, a large quantity of gunpowder was put into the box, and the hidden machinery put into a state of readiness for execution. The common opinion was, that if any one attempted to raise the body, he would be blown up. The sexton seemed to be in dread of an immediate explosion, for he started back in alarm after throwing in the first shovelful of earth."

A COMPLAINT being lodged against a grave digger, at one of the Police Offices in London, Aug. 1828, It was said "that the parish could not get a man to supply his place properly. Another grave digger would not know where to put in his spade when a grave was wanted; but this man was so well acquainted with the ground, crowded as it was, that he could *prick* for room in little or no time." (laughter!) This fellow threatened the complainant that if he (the complainant) happened to go first, there should be very little mould over him.—*Times*, Aug. 23, 1828.

"D. JOHN of Austria, Governor of the Netherlands for Philip II. of Spain, dying at his camp at Buge" (?) (near Namur) "was carried from thence to the great church at Namur, where his funeral was solemnized, and a monument to posterity erected for him there by Alexander Farnese, the Prince of Parma. Afterwards his body was taken to pieces and the bones packed up in mails,<sup>1</sup> were privately carried into Spain, where being set together with small wires, the body was rejointed again, which being filled or stuffed with cotton, armed and richly habited, D. John was presented to the king entire, leaning upon his commander's staff, and looking as if he were alive and

breathed. Afterwards the corpse being carried to the church of St. Laurence at the Escorial, was there buried near his father, Charles V. with a fitting monument erected for him."—STAVELEY, p. 257. STRADA, p. 10, quoted.

BURIAL not allowed in cities till the time of Gregory VIII. "for then it was the priests and monks began to pray and perform offices for souls departed, and for their more ease and better accommodation therein, it was first indulged to have sepultures near the churches; Gregory himself with several other Popes, being buried in the outmost porch, before the Church of St. Peter, as Onuphrius annotates to Platina. And so it was that Cuthbert XI. Archbishop of Canterbury, happening to be at Rome, and observing the way of burial there, obtained from the Pope a dispensation, for making of cœmeteries or church yards, within towns and cities throughout England; and particularly for himself that he might be buried in his own church within the city of Canterbury, whereas before, all the preceding Archbishops being ten, and eight kings of Kent from Ethelbert, were carried out of the city to be buried at St. Austin's, without the walls, and this in pursuance of the provision made for that purpose in the third Ethelbertin charter."—STAVELEY, p. 261.

In monuments "those whose effigies are drawn or cut, lying along in a cumbent posture, the heads are always placed towards the west, looking up into the east, in which quarter of the world they hope for the appearance of the Sun of Righteousness as at the resurrection."—*Ibid.* p. 259.

"Observable it is that our ancestors generally desired to be buried in a monastery rather than in a parish church, in confidence (according to the persuasion of those times) of some benefit to their souls in the other state by the prayers of the professed there, who usually prayed for the souls of such as were buried in their limits."—*Ibid.* p. 264.

"It is noted by Mr. Selden, from an old synod of Ireland held about the elder times

<sup>1</sup> i. e. bags. Clarendon uses the word, "Some mails in which were linen and clothes."—*Life*, vol. i. p. 252.—J. W. W.

of the English Church, that any man might bequeath his burial to what Abbey he pleased, which then should have the apparel of the dead, his horse, and his cow for a mortuary."—*Ibid.* p. 264.

The practice of dividing ground seems to have arisen partly from the trick of the clergy to share in the spoils, partly from superstition in those who desired to have the benefit of double prayers. Thus Walsingham speaking of Eleanor's death (the she wolf of France), says, "her body was buried in the monastery of Ambresbury, and her heart at London in the church of the friars minors, who like the friars of all other orders, challenged part of the bodies of all great persons dying, like greedy dogs, every one snatching for a piece of a dead corpse."—*Ibid.* p. 266.

SULTAN SELIM after the conquest of Egypt, put several soldiers to a cruel death for having opened the grave of a Jewish physician in hopes of finding treasure.—*Ibid.* p. 272.

A resurrectioner tried at Leicester, 10 Jac. I. for having "in the night time digged up the several graves of three men and one woman, and took the winding sheets from the dead bodies, and buried the bodies again. And for the rareness and strangeness of the fact, being 'Furtum inauditum,' all the Judges of Sergeants' Inn in Fleet-street met to advise about it." William Haynes was this fellow's name. By their advice he was indicted for the several takings of their winding sheets, "and the first indictment was for petty larceny, for which he was whipped: and after he was indicted for the felonious taking the other three sheets, and found guilty, and had clergy allowed him, and being burnt in the hand, escaped the sentence of death for that notorious and uncouth felony."—*Ibid.* p. 273.

"I CARRIED about me," says JOHN DUNTON, "but six ounces of dust, which I owed to our common mother, (for the chemists of Cardan found no more in the ashes of a cal-

cined body) and it did not matter where my tabernacle was dissolved, or where I paid so small a debt."—*Life and Errors*, p. 129.

At the Superga the royal sepulchral chambers are richly ornamented with marble and or-moulu, and skulls with wings and royal crowns upon them.—*DUPPA'S Travels*, p. 186.

ON their black fast, which is in memorial of the destruction of Jerusalem, the Jews visit their burial places, which are neatly kept, and never opened except for funerals, at any other time.—*SOPHIA DE LISSAN*, p. 120.

Earth from Jerusalem is placed in the coffin, another likeness between them and the papists, a little blessed earth being placed in the coffin, in Ireland. (see J.K.L.) And over a parent the garment of the children, and of the widower or widow—are rent.—*Ibid.* p. 234.

MORISCOES. "Tanian a mucha suerte enterrarre en tierra virgen, y si alcanzavan por, cabacera dos piedras bendecidas por sus Alfaquies."—*F. MARCORDE GUADALAJARA. Exp. de los M.* p. 158.

SINGULAR interment.—The following curious entry is in the register of burials of Lymington church under the year 1736:—"Samuel Baldwin, Esq. sojourner in this parish, was immersed without the Needles, *sans ceremonie*, May 20." This was performed in consequence of an earnest wish the deceased had expressed a little before his dissolution, in order to disappoint the intention of his wife, who had repeatedly assured him, in their domestic squabbles (which were very frequent), that if she survived him she would revenge her conjugal sufferings by dancing on his grave.—*Cupid*.

A MIRACLE to show that interment profanes the earth.—*ZUINGER*, vol. 2, p. 1493.

MONUMENTS in gardens, common in Germany.—*HODGSKIN'S Travels*, vol. 1, p. 365.



NOSTRADAMUS was buried half in the church, half out of it, because it was doubtful whether he was to be regarded as a magician, or a prophet.—L. CHRIST. FRID. GARMANNUS. *De Miraculis Mortuorum*. Dissert. Prælim. § 33, p. 24.

THE violation of a tomb was one of the three crimes for which, by the Roman law, a wife was entitled to divorce her husband.—SPENCE'S *Inquiry*, p. 112.

And among the Ostrogoths.—*Ibid.* p. 376.

EDWARD I. in his will, ordered his tomb to be opened every year, or two years, and receive a new sere cloth, or pall.—HORACE WALPOLE'S *Letters*, vol. 4, p. 197.

COFFIN lid lifted just before the moment of interment in Saxony,—for a last look.—HODGSKINS' *Travels*, vol. 1, p. 13

BETWEEN Gosport and Southampton “we observed a little church yard where the graves are accustomed to be all sowed with sage.”<sup>1</sup>—PEPYS, vol. 1, p. 260.

“RESPECT for the dead was carried to a surprising extent by the Bavarians. If eagles or other birds were, as the law decreed it often happened, tearing to pieces a dead body, and a man let fly an arrow at the birds, and by accident wounded the body even in the slightest manner, he was bound to pay a compensation of twelve solidi.”—SPENCE'S *Inquiry*, p. 423.

“THERE was an act of the 35 of Edw. I. A. D. 1307, entitled ‘Ne rector arbores in cœmeterio prosternet.’ But as the reason of this prohibitory statute was not well understood, several of the country clergy, carried away by the modern taste for improvement, chose to lawn their church yards, and

cut away the noxious yew trees. But after the supposed improvement was made, the wisdom of the act, and the utility of the trees were discovered, as several churches, especially the church of Gyffin, near Conway, in Wales (for this spirit of improvement had travelled so far) were materially injured, by being exposed to the storm, deprived of all shelter and protection.”—*Parliamentary History*, vol. 21, p. 1282.

“THE Turkish law forbids that a body should be buried in the same place with another, till after a certain number of years. This accounts for the enormous extent of their burying grounds.”—TURNER'S *Levant*, vol. 3, p. 354.

*Acta SS. March.* Tom. 2, p. 554. “Optimus Pastor Patrick, to distinguish the sheep from the goats, orders a cross to be placed at the head of every Christian's grave. A good story of a miracle concerning this.

*Ibid.* April. Tom. 2, p. 926. Letter of P. Paschal concerning the refusal of the Bishop of Exeter to let the monks of St. Martin de Bello in that city be buried within their own precincts, and the reason why they ought not to be prevented.

A. D. 1002. Council at London, decreed “Ne corpora defunctorum extra parochiam suam sepelienda portentur, ut presbyter parochiæ perdat quod inde illi justè debetur.”—*Ibid.* p. 929.

GHOSTLY advantages of church-yards.—LEWIS'S *Pecock*, p. 328.

THE burners at Rome used to place one female body with eight or ten male, from a notion that they burnt better. St. PIERRE, *Harmonies*, vol. 2, p. 385, quotes Plutarch for this,—“comme si les feux d'amour subsistoient encore en nous après la mort!”

BURIAL of paupers at Naples.—BLUNT'S *Vestiges of Ancient Manners in Italy*, p. 180.

<sup>1</sup> Our forefathers had a great idea of the virtues of sage. The old monkish line runs thus, “Cur morietur homo cui crescit *Salvia* in horto?”  
J. W. W.

*British Cemetery, Boulogne-sur-Mer.*

To the Editor of the Times.—Sir,—In the month of April, 1831, I addressed a circular letter to the editors of the London newspapers, stating that the authorities of this place had communicated to me their right of re-occupying the land appropriated for the interment of the dead, after the expiration of five years from opening the ground, and announcing that any persons desirous of retaining the graves and monuments of their deceased friends, had the privilege of purchasing such land—either in perpetuity or for a term of years, upon the terms stated in the tables which I had transmitted to Charles Hertslet, Esq. Solicitor, No. 31, Norfolk-street, Strand, to whom I referred all persons desirous of acquiring information on the subject.

"I have lately received an intimation from the Mayor to the effect that the authorities are instructed to remove and destroy such of the tombs and monuments as shall not have been purchased. I therefore deem it my duty to give it every publicity, and to that end have to request that you will insert this communication in your journal.

I am, Sir, your obedient servant,

W. HAMILTON,

British Consul at Boulogne-sur-Mer."

"May 17, 1833.

"BUNHILL-FIELDS Burial Ground, City-road.—Mr. John Rippon, of Walnut-tree-walk, Walcot-place, solicitor, son of the Rev. Dr. John Rippon, of this city, announces to the descendants and families of the ancient nobility, Nonconformists, and Protestant Dissenters in general, interred in Bunhill-fields burial ground, that he has, after the labour of more than forty years, completed an Alphabetical and Lineal Register of all the Inscriptions on the several thousand tombs and other monuments erected in that renowned cemetery, from the year of the plague, 1665, down to the year 1830, consisting of five large quarto volumes, designating as well those which were barely ca-

pable of identity in the year 1790, as all others which have been subsequently erected, with their respective situations, within the space of one square foot. Mr. Rippon further announces, that he is also able to point out and identify the tombs and burial places of about 500 persons interred there between the years 1665 and 1713, before which latter year there is no register of burials at the ground. Such registers may be examined and consulted at an easy expense, on application to Mr. Rippon, at his offices, situate as above, daily, between nine and eleven in the forenoon. Mr. Rippon also invites authentic biographical memoirs of any of the worthies whose remains are there deposited, with a view to their incorporation in a work which has been many years in progressive preparation by Dr. Rippon, his aged and venerable father, and himself, to be entitled 'Select Biography and Inscriptions of Bunhill;' a prospectus of which, as also of an elegant map of the ground, are intended shortly to be submitted to the public. All communications must be post or carriage paid."

"WILL of Sir William Browne, Knight, M.D. of Queen's Square, Westminster, and Norfolk, 1770, very singular. 'On my coffin, when in the grave, I desire may be deposited, in its leather case or coffin, my pocket Elzevir, Horace, Comes Viæ Vitæque dulcis et utilis, worn out with and by me.'"

"PAPER garlands,<sup>1</sup> carried at the funerals of young unmarried women and inscribed with the name and age of the deceased, are hung in the churches in Wharfedale, upon the lattice work of the choir. Frail memorials," DR. WHITAKER calls them, "inscribed to youth and innocence. Short-lived as these records are, they have been substituted

<sup>1</sup> A paper garland of this description was to be seen within the Church of *Hanwood*, near Shrewsbury, till within these few years. It was the marvel of my boyhood.—J. W. W.

as more durable, to the garlands of flowers, which were anciently used on the same occasions, not only in the middle ages of Christianity, but among the Romans themselves."—*History of Craven*, p. 466.

"MEN of note who were laid in stone coffins, (and some in marble,) and each coffin covered with a plank of marble or free-stone, were buried no deeper in the ground than for their cover to be level with the pavement of the church; so that the coffins formed the pavement. Whittingham, Dean of Durham, one of the Puritans, took up these coffins there (of this old form) and used them as horse or swine troughs. Two fine vessels for holy water, finely wrought in marble, he took for salting tubs!"—ANTONY WOOD.

"THE Catholics had been performing their funeral obsequies in chapels or houses since they were permitted to celebrate mass, and as to burial service, it has ceased altogether with us. For two centuries we had substituted for it the blessing of a little earth or clay, which was put into the coffin with the deceased, and served to keep alive in the faithful the memory of a more solemn benediction."—DR. DOYLE, J. K. L. p. 29.

"ANTIQUITY.—Recently, on opening the family vault in Charles Church, for the reception of the body of the late Peter Tonkin, Esq. of this town, a book was discovered, apparently used as a register of the contents of the mausoleum. It was very much decayed, but the last entry, made in May, 1618, was perfectly legible, as was also part of the inscription from a coffin, though the name of the person interred could not be transcribed, nor could any clue be obtained from the parish registers, as no register of burials took place earlier than 1646, but weddings were registered in 1644, and baptisms in 1645."—*Plymouth Journal*. *Times*, 11 Nov. 1826.

"THE Mahommedans never, as we do,

bury their dead in the midst of towns, with the coffins stowed away like butter casks in an Irish trading sloop: neither are sheep allowed to fatten on the rank vegetation. The Mussulman plants trees round the grave, strews odoriferous flowers over the tomb, and daily visits it."—SEELY'S *Elora*, p. 356.

CHRISTIAN burial must have appeared very indecent to the Moriscoes, if, as I understand from a passage in the History of the Expulsion from Castille, by Fr. Marcos di Guadalagara, the bodies were put through a small opening into a common grave. The Carmelites relate how when a family of Moriscoes at Estivella in Valencia, were prevented by their Cura from burying one of their dead secretly after their own manner, and in their own old cemetery,—"Hincharon con fuelles el cuerpo, que no podía entrar por la boca del carnero." This I have no doubt was a false accusation; they would not thus outrage their own dead, and the corpse no doubt had inflated in the course of decay. But—"finalmente el Cura salio con su intento y fueron los Moriscos castigados, conforme le atrocidad del caso!"—ff. 2.

"WHAT Pagans meant by saving the ashes<sup>1</sup> of the burnt corpse, I cannot conceive, except by the instinct of nature (out of Plato's philosophy) they had some glimmering light of the immortality of the soul, or expected a palingenesis to the same ashes again."—*History of Alchester*.

"It is forbidden in the Canon Law, under pain of the greater excommunication, that bodies should be embowelled and cut in pieces, to be carried to other places of sepulchre remote from where they died."—J. TAYLOR, vol. 13, p. 244.

"ONE serious walk over a church yard,

<sup>1</sup> "Suffer her ashes to sleep in quiet, the pawn for the return of her soul." FULLER'S *Serm. on Judges* xix. 30. p. 8, 1656.—J. W. W.

might make a man mortified to the world, to consider how many he treads upon, who once lived in fashion and repute, but are now forgot. Imagine you saw your bones tumbled out of your graves, as they are like shortly to be, and men handling your skulls and enquiring, whose is this? Tell me of what account will the world be then?"—*THORESBY'S Preface.*

"FOR whom doth not the sight of a coffin, or of a grave gaping to receive a friend perhaps, or an ancient acquaintance, however, a man in nature and state altogether like ourselves, of the mournful looks and habits, of all the sad pomps and solemnities attending man unto his long home, by minding him of his own frail condition, affect with some serious, some honest, some wise thoughts."—*BARROW*, vol. 2, p. 531.

"A WINDOW in the catacomb cells at Kief. Dead saints lie mummied there in open coffins, the stiff dry hand placed in a position to be kissed."—*HENDERSON'S Biblical Researches in Russia*, p. 183.

"— Sans viser au lieu dont elle vint,  
Et desprisant la gloire que l'on a  
En ce bas monde, icelle Anne ordonna  
Que son corps fust entre les povres mis  
En ceste fosse. Or prions chers amis,  
Que l'ame soit entre les povres mise,  
Qui bien-heureux sont chantez en l'Eglise."—*CLEMENT MAROT*, tom. 3, p. 252.

By the necrology of Egmond Monastery, which Van Wyn has published (*Hinszittend Lehen*, vol. 2) there appears to have been different burial places appropriated to different ranks. Our common cemetery is mentioned—the cemetery of our brethren,—and the paradise. Here the Egmond family were interred.

THE most indecent case I ever heard of contumelious exposure after death, was that of a Jansenist priest near Douay in 1737, whom the bishop of Arras ordered to be dis-

interred from consecrated ground, and put into the earth with his head downwards, "so that the posteriors and legs were left poking up above ground." A complaint was made to the parliament of Paris, but an arret forbade them to take cognizance of the affair. *London Magazine*, February 1737, p. 110.

1737. A condemned criminal who died in prison, was hung in chains.—*Ibid.* March, p. 162.

WHITAKER recommends that the bell tower should be detached from the building, and form on the ground story a gateway into the churchyard, as at Walton, near Wisbeck. The church itself, disencumbered of the barbarous appendage at the western end, would have the air of an ancient temple, with a graceful pediment, if not a portico, in its only proper position, at the west end. And if a light and low piazza, opening inward, and ranging off from the gateway opposite to the west front, were to surround the whole cemetery, how beautiful would be the effect.

Of the bells, he says, "it is very certain that the invention of these sonorous conveners to Christian worship has been the parent of many barbarisms in architecture, from which Italy, and even Rome itself, is not wholly free."—*Loidis et Elmete*, p. 295-6.

"THE Egyptians," says Diodorus, "call the houses of the living *inns*, because they stay in them but a little while: but the sepulchres of the dead they call everlasting habitations, because they abide in the grave to infinite generations. Therefore they are not very curious in the building of their houses; but in beautifying their sepulchres, they leave nothing undone that can be thought of."

When Frederic Barbarissa broke up the siege of Rome, because of the pestilence in his army, the bones of the German nobles, dried by boiling, were carried back to their own country.

"DR. ARMSTRONG stated in his lecture that he knew houses in the vicinity of two

or three churchyards in London, the inhabitants of which were scarcely ever free from the most malignant forms of typhus fever.

RICHARD II. Duke of Normandy, ordered his body to be buried at the church-door, where passengers might tread upon it, and the spouts from the roof discharge their water upon it.—MALMESBURY, p. 217.

EDGAR's laws, or rather canons.

"Docemus etiam ut in Ecclesiâ nemo sepeliatur nisi sciatur quod in vita Deo benè placuerit ut inde iudicetur quod sit sepulturâ dignus."

By a law of Cnut, no one who could not during his life say the Creed and Pater Noster, might be buried in consecrated ground.

Law against indiscriminate burial in churches.—CANCIANI, p. 326.

THE JEWS call their cemeteries "Bathe Chaïm, Domus viventium."<sup>1</sup>

"Jewish notions concerning interment in the Holy Land."—BARTOLOCCI, vol. 3, p. 473, et seq.

TOMBS of the Zippas' made on their accession, and always kept secret, even from those for whom they are intended.—PIEDRAHITA, p. 59.

A very pretty story of bees embalming the body of a good Spaniard.—Ibid. p. 93.

CUSTOM in Tibet like that of the Parsees.—TURNER's *Embassy*, pp. 198. 260. 317.

Illumination in honour of the dead.—Ibid. p. 318.

THE JEWS at Charlestown, "sont dans l'habitude de placer un petit sac rempli de terre sous la tête de leurs frères décedés, et de leur saupondrer les yeux avec un peu de terre apportée, dit on, de Jerusalem, en memoire de la ville Sainte et de l'esperance

qu'ils conservent de la revoir."—GREGOIRE, quoting MORSE.

"As soon as the corpse is deposited, let a truss of long wheaten straw be opened, and distributed in the grave in layers, as equally as may be, with every layer of earth, till the whole is filled up. By this method the corpse will be effectually secured, as may be found by experience; for it is certain that the longest night will not afford time sufficient to empty the grave; though all the common implements of grave-digging be made use of for the abominable purpose."—*Medicina Clerica. Courier*, Sat. Oct. 19th, 1822.

CEMETERY at Newhaven. — DWIGHT's *Travels*, vol. 1, p. 191.

KIRGHIS suspend their dead during the winter.—*Quarterly Review* No. 53, p. 141.

THE things which I saw at Glasgow are called mort-safes.

"The Arabs who are near mummy pits are said to use mummies for fuel. The bitumen about them makes them burn well."—I have only newspaper authority for this, but it is likely.

"KEEP a dead man's will? Indeed, in the old time, when men were buried in soft churchyards, so that their ghosts might rise, it was good. But brother, now they are imprisoned in strong brick and marble, they are fast."—*Old Fortunatus*, Old Plays, vol. 3, p. 157.

DIAGO had seen in old wills of great and wealthy persons, "que aun en caso que ya tenian labrados antes de morir hermosos sepulchros de piedra, se mandavan primero sepultar en tierra, hasta que, consumida la carne, quedassen los huessos sin ella; y disponian que despues desso los trasladassen a los sepulchros."—*Condes de Barcelona*, ff. 199.

<sup>1</sup> These extracts, thrown together at wide intervals, contain some repetitions. This has twice been noted before.—J. W. W.

COUNT DE MONTLOSIER found in a great

cavern a vast number of skeletons of hares or rabbits, all placed in a nearly similar manner, the bones all perfect, and even the cartilages, and some with portions of the hair and flesh not yet decayed. He believes it to be their cemetery.

MONTAIGNE refers to Diodorus Sic. lib. 17, c. cv. (iv. ?) for this; "that the Neorites, a nation whom Alexander subdued, threw their dead into the thickest part of the forests, to be devoured by birds and beasts; the only mode of sepulchre which they esteemed fortunate."

In this same chapter (T. 9, c. 67,) is a fine account of the plague in his immediate neighbourhood, and the anxiety of the people, when resigned to everything else, to obtain graves.

"THERE was through all England a great multitude of Jews, (1177) and because they had no place appointed them where to bury those that died, but only at London, they were constrained to bring all their dead corpses there from all parts of the realm. To ease them, therefore, of that inconvenience, they obtained of King Henry (II.) a grant to have a place assigned them in every quarter where they dwelt, to bury their dead bodies."—HOLINSHED, vol. 2, p. 175.

Rabelais makes Pentagruel say of Paris, "que c'estoit une bonne ville pour vivre, mais non pour mourir; car les Gueneux (les Gueux) de Saint Innocent se chauffoient le cul des ossemens des morts."—Ibid. tom. 3, p. 88.

NEW Bunhill Fields' Burial Ground, Church Street, Islington. "This well-known and extensive ground is securely enclosed, carefully guarded, and lighted with gas during the winter months. Dry graves may be sunk in it to the depth of twenty feet, or as much deeper as may be desired. The public will readily perceive that a grave which requires so much labour in the digging must be placed beyond the power of violation. There is also a large and secure general vault

prepared, all interments in which must be in lead."

Miss Azubah Clark, noticing in her journal the burning of a dead body, says, "To us, at least, and I should imagine to human nature in general, there is something more congenial in committing earth to earth; and then what a consolation is it to visit the grave of those we have loved."—*Evangelical Magazine*, February 1828, p. 55.

"AT Salerno, bodies seated in arm-chairs in a spacious vault, till the vault is full. There is then a general grave delivery, and they are thrown down without farther ceremony into a deeper vault or charnel-house, to make room for others."—GALIFFE'S *Italy*, vol. 2, p. 254.

A SAILOR'S feeling finely exprest.—SEELY'S *Wonders of Elora*, p. 21-2.

VAULT under the communion table. Clear-ance of the church vaults in London.—NICHOLS'S *Illustrations*, vol. 4, p. 499.

"Chapel at Kingston, in which many of our Saxon kings were buried, destroyed by digging a grave near the foundation of one of the pillars."—Ibid. p. 500.

WHITAKER of Craven, a little before his death, in a lucid interval, "walked calmly into his woods, and setting his back against a master-tree of his own planting, compared its bulk with his own, and ordered it to be cut down and hollowed to form his coffin, which was done accordingly."—Ibid. p. 878.

James Edwards, the distinguished bookseller and collector, desired that his coffin might be made out of some of the strong shelves of his library.—Ibid. p. 884.

OPINIONS concerning churchyards in Henry VIII.'s time.—STRYPE'S *Memorials*, vol. 1, p. 220.

WHEN the cardinals visited their dioceses and entered a churchyard, they used to absolve all the dead who were buried there,

and then pray for them. — *Lettres du Card. D'Ossat*, vol. 1, p. 64.

ORDINARY burial places in France.—*Parallèles des Religions*, tom. 3, p. 275.

At Roskilde “the regal coffins stand open to view in chancels or chapels,<sup>1</sup> separated from the spectators only by an iron palisade; and as they are very magnificent, being covered with rich embossments of silver and gold, and the most costly chasework, the effect is very striking. They seem intended to lie in state as long as the Danish monarchy shall endure.”—DR. CLARKE'S *Travels*, vol. 9, p. 78.

Remains of the Saxon kings at Winchester.

NEW churchyard at Lambeth.—FEATLEY'S *Clavis Mystica*, 825, *Sermon on its Consecration*.

Ditto, 829, 832-3.

SEE Gibson's *Codex*, 1472-4, -1570.

Burning when disused, p. 63 in this book.

INDECENT interment at Naples.—BLUNT'S *Vestiges of Ancient Manners in Italy*, p. 181.

At Iquique, on the coast of Peru, Captain Pinder in his MS. Journal says, “under the church a vault capable of containing twenty or thirty people is excavated from the rock on which the church and town stand, intermixed with veins of saltpetre, and also on the surface, about twelve or eighteen inches in depth. In this vault shelves are placed, where the bodies are laid, and in general without a coffin, wood being too dear an article to this purpose for the common people. When this vault is full, the bodies that have remained the longest under ground are placed in a small square at one end of the churchyard, with the communication of a small door to it, and there they lie, till

carried off by degrees by the birds, with which this town abounds; and, singular as it may appear, during the time they remain in the vault, they never decay, being preserved by the saline substance with which the earth is impregnated; but on their removal to the external air, they immediately decay. It was in viewing the church and yard that I became acquainted with this circumstance. When walking round the yard I perceived a small door, curiosity led me to open it, but my astonishment may well be imagined when I beheld at my feet three men and women putrified, from whom a large flock of wild pelicans had just taken flight at the noise of my approach, after making a repast on the bodies. The smell soon caused a nasal contraction, and I need not say that in a short time I took myself from such a scene.”

HAUSSA. “Every one is buried under the floor of his own house, without monument or memorial; and among the commonalty, the house continues occupied as usual: but among the great there is more refinement, and it is ever after abandoned. The corpse being washed, the first chapter of the Koran is read over it, and the interment takes place the same day. The bodies of slaves are dragged out of town, and left a prey to vultures and wild beasts. In Kano, they do not even take the trouble to convey them beyond the walls, but throw the corpse into the morass, or nearest pool of water.”—CAPTAIN CLAIPTON, p. 64.

“THE burial place for a Levitical city was above a mile-and-a-half distant. Was it so in other cities that belonged not to the Levites? Doubtless burying places were at some distance from all cities.”—LIGHTFOOT, vol. 8, p. 399.

The common sepulchres (of the Jews) were in public burying places, but it was without the city. “And through that place was no current of water to be made; through it was to be no public way; cattle were not to feed there, nor was wood to be gathered from thence!”

<sup>1</sup> When I visited Roskilde, in 1832, if my recollection serves me, the regal coffins were in a crypt. The ornamental mockery of corruption was as Clarke states.—J. W. W.

"Nor was it lawful to walk among the sepulchres with phylacteries fastened to their heads, nor with the book of the law hanging at their arms."—*Ibid.* vol. 10, p. 179.

"THE Jews generally interred their dead under some oak, pleased perchance with the parallel, that as those plants, seemingly dead in winter, have every spring an annual resurrection, so man's dry bones shall have new sap put into them at the day of judgment."—FULLER. *Pisgah View*, p. 82.

CHAKA, the Kaffir king, was murdered by his brothers, 1828, and his body left that night to be devoured by the wolves (hyenas more likely). Finding it untouched in the morning, they buried it, saying that wolves would not eat a king.—*South African Advertiser*. *Times*, 18 April, 1829.

PORTUGUEZE Jews have been so attached to their country, that from their places of refuge they have sent to Lisbon for earth, to be deposited with them in the grave.—KINSEY, p. 492. He refers to Murphy.

"LAFAYETTE sent for a hogshead of earth from Bunker's Hill, to be placed over his body at his interment. The select men of Boston received the application from his agent. It was taken from the spot where General Warren (Dr.) fell, and accompanied with a certificate that it was 'genuine,' signed by three of the oldest veterans in the town."

"TOMBS at Mecca inclosed, and trees in the inclosure, irrigated from rain-water cisterns built for the purpose there; here the families to which they belong sometimes pass the day. Opposite the epitaph, a low sort of aloe, almost always planted, called *saber*, patience, because it requires little water, and thus appropriated as alluding to the patience necessary for waiting for the resurrection."—BURCKHARDT's *Arabia*, vol. i. pp. 316-7.

"AT Aix, in Provence, the corpse is carried on a bier without a coffin, a piece of

white cloth being thrown over the body, taking care to expose the head to view, attended by about twenty persons, covered with white cloths, with holes cut in them for the eyes, carrying lighted torches."—CRADOCK's *Travels*, p. 296.

"IN China, the bodies of exposed infants who are found dead, are all laid together in a sort of sepulchre, or rather sarcophagus, and covered with quicklime, and once a year a certain number of Mandarins come in ceremony to see a pile constructed, and the remains burnt. The burning pile is surrounded by Bonzes, who address prayers to the spirits of the earth, and to those who preside over generation, beseeching them to show themselves more favourable than they had formerly been to these little creatures, when they shall again appear under a new form. Next day the ashes are collected, with ceremony, and thrown into the nearest stream. The Bonzes then pray to the spirits of the waters, and those who preside over generation, to make the ashes exhale in vapour, and concur as soon as possible in the regeneration of some new beings, similar to those of which they are the remains, but happier in a larger and more perfect existence. The people are taught that they are sooner capable of becoming new beings by being thrown into the water, than if committed to the earth. But the reason why this ceremony was instituted was because the ashes were used in magical operations and chemical experiments, in order to bring to greater perfection, by the intervention of fire, the substances which enter into the composition of mixt bodies. It is more especially alleged that these ashes mixed with the earth of which China ware is made, render the latter more solid, transparent, and beautiful than it would otherwise be."—*Monthly Review*, vol. lxii. p. 525. *Mem. conc. China*.

IN Canute's laws a burial place is called *legerstow*, legerstow, a place to lie down in.—JOHN GREGORIE's *Sermon on the Resurrection*, p. 61.



MRS. OLDFIELD was buried in a winding sheet, a Brussels lace head-dress, a Holland shift, with tucker and double ruffles of the same lace, and a pair of new kid gloves.—*Gentleman's Magazine*, vol. i. p. 116.

"I own I grow to look on tombs as lasting mansions, instead of observing them for curious pieces of architecture." H. Walpole says this, after seeing the monuments of William of Wickham, Cardinal Beaufort, Bishops Fox and Gardiner at Winchester.—*Letters*, vol. i. p. 442.

Edward I. ordered his tomb to be opened every year or two years, and receive a new sere cloth, or pall.—*Ibid.* vol. iv. p. 197.

SCOTCH funerals.—LORD TEIGNMOUTH'S *Sketches*, vol. i. pp. 186-92-9.

BRITTON'S *Devon*. p. 71. Inscription on the skull of a skeleton found in Exeter Cathedral, on opening a grave for Bishop Buller in 1796.

#### Canada.

—"quand se vint à le mettre en la fosse, sa mere y mit son berceau avec luy et quelques autres hardes, selon leur coustume; et bientost apres, tira de son lait dans une petite escuelle d'escorce, qu'elle brusla sur l'heure mesme. Je demanday pourquoy elle faisoit cela; une femme me repartit, qu'elle donnoit à boire à l'enfant, dont l'ame beuvoist de ce lait.—*Relation de la N. France*, 1634, p. 24.

"CONQUESTA de el Itza, p. 71. An inhabited rocky island in the Lake of Lacandon. No grave could be made there, so the dead were thrown into the lake, to the great regalement of the Tortugas, who thrive accordingly, and derived this farther advantage, in common with all the other fish, that when the Spaniards besieged this rock, they would eat none of them.

#### CORYAT'S *Crudities*.

P. 82. HE imagined that the Savoyards "did set their corn with their hands, accord-

ing as we have done in some few places of England within these ten years, as in sundry places of Middlesex; of the benefit and commodity whereof there was a book divulged in print not many years since."

84. "The swiftest and violentest *lake* that ever I saw is that which runneth through Savoy, called Lezere; for this is so extreme swift, that no fish can possibly live in it, by reason that it will be carried away by the most violent force of the torrent, and dashed against huge stones which are in most places of the *lake*. Yea, there are many thousand stones in that lake much bigger than the stones of Stonenge, by the town of Amesbury, in Wiltshire; or the exceeding great stones upon Hamdon Hill, in Somersetshire, so famous for the quarry which is within a mile of the parish of Odcombe, my dear natal place. These stones fell into this river, being broken from the high rocks of the Alps, which are on both sides of it. The cause of the extraordinary swiftness of this *lake* is the continual flux of the snow water descending from those mountains, which doth augment and multiply the lake in a thousand places. There is another thing also to be observed in this lake; the horrible and hideous noise thereof. For I think it keepeth almost as terrible a noise as the river Cocytus in hell."

I never saw *lake* anywhere else thus used for *river*. It is the Arco which he describes, and very truly.

101. "About a But length or two asunder."

102. What he describes as panick, is, I think, maize.

115. The brazen serpent shown at Milan.

145. Mantua. "Truly the view of this most sweet paradise, this *domicilium Venerum et Charitum*, did even so ravish my senses, and tickle my spirits with such inward delight, that I said unto myself, this is the city which, of all other places in the world, I would wish to make my habitation in, and spend the remainder of my days in some divine meditations amongst the sacred Muses, were it not for their gross idolatry,

and superstitious ceremonies, which I detest, and the love of Odcombe, in Somersetshire, which is so dear unto me, that I prefer the very smoke thereof before the fire of all other places under the sun."

186. He had never seen gilt leather hangings in England.

Vol. 2.

P. 50. DESCRIBING the mountebanks at Venice, he thinks it will be "a mere novelty, never before heard of by thousands of our English gallants."

76. "Had there been an offer made unto me before I took my journey to Venice, either that four of the richest manors in Somersetshire (wherein I was born) should be gratis bestowed upon me, if I never saw Venice; or neither of them, if I should see it; although certainly those manors would do me much more good in respect of a state of livelihood to live in the world, than the sight of Venice; yet, notwithstanding, I will ever say while I live, that the sight of Venice, and her resplendent beauty, antiquities, and monuments, hath by many degrees more interested my mind, and satisfied my desires, than those four lordships could possibly have done."<sup>1</sup>

91. "The fairest chimney for clavy and jeames that ever I saw."

137. At Brescia the Labarum,—the cross that appeared to Constantine in the sky.

155. A Dominican advised him to avoid "a certain castle seated by the lake of Como, which was possessed and guarded by a garrison of Spaniards; by which, if I should happen to take my journey, they would lay their Inquisition upon me as soon as they should perceive that I was an Englishman, and so consequently torture me with extreme cruelty, if they saw me constant in the profession of my religion, till they might compel me to abjure it; which if I would not do by the violence of their punishments, then at last they would put me to death,

and exarnificate me after a very bitter and terrible manner."

172. Hemp. "By certain wooden instruments they do very easily sever the stranne from the scale."

331. "Hemp, which the women do beat out of the strannes."

344. An epitaph at Heidelberg. "I apprehended it with my pen, while the preacher was in his pulpit."

Vol. 3.

P. 40. THE seven Maccabees and their mother at Cologne, where a church is dedicated to them.

73. In the drowned land between Gorm and Dort, the towers of many churches were still visible, in his time, above the water. 76.

His first journey had been, in part, a waging adventure, Joseph Starre, of Yeovil, linendraper, having engaged to pay him 100 marks upon his return from Venice. Starre exhibited a bill in Chancery against him, in hope of nullifying or qualifying this debt, and this called forth a Coryatine reply to "the vilipendious linendraper."

In his orations betwixt the Odcombians and E(Yeo)vilians, he says that Church ales were like the *ἀγάραι* in their origin, instituted, "first, for the breeding of love betwixt neighbours; and, secondly, for the raising of a stock for the supporting and maintenance of our Church and the Church affairs; so that I do most confidently believe that the good and religious use of Church ales may be well retained, if the abuses thereof be utterly banished and exterminated out of a Christian commonwealth, as drunkenness, gluttony, swearing, lasciviousness, with many more, which, indeed, I must needs confess, seem to be the inseparable accidents and individual adjuncts of Church ales. But ought the use of Church ales, which were first destined for a religious intent, to be absolutely extirpated, because now and then some few abuses creep into civil and sober societies, by the means of some dissolute, rustical, and ill-nurtured

<sup>1</sup> "There is a glorious city in the sea!" &c.  
ROGERS' *Italy, Venice*.—J. W. W.

peasants (?)? Surely no. Neither ought they which do so greatly dislike the lawful use of Church ales, soberly managed for the benefit of a stock-spent Church, incur less reprehension than that furious king of Thrace, Lycurgus, who, because many of his subjects were oftentimes drunk with the wine that came from plentiful vineyards in his kingdom, in his angry passion caused all the vines of Thrace to be rooted up."

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SHAFTESBURY'S *Characteristics of Men, Manners, Opinions*, Times. 3rd. edit. 1723.

THIS is the first English book (as far as I know) which is tastefully embellished. Gribelin is the engraver; and the designs (which are like those of a cieling) were probably suggested by the author himself.

P. 18. In ancient times "superstition and enthusiasm were mildly treated; and being let alone, they never raged to that degree as to occasion bloodshed, wars, persecutions, and devastations in the world!"

Religion now. "It has raised an antipathy which no temporal interest could ever do!"

40. Atheism. "One would imagine that the notion of a *common parent* should be less frightful than that of *forlorn nature*, and a *fatherless world*."

53. "Something there will be of extravagance and fury when the ideas or images received are too big for the narrow human vessel to contain."

62. "We can never do more injury to truth than by discovering too much of it on some occasions."

"'Tis the same with understandings as with eyes: to such a certain size and make just so much light is necessary, and no more. Whatever is beyond brings darkness and confusion."

63. "'Tis a dull sort of wit which amuses all alike, and leaves the most sensible man, and even a friend, equally in doubt, and at a loss to understand what one's real mind is upon any subject."

80. "As mere nonsense as passive obedience seemed, we found it to be the common sense of a great party amongst ourselves, a greater party in Europe, and perhaps the greatest part of all the world besides."

96. "I can very well suppose men may be frightened out of their wits; but I have no apprehension they should be laughed out of them. I can hardly imagine that in a pleasant way they should ever be talked out of their love for society, or reasoned out of humanity and common sense."

115. "You have heard it as a common saying, that interest governs the world. But I believe whoever looks narrowly into the affairs of it will find that passion, humour, caprice, zeal, faction, and a thousand other springs which are counter to self-interest, have as considerable a part in the movements of this machine."

## Vol. 2.

P. 34. "A MISTAKE in *fact*, being no cause or sign of ill-affection, can be no cause of vice. But a mistake of *right*, being the cause of unequal affection, must of necessity be the cause of vicious action in every intelligent or rational being."

35. "If there be any thing which teaches mankind either treachery, ingratitude, or cruelty, be it custom which gives applause, or religion which gives a sanction, this is not, nor ever can be virtue."

135. "Whoever is the least versed in this moral kind of architecture will find the inward fabric so adjusted, and the whole so nicely built, that the barely extending of a single passion a little too far, or the continuance of it too long, is able to bring irrecoverable ruin and misery."

283. Botanists, &c. "How, therefore, should you prove so ill a naturalist in this Whole, and understand so little the anatomy of the World and Nature, as not to discern the same relation of parts, the same consistency and uniformity in the universe."

283. "Some men perhaps there are of so confused a thought, and so irregularly formed within themselves, that 'tis no more

than natural for them to find fault, and imagine a thousand inconsistencies and defects in this wider constitution."

284. "Strange that there should be in nature the idea of an order and perfection which nature herself wants!—that beings which arise from nature should be so perfect as to discover imperfection in her constitution; and be wise enough to correct that wisdom by which they were made!"

325. "—in all religions, except the true, I look upon the greatest zeal to be accompanied with the strongest inclination to deceive. For the design and end being *the Truth*, 'tis not customary to hesitate or be scrupulous about the choice of means."

393. "*Even* the rude rocks, the mossy caverns, the irregular, unwrought grottos, and broken falls of water, with all the horrid graces of the wilderness,"—

Vol. 3.

P. 25. SENECA stile well criticised.

"The common amble or *Canterbury*<sup>1</sup> is not more tiresome to a good rider than the seasaw of essay-writers is to an able reader."

53. "Abraham," he says, "learnt judicial astrology from the Egyptians, as his successors did afterwards other prophetic and miraculous arts proper to the magi or priesthood of this land!"

86. "When *offensive* zeal came to be discovered in one party, the rest became in a manner necessitated to be aggressors in their turn. They who observed, or had once experienced this intolerating spirit, could no longer tolerate on their part. And they who had once exerted it over others could expect no better quarter for themselves."

BURTON'S *Anatomy of Melancholy*.

P. 51. WORDINESS of law, and consequent insecurity of deeds.

<sup>1</sup> We have now corrupted this into '*Canter.*' See NARES' *Gloss.* in v. The notion is taken from the easy amble of the *Canterbury Pilgrim*.  
J. W. W.

52-3. England compared, to its shame with the low countries.

State of Ireland a reproach.

53. Leander Albertus says "*Anglia, excepto Londino, nulla est civitas memorabilis; licet ea natio rerum omnium copiâ abundet.*"

54. "See that Domesday Book, and shew me those thousands of parishes which are now decayed, cities ruined, villages depopulated, &c."

55. The lesser the territory is, commonly the richer it is, "*Parvus sed bene cultus ager.*" And for proof he instances the Grecian commonwealth, the Imperial cities, and Free states, and the Swiss cantons, and small Italian states.

Edward III. first brought clothiers into this country from Ghent.?

57. Public works for the sake of mere employment.

59. Want of water-carriage.

60-9. His Utopia.

73. The sea mad, and all who go to sea.

74. Nicholas Nemo, or Monsieur Nobody. His care of "*scandalum magnatum.*"

75. Elias Artifex.

Rosicrucians.

22. Scaliger thought tickling a sixth sense. Where have I seen it said that man is the only *ticklish* creature?

"Smelling the weakest sense in man, yet (23) an organ of health; and that by avoiding bad smells, as by choosing good, which do as much alter and effect the body many times as diet itself."

22. Seeing. "Many excellent questions appertain to this sense, discussed by philosophers; as whether this sight be caused '*intra-mittendo, vel extra-mittendo, &c.*' by receiving in the visible species, or sending of them out; which Plato, Plutarch, Macrobius, Lactantius, and others dispute."

23. "Many delightful questions are moved by philosophers about these five senses."

30. To will and nill—good example of the word.

33. Fools, why free from melancholy.—  
Erasmus.

38. Spiritual diseases. Hippocrates and  
Paracelsus.

40. Departed spirits. Max. Tyrius.

Bodine's opinion that spirits and departed  
souls were round.

41. The air full of them.

42. Cardan's account of the spirits whom  
his father conjured up.

Inequality among them, as on earth.

Mortal.

Tutelary.

44. Some who feed on human souls.

Delight therefore in a battle. 51.

Air full of them.

Meresin is their Prince.

45. Their number. Yet angels far more  
numerous.

47 Habundea, Queen of the Water-fair-  
ies.

48. Fairies common near Bercino, Bar-  
celona? and in Germany, "where they do  
usually walk in little coats, some two foot  
long."

49. "Those blocks in Cheshire that make  
excellent music, and presage death to the  
master of the family."

52-3. Tongues spoken in madness. 192.

54. Witches worse than the devil, and  
provoke him to evils which otherwise he  
would not have done.

55. Magic *publicly* professed at Salamanca  
and Cracow.

*Stick-frees* §<sup>1</sup>

60. Circumforanean rogues.

62. Galbots in Gascony—the Cagots, I  
suppose.

"Prohibited degrees supposed to have  
been fixed, in order to lessen the evil of he-  
reditary diseases."

A physical reason for great revolutions,  
"that in all ages there should be (as usu-  
ally there is) once in 600 years, a trans-  
migration of nations, to amend and purify

their blood, as we alter seed upon our land."  
This he thinks "hath been ordered by  
God's especial providence."

66. "Aubanus and Sabellicus commend  
Portingall beef to be the most savoury,  
best, and easiest of digestion."

"Young foals are as commonly eaten in  
Spain as red deer; and to furnish their  
navies, about Malaga especially, often used."

"All venison is melancholy, and begets  
bad blood; a pleasant meat, in great esteem  
with us (for we have more parks in Eng-  
land than there are in all Europe besides)  
in our solemn feasts."

67. "Of all cheeses I take that kind which  
we call Banbury cheese to be the best."

80. Gout instantly cured by the hot bath,  
and madness produced in consequence.

82. At Bantam our men "morbo Gallico  
laborantes exponunt ad solem ut morbos  
exsiccent."

A Portuguese girl washed her hair in the  
heat of a July day, and dried it in the sun  
to make it yellow, "she inflamed her head,  
and made herself mad."

84. Physical advantages which the devil  
takes of high winds.

85. "Idleness the badge of gentry—the  
devil's cushion, his pillow, and chief re-  
posal."

90. "Homo solus, aut Deus, aut dæmon."

89-(91). Body versus Soul.

96. He seems to praise "Fianus, a fa-  
mous physician of Antwerp, who wrote three  
books, *De viribus Imaginationis*."

99. Case of the pastor at Alkmaar.

107. *We bangle* away our best days.

111. Choice of a calling.

119. So choleric and *tetty*.

120. Stone of turpitude at Padua, where  
spendthrifts and insolvents are seated "with  
their hinder parts bare."

Spendthrifts, "their Hilary term is but  
short."

124. Proud humility of those who call  
themselves saints.

126. A fine speech of Queen Catherine's  
upon adversity.

130. Ill fate of scholars in her days.

<sup>1</sup> BURTON himself adds the explanation, "such  
as shall endure a rapier's point, musket shot,  
and never be wounded."—Vol. i. p. 79, ed. 8vo.  
J. W. W.

138. Simoniacal patrons.  
 142. Abuse of patronage. 141. (farther paging.)  
 143. Degrees unfitly bestowed.  
 141. Wretched state of the clergy.  
 142. Effect of different milk upon young animals.  
 143. He thought "there was more choice of nurses than of mothers! and that a good nurse might often mend a bad breed."  
 144. Scholastic cruelty.  
 148. One who took one dose of such distasteful physic "that the very sight of the box long after, even though he did not smell it, would give him a purge; nay, the very remembrance of it did effect it."  
 149. To put *gulleries*<sup>1</sup> upon silly fellows.  
 169. Litigation. "Our Welshmen are noted by some of their own writers to consume one another in this kind."  
 170. "Generally to fair nice pieces old age and foul linen are two most odious things."  
 178. All vegetables condemned as melancholy food; but especially cabbage.  
 180. *Intempestive* laughing.<sup>2</sup>  
 189. Pursuits of Saturnine complexions, rural occupations, fowling, fishing, &c.  
 193. Men fancying themselves animals, &c.  
 "Louis XI. had a conceit every thing did stink about him; all the odoriferous perfumes they could get would not ease him, but still he smelt a filthy stink."  
 195. "Some are so gently melancholy that in all their carriage, and to the outward apprehension of others, it can hardly be discerned; yet to them an intolerable burden, and not to be endured."  
 208. Blind men never blush.  
 211. Optical delusions. "Roger Bacon is said to have represented his own image

walking in the air by this art, though no such thing appears in his perspectives."

218. A charitable hope for suicides. The passage is remarkable if he became one himself.

235. Crato adviseth "to put seven hours' difference betwixt dinner and supper; which rule if we did observe in our colleges, it would be much better for our healths. But custom, that tyrant, so prevails, that, contrary to all good order and rules of physic, we scarce admit of five."

236. "For my part, I should subscribe to that custom of the Romans, to make a sparing dinner and a liberal supper. All their preparation and invitation was still at supper; no mention of dinner."

241. Lucinia, a Utopian country. What book is this?

244. Lucomona, a province in Russia, where, according to Leo Suavius and Gaguinus, men hybernate.

The story of the ship near Berne, found in digging in a mine fifty fathoms deep, with forty-eight bodies, and other merchandize, must be a lie.

245. Volcanos, visible hells.

246. Notion of the Fathers, that the earth was round as a trencher, but not as a ball, and Jerusalem in the middle of it.

Lessius's calculation of what hell will hold.

257. Theologasters, a good word.

258. I am of his mind, "that Columbus did not find out America by chance, but God directed him at that time to discover it; it was contingent to him, but necessary to God. He reveals and conceals to whom and when He will."

Laet. Disc. Occ. Ind. referred to.

260. "Every gentleman of any fashion in our times" hath more furnished houses than one.

The Bishop of Exeter had fourteen several houses, all furnished, in times past."

— De seipso. 262. 269. 277. 314. 344. 391. 406. 705.

261. Celsus adviseth him that will continue his health to have "*varium vita genus*,

<sup>1</sup> HALES of Eaton, in his *Weapon Salve*, speaks of the Brethren of the Rosy Cross (i. e. the Rosicrucians,) as "a merry *gullery* put upon the world." Vol. i. p. 179.—J. W. W.

<sup>2</sup> HALES of Eaton often uses the word, e. g. vol. ii. pp. 56. 63; and in vol. iii. p. 124, he speaks of *intempestive* commessation and composition.—J. W. W.

diversity of callings, occupations to be busied about; sometimes to live in the city, sometimes in the country; now to study, or work, to be intent; then again to hawk, or hunt, swim, run, ride, or exercise himself."

264. "Some write that Aganella, a fair maid of Coreyra, was the inventor of playing at ball; for she presented the first ball that ever was made to Nausicaa, the daughter of King Alcinous, and taught her to use it."

265. "Hawking—it was never heard of amongst the Romans—invented some 1200 years since, and first mentioned by Firmicus, lib. 5. c. 8. The Greek Emperors began it; and now nothing so frequent. He is nobody that in the season hath no hawk on his fist."

269. "The very reading of feasts, triumphs, interviews, nuptials, tilts, tournaments, combats, and monomachics, is most acceptable and pleasant."

267. Chess. "It is a game too troublesome for some men's brains, too full of anxiety, all on't as bad as study. Besides it is a very testy cholerick game, and very offensive to him that loseth the mate. For some such reason it is belike that Patritius in his 3rd book, tit. 12, de Reg. Instit. forbids his prince to play at chess. A sport fit for idle gentlewomen, soldiers in garrison and courtiers, that have nought but love matters to busy themselves about; but not altogether so convenient for such as are students."

"The like I may say of Cl. Bruxer's philosophy game, D. Fulke's Metromachia, and his Ouronomachia, with the rest of those intricate astrological and geometrical fictions, for such especially as are mathematically given; and the rest of those curious games."

273. He approves the King's declaration for sports.

Six hours' labour was the appointed time in Utopia.

"If one half day in a week were allowed to our household servants for their merry meetings, by their hard masters, or in a year some feasts, like those Roman Saturnals, I

think they would labour harder all the rest of their time, and both parties be better pleased."

276. "Charlemagne had three fair silver tables, on one a plan of Constantinople was engraved; on another a plan of Rome; on the third an exquisite description of the whole world; and much delight he took in them."

277. "That last voluminous and mighty herbal of Beslar of Norimberg, wherein almost every plant is to his own bigness."

279. "Such inamoratoes as read nothing but play books, idle poems, jests, Amadis de Gaul, the knight of the Sun, the seven Champions, Palmeria de Oliva, Huon of Bourdeaux, &c. Such many times prove in the end as mad as Don Quixote."

280. *Diverb for proverb.*<sup>1</sup>

281. Paracelsus's aurum fulminans.

Sympathetic lamp of human blood.

282. He was intimate with Gunter.

283. "Old folks have their beads, an excellent invention to keep them from idleness, that are by nature melancholy, and past all affairs, to say so many Pater Nosters, Ave Marias, Creeds, if it were not profane and superstitious."

294. Ague cured by a sudden alarm in war; which Valesius holds for "an excellent remedy, and if it be discretely used in this malady, better than any physic."

295-6. Music a remedy.

300. Supper was the Roman meal, "they had no solemn dinner."

307. "Go on then *merrily* to heaven," cheerfully or cheerily, or in good hope is what he means.

310. Origin of gentry, from Agrippi de Vanitate Scient.

311. "What is your gentry, but as Hierom saith, 'opes antiquæ, inveteratæ divitiæ,' ancient wealth; that is the definition of gentility. The father gives often to the Devil to make his son a gentleman."

<sup>1</sup> The word is altogether a Latinism, and is properly applied to the colloquial part of a comedy as opposed to the chorus. FORCELLINI *in v.*

312. Praise of bastards.
314. Proper effect of gentle birth.
322. *Laplolly*.
324. On the monument of Sebastiano Foscarini, Doge of Venice, it was written, "Accipite cives Veneti quod est optimum in rebus humanis, res humanas contemnere."
325. "Let them take wealth, *stercora stercus amet*."
- "He feeds of many dishes, I of one. 'Qui Christum curat, non multum curat quam de preciosis cibis stercus conficiat.'" — HIEROM.
335. To *hone* after home. The next page shows that he adopts this word from the Irish exclamation, O hone!
343. "They that play at wasters, exercise themselves by a few cudgels, how to avoid an enemy's blows."
347. "Alas it is but a tale, a mere fiction: 'twas never so, never like to be so, and so let it rest," after a well-told tale of preference conscientiously disposed.
- 358-9. Physic and physicians. 360.
374. Tobacco, here is the text of Charles Lamb's poem.
378. Month medicines—they seem now wholly to be disused, and yet I dare say often acted upon other parts by sympathy.
379. "Make a melancholy man fat, saith Rhasis, and thou hast finished the cure."
381. Preparatives for purges also, are disused.
383. "Idem Paracelsus in medicina, quod Lutherus in Theologia," said an orthodox Galenist.
385. Boring the skull to let out the fuliginous vapours! drinking. 386-7.
388. His account of Coffee, which he calls Coffa.
389. Ram's brains to cure dotage and madness!
- 390-1. He had faith in amulets, and did not see that it was only faith which rendered them serviceable.
391. Posset of hemp-seed—the country folks sleeping dose.
- Opium smelt to in a ball.
392. Medicinal pillows and frontlets.
- Diet to eschew ill dreams.
393. Strange cosmetics.
394. "It is not amiss to bleed virgins in the ankles which are melancholy for love matters."
395. Nile water the only drink of Berenice, Ptolemy Philadelphus's daughter.<sup>1</sup>
396. "Water from a smith's forge cured a splenetic man."
404. Of light fantastical subjects. Alpheratius, twenty-four times printed in Spanish?
405. "Every school-boy hath that famous testament of Grunnius Corocotta Porcellus at his fingers' ends."
419. "The *dilling* of his times"—darling.
430. "Well *whited*<sup>2</sup> with nectar."
450. Theophrastus calls beauty a silent fraud. Carneadis a still rhetoric that persuades without speech.
472. Extravagant cost in apparel.
474. "They love her dearly, *like pig and pye*."
476. "Benedict and Beatrice in the comedy."
478. A young *pitticanted* fellow.
479. To *coll*, this he frequently uses in the sense of cuddle—*accoler*.
494. "As much pity is to be taken of a woman weeping, as of a goose going bare foot."
497. He too lays the scene of Charlemagne and the King at Aix le Chapelle.
507. "Confident, and rapt beyond himself, as if he had heard the nightingale in the spring before the cuckoo."
508. "Tulipant which our herbalists call narcissus"—the tulip however is what he describes.
515. His description of an ugly woman!
534. The Latin ballad which was sung by the dancers in St. Magnus's dreadful dance.

<sup>1</sup> He had before alluded to the "*regia lymphæ Chæoespes*," mistranslated by Milton. Vol. ii. p. 34, ed. 8vo.—J. W. W.

<sup>2</sup> i. e. cut, not an uncommon term for being intoxicated even now. See NARES' *Gloss.* in v. J. W. W.



566. "Methinks sometime or other amongst so many rich batchelors a benefactor should be found to build a monastical college for old, decayed, deformed, or discontented maids to live together in, that have lost their first loves, or otherwise miscarried, or else are willing, howsoever, to lead a single life."

582. Sir W. Alexander's (Lord Sterling) book of Colonies.

630. "Wives must not *campell* again, but take it in good part."

Story of the mouthful of water prescribed to a woman who complained of her husband's impatience.

645. At Edward II.'s defeat in Scotland, St. Phillan's "arm was seen to fight, (if Hector Boethius doth not impose) that was before shut up in a silver cap-case."

655. —"to merit by penance, going *woolward*?"—&c.<sup>1</sup>

663. "—superstition, or that irreligious religion."

664. "Good men become demi-go's,"—Max. Tyrius.

674. Saints for different classes, &c.

675. The 11,000. Harpsfield.

—"nice distinctions, subtilties,"—*Obs and Sols.*"

678. "Our civil wars but velitations to the religious ones in France."

681. The argument against Christianity from a plurality of worlds.

682. He is for burning heretical books, and physicking heresiarchs.

683. Unbelievers numerous in France during the League.

687. "Nature is God's order. Fortune his unrevealed will."—I believe Calvin says this.

698. "Thundering ministers" driving men mad.

722. That absurd story of a penitent woman seduced by a magician in France, at S. Baum; done into English by W. B. 1613.

<sup>1</sup> "The naked truth of it is, I have no shirt; I go *woolward* for penance." SHAKS. *Love's Labour Lost*, act v. sc. ii. See NARES' *Gloss.* in v. J. W. W.

SIR WILLIAM TEMPLE'S *Works*.

Folio. 1750.

PREFACE to his *Observations on the United Provinces*. "The usual duty of employments abroad, imposed not only by custom, but by orders of state, made it fit for me to prepare some formal account of this country and government."

49. Dutch gentry injured by imitating the French

50. Dutch love.

52. Courage and diet.

54. Phlegmatic character of the Hollanders.

55. In France and Flanders the Protestants were never esteemed to amount further than the seventh or eighth part of the people.

59. Toleration. This is very well expressed.

60. The Dutch were believed to have more shipping belonging to them than all the rest of Europe.

61. Laziness of the Irish ascribed to the ease with which food was procured. Had they the potatoe then, as commonly as now?

69. Three heaps of nutmegs burnt at a time, each more than a small church could hold.

Corn very cheap for several years, in consequence of the general peace after 1660.

76. Causes of the losses of the Dutch in 1672.

84. Influence of the Jesuits at Vienna, "who are observed to grow generally French, as they were Spanish in the last age."

87. Revolutions. Well expressed.

88. Spain.

102. "If the people come to unite by any strong passion, or general interest, or under the wise conduct of any authority well rooted in their minds, they are masters of armies. Besides, the humour of the people runs insensibly among the very soldiers, so as it seems much alike to keep off by guards, a general infection or an universal sedition: for the distemper in both kinds is contagious, and seizes upon the defenders themselves."

104. "Those forms are best which have been longest received and authorized in a nation by custom and use; and into which the humours and manners of the people run with the most general and strongest current."

113. "No women are apter to spin flax well than the Irish, who labouring little in any kind with their hands, have their fingers more supple and soft than other women of the poorer condition with us; and this may certainly be advanced and improved into a great manufacture of linen, so as to beat down the trade both of France and Holland, and draw much of the money which goes from England to those parts upon this occasion, into the hands of his Majesty's subjects of Ireland."

124. A. D. 1673. — "'tis observable that after so long hostility and four battles, yet the nation does not seem at all to be angry, —though that is the first thing should be brought about, if we would have men fight."

135. Increase of the gout within his recollection.

143. Remedies for it.

169. Don Quixote, the ruin of Spain.

Danger of ridicule. 246.

178. Smallage. Todd therefore explains this word wrongly in his Dictionary.

181. Improvements in gardening.

Is the nectarine what he calls the Pavie?<sup>1</sup>

184. Fruits. 187.

185. His description of a perfect garden.

188. His love of gardening. 189.

197. Mountain in India over which men cannot travel "in summer without being poisoned by the scent of certain herbs that grow upon it, which is mortal when they are in flower."

228. The Prince of Parma "seemed to revive the ancient Roman virtue and discipline in the world."

238. Rules for poetry, their usefulness.

241. Sidney's *Arcadia*.

244. Bulbeggars?<sup>2</sup>

246. Sir John Mince, a burlesque poet? *Minnis*.

247. Why our drama excels that of other countries.

248. "Among the Greek and Roman authors we find the Britons observed to live the longest, and the Egyptians the shortest of any nations that were known in those ages."

259. — "that ancient government of the Chinese empire, established upon the deepest and wisest foundations of any that appears in story."

261-2. Means of preventing revolutions.

263. His own retirement.

Factions.

264. A register for estates recommended.

266. Penal laws.

268. Proposed tax on batchelors.

Odd objection to intermarriages between the nobles and the citizens.

269. Peers not to vote in legal cases till the age of thirty. Not to be created without adequate estates.

270. "Our nation is too great and too brave to be ruined by any but itself."

280. "Æsculapius went about the country with a dog and a she goat, the first to lick ulcered wounds, the second to give milk for diseases of the stomach and the lungs."

281. Registry in Colleges of Physicians advised.

Fumigation and friction. 282.

283. Fashionable remedies—"swallowing of pebble stones one, in imitation of falconers' curing hawks."

284. Sage. "I had reason to believe when I was in Holland that vast quantities of sage were carried to the Indies yearly."

285. Ground ivy.

Garlick, a specific for the gout, its medical uses in France.

286. Elder ashes, for dropsy.

286. Powder of millepedes.

287. Fruit for indigestion.

Gout.

<sup>1</sup> Probably so, though he elsewhere, speaks of the nectarine. See *MENAGE* in v. "Sorte de pêche, ainsi appelée de la ville de Pavie." &c.—J. W. W.

<sup>2</sup> See *NARES' Gloss.* in v.—J. W. W.

299. Critics.

301. —“the proud Spaniards, that would not have the patience of St. Lawrence upon the gridiron ascribed to the grace of God, but only to the true Spanish valour.

311. Growth of ridicule as a fashion in England.

329. Swift's apology for Gallicisms in Sir William's stile.

332. Popish plot. 339.

338. His principles suspected as leading to despotism.

356. Richelieu raised the troubles in Scotland because Charles I. would “never suffer the conquest of Flanders.”

386. Curious effect of a thunder storm.

390. “*Liga nunca coje grandes paxaros.*”<sup>1</sup>

Prince of Orange exposed himself rashly.

393. William said he was sure Germany could furnish more and better men than France.

408. Princess Dowager of Orange, her service of gold.

415. Treasonable application to William during Charles II.'s reign.

416. His marriage.

435. A fine story of William and of perseverance.

445. National counsels *not* to be foreseen by considering what is the true interest of nations.

455. Men do not change their natures,—excellently said.

473. Another fine saying of William's—Steady, steady!

478. Prophecy of William's succeeding to the English throne.

479. William believed Charles II. to be a papist.

## Vol. 2.

P. 22. “THE most episcopal mode of drinking that could be invented,” in the bishopric of Munster. This beats the Hircas horn, or the Luck of Eden Hall.

40. Capt. Douglas, “stood and burnt in

one of our ships at Chatham when his soldiers left him, because it never should be said a Douglas quitted his post without orders.” A good remark upon this,—and upon the vile fashion of ridiculing every thing.

205. Temper of the Dutch in 1669. If they could not prevent the French from gaining Flanders, “I believe their last resource may be to endeavour being received as a circle into the empire.”

217. A.D. 1670. “Ireland runs every year an eighth part in debt, by importing so much beyond its exportation. The two great improvements to be made there are of the fishing and the linen trades, this to keep our money at home, and that to fetch in more from abroad.”

218. — “he is not always so willing to hear as to be heard, and out of the abundance of his imagination is sometimes apt to reason a man to death.” M. Van Benninghen was this person.

Decay of our naval reputation.

219. Holland. “This is a country where fruit ripens slowly, and cannot be preserved if it be gathered green.” Excellently applied to the young Prince of Orange.

229. Endeavour to arrest Joyce in Holland, “a matter wherein his majesty is much concerned.”

250. Charles II.'s coolness in exposing Sir William Downing to the resentment of the Dutch.

264. “The French, says Baron D'Isola, serve princes just as they do women, whose favours they publish, whether they have received any or no.”

294. His own disinterestedness about rank as an ambassador.

Inconvenience of etiquette upon the public service. 411.

295. The Spanish embassy “the employment of most dignity and most advantage of any other abroad.”

297-8. Sale of public offices.

298. “I still remember poor M. de Witt's words of fluctuation ‘perpetuelle dans la conduite d'Angleterre,’ which of all things

<sup>1</sup> i.e. “*Birdlime never catches great birds*” In loc.—J. W. W.

in the world I am not made for, and had rather, once for all, break my head with going on, than be wrenching myself continually with sudden turns."

310. Invention of wreck-fishing by Edmund Curtis.

315. Wise conduct as an ambassador. 411.

317. William a predestinarian, and acted upon that notion as a general. He thought Germany could furnish more men and better men than France.

325. The Prince of Orange. "He does not yet know enough of the temper of his patient, nor how little any sort of rough physic agrees with it."

329. William and Charles II.

333. "I confess as much as I have read and thought made me of opinion, that those governments are safest and happiest for those that govern, which are easiest for those that obey; and which engage subjects to love and support them, by the opinion they shall lose by any change."

359. "As far as I understand, all matters are carried on according to the personal dispositions of the men that are at the head of them."

360. "William would be content to lose his lands in Burgundy by a peace, he said, to get one good town more for the Spaniards in Flanders."

390. De Witt's scheme of the eight commissioners.

429. William's apprehensions for Holland, 1677.

453. William's straight-forward manner.

462. "We ought all to look forward upon what is best to be done, and not backward, upon what occasions are lost, or what errors have passed; or what in short is now past remedy."

464. Charles II. and Louis XIV.—but this is upon Swift's authority.

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DAVIES's *Mythology of the Druids*.

P. v. THE influence of this superstition continued to recent times, and has scarcely vanished at the present day.

vi. It is the origin of some absurd customs and prejudices which are still cherished in certain corners of our land.

16. A poem of Cynddelw, addressed to Owen Cyveilawg, proves that there were at that time professors of Druidism in those parts, and that their profession was tolerated and even patronized, by the princes of those districts. Cynddelw indeed was regarded as so much a Pagan in his opinions, that "the monks of Ystrad Marchell sent him notice that they could neither grant him the hospitality of their house while living, nor Christian burial when dead."

25. Edward I. calumniated concerning the Bards, "for there is not the name of a single Bard upon record, who suffered either by his hand, or by his orders. His real act was the removal of that patronage, under which the Bards had hitherto cherished the heathenish superstition of their ancestors, to the disgrace of our native Princes."

40. Water of Awen or Inspiration.

45. Certain that the high school of Druidism was in Britain.

48. The Druids represented the visible world, not as formed by the word of a wise and beneficent Creator, but as an enormous animal, ascending out of the abyss, and from the abode of an evil principle, whose name Mr. Davies supposes to have been Gwarthawn.

50. "Knowest thou what thou art

In the hour of sleep?

A mere body? a mere soul,

Or a secret retreat of light?"

TALIESIN.

53. In the poem called the Great Song of the World, "the soul is said to be seated in the head of man, who is composed of seven elements, fire, earth, water, air, vapour, blossom (the fructifying principle), and the wind of purposes. He is endowed with seven senses, appetite and aversion being admitted into the number: hence perhaps the vulgar phrase of being frightened out of one's seven senses." The first part of this bears enough resemblance to the philosophy of Menu to warrant a possibility of some connection.

55. "What upholds the world, that it falls not, destitute of support; or if it were to fall, which way would it go?"—*Little Song of the World*. Some idle rhymers has added to the conclusion, that "the four evangelists support the world through the grace of the Spirit."

72. In opposition to William Owen and Edw. Williams, he maintains, and appears to prove, that the Druids taught secretly: their judicial proceedings were probably public; not so their internal discipline and their mysteries.

74. Whitaker regards the three first books of the Laws of Hoel as comprizing the laws of the Ancient Britons. And the Manks-men ascribe to the Druids those excellent laws by which the Isle of Man has always been governed.

79. "God himself cannot procure good for the wicked."—*Welsh Triplet*.

81. "A noble descent is the most desolate of widows, unless it be wedded to some eminent virtue."—*Welsh Aphorism*.

"The leader of the populace is seldom long in office."—*Ibid*.

87. The Druidical superstition arose "from the gradual or accidental corruption of the patriarchal religion, by the abuse of certain commemorative honours which were paid to the ancestors of the human race, and by the admixture of Sabian idolatry."

94. 564. "Taliesin declares that his lore had been detailed in Hebraic; and in a song, the substance of which he professes to have derived from the sacred Ogdoad, or Arkites, there are several lines together in some foreign dialect, apparently of great affinity with the Hebrew, though obscured by British orthography. Hence I think it probable, that the Britons once had certain mystic poems composed in some dialect of Asia; that this is a fragment of those poems; and that those parts of their superstition which were not properly Celtic, were derived from that quarter of the globe."

109-10-12. Avowed devotion to Hu, in the fifteenth century, by the Bards.

155. A pretty mythological tale of the

island of the Fair Family, which may furnish a simile for sweet sounds in Madoc.

157. Songs chaunted by the Gwyllion, children of the evening, in the bosom of lakes.

166. The Gwyllion gave the first presage of the Deluge to a listening Druid, by their nightly songs in the bosom of lakes. Gwyll is the singular, and signifies now a night-wanderer, a fairy, a witch. It is very like *Ghoul*.

198. Story of Seithenin represented as mythological.

215. The Pheryllt, first teachers of all curious arts and sciences. He regards them as priests of the Pharaon, or higher powers, who had a city or temple among the mountains of Snowdon, called also Dinas Emrys, or the Ambrosial City.

253. Taliesin describes himself as thrice-born. This also bears an analogy to Sanscrit doctrine.

263. "Gwydion, the son of Don, by his exquisite art, charmed forth a woman composed of flowers."

267. "This Gwydion was the great agent in the preservation of mankind, and had a fierce conflict in the Vale of Beaver with the Birds of Wrath, who are called the Gwydion. They flew to Math and Eunydd (268) sorcerers in Mona, to obtain from them a shower which might cause a deluge; but Arianrod, the Goddess of the Silver Wheel, whom Gwydion created from flowers, produced the rainbow, and drew away the shower, and scared away violence from the earth."

273. Taliesin speaks of aloes from beyond the seas.

279. "Primroses ranked highly among the mystical apparatus, if we may judge from their name, which is a compound of Bri, dignity, and Gallu, power."

281. Misseltoe, called in Welsh the ethereal tree.

282. "The Bards, perceiving the connexion between their own rites and the history of the flood, considered their religion as a genuine descendant of the patriarchal, and therefore not absolutely irreconcilable with Christianity. But the Priests sometimes

refused them Christian burial; and there are many instances of the Bards promising a kind of recantation sometime before their death." 283.

283. Hoel's poems adduced to prove that he had been initiated into the mysteries of Ceridwen.

305. "I have some kind of evidence that what was exotic in the system of the Britons came to them by way of Cornwall, and therefore was probably derived to them from the Phœnicians."

317. Buddug, the Goddess of Victory.

364. Budd. 557. Buddwes, there called a title of Hu. 603. Bodus on a coin, probably of the same import as Budd, one name of Ceridwen. Boadicea assumed the name of Buddug, thus Latinized.

320. The Gododin explained and elucidated as a series of poems upon the massacre at Stonehenge.

327. Amber beads worn by the Saxons.

368. The Red Reaper, a fine savage name for a warrior in the Gododin.

384. It is the general tradition of the Britons that the Helio-Arkite Superstition came to them by way of Cornwall.

387. "Many of the populace of Aneurin's age were disciples of Pelagius, whose great aim it was to blend the heterogeneous tissue of Druidism with a few shreds of Christianity."

405. The Britons attempted to re-establish their ancient superstition, when they were delivered from the Roman yoke.

412. Their primitive religion, long before the age of the oldest Bard who is now extant, was a kind of apostacy from the patriarchal religion, or a mere corruption of it.

470. Rhydderch Hael, i. e. the liberal, King of the Strath Clwyd Britons, was called the champion of the Christian faith.

473. Dunbarton, then called Alalud, his residence.

The initiated Pagans called themselves swine and little pigs.

471. Probable that Columba was the Colan whom Merddin introduces, and that he induced Rhydderch to proscribe Druidism.

472. He is said to have burnt a heap of British books. On the other hand, Merddin confesses to have burnt a church, obstructed the establishment of a school, and drowned a book with which he had been presented.

479. Hu, alias Iona, conjectured fairly to have been the head quarters of the Northern Druids. Bryant concludes from the very names of Columbkil and Iona, that it was once sacred to the Arkite Divinities. But Columbkil may clearly be traced to Columba.

494. Summary. Growth of Druidism, from the Arkite mythology, growing like saint worship and hagio-romance, and from the Sabian idolatry, introduced from Phœnicia.

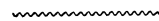
503. An oblation to Ceridwen for the fallen warriors, composed of new milk, dew, and acorns.

555. Maelgwyn is said to have retired into a church to avoid the contagion of the yellow pestilence: here he would have been safe, had he not seen the demon of destruction through a small hole in the door.

604. Cûn, British, a chief or sovereign, seems cognate with Khan.

606. "It was a general practice among the old British Princes to assume some title of the god to whom they were devoted. Cunobelinus believed to be the royal name of Brân, Brennus, the Raven, Caractacus's father."

616. Cunobelinus is Dominus Belinus, a title of the sun. This is the name which occurs most frequently on British coins. Davies supposes them to have been talismans, not money.



HOBBS'S *Behemoth*. In the edition of his *Moral and Political Works*, 1750, folio.

P. 488. "If the King had had money he might have had soldiers enough in England, for there were very few of the common people that cared much for either of the causes, but would have taken any side for pay and plunder."

489. "An exceeding great number of men of the better sort made republicans by classical education."

— "The city of London and other great towns of trade, having in admiration the prosperity of the Low Countries, after they had revolted from their monarch the King of Spain, were inclined to think that the like change of government here would to them produce the like prosperity."

They were too ignorant to know what the previous prosperity of those countries had been.

The number of persons glad of a revolution in hope of bettering bad fortunes or repairing ruined ones, he states as "very great."<sup>1</sup>

490. "He was thought wisest and fittest to be chosen for a Parliament, that was most averse to the granting of subsidies, or other public payments."

494. Is Hobbes accurate in saying that confession was "performed for the most part (by him that confessed) in writing; but that use was taken away about the time of King Edward III. and priests commanded to take confessions from the mouth of the confitent?" Surely this must be a mistake, because confession was required from all, and not one person in five hundred could write.

495. He is for having, as among the Jews, "the laws of England often read and expounded in the several congregations of Englishmen at times appointed, that they may know what to do; for they know already what to believe."

497. In the episcopal oath of the Romish Church the Bishops are sworn to defend and maintain *regalia Sancti Petri*. This some have supposed to have been a false reading for *regulas Sancti Petri*, ill written and contracted. Almost as good an example of a various reading as that of Mahommed for Paraclete.

498. "After the Bible was translated into English, every man, nay, every boy and wench that could read English, thought they spoke with God Almighty, and understood what he said."

506. The article in Magna Charta, that no man shall be distrained otherwise than by the law of the land, was made "not to exempt any man from payments to the public, but for securing of every man from such as abused the King's power by surreptitious obtaining the King's warrants, to the oppressing of those against whom he had any suit at law."

507. The institution of Universities recommended by the Pope to Charlemagne, and also by a Council in his time held at Chalon sur Saone.

I wonder that Hobbes speaks with such utter contempt of the schoolmen, whose heads (some of them at least) were as hard as his own, and among whom he certainly would have taken a high place, had he lived in their age.

510. He says truly enough that the Presbyterians pretended "to have a right from God immediately to govern the King and his subjects in all points of religion and manners."

514. He censures preachers<sup>2</sup> who "take delight in finding out the meaning of the most hard texts, or in thinking they have found it, in case it be new, and not found out by others. These therefore are they that premitting the easy places, which teach them their duty, fall to scanning only of the mysteries of religion." And such preachers had been the cause of all the mischief.

515. The people and the Scriptures.—"Whatsoever is necessary for them to know is so easy as not to need interpretation. Whatsoever is more, does them no good."

516. Hobbes had a great dislike to the Universities, "which," he says, "were the core

<sup>1</sup> LUCAN's expression, under like circumstances, is true to the end of reckoning,

— "Et multis utile bellum." *Phars.* i. 182.  
J. W. W.

<sup>2</sup> The simplest and best advice is conveyed by JEREMY TAYLOR in § 51 of his *Rules and Advices to the Clergy*, vol. xiv. 500. Ed. Heber.  
J. W. W.

of rebellion." But he admitted that perhaps the only course which could "make our peace amongst ourselves constant, was to discipline them well, that they might send out well-principled preachers,"—for no man ever more clearly saw that power can only be maintained by opinion. "For if men know not their duty, what is there can force them to obey the laws? 'An army,' you'll say; but what shall force the army? Were not the Trained Bands an army? Were they not Janizaries that not very long ago slew Osman in his own palace at Constantinople?"

526. "Before the time of Henry III. the Lords were most of them descended from such as in the invasions and conquests of the Germans were Peers and fellow Kings, till one was made King of them all; and their tenants were their subjects, as it is at this day with the lords of France."

The Commons. "I do not find that the end of their summoning was to give advice, but only in case they had any petitions for redress of grievances, to be ready there with them, whilst the King had his Great Council about him."

529. "Both the misfortunes and the misgovernment [of Charles] (if any were) were the faults of the Parliament; who by denying to give him money, did both frustrate his designs abroad, and put him upon those extraordinary ways (which they call illegal) of raising money at home."

532. Hobbes calls Diodorus Siculus "the greatest antiquary perhaps that ever was."

542. The Londoners and other townsmen who fought against Charles "had that in them, which in time of battle is more conducing to victory than valour and experience both together; and that was spite."

He always maintains that England is an absolute not a mixed monarchy, and that the supreme Power must always be absolute, whether it be in the King or in the Parliament.

543. The King's soldiers, "though they were men as stout as theirs, yet because their valour was not sharpened so with ma-

lice, as theirs was of the other side, they fought not so keenly as their enemies did: amongst whom there were a great many London Apprentices, who, for want of experience in the war, would have been fearful enough of death and wounds approaching visibly in glistering swords; but for want of judgment, scarce thought of such death as comes invisibly in a bullet, and therefore were very hardly to be driven out of the field."

544. He would have had Charles offer no other terms to the Parliament than these, "that if they would disband their army, and put themselves upon his mercy, they should find him more gracious than they expected."—"Such his stoutness being known to the people, would have brought to his assistance many more hands than all the arguments of law, or force of eloquence couched in declarations and other writings could have done by far."

549. London. "There can hardly arise a long or dangerous rebellion, that has not some such overgrown city, with an army or two in its belly, to foment it."

568. Salmasius's and Milton's books.—"They are very good Latin both, and hardly to be judged which is better; and both very ill reasoning, hardly to be judged which is worse; like two declamations *pro* and *con*, made for exercise only in a rhetoric school by one and the same man. So like is a Presbyterian to an Independent."

569. "I do not believe that the Independents were worse than the Presbyterians; both the one and the other were resolved to destroy whatsoever should stand in the way to their ambition."

573. Presbyterians who took up the cause of Charles II. "They cannot be rightly called loyal, but rather doubly perfidious; unless you think that as two negatives make an affirmative, so two treasons make loyalty."

579. About 1654, "There appeared in Cornwall a Prophetess, much famed for her dreams and visions, and hearkened to by many, whereof some were eminent officers; but she and some of her accomplices being imprisoned, we heard no more of her."



587. The Long Parliament at the last. "They knew they had acted vilely and sotishly; but because they had always pretended to greater than ordinary wisdom and godliness, they were loth to confess it."

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*HOPE'S Origin and Prospects of Man.*

Vol. 1.

P. 83. "DEITY perhaps chooses under the different peculiar forms it successively assumes, not only to make, but in our name, and under our appearance to receive the peculiar sensations, and even for a time to experience the peculiar ignorance or lack of sensation to which we creatures are liable."

183. "All substances, gaseous, liquid, and solid whatever, without any exception, must have begun in mere radiance.

219. The dust in apartments a deposit from light!

273. Sound not required in such globes as the sun for the use of their most sentient tenants.

308. "The earliest and most central globe, heaven; the later and more distant approximation to, or stages of, what we call hell."

332. He rightly concludes that the motion which has been observed in molecules is mechanical, not vital.

Vol. 2.

P. 123. "THE obliquity of our globe's position, and the irregularity of its movements—constitute the Original Sin, from whence its evils of every kind have flown!"

126-7. "No animal or plant can have superfluous limbs, members, or growth of any kind, but as others have too few or too little." "The individual may have more than enough; but the species has not individuals enough distinct from each other to receive all the limbs which have been erected."! Substances are "employed in these super-

numerary parts which ought to have been employed in forming certain of the parts necessary to other individuals, which for want of them have not been achieved."

331-2. He is wrong in saying that animals can neither feel love, friendship, or sorrow, in any thing like our sense of the words.

346-7. He believes in dragons and griffins as having heretofore existed.

378. Animal organs only "shifts of nature, originating in the imperfections of this world, which probably in a higher and more perfect globe will no longer be necessary."

383. Many original inferior races of human beings, "their first component elements having been diffused through the atmosphere!" 384-5.

386. "If only one pair, then only one language possible!" Strange reasoning!

389. Mankind at the lowest point where monkey-kind is at its highest, "as if in those regions Nature had wasted so much of its richest elements on the brute creation, as to have had but little left to expend on the still higher human race."

415. Primitive perfection of human beings—some higher race of Præadamites.

419. "A few years ago round London there arose on all the apple and pear trees, no doubt from a new re-modification of its atmosphere, a new species of coccus, never seen before, and which I believe had only a short existence."

His whole book assumes the fact of equivocal generation.

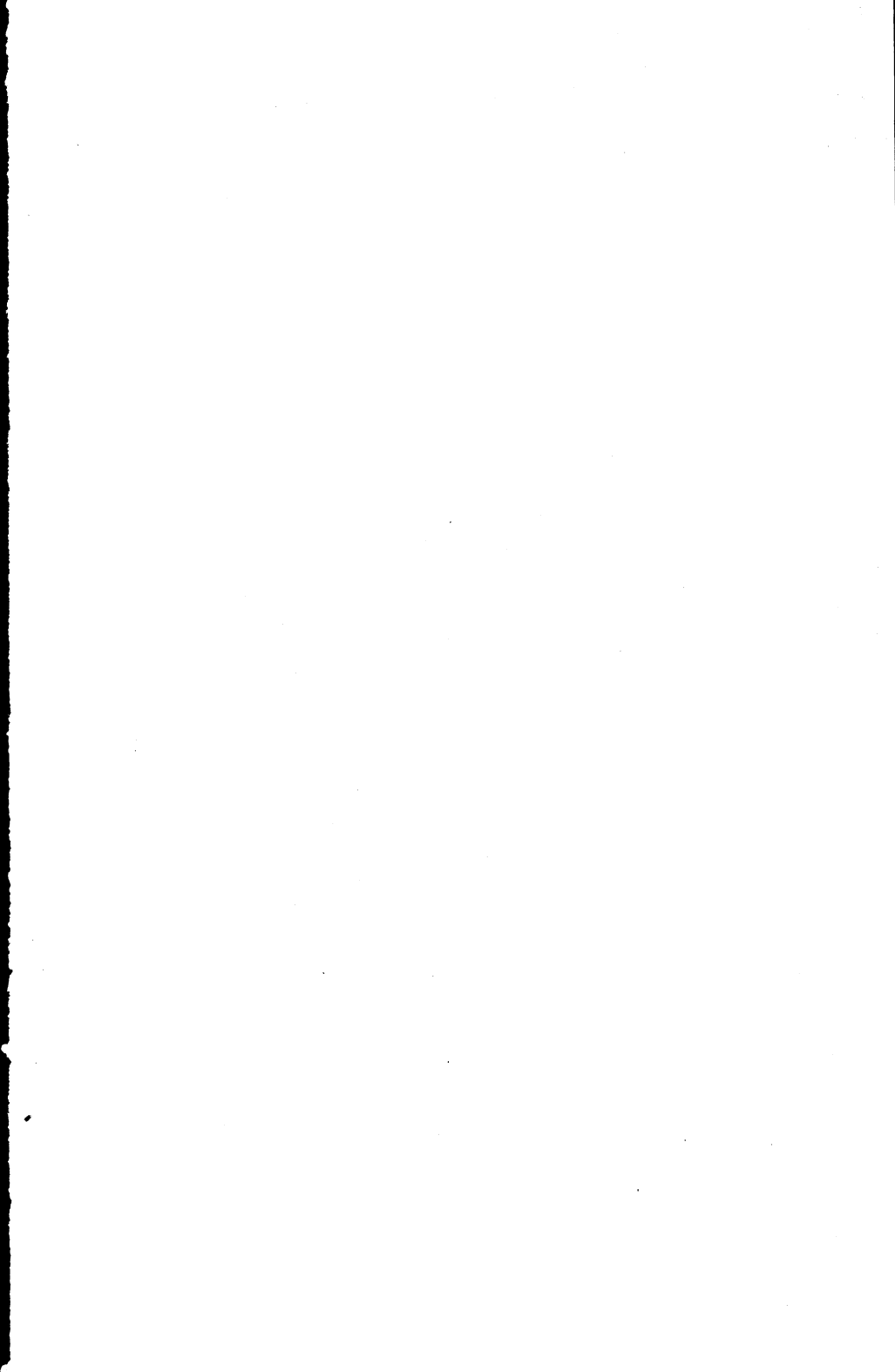
Vol. 3.

P. 13. THE more perfect race androgynous! advantages of this formation!

16. One Maximus Homo, in which all are to terminate, and that Homo androgynous. 239-41-57. 345\*.

And this he supports by Scripture.

242-3. And treats as the only possible Resurrection!





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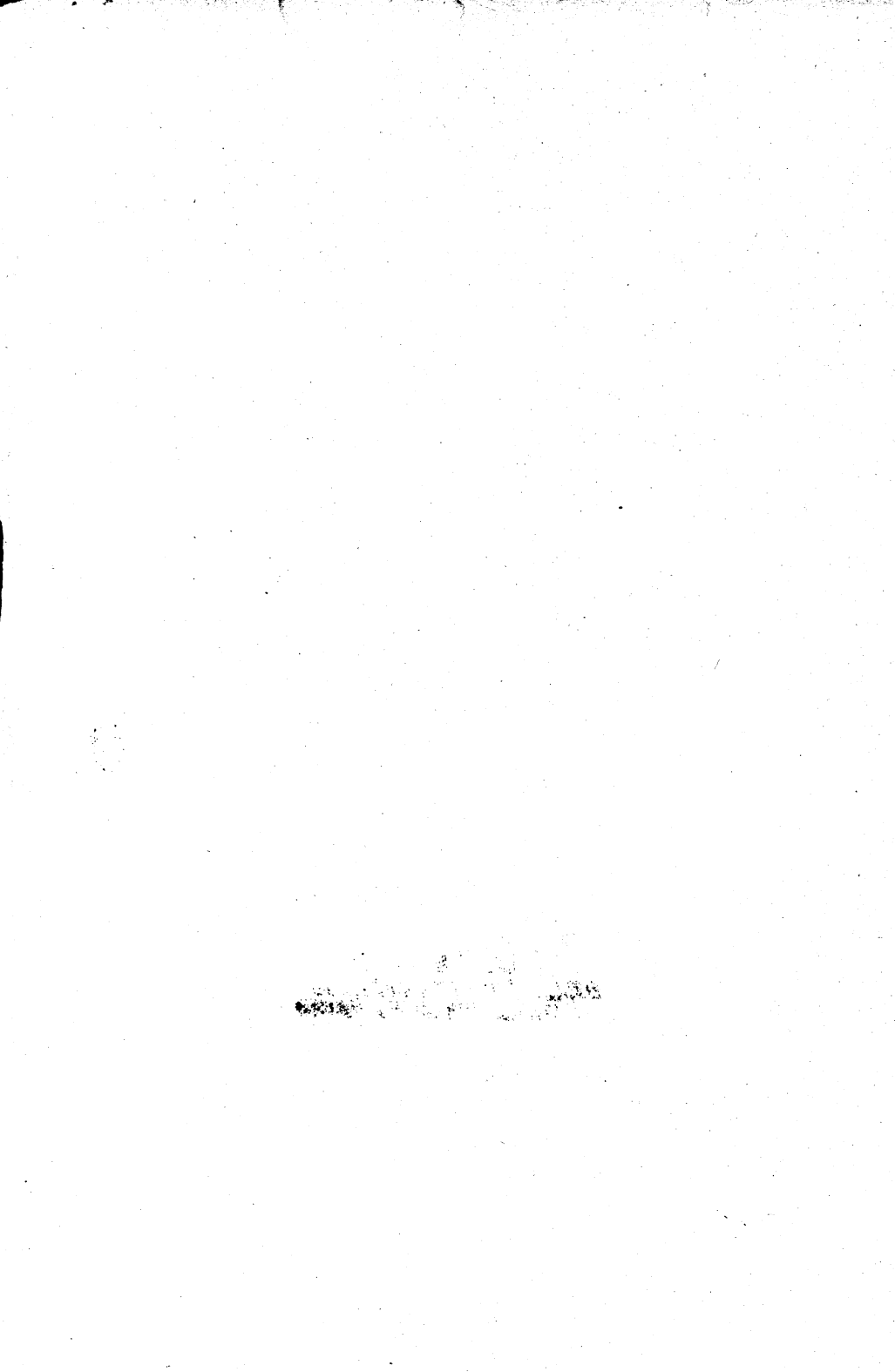


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