









# NOTES AND QUERIES:



A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES,  
GENEALOGISTS, ETC.

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“When found, make a note of.”—CAPTAIN CUTLER.

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VOLUME THIRD.

JANUARY — JUNE, 1851.

LONDON:  
GEORGE BELL, 186. FLEET STREET.  
1851.

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Journal of the Institution

LITERARY MEN, ARTISTS, ANTIQUARIES  
GENERALISTS, ETC.

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FOURTH THIRD

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No. 62.]

SATURDAY, JANUARY 4. 1851.

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## OUR THIRD VOLUME

The commencement of our Third Volume affords an opportunity, which we gladly seize, of returning our best thanks to those kind friends and correspondents to whom we are indebted for our continued success. We thank them all heartily and sincerely; and we trust that the volume, of which we now present them with the First Number, will afford better proof of

our gratitude than mere words. Such improvements as have suggested themselves in the course of the fourteen months during which NOTES AND QUERIES has been steadily working up its way to its present high position shall be effected; and nothing shall be wanting, on our part, which may conduce to maintain or increase its usefulness. And here we would announce a slight change in our mode of publication, which we have acceded to at the suggestion of several parties, in order to meet what may appear to many of our readers a trivial matter, but which is found very inconvenient in a business point of view—we allude to the diversity of price in our Monthly Parts.

To avoid this, and, as we have said, to meet the wishes of many of our friends, we propose to publish a fifth or supplementary number in every month in which there are only four Saturdays, so as to make the Monthly Parts one shilling and threepence each in all cases, with the exception of the months of January and July, which will include the Index of the preceding Half-yearly Volume, at the price of one shilling and ninepence each. Thus the yearly subscription to NOTES AND QUERIES, either in unstamped weekly Numbers or Monthly Parts, will be eighteen shillings.

Trusting that this, and all the other arrangements we are proposing to ourselves, may meet with the approbation of our friends and subscribers, we bid them Farewell! and wish them,—what we trust they wish to NOTES AND QUERIES—a Happy New Year, and many of them!

## Dates.

### OLD BALLAD UPON THE "WINTER'S TALE."

Some of your correspondents may be able to give me information respecting an old ballad that has very recently fallen in my way, on a story similar to that of Shakspeare's *Winter's Tale*, and in some particulars still more like Greene's novel of *Pandosto*, upon which the *Winter's Tale* was founded. You are aware that the earliest known edition of Greene's novel is dated 1588, although there is room to suspect that it had been origin-

ally printed before that year: the first we hear of the *Winter's Tale* is in 1611, when it was acted at court, and it was not printed until it appeared in the folio of 1623.

The ballad to which I refer has for title *The Royal Courtly Garland, or Joy after Sorrow*: it is in ordinary type, and was "Printed and sold in Aldermay Churchyard, London." It has no date, and in appearance does not look older than from, perhaps, 1690 to 1720; it may even be more recent, as at that period it is not easy to form a correct opinion either from typography or orthography: black-letter has a distinguishing character at various periods, so as to enable a judgment to be formed within, perhaps, ten years, as regards an undated production; but such is not the case with Roman type, or white-letter. What I suspect, however, is that this ballad is considerably older, and that my copy is only a comparatively modern reprint with some alterations; it requires no proof, at this time of day, to show that it was the constant habit of our old publishers of ephemeral literature to reprint ballads without the slightest notice that they had ever appeared before. This, in fact, is the point on which I want information, as to *The Royal Courtly Garland, or Joy after Sorrow*. Can any of your correspondents refer me to an older copy, or do they know of the existence of one which belongs to a later period? I cannot be ignorant of DR. RIMBAULT'S learning on such matters, and I make my appeal especially to him.

It is very possible that it may bear a different title in other copies, and for the sake of identification I will furnish a few extracts from the various "parts" (no fewer than six) into which the ballad is divided; observing that they fill a closely printed broadside, and that the production is entirely different from Jordan's versification of the *Winter's Tale*, under the title of *The Jealous Duke and the injured Duchess*, which came out in his *Royal Arbor of Loyal Poesie*, 8vo. 1664. It is singular that two ballads, hitherto wholly unknown, should have been written upon the same incidents of the same drama, although we are yet without evidence that Jordan's effusion was ever published as a broadside.

Not a single name is given to any of the persons in my *Royal Courtly Garland*, but the places of action are reversed exactly in the same way as in Greene's novel of *Pandosto*, where what Shakspeare represents as passing in Sicily occurs in Bohemia, and *vice versâ*; moreover, the error of representing Bohemia as a maritime country belongs to my ballad, as well as to the novelist and the dramatist. The King of Bohemia, jealous of an "outlandish prince," who he suspected had intrigued with his queen, employs his cup-bearer to poison the prince, who is informed by the cup-bearer of the design against his life.

"For fear of the king the prince dare not stay:  
The wind being fair, he sailed away,  
Saying, I will escape from his blood-thirsty hand  
By steering away to my native land."

Not long after his departure, the queen, "who had never conceived before" (which varies both from Greene and Shakspeare), produces a daughter, which the king resolves to get rid of by turning it adrift at sea in "a little boat." He so informs the queen, and she in great grief provides the outfit for the infant voyager:

"A purse of rare jewels she placed next her skin,  
And fasten'd it likewise securely within;  
A chain round her neck, and a mantle of gold,  
Because she her infant no more should behold."

It is revealed to the king in a dream that his wife is innocent, but she soon dies of a broken-heart. Meanwhile, the prince, on his return to his own dominions, marries, and has a son. The infant princess is driven on shore in his kingdom, and is saved by an old shepherd, and brought up by him and his wife as their own child, they carefully concealing the riches they had found in the "little boat."

"This child grew up, endued with grace,  
A modest behaviour, a sweet comely face;  
And being arrived at the age of fifteen,  
For beauty and wisdom few like her were seen."

"Her" is misprinted *him* in the original, and the whole, as may be expected, is not a first-rate specimen of typography. The son of the prince sees and falls in love with the supposed shepherd's daughter, and, to avoid the anger of the prince his father, he secretly sails away with her and the old shepherd. By a storm they are driven on the coast of Bohemia:

"A violent storm on the sea did arise,  
Drove them to Bohemia; they are took for spies;  
Their ship was seized, and they to prison sent:  
To confine them a while the king's fully bent."

Here we arrive at an incident which is found in Greene, but which Shakspeare had the judgment to avoid, making the termination of his drama as wonderful for its art, as delightful for its poetry. Greene and my ballad represent the king of Bohemia falling in love with his own daughter, whom he did not recognise. She effectually resisted his entreaties, and he resolves "to hang or burn" the whole party; but the old shepherd, to save himself, reveals that she is not his daughter, and produces "the mantle of gold" in which he had found her:

"He likewise produced the mantle of gold.  
The king was amazed the sight to behold;  
Though long time the shepherd had used the same,  
The king knew it marked with his own name."

This discovery leads directly to the unwinding of the plot: the young prince makes himself known, and his father being sent for, the lovers are

“married in triumph” in Bohemia, and the old shepherd is made “a lord of the court.”

If any of your readers can inform me of another copy of the above ballad, especially unmodernised (the versification must have suffered in the frequent reprints) and in black-letter of an early date, they will do me a favour. At present I am unable to decide whether it was founded upon Greene’s novel, Shakspeare’s play, or upon some independent, possibly foreign, narrative. I am by no means satisfied that Greene’s novel was not a translation, and we know that he was skilful in Italian, Spanish, and French.

J. PAYNE COLLIER.

I cannot find the particular Number of NOTES AND QUERIES, but unless I am greatly mistaken, in one of them, a correspondent gave praise (I am the last to say it was not deserved) to DR. MAGINN for suggesting that *miching mallecho*, in *Hamlet*, Act. III. Sc. 2., was from the Spanish *mucho malhecho*. I never heard of DR. MAGINN’s opinion until I saw it in your pages; but if you happen to be able to refer to the Shakspeare I superintended through the press in 1843, vol. vii. p. 271., note 9., you will see that I propose the Spanish word *malhecho* as the origin of “mallecho.” I did not think this point worth notice at the time, and I doubt whether it is worth notice now. If you leave out this postscript, as you are at perfect liberty to do, I shall conclude that you are of my opinion.

J. P. C.

[The passage to which our valued correspondent refers is in our Second Volume, p. 358., where J. M. B. points out that the suggestion of a writer in the *Quarterly Review* for March 1850, that Shakspeare’s *miching mallecho* was a mere misprint of the Spanish words *mucho malhecho*, had been anticipated by DR. MAGINN. It now appears that he had also been anticipated by MR. COLLIER.]

#### CROSSING RIVERS ON SKINS.

The mode of crossing a river on skins, mentioned by Layard (*Nineveh and its Remains*, 5th edition, vol. i. p. 129., vol. ii. p. 381.) is also referred to in the works of the following ancient writers. I quote *Facciolati Lexicon Totius Latinitatis*, in vocibus *Uter* et *Utricularius*. [Edit. *Furlanetto*, 4to.]

“Frequens fuit apud veteres utrius usus ad flumina trananda, *Liv.* 21. 27. Hispani, sine ulla mole, in utres vestimentis coniectis, ipsi cetris suppositis incubantes, flumen tranavere, *Cæs. B. G.* i. 48. Lusitani, peritique eorum regionum cetrati citerioris Hispaniæ, consectabantur, quibus erat proclive transnare flumen, quod consuetudo eorum omnium est, ut sine utribus ad exercitum non eant, (Cf. *Herzog.*, qui longam huic loco adnotationem adscripsit), *Curt.* 7. 5. Utres quam plurimos stramentis refertos dividit; his incubantes transnavere amnem, *Plin.* 6. 29. 35. Arabes Aseitæ appellati, quoniam bubulos utres binos sternentes ponte piraticam exercent, *h. e.* utribus junctis tabulas instar

pontis sternentes. Adde *Front. Strat.* 3. 13., et *Ammian.* 30. 1. *med.*”

“Utricularii vocabantur qui utriculos, seu utres inflatos ratibus ita subiciebant, ut iisdem flumina transnare possent. Eorum collegium in quibusdam urbibus ad flumen aliquod sitis habebatur, ideoque utricularii sæpe cum nautis conjunguntur, *Inscr. ap. Mur.* 531, n. 4. Ex voto a solo templum ex suo fecerunt collegio utriculariorum.”

JANUS DOUSA.

Manpadt House, near Haarlem.

#### FOLK LORE OF SOUTH NORTHAMPTONSHIRE, NO. 3.

*Hedgehog.*—Among other animals looked upon in a superstitious light, we have the hedgehog, who, in addition to his still credited attribute of sucking cows, is looked upon by our rustics as the emblem of craft and cunning; playing the same part in our popular stories as Reynard in the more southern *fableaux*. They tell concerning him, the legend given by M. M. Grimm, of the race between the Hare and Hedgehog. The Northamptonshire version makes the trial of speed between a fox and hedgehog. In all other respects the English tale runs word for word with the German.

*Hares.*—Besides the ancient superstition attached to the crossing of the path by one of these animals, there is also a belief that the running of one along the street or mainway of a village, portends fire to some house in the immediate vicinity.

*Toads.*—Belief in their venomous nature is yet far from being extinct. This, added to the ill-defined species of fascination which they are supposed to exercise, has caused them here, as elsewhere, to be held in great abhorrence. I have heard persons who ought to have known better, exclaim on the danger of gazing upon one of the harmless reptiles. The idea respecting the fascinating powers of the toad, is by no means confined to our district. Witness the learned Cardan:

“Fascinari pueros fixo intuitu magnorum bufonum et maximè qui è subterraneo specu aut sepulchris prodierint, utque ob id occulto morbo perire, haud absurdum est.”—*De Rerum Varietate*, lib. xvi. c. 90.

*Crickets*, contrary to the idea prevailing in the western counties, are supposed to presage good luck, and are therefore most carefully preserved. Their presence is believed to be a sure omen of prosperity; while, on the other hand, their sudden departure from a hearth which has long echoed with their cry, betokens approaching misfortune, and is regarded as the direst calamity that can happen to the family.

*Magpies.*—To see one magpie alone bodes bad luck; two, good luck; three, a “berrin;” four, a wedding. This is our version of the saying: Grose gives it differently.

*Spiders.*—When a spider is found upon your

clothes, or about your person, it signifies that you will shortly receive some money. Old Fuller, who was a native of Northamptonshire, thus quaintly moralises this superstition:

"When a spider is found upon our clothes, we use to say, some money is coming towards us. The moral is this: such who imitate the industry of that contemptible creature may, by God's blessing, weave themselves into wealth and procure a plentiful estate." — *Worthies*, p. 58. Pt. 2. ed. 1662.

Omens of death and misfortune are also drawn from the howling of dogs — the sight of a trio of butterflies — the flying down the chimney of swallows or jackdaws; and swine are sometimes said to give their master warning of his death by giving utterance to a certain peculiar whine, known and understood only by the initiated in such matters. Gaule, in his *Mag-astro-mancers Posed and Puzzled*, Lond. 1652, p. 181., ranks among evil omens "the falling of swallows down the chimney" and "the grunting of swine." T. S.

### Minor Dates.

#### *Kentish Town in the last Century.*—

"Thursday night some villains robbed the Kentish Town stage, and stripped the passengers of their money, watches, and buckles. In the hurry they spared the pockets of Mr. Corbyn, the druggist; but he, content to have neighbour's fare, called out to one of the rogues, 'Stop, friend, you have forgot to take my money.'" — *Morning Chron. and Lond. Advertiser*, Jan. 9. 1773.

*Murray's Hand-book for Devon and Cornwall.*—The author does not mention Haccombe Chapel or the Oswell Rocks, both near Newton; the latter is a most picturesque spot, and the view near and far most interesting! — A notice of the tiles, and of the 2 ft. 2 in. effigy at Haccombe, appears in the *Arch. Journal*, iii. 151. 237.—The monuments are in fine preservation up to the last of the "Haccombes" ante 1342, which is *perfect*. The chapel would be improved by the removal of the two pews, and of the family arms from the velvet cloth on the communion-table! — Tavistock Church has an east window by Williment; pattern, and our Saviour in the centre.—The church by Dartmouth Castle contains a brass, and armorial gallery; the visitor should sail round the rock at the harbour entrance, its appearance from seaward is fine.—Littleham Church has a decorated wooden screen, very elegant.—A work on the Devonshire pulpits and screens would be valuable. A. C.

*Judges' Walk, Hampstead.*—A friend of mine, residing at Hampstead, has communicated to me the following information, which I forward to you as likely to instruct your readers.

He states that the oldest inhabitant of Hampstead, Mr. Rowbotham, a clock and watchmaker, died recently, at the age of ninety. He told his

son and many other persons, that in his youth the *Upper Terrace Avenue*, on the south-west side of Hampstead Heath, was known by the name of "The Judges' Walk," from the circumstance of prisoners having been tried there during the plague of London. He further stated, that he had received this information from his grandmother.

C. R. WELD.

Somerset House.

*Gray's Alcaic Ode.*—A question asked in Vol. i., p. 382., whether "Gray's celebrated Latin Ode is actually to be found entered at the Grande Chartreuse?" is satisfactorily answered in the negative at p. 416. of the same volume, and its disappearance traced to the destructive influence of the first French Revolution.

It may not, however, be without interest to some of your readers to know, that this elegant "Alcaic" was to be found at the Chartreuse not very long before the outbreak of that great political tempest, proof of which will be found in the following extract taken from the 9th volume of Malte-Brun's *Annales des Voyages*, Paris, 1809. It is found in a paper entitled "Voyage à la Grande Chartreuse en 1789. Par M. T\*\*\*\*\*," and is in p. 230.:

"L'Album, ou le grand livre dans lequel les étrangers inscrivent leurs noms, présente quelquefois une lecture intéressante. Nous en copiâmes quelques pages. Le morceau le plus digne d'être conservé est sans doute l'Ode latine suivante du célèbre poète anglais Gray. Je ne crois pas qu'elle ait été publiée encore."

Then follows the ode, as usually printed, excepting that in the third line,

"Nativa nam certe fluentia,"

the words "nam certe" are transposed. G. B.

*Fleet Marriages.*—*The General Evening Post*, June 27—29, 1745, contains the following singular Note of a Fleet marriage:—

"Yesterday came on a cause at Doctors' Commons, wherein the plaintiff brought his action against the defendant for pretending to be his wife. She in her justification pleaded a marriage at the Fleet the 6th of February, 1737, and produced a Fleet certificate, which was not allowed as evidence: she likewise offered to produce the minister she pretended married them, but he being excommunicate for clandestine marriages, could not be received as a witness. The court thereupon pronounced against the marriage, and condemned her in 28*l.*, the costs of suit."

Y. S.

### Queries.

#### HISTOIRE DES SÉVARAMBES.

The authorship of *Gaudentio di Lucca* has recently been discussed by some of your correspondents, and it has been shown that this *Voyage*

*Imaginaire* was written by Simon Berington, a Catholic priest, and the member of a family residing for many years in Herefordshire. The following Query will relate to another work of the same class, but of an earlier date.

The *Histoire des Sévarambes* is a fictitious account of a nation in the Southern Ocean, visited by a supposed navigator named Siden. Its first appearance was as an English work, with this title:

“The History of the Sevarites or Sevarambi, a nation inhabiting part of the third continent, commonly called Terræ Australes Incognitæ; with an account of their admirable government, religion, customs, and language. Written by one Captain Siden, a worthy person, who, together with many others, was cast upon those coasts, and lived many years in that country. London: printed for Henry Brome, at the Gun, at the west end of St. Paul’s Churchyard, 1675. 12mo. pp. 114.” No preface.

There is a second part, “more wonderful and delightful than the first,” published in 1679 (pp. 141.). The licence by Roger LeStrange bears date Feb. 25. 1678. There is a short preface, without signature, arguing that the country of the Sevarites is not fabulous.

A copy of the original edition of these two parts is in the British Museum.

Shortly after its publication in England, this work appeared in France with the following title:—

“*Histoire des Sévarambes, peuples qui habitent une partie du troisième continent ordinairement appellé Terre Australe, contenant un compte exact du gouvernement, des mœurs, de la religion et du langage de cette nation, jusques aujourd’hui inconnue aux peuples de l’Europe. Traduite de l’Anglois.*” First Part, Paris, 1677. 2 vols. 12mo. Second Part, 1678-9. 3 vols. 12mo.

Both parts are dedicated to Monsieur Riquet, Baron de Bonrepos; and the dedications are both signed with the initials D. V. D. E. L.

The British Museum contains no French edition of this work earlier than an Amsterdam reprint of 1716. The above account of the early French edition is taken from the *Dictionnaire Historique* of Prosper Marchand (La Haye, 1758), tom. i. p. 11., art. ALLAIS. This article (which may be cited as a model of bibliographical research) attributes the authorship of the *Histoire des Sévarambes*, upon evidence, which, if not conclusive, is very strong, to Denis Vairasse, or Vayrasse. Marchand explains the initials appended to the dedications of the French edition to mean, *Denis Vairasse d’Allais en Languedoc*. He likewise considers *Siden* as the anagram of *Denis*; and *Sevarias*, the legislator of the Sevarambians, as the anagram of *Vairasse*. Some of the religious opinions expressed in this fiction were thought bold, and the authorship of the work was at one

time much discussed: it was attributed both to Isaac Vossius and Leibnitz. It was translated into Dutch, German, and Italian; and there is an English edition, London 1738, in 1 vol. 8vo., in which the preface from the French edition, alluding to Plato’s *Republic*, More’s *Utopia*, and Bacon’s *New Atlantis*, not to be found in the original English edition, is introduced. This volume is entitled—

“The History of the Sevarambians, a people of the south continent, in five parts, containing, &c Translated from the Memoirs of Capt. Siden, who lived fifteen years amongst them.”

The work is included in the collection of *Voyages Imaginaires*, tom. v., where the editor speaks of the distinguished place which it holds among the fictions of that class; but he says that its authorship was unknown or uncertain. An account of another fictitious voyage to the Terra Australis, with a description of an imaginary people, published in 1692, may be seen in Bayle’s *Dict.*, art. SADEUR, *Voyages Imaginaires*, tom. xxiv.

According to the account given by Marchand, Vairasse began life by serving in the army in Piedmont, and he afterwards studied the law. Subsequently he went to England, where he is stated to have attempted to penetrate the intrigues of the court, and to discover the maxims of the English government. In 1665, he was in the ship commanded by the Duke of York against the Dutch; and some years afterwards, having been regarded as an accomplice in the designs of a public minister (apparently Lord Clarendon), he was forced to retire with him, and follow him to Paris. He re-entered the military service, and was with the French army which invaded Holland in 1672. Afterwards he taught English and French at Paris; he likewise published a French Grammar, and an abridgment of it in the English language (1683). He was of the reformed religion.

It is possible that Vairasse’s visit to England may have been connected with his religion. He appears, during his residence here, to have acquired the English language; but it is difficult to understand what are the designs of Lord Clarendon in which he was an “accomplice.” Lord Clarendon’s exile took place in 1667; which hardly accords with the expression “some years” after 1665. No person of the name of Vairasse is mentioned as having accompanied Lord Clarendon in his banishment.

The first part of the *History of the Sevarambians* was published in English in 1675, two years before the French edition of the first part. The second parts were published at London and Paris in the same year. Even if Vairasse did not leave England with Lord Clarendon, he had left it before the year in which the first part of this work appeared in English: for he is stated to

have been with the French army in Holland in 1672. It is therefore difficult to account for the publication of the English version of the *History of the Sevarambians* before its publication in France, upon the assumption that Vairasse was the author. The writer of the life of Vairasse (art. ALLAIS) in the *Biographical Dictionary of the Society of Useful Knowledge* thinks that he may have been only the translator: but the facts collected by Marchand show that he claimed the authorship; and there is no trace of its composition by any Englishman. Besides, its prior publication in England is just as inexplicable upon the assumption of his being the translator, as upon that of his being the author.

Query, Is Vairasse's residence in England mentioned by any English writer? And can any light be thrown upon the authorship of the *History of the Sevarambians* from any English source? L.

#### ORIGIN OF PRESENT PENNY POSTAGE.

Many of your readers have, I doubt not, perused with interest the vivid sketch of the origin of the Penny Postage System, given by Miss Martineau in her *History of England during the Thirty Years' Peace*, vol. ii. p. 425., and have seen in the incident of the shilling letter delivered to the poor cottager, somewhere in the Lake district—refused by her from professed inability to pay the postage—paid for by Mr. Rowland Hill, who happened most opportunely to be passing that way—and, when opened, found to be blank (this plan being preconcerted between the woman and her correspondent, to know of each other's welfare without the expense of postage). A remarkable instance of "how great events from little causes spring," and have bestowed much admiration on the penetration of Mr. Hill's mind, which "wakened up at once to a significance of the fact," nor ever rested till he had devised and effected his scheme of Post-office Reform; though all the while an uncomfortable feeling might be lurking behind as to the perfect credibility of so interesting a mode of accounting for the initiation of this great social benefit.

I confess to having had some suspicions myself as to the trustworthiness of this story; and a few days since my suspicions were fully confirmed by discovering that the real hero of the tale was not the Post-office Reformer, but the poet Coleridge; unless, indeed, which is surely out of the range of ordinary probabilities, the same event, *corresponding exactly as to place and amount of postage*, happened to two persons at separate times.

Coleridge relates the story himself, in one of his "conversations," of which memoranda are preserved in the interesting volumes published by Moxon in 1836 (ii. 114.). "One day," he says,

"when I had not a shilling to spare, I was passing by a cottage at *Keswick* where a carter was demanding a *shilling* for a letter, which the woman of the house appeared unwilling to give, and at last declined to take. I paid the postage, and when the man was out of sight, she told me that the letter was from her son, who took that means of letting her know that he was well. The letter was not to be paid for. It was then opened and *found to be blank*."

Now, while so many copies of "NOTES AND QUERIES" pass through the Post-office, it is to be hoped one at least may remain there, and be the means of inducing Mr. Hill to inform us whether Miss Martineau had any authority for fathering this story upon him; and whether the Post-office Reform is really indebted to any such trivial incident for its original idea. E. VENABLES.

#### RED BOOK OF THE IRISH EXCHEQUER.

On one of the vellum leaves of which the Red Book of the Irish Exchequer is composed, there is depicted a pen and ink sketch of that court. In the centre of the picture is the table, which is covered (as it is at this day) with a chequered cloth, whereon are placed a bag upon which are the words "Baga cum rotulis," a book with a clasp, five large pieces of money, and a strip of parchment, upon which is written, "Ceo vous, &c." The table is surrounded on its four equal sides by thirteen human figures, namely, six at the top of the picture, three on the left hand, three on the right, and one at the bottom. Of the six figures at the top of the sketch, all of whom wear robes, he who is on the right hand holds a wand, bears upon his head a cap, and is in the act of leaving the court, exclaiming, "Ademayn." To the right of this man, who is probably the crier of the court, is one of the officers carrying a piece of parchment, upon which is written in contracted law Latin, "Preceptum fuit Vicecomiti per breve hujus Scaccarii." To the right of the last-named figure is another officer of the court, who is in the act of examining his pen by placing its nib at a short distance from his eyes; and this person carries in his left hand a piece of parchment upon which are written, in like character, the words, "Memorandum quod x die Maii, &c." To the right of this officer, who is probably the Chief Remembrancer, is placed another officer, wearing a cap, who is in the act of writing upon a piece of parchment bearing the words "Henricus dei gratia." The two remaining figures at the top of the picture are apparently conversing together: to one of them are applied the words, "Eynt bre vic.," with another word following the last which is scarcely decypherable; and to the other the word "Elgyn" seems to have reference; such

word being placed upon the ample sleeve of his gown. The three figures on the left of the picture are probably the three Barons. The head-dress of the judge who is sitting at the extreme right of the bench, varies in its form from that which is worn by the baron who is seated in the centre; and the third baron, who is sitting at the left, has his head uncovered. The first-named baron seems in the act of counting or reckoning the pieces of coin which are placed before him upon the table, and says "xx d.;" the baron in the centre, who wears a cap similar in form to the night-cap now commonly used, says "Voyr dire;" and the third baron says "Soient forpez." Opposite to the judges, and to the right of the picture, are three persons wearing gowns, and standing at the bar of the court. One of these points towards his face with the first finger of his right hand, and says, "Oy de brie;" the figure to his left extends his right arm towards the bench, and exclaims, "Soit oughte;" and the third figure says, "Chalange." This man, the handle of whose sword is distinctly visible on his right side, whose outer sleeves are wide and flowing, whose under garment is buttoned tightly at the wrist, and whose boots are in shape similar to ladies' boots of modern times, closely laced to the leg, has placed the thumb of his left hand between the thumb and first finger of his right. And, lastly, at the bottom of the picture is seated the sheriff, bearing upon his head a hood or cap, upon which the words "Vic. tot & unit" are written. Query, Are the persons here represented the barons and officers of the Exchequer? and, more especially, who are the persons who exclaim "Oy de brie," "Soit oughte," and "Chalange."

J. F. E.

### Minor Queries.

*Abbey of Shapp, or Hepp.*—I shall be much obliged to any of your readers who can inform me whether the Chartulary of the Abbey of Shapp, or Hepp, in Westmoreland, is now in existence; and if so, where it is. In the *Monasticon*, vol. vi. p. 869., it is stated that in 1638 it was in the possession of Lord William Howard, of Naworth; but though a search has been made among Lord William's papers and MSS. in the possession of his descendant, the Earl of Carlisle, at Castle Howard, the Chartulary is not now to be found among them.

J. C.

"*Talk not of Love.*"—Do any of your musical correspondents know the author of the following song, and whether it has ever appeared in print? I have it in manuscript, set to a very fine tune, but have never seen or heard it elsewhere.

"Talk not of love, it gives me pain,  
For love hath been my foe;  
He bound me with an iron chain,  
And plunged me deep in woe."

"But friendship's pure and lasting joys  
My soul was form'd to prove,  
Then welcome, win, and wear the prize,  
But never talk of love."

A. M.

"*Friday Weather.*"—Under this heading I have quoted and referred to a common proverb current here, in "NOTES AND QUERIES," Vol. i., p. 303.

J. MILNER BARRY.

*Lucy and Colin.*—Can you tell me who was the author of "Lucy and Colin," so beautifully translated by Vincent Bourne, and by him entitled "Lucia et Corydon"?

In Southey's *Common-place Book*, 3d series, I found the following in p. 712. :—

"Of the wretched poem *Colin and Lucy* (Tickel?) published as a fragment of Elizabeth's age, the reviewer says, 'Is this the language of Q. 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 contending for on behalf of our own time.'"

I wonder whether this be the "Colin and Lucy" that V. Bourne translated.

I have not Tickel's works, and therefore cannot discover whether he be the author of that beautiful (whatever Southey may say) ballad beginning with—

"In Leinster famed for maidens fair," &c.

A. B.

*Chapel, Printing-office.*—Is there any other authority than Creery's *Press* for the statement that printing-offices are called chapels? Whatever may have been the case, at present the word "chapel" is applied to the persons, or companionship, employed in the office, not to the office itself.

GOMER.

[*Moxon*, in his *Mechanick Exercises*, vol. ii. p. 356. 4to. 1683, says: "Every printing-house is by the custom of time out of mind called a chappel; and all the workmen that belong to it are members of the chappel: and the oldest freeman is father of the chappel. I suppose the style was originally conferred upon it by the courtesie of some great Churchman, or men, (doubtless, when chappels were in more veneration than of late years they have been here in England), who, for the books of divinity that proceeded from a printing-house, gave it the reverend title of chappel."]

*Cochade* is a ribband worn in the hat, as defined by Dr. Johnson. Query, What is the origin of its use by officers of the army and navy; who are privileged to wear it; when was it first introduced; and by what authority, if any, is it sanctioned or confined to the army and navy?

A. E.

*Suem, Ferling, Grasson.*—In a copy of Court Roll, dated the 40th year of Elizabeth, and relat-

ing to the manor of Rotherfield, co. Sussex, these words occur:—

“R. K. cepit extra manus domini unam suem trẽ mat’ de ferling,” &c.

I shall be obliged to any of your correspondents who will explain the words *suem* and *ferling*.

What is the etymology of *grasson*, a word used in some north-country manors for a fine paid on alienation of copyhold lands? C. W. G.

*Cranmer’s Descendants*.—Being much interested in everything that concerns the martyrs of the Reformation, and not the less so from being descended (in the female line) from the father of Archbishop Cranmer, I should be very glad if any of your correspondents could inform me whether there are any of his male descendants still in existence. Gilpin, in his *Lives of the Reformers*, says that the Archbishop’s wife and children lived in great obscurity. This was probably on account of the prejudice, which had hardly passed away, against the marriage of the clergy; but surely the descendants of so great a man, if there be such, have not lost the records or pedigree by which their descent can be verified. C. D. F.

*Collections of Pasquinades*.—Can any of your correspondents inform me whether a collection has ever been published of the satirical verses affixed to the *torso* of Menelaus, at the corner of the Palazzo Braschi at Rome, and commonly known as *Pasquinades*, from the name of a tailor whose shop stood near the place of its discovery? (See Nibby, *Itinerario di Roma*, ii. 409.) I send you a specimen which I do not remember to have seen in print. It was occasioned by the Pope Pius VI. (Braschi) having placed his own coat of arms in various parts of St. Peter’s. They consisted of the double-headed eagle, two stars, a lily, and the head of a boy, puffing at it.

“Redde aquilam imperio; Gallorum lilia regi;  
Sidera redde polo; cætera Brasche tibi.”

The eagle being restored to the Holy Roman Empire, the lily to the Most Christian King, and the stars to the firmament, there remained for the Pope himself—an empty puff. MARFORIO.

*Portraits of Bishops*.—Can any of your correspondents inform me of portraits of John Williams, archbishop of York (previously bishop of Lincoln); John Owen, bishop of St. Asaph; George Griffith, bishop of St. Asaph; Lewis Bayley, bishop of Bangor; Humphrey Henchman, bishop of London (previously bishop of Salisbury); Lord Chief Justice Glynn; and Sir Thomas Milward, chief justice of Chester.

Cassan, in his *Bishops of Salisbury*, mentions one of Henchman; but I mean exclusively of this.

Y. Y.

*The Butcher Duke*.—Can any of your readers

furnish me with the rest of a Scotch song of which I have heard these two couplets?

“The Deil sat girning in a nook,  
Breaking sticks to burn the duke.  
A’ the Whigs sal gae to hell!  
Geordie sal gae there hissel.”

And who was the writer?

MEZZOTINTO.

*Rodolph Gualter*.—I think I have somewhere seen it stated that Rodolph Gualter (minister at Zurich, and well known as a correspondent of our divines in the age of the Reformation) was a Scotchman. Will any of your correspondents oblige me by supplying either a reference for this statement, or a disproof of it—or both?

J. C. R.

*Passage in St. Mark*.—What Fathers of the early Christian Church have annotated that remarkable text, Mark xiii. 32., “ὁδὲ ὁ υἱὸς,” “Neither the Son?”

As this subject has certainly engaged the attention of many of your readers, it will be a great favour conferred on the present writer, if their replies should indicate the authors’ names, the date and place of the edition, the page, and such other distinctive marks as shall lead to a prompt investigation of the subject: among them, whether the authors quoted are in the library of the British Museum. CALMET.

“*Fronte Capillatâ*,” &c.—On the Grammar School at Guilsbro, in Northamptonshire, is inscribed the following hexameter:—

“Fronte capillatâ post est Occasio calva.”

I suppose it alludes to some allegorical representation of *Occasio*; and is intended to convey the same meaning as our English proverb, “Seize time by the forelocks.” From what author is this inscription taken? E. H. A.

### Replies.

“GOD SPEED THE PLOUGH.”

(Vol. i., p. 230.)

L. S. asks, in what rebellion was the banner carried with the motto “God speed the plough?”—(*Homily against Wilful Rebellion*.)

Probably in the rebellion of the Earls of Northumberland and Westmoreland in the north of England, during the autumn of A.D. 1569. In the passage of the homily which immediately follows the one quoted by L. S., occur these words:—

“And though some rebels bear the picture of the five wounds painted, against those who put their only hope of salvation in the wounds of Christ . . . and though they do bear the image of the cross painted in a rag . . . yet let no good and godly subject . . . follow such standard-bearers of rebellion.”

Again: just before the quotation cited by L. S.

is an allusion to the "defacing or deformation" which the rebels have made, "where though they tarry but a little while they make such reformation, that they destroy all places, and undo all men where they come."

Collier, in his *Eccles. History*, vol. vi. p. 469. edit. Straker, 1840, part ii. b. vi., says, —

"However, the insurrection went on, and the rebels made their first march to Durham. And here going into the churches *they tore the English Bible and the Common Prayer*. They officiated in the service of the mass, *had the five wounds of Christ represented in some of their colours*, and a chalice in others. One Richard Norton, an ancient gentleman, carried the standard *with a cross in it*."

In this passage we have three out of four facts enumerated: 1st. The defacing of places; 2d. The banner with the five wounds; 3d. The standard with the cross. It does not, therefore, seem unreasonable to infer, that the other fact alluded to, viz. the banner with the motto, is to be referred to the same rebellion.

It is not, however, impossible that the rebellion, which broke out A.D. 1549, first in the western counties, and then in Oxfordshire, Bucks, Norfolk, Suffolk, and Yorkshire, may be also alluded to in the homily. For Cranmer, in his answer to the Devonshire and Cornish rebels, urges this amongst other reasons: —

"Fourthly, for that they let the harvest, which is the chief sustentation of our life; and God of his goodness hath sent it abundantly. And they by their folly do cause it to be lost and abandoned." — *Strype's Mem. of C.*, ed. Oxf. 1840, vol. ii. p. 841.

An argument similar to the one used in the homily.

The insurrection, in fact, in the midland and north-eastern counties, began with an attempt to redress an agricultural grievance; according to Fox (*E. H.* vol. ii. p. 665. edit. 1641); "about plucking down of enclosures and enlarging of commons." The date of the homily itself offers no objection; for though it is said (Oxf. ed. Pref. p. v.) not to occur in any collected edition printed before 1571, yet there exists a separate edition of it printed in 4to. by Jugge and Cawood, probably earlier than A.D. 1563. Collier does not quote his authority for the statement about the banners, but probably it was either Camden or Holinshed; and a reference to these authors, which I regret I have no means of making, might establish the particular point in question. E. A. D.

"DEFENDER OF THE FAITH."

(Vol. ii., pp. 442. 481.)

I regret that my Note, inserted in your paper of Nov. 30th, was so ambiguously written as to elicit such a reply as it has been favoured with by Mr. GIBSON of Newcastle-upon-Tyne.

What I meant to say in my last Note was simply this—that two persons, viz. Messrs. Christopher Wren and Chamberlayne, have asserted that the title "Defender of the Faith" had been used by our monarchs anterior to 1521; and in support of their assertions, cite the Black Book of the order of the garter, and several charters granted to the University of Oxford: that is, each gives a distinct proof of his allegation.

Had Mr. GIBSON understood my Note, as I trust he now will, he will see at once that the expression "untrue" is totally inapplicable to their statements, at least upon any showing upon his part; for he does not appear to me to have consulted either the Black Book or the charters, on which alone their assertions are based, to which alone we must in common honesty refer, and by which alone their veracity must be judged.

That their "startling" statements do not appear in Selden, nor in Luder's brief paper in the 19th vol. of the *Archæologia*, is conceded; but I think it might have occurred to the mind of one of less acumen than Mr. GIBSON, that it was precisely because the allegations do not appear in these or any other writers or authorities that I considered them not unworthy of the attention of the readers of the "NOTES AND QUERIES." I am at a loss to reconcile Mr. GIBSON's expression "startling," as applied to the assertions of Messrs. Wren and Chamberlayne (and I need not add, that had they not been startling to myself as to him, they would never have found their way to your paper), with the following paragraph:

"In this sense, the sovereign and every knight became a sworn defender of the faith. Can this duty have come to be popularly attributed as part of the royal style and title?"

I do not allude to this statement in a critical point of view, but simply, as, from the general tenor of his communication, Mr. GIBSON appears to labour under an impression, that, from ignorance of historical authorities, I have merely given utterance to a popular fallacy, unheard of by him and other learned men; and, like the "curfew," to be found in no contemporaneous writer. I beg, however, to assure him, that before forwarding the note and question to your paper, I had examined not only the Bulls, and our best historians, but also the works of such writers as Prynne, Lord Herbert, Spelman, Camden, and others, who have in any way treated of regal titles and prerogatives.

I have only to add, that beyond the investigation of the truth of the assertions of Messrs. Wren and Chamberlayne, I am not in any way interested. I care not for the result. I only seek for the elucidation of that which is at once "startling" and a "popular fallacy." ROBERT ANSTRUTHER.

Bayswater.

## BEATRIX LADY TALBOT.

In reference to the Query of SCOTUS (Vol. ii., p. 478.) respecting Beatrix Lady Talbot (so long confounded by genealogists with her more illustrious contemporary, Beatrix Countess of Arundel), perhaps I may be permitted to state, that the merit, whatever it may be, of having been the first to discover this error, belongs to myself; and that the whole of the facts and authorities to prove the non-identity of the two ladies were supplied by me to the late Sir H. Nicolas, to enable him to compile the article on the subject in the *Collectanea Topographica*, vol. i.; the notes to which also were almost entirely written by myself. From the note of SCOTUS, one would suppose that *he* had made the discovery that Lady Talbot belonged to the Portuguese family of *Pinto*; whereas he merely transcribes my words in p. 405. of the Addenda to vol. i. of the *Collectanea*.

I had originally supposed that this lady was a member of the house of *Sousa*, which bore a coat of four crescents, quartered with the arms of Portugal (without the border); and in that belief a paragraph was written by Sir H. Nicolas, accompanied by a pedigree, to show the connexion of Beatrix Lady Talbot, through her great-great-grandfather, with the royal line of Portugal, and, consequently, with Beatrix Countess of Arundel; but these were subsequently struck out. By an oversight, however, the note referring to some works on the genealogy of the house of *Sousa* has been allowed to remain at p. 87. of the *Collectanea*; and as it stands at present, it has no corresponding passage in the text. For the information that Lady Talbot bore the arms of *Pinto*, I was really indebted to a Portuguese gentleman, the Chevalier M. T. de Moraes Sarmiento, who published (anonymously) a small volume entitled *Russell de Albuquerque, Conto Moral, por um Portuguez*, 12mo. Cintra, 1833, at pp. 331-2. of which work is a brief notice of the two Beatrixes, from memoranda furnished by myself. At the time I collected the information given to Sir H. Nicolas, I wrote to the Earl of Shrewsbury, to inquire whether among the family papers any evidence could be found, to clear up the history of his ancestress; but his lordship informed me he had no means of elucidating the difficulty, and that in the earliest pedigree in his possession (drawn up in the reign of Elizabeth), Beatrix Lady Talbot was not only described as daughter of the King of Portugal, but had the royal arms of Portugal assigned to her,—a proof, by the way, that even in pedigrees compiled and attested by heralds, there are statements which are not borne out by historic documents. I am still, therefore, like Scorus, anxious to know more about this lady, and hope some of your correspondents versed in Portuguese genealogies may supply the required information. F. MADDEN.

## Replies to Minor Queries.

*Passage in Hamlet* (Vol. ii., p. 494.).—The word *modern*, instead of *moderate*, in my editions of Shakspeare, is a printer's error, which shall be corrected in the edition I am now publishing. To a person unfamiliar with printing, it might appear impossible that any compositor, with this copy before him, —

“While one with moderate haste might tell a hundred,” should substitute —

“While one with modern haste might tell a hundred.”

And yet such substitution of one word for another is a constant anxiety to every editor. Some may consider that a competent editor would detect such a gross blunder. Unfortunately, the more familiar the mind is with the correct reading, the more likely is such an error to escape the eye. Your correspondent who did me the favour to point out this blunder will, I trust, receive this explanation, as also your other readers, in a candid spirit. The error has run through three editions, from the circumstance that the first edition furnished the copy for the subsequent ones. The passage in question was not a doubtful text, and therefore required no special editorial attention. The typographical blunder is, however, an illustration of the difficulties which beset the editors of our old dramatists especially. Had the word *modern* occurred in an early edition of Shakspeare, it would have perplexed every commentator; but few would have ventured to substitute the correct word, *moderate*. The difficulty lies in finding the just mean between timidity and rashness. With regard to typographical errors, the obvious ones naturally supply their own correction; but in the instance before us, as in many others, it is not easy to detect the substitution, and the blunder is perpetuated. If a compositor puts *one* for *won*—a very common blunder—the context will show that the ear has misled the eye; but if he change an epithet in a well-known passage, the first syllable of the right and the wrong words being the same, and the violation of the propriety not very startling, the best diligence may pass over the mistake. It must not be forgotten that many gross errors in typography occur after the sheet is gone to press, through the accidents that are constantly happening to the movable types.

CHARLES KNIGHT.

*Passage in Tennyson* (Vol. ii., p. 479.).—The following extract from Sir James Mackintosh's *History of England*, vol. ii. p. 185., will explain this passage:

“The love of Margaret Roper continued to display itself in those outwardly unavailing tokens of tenderness to his (her father, Sir Thomas More's) remains, by which affection seeks to perpetuate itself; ineffectually, indeed, for the object, but very effectually for

softening the heart and exalting the soul. She procured his head to be taken down from London Bridge, where more odious passions had struggled in pursuit of a species of infernal immortality by placing it. She kept it during her life as a sacred relic, and was buried with that object of fondness in her arms, nine years after she was separated from her father."

X. Z.

*Was Quarles pensioned?* (Vol. i., p. 201.).— I believe that no reply has been made to this Query. The following passage, transcribed from the *Epistle Dedicatory* to the surreptitious edition of Quarles's *Judgment and Mercy*, affords a slight negative proof to the contrary:—

"And being so usefull, I dare not doubt your patronage of this *child*, which survives a *father*, whose utmost abilities were (till death darkned that great light in his soule) sacrificed to your service."

Now if Charles had conferred a pension on Quarles, is it not exceedingly probable that the publisher and dedicator, Richard Royston, would have recalled so honourable a circumstance to the memory of his "Most gracious souveraigne King Charles" in this *Epistle Dedicatory*, when he had so excellent an opportunity of doing so?

J. M. B.

*Old Hewson the Cobbler* (Vol. ii., p. 442.).— I remember that there was a low song sung at some wine parties in Oxford about fifteen years ago, which began with the words "My name is old Hewson," &c. I do not remember the words, but they were gross: the chief *fun* seemed to consist in the chorus,—a sort of *burring* noise being made with the lips, while the doubled fists were rubbed and thumped upon the thigh, as if the cobbler's lapstone had been there.

Was Hewson, the Parliamentary colonel, a cobbler?

C. P.

*The Inquisition* (Vol. ii., p. 358.).— The following reply to IOTA's Queries is extracted from *Walchii Bibliotheca Theologica*, tom. iii. p. 739.:

"Auctor libri; Histoire de l'Inquisition et son origine. Coloniae MDCXCIII. 12. qui Jacob Marsollierius est."\*

Of the history of the Bohemians I can ascertain only that J. Amos Comenius was the author of the original. (See Walch, tom. iii. p. 265.) T. J.

*Mrs. Tempest* (Vol. ii., p. 407.).— In reply to your correspondent requesting information respecting this lady, I have much pleasure in sending you the following particulars, which I have obtained through the kindness of Colonel Tempest of Tong Hall, the present representative of the ancient family of Tempest of Tong. Henry Tempest, the oldest son of Sir John Tempest, Bart., of Tong Hall, by Henrietta his wife, daughter and

heir of Sir Henry Cholmley of Newton Grange, married Alatheia, daughter of Sir Henry Thompson of Marston, county of York, and had two daughters, Alatheia and Henrietta; one of these ladies was celebrated as Pope's Daphne. Henry Tempest died very young, before his father Sir John; the next brother, George, succeeded to the title and Tong estates. Daphne was on the point of being married very highly, tradition says to the Duke of Wharton, but died of the small-pox before the celebration.

In the library at Tong Hall there is a painting, by Sir Godfrey Kneller, of Pope's Daphne.

OLIVER THOMLINSON WYNDOWE.

*Cardinal Allen's Declaration* (Vol. ii., p. 497.).— I am happy to inform H. P. that the *Declaration of the Sentence and Deposition of Elizabeth, the Usurper and pretended Queen of England*, alluded to in his note, is in the Bodleian Library; where, a few days since, I saw Dr. Cumming poring over it; and where, I have no doubt, he, or any friend, can easily obtain a sight of it by applying to any of the librarians.

Z. X. Z.

*Cardinal Allen's Admonition* (Vol. ii., p. 497.).— The *Declaration of the Sentence and Deposition of Elizabeth, the Usurper and pretended Queen of England*, will be found accurately reprinted in the Appendix to vol. iii. of Dodd's *Church History*, edited and enlarged by the Rev. M. A. Tierney, F.R.S. F.S.A., in whose possession a copy of the Declaration is stated to be.

D.

*Scandal against Queen Elizabeth* (Vol. ii., p. 393.).— Although many of your correspondents must be well able to reply to P. T.'s Query, I have seen no notice of it as yet. The note to Burton's *Diary*, in citing Osborn, ought to have begun with the word which precedes the words quoted. The note would then have run thus:—

"That Queen Elizabeth had a son, &c., I neglect to insert, as fitter for a romance than to mingle with so much truth and integrity as I profess."

In the Add. MSS. 5524, is an apparently modern note, stated to be in the handwriting of Mr. Ives, to the following effect:—

"I have heard it confidently asserted, that Queen Elizabeth was with child by the Earl of Essex, and that she was delivered of a child at Kenilworth Castle, which died soon after its birth, was interred at Kenilworth, and had a stone put over it, inscribed '*Silentium*.'"

This is doubtless one of the many tales, which, as Osborn says, "may be found in the black relations of the Jesuits, and some French and Spanish Pasquilers." These slanderers were chiefly, I believe, Parsons or Persons, and Sanders, who scrupled at nothing that would tend to blacken the character and reputation of Elizabeth. Thus, besides the above, and other stories of Elizabeth

\* *Journal des Savans*, MDCXCIV, p. 331.; *Niceronii Memoir.*, tom. vii. p. 64.

herself, it was stated by Sanders that her mother, Anne Boleyn, was Henry VIII.'s own daughter; and that he intrigued, not only with Anne's mother, but with her sister. P. T. will find these points, and others which are hardly suited for public discussion, noticed in the article on ELIZABETH in Bayle's *Dictionary*. CUDYN GWYN.

*Church of St. Saviour, Canterbury* (Vol. ii., p. 478.).—I would submit to Sir Henry Ellis, that the church at Canterbury which is mentioned in the charter from which he quotes, is termed *Mater et Domina*, not on account of its greater antiquity, but by reason of its superior dignity; and that the church referred to is clearly the cathedral church. The charter is one of confirmation of privileges: it proceeded upon the "admonition of the most pious Archbishop Liuingus," and "upon consideration of the liberties of the monasteries situated within Kent." It granted that the church of the Saviour (*ecclesia Salvatoris*), situated in Canterbury, the mother and lady of all the churches in the kingdom of England, should be free, and that no one should have any right therein *save the archbishop and the monks there serving God*. The whole tenor of the charter, and more particularly the words last referred to, "archiepiscopum et monachos ibidem deo famulantes," seem to me to indicate the cathedral church, and no other. If it be inquired, How then came it to pass that the cathedral, which is dedicated to Christ, should be described as *ecclesia Salvatoris*? some persons may answer, that this apparent blunder is an indication that the charter is not genuine. But that is not my opinion. The charter is printed from the register of the cathedral, and if it had been forged by the monks, they would scarcely have made a mistake upon such a point as the dedication of their own church. Coming out of such custody, the unusual designation, as we now esteem it, seems clear proof that the charter is genuine. I would suggest, either that the cathedral, or a part of it, was really dedicated to the Saviour; or that the words are to be understood not as indicating the church of St. Saviour, but the church of the Saviour, that is, Christ. JOHN BRUCE.

*Pope Ganganelli* (Vol. ii., p. 464.).—In reply to the inquiry of CEPHAS, I give you the following anecdote, in the words of the Rev. Dr. Kirk, of Lichfield, who still survives (and long may he yet survive!) to bear testimony to its correctness:—

"Charles Plowden travelled with Mr. Middleton; and when at Rome, he called with Mr. Thorpe to see me at the English college. We walked together for some time in St. George's Hall, and he quite scandalised me with the manner in which he spoke of Ganganelli. There is no doubt that Mr. Plowden had a principal hand in the *Life of Ganganelli*, which was published in London in 1785. Father Thorpe supplied the materials (J. T. is subscribed to the letters printed), and Mr. Plowden arranged them. I brought

a packet of letters from Mr. Thorpe to Mr. C. Plowden, and one or two other packets were brought from him to Mr. Plowden by other students. 'The contents were so scandalous,' said Bishop Milner, in my hearing, at Oscott, 'that Mr. Weld, with whom Mr. C. Plowden lived, insisted on the work being suppressed.' The copies were all bought up, and I have never seen or heard of a copy since I saw it in Coghlan's shop in 1785. Mr. Cordell, of Newcastle, wrote some observations upon it. Mr. Conolly, S. J., told me at Oxford, October 17, 1814, that he 'once saw in a corner of Mr. C. Plowden's room, a heap of papers, some torn, and put there apparently to be burnt. I took up one of them,' he said, 'which was torn in two.' It contained anecdotes and observations *against Ganganelli*."

It was doubtless from this collection that Mr. Keon was supplied with those papers, which he published in *Dolman's Magazine* in 1846, concerning "The Preservation of the Society of Jesus in the Empire of Russia." M. A. TIERNEY.

Arundel.

*Pope Ganganelli* (Vol. ii., p. 464.).—The Rev. Charles Cordell, a priest of the Roman Catholic Church, who was stationed at Newcastle-upon-Tyne about the date mentioned by your correspondent CEPHAS (he was there in 1787), was the translator of the letters of Pope Clement XIV. (Ganganelli); but as I have not the book, I do not know whether it contained also a life of that pontiff. Mr. Cordell was editor of other works.

W. S. G.

*Nicholas Ferrar's Digest* (Vol. ii., p. 446.).—One of the copies of the *Gidding Digest of the History of our Saviour's Life*, inquired after by J. H. M. (a most beautiful book), is in the library of the Marquis of Salisbury. I believe it to be the copy presented to Charles I. W. H. C.

*Ferrar, Nicholas*.—The following extract from a very interesting paper on "Illustrated Books" in the *Quarterly Review*, vol. lxxiv. p. 173., will aid J. H. M. in his researches after the curious volumes arranged by the members of the Ferrar family:

"King Charles's statues, pictures, jewels, and curiosities, were sold and dispersed by the regicide powers; from this fate, happily, the royal collection of manuscripts and books was preserved; neither was it, like the archiepiscopal library at Lambeth, doled out piecemeal to Hugh Peters and his brother fanatics. This good service was mainly owing to Bulstrode Whitelocke. When the British Museum was founded, King George II. presented to it the whole of the royal library; and Ferrar's *Concordance*, with another similarly illustrated compilation by him, is there preserved in safety. The Rev. Thomas Bowdler of Sydenham, the representative of the last baronet of the Cotton family, the founders of the Cottonian Library, possesses another of the Ferrar volumes. Of those which were presented by Ferrar to George Herbert and Dr. Jackson, no record remains."

JOHN I. DREDGE.

*Cardinal Erskine* (Vol. ii., p. 406.) flourished later than your correspondent G. W. supposes. He was in communication with Mr. Pitt about 1799–1800. Query, was he then in England?

W. H. C.

*The Author of Peter Wilkins* (Vol. ii., p. 480.).—An advertisement prefixed to the edition of this remarkable work in Smith's *Standard Library*, 1839, gives the following information respecting the author:—

"In the year 1835, Mr. Nicol the printer sold by auction a number of books and manuscripts in his possession, which had formerly belonged to the well-known publisher Dodsley; and in arranging them for sale, the original agreement for the sale of the manuscript of 'Peter Wilkins,' by the author, 'Robert Pultock of Clement's Inn,' to Dodsley, was discovered. From this document it appears that Mr. Pultock received twenty pounds, twelve copies of the work, and 'the cuts of the first impression,' that is, a set of proof impressions of the fanciful engravings that professed to illustrate the first edition, as the price of the entire copyright. This curious document was sold to John Wilks, Esq., M.P., on the 17th December, 1835."

Mr. Leigh Hunt, in his *Book for a Corner*, remarks upon this,—

"The reader will observe that the words 'by the author,' in this extract, are not accompanied by marks of quotation. The fact, however, is stated as if he knew it for such, by the quoter of the document."

The difference mentioned by DR. RIMBAULT between the initials in the title-page and those appended to the dedication, occurs also in Mr. Smith's edition. But the dedication to which the initials R. P. are affixed, speaks of the book as the work of the writer in the most unmistakable terms. Was the S. in the place of the P. a typographical error, perpetuated by carelessness and oversight; or a mystification of the author, adopted when the success of the book was uncertain, and continued after the dedication had contradicted it, by that want of attention to minutiae which was more frequently manifest in former times than at present?

Mr. Leigh Hunt informs us that the Countess of Northumberland, to whom the dedication is made, was the lady to whom Percy addressed his *Reliques of Ancient Poetry* "She was a Wriothesley descended of Shakspeare's Earl of Southampton, and appears to have been a very amiable woman."

Permit me to take this opportunity of saying that there is a misprint in the poem by Barry Cornwall (Vol. ii., p. 451.), by which the title of a poem from which a quotation is made, appears as the name of a *dramatis persona* "Paris" is the title of a poem by the Rev. Geo. Croly, from which the "motto" is quoted.

G. J. DE WILDE.

*Peter Wilkins* (Vol. ii., p. 480.).—In the preface to a garbled and mutilated edition of this work, which appeared Lond. 1839, sq. 12mo., it is stated that the author was Robert Pultock, of Clement's Inn, which is in accordance with the initials to the dedication. Those of R. S. on the title I consider as mere fiction. Lowndes gives the 1st ed. 1750, 2 vols. 12mo.; and I have a note of a reprint, Dublin, Geo. Falkner, 1751, 2 vols. 12mo., "illustrated with several cuts." My copy is Lond. 1816, 2 vols. 12mo., with a few indifferent engravings.

F. R. A.

"*The Toast*," by Dr. King (Vol. ii., p. 480.).—DR. RIMBAULT will find the key to the characters named in this poem printed in Davis's *Second Journey round the Library*, &c., p. 106. F. R. A.

[W. A. informs us that there is a key to this work in Martin's *Account of Privately Printed Books*.]

*The Widow of the Wood* (Vol. ii., p. 406.).—The history of this publication can hardly be given without raking up a piece of scandal affecting an honourable family still in existence. If DR. RIMBAULT wishes to see the book, and has any difficulty in meeting with it, I shall be happy to forward him my copy by the post on learning his address. I inclose you mine, and will thank you to communicate it to him if he should wish for it.

The maiden name of this "widow" was Anne Northey. Her second husband was Sir Wm. Wolseley; her fourth, Mr. Hargrave, father of the celebrated jurist. Every copy of the work which could be found was destroyed by the latter gentleman.

H. C.

*Damasked Linen* (Vol. ii., p. 199.).—It may interest R. G. P. M. to learn that a portion of the damasked linen which formed part of the establishment of James II. when in Ireland, still exists in the possession of R. Ely, Esq., of Ballaghmore Castle in the Queen's County. I have seen with that gentleman several large napkins beautifully damasked with the then royal arms, together with the initials J. R. of large size, and elaborately flourished. The tradition of the family is, that they were obtained from the plunder of James's camp equipage, after the defeat of the Boyne. Mr. Ely's ancestor was in William's army.

X. Y. A.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Every one who had an opportunity of inspecting the glorious assemblage of masterpieces of workmanship and design which were collected together at the *Exhibition of Ancient and Mediæval Art* last spring, must have felt a desire to possess some more lasting memorial of that unparalleled display than the mere cata-

logue. So strong, indeed, was this feeling at the time, as to call forth several announcements of works in preparation, commemorative of the Exhibition, including one by the accomplished Honorary Secretary of the Committee, Mr. Franks. Mr. Franks has, however, we regret to hear, now abandoned that intention, so that of these promised memorials, we shall probably only see the one which has just been published under the title of *Choice Examples of Art Workmanship, selected from the Exhibition of Ancient and Mediæval Art at the Society of Arts*; and, whether as a pleasant record to those who visited the collection, or as a compensation for their disappointment to those who were not so fortunate, the book will, doubtless, find favour with the rapidly increasing class who take an interest in works of this character. That the publishers anticipate a large sale, is obvious, from the remarkably low price at which they have published this beautiful volume, which contains upwards of sixty engravings, drawn from the gems of the collection, by Mr. De la Motte, and engraved under his superintendence; and furnishes representations of objects of the most varied kinds, from the *Nautilus Cup* belonging to Her Majesty, to Mr. Vulliamy's *Ivory Bas-reliefs* ascribed to Fiamingo, Mr. Slade's matchless specimens of *Glass*, and Dr. Rock's *Superaltare*.

Mr. Charles Knight has just put forth a small pamphlet, entitled *Case of the Authors as regards the Paper Duty*, in which he shows most ably and most clearly the social advantages which must result from the repeal of a tax which, as Mr. Knight proves, "encourages the production of inferior and injurious works by unskilled labourers in literature."

The *Gentleman's Magazine* of the present month is a capital number. Mr. Cunningham has commenced in it, what promises to be an interesting series of papers upon a subject which that gentleman's well-known tact and judgment will prevent from being objectionable, *The Story of Nell Gwynn*; and the numerous friends of the late Mr. Amyot—and how numerous were his friends!—cannot but be pleased with the characteristic portrait which accompanies the interesting memoir of that kind-hearted and accomplished gentleman.

*Oracles from the British Poets, A Drawing-Room Table Book and pleasant Companion for a Round Party*, by James Smith, exhibits a good idea carried out with excellent taste, and justifies the author's motto:

"Out of these scatter'd Sibyl's leaves,  
Strange prophecies my fancy weaves."

A game which, while it amuses the family circle, will make its members acquainted with so many beautiful passages from our poets as are here assembled, must find a welcome in many a home at the present season. The publisher of the *Oracles* has availed himself of the demand, at this period of the year, for "Song of knight and lady bright," to re-issue in one volume instead of two, and at a reduced price, his *Pictorial Book of Ballads Traditional and Romantic*.

*A Monumentarium of Exeter Cathedral*, carefully compiled by the Rev. J. W. Hewett, the result of six months' regular labour, has been printed in the *Transactions of the Exeter Architectural Society*. By this work Mr. Hewett has done good service to all gene-

alogists, local and general historians, &c., and we know no greater benefit that could be conferred on this branch of literature, than that some of our now superabundant brass-rubbers should follow Mr. Hewett's example, and note with accuracy all the inscriptions, monuments, coats of arms, &c., preserved in the churches in their respective neighbourhoods. They may then either hand them over for publication to the nearest Archæological Society, or the Archæological Institute, or the Society of Antiquaries; or transmit a copy of them to the MS. department of the British Museum.

Messrs. Sotheby and Wilkinson, of Wellington Street, will sell, on Monday next and two following days, the valuable Collection of Ancient and Modern Engravings of the late James Brown, Esq.

We have received the following Catalogues:—W. S. Lincoln's (Cheltenham House, Westminster Road) Sixty-fourth Catalogue of Cheap Second-hand English and Foreign Books; John Miller's (43. Chandos Street) Catalogue Number Sixteen of Books Old and New. †

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GRETSER OPERA OMNIA. Folio. Ingolst. 1616.  
HEYWOOD'S SPIDER AND FLIE. London. 1556. Title-page and first leaf of Table.  
ESSAY ON MUSIC, ENCYC. METROPOLITANA.  
HODGSON'S LADY JANE GREY.  
ZACCHIAS QUESTIONES MEDICO LEGALES.  
PULLEYN'S ETYMOLOGICAL COMPENDIUM. London. 8vo. 1850.  
SHAKSPEARE'S DRAMATIC WORKS. Vol. IV. of Whittingham's edition in 7 vols. 1814.

\* \* Letters, stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

## Notices to Correspondents.

ETYMOLOGICUS will find a full reply to his Query, under the word "Aiguillette," in the *Dictionnaire Infernal* of M. Collin de Plancy; and by so doing he will also learn why we do not here enter into a fuller explanation.

MARCH. There is no question but that we derived the name April fool from the French Poisson d'Avril. See Ellis' Brand, vol. i. p. 82. (ed. 1841).

INVESTIGATOR is referred to Lowndes' Bibliographer's Manual, under the title "Huloet," for an account of Huloet's Abecedarium, as well as of the newly corrected edition of it by Higgins.

A SUBSCRIBER who wishes for an abridged translation of Dugdale's account of Norton Priory, Lincolnshire, is referred to Wright's English Abridgment of the Monasticon, published in 1718.

J. K. (Medical Use of Mice) is thanked for his friendly Postscript. He will, we trust, see a great alteration in future.

CURIOSUS. The best account of the Domestic Fool is in Douce's Illustrations of Shakspeare, and Flügel's Geschichte der Hofnarren.

PHILO-STEVEN. Rask's Anglo-Saxon Grammar, by Thorpe; and Vernon's Guide to Anglo-Saxon, are considered the best elementary books.

The INDEX to our SECOND VOLUME will, we trust, be ready by the middle of the present month.

NOTES AND QUERIES may be procured, by order, of all Booksellers and News-vendors. It is published at noon on Friday, so that our country Subscribers ought not to experience any difficulty in procuring it regularly. Many of the country Booksellers, &c., are, probably, not yet aware of this arrangement, which will enable them to receive NOTES AND QUERIES in their Saturday parcels.

All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186. Fleet Street.

**MR. T. RICHARDS** (late of St. Martin's Lane), **PRINTER**, and Agent to the **PERCY and HAKLUYT SOCIETIES**, has removed to 37, Great Queen Street, near Drury Lane, where he respectfully requests all Letters may be addressed to him.

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"When found, make a note of." — CAPTAIN CUTLER.

No. 63.]

SATURDAY, JANUARY 11. 1851.

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## Notes.

### THE BREECHES, OR GENEVA BIBLE.

Of this, the most popular edition of the Scriptures in the reign of Queen Elizabeth, we meet continually with erroneous opinions of its rarity, and also of its value, which the following brief statement may tend in a degree to correct.

The translation was undertaken by certain reformers who fled to Geneva during the reign of Queen Mary; and is attributed to W. Whittingham, Anthony Gilby, Miles Coverdale, Thomas Sampson, Christopher Goodman, Thomas Cole, John Knox, John Bodleig, and John Pullain;

but Mr. Anderson, in his *History of the English Bible*, says that the translators were Whittingham, Gilby, and Sampson: and from the facts stated, he is, no doubt, correct.

It is called the "Breeches Bible" from the rendering of Genesis, iii. 7.:

"Then the eyes of them bothe were opened, and they knewe that they were naked, and they sewed fig tree leaves together, and made themselves breeches."

The first edition of the Geneva Bible was printed at Geneva in 1562, folio, preceded by a dedication to Queen Elizabeth, and an address "To our beloved in the Lord the brethren of England, Scotland, Ireland," &c.; dated from Geneva, 10th April, 1561. This edition contains two remarkable errors: Matt. v. 9. "Blessed are the *place* makers." Luke xxi. "Christ *condemne*th the poor widow." This is the first Bible divided into verses.

Second edit. 4to., printed at Geneva, 1569. To this edition is added "Certeine Tables, A Calendar, and Fairs in Fraunce and elsewhere."

The first edition printed in London is a small folio. Imprinted by Christopher Barker, 1576.

The first edition of the Scriptures printed in Scotland is the Geneva version, folio, began 1576, by Thomas Bassandyne; and finished in 1579 by Alexander Arbuthnot.

Other editions, 1577, London, sm. fol.; 1578, sm. fol.; 4to., 1579; two editions 4to., 1580, 1581; sm. fol., 1582; 4to., 1583; lar. fol., 1583; 4to., 1585; 4to., 1586; 8vo., 1586; 4to., 1587; 4to., 1588; 4to., 1589; 8vo., Cambridge, 1591, supposed to be first printed at the University; fol., 1592; 4to., 1594; 4to., 1595; fol., 1595; 4to., 1597; sm. fol., 1597; 4to., 1598; 4to., 1599. Of this last date, said to be "Imprinted at London by the deputies of Chr. Barker," but probably printed at Dort, and other places in Holland, there were at least seven editions; and, before 1611, there were at least twenty other editions.

Between the years 1562 and 1611, there were printed at least 130 editions of the Geneva Bible, in folio, 4to., and 8vo.; each edition probably consisted of 1000 copies.

Persons who know but little of the numbers which are extant of this volume, have asked 100l.,

30*l.*, and other like sums, for a copy; whereas, as many shillings is about the value of the later editions.

The notes by the Reformers from the margin of the Geneva version, have been reprinted with what is usually called King James' version, the one now in use, in the editions printed at Amsterdam, at the beginning of the seventeenth century.

W.

POEMS DISCOVERED AMONG THE PAPERS OF SIR  
KENELM DIGBY.

MR. HALLIWELL (Vol. ii., p. 238.) says that he does not believe my MS. of the "Minde of the Lady Venetia Digby" can be an autograph. I have reason to think that he is right from discovering another MS. written in the same hand as the above, and containing two poems without date or signature, neither of which (I believe) are Ben Jonson's. I enclose the shorter of the two, and should feel obliged if any of your correspondents could tell me the author of it, as this would throw some light upon the *writer* of the two MSS.

THE HOUREGLASSE.

Doe but consider this small dust running in this glasse,  
By atoms moved;  
Would you believe that this the body ever was  
Of one that loved;  
Who in his mistresse flames playing like a fly,  
Burnt to cinders by her eye?  
Yes! and in death as life unblest,  
To have it exprest  
Even ashes of lovers have no rest.

I also enclose a copy of another poem I have discovered, which appears to me very curious, and, from the date, written the very year of the visit of Prince Charles and Buckingham to the court of Spain. Has it ever been printed, and who is the author?

What sodaine change hath dark't of late  
The glory of the Arcadian state?  
The fleecy flocks refuse to feede,  
The Lambes to play, the Ewes to breede,  
The altars make(s) the offerings burne  
That Jack and Tom may safe returne.

The Springe neglectes his course to keepe,  
The Ayre continual stormes do weepe,  
The pretty Birdes disdaine to singe,  
The Maides to smile, the woods to springe,  
The Mountaines droppe, the valleys morne  
Till Jack and Tom do safe returne.

What may that be that mov'd this woe?  
Whose want afflicts Arcadia so?  
The hope of Greece, the prope of artes,  
Was prin<sup>l</sup>y Jack, the joy of hartes.  
And Tom was to his Royall Paw  
His trusty swayne, his chiefest maw.

The lofty Toppes of Menalus  
Did shake with winde from Hesperus,  
Whose sweete delitious Ayre did fly  
Through all the Boundes of Arcady,  
Which mov'd a vaine in Jack and Tom  
To see the coast the winde came from.

This winde was love, which Princes state  
To Pages turn, but who can hate  
Where equall fortune love procures,  
Or equall love success assures?  
So virtuous Jack shall bring from Greece  
The Beautyous prize, the Golden fleece.

Love is a world of many paines,  
Where coldest hills, and hottest playnes,  
With barren rockes and fertill fieldes  
By turne despaire and comforte yeldes;  
But who can doubt of prosperous lucke  
Where Love and fortune both conducte?

Thy Grandsire great, and father too,  
Were thine examples thus to doe,  
Whose brave attempts, in heate of love,  
Both France and Denmark did approve.  
For Jack and Tom do nothing newe  
When Love and Fortune they pursue.

Kind shepherdes that have lov'd them long,  
Be not rashe in censuring wronge,  
Correct your feares, leave of to mourne,  
The Heavens will favour their returne;  
Committ your cares to Royall Pan,  
For Jack his sonne and Tom his man.

FINIS.

From London, 31. Martii, 1623.

Prefaced to this poem is an extract from a letter of Buckingham's to his wife, containing an account of their reception; but it is hardly worth copying.  
H. A. B.

WORKS OF CAMOENS.

Having been requested by a foreign nobleman to furnish him with a list of the editions of the works of Camoens, and of the various translations, I have prepared one; and considering the information might be interesting to several of your readers, I send you a copy for insertion. It besides affords an opportunity of asking after those editions, to which I have added the observations. The first star indicates that the works are in my private collection, as are several other works relating to that celebrated poet. Obras means the collected works.  
JOHN ADAMSON.

Newcastle-upon-Tyne, Dec. 16. 1850.

EDITIONS OF THE WORKS OF LUIS DE CAMOENS.

	Obras.	Lusladas.	Rimas.	Comedias.	Size.	Date.	Observations.
*	—	*	—	—	4to.	1572	
*	—	*	—	—	4to.	1572	
*	—	*	—	—	8vo.	1584	The first with any commentary.
	—	—	—	*	—	1587	Very doubtful.
	—	*	—	—	8vo.	1591	Supposed to be a mistake for 1584.
*	—	—	*	—	4to.	1595	
*	—	*	—	—	4to.	1597	
*	—	—	*	—	4to.	1598	
	—	—	*	—	—	1601	Very dubious.
	—	*	—	—	—	1607	Dubious, but mentioned by Machado.
*	—	—	*	—	4to.	1607	
*	—	*	—	—	4to.	1609	
*	—	*	—	—	4to.	1612	
*	—	*	—	—	4to.	1613	
*	—	—	*	—	4to.	1614	
*	—	—	—	*	4to.	1615	
*	—	—	*	—	4to.	1616	
	—	*	—	—	32mo.	1620	Mentioned by Machado.
	—	—	*	—	4to.	1621	
*	—	—	*	—	32mo.	1623	
*	—	*	—	—	32mo.	1626	
*	—	—	*	—	32mo.	1629	
*	—	*	—	—	32mo.	1631	
*	—	*	—	—	32mo.	1633	
*	—	*	—	—	Folio.	1639	
*	—	*	—	—	32mo.	1644	
*	—	—	*	—	32mo.	1645	
	—	*	—	—	32mo. }	1651	Sold together at Bridge's sale. Machado mentions the edition of the <i>Lusiad</i> printed by Pedro Craerbeeck.
	—	—	*	—	32mo. }		
*	—	*	—	—	12mo.	1663	
*	—	—	*	—	12mo.	1663	
*	—	—	*	—	4to.	1666	
	—	—	*	—	4to.	1668	
	—	—	*	—	4to.	1669	
*	—	*	—	—	4to.	1669	
*	*	—	—	—	4to.	1669	
*	—	*	—	—	12mo.	1670	
*	—	—	*	—	12mo.	1670	
*	—	—	*	—	Folio.	1685-9	
*	*	—	—	—	Folio.	1720	
*	—	*	—	—	12mo.	1721	
*	—	—	*	—	12mo.	1721	Has no separate title.
*	—	*	—	—	4to.	1731-2	
	—	*	—	—	—	1749	Mentioned in Clarke's <i>Progress of Maritime Discovery</i> .
*	*	—	—	—	12mo.	1759	
*	*	—	—	—	12mo.	1772	
*	*	—	—	—	8vo.	1779-80	
*	*	—	—	—	8vo.	1782-83	
*	—	*	—	—	18mo.	1800	
*	—	*	—	—	18mo.	1805	
*	*	—	—	—	12mo.	1815	
	—	*	—	—	4to.	1817	
*	—	*	—	—	12mo.	1818	
*	—	*	—	—	8vo.	1819	
*	—	*	—	—	12mo.	1821	
*	—	*	—	—	18mo.	1823	
*	*	—	—	—	8vo.	1843	
*	*	—	—	—	8vo.	1846	

## TRANSLATIONS OF THE LUSIAD.

	Language.	Name.	Size.	Date.	Observations.
*	Latin.	Faria	8vo.	1622	
*	Spanish.	Caldera	4to	1580	
*		Tapia	4to.	1580	
*		Garces	4to.	1591	
*		Gill	8vo.	1818	He has also translated some of the Rimas.
*	Italian.	Paggi	12mo.	1658	
*		Do. another edition	12mo.	1659	
*		Anonymo	12mo.	1772	
*		Nervi	12mo.	1814	
*		Do. another edition	8vo.	1821	
*		Briccolani	18mo.	1826	
*	French.	Castera	8vo.	1735	
*		La Harpe	8vo.	1776	
*		Millié	8vo.	1825	
*		Gaubier de Barault	MS.		Only part, and not known if published.
*	German.	Kuhn and Winkler	8vo.	1807	
*		Heise	12mo.		
*		Anonymo	12mo.		
*		Donner	8vo.	1833	Only one canto.
*	Danish.	Lundbye	8vo.	1828-1830	
*		English.	Fanshaw	Folio.	1655
*	Mickle		4to.	1776	Many subsequent editions.
*	Musgrave		8vo.	1826	
*	Strangford		8vo.		Only specimen.

N. B. There are several translations of portions of the *Lusiad*, and of the smaller poems, both in French and English.

## FOLK LORE.

*May Cats.*—In Wilts, and also in Devon, it is believed that cats born in the month of May will catch no mice nor rats, but will, contrary to the wont of all other cats, bring in snakes and slow-worms. Such cats are called "May cats," and are held in contempt.

H. G. T.

*Folk Lore of Wales: Shewri-while.*—There is a legend connected with one of the Monmouthshire mountains (*Mynydd Llanhilleth*), that was, until very recently, implicitly believed by most of the residents in that neighbourhood. They stated that the mountain was haunted by a spirit in the form of a woman, and known by the name of "Shewri-while." Her principal employment appears to have been misleading those whose business or inclination led them across the mountain; and so powerful was her influence, that few, even of those who resided in the neighbourhood, could cross the mountain without losing their way. If some unlucky wanderer hesitated in which direction to go, Shewri would attract his attention by a loud "whoo-whoop," and with upraised arm beckon him on. If followed, she glided on before him: sometimes allowing him to approach so near, that the colour and arrangement of her dress could be distinguished; at other times, she would only

be seen at a distance, and then she frequently repeated her call of "whoo-whoop." At length, after wandering over the mountain for hours in the hope of overtaking her, she would leave her weary and bewildered pursuer at the very spot from which he had first started.

CG.

*Charm for the Tooth-ache.*—The following doggerel, to be written on a piece of parchment, and worn round the neck next to the skin:

"When Peter sat at Jerusalem's gate  
His teeth did most sorely eake (ache)  
Ask counsel of Christ and follow me  
Of the tooth eake you shall be ever free  
Not you a Lone but also all those  
Who carry these few Laines safe under clothes  
In the name of the Father Son and Holy Ghoste."

(Copied verbatim.)

G. TR.

*Quinces.*—In an old family memorandum-book, I find the following curious entry:

"Sept. 15. 1725. My Father Mr. ——— brought my mother home to my grandfather's house, and the wedding dinner was kept there on Monday, Sept. 20., with all the family, and Mr. ——— and Mr. ——— and his wife were present.

"In the Evening my Honoured Grandfather gave all his Children a serious admonition to live in Love and Charity . . . . and afterwards gave his wife a

present of some *Quinces*, and to his sister ———, and every Son and Daughter, and Son in Law and Daughter in Law, Five Guineas each."

The last-named gift consisted of gold five-guinea pieces of Charles II. and James II., some of which have been preserved in the family. The part of the record, however, which appears to me worthy of note, is that which concerns the *quinces*, which brings to one's mind the ancient Greek custom that the bridegroom and bride should eat a *quince* together, as a part of the wedding ceremonies. (See Potter's *Grecian Antiquities*.)

Can any of your readers furnish any additional information on this curious point? H. G. T.

ELIZABETH WALKER. — SHAKSPEARE.

I have before me a reprint (Blackwell, Sheffield, 1829) of *The Holy Life of Mrs. Elizabeth Walker, late Wife of A. Walker, D.D., Rector of Fyfield, in Essex*, originally published by her husband in 1690. It is a beautiful record of that sweet, simple, and earnest piety which characterised many of the professors of religion in the seventeenth century. It is not, however, the general character of the book, however excellent, but an incidental allusion in the first section of it, that suggests this communication. The good woman above named, and who was born in London in 1623, says, in her Diary:

"My dear father was John Sadler, a very eminent citizen. He was born at Stratford-upon-Avon, where his ancestors lived. My grandfather had a good estate in and about the town. He was of a free and noble spirit, which somewhat outreached his estate; but was not given to any debauchery that I ever heard of. My father's mother was a very wise, pious, and good woman, and lived and died a good Christian. My father had no brother, but three sisters, who were all eminently wise and good women, especially his youngest sister."

It is, I confess, very agreeable to me, amidst the interest of association created by the world-wide fame of the "Swan of Avon," to record this pleasing tribute to the character of the *genius loci* at so interesting a period. In a passage on a subsequent page, Mrs. Walker, referring to some spiritual troubles, says:

"My father's sister, my dear aunt Quiney, a gracious good woman, taking notice of my dejected spirit, she waylaid me in my coming home from the morning exercise then in our parish."

This was in London: but it is impossible to have read attentively some of the minuter memoirs of Shakspeare (e.g. Hunter's, Halliwell's, &c.) without recognising in "Aunt Quiney" a collateral relationship to the immortal bard himself. I am not aware that any Shakspearian reader of the "NOTES AND QUERIES" will feel the

slightest interest in this remote branch of a genealogical tree, which seems to have borne "diverse manner of fruits;" but assuredly the better portion of those who most justly admire its exuberance of dramatic yield, will not disparage their taste should they equally relish the evangelical flavour of its "holier products," exemplified in the Life of Mrs. Elizabeth Walker. J. H.

OLD ENGLISH ACTORS AND MUSICIANS IN GERMANY.

(Vol. ii., pp. 184. 459.)

The following extracts furnish decisive evidence of the custom of our old English actors' and musicians' professional peregrinations on the continent at the beginning of the seventeenth century — a subject which has been ably treated by Mr. Thoms in the *Athenæum* for 1849, p. 862.

In September, 1603, King James I. despatched the Lord Spenser and Sir William Dethick, Garter King-at-arms, to Stuttgart, for the purpose of investing the Duke of Würtemberg with the ensigns of the Garter, he having been elected into the order in the 39th year of the late Queen's reign. A description of this important ceremony was published at Tubingen in 1605, in a 4to. volume of 270 pages, by Erhardus Cellius, professor of poetry and history at that University, entitled: "Eques auratus Anglo-Wirtembergicus." At page 120. we are told that among the ambassador's retinue were "four excellent musicians, with ten other assistants." (Four excellentes musici, unâ cum decem ministris aliis.) These performed at a grand banquet given after the Duke's investiture, and are described at p. 229. as "the royal English music, which the illustrious royal ambassador had brought with him to enhance the magnificence of the embassy and the present ceremony; and who, though few in number, were eminently well skilled in the art. For England produces many excellent musicians, comedians, and tragedians, most skilful in the histrionic art; certain companies of whom quitting their own abodes for a time, are in the habit of visiting foreign countries at particular seasons, exhibiting and representing their art principally at the courts of princes. A few years ago, some English musicians coming over to our Germany with this view, remained for some time at the courts of great princes; their skill both in music and in the histrionic art, having procured them such favour, that they returned home beautifully rewarded, and loaded with gold and silver."

(Musica Anglicana Regiæ, quam Regius illustris Legatus secum ad Legationis et actus huius magnificentiam adduxerat: non ita multos quidem sed excellenter in hac arte versatos. Profert enim multos et præstantes Anglia musicos, comedos, tragædos, histrionicæ peritissimos, è quibus interdum aliquot consociati sedibus

suis ad tempus relictis ad exteras nationes excurrere, artemq'; suam illis præsertim Principum aulis demonstrare, ostentareq'; consueverunt. Paucis ab hinc annis in Germaniam nostram Anglicani musici dictum ob finem expaciati, et in magnorum Principum aulis aliquandiu versati, tantum ex arte musica, histrionicaq'; sibi favorem conciliârunt, ut largiter remunerati domum inde auro et argento onusti sint reversi.)

Dancing succeeded the feast; and then (p. 244.) "the English players made their appearance, and represented the sacred history of *Susanna*, with so much art of histrionic action, and with such dexterity, that they obtained both praise and a most ample reward."

(Histriones Anglicani maturè prodibant, et sacram *Susanæ* historiam tanta actionis histrionicæ arte, tanta dexteritate representabant, ut et laudem inde et præmium amplissimum reportarent.)

W. B. R.

[See, also upon this subject, a most interesting communication from Albert Cohn in the *Athenæum* of Saturday last, January the 4th.]

#### Minor Dates.

*The Curse of Scotland.*—In Vol. i. p. 61., is a Query why the Nine of Diamonds is called the Curse of Scotland. Reference is made to a print dated Oct. 21, 1745, entitled "Briton's Association against the Pope's Bulls," in which the young Pretender is represented attempting to lead across the Tweed a herd of bulls laden with curses, excommunications, indulgences, &c.: on the ground before them lies the Nine of Diamonds. In p. 90. it is said that the "Curse of Scotland" is a corruption of the "Cross of Scotland," and that the allusion is to St. Andrew's cross, which is supposed to resemble the Nine of Diamonds. This explanation is unsatisfactory. The *nine* resembles St. Andrew's cross less than the *five*, in a pack of cards; and, moreover, the nine of any other suit would be equally applicable. The true explanation is evidently to be found in the game of Pope Joan, in which the Nine of Diamonds is the pope. The well-known antipapal spirit of the Scottish people caused the pope to be called the Curse of Scotland.

The game of Pope Joan is stated to have been originally called Pope Julio, and to be as old as the reign of Queen Elizabeth. See Sir John Harington's "Treatise on Playe," written about 1597, *Nugæ Antiquæ*, vol. i. p. 220. L.

*George Herbert.*—It is much to be desired that the suggestion thrown out by your correspondent (Vol. ii., p. 460.) may be acted upon. The admirers of George Herbert are doubtless so numerous, that the correct and complete restoration of Bemerton Church might be effected by means of a small subscription among them, as in the case of

the Chaucer monument. Most gladly would I aid in the good work. R. V.

[It is needless for us to add that we shall be glad to promote, in every way, the good work proposed by our correspondent. — ED. N. AND Q.]

*Dutch Versions of English Essayists.*—How much the works of the British Essayists were appreciated by my Dutch ancestors, the following plain facts may show. I have now before me

A translation of the *Tatler*:

"De Snapper, of de Britsche Tuchtmeester. Door den Ridder Richard Steele. Uit het Engelsch vertaald door P. le Clerc. t'Amsterdam, by Hendrik Vieroot, 1733, iv. vol. in 12°."

A second edition of

"De Guardian of de Britsche Zedemeester, door den Ridder Richard Steele. Uit het Engelsch vertaald door P. le Clercq. Te Rotterdam, by Jan Daniel Beman, 1734, iii. vol. in 12°."

A third edition of

"De Spectator, of verrezene Socrates. Uit het Engelsch vertaald door A. G. & R. G. (some volumes by P. le Clercq) t'Amsterdam, by Dirk Slightenhorst, Boekverkooper, 1743, ix. vol. 12°."

JANUS DOUSA.

*Long Meg of Westminster* (Vol. ii., p. 131.).—The same epithet has been applied to women in other places. In the Parish Register of Tiverton, Devon, is the following entry:

"Burials. April, 1596. The long Jone Quant [*i. e.* servant] to Mr. Demant's, iii. day."

Why should "long Meg" be more fabulous than long Jone? E. A. D.

*Errors in the Date of Printed Books.*—In the title-page of Peter Heylyn's *Microcosmos*, 8th ed., the date is printed 1939 instead of 1639. In like manner, in *Historical Applications and occasional Meditations upon several Subjects, written by a Person of Honour*, printed in 1670, the imprimatur, signed "Sam. Parker," is dated 1970, instead of 1670. In each of these cases the error is evidently caused by the compositor having inverted the figure 6, which thus became 9. P. H. F.

#### Queries.

DOUSA'S POEM ON SIDNEY. — OLD DUTCH SONG-BOOK.

Your correspondent, who subscribes himself JANUS DOUSA in the last number of "NOTES AND QUERIES," ought to be able, and I dare say will be able, to supply through your columns information of which I have been long in search. In 1586 his great namesake printed at Lugd. Batav. a collection of Greek and Latin poems upon dead and living persons of distinction. Geoffrey Whitney, an Englishman, apparently residing at Leyden, and

who printed two works there in his own language, has fifteen six-line stanzas preceding Dousa's collection, and he subjoins to it a translation of a copy of Dousa's verses on the Earl of Leicester. Of these I have a memorandum, and they are not what I want; but what I am at a loss for is a copy of verses by Dousa, in the same volume, upon Sir Philip Sidney. It is many years since I saw the book, and I am not sure if there be not two copies of verses to Sidney, in which he is addressed as *Princeps*; and if your correspondent can furnish me with either, or both, I shall be much obliged to him.

Will you allow me to put another question relating to an old Dutch song-book that has lately fallen in my way; and though I can hardly expect a man like JANUS DOUSA to know anything about such a trifle, it is on some accounts a matter of importance to me, in connection with two early English songs, and one or other of your many friends may not object to aid me. The book is called *De zingende Lootsman of de Vrolyke Boer*, and it professes to be the *tweede druk*: the imprint is *Te Amsteldam By S. en W. Koene, Boekdrukkers, Boek en Papierverkoopers, op de Linde Gragt*. The information I request is the date of the work, for I can find none; and whether any *first part* of it is known in England, and where?

You are probably aware that the Dutch adopted not a few of our early tunes, and they translated also some of our early songs. These I am anxious to trace.

THE HERMIT OF HOLYPORT.

### Minor Queries.

*Sir Cloudesley Shovel*.—In Mrs. Markham's *History of England* it is stated that Sir Cloudesley Shovel escaped from the wreck of his ship, but was murdered afterwards by a woman, who on her death-bed confessed it.

Is there any authentic record elsewhere published?

H. J.

*Christopher Flecamore*.—Walton says that Sir H. Wotton wrote his well-known definition of an ambassador at Augusta (*Augsburg*), in the Album of "Christopher Flecamore." (Wordsworth, *Eccl. Biog.*, vol. iv. p. 86., ed. 1839.) Can any of your correspondents tell me who this person was?

J. C. R.

"*Earth has no Rage*," &c.—Can you, or any of your contributors or readers, inform me where the following couplet is to be found:

"Earth has no rage like love to hatred turn'd,  
And hell no fury like a woman scorn'd."

I do not trouble you idly, as I have a particular reason for desiring to know the source of the lines.

W. T. M.

O. and C. Club.

*D'Oyly and Barry Families*.—Any authentic information, original or not in the usual depositories, concerning the two great Norman races of D'OYLY and BARRY, or De Barry (both of which settled in England at the Conquest, and, singularly, both connected themselves with mistresses of King Henry I.), will be thankfully received if sent to W. M. D'OYLY BAYLEY (Barry), F. S. A., whose histories of both races are still unfinished.

Coatham, near Redcar, Yorkshire.

*Lord Crewe, Bishop of Durham*.—A collector of scraps and anecdotes relating to Nathaniel Lord Crewe, Bishop of Durham, would be glad to know whether, in the various MS. collections of our public libraries, there are extant any letters either written by that prelate or addressed to him?

E. H. A.

*Epigram on the Synod of Dort*.—In the *Biographie Universelle*, art. GROTIUS, it is stated that the following singular distich against the Synod of Dort was made in England:—

"Dordrecht synodus, nodus; chorus integer, æger;  
Conventus, ventus; sessio, stramen. Amen!"

Query, By whom was it made?

I.

*Private Memoirs of Queen Elizabeth*.—Several years ago I met with a book bearing this, or a similar title, upon one of the tables of the reading room of the British Museum. A passing glance made me anxious to refer to it at a future opportunity. But, although I have again and again searched through the Catalogues, and made anxious inquiries of the attendants in the reading-room, I have never yet been able to catch a glimpse of it. Can any of your correspondents furnish me with the correct title, and state whether it is still preserved in this national library?

J. E. C.

*Invention of Steam Power*.—The following doggerel is the burden of a common street-ditty, among the boys of Campden, in Gloucestershire.

"Jonathan Hulls,  
With his paper skulls,  
Invented a machine  
To go against wind and stream;  
But he, being an ass,  
Couldn't bring it to pass,  
And so was asham'd to be seen."

Now this Jonathan Hulls was the great grandfather of a man of the same name, now residing in Campden; so that if there be any truth in the tradition, the application of steam power to the propulsion of hulls must be long prior to the time of *Watts his name!*

Can any reader of NOTES AND QUERIES throw any light on the inventions of this man Hulls?

NOCAB.

*Mythology of the Stars*.—I want (in perfect

ignorance whether there is such a book) a "Mythology of the Stars." Considering how often persons of sound mind express an enthusiasm for the celestial bodies, and exclaim, of a clear night, that the stars are the poetry of Heaven, it is wonderful how little most of us know about them. Nine out of ten educated persons would be quite unable to do more than point out the Great Bear and North Star.

If there is not, there *ought* to be, some collection of the nomenclature and mythological history of the heavens, with a familiar treatise on astrology ancient and modern. The Chaldeans, Egyptians, Grecians, Arabs, Celts, and Norsemen, must have had names and stories, whose relation (both in itself and to one another) would make a very pretty volume either of poetry or prose. Perhaps some of your readers may be able to inform me of such a work, or where detached masses of the information I want could be found. G. I. C.

*Sword of William the Conqueror.*—Can any one inform me where is the sword of William the Conqueror? It was kept in Battle Abbey till the dissolution, and then taken to Sir John Gage's house at Firle, as it is said. P.

*Neville Family.*—Will any of your correspondents inform me what family of the Nevilles were connected by marriage with the Fleetwoods or Cromwells?

In a collateral note in my family pedigree, I find it stated, that Sarah Neville (who married Thomas Burkitt, in 1683) was cousin to General Charles Fleetwood, who married Bridget Cromwell, daughter of the Protector; and, on the cover of a book, I find written—

"My Cozen Fleetwood he gave me this book.—Sarah Burkitt, 1684."

I have also traditional testimony in possessing a valuable cabinet, known as "the Fleetwood;" and a portrait of the above Bridget Cromwell; both of which have been preserved in the family for more than a century and a half, and supposed to have passed into their possession by the marriage of Sarah Neville. A. H. B.

Clapham, Jan 1. 1851.

*Difformis, Signification of.*—Can any of your classical readers refer me to a competent source of information with regard to the signification of the word *difformis*, which is repeatedly to be met with in the writings of Linnæus, and which I cannot find recorded in *Ducange*, *Facciolati*, or any of our ordinary Latin dictionaries? TYRO.

Dublin.

*Lynch Law.*—What is the origin of this American phrase? J. C. R.

*Prior's Pothumous Works.*—Among the curiosities collected by the Duchess of Portland, was a

volume containing some prose treatises in MS. of the poet Prior. Forbes, in his *Life of Beattie* (Vol. ii. p. 160.), speaking of this interesting volume, says:—

"Her Grace was so good as to let me read them, and I read them with great pleasure. One of them, a dialogue between Locke and Montaigne, is an admirable piece of ridicule on the subject of Locke's philosophy."

Have these treatises since been printed? And where now is Prior's original MS.?

EDWARD F. RIMBAULT.

*Suppressed Chantries.*—Does there exist (and if so, where is it to be found) a list of the 2374 chantries suppressed by 37 Henry VIII. and 1 Edward VI.? IGNOBUS.

### Replies.

#### BIBLIOGRAPHICAL QUERIES BY R. G.

(Vol. ii., p. 422.)

*Pagnini's Bible.*—I have before me a 12mo. copy of *Liber Psalmorum Davidis. Trālatio Duplex Vetus et Nova*. It contains also the Songs of Moses, Deborah, &c., with annotations. In the title-page, the new translation is said to be that of Pagnini. It was printed by Robert Stephens, and is dated on the title-page "1556," and in the colophon "1557, cal. Jan."

In this edition, both the old and new versions have the *verses distinguished by cyphers* (numerals). I have not the means of knowing whether, in the earlier editions of Pagnini's Bible, the verses are so distinguished; but I gather from R. G. that they are.

The writer of the article "BIBLE" in Rees's *Cyclopædia*, says that R. Stephens reprinted Pagnini's Bible in folio, with the Vulgate, in 1557. And it appears, from my copy of the Psalms of David, that he also printed that part of Pagnini's Bible in 12mo. in the same year, 1557—the colophon probably containing the correct date.

Your pages have recommended that communications should be made of MS. notes and remarks found in fly-leaves, margins, &c. of printed books; and the above is written, partly in confirmation of Pagnini's title to the honour of distinguishing the verses of the Bible with cyphers, as suggested by R. G., but chiefly to note that there is written with a pen, in my copy, the word "Vetus" over the column which contains the old, or Vulgate, and the words "Pagnini sive Ariæ Montani" over the column containing the new version of the first psalm.

The writer in Rees's *Cyclopædia*, above referred to, says, that "in the number of Latin Bibles is also usually ranked the version of the same Pagninus, corrected, or rather rendered literal by

Arias Montanus." But in the title-page of my copy Montanus is not mentioned.

My copy belonged to Jo. Shelldrake (who was he?) in 1663; to D. Hughes, of Queen's College, Cambridge, in 1761; and to E. Tymewell Bridges (as the family name was then spelled) in 1777. The latter was a brother of the late Sir S. Egerton Brydges. But the MS. note above mentioned does not seem to be in the handwriting of either of them.

Will some learned reader of your work let me know whether there be any, and what ground for attributing the new translation, as it stands in this volume, to Montanus; or as Pagnini's corrected by Montanus? P. H. F.

#### THE FROZEN HORN.

(Vol. ii., p. 262.)

The quotation from Heylin is good; "the amusing anecdote from Munchausen" may be better; but the personal testimony of Sir John Mandeville is best of all, and, if I am not mistaken, as true a traveller's lie as ever was told. Many years ago I met with an extract from his antiquated volume, of which, having preserved no copy, I cannot give the admirable verbiage of the fourteenth century, but must submit for it the following tame translation in the flat English of our degenerate days.

He testifies that once, on his voyage through the Arctic regions, lat. \*\*\*, long. \*\*\*, the cold was so intense, that for a while whatever was spoken on board the vessel became frost-bound, and remained so, till, after certain days, there came a sudden thaw, which let loose the whole rabblement of sounds and syllables that had been accumulating during the suspense of audible speech; but now fell clattering down like hailstones about the ears of the crew, not less to their annoyance than the embargo had been to their dismay. Among the unlucky revelations at this denouement, the author gravely states that a rude fellow (the boatswain, I think), having cursed the knight himself in a fit of passion, his sin then found him out, and was promptly visited by retributive justice, in the form of a sound flogging. If this salutary moral of the fable be not proof sufficient to authenticate both the fact in natural history, and the veracity of the narrator, I know nothing in the world of evidence that could do so. It may be added, that the author of *Hudibras*, in his significant manner, alludes to the popular belief of such an atmospheric phenomenon in the following couplet:

"Where Truth in person doth appear,  
Like words congeal'd in northern air."

*Hudibras*, Book i. Canto i.

It is possible that Zachary Grey, in his copiously

illustrated edition of the poem, may have quoted Sir John Mandeville's account of this notable adventure, in his wanderings, like a true knight-errant, through Scythia, Armenia, Egypt, Arabia, Syria, Media, Persia, Chaldea, Greece, Dalmatia, Belgium, &c. He wrote an Itinerary of his travels in English, French, and Latin. In these he occupied nearly forty years, and was long supposed to have died in the course of them, but (as if his person had been "congealed in northern air" and suddenly thawed into warm life again) when he re-appeared, his friends with difficulty recognised him.

J. M. G.

Hallamshire.

#### DOMINICALS

(Vol. ii., p. 154.)

I believe to have been that kind of customary payment or oblation made on *Sundays* to the rector, or his vicegerent, of the church where a person heard divine service and received the sacraments:

"Hostiensis dicit quod in præcipuis festivitibus tenetur quis offerre, et cogi potest; maximè cum sit quasi generalis consuetudo ubique terrarum . . . et intelligit festivitates præcipuas, dies Dominicos, et alios dies festivos."—Lyndwood, *Prov.*, p. 21., not. e., ed. Oxon. 1679.

Though Lyndwood himself, as I understand him, seems to doubt the cardinal's statement, that the payment could be enforced, unless sanctioned by local custom.

Ducange, in v. "Denarius," 8vo. ed., Adel. 1774, says, the "Denarius de Palmâ" and "Denarius Dominicalis" were the same:

"Habebit (vicarius) eum eis victum suum competentem, et ad vestes sibi emendas xl. solidos Andegavenses, et Denarium singulis diebus Dominicis ecclesiasticè consuetudine offerendum."

On this extract from a charter he observes:

"Erat itaque Denarius de Palmâ, ille qui singulis Diebus Dominicis et [lege à] fidelibus offerrebat. Cur autem dictus 'de Palmâ' non constat, nisi forte sic dictus fuerit quod in manum seu palmam traderetur." *Denarius Dominicalis*, idem.—Arest. MS. a. 1407."

It would seem also from his definition to be the same as the payment called "Denaria Sacramentorum," that is:

"iidem denarii qui singulis offerrebantur Dominicis, ideoque Sacramentorum dicti, quod tempore Sacrosancti Missæ Sacrificii, pro excellentiâ interdum nudè appellati Sacramentum, a fidelibus offerrentur.—*Annal. Bened.*, t. iv. p. 466., n. 80. ad annum 1045."

These extracts sufficiently explain, perhaps, the payment known by the different names of "Dominicals," "Palm-penny," and "Sacrament-pence;" and still indicated, probably, by the weekly offertory of our communion service.

Of a kindred nature were the "Denarii pro Requestis," or "Denarii perquisiti," sometimes also

called "Denarii memoriales," pence paid for masses in memory of the dead: called "pro requestis," because they were obtained by special petition [requesta] from the curate; and "perquisiti," "perquisite pence," because they were demanded [perquirebantur] from the devotion of the parishioners, over and above the customary offerings. And in this, perhaps, we find the origin of our word "perquisite." (Lyndw. *Prov.* p. 111., notes c, e. and p. 237.)

In further illustration of this subject, I will quote the following note from Mr. Dansey's learned work *Horæ Decanice Rurales*, vol. i., p. 426., ed. 1844, which refers also to Blomefield's *Norfolk*, vol. iv. p. 63.:

"A. D. 1686. The dean of the deanery of the city of Norwich was committed to custody, on one occasion, by the itinerant justices, for exacting *holidays toll* by his sub-dean in too high a manner; but on his proving that he took of every great boat that came up to the city on a holiday 1d. only, and of each small one a *halfpenny*; of every cart 1d., and of every horse or man laden an *halfpenny*; and of all bakers, butchers, and fishmongers, that sold their commodities on a holiday, 1d. each; and that his predecessors always had immemorially taken it, he was discharged.—Something of the same kind is related, in T. Martin's MS. history, respecting the dues exacted by the rural dean of Thetford. Dr. Sutton's MS. Letter."

E. A. D.

MEDAL STRUCK BY CHARLES XII.—RUDBECK'S  
ATLANTICA.

Although no numismatist, yet, being resident at Stockholm, I have taken steps to enable me to reply to L.'s Query (Vol. ii., p. 408. of "NOTES AND QUERIES") respecting Charles XII.'s medal in commemoration of the victory at Holowzin.

No copy of the medal exists in the cabinet of the Royal Museum of Antiquities; but in that belonging to the National Bank, there is a very fine example of it in copper, and the inscriptions are as follow:

On the Reverse:—"Silva. Paludes. Aggeres. Hostes. Victi."

In the Exergue:—"Moschi ad Holowzinum victi A. 1708  $\frac{3}{4}$  Jul."

And round the margin the verse from Lucan in question:

"Victrices Copias Alium Laturus In Orbem:"

with the substitution of *copias* for *aquilas*, recorded by Voltaire and criticised by L.

The same inscriptions are given in Bergh's *Beskrifning öfver Sænska mynt och Sküdepenningar*, 4to., Upsala, 1773; only he adds, that the inscription in the margin is only found on some copies.

I may transcribe Bergh's description in full:

"Slagetvid Holofsin.

"119. Konungens Bild och hamnunder Armen NAT. 17. JUN. 1682. SILVÆ. PALVDES. AGGERES. HOSTES. VICTI. En Wahl-platz på hoilken står en Rysk Trophé; och tvenne fängar derwid bunden. I exerguen: MOSCHI AD HOLOFZINUM VICTI. A. 1708  $\frac{3}{4}$  JUL.

"På några exemplar är denna randskrift: VICTRICES COPIAS ALIUM LATVRVS IN ORBEM."

Could any of your readers obtain from the British Museum answers to the following Queries respecting Rudbeck's *Atlantica*, for the use of a Swedish friend of mine.

*British Museum.—Bibliotheca Grenvilliana—*  
*Olof Rudbeck, Atlantica sive Manheim.*

Tomus i. S. anno 1675, 1679.

Has any one of these three copies a separate leaf, entitled *Ad Bibliopegos*?

If so, which of them?

Has the copy with the date 1679 *Testimonia* at the end?

If so, how many pages do they consist of?

Have they a separate title and a separate sheet of *errata*?

Is there a duplicate copy of this separate title at the end of the Preface?

Tomus ii. 1689.

How many pages of *Testimonia* are there at the end of the Preface?

Is there, in any one of these volumes, the name of any former owner, any book number, or any other mark by which they can be recognised (for instance, that of the Duke de la Vallière)?

Should there be any other copy of any one of these tomes in the British Museum, these questions will extend to that volume also.

G. J. R. GORDON.

Stockholm, Dec. 17. 1850.

Replies to Minor Queries.

*Fossil Deer (not Elk) of Ireland, C. Megaceros* (Vol. ii., p. 494.).—Your correspondent W.R.C. will find in Mr. Hart's description of a skeleton of this animal (Dublin, 1825), in a pamphlet, published by W. Richardson (Dublin, 1846, M'Glashan), in Professor Owen's *British Fossil Mammalia*, and in the *Zoologist* (Van Voorst) for 1847 and for 1848, p. 2064., all that is known and much that has been imagined on the subject of his inquiry. The rib which he mentions is well known, and is in fact one of the principal bones of contention between the opposing theorists. I never before heard the story of the specimen shot in 1533, although several years ago I devoted some time to the subject. I am inclined to suspect that it must have been found in some Irish manuscript which has been discovered, since (in the year 1847) some bones of the fossil deer were found in a cer-

tain lake in the west of Ireland in company with those of a turkey. (See *Zoologist*, ub. sup.)

W. R. F.

Lincoln's Inn, Dec. 21. 1850.

"*Away, let nought to Love displeasing*" (Vol. ii., p. 519.).—This song, usually entitled "*Winifreda*," has been attributed to Sir John Suckling, but with what justice I am unable to say.

It has also acquired additional interest from having been set to music by the first Earl of Mornington, the father of the Duke of Wellington.

The author should certainly be known; and perhaps some of your correspondents can furnish a clue by which he may be discovered.

BRAYBROOKE.

*Red Sindon* (Vol. ii., pp. 393. 495.).—I have only just seen your correspondent, B. W.'s Query respecting the "red sindon," and refer him to Du Cange, where he will find—

"Sindon pro specie panni [Cyssus tenuis], &c."

It was a manufacture that was used for dresses as well as hangings, and is constantly mentioned in inventions and descriptions of the middle ages.

J. R. PLANCHÉ.

Jan. 1. 1851.

*Coleridge and the Penny Post* (Vol. iii., p. 6.).—Mr. Venables asks a question in a way that may lead the reader to infer an answer, and an ungenerous answer; and he calls on Mr. Hill to give him satisfaction, as if Mr. Hill had nothing better to do than to inform Mr. Venables, and correct Miss Martineau's blunders. If Mr. Venables had taken an active part in bringing about the greatest moral movement of our age, he would have known that, amongst the hundred other illustrations adduced by Mr. Hill, was the very anecdote to which he refers; and that Mr. Hill quoted it, not once or twice, but dozens of times, and circulated it, with Coleridge's name, over the whole length and breadth of the three kingdoms, by tens of thousands of printed papers. Mr. Hill has not had a tithe of the honour he deserves—and never will have—and I cannot remain silent, and see his character questioned, though in matters too trifling, I think, even to have occupied a corner in "NOTES AND QUERIES."

C. W. D.

*The Autograph of Titus Oates* (Vol. ii., p. 464.).—It may be seen in the Library of St. John's College, Cambridge. It is written at the end of every chapter in "*A Confession of Faith, put forth by the Elders and Brethren of many Congregations of Christians (baptized upon profession of Faith) in London and the Country.*" 12mo. Lond. 1688.

J. R.

Cambridge.

*Circulation of the Blood* (Vol. ii., p. 475.).—The passage in Venerable Bede referred to by J. Mx.

may have been in a tract *De Minutione Sanguinis sive de Phlebotomia*; (which occurs in the folio editions, Basle, vol. i. p. 472.; Colon., vol. i. p. 898.). In the enumeration of the veins from which blood may be taken, he says, —

"De brachio tres, qui per totum corpus reddunt sanguinem, capitanea linea, matricia, capsale."

The subject of bleeding is again referred to in *Ecl. Hist.*, vol. iii., but not to the purpose.

J. EASTWOOD.

Ecclesfield.

*True Blue* (Vol. ii., p. 494.).—From documents relative to the wars of the Scottish Covenanters, in the seventeenth century, it appears that they assumed *blue ribbons* as their colours, and wore them as scarfs, or in bunches fastened to their *blue bouquets*; and that the border English nicknamed them "*blue caps*" and "*jockies*." Hence the phrase, "*True blue Presbyterian*." G. F. G.

*Cherubim and Seraphim*.—Why are the cherubim represented as a human head, with the wings of a bird? And why have the seraphim no bodily representation? What, in fact, is the supposed distinction between them? OMEGA.

[Our correspondent will find much curious information on this subject, accompanied by some exquisite woodcuts, in Mrs. Jameson's *Poetry of Sacred and Legendary Art*.]

*Darcy Lever Church* (Vol. ii., p. 494.), which is referred to by your correspondent, is the first instance, I believe, of the application of a new material to the construction of an ecclesiastical edifice. It is built throughout, walls, tower, and spire, benches and fittings, of terra cotta from the Ladyshore works. The architect is that accomplished antiquary, Mr. Sharpe of Lancaster, who furnished the designs of every part, from which moulds were made, and in these the composition forming the terra cotta was prepared, and hardened by the application of fire. The style is the purest and richest Second Pointed, and the effect of the pierced work of the spire is, as your correspondent observes, very fine when seen from a distance. There is a rich colour, too, in the material, which has a remarkably pleasing result upon the eye. But a nearer approach destroys the charm. It is found to be a "sham." The lines of the mouldings, mullions, &c., are warped by the heat attendant upon the process of the manufacture. The exquisite sharpness of outline produced by the chisel is wanting, and there is (in consequence of the impossibility of undercutting) an absence of that effect of light and shade which is the characteristic of the mediæval carvings. The greatest shock is, however, experienced on an examination of the interior. What at first sight appear to be highly elaborated oaken bench-ends and seats are only painted earthenware. In point of fact, it is a POT CHURCH. A similar and larger

structure by the same architect, and in the same material, has been erected near Platt Hall, in the parish of Manchester. J. H. P. LERESCHE.

The church at Lever Bridge, near Darcy Lever Hall, on the line of railway between Normanton and Bolton, was built about seven years since. The architect is Edward Sharpe, Esq., of Lancaster. The material of the entire structure, including the internal fittings, is terra cotta, from the Ladyshore works in the neighbourhood, where a model of the church, in the same material, is in preparation for the Exhibition of 1851. G. I. F.

*Lines attributed to Henry Viscount Palmerston* (Vol. i., p. 382.).—Having been absent for some time, I have not been able to see whether any one has answered a Query I put, viz. :—

“Who was the author of those lines beginning with—

‘Stranger! whoe’er thou art that view’st this tomb,’ &c. which Porson translated into Greek Iambics, beginning with—

Ἔγω ξέινε, τοῦτον ὅστις εἶσoras τάφον, &c.”

A friend, who was senior medallist in his time at Cambridge, tells me that tradition said that the lines were set by the Rev. R. Collier, Hebrew Professor and Examiner at Trinity College; and that it is supposed that Collier found them in some magazine of the day.

With reference to the imposition supposed to be set Porson (Vol. ii., p. 71.), and shown by C. at p. 106. to be by Joshua Barnes, I question whether any imposition were ever set him: for I have heard Mr. Summers (Porson’s first instructor) observe, that he was a well-conducted man during the whole of his undergraduateship; others have reported the same of him. A. B.

*Defender of the Faith* (Vol. ii., pp. 442. 481.).—In *Collectanea Topographica et Genealogica*, vol. vi. p. 321., is an indenture of lease

“maide the xxijth daye of Januarye, in the second year of the reagne of King Henry the seaventhe, by the graice of God Kinge of England, *defendoure of the faithe,*” &c.

The lessor, Christopher Ratlife, of Hewick, died before 10 Henry VII., and the editor of the above work says, “It is impossible to account for the peculiarity in the date of this deed.”

Bishop Burnet cites Spelman as asserting that several of the kings of England before Henry VIII. had borne the title of “Defender of the Faith.” A correspondent of the *Gentleman’s Magazine* (N. S. xvi. 357.) conjectures that the name of Spelman had been inadvertently substituted for the name of Selden; though he justly remarks, that Selden by no means countenances the assertion of the bishop. C. H. COOPER.

Cambridge.

*Farquharson on Aurora* (Vol. ii., p. 441.).—Your correspondent L. inquires about Mr. Farquharson, *shepherd* or *minister* of Alford. Whether the word translated *shepherd* be *pasteur* or not, I cannot say, as I have not either of the works he alludes to; but certain it is that the Rev. Mr. Farquharson, *minister* of Alford, only recently deceased, was well known as a meteorological observer; and it is to him, doubtless, that Professor Kœnitz refers.

The “other Protestant minister, Mr. James Paull, at Tullynessle,” now Dr. Paull, is still in life. S. P.

“*Old Rowley*” (Vol. ii., pp. 27. 74.).—Charles II. was called “Old Rowley,” after Rowley, a famous horse at Newmarket; who, like the king, was the sire of stock much better looking than himself.

A. HOLT WHITE.

*Tale of a Tub* (Vol. i., p. 326.).—Your correspondent J. O. W. H. may find some curious remarks on this subject in Sir James Mackintosh’s *Life of Sir Thomas More*. I cannot give a precise reference; but as the book is small, the passages may be easily found. H. G. T.

*Painting by C. Bega* (Vol. ii., p. 494.).—The translation of the lines is, I believe,

“We sing certainly what is new, and have still a prize.” “A Cracknel is our gain, but the ditty must first (come) out.”

In modern Dutch most probably,

“Wÿ singen vast wat nieuw, en hebben nog een buit. Een Krakeling is onze winst maar het Liedker moet eerst uit.”

I should think there is a lake somewhere in the picture, and the lines are probably part of an old Dutch song. As to the painter C. Bega, I have at hand a Catalogue of the Munich Gallery, and find there “Cornelius Bega, geb. 1620, gest. 1664.” His picture is described as “Eine Rauch-und Trinkgesellschaft belustiget sich mit Tanz in einer Schenke.” In a Catalogue of the Louvre, I have the following description:

“Bega, Corneille ou Cornille, né à Harlem en 1620, mort de la peste dans la même ville en 1664; élève d’Adrien Van Ostade.”

His picture is

“Intérieur d’un ménage rustique. Un homme et une femme sont assis près d’une table.”

His subjects appear to be generally of the character of the painting possessed by your correspondent. J. H. L.

*Herstmonceux* (Vol. ii., p. 478.).—Question 4. In the Privy Seal writs of Henry V. frequent mention is made of “nostre maison de Bethleem,” a monastery at Shene, so called because it was dedicated to “Jesus of Bethlehem.” It was for forty monks of the Cistercian order.

Question 5. In the *Battle of Agincourt*, by Sir H. Nicolas, Sir Roger Fyene's name is given amongst the retinue of Henry V. He was accompanied by eight men-at-arms and twenty-four archers. Sir Roger "Ffynys," accompanied by ten of his men-at-arms and forty archers, also followed Henry (in the suite of Lord Willoughby d'Eresby) in his second continental expedition. (*Gesta Henrici Quinti*.)

B. W.

*Leicester's Commonwealth* (Vol. ii., p. 92.).— See *Gentleman's Magazine*, December, 1845, for many remarks upon this work.

J. R.

*Midwives Licensed* (Vol. ii., p. 408.).—I find the following question among the articles of inquiry issued by Fleetwood, Bp. of St. Asaph, in the year 1710.

"Do any in your parish practise physic or chyrurgery, or undertake the office of a midwife without license?"

E. H. A.

*Volusenus* (Vol. ii., p. 311.).—Boswell, writing to Johnson from Edinburgh, Jan. 8. 1778, asks:

"Did you ever look at a book written by Wilson, a Scotchman, under the Latin name of Volusenus, according to the custom of literary men at a certain period? It is entitled *De Animi Tranquillitate*."

E. H. A.

[Mr. Croker, in a note on this passage, tells us that the author, Florence Wilson, born at Elgin, died near Lyons, in 1547, and wrote two or three other works of no note.—Ed.]

*Martin Family* (Vol. ii., p. 392.).—CLERICUS asks for information touching the family of Martin, "in or near Wivenhoe, Essex." There is a large house in the village, said to have been the seat of Matthew Martin, Esq., member for Colchester in the second parliaments of George I. and II. He died in 1749. He had been a commander in the service of the East India Company. Only one party of the name now lives in the neighbourhood, but whether he is of the family or not I cannot say. He is described as "Edward Martin, Master, Royal Navy."

A. A.

*Swords used in Dress* (Vol. i. 415.; vol. ii. 110. 213. 388.).—Might it not have happened that swords went out of fashion after the middle of the last century, and were revived towards its close? In old prints from 1700 to 1720, they appear to have been universally worn; later they are not so general. In 1776—90, they appear again. My grandmother (born in 1760) well remembers her brother, of nearly her own age, wearing a sword, say about 1780. Some of Fielding's heroes wore "hangers."

A. A.

*Clerical Costume* (Vol. ii., pp. 22. 189.).—The use of scarlet cloth is popularly recommended in Berks and in Devon as a cure for the rheumatism. It should be wrapped round the "ailing" limb.

H. G. T.

*Tristan d'Acunha* (Vol. ii., p. 358.).—The latest and best description of this isle is to be found in *A Narrative of a Nine Months' Residence in New Zealand, together with a Journal of a Residence in Tristan d'Acunha*. By A. Earle. Longmans, 1832.

GOMER.

*Swearing by Swans* (Vol. ii., pp. 392. 451.).—Though I can give no reason why the birds of Juno should have been invoked as witnesses to an oath, the Query about them has suggested to me what may perhaps appear rather an irrelevant little note.

Cooper, in his *Raven's Nest*, makes Mr. Aristobulus Brag use the provincialism "*I swanny*;" "by which," observes the author, "I suppose he meant —*I swear!*" Of course, this has nothing to do with swearing by swans, more than sounding like it; argument of sound being very different from sound argument. Mr. Cooper does not seem to have given a thought to the analysis of the phrase, which is no oath, merely an innocent asseveration. "I's-a-warrant-ye" (perhaps when resolved to its ungrammatical elements, "I is a warranty to ye") proceeds through "I's-a-warnd-ye," "I's-warn-ye" (all English provincialisms,) to its remote transatlantic ultimatum of debasement in "*I swanny*."

G. J. CAYLEY.

*Mildew in Books* (Vol. ii., p. 103.).—In reply to B., who inquires for a prevention for *mildew in books*, I send the following receipt, which I have copied from a book containing many others:—"Take a feather dipt in spirits of wine, and lightly wash over the backs and covers. To prevent mould, put a little into writing ink."

Another to take *mildew out of linen*.—"Mix powdered starch and soft soap with half the quantity of bay salt; mix it with vinegar, and lay it on both sides with a painter's brush. Then let it lie in the open air till the spots are out." J. R.

"*Swinging Tureen*" (Vol. i., pp. 246. 307. 406.).—

Next crowne the bowle full  
With gentle lamb's-wooll;  
Adde sugar, nutmeg, and ginger,  
With store of ale too;  
And thus must ye doe  
To make the wassaile a *swinger*."

Herrick, cited in Ellis' *Brand*, ed. 1849, vol. i. p. 26.

By the way, is not the "lanycoll" (so called, I presume, from the froth like wool (*luna*) at the neck (*collum*) of the vessel), mentioned in the old ballad of "King Edward and the Shepherd" (Hartshorne's *Met. Tales*, p. 54.), the same beverage as "lamb's-wool?"

H. G. T.

*Totness Church* (Vol. ii., pp. 376. 452.).—My thanks are due to your correspondent S. S. S. for kindly furnishing information as to the singular arched passage mentioned in a former note, which drew my attention as a casual visitor, and which

certainly appears to be the "iter processionale" referred to in the will of William Ryder. Any information as to the subject of the good woman's tradition would be very acceptable. Perhaps S. S. S. will allow me, in return for his satisfactory explanation of the "dark passage" in question, to offer a very luminous passage in confirmation of his view of Goldsmith's.

H. G. T.

*Lights on the Altar* (Vol. ii., p. 495.).—In the 42nd canon of those enacted under King Edgar (Thorpe's *Ancient Laws and Institutes of England*, vol. ii. pp. 252-3.) we find:—

"Let there be always burning lights in the church when mass is singing."

And in the 14th of the canons of Ælfric (pp. 348-9. of the same volume):—

"Acoluthus he is called, who bears the candle or taper in God's ministries when the Gospel is read, or when the housel is hallowed at the altar; not to dispel, as it were, the dim darkness, but, with that light, to announce bliss, in honour of Christ who is our light."

C. W. G.

*Time when Herodotus wrote* (Vol. ii., p. 405.).—The passage quoted by your correspondent A. W. H. affords, I think, a reasonable argument to prove that Herodotus did not commence his work until an advanced age; most probably between the ages of seventy and seventy-seven years. Moreover, there are various other reasons to justify the same conclusion; all which A. W. H. will find stated in Dr. Smith's *Dictionary of Greek and Roman Biography and Mythology*, vol. ii. I believe A. W. H. is correct in his supposition that the passage has not been noticed before.

T. H. KERSLEY, A.B.

King William's College.

*Adur* (Vol. ii., p. 108.).—The connexion of the Welsh *ydwyr* with the Greek *ἕδωρ* is remarkable. Can any of your readers tell me whether there be not an older Welsh word for *water*? There are, I know, two sets of Welsh numerals, of which the later contains many Greek words, but the older are entirely different. Is not *cader* akin to *καθέδρα*, and *glas* to *γλαυκός*?

J. W. H.

*The Word "Alarm"* (Vol. ii., pp. 151. 183.).—I send you an instance of the accurate use of the word "alarm" which may be interesting. In an account of the attempt made on the 29th of Oct. 1795, to assassinate Geo. III., the Earl of Onslow (as cited in Maunder's *Universal Biog.* p. 321.) uses the following expression:—

"His Majesty showed, and, I am persuaded, felt, on alarm; much less did he fear."

Is not this a good instance of the true difference of meaning in these two words, which are now loosely used as if strictly synonymous? H. G. T.

*The Conquest* (Vol. ii., p. 440.).—W. L. is in-

formed that I have before me several old parchment documents or title-deeds, in which the words "post conquestum" are used merely to express (as part of their dates) the year after the accession of those kings respectively in whose reigns those documents were made.

P. H. F.

*Land Holland* (Vol. ii., p. 267. 345.).—J. B. C. does not say in what part of England he finds this term used. Holland, in Lincolnshire, is by Ingulph called *Hoiland*, a name which has been thought to mean *hedgeland*, in allusion to the sea-walls or hedges by which it was preserved from inundation. Other etymologies have also been proposed. (See Gough's *Camden*, "Lincolnshire.") In Norfolk, however, the term *olland* is used, Forby tells us, for "arable land which has been laid down in grass more than two years, q. d. *old-land*." In a Norfolk paper of a few months since, in an advertisement of a ploughing match, I observe a prize is offered "To the ploughman, with good character, who shall plough a certain quantity of *olland* within the least time, in the best manner." C.W.G.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The Camden Society have just issued to the members a highly important volume, Walter Mapes *De Nugis Curialium*. The best idea of the interesting character of this work may be formed from the manner in which it is described by its editor, Mr. Thomas Wright, who speaks of it as "the book in which this remarkable man seems to have amused himself with putting down his own sentiments on the passing events of the day, along with the popular gossip of the courtiers with whom he mixed;" and as being "one mass of contemporary anecdote, romance, and popular legend, interesting equally by its curiosity and by its novelty." There can be little doubt that the work will be welcomed, not only by the members of the Camden Society, but by all students of our early history and all lovers of our Folk Lore.

Though we do not generally notice the publication of works of fiction, the handsome manner in which, in the third volume of his *Bertha, a Romance of the Dark Ages*, Mr. MacCabe has thought right to speak of the information which he obtained, during the progress of his work, through the medium of NOTES AND QUERIES, induces us to make an exception in favour of his highly interesting story. At the same time, that very acknowledgment almost forbids our speaking in such high terms as we otherwise should of the power with which Mr. MacCabe has worked up this striking narrative, which takes its name from Bertha, the wife of the profligate Henry IV. of Germany; and of which the main incidents turn on Henry's deposition of the Pope, and his consequent excommunication by the inflexible Gregory the Seventh. But we the less regret this necessity of speaking thus moderately, since it must be obvious that when an accomplished scholar like the

author of the *Catholic History of England*, to whom old chronicles are as household words, chooses to weave their most striking passages into a romance, his work will be of a very different stamp from that of the ordinary novelist, who has hunted over the same chronicles for the mere purpose of finding startling incidents. The one will present his readers, as Mr. MacCabe has done, with a picture uniform in style and consistent in colouring, while the other will at best only exhibit a few brilliant scenes, which, like the views in a magic lantern, will owe as much of their brilliancy to the darkness with which they are contrasted as to the skill of the artist.

Messrs. Sotheby and Co. will sell, on Wednesday next and three following days, the valuable Collection of Coins and Medals of the Rev. Dr. Neligan, of Cork; and on the following Monday that gentleman's highly interesting Antiquities, Illuminated MSS., Ancient Glass, Bronzes, Etruscan and Roman Pottery, Silver Ring Money, &c.

To those who have never studied what Voltaire maliciously designated "the science of fools with long memories," but yet occasionally wish to know the families which have borne certain mottoes, the new edition of *The Book of Mottoes* will be a very acceptable source of information.

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WILLIAM C. PENNY is referred for an account of the National Anthem to Clarke's "History of God Save the King."

W. G. will find all the information he requires respecting the twelve labours of Hercules in Dr. Smith's New Classical Dictionary.

W. ANDERSON. Dr. Mavor published a work under the title of The British Plutarch.

NOCAB is thanked for his kind letter. He will find in our next Number some information on the subject of his Query respecting the Bacon Family.

F. E. M. The pamphlet alluded to is directed against the well-known pamphleteer Sir Roger Le Strange.

IOTA is thanked for his suggestion. The subject has been repeatedly considered, but has not at present been found practicable.

W. A. L. will find full particulars of Bishop Percy's Collection of Poems in Blank Verse in our First Vol. p. 471., for which we were indebted to our valued correspondent Mr. J. P. COLLIER.

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## Notes.

### AUTHORSHIP OF HENRY VIII.

In my last communication on the subject of *Henry VIII.*, I referred to certain characteristic tricks of Fletcher's style of frequent occurrence in that play, and I now beg leave to furnish you with a few instances. I wish it, however, to be understood, that I advance these merely as illustrative specimens selected at random; as there is scarcely a line of the portions of the play I assume to be

Fletcher's but would furnish some evidence to a diligent student of this writer's style: and that, although I think each separate instance as strongly characteristic of Fletcher as it is unlike Shakspeare, it is only in their aggregate number that I insist upon their importance.

The first instance to which I call attention is the use of the substantive "one" in a manner which, though not very uncommon, is used by no writer so frequently as Fletcher. Take the following:—

"So great ones."—*Woman's Prize*, II. 2.

"And yet his songs are sad ones."

*Two Noble Kinsmen*, II. 4.

and the title of the play, *The False One*.

Compare with these from *Henry VIII.*:—

"This night he makes a supper, and a great one."

Act I. 3.

"Shrewd ones."—"Lame ones."—"so great ones."

*Ibid.*

"I had my trial,

And must needs say a noble one."—Act II. 1.

"A wife—a true one."—Act III. 1.

"They are a sweet society of fair ones."—Act I. 4.

Fletcher habitually uses "thousand" without the indefinite article, as in the following instances:

"Carried before 'em thousand desolations."

*False One*, II. 3.

"Offers herself in thousand safeties to you."

*Rollo*, II. 1.

"This sword shall cut thee into thousand pieces."

*Knight of Malta*, IV. 2.

In *Henry VIII.* we have in the prologue:

"Of thousand friends."

"Cast thousand beams upon me."—Act IV. 2.

The use of the word "else" is peculiar in its position in Fletcher:—

"'Twere fit I were hang'd else."—*Rule a Wife*, II.

"I were to blame else."—*Ibid.*

"I've lost my end else."—Act IV.

"I am wide else."—*Pilgrim*, IV. 1.

In *Henry VIII.*, the word occurs in precisely the same position:—

"Pray God he do! He'll never know himself, else."

Act II. 2.

"I were malicious, else."—Act IV. 2.

The peculiarly idiomatic expression "I take it" is of frequent occurrence in Fletcher, as witness the following:—

"This is no lining for a trench, I take it."

*Rule a Wife*, III.

"And you have land i' th' Indies, as I take it."

*Ibid.* IV.

"A fault without forgiveness, as I take it."

*Pilgrim*, IV. 1.

"In noble emulation (so I take it)."—*Ibid.* IV. 2.

In one scene of *Henry VIII.*, Act I. 3., the expression occurs twice: "One would take it;" "There, I take it."

Of a peculiar manner of introducing a negative condition, one instance from Fletcher, and one from *Henry VIII.* in reference to the same substantive, though used in different senses, will suffice:

"All noble battles,  
Maintain'd in thirst of honour, not of blood."

*Bonduca*, V. 1.

"And those about her

From her shall read the perfect ways of honour,  
And by those claim their greatness, not by blood."

*Henry VIII.*, V. 4.

Of a kind of parenthetical asseveration, a single instance, also, from each will suffice:

"My innocent life (I dare maintain it, Sir)."

*Wife for a Month*, IV. 1.

"A woman (I dare say, without vain glory)

Never yet branded with suspicion."

*Henry VIII.*, III. 1.

"A great patience," in *Henry VIII.*, may be paralleled by "a brave patience," in *The Two Noble Kinsmen*: and the expression "aim at," occurring at the close of the verse (as, by the bye, almost all Fletcher's peculiarities do) as seen in Act III. 1.,

"Madam, you wander from the good we aim at," is so frequently to be met with in Fletcher, that, having noted four instances in the *Pilgrim*, three in the *Custom of the Country*, and four in the *Elder Brother*, I thought I had found more than enough.

Now, Sir, on reading *Henry VIII.*, and meeting with each of these instances, I felt that I remembered "the trick of that voice;" and, without having at present by me any means for reference, I feel confident that of the commonest examples not so many can be found among all the rest of the reputed plays of Shakspeare, as in *Henry VIII.* alone, or rather in those parts of *Henry VIII.* which I reject as Shakspeare's; while of the more remarkable, I think I might challenge the production of a single instance.

My original intention in the present paper was merely to call attention to a few such expressions as the foregoing; but I cannot resist the impulse to quote one or two parallels of a different character:—

*Henry VIII.*:

"The dews of heaven fall thick in blessings on her!"  
Act IV. 2.

Fletcher:

"The dew of sleep fall gently on you, sweet one!"

*Elder Brother*, IV. 3.

"Blessings from heaven in thousand showers fall on ye!"—*Rollo*, II. 3.

"And all the plagues they can inflict, I wish it,  
Fall thick upon me!"—*Knight of Malta*, III. 2.

*Henry VIII.*:

"To-day he puts forth

The tender leaves of hope, to-morrow blossoms."

Act III. 2.

Fletcher:

"My long-since-blasted hopes shoot out in blossoms."

*Rollo*, II. 3.

These instances, of course, prove nothing; yet they are worth the noting. If, however, I were called upon to produce two passages from the whole of Fletcher's writings most strikingly characteristic of his style, and not more in expression than in thought, I should fix upon the third scene of the first act of *Henry VIII.*, and the soliloquy of Wolsey, beginning—

"Farewell, a long farewell to all my greatness!"

In conclusion, allow me to remark, that I am quite content to have been anticipated by MR. SPEDDING in this discovery (if discovery you and your readers will allow it to be), for the satisfaction I am thereby assured of in the concurrence of so acute a critic as himself, and of a poet so true as the poet-laureate. SAMUEL HICKSON.

Dec. 10. 1850.

#### THE CAVALIER'S FAREWELL.

The following song is extracted from the MS. Diary of the Rev. John Adamson (afterwards Rector of Burton Coggles, Lincolnshire) commencing in 1658. Can any of your readers point out who was the author?—

"THE CAVALIER'S FAREWELL TO HIS MISTRESS BEING CALLED TO THE WARRS."

I.

"Ffair Ffidelia tempt no more,  
I may no more thy deity adore  
Nor offer to thy shrine,  
I serve one more divine  
And farr more great y<sup>m</sup> you:

I must goe,

Lest the foe

Gaine the cause and win the day.

Let's march bravely on

Charge y<sup>m</sup> in the Van

Our Cause God's is,

Though their odds is

Ten to one.

2.

“ Tempt no more, I may not yeeld  
 Although thine eyes  
 A Kingdome may surprize :  
 Leave off thy wanton toiles  
 The high borne Prince of Wales  
 Is mounted in the field,  
 Where the Royall Gentry flocke.  
 Though alone  
 Nobly borne  
 Of a ne're decaying Stocke,  
 Cavaleers be bold  
 Bravely hold your hold,  
 He that loyters  
 Is by Trayto<sup>r</sup>  
 Bought and sold.

3.

“ One Kisse more and y<sup>n</sup> farewell  
 Oh no, no more,  
 I prethee giue me o're.  
 Why cloudest thou thy beames,  
 I see by these extreames,  
 A Woman's Heaven or Hell.  
 Pray the King may haue his owne,  
 And the Queen  
 May be seen  
 With her babes on England's Throne.  
 Rally up your Men,  
 One shall vanquish ten,  
 Victory we  
 Come to try thee  
 Once agen.

Query : Who was the author of the above ?

F. H.

## GRAY'S ELEGY.

J. F. M. (Vol. i., p. 101.) remarks, “I would venture to throw out a hint, that an edition of this *Elegy*, exhibiting all the known translations, arranged in double columns, might be made a noble monument to the memory of Gray.” It has been asserted that there is scarcely a thought in this *Elegy* that Gray has not borrowed from some writer, ancient or modern; and if this be true, I would take the liberty of adding a hint to that of J. F. M., namely, that the proposed edition should contain a *third* column, exhibiting all the known plagiarisms in this famous *Elegy*. To begin with the first line —

“ The curfew tolls the knell of parting day.”

Lord Byron, in his notes to the third canto of *Don Juan*, says that this was adopted from the following passage in Dante's *Purgatory*, canto viii. :

“ si ode squilla di lontano  
 Che paja 'l giorno pianger che si muore.”

And it is worthy of notice that this passage cor-

responds with the first line of Giannini's translation of the *Elegy*, as quoted by J. F. M. : —

“ Piange la squilla 'l giorno, che si muore.”

I must add, however, that long before Lord Byron thought of writing *Don Juan*, Mr. Cary, in his excellent translation of the Italian poet, had noticed this plagiarism in Gray; and what is more, had shown that the principal thought, the “giorno che si muore,” was borrowed by Dante from Statius's

“ Jam moriente die.”

HENRY H. BREEN.

St. Lucia, West Indies, Nov. 1850.

[The preceding communication was accompanied by several others, and by the following gratifying letter, which we print as a fresh proof that our paper is fulfilling the object for which it was instituted, namely, that of promoting literary intercourse between men of letters throughout the world; and that it is as favourably received by our fellow countrymen abroad, as it has been by those who are enabled to receive it wet from the press:—

“Owing to the difficulty of procuring the early numbers of ‘NOTES AND QUERIES,’ especially at this distance from Britain, I have been compelled to wait for its publication in a collected form. I am now in possession of the first volume, and beg leave to offer you a few Notes which have occurred to me on perusing its contents. I am fully sensible of the disadvantage of corresponding with you from so remote a corner of the globe, and am prepared to find some of my remarks anticipated by other correspondents nearer home; but having deeply suffered from the literary isolation consequent upon a residence of twenty-one years in this country, I shall gladly submit to any disadvantage which shall not involve a total exclusion from the means of inter-communication so opportunely afforded by your excellent periodical

“HENRY H. BREEN.”]

## THE NINEVEH MONUMENTS AND MILTON'S NATIVITY ODE ILLUSTRATED FROM LUCIAN.

Lajard in his *Nineveh*, vol. ii., p. 471., in his description of “the sacred emblems carried by the priests,” says, they are principally the fruit or cone of the pine.

“ . . . and the square utensil which, as I have already remarked, appears to have been of embossed or engraved metal, or of metal carved to represent wicker work, or sometimes actually of wicker work.”

He adds, that M. Lajard “has shown the connection between the cone of the cypress and the worship of Venus in the religious systems of the East;” that it has been suggested that “the square vessel held the holy water,” that, “however this may be, it is evident from their constant occurrence on Assyrian monuments, that they were very important objects in religious ceremonies. Any attempt to explain their use and their typical

meaning, can at present be little better than an ingenious speculation."

There is a passage in Lucian *De Dea Syria*, §. 13., which may serve to elucidate this feature in the Nineveh marbles. He is referring to the temple of Hierapolis and a ceremony which Deucalion was said to have introduced, as a memorial of the great flood and the escaping of the waters:

"Δις ἑκάστου ἐτεὸς ἐκ θαλάσσης ὕδωρ ἐς τὸν νηὸν ἀπικνεύεται· φερούσι δὲ οὐκ ἰρεές μόνον ἀλλὰ πᾶσα Σύριη καὶ Ἀραβίη, καὶ περὶθεν τοῦ Εὐφρητῆω, πολλοὶ ἀνθρώποι ἐς θαλάσσαν ἐρχόνται, καὶ πάντες ὕδωρ φερούσαι, τὰ πρῶτα μὲν ἐν τῷ νηῷ ἐκχρούσι," &c.

"Twice every year water is brought from the sea to the temple. Not only the priests, but" all Syria and Arabia, "and many from the country beyond the Euphrates come to the sea, and all bring away water, which they first pour out in the temple," and then into a chasm which Lucian had previously explained had suddenly opened and swallowed up the flood of waters which had threatened to destroy the world. Tyndale, in his recent book on Sardinia, refers to this passage in support of a similar utensil appearing in the Sârde paganism.

It may be interesting to refer to another passage in the *Dea Syria*, in which Lucian is describing the splendour of the temple of Hierapolis; he says that the deities themselves are really present:—

"Καὶ Θεοὶ δὲ καρτὰ αὐτοῖσι ἐμφανεές· ἰδρωεὶ γὰρ δὴ ὦν παρασφίσι τὰ ξοᾶνα."

When the very images sweat, and he adds, are moved and utter oracles. It is probable Milton had this in recollection when, in his noble *Nativity Ode*, he sings of the approach of the true Deity, at whose coming

"... the chill marble seems to sweat,

While each peculiar power foregoes his wonted seat."

I. I. M.

### Minor Notes.

*Gaudentio di Lucca*.—Sir James Mackintosh, in his *Dissertation on the Progress of Ethical Philosophy*, adverts to the belief that Bishop Berkeley was the author of *Gaudentio di Lucca*, but without adopting it.

"A romance," he says, "of which a journey to an Utopia, in the centre of Africa, forms the chief part, called *The Adventures of Signor Gaudentio di Lucca*, has been commonly ascribed to him; probably on no other ground than its union of pleasing invention with benevolence and elegance."—*Works*, vol. i. p. 132. ed. 1846.

Sir J. Mackintosh, like most other modern writers who mention the book, seems not to have been aware of the decisive denial of this report, by Bishop Berkeley's son, inserted in the third volume of Kippis's *Biographia Britannica*. L.

*George Wither, the Poet, a Printer* (Vol. ii., p. 390.).—In addition to DR. RIMBAULT's extract from Wither's *Britain's Remembrancer*, showing that he printed (or rather composed) every sheet thereof with his own hand, I find, in a note to Mr. R. A. Willmott's volume of the *Lives of the English Sacred Poets*, in that interesting one of George Wither, the following corroboration of this singular labour of his: the poem, independent of the address to the King and the præmonition, consisting of between nine and ten thousand lines, many of which, I doubt not, were the production of his brain while he stood at the printing-case. A MS. note of Mr. Park's, in one of the many volumes of Wither which I possess, confirms me in this opinion.

"Ben Jonson, in *Time Vindicated*, has satirized the custom, then very prevalent among the pamphleteers of the day, of providing themselves with a portable press, which they moved from one hiding-place to another with great facility. He insinuates that Chronomastix, under whom he intended to represent Wither, employed one of these presses. Thus, upon the entrance of the Mutes,—

"*Fame*. What are this pair?

*Eyes*. The ragged rascals?

*Fame*. Yes.

*Eyes*. These rogues; you'd think them rogues,  
But they are friends;

One is his printer in disguise, and keeps  
His press in a hollow tree."

From this extract it should seem that Wither not only composed the poem at case (the printer's phrase), but worked it off at press with his own hands.

J. M. G.

Worcester.

"*Preached as a dying Man to dying Men*" (Vol. i., p. 415.; Vol. ii., p. 28.).—Some time ago there appeared in this series (Vol. i., p. 415.) a question respecting a pulpit-phrase which has occasionally been used by preachers, delivering their messages as "dying men to dying men." This was rightly traced (Vol. ii., p. 28.) to a couplet of the celebrated Richard Baxter, who, in one of his latest works, speaking of his ministerial exercises, says,—

"I preach'd as never sure to preach again,  
And as a dying man to dying men."

The passage occurs in one of his "Poetical Fragments," entitled "Love breathing Thanks and Praise."

This small volume of devotional verse is further entitled, *Heart Employment with GOD and Itself; the concordant Discord of a Broken-healed Heart; Sorrowing, Rejoicing, Fearing, Hoping, Dying, Living: published for the Use of the Afflicted*. The Introduction is dated "London: at the Door of Eternity, Aug. 7. 1681."

He yet survived ten years, in the course of which he was twice imprisoned and fined under

the profligate and persecuting reigns of Charles II. and James II. for his zeal and piety.

J. M. G.

Hallamshire.

*Authors of Anonymous Works.*—On the title-page of the first volume of my copy of *The Monthly Intelligencer* for 1728 and 1729, which was published anonymously, is written in MS., "By the Rev. Mr. Kimber."

This book belonged to, and is marked with the autograph of D. Hughes, 1730; but the MS. note was written by another hand.

P. H. F.

*Umbrellas* (Vol. ii., pp. 491. 523., &c.).—I have talked with an old lady who remembered the first umbrella used in Oxford, and with another who described the surprise elicited by the first in Birmingham. An aunt of mine, born 1754, could not remember when the house was without one, though in her youth they were little used. May not the word umbrella have been applied to various sorts of *impluvia*? Swift, in his "Description of a City Shower," says:—

"Now in contiguous drops the flood comes down,  
Threatening with deluge this devoted town.  
To shops in crowds the daggled females fly,  
Pretend to cheapen goods, but nothing buy.  
The Templar spruce, while every spout's abroad,  
Stays till 'tis fair, yet seems to call a coach.  
The tuck'd-up sempstress walks with hasty strides,  
While streams run down her oil'd umbrella's sides."

Tailler, No. 238. Oct. 17. 1710.

This might be applied to an oiled cape, but I think the passage quoted by MR. CORNEY (Vol. ii., p. 523.) signifies something carried over the head.

By the way, the "Description of a City Shower" contains one of the latest examples of *ache* as a dissyllable:—

"A coming shower your shooting corns presage,  
Old aches throb, your hollow tooth will rage."

H. B. C.

U. U. Club, Jan.

### Queries.

SONNET (QUERY, BY MILTON) ON THE LIBRARY AT CAMBRIDGE.

In a *Collection of Recente and Witty Pieces by several eminent hands*, London, printed by W. S. for Simon Waterfou, 1628, p. 109., is the following sonnet, far the best thing in the book:—

"ON THE LIBRARIE AT CAMBRIDGE.

"In that great maze of books I sighed and said,—  
It is a grave-yard, and each tome a tombe;  
Shrouded in hempen rags, behold the dead,  
Coffined and ranged in crypts of dismal gloom,  
Food for the worm and redolent of mold,  
Traced with brief epitaph in tarnished gold—  
Ah, golden lettered hope!—ah, dolorous doom!

Yet mid the common death, where all is cold,  
And mildewed pride in desolation dwells,  
A few great immortalities of old  
Stand brightly forth—not tombes but living  
shrines,

Where from high sainte or martyr virtue wells,  
Which on the living yet work miracles,  
Spreading a relic wealth richer than golden mines.

"J. M. 1627."

Attached to it, it will be seen, are the initials J. M. and the date 1627. Is it possible that this may be an early and neglected sonnet of Milton? and yet, could Milton have seriously perpetrated the pun in the second line? C. HOWARD KENYON.

### BURYING IN CHURCH WALLS.

(Vol. ii., p. 513.)

MR. W. DURRANT COOPER has mentioned some instances of burials in the walls of churches; it is not however clear whether in these the monument, or coffin lid, is in the inside or the outside of the wall.

Stone coffin lids, with and without effigies, are very frequently found placed under low arches hollowed in the wall in the *interior* of the church: tombs placed in the *exterior* of the wall are much less common; and the singularity of their position, leads one to look for some peculiar reason for it. Tradition often accounts for it by such stories as those mentioned by MR. COOPER. Such is the case with a handsome canopied tomb (I think with an effigy) on the south side of the choir of the cathedral of Lichfield, where we are told that the person interred died under censure of the church. Other instances which I have noticed, are, at—

Little Casterton, Rutland.—Tomb, with an effigy, apparently of an ecclesiastic, but much decayed, of the 13th century, in the south wall of the nave.

Warbleton, Sussex.—Circular arch over a sort of altar tomb; no effigy remains. Probably of the earlier half of the 13th century. In the south wall of chancel.

Basildon, Berks.—A very elegant canopy. There was once an effigy, now destroyed, with the tomb, and a door made under the canopy! About 1300. In the south wall of the chancel.

Bridgewater, Somerset.—Two arches, with foliations, over effigies; between them, a door leading down to a crypt. The effigies are too much decayed to enable a decided opinion to be formed as to sex or station. In the north wall of north transept. Date probably between 1270 and 1300.

St. Stephen's, Vienna.—A fine tomb, with canopy and effigy, by the side of the south door of the nave. Probably of the 14th century.

I have been disposed to think that the most

probable motive which may have led to tombs and effigies, sometimes of an elaborate and costly character, being placed in such exposed positions, was the desire of obtaining the prayers of the passers-by for the soul of the deceased. It is worth notice, that the usage seems in England to have been very much limited to the 13th, or early part of the 14th century. I should, however, be very glad if any one who may possess information bearing on the subject would communicate it.

N.

### Minor Queries.

*Meaning of Venwell or Venville.*—Will you allow me to make the following Query as to the custom of "Venwell" or "Venville"? Risdon, in his *Survey of Devon*, states it to be a right enjoyed by the tenants of land adjoining to Dartmoor of pasturage and cutting turf within the limits of the forest. He calls it "Fenfield, antiently F'engfield," but makes no allusion to the etymology of the word, or to the origin of the custom. Some of your correspondents can most probably afford information on both these points.

R. E. G.

4. Lidlington Place, Harrington Square.

*Erasmus and Farcl.*—In D'Aubigné's *History of the Reformation*, ii. 149. (White's Translation), it is said that Erasmus "instead of Farellus would often write *Fallicus*, thus designating one of the frankest men of his day with the epithets of cheat and deceiver."

But Mr. Dyer, in his late *Life of Calvin*, spells the word *Phallicus*, and supposes it to allude to some amorous propensities of the reformer.

Which of these authorities are we to believe?

J. C. R.

*Early Culture of the Imagination.*—I have somewhere read, possibly in an article of the *Quarterly Review*, the opinion very strikingly expressed, and attributed to Mr. Lockhart, that children's imaginative faculty ought to be more prominently cultivated than their reason; and, on this ground, the reading of *Fairy Tales*, *The Arabian Nights*, &c. was recommended for children. Will any one kindly refer me to this passage? And, as it is wanted for an immediate purpose, an early insertion and reply to this query will oblige me.

ALFRED GATTY.

*Sir Thomas Bullen's Drinking Horn.*—Does any one know whether the drinking horn which belonged to Sir Thomas Bullen still exists? By the will it was directed to be kept as a heir-loom.

P.

*Peter Sterry.*—In the title-page and address to the reader of Peter Sterry's *Appearance of God to Man in the Gospel*, &c., and other his posthumous discourses, 4to. 1710, mention is made of certain

miscellaneous tracts, letters, &c., taken from original MSS. left by him, whose publication was made to depend on the success of the above work. Sterry was spoken of by Baxter in complimentary terms, notwithstanding his peculiar sentiments and manner of writing; and in a MS. note on the title-page of Sterry's *Discourse of the Freedom of the Will*, folio, 1675, he is said to have been "chaplain first to Lord Brooke, afterwards to Oliver Cromwell." If any of your readers can say whether the "miscellaneous tracts," &c., were ever published, and, if not, where the MSS. are likely to be found, with any further information concerning him, which is desired by many persons deeply interested in his history and writings, it will confer a favour on me.

Lord Clarendon notices a work of Sir Harry Vane (who was an associate of Sterry's), entitled *Love to God*, &c.\* I should also be glad to know where that work may be found.

J. P.

"*Words are Men's Daughters*," &c.—

"Words are men's daughters, but God's sons are things."

Where does this verse occur? Who was the author? Can any parallel passages be adduced?

T. J.

*Robert Henryson — Gawyn Douglas.*—Complete uniform editions of the poems of these celebrated authors, accompanied with biographical notices and illustrative notes, being a desideratum in Scottish literature, permit me to ask, through the medium of your entertaining and useful "NOTES AND QUERIES," if such publications be in contemplation by any of the various literary societies, or individual member thereof, in this kingdom; and if so, are they likely to appear soon?

T. G. S.

Edinburgh, Dec. 31. 1850.

*Darby and Joan.*—Can any of your readers refer me to a copy of the ballad of Darby and Joan? There is a tradition in the parish of Helaugh, near Tadcaster, that they were inhabitants of that village, and that the ballad is the composition of some poet who was a constant visitor to the Duke of Wharton, when living in the manor house.

H.

*William Chilcot.*—As I am about to reprint an excellent little work, entitled, *A Practical Treatise concerning Evil Thoughts*, by William Chilcot, can any of your readers give me any account of his life? The work was originally, I believe, printed in Exeter, 1698, or thereabouts, as I find it in a

[\* The title of Vane's work is, *Of the Love of God, and Union with God*, 4to. 1657. It is not to be found in the Catalogues of the British Museum, Bodleian, Sion College, Dr. Williams' Library, or London Institution.]

catalogue of "Books printed for and sold by Philip Bishop, at the Golden Bible over against the Guildhall in Exon, 1702." It was reprinted, "London, 1734," for "Edward Score, over against the Guildhall in Exeter." And again (*privately*), a few years ago. Of the *first* edition I have never seen a copy, although I am not aware that it is particularly scarce; of the second, copies are not uncommon.

If any of your readers could communicate any information regarding the author, I should feel much obliged.

RICHARD HOOPER.

University Club, Suffolk Street.

*Benj. Wheeler's Theological Lectures.*—In the year 1819 was published Vol. i. of the *Theological Lectures* of Benjamin Wheeler, late Regius Professor of Divinity in Oxford. In the preface, it is said—

"The first of the three volumes, in which the Lectures will be comprised, is offered to the public as an experiment of its disposition towards the completion of the work; the favourable entertainment of which will determine the editor's purpose of sending the two remaining volumes after it with all convenient expedition."

Can any of your readers inform me whether the MSS. of the two unpublished volumes are preserved, and where they are to be found? W. A.

*Sir Alexander Cumming.*—A Nova Scotia baronet, living in 1730, of Coulter, called by some, "King of the Cherokees." He married Elizabeth, one of the last coheiresses of the ancient family of *Dennis*, of Pucelechurh, co. Gloucester. Where may be found any account of his connection with the Cherokees; also any thing of his death or descendants? S. S.

*Cross between a Wolf and Hound.*—May I call the attention of such of your correspondents as are versed in natural history, to an account that I have lately received from a gentleman of intelligence, education, and undoubted veracity. I am informed by him that he has lately seen, in the south of France, a she-wolf that had been caught at a very early age, and brought up on very friendly terms with a kennel of hounds. The animal had come to its maturity when my friend observed it and its good understanding with its canine neighbours had never been interrupted. So far from it, indeed, that the she-wolf has had and reared a litter of pups by one of the dogs, and does duty in hunting as well as any dog of the pack. Buffon states that he had found that an experiment continued for a considerable time, to bring about the like result between the like animals, never showed the least appearance of success. The circumstances which he mentions as to the capture and habits of the she-wolf are nearly the same as I have above described, and from the failure of the experiments, Buffon doubted the possibility of any sexual conjunction between these

kinds of animals. Some of your correspondents may be able to say how far subsequent observation confirms Buffon's conclusion.

T—N.

Athenæum.

*Landwade Church, and Moated Grange.*—About five miles from the town of Newmarket, the metropolis of the racing world, and from Eening, a village in the county of Suffolk, there is a secluded hamlet called "Landwade," which contains a "moated grange," and a church to all appearances very ancient.

The church contains several antique tombs, together with curious monumental brasses, nearly all, I believe I may say all, to the memory of the Cotton family; amongst whom, judging from the inscriptions, were crusaders and knights of mighty emprise, and other worthies. There is only one grave and gravestone in the churchyard, and that is to an old domestic servant of the said Cotton family.

Can any of your readers or antiquaries give any information touching the church, the ancient tombs and effigies, the Cotton family, the grange, &c.

When a boy I used to look upon the old house and the quaint little church with a deal of awe.

It is very distressing, but I cannot find any published account of this ancient and remarkable place and its antiquities.

JONATHAN OLDBUCK, JUN.

*Dr. Bolton, Archbishop of Cashel.*—Any information respecting the family, the arms, or descent of Doctor Theophilus Bolton, Archbishop of Cashel, in the early part of the last century, will oblige X. X.

Dec. 31. 1850.

*Genealogy of the Talbots.*—In some of the printed genealogies of the Talbots, to whose ancestry you have lately made several references, descent is claimed for that noble family from the emperors of the East, through Anne, wife of Henry I., King of France, and daughter of Iaroslaf, or Georges, King of Russia, whose father, the great Vladimir, married Anne, sister of Basilus, Emperor of Byzantium.

Now that excellent authority, *L'Art de Vérifier les Dates*, gives the date of 988 for the conquest of the Chersonese by Vladimir and his marriage with the emperor's sister, and that of 978 for the birth of Iaroslaf, who must, therefore, be a son of one of the many concubines mentioned in that work as preceding his wife Anne.

Can the rare honour of descent from the Eastern emperors be substantiated by the correspondents who appear to take interest in the pedigree of this house?

I may add, that *L'Art de Vérifier les Dates*, though seldom incorrect, seems to err when it asserts Enguerherde, wife of the above-named Iaroslaf, to be

the daughter of Olaus, or Olaf, "King of Norway, and not of Sweden," as the *Heims Kringla* of Snorro Sturleson gives a long account of the betrothal of Ingigerd or Enguerherde, daughter of Olaf Ericson, King of Sweden, to St. Olaf, King of Norway, and of her subsequent marriage to Iaroslaf, or Jarislief, King of Russia.

Can you say where the best pedigree of the early kings of Sweden is to be found? E. H. Y.

*Robertson of Muirtown* (Vol. ii., p. 253.). — In thanking A. R. X. for his reference to a pedigree of Robertson of Muirtown, I should be glad if he can explain to me the connection with that branch of *George Robertson*, of St. Anne's, Scho, who lived in the middle of the last century, and married Elizabeth Love, of Ormsby, co. Norfolk. He was uncle, I believe, to Mr. Robertson Barclay (who assumed the last name), of Keavil, co. Fife, and nearly related, though I cannot say in what degree, to William Robertson, of Richmond, whose daughter Isabella married David Dundas, created a baronet by George III., and one of whose granddaughters was married to Sir James Moncreiff, and another to Dr. Sumner, the present Archbishop of Canterbury. This William Robertson, I believe, sold the Muirtown property. Is he one of those mentioned in the work to which A. R. X. has referred me? and was he the *first* cousin to Robertson the historian? Perhaps A. R. X. can also say whether the arms properly borne by the Muirtown branch are those given to them in *Burke's Armory*, viz. Gu. three crescents interlaced or, between as many wolves' heads erased arg. armed and langued az., all within a bordure of the third, charged with eight mullets of the first. The late Rev. Love Robertson, Prebendary of Hereford (son of the above George Robertson), was accustomed to use: Gu. three wolves' heads erased arg., armed and langued az., which are the arms of the original stock of Strowan. As I am entitled to quarter his coat, I should be glad to know the correct blazonry. C. R. M.

*Booty's Case.* — Where can an authentic report be found of "Booty's case," and before what judge was it tried? The writer would also be obliged with an account of the result of the case, and a note of the summing up, as far as it is to be ascertained. The case is said to be well known in the navy. DEMONOLOGIST.

[We have seen it stated that this case was tried in the Court of King's Bench about the year 1687 or 1688.]

*Did St. Paul's Clock ever strike Thirteen.* — There is a very popular tradition that a soldier, who was taxed with having fallen asleep at midnight, whilst on guard, managed to escape the severe punishment annexed to so flagrant a dereliction of duty, by positively averring, as evidence of his having been "wide awake," that he had

heard the clock of St. Paul's Cathedral strike *thirteen* at the very time at which he was charged with having indulged in forbidden slumbers. The tradition of course adds, indeed this is its point, that, upon inquiry, it was found that the famous horary monitor of London city had, "for that night only," actually treated those whose ears were open, with the, till then, unheard of phenomenon of "thirteen to the dozen." Can any of your readers state how this story originated, or whether it really has any foundation in fact?

Jan. 9. 1851.

HENRY CAMPKIN.

### Replies.

#### DRAGONS.

(Vol. ii., p. 517.)

The subject on which R. S. jun. writes in No. 61. is one of so much interest in many points of view, that I hope that a few notices relating to it may not be considered unworthy of insertion in "NOTES AND QUERIES."

In Murray's *Handbook of Northern Italy*, mention is made, in the account of the church of St. Maria delle Grazie, near Mantua, of a stuffed lizard, crocodile, or other reptile, which is preserved suspended in the church. This is said to have been killed in the adjacent swamps, about the year 1406. It is stated to be six or seven feet long.

Eight or ten years ago, I saw an animal of the same order, and about the same size, hanging from the roof of the cathedral of Abbeville, in Picardy. I then took it for a small crocodile, but I cannot say positively that it was one. I am not sure whether it still remains in the cathedral. I do not know whether any legend exists respecting this specimen, or whether it owed its distinguished post to its being deemed an appropriate ornament.

At the west door of the cathedral of Cracow are hanging some bones, said to have belonged to the dragon which inhabited the cave at the foot of the rock (the Wawel) on which the cathedral and the royal castle stand; and was destroyed by Krak, the founder of the city. I regret that my want of osteological science prevented me from ascertaining to what animal these bones had belonged. I thought them the bones of some small species of whale.

I hope that some competent observer may inform us of what animals these and the lindwurm at Brünn are the remains.

It has struck me as possible that the real history of these crocodiles or alligators, if they are such, may be, that they were brought home by crusaders as specimens of dragons, just as Henry the Lion, Duke of Brunswick, brought from the Holy Land the antelope's horn which had been palmed upon

him as a specimen of a griffin's claw, and which may still be seen in the cathedral of that city. That they should afterwards be fitted with appropriate legends, is not surprising.

Some years since, when walking down the valley of St. Nicholas, on the south side of the Valais, my guide, a native of the valley, pointed out to me a wood on the mountain side, and told me that therein dwelt great serpents, about 24 feet long, which carried off lambs from the pastures. He had, however, never seen one of these monsters, but had only seen those who had, and I failed in procuring any testimony of a more decisive character. My guide, however, affirmed that their existence was generally believed in the valley. N.

ORIGIN OF THE FAMILY NAME OF BACON.

(Vol. ii., p. 247.)

The Query proposed by NOCAB evidently possesses some interest, having already elicited two or three replies. I trust, therefore, I shall be excused for submitting yet another solution, which appears to me more satisfactory, if not *conclusive*. The answers to such questions are for the most part merely ingenious *conjectures*; but these to be of weight, should be supported by antiquarian learning. They claim perhaps more regard when they seem to elucidate collateral difficulties; but are of most value when *authenticated* by independent evidence, especially the evidence of *documents* or of *facts*. Fortunately, in the case before us, all these desiderata are supplied.

Old Richard Verstegan, famous for Saxon lore and archæological research, explains it thus:—

“BACON, of the *Beechen tree*, anciently called BUCON; and, whereas swinesflesh is now called by the name of BACON, it grew only at the first unto such as were fatted with BUCON or *beechnast*.”—Chap. ix. p. 299.

There is one agreeable feature in this explanation, viz., that it professes somewhat naturally to account for the mysterious relation between the flesh of the unclean animal, and the name of a very ancient and honourable family. But its chief value is to be found in the singular *authentication* of it which I accidentally discovered in Collins's *Baronetage*. In the very ample and particular account there given of the pedigree of the Premier Baronet, it will be seen that the *first* man who assumed the surname of Bacon, was one William (temp. Rich. I.), a great grandson of the Grimbaldis, who came over with the Conqueror and settled in Norfolk. Of course there was *some* reason for his taking that name; and though Collins makes no comment on it, he does in fact unconsciously supply that reason (elucidated by Verstegan) by happily noting of this *sole* individual, that he *bore for his arms*, “*argent, a beech tree proper!*” Thank you, Mr. Collins! thank

you kindly, Richard Verstegan! You are both excellent and honest men. You cannot have been in collusion. You have not, until *now*, even reaped the merit of truthfulness and accuracy, which you silently reflect upon each other. The family name, Bacon, then, undoubtedly signifies “of the beechen tree,” and is therefore of the same class with many others such as ash, beech, &c., latinized in ancient records by De Fraxino, De Fago, &c.

The motto of the Somersetshire Bacons, noticed by NOCAB, when read as written, is supposed to be in the *ablative* case; when transposed, the evident ellipsis may be supplied *ad libitum*. From Grimbaldis, downwards, it does not appear that these *beechen* men ever signalized themselves by *deeds of arms*, the favourite boast of heralds and genealogists. Nor indeed could we expect them to have “*hearts of oak*.” But several have rendered the name illustrious by their contributions to literature, science, and the fine arts. Its *appropriateness*, therefore, must be apology for the motto; which, like most others, is by no means too modest and unassuming.

Duly blushing, I subscribe myself, yours,

PROBA CONSCIENTIA.

P.S. The pedigree of the Norfolk Bacons is one of the most *perfect* in the Herald's College. Any of your readers fond of genealogy might find himself repaid in seeking further information regarding the *particular coat of arms* above referred to, and might throw still more light on the subject.

In Vol. ii., p. 247., your correspondent, NOCAB, quotes (without reference) the remark *en passant* of a previous correspondent “that the word *bacon* had the obsolete signification of ‘dried wood.’” I have searched in vain for this allusion in your preceding Numbers.\* The information is too curious, however, to be lost sight of. The *Saxon* word *bacon* is, without doubt, simply and purely *beechen*—pertaining to, or relating to the beech tree.

It is probable enough, therefore, that the word *has* borne the signification of “dried wood.” But it is very desirable to know on what authority the assertion rests. Will your correspondent refer us to the book? Or can any of your learned readers say how, where, and when *bacon* has signified “dried wood?”

The subject is well worth the bestowal of some pains upon its elucidation; for the meaning and derivation of the word *bacon*, both as a substantive noun and as a proper name, have been frequently discussed by etymologists and philologists for the last 300 years; and yet, apparently, without any satisfactory determination of the question. The family is ancient, and has been highly distinguished

\* See vol. ii., p. 138.

in literature, and science and art. The pedigree is one of the most perfect on record. But Lord Bacon himself, "who knew everything" else, knew nothing of his own name. SAMOHT NEHCCEB.

*Meaning of Bacon* (Vol. ii., pp. 138. 247.).—As, on reconsideration, I perceive there is some doubt as to the meaning of the word *bacons* in Foulques Fitzwarin, I send you the passage in which it occurs, that your readers may form their own opinion concerning it:—

"Pus après, furent les portes de le chastel, qe treblées erent, ars e espris par feu que fust illumée de bacons e de grece."

I must in addition add, that I was mistaken as to the meaning of *hosebaunde*, which was possibly only the French mode of writing husband.

B. W.

### Replies to Minor Queries.

*Cockade* (Vol. iii., p. 7.).—The black cockade worn by the officers of the army and navy is the relic of a custom which probably dated from the Hanoverian succession; the black cockade being the Hanoverian badge, the white that of the Stuart. In *Waverley*, when the hero for the first time meets the Baron Bradwardine, he is accosted by the latter thus:—

"And so ye have mounted the cockade? Right, right; though I could have wished the colour different."

APODLIKTES.

Erechtheum Club.

*Form of Prayer for King's Evil*.—Mr. Lathbury, in his *Convocation*, p. 361., states that this form appeared in Prayer-book of 1709. This was not, however, its earliest appearance, as it is found in a quarto one bearing date 1707, printed by the Queen's printers, Charles Bill and the Executrix of Thomas Newcomb. It occurs immediately before the Articles, and is simply entitled, "At the healing." N. E. R. (a Subscriber.)

[Prayers at the Healing may be found in Sparrow's *Collection of Articles, Injunctions, Canons, &c.*, p. 223. 4to. 1661. Consult also, Nichols's *Anecdotes of Bouyer*, p. 573.; *The Antiquary's Portfolio*, vol. ii. p. 179.; *Aubrey's Letters*, vol. i. p. 250.; Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. ii. pp. 495—505.; *Christian Observer* (1831), p. 119.]

"*Aver*."—*Hogs not Pigs* (Vol. ii., p. 461.).—In Wensleydale, North Yorkshire, the thin oat-cake (common in many mountainous parts of England) is called "*aver-cake*," or "*haver-cake*." The Loyal Dales Volunteers were surnamed "The Haver-cake Lads." Previously to seeing the Note of G. M., I imagined the "*aver*" to be derived from "*avena*" (Lat.), "*avoine*" (Fr.). What *dictionary* defines "*aver*" (French) as denoting the *annual* stock or produce of a farm? D. 2.

E. M., in his Note on J. M<sup>n</sup>'s remarks on hogs, mentions that the term *aver*, *averium*, is still used in Guernsey. Is not this word closely connected with the *Eber* of the German Jägers? E. H. K.

*Pilgarlic* (Vol. ii., p. 393.).—Sir John Denham spelt this word *Peel-garlick*—it may be found in one of his *Directions to a Painter*—but the passage in which it appears is scarcely fit for quotation. The George of the couplet referred to was Albemarle, who had been wounded during the fight in the part of his person which Hudibras alludes to when he tells us that one wound there

"hurts honour more

Than twenty wounds laid on before."

Denham seems to compare Albemarle's wounded buttocks to a peeled onion! The resemblance (to Denham) would account for his use of the word in this instance; but it is pretty evident that the word was not coined by him. We must, at least, give him credit for a witty application of it.

Carlisle.

*Collar of Esses* (Vol. ii., p. 393.).—With reference to the suggestion in No. 54., to give examples of effigies bearing the collar, I beg to mention those at Northleigh Church, Oxon. The following extract is from the *Guide to Neighbourhood of Oxford*:—

"In Northleigh church, beneath an arch between the chancel and a chapel, is a fine perpendicular tomb, with two recumbent figures in alabaster,—a knight in armour, with the Collar of SS; the lady with a rich turban and reticulated head-dress, and also with the Collar of SS. The figures are Lord and Lady Wilnot; and attached to the monument are two small figures of angels holding shields of arms; on one is a spread eagle, on the other three cockle shells, with an engraved band."

JASPER.

*Filthy Gingham* (Vol. ii., p. 467.).—The name "*toad-flax*" is evidently put by mistake, in Owen's *Dictionary*, for "*toad-stool*," a fungus, the *Agaricus virosus* of Linnæus. The common name in the North of England is "*poisonous toad-stool*." It is a virulent poison. See \* 248. 407, 408., in Sowerby's *English Fungi*. D. 2.

Toad-flax, the yellow *Antirrhinum*, certainly does stink. C. B.

*The Life and Death of Clancie*, by E. S. (Vol. ii., p. 375.).—There is a copy in the Bodleian Library. J. O. H.

"*Rab. Surdam*" (Vol. ii., p. 493.).—EDINENSIS. gives the above as the inscription on a tomb-stone, and requests an explanation. It is very probable that the stone-cutter made a mistake, and cut "*Rab. Surdam*" instead of "*Rap. Surum*," which would be a contraction for "*Rapax Suorum*," alluding to Death or the Grave. It seems im-

possible to extract a meaning from "Rab. Surdam" by any stretch of Latinity.

G. F. G.

Edinburgh.

"*Fronte Capillatâ*," &c. (Vol. iii., p. 8.).—The hexameter cited vol. iii., p. 8., and rightly interpreted by E. H. A., is taken (with the slight alteration of *est* for the original *es*) from "Occasio: Drama, P. Joannis David, Soc. Jesu Sacerd. Antv. MDCV.," appended to that writer's *Occasio, Arrepta, Neglecta*; in which the same implied moral is expressed, with this variation:

"Fronte capillitium gerit, ast glabrum occipit illi."

G. A. S.

This verse is alluded to by Lord Bacon in his Essay on Delays:

"Occasion (as it is in the common verse) turneth a bald noddle after she hath presented her locks in front, and no hold taken; or, at least, turneth the handle of the bottle first to be received, and after the belly, which is hard to clasp."

L.

*Taylor's Holy Living.*—I should be obliged by any of your readers kindly informing me whether there is any and what foundation for the statement in the *Morning Chronicle* of Dec. 27th last, that that excellent work, *Holy Living*, which I have always understood to be Bishop Taylor's, "is now known" (so says a constant reader) "not to be the production of that great prelate, but to have been written by a Spanish friar. On this account it is not included in the works of Bishop Taylor, lately printed at the Oxford University Press." I do not possess the Oxford edition here mentioned, so cannot test the accuracy of the assertion in the last sentence; but if the first part of the above extract be correct, it is, to say the least, singular that Mr. Bohn, in his recent edition of the work, should be entirely silent on the subject. I should like to know who and what is this "Spanish friar?" has he not "a local habitation and a name?"

W. R. M.

[A fraud was practised on the memory of Bishop Jeremy Taylor soon after his death, in ascribing to him a work entitled *Contemplations of the State of Man in this Life, and in that which is to come*, and which Archdeacon Churton, in *A Letter to Joshua Watson, Esq.*, has shown, with great acuteness and learning, was in reality a compilation from a work written by a Spanish Jesuit, named John Eusebius Nieremberg. The treatise *Holy Living and Dying* is unquestionably Bishop Taylor's, and forms Vol. III. of his works, now in the course of publication under the editorship the Rev. Charles Page Eden.]

*Portrait of Bishop Henchman* (Vol. iii., p. 8.).—Your correspondent Y. Y. is informed, that there is in the collection of the Earl of Clarendon, at the Grove, a full-length portrait of Bishop Henchman, by Sir Peter Lely. This picture, doubtless, belonged to the Chancellor Clarendon. Lord

Clarendon, in his *History of the Rebellion*, b. xiii. (vol. vi. p. 540. ed. Oxford, 1826), describes the share which Dr. Henchman, then a prebendary of Salisbury, had in facilitating the escape of Charles II., after the battle of Worcester. Dr. Henchman conducted the king to a place called Heale, near Salisbury, then belonging to Serjeant Hyde, afterwards made chief justice of the King's Bench by his cousin the chancellor.

L.

*Lines attributed to Charles Yorke* (Vol. ii., p. 7.).—The editor of Bishop Warburton's *Literary Remains* is informed, that the lines transcribed by him, "Stript to the naked soul," &c., have been printed lately in a work entitled *The Sussex Garland*, published by James Taylor, formerly an eminent bookseller at Brighton, but now removed to Newick, Sussex. The lines appear to have been written on Mrs. Grace Butler, who died at Rowdel, in Sussex, in the 86th year of her age, by Alexander Pope, but, according to Taylor, not inserted in any edition of Pope's works. The lines will be found in the 9th and 10th Nos. of *The Sussex Garland*, p. 285., under "Warminghurst."

W. S.

Richmond, Surrey.

*Rodolph Gualter* (Vol. iii., p. 8.).—

"Rodolph Gualter naquit à Zurich en 1519, et y mourut en 1586. Il fit ses études dans sa ville natale, à Lausanne, à Marbourg, et en Angleterre. Rodolph, son fils, mort en 1577, avait fait de très bonnes études à Genève, en Allemagne, et à l'université d'Oxford."

The above I have extracted from the account of him given in the *Biographie Universelle*, which refers as authority to "J. B. Huldrici Gualtheri redivivus seu de vita et morte Rod. Gualtheri oratio, 1723," in the *Biblioth. Bremens.*, viii. p. 635. In this memoir I find it stated:

"quod Gualtherus noster unâ cum Nicolao Partrigio Anglo in Angliam iter suscepit. Quatuor illud mensibus et aliquot diebus finitum est, inciditque in annum seculi trigesimum."

But neither in this, nor in the account of his life by Melchior Adam, nor in that contained in Rose's *Biographical Dictionary*, can I find any trace of the opinion that he was a Scotchman; and as Huldricus was himself a professor in the Athenæum at Zurich, he would probably be correctly informed on the subject.

TYRO.

Dublin.

"*Annoy*" used as a Noun (Vol. ii., p. 139.).—Your correspondent CH. will find three good instances of the use of the word *annoy* as a noun (in addition to the lines cited by him from Wordsworth) by Queen Elizabeth, George Gascoigne, and Mr. Keble:

"The doubt of future woes exiles my present joy,  
And wit me warns to shun such snares as threaten  
mine annoy."

See Ellis' *Specimens of Early English Poets*, ii. p. 136.

"And as they more esteeme that merth  
Than dread the night's annoy,  
So must we deeme our dayes on erth  
But hell to heauenly joye."

*Good Morrowe*; see Farr's *Select Poetry*, &c., p. 38.

"High heaven, in mercy to your sad annoy,  
Still greets you with glad tidings of immortal joy."  
*Christian Year*, "Christmas Day."

H. G. T.

*Culprit, Origin of the Word* (Vol. ii., p. 475.).— See Stephen's *Commentaries on the Laws of England*, iv. 408. note (p).

C. H. COOPER.

Cambridge, Dec. 14. 1850.

*Passage in Bishop Butler* (Vol. ii., p. 464.).— The "peculiar term" referred to by Bishop Butler is evidently the verb "to blackguard." It is for this reason that he inserts the condition, "when the person it respects is present." We may abuse, revile, vituperate an absent person; but we can only "blackguard" a man when he is present. The word "blackguard" is not recognised by Johnson. Richardson inserts it as a noun, but not as a verb.

L.

*Wat the Hare* (Vol. ii., p. 315.).— Your correspondent K. asks what other instances there are of *Wat* as the name of a hare? I know of one. On the market-house at Watton the spandrils of an Elizabethan doorway have been placed, taken from some old building in the town. This has a *hare* on one side, a *ton* on the other,—a rebus of the town name Watton.

H. H.

*The Letter* ε (Vol. ii., p. 492.).— *Yerl* for *Earl*, and *yirth* for *earth*, &c., are, to this day, quite common in Scottish orthoëpy among many of the lower classes.

G. F. G.

*Did Elizabeth visit Bacon at Twickenham Park?* (Vol. ii., pp. 408. 468.).— To this question your correspondent J. I. D. replies with a quotation from Nichols (edition of 1823), who dates her visit in 1592 or 1593. I had looked into Nichols's first edition (1788) without finding the subject mentioned; and I am now inclined to think, as at first, that it is altogether a misapprehension. Sir Francis Bacon, in *His Apologie in Certaine Imputations concerning the late Earl of Essex, written to the Right Hon. his very Good Lord the Earle of Devonshire, Lord-lieutenant of Ireland.* Lond. 1604, in 16mo. pp. 74., says, at p. 32. :—

"A little before that time, being about the middle of Michaelmas terme, her Maiestie had a purpose to dine at my Lodge at Twicknā Parke, at which time I had (though I professe not to be a poet) prepared a Sonnet, directly tending and alluding to draw on her Maiesties reconciliation to my Lord," &c. &c.

This I conceive to have reference to an intention of Elizabeth, rather than to an accomplished fact.

At p. 14. of this work, Bacon says he had sold Twickenham Park some time ago to Reynold

Nicholas. I consider Lysons to have been the first author who mentions the subject; and at *Environs*, vol. iii. (1795), p. 565, there is a note: "From the information of the Earl of Orford." And I therefore conclude it to have been some mistake of Lord Orford's.

YOUR FORMER CORRESPONDENT.

Dec. 27. 1850.

*Mock-Beggar* (Vol. ii., p. 478.).— The origin of this term was discussed in the *Gentleman's Magazine* in 1840. Two localities so called were cited (vol. xiv. p. 114.), with the opinion of Sir William Burrell, that some buildings so named at Brighton had been "a mendicant priory." Another writer (p. 331.) suggested that the term was applied to country houses when deserted or uno cupied; or to rocks, as one near Bakewell, where the semblance of a ham might attract a wayfarer from the high road, only to deceive his expectations of relief.

J. G. N.

*Cardinal Chalmers* (Vol. ii., p. 493.).— The insignia mentioned by your correspondent S. P., in No 60., are very common among Roman Catholic ecclesiastics on the Continent, and are frequently to be seen on tombs. The hat and tassels are appropriated to Notaries Apostolic of the Holy Roman See, as well as to Cardinals; and the dignity having some privileges attached to it, it is sought after by ecclesiastics of standing.

HYDE CLARKE.

*Binsey, God help me!* (Vol. i., p. 247.).— I remember the same words respecting the village of Binsey, half-way between Oxford and Godstow. During the winter and spring months it was nearly all under water, like Port Meadow, on the opposite side of the river: so if you asked a Binseyite in winter where he came from, the answer was as above; if in summer, "Binsey, where else?"

CHAS. PASLAM.

*Midwives Licensed* (Vol. ii., p. 408.).— On this subject I would refer S. P. H. T. to Burn's *Ecclesiastical Law*, under the head of "Midwives," which is all nearly that can be ascertained at present on that head. Among other things it says in the oath taken of them, —

"You shall not in anywise use or exercise any manner of witchcraft, charm, or sorcery, invocation, or other prayers, than may stand with God's law and the king's."

M. C. R.

*Dr. Timothy Thruscross* (Vol. ii., p. 441.).— There are frequent notices of Dr. Thruscross, or Thruscross, in Dr. Worthington's correspondence. (See Vol. i. of same, edited for the Chetham Society. Index, voc. "Thruscross.") Dr. Worthington observes, p. 219., "I did love to talk with worthy Mr. Thruscross, who knew Mr. Ferrar and Little Gidding."

JAS. CROSSLEY.

*History of Bohemian Persecution* (Vol. ii., p. 358.). — See note to Worthington's *Diary and Correspondence*, vol. i. p. 154., for a notice of this work of Comenius, and his other publications relating to the Bohemian church. JAS. CROSSLEY.

"Earth has no Rage" (Vol. iii., p. 23.).—

"Earth has no rage like love to hatred turn'd,  
And hell no fury like a woman scorn'd."

These are the concluding lines of Act III. of Congreve's *Mourning Bride*. They stand, however, thus, in the edition to which I have referred:

"Heaven has no rage like love to hatred turn'd,  
Nor hell a fury like a woman scorn'd."

JAS. CROSSLEY.

Manchester, 11. Jan. 1851.

*Couplet in De Foe* (Vol. ii., p. 310.).

"Restraint from ill is freedom to the wise,  
And good men wicked liberties despise."

This couplet is altered from the following couplet in De Foe's *True Born Englishman*:—

"Restraint from ill is freedom to the wise,  
But Englishmen do all restraint despise."

See collection of his writings, vol. i. p. 20., edit. 1703. JAS. CROSSLEY.

*Private Memoirs of Queen Elizabeth* (Vol. iii., p. 23.). — "*The Secret History of the most renowned Queen Elizabeth and the Earl of Essex*. In two parts. By a person of Quality. Cologne: printed for Will with the Wisp, at the Sign of the Moon in the Ecliptick. M.D.CLXXXI." — is the title of a small volume in my possession, containing some curious hints corroborative of the first part of Mr. Ives' MS. note mentioned in "NOTES AND QUERIES" (Vol. iii. p. 11.). If this be the book to which your correspondent, J. E. C., refers in your last number, he is perfectly welcome to the perusal of my copy. WILLIAM J. D. ROPER.

Vane House, Hampstead, Jan. 18. 1851.

*Abbot's House at Buckden* (Vol. ii., p. 494.). — MR. C. H. COOPER asks, "will M. C. R. explain his allusion to the Abbot's House at Buckden?" Being only an occasional visitor there, I can give no other explanation than it is universally called so by the inhabitants of the place. The house is very low-roomed, and only one story high; it has been composed over, so that there is nothing very ancient in the look of the brickwork, excepting the chimneys, which form a cluster in the centre. The door I mentioned, evidently is an ancient one. A good deal of iron about it, and in square compartments.

When I was there recently, I was informed of a discovery in a public-house formerly called the Lion—now, the *Lamb*. A gentleman in the place came into possession of some pamphlets respecting Buckden; in one of which it is said, that this house was originally the hostel where the visitors and domestics used to go when the bishop had not

room at the palace for them, and that it would be found there was an "Agnus Dei" in the ceiling of one of the lower rooms. The consequence was, search was made for it: and what seemed a plain boss, where two beams crossed each other, on being cleansed and scraped, turned out to be as the book said, and which I saw only last week. The clergyman has the pamphlet above alluded to. Whether this, and the abbot's house, belonged to the palace I cannot say. The road now runs between them.

The "Agnus Dei" is seven or eight inches in diameter; the lamb, &c., in the centre, and the words "Ecce Agnus Dei" in a circular border round it.

This is all the information I can now give.

M. C. R.

*Bab in the Bowster* (Vol. ii., p. 518.). — In your valuable periodical your correspondent "MAC." makes an observation regarding "Bab in the Bowster," which is not correct so far as regards this part of the country at least. He says "it is now danced with a handkerchief instead of a cushion," whereas the fact is I have never seen it danced but with a pillow, as its name "Bab in the Bowster (Anglice bolster)" would seem to denote. The manner of dancing it is, the company having formed itself into a circle, one, either male or female, goes into the centre, carrying a pillow, and dances round the circle with a sort of shuffling quick step, while the others sing,—

"Wha learn'd you to dance, you to dance, you to dance,

Wha learn'd you to dance, Bab in the Bowster brawly?"

To which the daner replies:

"Mother learn'd me to dance, me to dance, me to dance,

Mother learn'd me to dance, Bab in the Bowster brawly."

He or she then lays down the pillow before one of the opposite sex, when they both kneel on it and kiss; the person to whom the pillow has been presented going over the above again, &c., till the company tires.

I may add that the above is a favourite dance here, particularly among young people, and at children's parties in particular it is never omitted. If your correspondent wishes the air to which it is danced, I shall be glad to send it to him.

GLENIFFER.

Paisley.

*Si Cloudesley Shovel* (Vol. iii., p. 23.). — "H. J." will find a "Note" in Cunningham's *Lives of Eminent Englishmen* (vol. iv. p. 47.), of the circumstances attendant upon Sir Cloudesley's death, as preserved in the family of the Earl of Romney, detailing the fact of his murder, and the mode of

its discovery. I shall be happy to supply your correspondent with an extract, if he has not the above work at hand.

J. B. COLMAR.

*Noli me tangere* (Vol. ii., p. 153.).—In addition to the painters already enumerated as having treated this subject, the artist Le Sueur, commonly called the Raphael of France, may be mentioned. In his picture, the figures are somewhat above half nature.

W. J. MERCER.

*Cad* (Vol. i., p. 250.).—Jamieson derives this word, or rather its Scotch diminutive, "cadie," from the French, *cadet*, I have heard it fancifully traced to the Latin "cauda."

W. J. MERCER.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Mr. Disraeli's work, entitled *Commentaries on the Life and Reign of Charles the First*, has been pronounced by one of the great critical authorities of our own days, "the most important work" on the subject that modern times have produced. Those who differ from Mr. Disraeli's view of the character of the king and the part he played in the great drama of his age may, in some degree, dissent from this eulogy. None will, however, deny that the work, looking to its anecdotal character, and the great use made in it of sources of information hitherto unemployed, is one of the most amusing as well as interesting histories of that eventful period. While those who share with the editor, Mr. B. Disraeli, and many reflecting men, the opinion that in the great questions which are now agitating the public mind, history is only repeating itself; and that the "chapters on the Genius of the Papacy; on the Critical Position of our earlier Protestant Sovereigns with regard to their Roman Catholic Subjects, from the consequences of the oaths of Allegiance and Supremacy; on the Study of Polemical Divinity prevalent at the commencement of the Seventeenth Century, and kindred themes, are, in fact, the history of the events, the thoughts, the passions, and the perplexities of the present agitated epoch," will agree that the republication of the work at this moment is at once opportune and acceptable.

We have received a copy of Dr. Rimbault's *Musical Illustrations of Bishop Percy's Reliques of Ancient English Poetry: a Collection of Old Ballad Tunes, chiefly from rare MSS. and Early printed Books, deciphered from the obsolete Notation, and harmonized and arranged according to Modern Usage*. If any thing could add to the extensive popularity which Percy's work has continued to enjoy ever since its first appearance, (for have we not Washbourne's handsome reprint of it, published within this year or two?) it must be the quaint and racy melodies, the "old antique strains," to which these fine old ballads were anciently sung. Dr. Rimbault, who combines great musical acquirements with a rich store of antiquarian knowledge, in giving us these, has produced a work as carefully executed as it is original in its character; one which can only be exceeded in interest by the *Musical*

*Illustrations of Shakspeare's Plays*, which we are glad to see promised from the same competent authority.

We are at length enabled to announce that *The Treatise on Equivocation*, so often referred to in our columns, is about to be published under the editorship of Mr. Jardine, whose attention has long been directed to it from its connexion with the Gunpowder Conspiracy; and whose intimate acquaintance with that subject, as shown in his *Criminal Trials*, is a sufficient pledge for his ability to do justice to this curious and important historical document.

We regret to learn, from the *Catalogue of the Museum of Mediæval Art, collected by the late Mr. Cottingham*, which has been very carefully drawn up, with a preface by Mr. Shaw, that, if the Family are disappointed in disposing of the Museum to the Government, or by private contract, it will be submitted to Public Sale in April next, and a Collection of the most ample and varied examples of Mediæval Architecture ever brought together, which has been formed at a vast outlay both of labour and cost, will be dispersed, and be thereby rendered inaccessible and valueless to the architectural student.

The Rev. W. H. Kelke has published some *Notices of Sepulchral Monuments in English Churches*, a work which is not intended for professed antiquaries, but for that large class of persons who, although they have some taste for the subject of which it treats, have neither time nor inclination to enter deeply into it, and as will, we have no doubt, be very acceptable to those to whom it is immediately addressed.

We regret to announce the death of one of our earliest and most valued contributors, Professor T. S. Davies, of Woolwich. "Probably few men in England," says the *Athenæum*, "were better versed in the methods of the old geometers, or possessed a more critical appreciation of their relative merits." His death is a great loss to geometrical science, as well as to a large circle of friends.

We have received the following Catalogues:—Stacey and Co. (19. Southampton Street, Strand) Catalogue of Books, chiefly relating to History, Commerce, and Legislation; G. Bumstead's (205. High Holborn) Catalogue of Interesting and Rare Books on the Occult Sciences, America, &c., &c.

### Notices to Correspondents.

To meet the wishes of many friends, and to avoid the inconvenience arising from the diversity of prices in our Monthly Parts, we propose in future to publish a fifth, or Supplementary Number, every Month in which there are only four Saturdays. By this arrangement our Monthly Parts will be of the uniform price of One shilling and Three pence, with the exception of those for January and July, which will include the Index of the preceding half-year at the price of One shilling and Ninepence each. Thus the yearly subscription to NOTES AND QUERIES, either in unstamped Weekly Numbers or Monthly Parts, will be SIXTEEN SHILLINGS. The subscription for the Stamped Edition, with which Gentlemen may be supplied regularly by giving their Orders direct to the Publisher, MR. GEORGE BELL, 186. Fleet Street (accompanied by a Post Office Order), is One pound and Fourpence for a twelve-month, or Ten shillings and Two pence for six months.

REPLIES RECEIVED.—It has been suggested to us that we should here acknowledge all communications received by us. We would willingly do so, but that, from their number, such acknowledgment would necessarily occupy far more space than our readers would like to see so employed. But we propose in future to notice all replies that have reached us; by which means those who have replied will be aware that their communications have come to hand, and those who are about to reply will be enabled to judge whether

or not they have been anticipated. The following have reached us between the publication of our Number on Saturday last and Wednesday. Our future Lists will comprise those received in the week ending on the Wednesday previous to publication.

*Lynch Law—Curse of Scotland—Butcher Willie—Midwives—Steam Navigation—Frozen Horn—Collar of SS.—Holland Land—Umbrellas—Passage in Tennyson—Sword of the Conqueror—Couplet in DeJoue—Thruscross—Earth has no rage—Private Memoirs of Elizabeth—By-the-bye—Swearing by Swans—Sir Cloudesley Shovel—Chapel—Difformis—Grasson—Savez—Land Holland—Peter Wilkins—Passage in St. Mark—Cockade and True Blue—Mocker—Mythology of the Stars—Cauking—Ten Children at a Birth—Swans.*

W. H. B. will find, on referring to Chappell's National English Airs, that the words of RULE BRITANNIA were written by Thomson (in the Masque of Alfred), and the music composed by Dr. Arne.

TAPETIA.—Miss Linwood's Salvator Mundi, after Carlo Dolce, is, we believe, in one of Her Majesty's private apartments at Windsor Castle. We do not insert TAPETIA's letter, because we by no means agree with the writer in his views of the property of the Crown. The Queen behaved most kindly and liberally on the occasion of the late Exhibition of Mediæval Art: but that is a very different thing from calling for a transfer of the Holbein or Da Vinci drawings to some public museum.

R. W. E. will find the custom of "Going a Gooding," which appears to prevail on St. Thomas's Day in many parts of the country, described in Brand's Popular Antiquities (ed. Ellis).

S. G. (C.C.C.C.) is thanked for his friendly Note. Had we been aware of the facts with which he has now furnished us, of course, the communication to which he refers would not have been inserted in its present shape.

VOLUME THE SECOND OF NOTES AND QUERIES.—We this day issue the INDEX to our Second Volume. Copies of which Volume, strongly bound in cloth, may now be had price 9s. 6d.

We hope next week, by the publication of a Double Number, under our new arrangement, to clear off a large accumulation of correspondence.

NOTES AND QUERIES may be procured, by order, of all Booksellers and News-venders. It is published at noon on Friday, so that our country Subscribers ought not to experience any difficulty in procuring it regularly. Many of the country Booksellers, &c., are, probably, not yet aware of this arrangement, which will enable them to receive NOTES AND QUERIES in their Saturday parcels.

All communications for the Editor of NOTES AND QUERIES should be addressed to the care of Mr. BELL, No. 186, Fleet Street.

*Errata.*—No. 63. p. 29. the article on Totness Church should have preceded that on Swinging Tureen, p. 27. l. 21. for "Cyssus" read "byssus," and l. 24. for "inventions" read "inventories;" p. 30. l. 51. for "on alarm" read "no alarm."

**MUSICAL ILLUSTRATIONS** of PERCY'S RELIQUES OF ANCIENT POETRY. A Collection of Old Ballad Tunes, &c., chiefly from rare Manuscript and early printed Books, with some Account of the Ballads. By EDWARD F. RIMBAULT, LL.D. In cloth, 12s.

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The Tomb of Geoffrey Chaucer in Westminster Abby is fast mouldering into irretrievable decay. A sum of One Hundred Pounds will effect a perfect repair. The Committee have not thought it right to fix any limit to the subscription; they themselves, have opened the list with a contribution from each of them of Five Shillings; but they will be ready to receive any amount, more or less, which those who value poetry and honour Chaucer may be kind enough to remit to them.

Subscriptions have been received from the Earls of Carlisle, Ellesmere, and Shaftesbury, Viscounts Strangford and Mahon, Pres. Soc. Antiq., The Lords Braybrooke and Londesborough, and many other noblemen and gentlemen.

Subscriptions are received by all the members of the Committee, and at the Union Bank, Pall Mall East. Post-office orders may be made payable at the Charing Cross Office, to William Richard Drake, Esq., the Treasurer, 46, Parliament Street, or William J. Thoms, Esq., Hon. Sec., 25, Holy-Well Street, Millbank.

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The Magazine for January, 1851, will contain a Portrait of the late Thomas Amoyt, Esq., Treasurer of the Society of Antiquaries.

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No. 65.]

SATURDAY, JANUARY 25. 1851.

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## Notes.

### TRADITIONAL ENGLISH BALLADS.

The task of gathering old traditional song is surely a pleasant and a lightsome one. Albeit the harvest has been plentiful and the gleaners many, still a stray sheaf may occasionally be found worth the having. But we must be careful not to "pick up a straw."

One of your correspondents recommends, as an addition to the value of your pages, the careful getting together of those numerous traditional ballads that are still sometimes to be met with, floating about various parts of the country. This advice is by no means to be disregarded, but I wish to point out the necessity of the contributors to the undertaking knowing something about ballad literature. An acquaintance with the ordinary *published* collections, at least, cannot be dispensed with. Without this knowledge we should be only multiplying copies of worthless trifles, or reprinting ballads that had already appeared in print.

The traditional copies of old *black-letter* ballads are, in almost all cases (as may easily be seen by comparison), much the worse for wear. As a proof of this I refer the curious in these matters to a volume of *Traditional Versions of Old Ballads*, collected by Mr. Peter Buchan, and edited by Mr. Dixon for the Percy Society. The Rev. Mr. Dyce pronounces this "a volume of *forgeries*;" but, acquitting poor Buchan (of whom more anon) of any intention to deceive, it is, to say the least of it, a volume of *rubbish*; inasmuch as the ballads are all worthless modern versions of what had appeared "centuries ago" in their *genuine* shape. Had these ballads *not existed in print*, we should have been glad of them in any form; but, in the present case, the publication of such a book (more especially by a learned society) is a positive nuisance.

Another work which I cannot refrain from noticing, called by one of the reviewers "a valuable contribution to our stock of ballad literature" is Mr. Frederick Sheldon's *Minstrelsy of the English Border*. The preface to this volume

promises much, as may be seen by the following passage :—

“ It is now upwards of forty years since Sir Walter Scott published his *Border Minstrelsy*, and during his ‘raids,’ as he facetiously termed his excursions of discovery in Liddesdale, Teviotdale, Tyndale, and the Merse, very few ballads of any note or originality could possibly escape his enthusiastic inquiry; for, to his love of ballad literature, he added the patience and research of a genuine antiquary. Yet, no doubt many ballads *did* escape, and still remain scattered up and down the country side, existing probably in the recollection of many a sun-browned shepherd, or the weather-beaten brains of ancient hinds, or ‘eldern’ women: or in the well-thumbed and nearly illegible leaves of some old book or pamphlet of songs, snugly resting on the ‘pot-head,’ or sharing their rest with the ‘Great Ha’ Bible,’ *Scott’s Worthies*, or Blind Harry’s lines. The parish dominie or pastor of some obscure village, amid the many nooks and corners of the Borders, possesses, no doubt, treasures in the ballad-ware that would have gladdened the heart of a Ritson, a Percy, or a Surtees; in the libraries, too, of many an ancient descendant of a Border family, some black-lettered volume of ballads doubtlessly slumbers in halloed and unbroken dust.”

This reads invitingly; the writer then proceeds :—

“ From such sources I have obtained many of the ballads in the present collection. Those to which I have stood godfather, and so baptized and remodelled, I have mostly met with in the ‘broad-side’ ballads, as they are called.”

Although the writer here speaks of Ritson and Percy as if he were acquainted with their works, it is very evident that he had not looked into their contents. The name of *Evans’ Collection* had probably never reached him. Alas! we look in vain for the tantalising “pamphlet of songs,”—still, perhaps, snugly resting on the “pot-head,” where our author in his “poetical dream” first saw it. The “black-lettered volume of ballads” too, in the library of the “ancient descendant of a Border family,” still remains in its dusty repository, untouched by the hand of Frederick Sheldon.

In support of the object of this paper I shall now point out “a few” of the errors of *The Minstrelsy of the English Border*.

P. 201. *The Fair Flower of Northumberland* :—

“ It was a knight in Scotland born,  
Follow my love, come over the Strand;  
Was taken prisoner, and left forlorn  
Even by the good Erle Northumberland.”

This is a corrupt version of Thomas Deloney’s celebrated ballad of “The Ungrateful Knight,” printed in the *History of Jack of Newbery*, 1596, and in Ritson’s *Ancient Songs*, 1790. A Scottish version may be found in Kinloch’s *Ballads*, under the title of “The Provost’s Daughter.” Mr. Sheldon knows nothing of this, but says, —

“ This ballad has been known about the English Border for many years, and I can remember a version of it being sung by my grandmother!”

He also informs us that he has added the last verse but one, in order to make the “ends of justice” more complete!

P. 232. *The Laird of Roslin’s Daughter* :—

“ The Laird of Roslin’s daughter  
Walk’d through the wood her lane;  
And by her came Captain Wedderburn,  
A servant to the Queen.”

This is a wretched version (about half the original length) of a well-known ballad, entitled “Captain Wedderburn’s Courtship.” It first appeared in print in *The New British Songster*, a collection published at Falkirk, in 1785. It was afterwards inserted in Jamieson’s *Popular Ballads and Songs*, 1806; Kinloch’s *Ancient Ballads*, 1826; Chambers’ *Scottish Ballads*, 1829, &c. But hear what Mr. Sheldon has to say, in 1847 :—

“ This is a fragment of an apparently ancient ballad, related to me by a lady of Berwick-on-Tweed, who used to sing it in her childhood. I have given all that she was able to furnish me with. The same lady assures me that she never remembers having seen it in print [!], and that she had learnt it from her nurse, together with the ballad of ‘Sir Patrick Spens,’ and several Irish legends, since forgotten.”

P. 274. *The Merchant’s Garland* :—

“ Syr Carnegie’s gane owre the sea,  
And’s plowing thro’ the main,  
And now must make a lang voyage,  
The red gold for to gain.”

This is evidently one of those ballads which calls Mr. Sheldon “godfather.” The original ballad, which has been “baptized and remodelled,” is called “The Factor’s Garland.” It begins in the following homely manner :—

“ Behold here’s a ditty, ’tis true and no jest,  
Concerning a young gentleman in the East,  
Who by his great gaming came to poverty,  
And afterwards went many voyages to sea.”

P. 329. *The rare Ballad of Johnnie Faa* :—

“ There were seven gipsies in a gang,  
They were both brisk and bonny O;  
They rode till they came to the Earl of Castle’s  
house,  
And there they sang so sweetly O.”

This is a very *hobbling* version (from the recitation of a “gipsy vagabond”) of a ballad frequently reprinted. It first appeared in Ramsay’s *Tea-Table Miscellany*; afterwards in Finlay’s and Chambers’ Collections. None of these versions were known to Mr. Sheldon.

I have now extracted enough from the *Minstrelsy of the English Border* to show the mode of “ballad editing,” as pursued by Mr. Sheldon. The instances are sufficient to strengthen my position.

One of the most popular traditional ballads still

floating about the country, is "King Henrie the Fifth's Conquest:"—

"As our King lay musing on his bed,  
He bethought himself upon a time,  
Of a tribute that was due from France,  
Had not been paid for so long a time."

It was first printed from "oral communication," by Sir Harris Nicolas, who inserted two versions in the Appendix to his *History of the Battle of Agincourt*, 2d edition, 8vo. 1832. It again appeared (not from either of Sir Harris Nicolas's copies) in the Rev. J. C. Tyler's *Henry of Monmouth*, 8vo. vol. ii. p. 197. And, lastly, in Mr. Dixon's *Ancient Poems, Ballads, and Songs of the Peasantry of England*, printed by the Percy Society in 1846. These copies vary considerably from each other, which cannot be wondered at, when we find that they were obtained from independent sources. Mr. Tyler does not allude to Sir Harris Nicolas's copies, nor does Mr. Dixon seem aware that any *printed* version of the traditional ballad had preceded his. The ballad, however, existed in a printed "broad-side" long before the publications alluded to, and a copy, "Printed and sold in Aldermary Church Yard," is now before me. It is called "King Henry V., his Conquest of France in Revenge for the Affront offered by the French King in sending him (instead of the Tribute) a ton of Tennis Balls."

An instance of the various changes and mutations to which, in the course of ages, a popular ballad is subject, exists in the "Frog's Wedding." The pages of the "NOTES AND QUERIES" testify to this in a remarkable degree. But no one has yet hit upon the *original* ballad; unless, indeed, the following be it, and I think it has every appearance of being the identical ballad licensed to Edward White in 1580-1. It is taken from a rare musical volume in my library, entitled *Melismata; Musically Phansies, fitting the Court, Citie, and Countrey Humours. Printed by William Stansby for Thomas Adams, 1611. 4to.*

"THE MARRIAGE OF THE FROGGE AND THE MOUSE.

"It was the Frogge in the well,  
Humble-dum, humble dum;  
And the merrie Mouse in the mill,  
Tweedle, tweedle twino.

"The Frogge would a-wooing ride,  
Humble-dum, &c.  
Sword and buckler by his side,  
Tweedle, &c.

"When he was upon his high horse set,  
Humble dum, &c.  
His boots they shone as blacke as jet,  
Tweedle, &c.

"When he came to the merry mill pin,  
Humble-dum, &c.  
Lady Mouse, beene you within?  
Tweedle, &c.

"Then came out the dusty Mouse,  
Humble-dum, &c.  
I am Lady of this house,  
Tweedle, &c.

"Hast thou any minde of me?  
Humble-dum, &c.  
I have e'ne great minde of thee,  
Tweedle, &c.

"Who shall this marriage make?  
Humble-dum, &c.  
Our Lord, which is the Rat,  
Tweedle, &c.

"What shall we have to our supper?  
Humble-dum, &c.  
Three beanes in a pound of butter,  
Tweedle, &c.

"When supper they were at,  
Humble-dum, &c.  
The Frogge, the Mouse, and even the Rat,  
Tweedle, &c.

"Then came in Gib our Cat,  
Humble-dum, &c.  
And catcht the Mouse even by the backe,  
Tweedle, &c.

"Then did they separate,  
Humble-dum, &c.  
And the Frogge leapt on the floore so flat,  
Tweedle, &c.

"Then came in Dicke our Drake,  
Humble-dum, &c.  
And drew the Frogge even to the lake,  
Tweedle, &c.

"The Rat ran up the wall,  
Humble-dum, &c.  
A goodly company, the Divell goe with all,  
Tweedle, &c."

From what I have shown, the reader will agree with me, that a collector of ballads from oral tradition should possess some acquaintance with the labours of his predecessors. This knowledge is surely the smallest part of the duties of an editor.

I remember reading, some years ago, in the writings of old Zarlino (an Italian author of the sixteenth century), an amusing chapter on the necessary qualifications for a "complete musician." The recollection of this forcibly returns to me after perusing the following extract from the preface to a *Collection of Ballads* (2 vols. 8vo. Edinburgh, 1828), by our "simple" but well-meaning friend, "Mr. Peter Buchan of Peterhead."

"No one has yet conceived, nor has it entered the mind of man, what patience, perseverance, and general knowledge are necessary for an editor of a *Collection of Ancient Ballads*; nor what mountains of difficulties he has to overcome; what hosts of enemies he has to encounter; and what myriads of little-minded quibblers he has to silence. The writing of explanatory notes is like no other species of literature. History throws

little light upon their origin [the ballads, I suppose?], or the cause which gave rise to their composition. He has to grope his way in the dark: like Bunyan's pilgrim, on crossing the Valley of the Shadow of Death, he hears sounds and noises, but cannot, to a certainty, tell from whence they come, nor to what place they proceed. The one time, he has to treat of fabulous ballads in the most romantic shape; the next, legendary, with all its exploded, obsolete, and forgotten superstitions; also history, tragedy, comedy, love, war, and so on; all, perhaps, within the narrow compass of a few hours,—so varied must his genius and talents be."

After this we ought surely to rejoice, that any one hardy enough to become an Editor of Old Ballads is left amongst us.

EDWARD F. RIMBAULT.

#### THE FATHER OF PHILIP MASSINGER.

Gifford was quite right in stating that the name of the father of Massinger, the dramatist, was Arthur, according to Oldys, and not Philip, according to Wood and Davies. Arthur Massinger (as he himself spelt the name, although others have spelt it Messenger, from its supposed etymology) was in the service of the Earl of Pembroke, who married the sister of Sir Philip Sidney, in whose family the poet Daniel was at one time tutor. I have before me several letters from him to persons of note and consequence, all signed "Arthur Massinger;" and to show his importance in the family to which he was attached, I need only mention, that in 1597, when a match was proposed between the son of Lord Pembroke and the daughter of Lord Burghley, Massinger, the poet's father, was the confidential agent employed between the parties. My purpose at present is to advert to a matter which occurred ten years earlier, and to which the note I am about to transcribe relates. It appears that in March, 1587, Arthur Massinger was a suitor for the reversion of the office of Examiner in the Court of the Marches toward South Wales, for which also a person of the name of Fox was a candidate; and, in order to forward the wishes of his dependant, the Earl of Pembroke wrote to Lord Burghley as follows:—

"My servant Massinger hathe besought me to ayde him in obteyning a reversion from her Majestie of the Examiner's office in this courte; whereunto, as I willingly have yielded, soe I resolved to leave the craving of your Lordship's furtheraunce to his owne humble sute; but because I heare a sonn of Mr. Fox (her Majestie's Secretary here) doth make sute for the same, and for that Mr. Sherar, who now enjoyethe it, is sicklie, I am boulde to desier your Lordship's honorable favour to my servaunte, which I shall most kindlie accepte, and he for the same ever rest bounde to praye for your Lordship. And thus, leaving further to trouble you, &c. 28. March, 1587. H. PEMBROKE."

The whole body of this communication, it is

worth remark, is in the handwriting of Arthur Massinger (whose penmanship was not unlike that of his son), and the signature only that of the Earl, in whose family he was entertained. I have not been able to ascertain whether the application was successful; and it is possible that some of the records of the court may exist, showing either the death of Sherar, and by whom he was succeeded about that date, or that Sherar recovered from his illness. As I have before said, it is quite clear that Arthur Massinger was high in the confidence and service of Lord Pembroke ten years after the date of the preceding note.

I have a good deal more to say about Arthur Massinger, but I must take another time for the purpose. THE HERMIT OF HOLYPORT.

#### TOUCHSTONE'S DIAL.

(Vol. ii., p. 405.)

The conjecture of Mr. Knight, in his note to *As You Like It*, and to which your correspondent J. M. B. has so instructively drawn our attention, is undoubtedly correct. The "sun-ring" or ring-dial, was probably the watch of our forefathers some thousand years previous to the invention of the modern chronometer, and its history is deserving of more attention than has hitherto been paid to it. Its immense antiquity in Europe is proved by its still existing in the remotest and least civilised districts of North England, Scotland, and the Western Isles, Ireland, and in Scandinavia. I have in my possession two such rings, both of brass. The one, nearly half an inch broad, and two inches in diameter, is from the Swedish island of Gothland, and is of more modern make. It is held by the finger and thumb clasping a small brass ear or handle, to the right of which a slit in the ring extends nearly one-third of the whole length. A small narrow band of brass (about one-fifth of the width) runs along the centre of the ring, and of course covers the slit. This narrow band is movable, and has a hole in one part through which the rays of the sun can fall. On each side of the band (to the right of the handle) letters, which stand for the names of the months, are inscribed on the ring as follows:—

J A S O N D

f W V W A f

Inside the ring, opposite to these letters, are the following figures for the hours:—

6 8 4 9 2 7 8 7 1 15  
3 4 5 6 7 8 9 10 11 15

The small brass band was made movable that the ring-clock might be properly set by the sun at stated periods, perhaps once a month.

The second sun-ring, which I bought in Stockholm in 1847, also "out of a deal of old iron," is

smaller and much broader than the first, and is perhaps a hundred years older; it is also more ornamented. Otherwise its fashion is the same, the only difference being in the arrangement of the inside figures, which are as follows:—

6 7 8 9 10 11  
8 4 9 5 7 6 1 12

The ring recovered by Mr. Knight evidently agrees with the above. I hope Mr. K. will, sooner or later, present the curiosity to our national museum,—which will be driven at last, if not by higher motives, by the mere force of public opinion and public indignation, to form a regularly arranged and grand collection of our own British antiquities in every branch, secular and religious, from the earliest times, down through the middle ages, to nearly our own days. Such an archæological department could count not only upon the assistance of the state, but upon rich and generous contributions from British sources, individuals and private societies, at home and abroad, as well as foreign help, at least in the way of exchange. But any such plan must be *speedily* and *well* organised and *well* announced!

I give the above details, not only because they relate to a passage in our immortal bard, who has ennobled and perpetuated every word and fact in his writings, but because they illustrate the astronomical antiquities of our own country and our kindred tribes during many centuries. These sun-dials are now very scarce, even in the high Scandinavian North, driven out as they have been by the watch, in the same manner as the ancient clog\* or Rune-staff (the carved wooden perpetual almanac) has been extirpated by the printed calendar, and now only exists in the cabinets of the curious. In fifty years more sun-rings will probably be quite extinct throughout Europe. I hope this will cause you to excuse my prolixity. Will no astronomer among your readers direct his attention to this subject? Does anything of the kind still linger in the East?

Stockholm.

GEORGE STEPHENS.

#### DISCREPANCIES IN DUGDALE'S ACCOUNT OF SIR RALPH DE COBHAM.

There are some difficulties in Dugdale's account of the Cobham family which it may be well to bring before your readers; especially as several other historians and genealogists have repeated Dugdale's account without remarking on its inconsistencies. In speaking of a junior branch of the family, he says, in vol. ii. p. 69., "There was

\* The Scandinavian Rune-staff is well known. An engraving of an ancient English clog (but with Roman characters, instead of Runic) is in Hone's *Every-Day Book*, vol. ii.

also Ralphe de Cobham, brother of the first-mentioned Stephen." He only mentions one Stephen, but names him twice, first at page 66., and again at 69. Perhaps he meant the *above*-mentioned Stephen. He continues:—

"This Ralphe took to wife Mary Countess of Norfolk, widdow of Thomas of Brotherton. Which Mary was Daughter to William Lord Ros, and first married to William Lord Braose of Brembre; and by her had Issue John, who 20 E. III., making proof of his age, and doing his Fealty, had Livery of his lands."

At page 64. of the same volume he states that Thomas de Brotherton died in 12 Edward III., which would be only eight years before his widow's son, by a subsequent husband, is said to have become of age. That he did become of age in this year we have unquestionable evidence. In *Cal. Ing. P. Mortem*, vol. iv. p. 444., we find this entry:—

"Anno 20 Edw. III. Johannes de Cobham, Filius et Hæres Radulphi de Cobeham defuncti. Probatio ætatis."

There is also abundant proof that Thomas de Brotherton died in 12 Edward III. The most natural way of removing this difficulty would be to conclude that John de Cobham was the son of Ralph by a previous marriage. But here we have another difficulty to encounter. He is not only called the son of Mary, Countess of Norfolk, or Marishall, by Dugdale, but in all contemporaneous records. See *Rymer's Fæd.*, vol. vi. p. 136.; *Rot. Orig.*, vol. ii. p. 277.; *Cal. Rot. Pat.*, p. 178., again at p. 179.; *Cal. Ing. P. Mortem*, vol. iii. pp. 7. 10. Being the son-in-law of the Countess, he was probably called her son to distinguish him from a kinsman of the same name, or because of her superior rank. She is frequently styled the widow, and sometimes the wife of Thomas de Brotherton, even after the death of her subsequent husband, Sir Ralph de Cobham. In the escheat at her death she is thus described:—

"Maria Comitissa Norfolc', uxor Thome de Brotherton, Comitiss Norfolc', Relicta Radi de Cobeham, Militis."

It is remarkable that this discrepancy in Sir John Cobham's age, and the time of his supposed mother's marriage with his father, has never before, as far as my knowledge extends, been noticed by any of the numerous writers who have repeated Dugdale's account of this family.

Before concluding I will mention another mistake respecting the Countess which runs through most of our county histories where she is named. For a short period she became an inmate of the Abbey of Langley, and is generally stated to have entered it previously to her marriage with Sir Ralph de Cobham. Clutterbuck, in his *History of Hertfordshire* (vol. ii. p. 512.), for instance, relates the circumstance in these words:—

"In the 19th year of the reign of Edward III., she became a nun in the Abbey of Langley, in the county of Norfolk; but quitting that religious establishment, she married Sir Ralph Cobham, Knt., and died anno 36 Edward III."

By *Cal. Ing. P. Mortem*, vol. i. p. 328., we find that Ralph Cobham died 19th Edward III.\*, that is, the same year in which the Countess entered the Abbey, from whence we may conclude that she retired there to pass in seclusion the period of mourning.

W. HASTINGS KELKE.

#### HENRY CHETTLE.

DR. RIMBAULT, in the introduction to his edition of *Kind-Heart's Dream*, for the Percy Society, says, "Of the author, Henry Chettle, very little is known; . . . we are ignorant of the time and place of his birth or death, and of the manner in which he obtained his living." (Pp. vii. viii.) I trouble you with this note in the hope that it may furnish him with a clue to further particulars of Henry Chettle.

Hutchins (*Hist. of Dorset.*, vol. i. p. 53. ed. 1774) mentions a family named Chettle, which was seated at Blandford St. Mary from 1547 to about 1690, and gives the following names as lineal successors to property in that parish: Henry Chettle, ob. 1553. John, s. and h., ob. 1590. Edward, s. and h., ob. 1609, "leaving Henry, his son and heir, eleven years nine months old." Among the burials for the same parish (p. 57.) occurs "Henry Chettle, Esq., 1616;" and at pp. 119. 208. the marriage of "Henry Chettle, Gent., and Susan Chaldecot, 1610." This last extract is from the register of the parish of Steple, in the Isle of Purbeck, which also contains, says Hutchins, many notices of the Chettle family; but all, I should infer, *subsequent* to the year 1610.

I have ascertained that the statement in Hutchins corresponds with the entry in the register of Blandford St. Mary, of the burial of Henry Chettle in 1616; and that there is *no* entry of the baptism of any one of that name. In fact, the registers only begin in 1581. Now it is clear that there were two persons of this name living at the same time, viz. H. C., aged eleven years in 1609; and H. C., who marries in 1610. And if the conjecture of the learned editor be correct, as probably it is, that the poet, Henry Chettle, "died in or before the year 1607," it is equally clear that he was a *third* of the same name, and that he could not be the person whose name occurs as buried in

\* If my copy be correct, it is 19 Edw. II. in the printed calendar: but it must have been Edw. III., for, from the possessions described, it must have been Sir Ralph Cobham who married the widow of Thomas de Brotherton.

1616. But the name is not a common one, and there seems sufficient to warrant further research into this subject. I venture, therefore, to make these two suggestions in the form of Queries:

I. Can any *internal* evidence be gathered from the writings of Henry Chettle, as to his family, origin, and birthplace? *Kind-Heart's Dream*, the only one of his works which I have either seen or have the means of consulting, contains nothing specific enough to connect him with Dorset, or the West. It would seem, indeed, as if he were acquainted with the New Forest, but not better than with Essex, and other parts adjacent to London.

II. Would it not be worth while to search the Heralds' Visitations for the county of Dorset, the Will-office, and the Inquisitions "post mortem?" The family was of some consequence, and is mentioned even in Domesday-book as holding lands in the county. Hutchins blazons their arms—Az. 3 spiders, or; but gives no pedigree of the family.

E. A. D.

#### COVERDALE'S BIBLE.

We are told by Mr. Granville Penn, in the Preface to the *Annotations to the Book of the New Covenant*, that "in 1535 Coverdale printed an English translation of the Old Testament, to which he annexed Tyndale's revision of the New, probably revised by himself. These last constitute what is called *Coverdale's Bible*. Now, the title-page of Coverdale's Bible expressly states that it was faithfully and truly translated out of Douche and Latyn into Englishe;" and that this is literally true may be seen by comparing any portion of it with the common German version of Luther. The following portion is taken quite at hazard from the original edition; and I have added Tyndale's version of 1526, as edited by Mr. Offor:

1535.

JOHN, VI. 41.

Thē murmured the Iewes ther ouer, that he sayde: I am y<sup>t</sup> bred which is come downe from heauē, and they sayde: Is not this Iesus, Iosephs sonne, whose father and mother we knowe? How sayeth he then, I am come downe from heauē? Iesus answered, and sayde vnto them: Murmur not amonge youre selues. No man can come vnto me, excepte the father which hath sent me, drawe him. And I shal rayse him vp at the last daye. It is wrytten in the prophetes: They shal all be taughte of God. Who so ever now heareth it of the father and lerneth it, commeth vnto me. Not that eny man hath sene the father, saue he which is of the father, the same hath sene the father.

Luther.

41 Da murreten die Juden daruber, das er sagte: Ich bin das brodt, das vom himmel gekommen ist.

42 Und sprachen; Ist dieser nicht Jesus, Joseph's sohn, dess vater und mutter wir kennen? Wie spricht er denn: Ich bin vom himmel gekommen?

43 Jesus antwortete, und sprach zu ihnen: Murret nicht unter einander.

44 Es kann niemand zu mir kommen, es sey denn, das ihn ziche der Vater, der mich gesandt hat; und Ich werde ihn auferwecken am jungsten tage.

45 Es stehet geschrieben in den propheten: Sie werden alle von Gott gelehret seyn. Wer es nun höret vom Vater, und lernet es, der kommt zu mir.

46 Nicht das jemand den Vater habe gesehen ohne der vom Vater ist, der hat den Vater gesehen.

*Tyndale, 1526.*

The iewes murmured att itt, be cause he sayde: I am thatt breed which is come doune from heven. And they sayde: Is nott this Jesus the sonne of Joseph, whose father, and mother we knowe? How ys yt then thatt he sayeth, I came doune from heven? Jesus answered and sayde vnto them: Murmur not betwene youre selves. No man can come to me except my father which hath sent me, drawe hym. And y will raise hym vp at the last daye. Hit is written in the prophetes: And they shall all be taught of God. Every man which hath berde, and lerned of the father, commeth unto me, not that eny man hath sene the father, save he which is off God. The same hath sene the father.

*Authorized Version.*

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

ECHO.

ANSWER TO COWLEY.

On the fly-leaf of a copy of Cowley's Works (London, 1668), I find the following lines:—

AN ANSWER TO DRINKING (PAGE 32.).

“The thirsty earth, when one would think  
Her dusty throat required more drink,  
Wets but her lips, and parts the showers  
Among her thousand plants and flowers:  
Those take their small and stinted size,  
Not drunkard-like, to fall, but rise.  
The sober sea observes her tide  
Even by the drunken sailor's side;  
The roaring rivers pressing high  
Seek to get in her company;

She, rising, seems to take the cup,  
But other rivers drink all up.  
The sun, and who dare him disgrace  
With drink, that keeps his steady pace,  
Baits at the sea, and keeps good hours.  
The moon and stars, and mighty powers,  
Drink not, but spill that on the floor  
The sun drew up the day before,  
And charitable dews bestow  
On herbs that die for thirst below.  
Then drink no more, then let that die  
That would the drunkard kill, for why  
Shall all things live by rule but I,  
Thou man of morals, tell me why?”

On the title-page, in the same hand-writing as the “Answer,” is the name of the Rev. Archibald Foyer, with the date 1700. Y.

FOLK LORE OF LANCASHIRE. No. 1.

Lancashire, like all other counties, has its own peculiar superstitions, manners, and customs, which find no parallels in those of other localities. It has also, no doubt, many local observances, current opinions, old proverbs, and vulgar ditties, which are held and known in common with the inhabitants of a greater extent of county, and differ merely in minor particulars;—the necessary result of imperfect oral transmission. In former numbers of this work a few isolated specimens of the folk-lore of this district have been noticed, and the present attempt is to give permanency to a few others.

1. If a person's hair, when thrown into the fire, burns brightly, it is a sure sign that the individual will live long. The brighter the flame the longer life, and *vice versâ*.

2. A young person frequently stirs the fire with the poker to test the humour of a lover. If the fire blaze brightly, the lover is *good-humoured*; and *vice versâ*.

3. A crooked sixpence, or a copper coin with a hole through, are accounted *lucky* coins.

4. Cutting or paring the nails of the hands or feet on a Friday or Sunday, is very unlucky.

5. If a person's *left* ear burn, or feel hot, somebody is *praising* the party; if the *right* ear burn, then it is a sure sign that some one is speaking evil of the person.

6. Children are frequently cautioned by their parents not to walk *backwards* when going an errand; it is a sure sign that they will be unfortunate in their objects.

7. Witchcraft, and the belief in its reality, is not yet exploded in many of the rural districts. The writer is acquainted with parties who place full credence in persons possessing the power to bewitch cows, sheep, horses, and even those persons to whom the witch has an antipathy. One respectable farmer assured me that his horse was

*bewitched into the stable through a loophole twelve inches by three*; the fact he said was beyond doubt, for he had locked the stable-door himself when the horse was in the field, and had kept the key in his pocket. Soon after this, however, a party of farmers went through a process known by the name of "*burning the witch out*," or "*killing the witch*," as some express it; the person suspected soon died, and the neighbourhood became free from his evil doings.

8. A horse-shoe is still nailed behind many doors to counteract the effects of witchcraft: a *hag-stone* with a hole through, tied to the key of the stable-door, protects the horses, and, if hung up at the bed's head, the farmer also.

9. A hot iron put into the cream during the process of churning, expels the witch from the churn; and dough in preparation for the baker is protected by being marked with the figure of a cross.

10. Warts are cured by being rubbed over with a black snail, but the snail must afterwards be impaled upon a hawthorn. If a bag containing as many small pebbles as a person has warts, be tossed over the *left* shoulder, it will transfer the warts to whoever is unfortunate enough to pick up the bag.

11. If black snails are seized by the horn and tossed over the *left* shoulder, the process will insure *good luck* to the person who performs it.

12. Profuse bleeding is said to be instantly stopped by certain persons who pretend to possess the secret of a certain form of words which immediately act as a charm.

13. The power of bewitching, producing evil to parties by *wishing* it, &c., is supposed to be transmitted from one possessor to another when one of the parties is about to die. The writer is in possession of full particulars respecting this supposed transfer.

14. Cramp is effectually prevented by placing the shoes with the *toes* just peeping from beneath the coverlet: the same is also prevented by tying the garter round the *left* leg *below* the knee.

15. Charmed rings are worn by many for the cure of dyspepsia; and so also are charmed belts for the cure of rheumatism.

16. A *red-haired* person is supposed to bring in ill-luck if he be the first to enter a house on New Year's Day. *Black-haired* persons are rewarded with liquor and small gratuities for "taking in the new year" to the principal houses in their respective neighbourhoods.

17. If any householder's fire does not burn *through* the night of New Year's Eve, it betokens bad luck during the ensuing year; and if any party allow another a live coal, or even a lighted candle, on such an occasion, the bad luck is extended to the other party for commiserating with the former in his misfortunes.

Many other specimens of the folk lore of this district might be enumerated; but since many here have implicit faith in Lover's expression, —

"There is luck in *odd* numbers;"

I will reserve them for a future opportunity, considering that *seventeen* paragraphs are sufficient to satisfy all except the most thorough-paced *folklorians*.

T. T. WILKINSON.

Burnley, Lancashire.

### Minor Dates.

*Proclamation of Langholme Fair*.—In an old paper I find the following proclamation of a fair, to be held in a town in Scotland; it may, perhaps, amuse some of your numerous readers:—

"O yes! and that's a time. O yes! and that's twa times. O yes! and that's the third and last time: All manner of pearson or pearsons whatsoever let 'em draw near, and I shall let you ken that there is a fair to be held at the muckle town of Langholme, for the space of aught days; wherein if any hustrin, custrin, land-louper, dukes-couper, or gang-y-gate swinger, shall breed any urdam, durdam, brabblement, or squabblement, he shall have his lugs tacked to the muckle trone, with a nail of twal-a-penny, until he down of his hobshanks and up with his muckle doubts, and pray to heaven neen times, God bless the king, and thrice the muckle Lord of Relton, pay a groat to me Jamney Ferguson, bailiff of the aforesaid manor. So ye heard my proclamation, and I'll haam to dinner."

Perhaps some of your correspondents north of the Tweed can give the meaning (if there be any) of a few of the choice expressions contained in this document.

MONKBARNES.

*Seats in Churches*.—The following curious notice of seats in churches occurs in Thompson's *History of Swine*; which is quoted by him from Whitaker's *Whalley*, 2nd edit. 4to. p. 228.:—

"My man Shuttleworth, of Harking, made this form, and here will I sit when I come; and my cousin Nowell may make one behind me, if he please, and my son Sherburne shall make one on the other side; and Mr. Catteral another behind him; and for the residue the use shall be, *first come first speed*; and that will make the proud wives of Whalley rise betimes to come to church."

Which seems to convey the idea, that it was at that time customary for persons to make their seats in the churches. Query, When did pews come into general use?

R. W. E.

Hull.

[The earliest notice of pews occurs in the *Vision of Piers Plouman*, p. 95., edit. 1813:—

"Among wyves and wodewes ich am ywoned sute Yparoked in paves. The person hit knoweth."

See also *The History of Pews*, a paper read before the Cambridge Camden Society, 1841.]

*Flemish Account.* — T. B. M. (Vol. i., p. 8.) requests references to early instances of the use of this expression. In the *History of Edward II.*, by E. F., written A. D. 1627 (see "NOTES AND QUERIES" Vol. i., pp. 91, 220.), folio edition, p. 113., I find "The Queen (Isabella) who had already a French and an Italian trick, was jealous lest she should here taste a Flemish one;" because she feared lest the Earl of Henault should abandon her cause. This instance is, I think, earlier than any yet referred to. S. G.

*Use of Monosyllables.* — The most remarkable instance of the use of monosyllables that I remember to have met with in our poets, occurs in the Fire-worshippers in *Lalla Rookh*. It is as follows:—

"I knew, I knew it could not last —  
'Twas bright, 'twas heav'nly, but 'tis past!  
Oh! ever thus, from childhood's hour,  
I've seen my fondest hopes decay;  
I never lov'd a tree or flow'r  
But 'twas the first to fade away.  
I never nurs'd a dear gazelle  
To glad me with its soft black eye,  
But when it came to know me well,  
And love me, it was sure to die!  
Now, too — the joy most like divine  
Of all I ever dreamt or knew,  
To see thee, hear thee, call thee mine, —  
Oh misery! must I lose *that* too?  
Yet go! On peril's brink we meet; —  
Those frightful rocks — that treach'rous sea —  
No, never come again — tho' sweet,  
Tho' Heav'n, it may be death to thee!"

This passage contains 126 words, 110 of which are monosyllables, and the remainder words of only two syllables. The sentiment embodied throughout is that of violent mental emotion; and it affords a further illustration of the correctness of Mr. C. FORBES's theory (Vol. i., p. 228.) that "the language of passion is almost invariably broken and abrupt." HENRY H. BREEN.

St. Lucia, W. I., Nov. 1850.

*Specimen of Foreign English.* —

"RESTORATIVE HOTEL, FINE HOK.  
KEPT BY FRANK PROSPERI,  
FACING THE MILITARY QUARTER  
AT POMPEII.

That hotel open since a very few days, is renowned for the cleanness of the apartments and linen; for the exactness of the service, and for the excellence of the true french cookery. Being situated at proximity of that regeneration, it will be propitious to receive families, whatever, which will desire to reside alternatively into that town, to visit the monuments new found, and to breathe thither the salubrity of the air.

That establishment will avoid to all the travellers, visitors, of that sepult city, and to the artists, (willing draw the antiquities) a great disorder, occasioned by the tardy and expensive contour of the iron-whay. People will find equally thither, a complete sortment of stranger wines, and of the kingdom, hot and cold baths,

stables and coach houses, the whole with very moderate prices. Now, all the applications, and endeavours of the hoste, will tend always to correspond to the tastes and desires, of their customers, which will acquire without doubt, to him, in to that town, the reputation whome, he is ambitious."

The above is a literal copy of a card in the possession of a friend of mine, who visited Pompeii, 1847. W. L.

*Epitaph.* — While engaged in some enquiries after family documents in the British Museum lately, I lighted on a little poem, which, though not connected with my immediate object, I copied, and here subjoin, hoping your readers will be as much attracted as I was by the simplicity and elegance of the lines and thoughts; and that some one of them, with leisure and opportunity, will do what I had not time to do, namely, — decypher in the MSS. the name of the "Worthie Knight" on whom this epitaph was composed, and give any particulars which can be ascertained concerning him.

EPITAPH ON \_\_\_\_\_.

(*Harleian MSS.*, 78. 25. b. Pluto 63 E.)

"Under this stone, thir ly'th at reste  
A Friendlie Manne — A Worthie Knight,  
Whose herte and mynde was ever prest  
To favour truthe — to funder righte.

"The poore's defense — hys neighbors ayde,  
Most kinde alwaies unto his Kyne,  
That stynt alle strifes that might be stayed,  
Whose gentil grace great love dyd wyne,

"A Man that was fulle earneste sette  
To serve hys prince at alle assayes,  
No sicknesse could him from itt lette,  
Which was the shortninge of hys daies.

"His lyf was good — he dyed fulle welle,  
Hys bodie here — the soule in blisse;  
With lengthe of wordes, why should I telle,  
Or further shewe, that well knowne is,  
Since that the teares of mor or lesse  
Right welle declare hys worthynesse."

A. B. R.

### Queries.

THE TALE OF THE WARDSTAFF.

Can any of your antiquarian correspondents furnish further elucidation of the strange ceremony of the gathering of the Wardstaff (which was in old time one of the customs of the hundred of Ongar, in Essex) than are to be found in Morant's *History of Essex*, vol. i. p. 126. ? from whence it was incorrectly copied in Blount's *Jocular Tenures* by Beckwith, 4to. ed. It has been also more correctly given by Sir Francis Palgrave, in his *Rise and Progress of the English Commonwealth*, Part II. p. clvii., who justly styles it —

"a strange and uncouth fragment of the earliest customs of the Teutons; in which we can still recog-

nise the tone and the phraseology of the Courts of the Eresburg. The *Irmisule* itself having been described as a trunk of a tree, Thor was worshipped under the same rude symbol; and it may be suspected that the singular respect and reverence shown to the ward-staff of the East Saxons is not without its relation to the rites and ceremonies of the heathen time, though innocently and unconsciously retained."

At the time of publication of his learned and interesting work, Sir Francis did me the honour to adopt some conjectural corrections of Morant's very corrupt transcript of the rhyme, which I furnished at his request, in common with others suggested by the late Mr. Price. Since that time, a more mature examination of it has enabled me, I think, to put it into a form much more nearly resembling what it must have originally been; many of the corrections being obviously required by the prose details which accompany it in the MS. from which Morant gave it. It may not, therefore, be unacceptable to some of your readers, to subjoin this corrected copy. It may be proper to premise, that "The *Tale of the Wardstaff*" is the *tallying* or *cutting* of it, and that it was evidently originally spoken in parts, assigned as under; although it should seem that there is no indication of this arrangement in the MS.

"THE TALE OF THE WARDSTAFF:

*The Bailiffe of the Liberty.*

"Iche athied \* the staffe byleve,  
Thanne staffe iche toke byleve,  
Byleve iche will tellen †  
Now the staffe have iche got.

*Lord of Ruckwood Hall.*

"Tho the staffe to me com  
Als he hoveon for to don,  
Faire and well iche him underfing  
Als iche hoveon for to don.

*The Bailiffe.*

"All iche theron challenged,  
That theron was for to challenge,  
Nameliche, — this : — and — this :  
And all that ther was for to challenge.

*Lord of Ruckwood.*

"Fayer iche him uppdede  
Als iche hoveon fer to don.

*The Bailiffe.*

"All iche warnyd to the Ward to cum,  
That therto hoveon fer to cum,  
BY SUNNE SHINING.

*Lord of Ruckwood.*

"We our roope theder brouhton,  
A roope beltan ‡,  
Als we hoveon for don;  
And there waren and wakeden,

\* abied, cut.

† i. e. tally, or score.

‡ i. e. a rope with a bell appended.

And the Ward soe kept,  
That the King was harmless,  
And the Country scatheless.

*The Bailiffe.*

"And a morn, when itt day was,  
And the sun arisen was,  
Faier honour weren to us toke,  
Als us hoveon for to don:

*The Lords, and the Tenants.*

"Fayre on the staffe we scorden,  
Als we hoveon for to don;  
Fayre we him senden,  
Theder we hoveon for to sende.

*The Bailiffe.*

"And zif ther is any man  
That this wittsiggen can  
Iche am here ready for to don  
Azens himself, iche one,  
Other mid him on,  
Other mid twyn feren,  
Als we ther weren.

"Sir, byleve take this staffe,  
This is the Tale of the Wardstaffe."

It will be at once apparent that this is a corrupt transcript of a semi-Saxon original of much earlier date; and by comparing it with Morant's very blundering copy, the conjectural corrections I have essayed will be perceived to be numerous. Many of them will, however, be found not only warranted, but absolutely necessary, from the accompanying prose account of the ceremony. The MS. from which it was taken by Morant, was an account of the Rents of the hundred of Ongar, in the time of John Stonar of Loughton, who had a grant of it for his life in the 34th year of King Henry VIII. He seems to have died 12th June, 1566, holding of the Queen, by the twentieth part of a knight's fee, and the yearly rent of 13*l.* 16*s.* 4*d.*, the manor, park, chase, &c., of Hatfield Broad Oak, with the hundreds of Ongar and Harlow; and the *Wardstaff* of the same hundreds, then valued at 10*l.* 15*s.* 10*d.* As the *Wardstaff* is said by Morant to make a considerable figure in old records, it is reasonable to hope that a more satisfactory account of it may still lie amongst unsunned ancient muniments. All the old Teutonic judicial assemblies were, as Sir F. Palgrave remarks, held in the open air, beneath the sky and *by the light of the sun*. The following is a part of the ancient rhyme by which the proceedings of the famous Vehm-Gerichte were opened, which were first printed by Schottelius, and the whole of which may be found in Beck's *Geschichte der Westphalischen Fehm-Gerichte*, and in Sir F. Palgrave's work. The similarity of expression is remarkable.

“ All dewile an düsseldorf Dage,  
 Mit yuwer allen behage,  
 Under den HELLEN HIMMEL klar,  
 Ein fry Feld-gericht openbar ;  
 Geheget BYM LECHTEN SONNENSHIN  
 Mit nöchterm Mund kommen herin,  
 De toel ock is gesettet recht,  
 Dat maht befunden uprecht,  
 So sprecket Recht ane With und Wonne  
 Up Klage und Antwort, WEIL SCHIENT DIE SONNE.”

I must refer to Morant, to Beckwith, or Sir F. Palgrave, for the details of the ceremony of the Wardstaff, which it should appear was observed at least as late as the reign of Queen Elizabeth, but in Morant's time it had long been neglected. In the hope that some of your antiquarian correspondents may be enabled to throw more light on this very curious custom, I will merely add, that Morant suggests that it is possible some elucidation of it might be found “in the Evidence House in Hatfield Church, where (he says) are a great number of writings relating to the priory and lordship.”

S. W. SINGER.

Jan. 11. 1851.

BALLAD ASCRIBED TO SIR C. HANBURY WILLIAMS.

Being engaged on a collection of fugitive pieces by wits of the last century, yet unprinted, I wish to take the opinion of your valuable correspondents as to the authorship of the enclosed piece. It has been pointed out to me in an album, dated at the beginning Feb. 14th, 1743; it occurs towards the end of the volume (which is nearly filled), without date, and signed C. H. Williams.

It is evidently not autograph, being in the hand which mainly pervades the book. Had Sir C. H. Williams been a baronet at the time, his title would doubtless have been attached to his name. I wish to know, first, at what date Sir C. H. Williams was born, became a baronet, and died? Secondly, is there any internal evidence of style that the ballad is by his hand? Thirdly, is there any clue as to who the fair and cruel Lucy may have been? And lastly, whether any of your correspondents have seen the thing in print before?

G. H. BARKER.

Whitwell, Yorkshire.

I.

“ Lips like cherries crimson-juicy,  
 Checks like peach's downy shades,  
 Has my Lucy—lovely Lucy!  
 Loveliest of lady's maids!!!

II.

“ Eyes like violet's dew-bespangled,  
 Softly fringed deep liquid eyes!  
 Pools where Cupid might have angled  
 And expected fish to rise.

III.

“ Cupid angling? — what the deuce! he  
 Must not fish in Lucy's eye!  
 Cupid leave alone my Lucy—  
 You have other fish to fry!!!

IV.

“ But with patience unavailing—  
 Angling dangling late and soon—  
 Weeping, still I go a *wailing*,  
 And *harp on* without harpoon.

V.

“ Kerchief, towel, duster, rubber,  
 Cannot wipe my weeping dry—  
*Whaling* still I lose my *blubber*,  
 Catching *wails* from Lucy's eye.

VI.

“ Blubber—wax and spermaceti—  
 Swealing taper—trickling tear!  
 Writing of a mournful ditty  
 To my lovely Lucy dear.

VII.

“ Pouring tears from eyelids sluicy,  
 While the waning flamelet fades,  
 All for Lucy—lovely Lucy,  
 Loveliest of lady's maids.

“ C. H. WILLIAMS.”

[The foregoing ballad does not appear in the edition of the works of Sir C. Hanbury Williams (3 vols. 8vo. 1822), from the preface to which it appears that he was born in 1709, installed a Knight of the Bath in 1746, and died on the 2nd November, 1759.]

Minor Queries.

*Book called Tartuare.*—*William Wallace in London.*—1. Is there any one of your correspondents, learned or unlearned, who can oblige me with any account of a printed book called *Tartuare*? Its date would be early in the sixteenth century, if not before this.

2. After William Wallace had been surprised and taken, he was brought to London, and lodged, it is said, in a part of what is now known as Fenchurch Street. There is a reader and correspondent of yours, who, I am assured, can point out the site of this house, or whatever it was. Will he kindly assist archæological inquirers, by informing us whereabouts it stood? W. (1.)

*Obeism.*—Can any of your readers give me some information about *obeism*? I am anxious to know whether it is in itself a religion, or merely a rite practised in some religion in Africa, and imported thence to the West Indies (where, I am told, it is rapidly gaining ground again); and whether the *obeist* obtains the immense power he is said to possess over his brother negroes by any acquired art, or simply by working upon the more super-

stitious minds of his companions. Any information, however, on the subject will be acceptable.

T. H.

Mincing Lane, Jan. 10. 1851.

*Aged Monks.*—Ingulphus (*apud Wharton, Anglia Sacra*, 613.) speaks of five monks of Croyland Abbey, who lived in the tenth century, the oldest of whom, he says, attained the age of one hundred and sixty-eight years: his name was Clarembaldus. The youngest, named Thurgar, died at the premature age of one hundred and fifteen. Can any of your correspondents inform me of any similar instance of longevity being recorded in monkish chronicles? I remember reading of some old English monks who died at a greater age than brother Thurgar, but omitted to "make a note of it" at the time, and should now be glad to find it.

F. SOMNER MERRYWEATHER.

Gloucester Place, Kentish Town.

*Lady Alice Carmichael, daughter of John first Earl of Hyndford.*—John second Lord Carmichael succeeded his grandfather in 1672. He was born 28th February, 1638, and married, 9th October, 1669, Beatrice Drummond, second daughter of David third Lord Maderty, by whom he had seven sons and four daughters. He was created Earl of Hyndford in 1701, and died in 1710.

I wish to be informed (if any of the obliging readers of your valuable publication can refer me to the authority) what became of Alice, who is named among the daughters of this earl in one of the early Scottish Peerages (anterior probably to that of Crawford, in 1716), but which the writer of this is unable to indicate. Archibald, the youngest son, was born 15th April, 1693. The Lady Beatrice, the eldest daughter, married, in 1700, *Cockburn*; Mary married *Montgomery*; and Anne married *Maxwell*. It is traditionally reported that the Lady Alice, in consequence of her marriage with one of her father's tenants, named Biset or Bisset, gave offence to the family, who upon that contrived to have her name omitted in all subsequent peerages. The late Alexander Cassy, of Pentonville, who bequeathed by will several thousand pounds to found a charity at Banff, was son of Alexander Cassy of that place, and — Biset, one of the daughters, sprung from the above-named marriage.

SCORUS.

"*A Verse may find Him.*"—In the first stanza of Herbert's poem entitled the *Church Porch*, in the *Temple*, the following lines occur:—

"A verse may find him, whom a sermon flies,  
And turn delight into a sacrifice."

Which contain, evidently, the same idea as the one enunciated in the subsequent ones quoted by Wordsworth (I believe) as a motto prefixed to his ecclesiastical sonnets, without an author assigned:—

"A verse may catch a wandering soul that flies,  
More powerful tracts: and by a blest surprise  
Convert delight into a sacrifice."

Query, Who was the author of them? R. W. E.  
Hull.

*Daresbury, the White Chapel of England.*—Sometime ago I copied the following from a local print:—

"*Nixon's Prophecy.*—When a fox without eubs shall sit in the White Chapel of England, then men shall travel to Paris without horses, and kings shall run away and leave their crowns."

"The present incumbent of Daresbury, Cheshire (the White Chapel of England), is the Rev. Mr. Pawkes, who (1849) is unmarried. The striking accomplishment—railway travelling and the revolutions of the present year—must be obvious to every one."

My Query to the above is this: Why is the church of Daresbury called the White Chapel of England, and how did the name originate? The people in the neighbourhood, I understand, know nothing on the subject.

An answer to the above from one of your learned correspondents would greatly oblige.

J. G.

*Ulm Manuscript.*—Can you inform me where the Ulm manuscript is, which was in the possession of Archdeacon Butler, at Shrewsbury, in the year 1832. It is a document of great interest, and some critical value, and ought to be, if it is not already, in public keeping. It is a Latin MS. of the Acts and Epistles, probably of the ninth century, and contains the Pseudo-Hieronymian Prologue to the "Canonical" Epistles.

It renders the classical passage, 1 John v. 7, 8., in this wise:—

"Quia tres sunt qui testimonium dant, spiritus, et aqua, et sanguis, et tres unum sunt. Sicut in celo tres sunt, Pater, Verbum, et Spiritus, et tres unum sunt."

You will remember that it is quoted by Porson in his *Letters to Travis*, p. 148., and again referred to by him, pp. 394. 400.

Was it sold on the death of the Bishop of Lichfield, or bequeathed to any public institution? or did it find its way into the possession of the Duke of Sussex, who was curious in biblical matters, and was a correspondent of Dr. Butler? Some of your learned readers will perhaps enable you to trace it.

O. T. DOBBIN, LL.D. T.C.D.

Hull, Yorkshire, Jan. 1851.

*Merrick and Tattersall.*—Will any of your correspondents be so obliging as to give the years of *birth* of Merrick, the poet and versifier of the Psalms, and of his biographer, Tattersall. The years of their *deaths* are given respectively 1769

and 1829: but I can nowhere find when they were born. M.

[Merrick was born in 1720, and Tattersall in 1752.]

*Dr. Trusler's Memoirs.*—I have the First Part of the *Memoirs of the Life of the Rev. Dr. Trusler, with his Opinions and Remarks through a Long Life on Men and Manners, written by himself.* Bath. Printed and published by John Browne, George Street, 1806. This Part is a 4to. of 200 pages, and is full of curious anecdotes of the time. It was intended to form three or more Parts. Was it ever completed: and if so, where to be procured? In all my searches after books, I never met but with this copy.

At the end of the First Part there is a prospectus of a work Trusler intended to publish in the form of a Dictionary (and of which he gives a specimen sheet), entitled *Sententiæ Variorum*. Can any of your Bath friends say if the manuscript is still in existence, as he states that it is ready for the press; or that he would treat with any party disposed to buy the copyright? T.

*Life of Bishop Frampton.*—I have in my possession a manuscript life of Bishop Frampton, who was ejected for not taking the oaths to William and Mary. It is of sufficient detail and interest to deserve publication. But before I give it to the world, that I may do what justice I can to the memory of so excellent a man, I should be happy to receive the contributions of any of your readers who may happen to possess any thing of interest relating to him. I have reason to believe that several of his sermons, the texts of which are given in his life, are still in existence. Will you be kind enough to allow your periodical to be the vehicle of this invitation? T. SIMPSON EVANS.

Shoreditch.

*Probabilism.*—Will any one inform me by whom the doctrine of Probabilism was first propounded as a system? And whether, when fairly stated, it is any thing more than the enunciation of a deep moral principle? R. P.

*Sir Henry Chauncy's Observations on Wilfred Entwysel.*—After recording the inscription on the brass plate in St. Peter's Church, St. Alban's, to the memory of Sir Bertin Entwysel, Knt., Viscount and Baron of Brykbeke in Normandy, who fell at the first battle of St. Alban's, in 1455, Chauncy proceeds to state:—

"These Entwysels were gentlemen of good account in Lancashire, whose mansion-house retains the name of Entwysel, and the last heir of that house was one Wilfred Entwysel, who sold his estate, and served as a lance at Musselborough Field, Anno 2 Edw. VI. After that he served the Guyes in defence of Meth, and he was one of the four captains of the fort of Newhaven, who being infected with the plague and shipped for England, landed at Portsmouth, and uncertain of any house, in September, 1549, died under a hedge."—

*Historical Antiq. of Hertfordshire, by Sir Henry Chauncy, Knt., Serj. at Law, p. 472. fol. 1700.*

On what authority is this latter statement made, and if it was traditional when Chauncy wrote, was the foundation of the tradition good? Did Sir Bertin Entwysel leave issue male, and is the precise link ascertained which connects him with the family of Entwisle of Entwisle, in the parish of Bolton-en-le-Moors, in Lancashire? Wilfred Entwysel was not "the last heir of that house," as the *post mortem inq.* of Edmund Entwisle, of Entwisle, Esq., was taken 14 Sept. 1544, and his son and heir was George Entwisle, then aged twenty-two years and upwards. Amongst his large estates was "the manor of Entwissell."

F. R. R.

*Theological Tracts.*—Can any of your correspondents inform me where the following tracts are to be found?—

"*Pattern of the Present Temple,*"

"*Garnish of the Soul,*"

"*Soldier of Battle,*"

"*Hunt of the Fox,*"

"*Fardle of Fashions,*"

"*Gamer's Arraign,*"

and a work entitled "*Vaux's Catechism.*"

I am sorry not to be able to give a more minute description of them; they were all published, I think, before the middle of the seventeenth century.

The Bodleian and our own University Libraries have been searched, but to no purpose. S. G.

*Lady Bingham.*—In *Blackwood's Magazine*, vol. lxxviii. p. 141. there is a paper, bearing every mark of authenticity, which details the unsuccessful courtship of Sir Symonds D'Ewes with Jemima, afterwards Baroness Crewe, and daughter of Edward Waldgrave, Esq., of Lawford House in Essex, and Sarah his wife. It is stated that the latter bore the name of Lady Bingham, as being the widow of a knight, and that his monument may still be seen in Lawford church. On referring to the Suckling Papers, published by Weale, I find no account of this monument, though an inscription of that of Edward Waldgrave, Esq., apparently his father-in-law, is given. Can any of your readers give me any information as to this lady? I should, if possible, be glad to have her maiden name and origin, as well as that of her first husband. She might have been the widow of Sir Richard Bingham, Governor of Connaught, &c., whose MS. account of the Irish wars is now publishing by the Celtic Society, and who died A.D. 1598. In that case, I have a conjecture before me, that she was a Kingsmill of Sidmanton, in Hampshire. I mention this to aid enquiry, if any one will be so good as to make it. If there is such a monument in existence, his arms may be quartered on it, for which I should be also thankful. C. W. B.

*Gregory the Great.*—Lady Morgan, in her letter to Cardinal Wiseman, speaks of “the pious and magnificent Matilda, Countess of Tuscany, the ally of Gregory the Great, and the foundress of his power through her wealth and munificence.” By Gregory the Great it is evident that Lady Morgan means Hildebrand, or Gregory VII. May I ask, through the medium of your pages, whether any authority can be found for terming Gregory VII. *the Great*, an epithet which I had previously considered to be confined to Gregory I.?

E. G. HART.

*John Hill's Penny Post, in 1659.*—I noted a few years back, from a bookseller's catalogue, the title of a work—

“Hill (John), a Penny-Post; or a vindication of the liberty of every Englishman in carrying Merchants' and other Men's letters against any restraints of farmers of such employments. 4to. 1659.”

Can any of your correspondents give an account of this work?

E. M. B.

*Andrea Ferrara.*—Will any kind friend inform me where any history is to be found of “Andrea Ferrara,” the sword cutler?

V. E. L.

*Imputed Letters of Sullustius.*—Can any of your correspondents inform me whether a MS. of the *Epistles of Sullustius to Cæsar on Statesmanship* is deposited in any one of our public libraries?

KENNETH R. H. MACKENZIE.

January 18. 1851.

*Thomas Rogers of Horning* (Vol. ii., pp. 424. 521.).—I am obliged to Mr. Kersley for his reference to Rose's Biographical Dictionary; but he might have supposed that all such ordinary sources of information would naturally be consulted before your valuable journal be troubled with a query. Having reason to believe that Rogers took an active part in the stirring events of his time, I shall be much obliged to any of your correspondents who will refer me to any *incidental* notices of him in cotemporary or other writers: to diffuse which kind of information your paper seems to me to have been instituted.

S. G.

*Tandem D. O. M.*—In an ancient mansion, which stands secluded in the distant recesses of Cornwall, there reposes a library nearly as ancient as the edifice itself, in the long gallery of which it has been almost the sole furniture for a space of full two centuries. What is still remarkable, the collection remains sole and entire in all its pristine originality, as well as simple but substantial bindings, uncontaminated by any additions of more modern literature, dressed up in gayer suits of calfskin or morocco. It is even said that few of the pages of these venerable volumes have even seen the light since the day they were deposited there by their first most careful owner, till the

present proprietor took the liberty of giving them a dusting. How far he has advanced in examining their contents is uncertain; but, as he seldom can summon courage to withdraw himself from their company, even for his parliamentary duties, these literary treasures stand a chance, at last, not only of being dusted externally, but of being thoroughly sifted and explored internally. A note of the existence of such a collection of books is at least worth recording as unique of its kind. I have now a query to put in relation to it.

The collector seems to have been one Hannibal Gamon, whose name appears written in fine bold characters,—as becoms so distinguished an appellation,—on the title-page of each volume; but, besides, there is frequently appended this addition—“*tandem D. O. M.*” The writer has his own solution on the meaning of this bit of Latin, but would be glad to know what interpretation any of your readers would be inclined to put thereon.

FABER MARINUS.

*The Episcopal Mitre.*—When first was the episcopal mitre used? And what was the origin of its peculiar form?

AN ENQUIRER.

### Replies.

#### THE PASSAGE IN TROILUS AND CRESSIDA.

(Vol. ii., p. 386.)

The oldest edition of this play is the quarto of 1609, in which the passage referred to stands thus:—

“*Hect.* Begon, I say, the gods have heard me swear.

“*Cas.* The gods are deafe to hotte and peevish vowes,  
They are polluted offrings more abhord,  
Then spotted livers in the sacrifice.

“*And.* O he perswaded, do not count it holy,  
It is the purpose that makes strong the vow,  
But vowes to every purpose must not hold:  
Unarme, sweet Hector.”

This reading, by stopping the sense at “holy,” renders less likely to be correct the emendation of Tyrwhitt, adopted by Malone:—

“O be persuaded: do not count it holy  
To hurt by being just: it is as lawful,  
For we would give much to use violent thefts,  
And rob in the behalf of charity.”

Dr. Johnson observes, “This is so oddly confused in the folio, that I transcribe it as a specimen of incorrectness:—

‘— do not count it holy  
To hurt by being just: it is as lawful  
For we would count give much to as violent  
thefts,’ &c.”

With reference to these particulars, I should be glad if you would allow me to propose a reading which has not yet been suggested:—

“O be persuaded; do not count it holy:  
To hurt, by being just, count it unlawful:  
For we would give, as much, to violent thefts,  
And rob, in the behalf of charity.”

The meaning being, it is as unlawful to do hurt by being just, as it would be to *give* to a robbery, or to *rob* for a charity; to assist a bad cause by a good deed, or a good cause by a bad deed.

The word “count,” in its second occurrence, was inserted by the printer in the wrong line; when it is restored to its proper place, the passage presents but little difficulty. JOHN TAYLOR.

#### BLACK IMAGES OF THE VIRGIN.

(Vol. ii., p. 510.)

Your correspondent, MR. HOLT WHITE, throws out a suggestion relative to the origin of the black doll as a sign at old store shops, which is ingenious, but not very probable. The images of black virgins are confined, I believe, to the south of Europe, with the exception of the celebrated shrine of Einsiedeln in Switzerland. The origin of the colour appears to be oriental, as MR. W. surmises. I send the following extract, in answer to his query on the subject. It is a quotation from Grimm, in M. Michelet's *Introduction to Universal History*; and, as your readers must be all familiar with the language of the gifted historian, I will not make the attempt to convey his brilliant style into another tongue.

“Une des idées qui reviennent le plus dans nos meistersinger, dit Grimm, c'est la comparaison de l'incarnation de Jésus Christ avec *l'aurore d'un nouveau soleil*. Toute religion avait eu son soleil-dieu, et dès le quatrième siècle l'église occidentale célèbre la naissance du Christ au jour où le soleil remonte, au 25 Décembre, c'est-à-dire, au jour où l'on célébrait la naissance du *soleil invincible*. C'est un rapport évident avec le soleil-dieu Mitra. On lit encore, dans nos poètes, que Jésus à sa naissance reposait sur le sein de Marie, comme un oiseau, qui, le soir, se réfugie dans une fleur de *nuît* éclosa au milieu de la mer. Quel rapport remarquable avec le mythe de la naissance de Brahma, enfermé dans le lis des eaux, le lotus, jusqu'au jour où la fleur fut ouverte par les rayons du soleil, c'est-à-dire, par Vischnou lui-même, qui avait produit cette fleur. Le Christ, le Nouveau-jour, est né de la nuit, c'est-à-dire de Marie la *Noire*, dont les pieds reposent sur la lune, et dont la tête est couronnée de planètes comme d'un brillant diadème. (Voyez les tableaux d'Albert Dürer.) Ainsi reparait, comme dans l'ancien culte, cette grande divinité, appelée tour-à-tour Maïa, Bhavani, Isis, Cérés, Proserpine, Perséphone. Reine du ciel, elle est la nuit d'où sort la vie, et où toute vie se replonge; mystérieuse réunion de la vie et de la mort. Elle s'appelle aussi la rosée, et dans les mythes allemands, la rosée est considérée comme le principe qui reproduit et redonne la vie. Elle n'est pas seulement la nuit, mais comme mère du soleil, elle est

aussi l'aurore devant qui les planètes brillent et s'empres-sent, comme pour Perséphone. Lorsqu'elle signifie la terre, comme Cérés, elle est représentée avec la gerbe de blé; elle est Perséphone, la graine de semence; comme cette déesse, elle a sa faucille: c'est la demilune qui repose sous ses pieds. Enfin, comme la déesse d'Ephèse, la triste Cérés et Proserpine, elle est belle et brillante, et cependant sombre et noire, selon l'expression du Cantique des Cantiques: ‘Je suis noire, mais pleine de charmes, le soleil m'a brûlée’ (le Christ). Encore aujourd'hui, l'image de la mère de Dieu est noire à Naples, comme à Einsiedeln en Suisse. Elle unit ainsi le jour et la nuit, la joie avec la tristesse, le soleil et la lune (chaleur, humidité), le terrestre et le céleste.”

This fragment is, perhaps, rather too long; but I think your readers will consider it too beautiful to abridge. The late G. Higgins, in his *Anacalypsis* (ii. 100.), has some observations to the same purport, and points out the resemblance of some of the old Italian paintings of the Virgin and Child to Egyptian representations of Isis and the infant Horus.

Many of these ideas have been taken up by the free-masons, and are typified and symbolised in their initiatory ceremonies. J. B. DITCHFIELD.

#### OUTLINE IN PAINTING.

A correspondent (J. O. W. H.) at p. 318. of Vol. i. asks a question on the subject of outline in painting; instancing the works of Albert Durer and Raffaele as examples of defined, and those of Titian, Murillo, &c., of undefined outline. He wishes to know whether there is “a right and a wrong in the matter, apart from anything which men call taste?”

The subject generally is a curious one, and has interested me for some time; as experiments exhibit several singular phenomena resulting from the interference and diffraction of rays of light in passing by the outline of a material body. As a matter of fact, I believe I may say, that there is no such thing in nature as a perfectly defined outline; since the diffraction of the rays, in passing it, causes them to be projected upon it more or less, according to the nature of the particular body, and the intensity of the light. And I may remark, by the way, that I believe this circumstance of the projection of a star upon the moon's disc at the time of an occultation, is to be accounted for on this principle (though with all due deference to higher authority); a phenomenon which is to this day unexplained.

Of course every outline is rendered less defined by any motion of the eye of the observer, however slight. Hence, perhaps, the comparative indistinctness of outline commonly seen in pictures, compared with those in nature; as the artist

would be apt to take advantage of this circumstance, and give to his painting the same kind of effect the reality would have to an eye wandering over it; thereby taking away the attention from individual parts, and, as it were, forcing it to judge of the general effect, which general effect is, perhaps, the main object in painting.

Hence it follows that wherever, in any design, separate portions are intended to arrest attention, the outline should be more defined; and, accordingly, we may remark that Albert Durer, and others like him, who were very careful of minutiae, are also distinct and hard in their outlines, which is also the case, for the most part, in the Dutch school, and in architectural paintings, fruit-pieces, &c.; and we find that in proportion as the artist discards the comparatively unworthy minute accompaniments of his subject, and aims at unity of effect, so does he neglect sharpness of outline. Which is the *correct* practice — distinctness, or indistinctness of outline — will be differently judged by those who hold different opinions on painting in general. While one person will maintain that a picture, to be perfect, must be an exact copy of nature, in short an artistic daguerreotype; another will hold almost the contrary; so that the subject of outline must be matter of opinion still. However, the lover of general effect has this rational ground of argument on his side, viz., there is no such thing as a strictly defined outline in nature, even to an eye at rest; while to one in motion, which is perhaps the normal state, that outline is rendered still more indistinct.

H. C. K.

— Rectory, Hereford, Dec. 28. 1850.

#### TEN CHILDREN AT A BIRTH.

(Vol. ii., p. 459.)

The curiosity excited by the perusal of my previous communication under the foregoing head, and the interesting editorial note appended in "NOTES AND QUERIES," induce me to continue the attempt to verify one of the most remarkable instances of abnormal fecundity in an individual of the human species recorded in modern times. The reader must judge of the following "circumstantial evidence:" —

1. I have just seen widow Platts (formerly Sarah Birch), a poor, fat, decent woman, who keeps a small greengrocer's shop, in West Bar, Sheffield. She says she was born in Spring Street in the same town, on the 29th Sept. 1781; well remembers wondering why she was so much looked at when a girl: and her surprise, when afterwards told by her mother, that she was one of ten children born at the same time. Had often been told that she was so small at birth, that she was readily put into a quart measure; and for some time, lay

in a basket before the fire "wrapped in a flannel like a newly hatched chicken."

2. The improbability of finding any living gossip who was present at the birth, must be obvious: but I have conversed with old women who had heard their mothers describe the occurrence from personal knowledge.

3. One ancient dame had no more doubt of the fact than the cause of it. Having apparently heard and believed a monstrous tradition of a multitudinous gestation extant in common "folklore." "It was," said she, with all gravity, "the effect of a wish," intended to spite the father; who, having had two children by his wife, and an interval of *nine years* elapsing before the portentous pregnancy in question, did not desire, it seems, any further increase to his family.

4. The parents died, the daughter married, and the "story of her birth" was forgotten: until the publication of White's *Sheffield Directory* in 1833, when, among other local memorabilia, the strange announcement of "ten children at a birth," was reproduced on the contemporary authority of the *Leeds Mercury*. From that time Mrs. Platts has been more or less an object of curiosity.

5. The *Directory* paragraph is as follows: —

"An instance of *extraordinary fecundity* is recorded in the *Leeds Mercury* of 1781, which says that *Ann* [Sarah] *Birch*, of Sheffield, was, in that year, *delivered of ten children!!!* We, in our time, have heard of Sheffield ladies having three children at a birth; but we know no other case, but that of the aforesaid Mrs. Birch, which countenances the fructiferous fame which they have obtained in some circles."

I have been unsuccessful in an effort to collate the foregoing with the original newspaper paragraph: but Mr. White, while he personally assured me of the veracity of the transcript, also pointed out to me an earlier version of the same fact from the same source in the *Annals of the Clothing Districts*, published about thirty years since.

6. In conformity with the suggestion (NOTES AND QUERIES, Vol. ii., p. 459.), I have examined the Parish Register of Baptisms, but the entry is as curt and formal as possible, viz.: —

"Sarah, Dr. of Thos. and Sarah Birch, Cutler,"

under the date, Dec. 12. 1781.

Taking all the foregoing circumstances into account, there seems to me little ground for the erection of any strong objection to the alleged fact — extraordinary as it is — of ten children having been brought forth at one time; or, to the hardly less interesting coincidence, that one of them is still living. I cannot but add, that if the contemporary notice of this extraordinary birth in the *Leeds Mercury* of 1781 should not be admitted as good evidence for the fact, it does, at least, negative the presumptive value of any objection

derived from the silence of the writer in the *Philosophical Transactions* six years afterwards; strange as such silence assuredly appears. After all, the question occurs: What has become of the bodies said to have been preserved? As all parties concur in naming "old Mr. Staniforth" as the accoucheur in attendance on Mrs. Birch; and as that gentleman has been dead many years, I called upon his eldest surviving pupil, Mr. Nicholson, surgeon, to ask him whether, in conversation, or among the preparations in the surgery of his worthy master, he had ever met with any illustration of the parturition in question? He replied that he had not. It may not, perhaps, be out of place here to mention that the above-named Mr. Nicholson, surgeon, himself delivered a poor woman of five children, on the 10th of February, 1829, at Handsworth Woodhouse, near Sheffield. This case was even more remarkable than that which gave occasion to the paper which was read before the Royal Society in 1787, inasmuch as not only were four of the children born alive, but three of them lived to be baptized. N. D.

Sheffield, Jan. 13. 1851.

SHAKSPEARE'S USE OF "CAPTIOUS."

(Vol. ii., p. 354.)

In *All's Well that Ends Well*, Act I. Sc. 3., Helena says to the Countess, speaking of her love for Bertram, —

"I know I love in vain; strive against hope;  
Yet, in this captious and intenable sieve,  
I still pour in the waters of my love,  
And lack not to lose still."

It is not without hesitation that I venture to oppose MR. SINGER on a point on which he is so well entitled to give an opinion. But I cannot help thinking that MR. SINGER's explanation, besides being somewhat too refined and recondite, is less applicable to the general sense and drift of the passage than that of Steevens, which Malone and Mr. Collier have adopted.

What I think wanting to Steevens' interpretation, is an increase, if I may so express myself, of intensity. He takes the word, I conceive, in its right bearing, but does not give it all the requisite force. I should suggest that it means not merely "recipient, capable of receiving," but, to coin a word, *captatious*, eager or greedy to receive, absorbing; as we say *avidum mare*, or a *greedy gulf*. The Latin analogous to it in this sense would be, not *capax*, or MR. SINGER's *captiosus*, but *captax*, or *captabundus*; neither of which words, however, occurs.

The sense of the word, like that of many others in the same author, must be determined by the scope and object of the passage in which it is used.

The object of Helena, in declaring her love to the Countess, is to show the all-absorbing nature of it; to prove that she is *tota in illo*; and that, however she may strive to stop the cravings of it, her endeavours are of no more use than the attempt to fill up a bottomless abyss.

The reader may, if he pleases, compare her case with that of other heroines in like predicaments. Thus Medæa, in *Apollonius Rhodius*:

"Πάντη μοι φρένες εἰσὶν ἀμήχανοι, οὐδέ τις ἀλλή  
Πήματος."

And the same lady in *Ovid*:

"— Luctata diu, postquam ratione furorem,  
Vincere non poterat. Frustra, Medea, repugnas.  
\* \* \* \* \*

Excute virgineo conceptas pectore flammæ,  
Si potes, infelix. Si possem sanior essem:  
Sed trahit invitam nova vis."

Or Dido, in *Virgil* or *Ovid*:

"Ille quidem malè gratus, et ad munera surdus;  
Et quo si non sim stulta carere velim:  
Non tamen Æneam, quamvis male cogitat, odi;  
Sed queror infidum, quæstaque pejus amo."

Or Phædra, in *Seneca*:

— "Furor cogit sequi  
Pejora: vadit animus in præceptis sciens,  
Remeatque frustra sana consilia appetens.  
Sic cum gravatam navita adversâ ratem  
Propellit undâ, cedit in vanum labor,  
Et victa prono puppis aufertur vado."

The complaints of all are alike; they lament that they make attempts to resist their passion, but find it not to be resisted; that they are obliged at last to yield themselves entirely to it, and to feel their whole thoughts, as it were, swallowed up by it.

Such being the way in which Shakspeare represents Helena, and such the sentiments which he puts into her mouth, it seems evident that the interpretation of *captious* in the sense of *absorbent* is better adapted to the passage than the explanation of it in the sense of *fallacious*.

"I know I love in vain, and strive against hope; yet into this *insatiable* and *unretaining* sieve I still pour in the waters of my love, and fail not to lose still."

I said that the sense of *fallacious* seemed to be too refined and recondite. To believe that Shakspeare borrowed his *captious* in this sense, from the Latin *captiosus*, we must suppose that he was well acquainted with the exact sense of the Latin word; a supposition which, in regard to a man who had *small Latin*, we can scarcely be justified in entertaining. This interpretation is, therefore, too recondite; and to imagine Helena as applying the word to Bertram as being "*incapable of receiving* her love," and "*truly captious*" (or deceitful and ensnaring) "*in that respect*," is surely to indulge in too much refinement of exposition.

That Shakspeare had in his mind, as MR. SINGER

suggests, the punishment of the Danaïdes, is extremely probable; but this only makes the explanation of *captious* in the sense of *absorbent* more applicable to the passage, with which that of Seneca, quoted above, may be aptly compared.

I am sorry that Johnson was so unfortunate as to propose *carious* as an emendation; but even in doing this, he had, according to my notion of the lines, the right sense in view, viz., that of *letting through or swallowing up*, like a rotten tub or a quicksand.

I hope that MR. SINGER will take these remarks in good part, as being offered, not from a wish to oppose his opinion, but from a conviction that the interpretation now given is right, and from a desire that to every word in Shakspeare should be assigned its true signification.

J. S. W.

Stockwell.

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SWORD OF WILLIAM THE CONQUEROR.

(Vol. iii., p. 24.)

There can be little doubt that the sword respecting which P. inquires is in the armoury at Goodrich Court. It was presented by Lord Viscount Gage to the late Sir Samuel Meyrick, and exhibited by Dr. Meyrick to the Society of Antiquaries, Nov. 23. 1826. The Doctor's letter is to be found in the Appendix to the *Archæologia* of that date, with an engraving of the sword. He states that the arms on the pommel are those of Battle Abbey, that its date is about A.D. 1430, and that it was the symbol of the criminal jurisdiction of the abbot. At the dissolution of the abbey it fell into the hands of Sir John Gage, who was one of the commissioners for taking the surrender of religious houses.

Its entire length is 3 feet 5 inches, and the breadth of the blade at the guard 2 inches. The Doctor considers it to be "the oldest perfect sword in England." The arms are a cross, with a crown in the first and last quarters, and a sword in the second and third. There are also the letters T. L., the initials of the Abbot, Thomas de Lodelow, who held that office from 1417 to 1437. This fixes its date in the reign of Henry V., though the fact of the first William having been the founder of Battle Abbey has given colour to the tradition of its having been his property.

W. J. BERNHARD SMITH.

Temple.

I much doubt the fact of the Conqueror's sword ever having been in the possession of the monks of Battle. Nor am I aware of any writer contemporary with the dissolution of that famous abbey who asserts it. William's royal robe, adorned with precious gems, and a feretory in the form of an altar, inclosing 300 relics of the saints, were

bequeathed by him to the monastery; and Rufus transmitted them to Battle, where they were duly received on the 8th of the calends of November, 1088. This information is furnished by the *Chronicle of Battel Abbey*, which I have just translated for the press; but not one word is said of the sword.

Though I have always lived within a few miles of Fittle Place, the seat of the Gages, and though I am tolerably well acquainted with the history and traditions of that noble family, I never heard of the sword mentioned by P. Had that relic really been preserved at Battle till the time of Henry VIII., it is not improbable that it might have come into Sir John Gage's hands with the manor of Aleiston, of which he was grantee, while his son-in-law, Sir Anthony Browne, became possessor of the abbey itself.

Will P. have the goodness to mention the source from which he obtained his statement?

MARK ANTONY LOWER.

Lewes.

In reply to the Query respecting the sword of William the Conqueror (Vol. iii., p. 24.), I am enabled to inform you that the sword, and also the coronation robes, of William the Conqueror, were, together with the original "Roll of Battel," kept in the church or chapel of Battel Abbey until it was dismantled at the Reformation; when they were transferred to the part of the abbey which remained, and which became the possession and habitation of Sir Anthony Browne, Master of the Horse to Henry VIII. These precious relics continued in the possession of his descendants, who were created Lords Mountacute; and when Battel Abbey was sold by them to the ancestor of the present owner, they conveyed them to Cowdray Park, Sussex, where they remained until they were destroyed in the lamentable fire which burned down that mansion; and which, by a singular coincidence, took place on the same day that its owner, the last male representative of the Brownes Lords Mountacute, was drowned in a rash attempt to descend the falls of Schaffhausen in a boat.

E. H. Y.

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MEANING OF EISELL.

(Vol. ii., pp. 241. 286. 315. 329.)

After all that has been written on this subject in "NOTES AND QUERIES," from MR. SINGER's proposition of wormwood in No. 46., to MR. HICKSON's approval of it in No. 51., the question remains substantially where Steevens and Malone had left it so many years ago.

It is not necessary to discuss whether vinegar, verjuice, or wormwood be the preferable translation of the Shakspearian word; for before either of them can be received, the advocate is bound to

accommodate his exposition to Shakspeare's sentence, and to "get over the *drink up*," which still stands in his way as it did in that of Malone.

MR. SINGER gets over the difficulty by simply saying "to *drink up* was commonly used for simply to *drink*." The example he quotes, however, —

"I will drink  
Potions of eysell," —

is not to his purpose; it is only an equivalent by the addition of the words "*potions of*" to give it the same definite character. Omit those words, and the question remains as before.

MR. HICKSON (Vol. ii., p. 329.) has laid down "a canon of criticism for the guidance of commentators in questions of this nature," so appropriate and valuable, that I cannot except to be bound by it in these remarks; and if in the sequel his own argument (and his friend's proposition to boot) shall be blown up by his own petard, it will show the instability of the cause he has espoused.

"Master the *grammatical construction* of the passage in question (if from a drama, in its dramatic and scenic application), deducing therefrom the general sense, before you attempt to amend or fix the meaning of a doubtful word."

Such is the canon; and MR. HICKSON proceeds to observe, in language that must meet the approval of every student of the immortal bard, that —

"Of all writers, none exceed Shakspeare in *logical correctness* and nicety of expression. With a vigour of thought and command of language attained by no man besides, it is fair to conclude, that *he would not be guilty of faults of construction such as would disgrace a school-boy's composition.*"

With this canon so ably laid down, and these remarks so apposite, MR. HICKSON, taking up the weak point which MR. SINGER had slurred over, observes —

"*Drink up* is synonymous with *drink off*, *drink to the dregs*. A child taking medicine is urged to 'drink it up.'"

Ay, exactly so; drink up what? *the medicine*; again a defined quantity; dregs and all, — still a *definite* quantity.

MR. HICKSON proceeds:

"The idea of the passage appears to be that each of the acts should go beyond the last preceding in extravagance.

'Woo't weep? woo't fight? woo't fast? woo't tear thyself?

Woo't drink up eisell?"

and then comes the climax — 'eat a crocodile?' Here is a regular succession of feats, the last but one of which is sufficiently wild, though not unheard of, and leading to the crowning extravagance. The notion of drinking up a river would be both unmeaning and out of place."

From this argument two conclusions are the natural consequences: first, that from *drinking up* wormwood, — a feat "sufficiently wild but not unheard of;" to eating a crocodile, is only a "regular succession of events;" and, secondly, that the "crowning extravagance," to eat a crocodile, is, after all, neither "unmeaning" nor "out of place;" but, on the contrary, quite in keeping and in orderly succession to a "*drink up*" of the bitter infusion.

MR. SINGER (Vol. ii., p. 241.) says:

"Numerous passages of our old dramatic writers show that it was a fashion with the gallants of the time to do some extravagant feat as proof of their love."

I quite agree with him, if he mean to say that the early dramatists ascribe to their gallants a fashion which in reality belongs to the age of Du Gueslin and the Troubadours. But Hamlet himself, in the context of the passage in question, gives the key to his whole purport, when, after some further extravagance, he says:

"Nay, an thou' t mouth,  
I'll rant as well as thou."

That being so, why are we to conclude that each feat of daring is to be a tame possibility, save only the last — the crowning extravagance? Why not also the one preceding? Why not a feat equally of mere verbiage and rant? Why not a river?

Adopting MR. HICKSON's canon of criticism, the grammatical construction of the passage requires that a definite substantive shall be employed to explain the definite something that is to be done. Shakspeare says —

"Woul't drink up *esile*?"\*

— a totality in itself, without the expression of quantity to make it definite. If we read "drink up wormwood," what does it imply? It may be the smallest possible quantity, — an ordinary dose of bitters; or a pailful, which would perhaps melt the "madness" of Hamlet's daring. Thus the little monosyllable "up" must be disposed of, or a quantity must be expressed to reconcile MR. SINGER's proposition with MR. HICKSON's canon and the grammatical sense of Shakspeare's line.

If with Steevens we understand *esile* to be a river, "the Danish river *Æsile*, which empties itself into the Baltic," the *Yssel*, *Wessel*, or any other river, real or fictitious, the sense is clear. Rather let Shakspeare have committed a geographical blunder on the information of his day, than break

\* So the folio, according to my copy. It would be advantageous, perhaps, to note the spelling in the earliest edition of the sonnet whence MR. SINGER quotes "*potions of eysell*:" a difference, if there be any, would mark the distinction between Hamlet's river and the Saxon derivative.

Priscian's head by modern interpretation of his words. If we read "*drink up esile*" as one should say, "*would drink up Thames?*"—a task as reasonably impossible as setting it on fire (nevertheless a proverbial expression of a thirsty soul, "He'll drink the Thames dry"),—the task is quite in keeping with the whole tenor of Hamlet's extravagant rant.

H. K. S. C.

Brixton.

## ALTAR LIGHTS, ETC.

(Vol. ii., p. 495.; Vol. iii., p. 30.)

The following passage from the works of a deeply pious and learned Caroline Divine, which I have never before seen quoted, merits, I think, a place in "NOTES AND QUERIES:"—

"As our Lord himself, so his Gospel also, is called Light, and was therefore anciently never read without a burning taper, '*etiam Sole rutilante*' (tis Saint Hierome's testimony), though it were lighted in the sun. . . The careful Church, perceiving that God was so much taken with this outward symbol of the Light, could do no less than go on with the ceremony. Therefore, the day of Our Lord's nativity was to be called *ἐπιφάνια*, or, appearing of the Light; and so many tapers were to be set up the night before, as might give name to the vigil, '*Vigilia Luminum.*' And the ancients did well to send lights one to another, whatsoever some think of the Christmas candle. The receiving of this Light in Baptism, though called not usually so, but *φωτισμὸς*, Illumination, which further to betoken the rites, were to celebrate this sacrament *ἀπτόμενων πάντων τῶν κηρῶν*, etc., with all the tapers lighted, etc., as the order in the Euchologus. The Neophytus, also, or new convert, received a Taper lighted and delivered by the Mystagogus, which for the space of seven days after, he was to hold in his hand at Divine service, sitting in the Baptistery.

"Who perceiveth not that by this right way the Tapers came into the Church, mysteriously placed with the Gospel upon the altar as an emblem of the Truer Light? . . .

"The Funeral Tapers (however thought of by some) are of the same harmless import. Their meaning is, to show that the departed souls are not quite put out, but having walked here as the Children of the Light, are now going to walk before God in the Light of the Living. The sun never rose to the ancients, no, not so much as a candle was lighted, but of this signification. '*Vincamus*' was their word, whensoever the Lights came in; *φῶς γὰρ τὴν Νικην*, etc., for Light (saith Phavorinus) betokeneth victory. It was to show what trust they put in the Light, in whom we are more than conquerors. Our meaning is the same when, at the bringing in of a candle, we use to put ourselves in mind of the Light of Heaven: which those who list to call superstition do but "darken counsel by words without knowledge." *Job xxxviii. 2.*"—Gregoric's *Works*, 4th ed. p. 110. Lond. 1684.

I believe it is a fact, that in some churches

(I hope not many) lamps or candles are placed on the altar *unlighted* during divine service. Now I would not quarrel with persons who have objections to altar lights; &c., but I have no patience with that worse than superstition which would place *unlighted* candles on the altar,—if they symbolize any thing, it is damnation, excommunication, misery, and dark woe.

Coming out of a church one time in which unlighted candles were ostentatiously displayed, I was forcibly reminded of an hieroglyphical of Quarles—an extinguished taper,—and under it the words, "*Sine lumine inane.*"

"How canst thou be useful to the sight?

What is the taper not endued with light?"

I can hardly refrain from quoting here a beautiful passage from Wordsworth:

"Our ancestors within the still domain  
Of vast cathedral, or conventual gloom,  
Their vigils kept: when tapers day and night  
On the dim altar burn'd continually,  
In token that the house was evermore  
Watching to God. Religious men were they,  
Nor would their reason, tutor'd to aspire  
Above this transitory world, allow  
That there should pass a moment of the year  
When in their land the Almighty's service ceased."

Any communication of interest on the above subject will much oblige  
JARLTZBERG.

## Replies to Minor Queries.

*Handbell before a Corpse* (Vol. ii., p. 478.).—It is usual, at the funeral of any member of the University of Oxford, for the University marshal and bellman to attend in the character of *mutes*. As the procession moves along, the latter rings his bell at about half-minute time. I have witnessed it also when the deceased has been one of the family of a member of the University, and when he has been a matriculated person. I have never considered it as anything but a *cast of the bellman's office*, to add more solemnity to the occasion. 2.

L— Rectorry. Somerset.

*Sir George Downing* (Vol. ii., pp. 464. 497.).—It may assist your querist "*ΑΡΗΑ*," to be informed that among the monuments to the family of Pengelly, in the church of Whitchurch near Tavistock, in the county of Devon, is one to the memory of Ann, wife of Francis Pengelly, and daughter of Sir George Downing of East Hatley in the county of Cambridge, who died the 23rd of November, 1702; with the arms of Pengelly impaling Barry of six argent and gules, over all a wyvern or—for Downing.

Nicholas Downing of Exeter College, vicar of Kingsteignton, in Devon, who died in 1666, and was buried there, seems to have been of another family, as he bore a very different coat of arms.

A Lieut. Downing was buried in Charles church, Plymouth, in 1799, but the arms on his monument are not the same as either of the above.

Other than these, I know of none of the name, ancient or recent, in the county, and I shall be glad to learn on what ground Sir George Downing's family is said to be of most ancient origin in Devonshire. The name does not appear in Westcote, Pole, Prince, Risdon, or the Heralds' visitations, and the modern authorities state that the family was from Essex or Norfolk. J. D. S.

The following memorandum I found accidentally on the margin of a MS. pedigree of Downing, but I am sorry I cannot recall the source from whence I obtained it. Possibly, however, it may assist "ALPHA" in his enquiry.

"Sir George Downing was not the son of Calibut Downing, rector of Hackney, but of Emmanuel Downing, a London merchant, who went to New England. Governor Hutchinson, in his *History of Massachusetts*, gives the true account of Downing's affiliation, which has been further confirmed by Mr. Savage, of Boston, from the public records of New England."

J. P. C.

*Hulls, the Inventor of Steam-boats* (Vol. iii., p. 23.).—Your facetious correspondent, NOCAB, may gain some information relative to his friend Jonathan Hulls, by going to the British Museum, and asking for the following book from Mr. Grenville's library.

I will give the full title and Mr. Grenville's note, as it stands in my Catalogue of the library.

GRENVILLE CATALOGUE (Vol. i. p. 351.)

"Hulls, Jonathan. A Description and Draught of a new-invented Machine for carrying vessels or ships out of, or into any harbour, port, or river, against wind and tide, or in a calm. For which his Majesty has granted letters patent, for the sole benefit of the Author, for the space of Fourteen years. London, 1737. folding plate.\* 8vo. R.†

"This new invented machine is a steam-boat. It entirely puts an end to the claims of America to the invention of steam navigation, and establishes for this country the honour of that important discovery."

HENRY FOSS.

42. Devonshire Street, 12. Jan. 1851.

[We are also indebted to  $\infty$  for a reply to NOCAB's query.]

"*The lucky have whole days*" (Vol. i., pp. 231. 351.).—I can inform your correspondents P. S. and H. H., that the passage in question is cor-

\* Representing, as well as I remember, a perfect steam-boat.

† Meaning Russia binding.

rectly quoted by the latter at p. 351., and that it is to be found in Dryden's *Tyrannic Love*.

HENRY H. BREEN.

St. Lucia, West Indies, Nov. 1850.

"*Clarum et venerabile nomen*" (Vol. ii., p. 463.).—Your enquirer as to whence comes "*Clarum et venerabile nomen*," &c., will find them in Lucan. Book ix. l. 203.

E. H.

Norwich.

*Occult Transposition of Letters* (Vol. i., p. 416.; Vol. ii., p. 77.).—*Concert of Nature*.—Other examples of these ambiguous verses are given by J. Baptista Porta, *de Furtivis Literarum Notis*, one of which has suggested the following lines, as conveying the compliments of the season to the editor of "NOTES AND QUERIES;" but which, transposed, would become an unseasonable address:—

"Principio tibi sit facilis, nec tempore parvo  
Vivere permittat te Dea Terpsichore.

Si autem conversis dictionibus leges, dicent,—

Terpsichore Dea te permittat vivere parvo  
Tempore, nec facilis sit tibi principio."

I beg leave, sincerely, to add, in the words of Ausonius (Ep. xxv.),—

"Quis prohibet Salve atque Vale brevitate parata  
Scribere? Felicesque notas mandare libellis."

This magnificent epistle inculcating—

"Nil mutum Natura dedit: non aëris ales  
Quadrupedesve silent," &c.

should be compared with the celebrated stanza of Spenser's *Faerie Queen* (book ii. canto xii. st. 71.), beginning with

"The joyous birds shrouded in cheareful shade;"

and with D'Israeli's animated defence, in his *Amenities* (vol. ii. p. 395.) of these charming verses against the *πλημμελής* and tasteless, the anti-poetical and technical, criticism of Twining, in his first *Dissertation on Poetical and Musical Imitation*.

T. J.

*Darby and Joan* (Vol. iii., p. 38.).—I never heard of the tradition mentioned by H. I can only suppose that the poet referred to was the first person who introduced the ballad at the manor-house. Helaugh Nichols, an excellent authority in such matters, whose trade traditions, through the Bowyers, father and son, went back a century and a half, tells us that the ballad was supposed to have been written by Henry Woodfall, while an apprentice to Darby. The Darbys were printers time out of mind—one Robert Darby was probably an assistant to Wynkyn de Worde, who certainly left a legacy to a person of that name. The Woodfalls, too, can be traced up as printers for nearly two centuries. *The Darby*, and Joan, his wife, were probably John Darby, printer, in Bartholomew Close, who was

prosecuted in 1684 for printing "Lord Russell's Speech," and died in 1704. *The Woodfall*, the printer, is understood to have been Henry Woodfall, afterwards "Woodfall without Temple Bar," grandfather of Henry Sampson, the printer of *Junius' Letters*, and great-great-grandfather of the present excellent printer of the same name.

J. D. Y.

*Did Bunyan know Hobbes?* (Vol. ii., p. 513.).—Before this question, put by JAS. H. FRISWELL, can be answered satisfactorily, it should be shown that Bunyan was the author of the *Visions of Hell*. In *Chambers' Journal* for Sept. 7. 1833, n., it is taken for granted that he was, and the passage alluding to Hobbes is noticed. Your correspondent more justly questions the fact.

A very intelligent friend of mine, who has devoted much research into the supposed origin of the *Pilgrim's Progress*, the result of which I hope ere long will appear, tells me that he is decidedly of opinion that the *Visions* in question are not the production of the "prince of dreamers."

He believes the *Visions* first appeared as Bunyan's in a stereotyped collection or selection of his works, about 1820-8. Some time after seeing this, my friend was surprised at meeting with the following little volume, which is now before me: *The World to Come. The Glories of Heaven, and the Terrors of Hell, lively displayed under the Similitude of a Vision*. By G. L., Sunderland. Printed by R. Wetherald, for H. Creighton, 1771. 12mo. The running title, as far as p. 95., is, *The World to Come; or, Visions of Heaven*; and on that page commences the *Visions of Hell, and of the Torments of the Damned*: and here it is the author has charitably placed Hobbes, with whom the colloquy alluded to by your querist occurs.

I shall not occupy your papers with any remarks on the ignorance betrayed by G. L. (whoever he may be), both of the writings and character of Hobbes; but I shall be glad if I can lead to the elucidation of what yet remains a literary obscurity, and obtains the name of G. L.

F. R. A.

*Mythology of the Stars* (Vol. iii., p. 23.).—G. I. C. is recommended to study the ordinary celestial globe, and to make himself familiar with its use, in order to enhance the interest of the spectacle of the sidereal heavens as seen by the naked eye. He is also particularly referred to the *Celestial Cycle*, by Capt. Smyth, published by Parker and Co., West Strand, in 2 vols. 8vo., price 2l. 2s.; a book full of astronomical and mythological gossip.

G. I. C. will find books on *Astrology* for sale at Maynard's, No. 8. Earl's Court, Cranbourn Street, Leicester Square, more readily, perhaps, than any where else in London.

ROBERT SNOW.

6. Chesterfield Street, Mayfair, Jan. 13. 1851.

*Dodo Queries* (Vol. i., pp. 261, 262.).—MR. STRICKLAND is informed, that in the list of Pingré's works, as given in Quérard's *France Littéraire*, there is one with the following title:—

"Mémoire sur les Découvertes faites dans la Mer du Sud, avant les derniers Voyages des Français autour du Monde, lu à l'Académie des Sciences, 1766, 1767, 1778, in. 4."

I have not read Pingré's works, but if they contain any mention of *Solitaires*, it will probably be found in the *Mémoire* above referred to.

HENRY H. BREEN.

St. Lucia, W. I., Nov. 1850.

*Holland Land* (Vol. ii., pp. 267. 345.; Vol. iii., p. 30.).—In an ancient charter, in my possession, bearing date 19 Edw. I.: "Gilebertus dictus ate Vorde, de Farlegh," and "James, son of the late Philip de Essche," quitclaim to James, son of Paulinus de Wynchelse:

"dimidiam acram terre Flandrensis . . . in villa de Ickelesham,"

to have and to hold

"una cum redditu et servitio mihi (sic) pertinentibus de alia dimidia acra terre Flandrensis."

The *polders* of Holland are familiar to all travellers, as lands lying below the level of the sea, once a mere morass, redeemed from that state, and brought into cultivation by embankments, &c., &c.

In another charter, somewhat earlier in date and relating to the same district, viz. the neighbourhood of Winchelsea, Hamo de Crevecour speaks of lands in La more in Ideun, which the monks of Robertsbridge, with consent of his father Hamo, "a mari incluserunt."

I have always supposed that the "terra Flandrensis" of my charter signified land of the same description as the Dutch polders; the art of thus redeeming land being probably introduced from the Low Countries. It is not unlikely that, in that day, lands so brought into cultivation were designated as "terre Flandrenses," and the term afterwards anglicised into "Holland Land."

L. B. L.

*Swearing by Swans* (Vol. ii., p. 392.).—Sym-bology of the swan.

"Tunc allati sunt in pompatica gloria duo cygni, vel olores, ante regem, &c. &c., —vindicturus."\*—*Matthæus Westmonasteriensis*.

Dr. Lingard states that "the vows of chivalry were not taken on the gospels, but, ridiculous as it may appear, in the presence of a peacock, or

\* With this solecism in the printed *Flores Historiarum* I find that a MS. in the Chetham Library agrees, the abbreviative mark used in the Hundred Rolls of Edward I. for the terminations *us* and *er* having been affixed to this participle.

pheasant, or other bird of beautiful plumage." — *History of England*, Edward I.

"Nec dissimili ingenio Heraldici antiquiores, musicos et cantatores cygnis\* donarunt. Ejusque haud ignarus perspicax noster Franciscanus cum hos a non cantoribus lato observasset, rationem se ait a rege heraldorum petiisse, eumque duplicem assignasse: hanc quia viri essent pulcherrimi, illam quia haberent longa colla. Sane candorem animi per cygni effigiem antiquitus predicabant, nec insulse igitur corporis. Sed gloriae studium ex eodem hoc symbolo indicari multi asserunt. "Cum Edwardus primus," &c. &c.

Spelmanni *Aspilogia*, p. 132.

The Spaniards found that the swan had been employed emblematically in Mexico, supporting the theory of Hornius that that part of America was colonised by the Phœnicians and Carthaginians, inasmuch as, according to Bryant, "where the Canaanites or their descendants may have settled, there will a story be found in reference to swans."

The mythological history of the Cygnus will be found in the latter author's *Analysis*, and in Hill's *Urania, or a Complete View of the Heavens, containing the Ancient and Modern Astronomy, in Form of a Dictionary*, which will perhaps meet the wants of G. I. C. (Vol. iii. p. 24.).

It will not, perhaps, be irrelevant to this subject to advert to the story of Albertus Aquensis (in *Gesta Dei per Francos*, p. 196.), regarding a *Goose and a Goat*, which in the second crusade were considered as "divino spiritu afflati," and made "duces viæ in Jerusalem." Well may it be mentioned by the historian as "scelus omnibus fidelibus incredibile;" but the imputation serves to show that the Christians of that age forgot what a heathen poet could have taught them, —

"Εἰς οὐρανὸς ἕριστος ἀμύνεσθαι περὶ πατρῆς."

T. J.

*Swearing by Swans* (Vol. ii., p. 392). — The quotation given by your correspondent E. T. M. (Vol. ii., p. 451.), only increases my desire to receive a reply to my query on this subject, since he has adduced a parallel custom. What are the earliest notices of the usage of swearing by swans and pheasants? Was the pheasant ever considered a royal bird?

R. V.

*The Frozen Horn* (Vol. iii., p. 25.). — I am quite angry with J. M. G. for supposing my old friend Sir John Maundevile guilty of such a *flam* as that which he quotes from memory as the worthy knight's own statement. There is no such story in the *Voyage and Travaile*: nay more, there is not in the whole of that "ryght merveilous" book, a single passage given on the authority

\* To the passages I have elsewhere referred to on *The Concert of Nature*, from Ausonius, Epistle 25., and Spenser's *Faerie Queen*, book ii. canto xii. st. 71., "divine respondence meet" is made by the last lines in Tennyson's *Dying Swan*.

of Sir John as eyewitness that is not perfectly credible. When he quotes Pliny for monsters, the Chronicles for legends, and the romances of his time for narratives of an extraordinary character, he does so in evident good faith as a compiler. His most improbable statements, too, are always qualified with some such phrase as "men seyn, but I have not sene it." In a word, I believe Sir John Maundevile to have been as truthful in intention as any writer of his age. I am afraid that J. M. G.'s knowledge of our old "voiaeger" is limited to some jest-book of more modern times, which attributes to him sayings and doings of which he is perfectly guiltless.

MARK ANTONY LOWER.

Lewes.

*Cockade and True Blue* (Vol. iii., pp. 7. 27.) both owe their origin to the wars of the Scottish Covenanters; and the cockade appears to have been first adopted as a distinguishing emblem by the English army at the battle of Sherra-muir, where the Scotch wore the blue ribbon as a scarf, or on their bonnets (which was their favourite colour). The English army then, to distinguish themselves, assumed a black rosette on their hats; which, from its position, the Scotch nick-named a "cockade" (with which our use of the word "cockscorn" is connected) and is still retained.

An old Scotch song describing "the Battle of Sherra-muir" (which name it bears) in verse 2., line 1., speaks of the English as —

"The red-coat lads, wi' black cockades;"

verse 3., describing the Scotch and their mode of fighting, says, —

"But had you seen the phillbegg,  
And skyrin tartan trews, man,  
When in the teeth they dared our Whigs,  
And Covenant TRUE-BLUES, man;  
In lines extended lang and large,  
When bayonets opposed the targe,  
And thousands hasten'd to the charge,  
Wi' Highland wrath, they frae the sheath  
Drew blades o' death, till, out o' breath,  
They fled like frighted doos, man."

The song, which is rather a long one, carries you with the army to the Forth, Dunblane, Stirling, Perth, and Dundee. Oft referring to the "Poor red-coat," and to the "Angus lads."

BLOWER.

*The Vavasours of Hazlewood* (Vol. ii., p. 326.). — 1. It is a well-known fact that the stone for York minster was given by the Vavasour family. To commemorate this, there is, under the west window in that cathedral, a statue of the owner of Hazlewood at that period, holding a piece of stone in his hand. Hence may have arisen the tradition, that the chief of the family might ride into York minster on horseback.

2. In feudal times Hazlewood was a fortified castle, having its regular retainers, &c.

3. Hazlewood Chapel was *the only Roman Catholic parish church* in England which did not become a Protestant church at the Reformation.

CHAS. D. MARKHAM.

Jan. 10. 1851.

"*Breeches*" Bible (Vol. iii., p. 17.).—In quoting from specimens of early printing, correctness of orthography, even in trivial matters, is desirable, and therefore I venture, in allusion to the interesting communication from  $\omega$  on the subject of the Geneva or "Breeches" Bible, to state that the edition of 1576, in my possession, is "Imprinted by *Christopher Barkar*" (not Barker), "dwelling in Paternoster Rowe, at the signe of the Tygres Head."

The text quoted varies also in two or three words from my copy, and it is probably from the Geneva edition. The English edition of 1576 runs thus, (Gen. iii. 7.): "Then the eyes of them *both* were opened, and they *knew* that they were naked, and they sewed *figge tree leaves* together, and made them *selves breeches*." I am, sir, yours truly,  
S. H. II.

*Histoire des Sévarambes* (Vol. iii., p. 4.).—On the subject of the authorship of this work I will transcribe a note which I subjoined to a short account of Isaac Vossius (Worthington's *Diary*, p. 125.):—

"Whether the History of the Sevarites, or Sevarambi, by Captain Thomas Liden, published in two parts (London, 1675-9, 12mo.), which is one of the ablest of the fictions written after the model of More's *Utopia*, and which has been ascribed to Isaac Vossius by J. A. Fabricius, be his, is a point yet unsettled. On a careful consideration of the internal evidence, and a comparison with his avowed publications, so far as such a comparison can be made between works so dissimilar in character, I incline to the conclusion that this tract is justly ascribed to Isaac Vossius."

On a reconsideration of the subject, I see no reason to alter this opinion. Morhof, who always attributed it to Isaac Vossius (see *Polyhistor*, vol. i. p. 74., edit. 1747), was thoroughly versed in the literary history, including the English, of the period, and was not likely to have been mistaken. Vossius lived in England from 1670 to 1688, when he died. I have seen several English letters of his, though his general correspondence was in Latin or French, and he seems quite able to have written it, as far as the language is concerned. Vairasse appears to have translated it into French, but to have had no other part in it. I may observe, that the publication in English, London, 1738, is a retranslation from the French, not a reprint of the original work of 1675-9.  
JAMES CROSSLEY.

*Verses attributed to Charles Yorke* (Vol. ii., p. 7.; and Vol. iii., p. 43.).—These lines, "Stript to the

naked soul," have been frequently printed, indeed so lately as in Lord Campbell's *Lives of the Chancellors*, at the end of the Life of Charles Yorke, as his, but without any observation. What is most singular is, that the excellent editor of Bishop Warburton's *Literary Remains* has overlooked the fact that they are given in that prelate's correspondence with Bishop Hurd as Pope's. (See *Letters*, p. 362., edit. 1809, 8vo.) Warburton observes, "The little poem is certainly his." He remarks in a letter to Yorke—

"You have obliged me much (as is your wont) by a fine little poem of my excellent and endeared friend, Mr. Pope, and I propose to put in into use."—*Letters from Warburton to C. Yorke*. 1812, 4to. p. 64.

Warburton then gave them to Ruffhead, who inserted them in his *Life of Pope*, from which they were transferred in Bowles's edition of *Pope's Works* (vol. ii. p. 406), and in the supplementary volume to *Pope's Works* (1807, 4to.). The extraordinary circumstance is, that they had appeared as far back as 1753 in the miscellaneous works of Aaron Hill, published in 1753, in 4 vols. 8vo., and are included in that collection as his own. Roscoe observes (*Life of Pope*, in vol. i. of his edition of *Pope's Works*, p. 361., edit. 1824), without, however appearing to have been fully acquainted with the facts of the case:

"These verses are not the production of Pope, as might indeed readily have been perceived, but of Aaron Hill."

I must confess I cannot agree with the remark. If the point be to be decided by internal evidence, the verses are surely Pope's. The collection of A. Hill's miscellaneous works was a posthumous one for the benefit of the family, and includes several other poems, which were certainly not written by him. Little stress, therefore, can be laid upon the fact of the lines being included in this collection, which seems to have comprised whatever was found amongst Hill's papers, without any nice examination or scrutiny. My conclusion is, that the verses are Pope's; and it is at all events certain that they are not Charles Yorke's.  
JAMES CROSSLEY.

*Archbishop Bolton of Cashel* (Vol. iii., p. 39.).—He was born at Burrishoole, in the county of Mayo, about 1678; graduated at Trinity College, Dublin; was ordained deacon in 1702; priest in 1703; became a prebendary of St. Patrick's, Dublin, in 1707; chancellor of that cathedral in 1714; vicar-general of the diocese of Dublin in 1720; vicar of Finglas, near Dublin, in the same year; præcentor of Christ Church, Dublin, in 1722; bishop of Clonfert in the same year; bishop of Elphin in 1724; archbishop of Cashel in 1729; to which diocese he bequeathed his valuable library.

He died in January, 1744, and was buried at St. Werburgh's Church, in Dublin.

See my *Fasti Ecclesiæ Hibernicæ*, vols. i., ii., and iv., for a few more particulars, if required.

H. COTTON.

Thurles, Ireland, Jan. 20. 1851.

*Erasmus and Farel* (Vol. iii., p. 38.).—In my *Life of Calvin*, p. 46., I mention that Erasmus named Farel, *Phallicus*; and infer that he probably did so from some manifestation of amorous propensities on the part of that reformer.

A querist in your last number (J. C. R.) points out that D'Aubigné, or his translator, spells the word *Fallicus*, and refers it to the deceitful character of Farel.

*Phallicus* is a Greek word, and has a meaning — *φαλλικός*, of or belonging to the *φαλλός*. *Fallicus*, to the best of my knowledge, is neither Greek nor Latin, and has no meaning. Erasmus, in his epistles, constantly spells the word *Phallicus*. (See *Epp.* 698. 707. &c. Leyden, ed. 1706.) And that I was justified in drawing from it an inference which is in analogy with its meaning, the following passages, in the last of the epistles just cited, will establish:—

“Hunc stomachum in me concepit (Phallicus) quod in *spongia* dubitem de Lutheri spiritu: præterea quod scripserim, quosdam sordidos, et *impuræ vitæ* se jactare nomine Evangelii.”

And a little farther on—

“At tamen quicquid hactenus in me blateravit Phallicus, non minus vane quam virulente, facite condonabitur hominis morbo, modo posthac sunat *mores Evangelii præcone dignos*.”

THOS. H. DYER.

London, Jan. 20. 1851.

*Early Culture of the Imagination* (Vol. iii., p. 38.).—The interesting article to which MR. GATTY refers will be found in the *Quarterly Review*, No. XLI. Sir Walter Scott, in a letter addressed to Edgar Taylor, Esq. (the translator of *German Fairy Tales and Popular Stories* by M. M. Grimm), dated Edinburgh, 16th Jan. 1823, says—

“There is also a sort of wild fairy interest in them [the *Tales*] which makes me think them fully better adapted to awaken the imagination and soften the heart of childhood, than the good-boy stories which have been in later years composed for them. In the latter case, their minds are, as it were, put into the stocks, like their feet at the dancing-school, and the moral always consists in good moral conduct being crowned with temporal success. Truth is, I would not give one tear shed over *Little Red Riding-Hood* for all the benefit to be derived from a hundred Histories of Jemmy Goodchild. . . . In a word, I think the selfish tendencies will be soon enough acquired in this arithmetical age; and that, to make the higher class of character, our wild fictions—like our own simple music—will have more effect in awakening the fancy and elevating the disposition, than the colder and

more elaborate compositions of modern authors and composers.”

F. R. R.

Milnrow Parsonage.

*Early Culture of the Imagination* (Vol. iii., p. 38.).—MR. ALFRED GATTY will find what he inquires for in the 74th volume of the *Quarterly Review*, “Children’s Books.” With the prefatory remarks of that article may be compared No. 151. of the *Rambler*, “The Climacterics of the Mind.”

T. J.

*William Chilcot* (Vol. iii., p. 38.).—MR. HOOPER is referred to the *History of Tiverton*, by Lieut. Col. Harding, ed. Boyce, Tiverton; Whittaker, London, 1847, vol. ii., B. III., p. 167., for an account of the family of Chilcot *alias* Comyn; to which most likely the author belonged, and was probably a native of Tiverton. As MR. HOOPER may not have ready access to the book, I send the substance of an extract. Robert Chilcott *alias* Comyn, born at Tiverton, com. Devon, merchant, and who died, it is supposed, at Isleworth, com. Middlesex, about A. D. 1609, “married Ann, d. of Walter Cade of London, Haberdasher, by whom he had one son, William, who married Catherine, d. of Thomas Billingsly of London, Merchant, and had issue.” Certain lands also in Tiverton, A. D. 1680–90, are described as “now or late of William Comyns *alias* Chilcott.”—*Ibid.* p. 61.

If the first edition of the work were in 1698, most likely the author was a grandson of the above-named William Chilcot and Catherine his wife, which the Tiverton registers might show. If the search prove unsuccessful there, try that of Watford, Herts, where a branch of the same family was settled, and to which there are monuments in Watford churchyard.

E. A. D.

*By and Bye* (Vol. ii., p. 424.).—Surely this means “by the way.” *Good by* may mean “Bon voyage.”

S. S.

*Mocker* (Vol. ii., p. 519.).—In some of the provincial dialects of England, and in the Scotch of the lowlands of Scotland, there are a good many Dutch words. *Moker*, in Dutch, means a *large hammer*. This is probably the word used by the old cottager of Pembridge, and spelt *Mocher* by W. M.

G. F. G.

Edinburgh.

*Was Colonel Hewson a Cobbler?* (Vol. iii., p. 11.).—Hume’s History relates that “Colonel Hewson suppressed the tumult of London apprentices, November, 1659;” and that “he was a man who rose from the *profession* of a cobbler to a high rank in the army.”

Colonel John Hewson was member for Guildford from September 17, 1656, to January 27, 1658–59. (Bray and Manning.)

GILBERT.

*Mole* (Vol. ii., p. 225.).—This story is of course much older than the form in which it now appears. Sir Bevil Grenville is the great hero of the N. W. coast of Cornwall; most of the floating legend has been gathered about him.

Legends referring to the origin of different animals are common. Mrs. Jamieson (Canada) has a very beautiful Chippewa story of the first robin.

It is believed in Devonshire that moles begin to work with the flow, and leave off with the ebb of the tide. The same thing is asserted of the beaver.

*Pillgarlick* (Vol. ii., p. 393.; Vol. iii., p. 42.).—The word is given by Todd, in his edition of Johnson, under the forms *Pilgarlick* and *Pilledgarlick*. The same orthography is adopted by other lexicographers. The spelling, concerning which your querist desires information, is, however, the least important point. I trust that the question will elicit information of a valuable kind as to the origin of the term, by which I have myself been sorely puzzled, and which, I think, has not been satisfactorily cleared up by any of those who have attempted it. Following the authority of Skinner, our philologists are satisfied with assuring us, that *pilled* means bald (French, *pelé*); and about this there can be no dispute. Thus Chaucer (Reve's Tale) says:—

“Round was his face, and camuse was his nose,  
And *pilled* as an ape was his skull.”

Shakspeare also has:—

“Pieled priest! doost thou command me to be shut out?”

for “shaven priest.” But *pilled*, in other cases, as might be shown by quotations, which for the sake of brevity I omit, means *pillaged*, *robbed*, and also *peeled*, of which last sense the quotations above given seem only to be a figurative application. The difficulties which arise from these explanations are, first, if *bald* be the true meaning, why must we, with Todd, limit it to baldness, resulting from disease, or more especially (as Grose will have it) from a disgraceful disease?

Secondly, if *peeled* be taken as the equivalent to *pilled*, why is *peeled garlick* a more perfect type of misery than any other *peeled root* or *fruit*?

Thirdly, if *pillage* is an essential ingredient in the true meaning of the term “*pilled garlick*,” what has the stolen *garlick* to do with wretchedness? And,

Lastly, how will any one, or all of these explanations together, tally with the following passage from Skelton:—

“Wyll, Wyll, Wyll, Wyll, Wyll,  
He ruleth always styll.  
Good reason and good skyll,  
*They may garlych pyll,*

Cary sakes to the myll,  
Or pescoddes they may shyll,  
Or elles go rost a stone?”

*Why come ye not to Courte?* 103–109.

Without further elucidation of this piling, the existing definitions are pills which defy the deglutition of  
F. S. Q.

*A Recent Novel* (Vol. i., pp. 231. 285.).—May I be permitted to correct an error in a communication from one of your correspondents? ADOLPHUS (p. 231.) puts a Query respecting the title of a recent novel; and J. S. (p. 285.) informs him that the title is *Le Morne au Diable*, by Eugène Sue. The fact is, that “*La Morne au Diable*” is the principal scene of the events described, and nothing more. The title is *L'Aventurier, ou la Barbe-bleue*; and an English translation, styled the *Female Blue Beard, or the Adventurer*, was published in 1845 by W. Strange, 21. Paternoster Row.  
HENRY H. BREEN.

St. Lucia, W. I., Nov. 1850.

*Tablet to Napoleon* (Vol. i., p. 461.).—The form and punctuation given to this inscription by C. suggest its true meaning. Napoleon is called the Egyptian, the Italian, for reasons similar to those for which Publius Cornelius Scipio obtained the name of “Africanus.” There is, however, another sense in which the epithet “bis Italicus” is applicable to Napoleon: he was an Italian by birth as well as by conquest. It is in this sense that Voltaire has applied to Henri Quatre the second line of the following couplet:—

“Je chante ce héros qui régna sur la France  
Et par droit de conquête, et par droit de naissance.”

As to the “lingual purity” of the inscription, there is not much to be said about it, one way or the other. It is on a level with most modern inscriptions and epitaphs in the Latin language; neither so elegant as the Latinity of Dr. Johnson, or Walter Savage Landor, nor yet so hackneyed as our “Latin de cuisine.”

HENRY H. BREEN.

St. Lucia, W. I., Nov. 1850.

*North Sides of Churchyards* (Vol. ii., pp. 55. &c.)—In a chapter on the custom of burying on the south side of churches, in Thompson's *History of Swine*, published 1824, I find the following mention of the north side being appropriated to felons:

“The writer hereof remembers, that between fifty and sixty years ago, a man who was executed at Lincoln, was brought to Swine, and buried on the north side of the church, as the proper place in which to bury a felon.”

I have heard it stated by several inhabitants of the parish, that it is only within a few years that burials began to be made irrespectively on the north side. Whilst speaking of things in connection with this church, I may mention for the in-

terest of antiquaries, that only a short time ago, the sexton discovered a very curious fresco of the Virgin on one of the pillars in the north aisle. There is an inscription beneath the figure, but so very indistinct, as not to admit of being deciphered.

R. W. E.

Hull.

*Wisby* (Vol. ii., p. 444.).—

"Wisby was fortified about 1200 against its country neighbours; and King Magnus, 1288, quieted another civil war, and allowed the citizens to restore their fallen walls."—*Olaus Magnus*, ii. 24.

"It was destroyed in 1361 (Koch) by Walderna, King of Denmark, who, taking advantage of the discords in Sweden, and having flattered the King Magnus till he made him a mere tool of his own, conquered or destroyed some valuable parts of the Swedish dominions, and among the rest Gothland."—*Johannes Magnus, Rex Suev.*, xxi. 6.

and in 7.:

"... ob direptum insigne emporium Vis becense."

"As, therefore, it was not an individual event, probably it had not any individual cause, and that the pane of glass story is not true."—*Olaus Magnus*, x. 16.

The same Olaus (ii. 24.) says, that pride and discord were its ruin; that its inhabitants scattered into the continental cities; and that in his time, 1545, there were splendid ruins, iron doors, brass or copper windows, once gilt or silvered.

C. B.

*Singing of Swans* (Vol. ii., p. 475.).—If your correspondent T. J. will turn to Erman's *Travels in Siberia* translated by Cooley, vol. ii. p. 43., he will find that the singing of swans is by no means so groundless a notion as Bp. Percy supposed. *Erman* says the notes of the Cygnus Olor are most beautifully clear and loud—"and that this bird, when wounded, pours forth its last breath in such notes, is now known for certain." There is more also to the same purpose.

A. C. M.

*Dacre Monument at Herstmonceux* (Vol. ii., p. 478.).—In answer to part of the third Query of your correspondent E. V., I beg to inform him that sable, a cross *potent* or, is the coat of Alleyn. Sable, a cross *patonce* or, belongs to Lascelles. Argent a fesse gules belongs to the Solers family. And barry of six argent and gules, with a *canton ermine*, is the coat of Apsley of Sussex. H. C. K.

*Herstmonceux Castle* (Vol. ii., p. 477.).—The elucidation of your correspondent's *second* Query suggests several further questions; for instance—Was *Juliana* wife of *William*, the owner of the estate? If so, did she die in the lifetime of her husband? If so, did she leave issue? seemle not, and assuming her to have no direct heirs, the estate would escheat. Was the King lord of the fee? Were *William de Warburton* and *Ingelram*

*de Monceaux* relatives of the *half* blood of *Juliana*? If so, a re-grant to them, if claimants, would not, I imagine, have been unusual upon payment of a fine to the crown. It would almost seem as if a doubt existed as to the heirship, from the expression "*whose next of kin they say they are.*" This note is conjectural only, and is therefore offered with much diffidence. I. B. C.

*Suem.*—*Ferling.*—*Grasson* (Vol. iii., p. 7.).—It is obvious that your correspondent's extract from the Rotherfield court-roll is not accurately transcribed. The original most probably contains no such word as *suem*.

*Ferling* is a well-known word in old legal phraseology. As a term of superficial measure it denotes a quarter of an acre; of lineal measure, an eighth of a mile, or furlong.

*Grassum* is the term commonly used in the northern parts of the kingdom to signify the fine, or foregift in money, paid by a lessee for the renewal of his lease from a lay or ecclesiastical corporation. It is derived from the A.-S. *Gærsum* or *Gærsame*, a treasure; the root of which is still retained in the northern word *Gear*, goods or stuff. Δ.

Jan. 10. 1851.

*Portrait of Archbishop Williams* (Vol. iii., p. 8.).—Your correspondent Y. Y. desires to be informed of the "locus" of the portraits of several bishops, among them of *John Williams*, Archbishop of York. There is a full-length in the hall of this college, which I shall have great pleasure in showing to him should he ever find it convenient to pay Cambridge a visit. P. J. F. GANTILLON.

St. John's College.

*Swans hatched during Thunder* (Vol. ii., p. 510.).—Some years ago I purchased a pair of swans, and, during the first breeding season after I procured them, they made a nest in which they deposited seven eggs. After they had been sitting about six weeks, I observed to my servant, who had charge of them and the other water-fowl, that it was about the time for the swans to hatch. He immediately said, that it was no use expecting it till there had been a rattling peal of thunder to crack the egg-shells, as they were so hard and thick that it was impossible for the cygnets to break them without some such assistance. Perhaps this is the reason why swans are said to be hatched during a thunder-storm. I need only say, that this is a popular fallacy, as swans regularly hatch after sitting six weeks, whether there happens to be a thunder-storm or not. HENRY E.

*Etymology of Apricot* (Vol. ii., p. 420.).—I cannot agree in the opinion expressed by your correspondent E. C. H., that this word is derived from the Latin *præcox*, signifying "early-ripening,"—that the words *πρωκίτσια* and *πρεκίτσια* are

Græcised Latin, — and that the Arabs themselves, adopting the word with a slight variation, made it *al-bercoy*.

The fact of the fruit itself being of Asiatic origin, renders it in the highest degree improbable that the Orientals would borrow a name for it from the Latin.

My own opinion is, that the reverse is the case — that the Latin is merely a corruption of the Arabic; and that the Latins, in adopting the word, naturally gave it the slight alteration which rendered the Arabic word, to them unmeaning, appropriately significant of the nature of the fruit.

I find that in various languages the word stands thus: in the Latin of the middle age, *avercoccius* — in the modern Greek, *βερίκοκκιον* — in the Italian, *albercocco*, *albicocca* — in the Spanish, *alburicoque* — and all these various words, undeducible from the Latin *præcox*, are readily derivable from the Arabic word, the prefix *al*, which is merely the article, being in some cases dropped, and in others retained.

I may add, as a curious fact, that, in the south of Italy, of which I am a native, the common people call the apricot *verricocca*, and the peach *præcucco*, although the former ripen earlier than the latter.

A. P. DI PIO, Italo-Græcos.

Carlisle.

"*Plurima gemma latet cæcâ tellure sepulta*" (Vol. ii., p. 133.). — In the course of my reading, some time back, I met with a passage which was given as a quotation from Bishop Hall. I transcribe it, as it appears to me to approach nearer to the above hexameter than even Gray's lines:

"There is many a rich stone laid up in the bowels of the earth; many a fair pearl in the bosom of the sea, that never was seen, nor ever shall be."

*Time when Herodotus wrote* (Vol. ii., p. 405.). — The passage in Herodotus which shows that he was still employed on his history when he was seventy-five, is in his first book. But A. W. H. thinks, that, as it is a general introduction, showing why he mentioned all places, small or great, it must have been written at the beginning. I should infer the contrary; that he would give an account why he had done so after he had done it, and not while it rested merely in intention.

But perhaps it may be said, that *ἦν* is in the former part of the sentence, and therefore might have been repeated in the latter part, which is the converse of it, though it might not be exactly the proper tense.

However, F. Clinton puts down his birth B. C. 484; 452 or 456 as the years in which he read his History at the Olympic Games; and 408 as a year in which he was still adding to it.

However, if he wrote the passage when he was thirty, that would justify the past tense, which

perhaps, too, we have a right to construe *have been*, for that verb has no perfect preterite. C. B.

*Lucy and Colin* (Vol. iii., p. 7.). — The ballad adverted to, which is the one translated by Vincent Bourne, is by Tickel, and will be found in any collection of his works. Notwithstanding Southey's epithet "wretched!" it will always be admired, both in the original and the translation.

JAMES CROSSLEY.

Manchester, Jan. 18. 1851.

*Translations of Apuleius, &c.* (Vol. ii., p. 464.). — In answer to your correspondent, G. P. I., concerning a translation of the *Golden Ass of Apuleius*, I beg you will insert the following particulars.

There is a copy in the British Museum (Press Mark, case 21. b.) of a translation by Adlington. The title is as follows: — "*The XI. Bookes of the Golden Asse, conteining the Metamorphosie of Lucius Apuleius, enterlaved with an excellent Narration of the Marriage of Cupido and Psyches, set out in the iiiii. v. and vi. Bookes. Translated out of Latine into Englishe by William Adlington. Imprinted at London, in Fleet streate, and the sign of the Oliphante, by Henry Wykes. Anno 1566.*" This work is of extreme rarity. At the end of the Dedicatory Epistle there is a MS. note, which I transcribe: — "*This translation and its author has escaped ye notice of the Industrious Oxford Antiquary\*, for I find not his name in the Athen. Oxon., nor is the book menconed (mentioned) in Mr. Ames's Typographical Antiquities, both which omissions add a singular rareness to this scarce book. R. E. W.*" The pagination of the book is only on one side, and contains 127 folios, including the table of contents. Ritson (*vide* note on fly-leaf) does not notice this edition (1566), nor the second in 1571, but quotes that of 1596. KENNETH MACKENZIE.

Taylor's translation of Apuleius's *Golden Ass*, Lond. 1822, 2 vols., is said by Lowndes to be an esteemed version.

The French translations of the same work, according to De Bure (see *Manuel du Libraire*), are very inferior. C. I. R.

*Etymology of "Grasson"* (Vol. iii., p. 8.). — Grasson appears to be derived from "grassor," "to assail." Livy somewhere has the following — "Grassor in possessionem agri" — which would be rendered, "To enter upon it by force;" it being only by the payment of the fine (Grasson) that the entry, "Grassor," or alienation of copyhold lands, could be warded off: hence the act of the lord of the manor (Grassor) became the name for the fine paid by the tenant, "Grasson."

BLOWER.

*Lynch Law* (Vol. iii., p. 24.). — Webster's *Ame-*

\* Wood.

*rican Dictionary* (1848) explains this phrase thus —

“The practice of punishing men for crimes and offences by private unauthorized persons, without a legal trial. The term is said to be derived from a Virginian farmer, named Lynch, who thus took the law into his own hands.” (U.S.)

Webster is considered the highest authority in America, or I should not offer the above. G. H. B.

“*Talk not of Love*” (Vol. iii., p. 7).—The song quoted by your Querist, A. M., was written by Mrs. MacLehose, the “Clarinda” of Burns, and is to be found in most of the lives of the Scottish poet.

[J. H., JR., says it is printed in Chambers’s *Journal*, No. 1. New Series. DANIEL FERGUSON points them out at p. 212. of a *Collection of Songs of England and Scotland*, published by Cochrane, of Waterloo Place; and in vol. ii. of Johnson’s *Scots Musical Museum*; and G. T. also refers to the last-named collection.]

*The Butcher Duke* (Vol. iii., p. 8).—The song referred to by MEZZOTINTO is to be found in most of the collections of Scotch songs, under the name of “Bonnie Laddie, Highland Laddie,” for which old air it was written; or, when only partially printed, by the commencing line of one of its stanzas:—

“Geordie sits in Charlie’s chair.”

It is one of the numerous Jacobite songs composed either about 1715, by some one “out in the Fifteen,” or later by a poet of “the Forty-five.” The author’s name is unknown. In the collection of Scottish songs, published by Robert Chambers in 1829, the song, consisting of no less than twenty-two stanzas, will be found at p. 367.

[L. M. M. R. has also kindly transcribed the song from the *Scots Musical Museum*; and DR. C., of Newcastle, who says “it is well known in the remoter districts of Northumberland,” obligingly offers to furnish MEZZOTINTO with a copy, if he should desire it.]

*Curfew* (Vol. ii., p. 103).—*The Curfew* is rung at Handsworth, near Sheffield. H. J.

*Robertson Struan* (Vol. iii., p. 40).—As one of those who quarter the coat of Robertson Struan, I may perhaps be able to afford C. R. M. some slight information. My maternal grandfather was a son of William Robertson, of Richmond, one of whose daughters married Sir David Dundas, Bart. The arms borne by him were, Gules, three wolves’ heads erased, langued, azure. A selvaige man in chains hanging beneath the shield. Crest, a bare cubit, supporting a regal Crown. Motto, “Virtutis Gloriæ Merces.” W. J. BERNHARD SMITH.

Temple.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The landing of Charles Edward Stuart, and the “Seven Men of Moidart,” on the memorable 25th July, 1745, was the opening of the last, and, in many respects, the most brilliant and stirring chapter in the Romance of English History. That Mr. Murray has therefore done wisely in the publication, in a separate form, of *The Forty-Five: by Lord Mahon, being the Narrative of the Insurrection of 1745, extracted from Lord Mahon’s History of England*, there can be little doubt. The memory of that eventful period is so kept alive among us, by snatches of Jacobite ballads, and recitals of the strange incidents in which it was so rich, that this separate publication of so much of Lord Mahon’s *History of England from the Peace of Utrecht (1713) to the Peace of Paris (1763)* as relates to its “moving accidents by flood and field,” will be a great boon to those numerous readers who have neither means, time, nor opportunity to peruse Lord Mahon’s interesting narrative in that valuable contribution to our national history for which it was originally written.

Some time since the British Museum purchased for about 120*l.* a volume containing no less than sixty-four early French Farces and Moralities, printed between the year 1542 and 1548, of which a very large proportion was entirely unknown. How important a collection of materials for the early history of the Drama, especially in France, is contained in this precious volume, we learn from a work which has reached us, “*pas destiné au commerce*,” under the title of *Description Bibliographique et Analyse d’un Livre unique qui se trouve au Musée Britannique*, which contains a short but able analysis of the various pieces which formed the volume thus fortunately secured for our national library. Though the name of the editor is stated, on the title-page, to be *Tridace-Nafe-Théobrome, Gentilhomme Breton*, we strongly suspect that no such gentleman is to be found; and that we are really indebted for this highly curious and interesting book to a gentleman who has already laid the world of letters under great obligations, M. Delpierre, the accomplished Secretary of Legation of the Belgian Embassy.

Literature, Science, and the Arts have sustained a heavy loss in the death of that accomplished patron of them — that most amiable nobleman the Marquess of Northampton. His noble simplicity and single-mindedness of character, and his unaffected kindness of manner, endeared him to all who had the good fortune to be honoured with his acquaintance, and by all of whom his death will be long and most deeply regretted.

Mr. Sandys, F.S.A., of Canterbury, has issued a Prospectus for the immediate publication, by Subscription, of the *Consuetudines Kencie: a History of Gavelkind and other remarkable Customs in the County of Kent*.

Messrs. Sotheby and Wilkinson will sell on Monday next, and four following days, a very select and valuable Library, the property of a gentleman deceased, including among other choice lots, two early MSS. of the *Divina Comedia*, and an extensive, rare, and interesting series of early editions of Dante.

*Books Received.*—*Clark's Introduction to Heraldry* (London, Washbourne), fourteenth edition, which contains a chapter and plates, which are entirely new, on Heraldry in conjunction with Architecture;—*Hints and Queries intended to promote the Preservation of Antiquities and the Collection and Arrangement of Information on the Subject of Local History and Tradition*—a most useful little tract, highly creditable to the *Kilkenny Archæological Society*, by whose order it has been printed for circulation;—*The Peril of the Papal Aggression; or, the Case as it stands between the Queen and the Pope, by Anglicanus.* London, Bosworth.

*Catalogues Received.*—Charles Skeet's (21. King William Street, Charing Cross) Catalogue No. I. for 1851, of a Miscellaneous Collection of Books, New and Second-hand; John Petheram's (94. High Holborn) Catalogue, Part CXX. (No. 1. for 1851) of Old and New Books; Edward Stibbs' (331. Strand) Catalogue, Part II., of a valuable Collection of Books, including an extensive purchase of Italian, French, and Spanish Literature; Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 23. of European and Oriental Philology and General Literature; John Miller's (43. Chandos Street) Catalogue No. XVII. of Books Old and New.

## BOOKS AND ODD VOLUMES

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RAY, SYNOPSIS METHIODICA AVIUM ET PISCIVM. London, 1713.

BURKE'S THOUGHTS ON THE CAUSES OF THE DISCONTENTS, 1766.

\*.\* Letters, stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

## Notices to Correspondents.

HANAP. Q. B., who asks the meaning of this old name given to certain cups and drinking vessels, is referred to our *First Vol.* pp. 477-8., our *Second Vol.* p. 150., and the *Archæological Journal*, Vol. ii., p. 263.

MR. KENNETH MACKENZIE, MR. M. A. LOWER, MR. GEORGE STEPHENS (of Stockholm), and several anonymous Correspondents, who have written to us suggesting certain alterations either in our size, price, mode of publication, or other arrangements, are assured that, fully appreciating the kind motives which have prompted their communications, their respective suggestions will receive our best attention; and that if we do not adopt them, it will be for reasons the force of which our Correspondents would, we have no doubt, if they could be made fully acquainted with them, be the very first to admit.

DELTA, who writes to us respecting the origin of the thought embodied in Campbell's line—

"Like angels' visits, few and far between,"

is referred to our *First Vol.* p. 102., and our *Second Vol.* p. 286., for two quotations from Norris of Bemerton, which embody the same idea.

IF MR. JOHN POWERS, who in *NOTES AND QUERIES* for Jan. 12th, 1850, p. 163., offered to furnish an extract from Hardiman's Statute of Kilkenny, will have the kindness to do so at this distance of time, and to forward it to us, the Querist to whom he replied, and whose direction we have just received, will be much obliged to him.

E. T., who inquires respecting the quotation in Sterne,—

"God tempers the wind to the shorn lamb,"

will find many earlier instances of this proverbial expression quoted in our *First Vol.* pp. 325. 357. 418.

REFLIES RECEIVED.—*Breeches Bible*—*Curse of Scotland*—*John Sanderson*—*St. Saviour's, Canterbury*—*Frozen Horn*—*Under the*

*Rose*—*Lynch Law*—"Talk not of Love"—*Darby and Joan*—*Robertson of Struan*—*Wolf and Hound*—*Difformis*—*Culture of Imagination*—*Lachrymatories*—*Synod of Dort*—*Bunyan and Hobbes*—*Booby's Case*—*Lucy and Colin*—*Black Rod of Scotland*—*Feyling*—*Portraits of Bishops*—*Time when Herodotus wrote*—*Fronte Capillata*—*Separation of Sexes in Church*—*Touching for the Evil*—*True Blue*—*St. Paul's Clock*—*Anny*—*Umbrella.*

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All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186. Fleet Street.

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See also NOTES AND QUERIES, January 11th.

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SATURDAY, FEBRUARY 1. 1851.

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### "NOTES AND QUERIES" IN HOLLAND.

The following extremely interesting, and, we need scarcely add, to us most gratifying, communication reached us at too late a period last week to admit of our then laying it before our friends, readers, and contributors. They will one and all participate in our gratification at the proof which it affords, not merely of that success which they have all combined to secure, but of the good working, and consequent wide extension, of that great principle of literary brotherhood which it has been the great object of "NOTES AND QUERIES" to establish.

### To the Editor of "NOTES AND QUERIES."

Mr. Editor,

We have the pleasure of sending you the prospectus of "DE NAVORSCHER," a new Dutch periodical, grounded upon the same principle as its valuable and valiant predecessor, "NOTES AND QUERIES." The title, when translated into English, would be — "*The Searcher; a medium of intellectual exchange and literary intercourse between all who know something, have to ask something, or can solve something.*" If it be glorious for you to have proposed a good example, we think it honourable for us to follow it.

Though we do not wish to be our own trumpets, we can say that never a Dutch newspaper was greeted, before its appearance, by such favourable prognostics. *Your* idea, Mr. Editor, was received with universal applause; and Mr. FREDERIK MULLER, by whom "DE NAVORSCHER" will be published, is not only a celebrated bookseller, but also one of our most learned *bookmen*.

Ready to promote by every means in our power the friendly intercourse between your country and our fatherland, we desire of you to lay the following plan before the many readers of "NOTES AND QUERIES."

1. Every Query, which, promulgated by our English sister, would perhaps find a solution when meeting the eyes of *Dutch* readers, will be TRANSLATED for them by her foreign brother. We promise to send you a version of the eventual answers.

2. Of Queries, divulged in "DE NAVORSCHER," and likely to be answered if translated for the British readers of "NOTES AND QUERIES," a *version* will be presented by us to the sister-periodical.

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With a fervent wish that in such a manner, two neighbourly nations, connected by religion, commerce, and literary pursuits, may be more and more united by the mail-bearing sea which divides them, we have the honour to remain,

Mr. Editor,

Your respectful servants,

THE DIRECTORS OF "DE NAVORSCHER."

Amsterdam, the 16th of December, 1850.

When by the publication of "NOTES AND QUERIES" we laid down those telegraphic lines of literary communication which we hoped should one day find their way into every library and book-room in the United Kingdom, we little thought that, ere fifteen months had passed, we should be called upon, not to lay down a submarine telegraph, but to establish a supermarine communication with our brethren in the Low Countries. We do so most gladly, for we owe them much. From them it was that Caxton learned the art, but for which "NOTES AND QUERIES" would never have existed; and of which the unconstrained practice has, under Providence, served to create our literature, to maintain our liberties, and to win for England its exalted position among the nations of the earth.

Heartily, therefore, do we bid God speed to "DE NAVORSCHER;" and earnestly will we do all we can to realise the kindly wish of our Amsterdam brethren, that the "two neighbourly nations of Holland and England, connected by religion, commerce, and literary pursuits, may be more and more united by the mail-bearing sea which divides them."

### Notes.

#### SIR JOHN DAVIES AND HIS BIOGRAPHERS.

Sir John Davies, the "sweet poet" and "grave lawyer"—rather odd combinations by the bye,—according to Wood, was "born at Chisgrove, in the parish of Tisbury in Wiltshire, being the son of a wealthy tanner of that place!" This statement is repeated in Cooper's *Muses' Library*, p. 331.; Nichols's *Select Poems*, vol. i., p. 276.; Sir E. Brydges's edition of Phillips's *Theatrum Poetarum*, 1800, p. 272.; Sir Harris Nicolas's edition of Davison's *Poetical Rhapsody*, vol. i. p. cii., &c. And Headley, in his *Select Beauties of Poetry*, ed. 1787, vol. i. p. xli., adds, "he was a man of low extraction!" Wood's assertion concerning Davies's parentage, was made, I believe, upon the authority of Fuller; but it is undoubtedly an error, as the books which record the admission of the

younger Davies into the Society of the Middle Temple, say the father was "late of New Inn, gentleman."

Mr. Robert R. Pearce, in a recent work, entitled *A History of the Inns of Court and Chancery*, 8vo. 1848, p. 293., gives the following sketch of the leading facts in the life of our "poetical lawyer:"—

"Sir John Davis, the author of *Reports*, and several other legal works, and a poet of considerable repute, was of this Society [i. e. the Middle Temple]. His father was a member of New Inn, and a practitioner of the law in Wiltshire. At the Middle Temple, young Davis became rather notorious for his irregularities, and having beaten Mr. Richard Martin (also a poet, and afterwards Recorder of London) in the hall, he was expelled the house. Afterwards, through the influence of Lord Chancellor Ellesmere, he was restored to his position in the Middle Temple: and, in 1601, was elected a Member of the House of Commons. In 1603, he was appointed by King James Solicitor-General in Ireland. In 1606, he was called to the degree of Serjeant-at-Law; and, in the following year, was knighted by the King at Whitehall. In 1612, he published a book on the state of Ireland, which is often referred to; and soon afterwards he was appointed King's Serjeant, and Speaker of the House of Commons in Ireland. On his return to England he published his reports of cases adjudged in the King's Court in Ireland,—the first reports of Irish cases made public. The preface to these reports is very highly esteemed. It has been said to vie with Coke in solidity and learning, and equal Blackstone in classical illustration and elegant language. Sir John Davis died 7th of December, 1626."

It is amusing to see how erroneous statements creep into ordinary biography. Headley, as we have just seen, calls Davies "a man of low extraction;" and now we find a more recent biographer adding (without the shadow of an authority), "at the Middle Temple, young Davies became rather notorious for his irregularities!"

Davies's quarrel with Richard Martin is alluded to by Wood. After speaking of his admission into the Middle Temple, and of his being made a barrister (July, 1595), that writer adds:—

"But so it was that he [Sir John Davies] being a high-spirited young man, did, upon some little provocation or punctilio, bastinado Rich. Martin (afterwards Recorder of London) in the Common Hall of the Middle Temple, while he was at dinner. For which act being forthwith [February, 1597-8] expelled, he retired for a time in private, lived in Oxon in the condition of a sojourner, and follow'd his studies, tho' he wore a cloak. However, among his serious thoughts, making reflections upon his own condition, which sometimes was an affliction to him, he composed that excellent philosophical and divine poem called *Nosce Teipsum*."

It is not a little singular that this very Richard Martin, whose chastisement is thus recorded, had

been on terms of strict friendship with our "high-spirited" young lawyer. In 1596, Davies had published his poem on dancing, entitled *Orchestra*, the title-page of which is followed by a dedicatory sonnet "To his very friend, Ma. Richard Martin." This sonnet is written in extravagant terms of friendship and admiration; and as it is only to be found in the *rare* first edition, and in the almost equally rare *Bibliographical Catalogue of the Ellesmere Collection*, some of your readers may not be displeased to see it on the present occasion:—

"TO HIS VERY FRIEND MA. RICH. MARTIN.

"To whom shall I this dauncing Poeme send,  
This suddaine, rash, halfe-capreol of my wit?  
To you, first mover and sole cause of it,  
Mine-owne-selves better halfe, my deerst frend.  
O, would you yet my Muse some Honny lend  
From your mellifluous tongue, whereon doth sit  
Suada in majestie, that I may fit  
These harsh beginnings with a sweeter end.  
You know the modest sunne full fiftene times  
Blushing did rise, and blushing did descend,  
While I in making of these ill made rimes,  
My golden howers unthriftilly did spend.  
Yet, if in friendship you these numbers prayse,  
I will mispend another fiftene dayes."

The cause of quarrel between the two young lawyers is not known, but the "offence," whatever it was, was not slight. In the year 1622, when Davies reprinted his poetical works, we find that his feelings of resentment against his once "very friend" had not abated, for in place of the dedicatory sonnet to Richard Martin, is substituted a sonnet addressed to Prince Charles; and at the conclusion of the poem, he left a *hiatus* after the one hundred and twenty-sixth stanza, on account of the same quarrel.

Sir John Davies's celebrated poem, *Nosce Teipsum* (mentioned by Wood in the previous extract), is said to have gained the author the favour of James I., even before he came to the crown. Wood gives the precise period of its composition, and, I think, with every appearance of truth, although it does not accord with the statement of modern biographers, that it was written at twenty-five years of age. (See Campbell's *Essay on Poetry*, &c., ed. 1848, p. 184.) The first edition of this poem was printed in 4to. in the year 1599, and has for its title the following:—

"*Nosce Teipsum*. This Oracle expounded in Two Elegies. 1. Of Humane Knowledge. 2. Of the Soule of Man, and the Immortalitie thereof. London, Printed by Richard Field, for John Standish. 43 leaves."

As I am deeply interested in all that relates to the subject of this note, I have compiled a list of editions of the above poem, which shows its popularity for more than a century and a half:—

- |           |            |        |  |
|-----------|------------|--------|--|
| 1. 1599.  | London,    | 4to.   | First edition.   |
| 2. 1602.  | <i>ib.</i> | 4to.   | Second ed.   |
| 3. 1608.  | <i>ib.</i> | 4to.   | Third ed.  |
| 4. 1619.  | <i>ib.</i> | 8vo.   | Fourth ed.   |
| 5. 1622.  | <i>ib.</i> | 8vo.   | The last edition printed during the Author's life-time.            |
| 6. 1653.  | <i>ib.</i> | 4to.   | Published by T. Jenner, with curious plates, and prose paraphrase. |
| 7. 1688.  | <i>ib.</i> | folio. | With prose dissertation.   |
| 8. 1697.  | Dublin,    | 8vo.   | With Life of the Author, by Nahum Tate.                            |
| 9. 1714.  | <i>ib.</i> | 12mo.  | Second edition by Tate.  |
| 10. 1733. | <i>ib.</i> | 8vo.   | With Essay by Dr. Sheridan.  |
| 11. 1749. | London,    | 12mo.  |  |
| 12. 1759. | Glasgow,   | 12mo.  | With Life of the Author.   |
| 13. 1760. | London,    | 8vo.   | In Capel's <i>Prolusions</i> .                                     |
| 14. 1773. | <i>ib.</i> | 12mo.  | In Davies's <i>Poetical Works</i> , edited by Thompson.            |

Sir John Davies left behind him a large number of MSS. upon various subjects, none of which have since been printed. It would be very desirable that a list, as far as can now be made out, should be put on record. Anthony Wood says, several of Davies's MSS. were formerly in the library of Sir James Ware of Ireland, and since that in the possession of Edward, Earl of Clarendon. The most interesting of these MSS. were a Collection of Epigrams, and a Metaphrase of David's Psalms. The Harleian MSS., Nos. 1578. and 4261., contain two law treatises of this learned writer, and in Thorpe's *Catalogue* for 1823, I find *A Treatise of Tenures touchinge his Majesties Prerogative Royal*, by John Davies, folio, MS.

Granger does not record any engraved portrait of this writer, and all my enquiries have failed in discovering one. In Mr. Soame Jenyn's Hall, at Botesham, in Cambridgeshire (in 1770), was a full-length portrait of an elderly gentleman in a gown, with a book in one hand, on which is written "*Nosce Teipsum*." If this is a genuine portrait of Sir John Davies, it ought to be engraved to accompany a new edition of his poetical works; a publication which the lovers of our old poetry would deem an acceptable offering.

EDWARD F. RIMBAULT.

#### A NOTE ON QUEEN ANNE'S FARTHING.

The idea that a Queen Anne's farthing is a coin of the greatest rarity, originated perhaps in the fact that there are several *pattern pieces* executed by Croker, which are much valued by collectors, and which consequently bring higher prices. One type only was in circulation, and this appears to have been very limited, for it is somewhat scarce, though a specimen may easily be procured of any dealer in coins for a few shillings. This bears the bust of the

Queen, with the legend ANNA DEI GRATIA—reverse, BRITANNIA around the trite figure of Britannia with the spear and olive-branch: the date 1714 in the exergue. Those with Peace in a car, Britannia standing with olive-branch and spear, or seated under an arch, are patterns; the second has the legend BELLO ET PACE in indented letters, a mole revived in the reign of George III. It is said that many years ago a lady in the north of England lost one of the farthings of Queen Anne, which she much prized as the bequest of a deceased friend, and that having offered in the public journals a large reward for its recovery, it was ever afterwards supposed that any farthing of this monarch was of great value. J. Y. AKERMAN.

---

FOLK LORE.

*Lammer Beads.*—Does any one know the meaning of “Lammer beads?” They are almost always made of amber, and are considered as a charm to keep away evil of every kind; their touch is believed to cure many diseases, and they are still worn by many old people in Scotland round the neck. The name cannot have anything to do with “Lammermuir,” as, although they are well known among the old people of Lammermuir, yet they are equally so all over Scotland.

L. M. M. R.

*On the Lingering of the Spirit.*—Perhaps you may think the following story worthy of insertion in your paper.

There is a common belief among the poor, that the spirit will linger in the body of a child a long time when the parent refuses to part with it. I said to Mrs. B., “Poor little H. lingered a long time; I thought, when I saw him, that he must have died the same day, but he lingered on!”

“Yes,” said Mrs. B., “it was a great shame of his mother. He wanted to die, and she would not let him die: she couldn’t part with him. There she stood, fretting over him, and couldn’t give him up; and so we said to her, ‘He’ll never die till you give him up.’ And then she gave him up; and he died quite peaceably.”

RICH. B. MACHELL.

Vicarage, Barrow-on-Humber,  
Jan. 13. 1851.

*May Cats* (Vol. iii., p. 20.).—In Hampshire, to this day, we always kill May kittens. Cx.

*Mottos on Warming-Pans and Garters.*—It seems to have been much the custom, about two centuries ago, to engrave more or less elaborately the brass lids of warming-pans with different devices, such as armorial bearings, &c., in the centre, and with an inscription or a motto surrounding the device. A friend of the writer has in his possession three such lids of warming-pans, one of which has engraven on the centre a hart passant, and

above his back a shield, bearing the arms of Devereux, the whole surrounded by this inscription:—

“THE EARLE . OF . ESSEX . HIS . ARMES.”

Another bears the arms of the commonwealth, (as seen on the coins of the Protectorate,) encircled with an inscription, thus:—

“ENGLANDS . STATS . ARMES.”

The third bears a talbot passant, with the date above its back, 1646, and the motto round:—

“IN . GOD . IS . ALL . MY . TRUST.”

It appears to me that the first two, at least, belonged to *inns*, known by the respective signs indicated by the mottos, &c.; the first probably in honour of the Lord-General of the Parliament’s army, who was the last Devereux bearing the title.

That last described affords a curious illustration of a passage cited in Ellis’s *Brand* (ed. 1849, vol. i. p. 245.), from *The Welsh Levite tossed in a Blanket*, 1691.

“Our *garters*, bellows, and *warming-pans* wore godly mottos,” &c.

In further illustration, I may mention that the owner of the warming-pans has in his possession likewise a beautifully manufactured long silk *garter*, of perhaps about the same date, in which are woven the following words:—

“LOVE . NOT . THE . WORLD . IN . WHICH . THOU . MUST . NOT .  
STAY .

BUT . LOVE . THE . TREASURE . THAT . ABIDES . ALWAY .”

H. G. T.

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NOTES ON JESSE’S “LONDON AND ITS CELEBRITIES.”

During my perusal of Mr. Jesse’s pleasant volumes, I marked two or three slips of the pen, which it may not be amiss to make a note of.

In vol. i. pp. 403, 404, 405., there is a curious treble error regarding Thomas Sutton, the munificent founder of the Charter House. He is successively styled *Sir Thomas*, *Sir Richard*, and *Sir Robert*. Sutton’s Christian name was Thomas. He was never knighted. Of the quaint leaden case which incloses his remains, and of its simple inscription, an accurate drawing, with accompanying particulars, by your able correspondent Mr. E. B. PRICE, was inserted in the *Gent. Mag.* for January, 1843, p. 43. The inscription runs thus: “1611. THOMAS SUTTON, ESQUIAR.”

Vol. ii. pp. 34, 35, 36. Mr. Jesse’s ingenious suggestions relative to the tradition of the burial of Oliver Cromwell in Red Lion Square, merit the careful attention of all London antiquaries.

Ib. p. 316. :

“There is no evidence of Clement’s Inn having been a Court of Law previous to 1486.”

For “a court of law,” read “an inn of court.”

Ib. p. 339. Erratum, line 9, in reference to Mrs. Garrick's reopening of her house, for the first time after her husband's decease — for "1701" read "1781," obviously a printer's error.

Ib. p. 423. :

"Cranmer's successor in the see of Canterbury was Archbishop Whitgift."

Whitgift was *Grindal's* successor, and Grindal was preceded by Parker, who must be deemed Cranmer's successor. Cranmer perished in 1556. Parker was made archbishop in 1559.

Mr. Jesse will not be angry, I am sure, with the above notes, or need any apology for an attempt to add to the value of his book.

HENRY CAMPKIN.

Reform Club, Jan. 10. 1851.

### Minor Notes.

*Verstegan.*—*A Restitution of Decayed Intelligence in Antiquities, concerning the most noble and renowned English Nation. By the Study and Travel of Richard Verstegan.*—There is something so sonorous and stately in the very sound of the title of Master Richard Verstegan's etymological treatise, that any bibliographical notice of it, I am sure, will find a corner in "NOTES AND QUERIES." The following MS. note is on a fly-leaf of my copy, A.D. 1655:—

"The first edition was printed at Antwerp, in 1605. A full account of this work is given in Oldys's *British Librarian*, pp. 299-312. It concludes with suggestions for improving any future editions: namely, to add those animadversions, in their proper places, which have been since occasionally made on some mistakes in it; as those made by Mr. Sheringham on his fancy of the *Vite* being the ancient inhabitants of the Isle of Wight, &c. But more especially should be admitted the corrections of the learned Mr. Somner, he having left large marginal notes upon Verstegan's whole book, as we are informed by Bishop Kennett, the late accurate author of his Life. This advice has never been acted upon."

To this is subjoined a notice of Verstegan's *Poems*.

"There is a thin 12mo. volume of *Poems* by Richard Verstegan, of which only one perfect copy is known. Dr. Farmer had it; then a Mr. Lloyd, who disposed of it, when it sold for 2*l.* 1*s.* Mr. Faber now has it. Another copy, completed by MS., had belonged to T. Park, which was sold at Sotheby's, March 11. 1821, for 1*l.* 19*s.*, and bought by Triphook."

J. YEOWELL.

Hoxton.

*George Herbert and the Church at Leighton Bromswold.*—*Little Gidding.*—Some of your readers may not be aware that George Herbert built the church of Leighton Bromswold, Hunts, as well as that of Bemerton. The church stands about three-

quarters of a mile to the right of the road from Huntingdon to Thrapston, and a view of it is given in Zouch's 4to. edition of Isaac Walton's *Lives*; it is stated, in a note, to be near Spalding, for which read *Spaldwick*. Herbert desired the pulpit and reading-desk to be placed on opposite sides of the church, and of the same height; to show that "preaching ought not to be esteemed above praying, nor praying above preaching."

Query, What is the state of the interior *now*, as to pews, &c.?

The nuns, if I may so call them, in the monastery at Little Gidding, Hunts, employed themselves in covering or in ornamenting the covers of books, in patterns, with silver and coloured-silk threads: a friend of mine in Surrey has a small volume so ornamented by them.

E. H.

Norwich, Jan. 20.

*Etymology of Kobold.*—At page 239. of Mr. Bohn's edition of Keightley's *Fairy Mythology*, we find that Mr. K., after heading a chapter with "Kobolds," says in a note:—

"This word is usually derived from the Greek *κόβαλος*, a knave, but as this is only found in lexicographers, it may in reality be a Teutonic word in a Greek form."

Surely, Mr. Keightley has forgotten the following passages—

1. Ar. *Equites*, 450. Dindf. [Conf. *Ranæ*, 1015.]

"ΚΛΕΩΝ: κόβαλος εἶ.

ΑΔΔ. πανούργος εἶ."

2. *Ejusdem fab.*, 635. :

"Βερέσχεθοί τε καὶ κόβαλοι καὶ Μόθων."

3. *Plutus*, 279. :

"ὡς μόθων εἶ τε καὶ φύσει κόβαλος."

4. Aristotle, *H. A.* 8. 12. 12. [Bekker Oxon.] says of a bird,

"κόβαλος καὶ μιμητής."

In the 2nd passage Liddell and Scott call *κόβαλοι* "*mischievous goblins*," which is exactly equivalent to "kobolds."

The word is also used adjectively for "knavish tricks," "rogueries."

See *Equites*, 419. :

"Καὶ, νῆ Δι', ἄλλα γ' ἐστὶ μοι κόβαλα παιδὸς ὄντος."

*Ranæ*, 104. :—

"ἢ μὴν κόβαλα γ' ἴσθιν, ὡς καὶ σοὶ δοκεῖ."

In *Equites*, 332. we find *κοβαλικένηματα*, "the tricks of a *κόβαλος*."

P. J. F. GANTILON.

*Judas Cup* (Vol. ii., p. 298.).—In the *Ancient Monuments, Rites, and Customs of Durham*, published by the Surtees Society, we have the following account of a "*Judas Cup*" in the refectory, which is described as—

"A goodly great mazer, called Judas Cup, edged about

with silver and double gilt, with a foot underneath it to stand on, of silver and double gilt, which was never used but on Maunday Thursday at night in the Frater House, where the prior and the whole convent did meet and keep their Maunday." (p. 68.)

I send this with reference to the mention of the "Judas Bell" and "Judas Candle" in your 2nd Volume, p. 298. ECHO.

*Essheholt Priory.*—Esholt Hall (now in the possession of W. R. C. Stansfield, Esq.) is the same as the ancient priory of Essheholt, which was under the abbot of Kirkstall.

This priory fell, of course, with the smaller houses, and was valued at 19*l.* 0*s.* 8*d.* Essheholt remained in the crown till the first year of Edward VI., nine years after the dissolution, when it was granted to Henry Thompson, Gent., one of the king's gens-d'armes at Boulogne. In this family the priory of Esholt remained somewhat more than a century, when it was transferred to the neighbouring and more distinguished house of Calverley by the marriage of Frances, daughter and heiress of H. Thompson, Esq., with Sir Walter Calverley. His son, Sir Walter Calverley, Bart., built, on the site of the old priory, the house which now stands.

Over a door of one of the out-buildings is an inscription in ancient letters, from which may be traced—"Aleisbet. Pudaci, p—," with a bird sitting on the last letter p. (Elizabeth Pudsay, prioress).

The builder of the present house died in 1749; and, in 1755, his son of the same name sold the manor-house and furniture to Robert Stansfield, Esq., of Bradford; from whom the present owner is descended.\*

CHAS. W. MARKHAM.

Jan. 10. 1851.

*Crossing Rivers on Skins* (Vol. iii., p. 3.).—Mr. C. M. G., a near relative of mine, who lately returned from naval service on the Indus, told me, last year, that he had often seen there naked natives employed in fishing. The man, with his fishing-tackle, launches himself on the water, sustained by a large hollow earthen vessel having a round protuberant opening on one side. To this opening the fisherman applies his abdomen, so as to close the vessel against the influx of water; and clinging to this air-filled buoy, floats about quite unconcernedly, and plies his fishing-tackle with great success. The analogy between this Oriental buoy and the inflated skins mentioned by Layard and by your correspondent JANUS DOUSA, is sufficiently remarkable to deserve a note.

G. F. G.

Edinburgh.

## Queries.

### BIBLIOGRAPHICAL QUERIES.

(Continued from Vol. ii., p. 493.)

(31.) P. H. F. (Vol. iii., pp. 24, 25.) has described a 12mo., or rather an 8vo., copy of a Latin Psalter in his possession, and he wishes to know whether Montanus had any connexion with one of the translations therein exhibited. The title-page of your correspondent's volume will tell him precisely what the book contains. He had better not rely too much upon MS. remarks in any of his treasures; and when a bibliographical question is being investigated, let *Cyclopædias* by all means not be disturbed from their shelves. Would it not be truly marvellous if a volume, printed by Robert Stephens in 1556, could in that year have presented, by prolepsis, to its precocious owner a version which Bened. Arias Montanus did not execute until 1571? But P. H. F.'s communication excites another query. He appears to set a special value upon his Psalter because that the verses are in it distinguished by cyphers; but Pagnini's whole Bible, which I spoke of, came thirty years before it, and we have still to go nearly twenty years farther back in search of the earliest example of the employment of Arabic figures to mark the verses in the Book of Psalms. The *Quincuplex Psalterium*, by Jacques le Fevre, is a most beautiful book, perhaps the finest production of the press of Henry Stephens the elder; and not only are the verses numbered in the copy before me, which is of the improved "secunda emissio" in 1513, but the initial letters of them are in red. At signature A iij. there is a very handsome woodcut of the letter A., somewhat of a different style, from the larger (not the Ascensian) r., within the periphery of which St. Paul is represented, and which is so well worthy of notice in Le Fevre's edition of the *Epistole divi Pauli Apostoli*, Paris, 1517. The inquiry toward which I have been travelling is this, When did Henry Stephens first make use of the open Ratdoltian letter on a dotted ground? (See Maitland's *Lambeth List*, p. 328. Dibdin's *Typog. Antiq.* vol. i., Prel. Disquis., p. xl.)

(32.) Is there extant any collation of the various exemplars of the *Alphabetum divini Amoris*? And has an incontrovertible opinion been formed as to the paternity of this tract? For the common error of ascribing it to Gerson is entirely inexcusable, as this Parisian chancellor is frequently alleged therein. The third volume of his works, set forth by Du Pin, in 1706, contains this "Treatise of the Elevation of the Soul to God," and the editor has left the blunder uncorrected in his *Eccles. Hist.* iii. 53. Again, can it be affirmed that the folio impression of Louvain, (Panzer, ix. 243.), in which Gerson's name occurs, was assuredly anterior to the small black-letter and

\* Thoresby's *History of Leeds*.

anonymous editions, likewise without dates? Two of the latter (one much older than the other) are of 12mo. size, in 8vo., as is also Bonaventura's *Stimulus divini Amoris*, printed in 1510 and 1517.

(33.) In what way can we detect the propounder of the *Notabilis expositio super canonem misse*? His work is of small folio size, without mention of place or year; but it certainly proceeded from Nuremberg, and was it not one of the *primitia* of Creusner?

(34.) Who is designated by the letters "G. N. N. D.," which are put at the head of the Epistle to Zuinglius, *De Magistris nostris Lovuniensibus, quot et quales sint*? And why has the *Vita S. Nicolai, sive Stultitiæ Exemplar*, originally attached to this performance, been omitted by Dr. Münch in his edition of the *Epistolæ obscurorum Virorum, aliaque ævi decimi sexti Monumenta rarissima*, Leipzig, 1827? If he had reprinted this very desirable appendix, it would have furnished him with the date "Anno M.D.XX.," which would have prevented him from assigning this satirical composition to the year "1521." (Eml. p. 408.)

(35.) A student can scarcely be considered moderately well versed in ancient ecclesiastical documents who has neither read nor heard of the *Somnium Viridarii*; and we may wonder at, and pity, the learned Goldast, for having fallen into the extravagant mistake of attributing this Latin translation of the celebrated Dialogue, *Le Songe du Vergier*, to "Philotheus Achillinus, Consiliarius Regius." (*Monarch. S. Rom. Imper.* i. 58. Hanov. 1612.) The question arises, How was he misled? Was it not through a strange misconception of a sentence in the *Silva Nuptialis* of Nevizan, to which he refers in his preliminary "Dissertatio de Auctoribus?" This writer, who has been plentifully purified by the Roman *Index*, had cited the preface of an Italian poem, "Il Viridario," composed by his contemporary, Giovanni FILOTEO ACHILLINI; and is it thus that an author of the sixteenth century has got credit for an anonymous achievement of the fourteenth age? Goldastus has hardly been out-Heroded by those who have devised an individual named *Viridarius*, or "Le Sieur du Vergier." (See Baillet, *Déguisemens des Auteurs*, p. 479., and M. De la Monnoye's note, pp. 501-2.)

(36.) Is there not a transpositional misprint in the colophon of the old German *Life of S. Dorothea*, the so-called patroness of Prussia? For it would seem to be inevitable that we should endeavour to elicit 1492, and not 1512, from the following date: "Den Dingstag nach Gregory als man tzelete, M.CCCC. unde cxii." (Vid. Lilienthal, *Histor. B. Dorothe.* p. 6. Dantisc., 1744.)

(37.):—

"The Original Manuscript of both volumes of this History will be deposited in the Cotton Library, by  
"T. BURNETT."

Has this declaration been inserted, in the handwriting of Thomas Burnet, on the reverse of the title-page of the second volume, in all large-paper copies (and is it strictly limited to them?) of Bishop Burnet's *History of his own Time*, Lond., 1734? Compare the printed "Advertisement to the Reader" in the first volume, published in 1724.

(38.) Mr. T. R. Hampson, the author of *Medii Ævi Kalendarium*, which has, I believe, been commended in "NOTES AND QUERIES," informs us, in a precious production which he has lately issued on the *Religious Deceptions of the Church of Rome*, p. 30., that—

"Dr. Geddes, himself a learned Romanist, has selected many [remarkable errors] in his tract, *A Discovery of some Gross Mistakes in the Roman Martyrology.*"

Only fancy a Romanist, learned or unlearned, having the effrontery to bestow so outrageous an appellation upon such an exploit. Does not the second volume of *Miscellaneous Tracts*, in which the said treatise may be seen, explicitly admonish us to remember that Michael Geddes, LL.D., was erst a chancellor of the Church of Sarum? "Quid Romæ faciam?" he upbraidingly asks in one of his title-pages, "mentiri nescio." R. G.

#### Minor Queries.

*Bishops' Lands.*—In the month of September, 1642, the Parliament appointed a committee for the sale of Bishops' lands; and an account of some sold between 1647 and 1651, will be found in vol. i. of the *Collectanea Topographica*, 8vo., 1834. On the Restoration, a committee sat to inquire into these sales and make satisfaction. Bishop Kennet refers to a MS. containing the orders of the commissioners, but does not state where the MS. was deposited; nor has Sir Frederic Madden, who communicated that article to the *Collectanea*, met with it anywhere.

Can any of your correspondents give any information upon the subject, or say where may be found any accounts of the sales of the lands under the parliamentary orders, or of the proceedings of the commissioners appointed to make restitution upon the king's restoration? G.

*The Barons of Hugh Lupus.*—It appears by the charter foundation to the abbey of St. Werburge at Chester, that several very eminent persons held the rank of Baron, under Hugh Lupus, Earl of Chester. The charter is signed by the earl himself and by the following barons: Richard, son of Hugh Lupus; Hervey, Bishop of Bangor; Ranulph de Meschines, nephew of the earl; Roger Bigod, Alan de Perci, William Constabular, Ranulph Dapifer, William Malbane, Robert Fitz-Hugh, Hugh Fitz-Norman, Hamo de Masci, and Bigod de Loges.

Can any of your readers inform us what befel the families and descendants of William Malbanc, and Bigod de Loges? The descendants of the rest are too well authenticated to need inquiry. P.

*Can the Queen make a Gentleman?* — The following is from the Patent Rolls (13 Ric. II. pars. 1. m. 37. Prynne's *Fourth Institutes*, p. 68.): —

"Le Roy a tous ceux as queux cestes Lettres viendront. Sachez qe come un Chivalier Fraunceys, a ceo qe nous Soums enformez, ad challenge un nostre Liege, Johan de Kyngeston, a faire certeinze faitz et pointz darmes oveske le dit Chivalier. Nous a fyn qe le dit nostre liege soit le multz honerablement reseuz a faire puisse et perfourmir les ditz faitz et pointz darmes luy avous reseuz en lestat de Gentile homme, et luy fait Esquier. Et volons, qil soit conuz par armes, et porte desore enavant, Cestassavoir d'argent ove une, chapewe Dazure ovesque une plume Dostrich de goules. Et ceo a tous yeaux as queux y appertient nous notifions pu ycelles. En tesmoignance de quelle chose nous avous fait faire cestes noz lettres patentes. Done souz nostre grant Seal a nostre Paleys de Westm. le primer jour de Juyll.

"Par brief de Prive Seal."

H. WITHAM.

*Plafery.* — In Carew's masque of *Cælum Britannicum*, acted before the court at Whitehall, the 18th of February, 1633; Momus, arriving from Olympus immediately after Mercury, says to him —

"The hosts upon the highway cry out with open mouth upon you, for supporting *plafery* in your train; which, though, as you are the god of petty larceny, you might protect, yet you know it is directly *against* the *new orders*, and oppose the reformation in diameter."

What is *plafery*? It is evident that the joking allusion to it was rather bold, for Mercury exclaims, —

"Peace, railer, bridle your licentious tongue,  
And let this presence teach you modesty."

B. R. I.

*St. John's Bridge Fair.* — In what county in England was St. John's Bridge Fair held in the year 1614, and in what town in the county?

JOSEPHUS.

*Queries on Costume.* — In Wilson's *Life of De Foe* there is an anecdote of Charles II. concealing himself, when a fugitive from Worcester, beneath a lady's hoop, while his pursuers searched the house in which he had taken refuge. Were hoops worn so early as the year 1651? In the *Book of Costume* I find no mention of them before the beginning of the eighteenth century; but I do not think this circumstance conclusive, as the "Lady of Rank" is not always very accurate.

Writing of the reign of Anne, she says, "Fans were now very much used," but omits to mention that they were in fashion long before, having been indispensable to Catherine of Braganza and her

ladies at home and abroad, in the church and the theatre.

"Long gloves," says the Lady of Rank, "began to be worn by the ladies in this reign" (Queen Anne's).

"Twelve dozen Martial,\* whole and half," says Evelyn: — were not *whole* Martial gloves, long?

WEDSECNARF.

*Cum Grano Salis.* — Sometime ago I asked from what figure is borrowed the expression of "Cum grano salis," and have had no reply. I can't find it in Erasmus. Once a very clever Cambridge man said that it meant "the thing must be swallowed with a little Attic salt to make it go down pleasantly." I don't think that he was right.

E. H.

*Earl of Clarendon's Daughter, Lucretia.* — I should be very glad to learn whether the great Earl of Clarendon had a daughter named Lucretia. A friend of mine is descended from Dr. Marsh, archbishop of Armagh, who (it is said) married Lucretia, daughter of the Earl of Clarendon, and was the father of Lucretia, wife of Dr. McNeil, Dean of Down and Connor.

WEDSECNARF.

*Vandyke's Portrait of Lord Aubigny.* — Can any of your correspondents give any information respecting a portrait, by Vandyke, of George Lord Aubigny, brother to the Duke of Richmond and Lennox? There is no doubt that such a picture once existed.

L.

*Foundation Stone of St. Mark's, Venice.* — In vol. xxvi. of the *Archæologia* is a paper by the late Mr. Douce, "On the foundation stone of the original church of St. Mark, at Venice," &c., accompanied by an engraving of the mutilated object itself, which also appears to have been submitted to the inspection of the Society of Antiquaries at the time the paper was read. The essay contains, in reality, very little information relating to the stone, and that little is of no very satisfactory kind; and I have never been able to divest myself of the idea that it bears somewhat the semblance of a hoax. Were I inclined to discuss the points which have suggested this notion, the necessity there is for brevity in corresponding with the Editor of "NOTES AND QUERIES" would preclude my doing it; but I must quote the following passage, which comes immediately after the statement that the original church, in the foundation of which this stone was deposited, was destroyed in 976.

"It is very possible that, in clearing away the rubbish of the old church, the original foundation stone was discovered, and, in some way or other, at present not traceable, preserved."

\* ["*Martial.* — The name of a famous French perfumer, emulating the Frangipani of Rome." — *Miscellaneous Writings of John Evelyn*, pp. 705. 711. 4to. edit. 1825.]

If the fact is so, this stone, "of a circular form, the diameter six inches and a quarter, its thickness half an inch," must have been loose in the world for 858 years from its exhumation to 1834, when Mr. Douce's essay was read, and during that time has lost only the least important part of its inscription and ornaments.

Can any one say where this stone now is? When and where Mr. Douce obtained it? And, I must add, what history was attached to it when in his possession? for he was not a person likely to possess such an object without, at least, endeavouring to trace its history. On these points the essay contains not a word. H. C. R.

*Coins of Richard Cromwell.*—Will any of your numismatical readers inform me whether there are any coins or medals known of Richard Cromwell, either during his chancellorship of Oxford, or his short protectorate of these realms? BLOWER.

*Cataracts of the Nile.*—Seneca (*Nat. Quæst.* iv. 2.) tells a story of the natives suffering themselves to be carried down in sport, which Rollin says is confirmed by modern travellers; but can this be so? Can any one give the names of any of these travellers, and supply the blank thus left by the historian? S. G.

*Paternoster Tackling.*—*Dancing Trenchmore.*—What is the origin and meaning of this term? also of the phrase "Dancing Trenchmore?" S. G.

*Hymns.*—Will some of your correspondents favour me with a copy of "Queen Mary's Lament," a translation of which appeared in Coxé's delightful *Christian Ballads*. Also Adam of St. Victor's "exquisite poem" on the Cross, referred to by Mr. Trench in his *Sacred Latin Poetry*? JARLTZBERG.

*Camden and Curwen Families.*—Camden, in his *Britannia*, art. "Cumberland," mentions his descent, by the mother's side, from the Curwens of Workington. Should any of your numerous correspondents be able to trace their descent, he would much oblige a member of that family. H. C.

*Jartware.*—Can any of your readers oblige me with any account of a printed book called *Jartware*? Its date would be early in the sixteenth century, if not earlier. W. (1.)

### Replies.

JOHN BUNYAN AND HIS PORTRAIT.—DID BUNYAN KNOW HOBBS?

(Vol. ii., pp. 476. 518.; Vol. iii., p. 70.)

The best portrait of John Bunyan was drawn and engraved by White, to the *Holy War*, 1682. The original drawing, and a fine impression of the engraving, is preserved in the illustrated Grainger's *History of England*, in the print-room at the British Museum. It was copied in folio for Bunyan's *Works*. It has been recently copied for Mr.

Bogue's elegant edition of the *Pilgrim*, and for the first complete edition of Bunyan's *Works*, now publishing by Messrs. Blackie and Sons, Glasgow. A fac-simile was engraved for an edition of the *Pilgrim*, by Mr. Pickering, 8vo. 1849.

That the great allegorist was not the author of *Heart's Ease* in *Heart Trouble* is perfectly clear, not only that the style is very different, but from the author being known. It was first published in 1690, under the initials of J. B., and the Epistle is dated "From the house of my pilgrimage, March, 1690." Bunyan died in August, 1688. Mr. Palmer, in his *Calamy*, vol. ii. p. 16., states that the author was James Birdwood.

Whether Bunyan was acquainted with Hobbes depends upon the authority of a small volume of *Visions of Heaven and Hell*, published under the name of Bunyan. In this it is represented that he saw poor Hobbes in hell, and recognised an old acquaintance.

The earliest edition of *The Visions* which I have been able to discover, is at "London: printed for Edward Midwinter, at the Looking Glass upon London Bridge, price, bound, one shilling;" without date. It was printed early in the reign of George I.; this is seen in an advertisement of books at the end, among which is *The Lives of the Monarchs of England to his present Majesty King George*. It is entitled, *The Visions of John Bunyan, being his last remains*. There is no account of either of this, or the *Heart's Ease*, in *The Struggler for the Preservation of Mr. John Bunyan's Labours*. This gives a list of forty-three works published by him, and of seventeen left by him at his decease for publication. If *The Visions* were written by him, it must have escaped the search of his widow and surviving friends; but the style at once proves that it was not a production of his prolific pen. Bunyan's style was remarkably simple and plain. The following phrases extracted from *The Visions* will carry conviction to every reader:—

"Mormo's of a future state," "metempsychosis of nature," "nefandous villainies," "diurnal and annual," "my visive faculty," "soul-transparent and diaphonous," "translucid ray," "terrene enjoyments," "our minds are clarified," "types both of the ante and post-diluvian world," "the tenuity thereof," "the aerial heavens," "effluxes of divine glory," "all ænigmas," "corruscations of his divine nature," "Solomon's mystick epithalamium," "theepiphonema," "propinquity in nature," "diversified refractions," "too bright and too diaphonous," "sweet odes and eniphalamies," "amarantine crown," "bright corruscancy," "palinodies and elegies," "no cataplasm," "eccentricks quite exterminate," "mutual assassinations," &c. &c.

Such phrases and terms plain John Bunyan utterly despised. They prove, as does the whole plan of the treatise, that it must have been a very different man to the author of the *Pilgrim's Progress* who wrote these *Visions*.

It is not likely that Hobbes and Bunyan were acquainted; they lived in distant parts of the country. Bunyan's *Pilgrim*, which was the foundation of his wide-spread fame, was not published till 1678, when the Leviathan philosopher was ninety years of age: he died in 1679. Hobbes' company were the learned and illustrious among men, — the Des Carteses, Gassendis, and Wallises of his age; while Bunyan associated with the despised Nonconformists. Nor is it likely that Bunyan read the *Leviathan*; Dent's *Plain Man's Pathway to Heaven*, *The Practice of Piety*, Fox's *Martyrs*, and, above all, his Bible, constituted his library during his imprisonment for conscience-sake, which lasted from 1660 to 1672. Had he suffered from Hobbes's philosophy, he would have proclaimed it upon the house-tops, especially in his *Grace Abounding*, that others might have been guarded from such dangerous scepticism. The *Vision* of Hobbes was doubtless intended to render the forgery more popular. GEORGE OFFOR.

Hackney, Jan. 1851.

#### THE MOTHER CHURCH OF THE SAXONS.

In "NOTES AND QUERIES" (Vol. ii., p. 478.) SIR HENRY ELLIS observes, that—

"Although St. Martin's, Canterbury, is commonly called the mother church of England on account of its having been the first used here by Augustine, tradition represents, that when this missionary arrived in Kent, he found an ancient church on the site of what is now called St. Martin's."

SIR H. ELLIS adds, that—

"A charter of King Canute's styles Saviour's church, Canterbury, the mother and mistress of all churches in the kingdom of England."—*Ecclesia Salvatoris*, &c.

I conceive these accounts to be perfectly reconcilable. From Bede's *Ecclesiastical History* (b. i., caps. 25, 26.), we learn that, on the east side of Canterbury, in the year 597, there was a church dedicated to the honour of St. Martin, that was "built while the Romans were still in the island," some two hundred years before this date. St. Martin's was the church wherein Bertha, Queen of Kent, used to pray; she having been a Christian of the Royal Family of the Franks.

It will, of course, be allowed that during the sixth, seventh, and eighth centuries, different saints were held in especial honour in different countries. For instance, not long after the arrival of the Roman missionaries in England, various churches and monasteries, — at Canterbury, Lindisfarne, Bamborough, Lichfield, Weremouth, and Jarrow, and the capital city of the Piets, — were wholly or partially named after St. Peter. When Naitan, King of the Piets, was about to build his church, he sought the assistance of the Abbot of Weremouth, a strong supporter of Roman observances,

and "promised to dedicate the same in honour of St. Peter," and to follow the custom of the Roman church, in certain matters, which the subjects of his kingdom had protested against, for more than a hundred years.

Now, on the occasion of Queen Bertha's leaving France, she was accompanied to England by a bishop of her native country, named Luidhard; and when it is remembered that they settled in Kent, amongst heathens of great superstition, — an example of which is recorded on the part of her own husband, — it is natural to suppose they would, in some public manner, seek the especial protection of the popular saint of France; and that saint was Martin. For so profound was the popular veneration which the Franks at one period offered to the power of Saint Martin, that they even computed ordinary occurrences and national events, by an era which commenced with the year of his death.\*

It is therefore very probable that the public act of reverence just alluded to, consisted in a new dedication of the repaired church, by adding to the ancient name that of St. Martin.

That a practice of altering the names of sacred edifices in this manner was common at the date under consideration, cannot be questioned. For example, Bishop Aidan, about the year 652, built a church in the island of Lindisfarne, the name of which is now unknown. This structure, however, having been destroyed by a fire, his successor, Finan, erected another on the same site, and apparently of the same name. But when a second fire destroyed this church also, in some five and twenty or thirty years, "a larger church" was erected on the old site, and gratefully "dedicated in honour of St. Peter," by Theodore of Roman appointment, "the first archbishop whom all the English church obeyed." (*Bede*, iii. 17. and 25., and iv. 2.) Here, then, a new name was given to a church on the site of a former one of different appellation; and in Lichfield, we have two examples of similar alterations in the names of churches; one St. Chad's Church, Stow, and the other, the cathedral. On the site of the former, according to Bede, Bishop Chad built a St. Mary's Church, hard by which he was buried; "but afterwards, when the church of the most holy prince of the apostles, Peter, was built, his bones were translated into it." (*Ecc. History*, iv. 3.) That is to say, when Chad was canonised, his remains were removed to the site of the present cathedral, as relics over which the principal church of the Mercian kingdom was to be erected.

Throughout the various documents relating to this church, which are preserved in Dugdale's *Monasticon*, vol. iii. pp. 219–255, Savoy edition,

\* See Brady's *Clavis Calendaria*, November 12.

the cathedral is generally styled the church of St. Mary and St. Chad. And again, on a recently discovered seal of the dean and chapter, engraved some two hundred years after Stephen's reign, the inscription is this :

“s' DECANI ET CAP'L'I ECCL'E'IE SCE MA  
RIE ET SCI CEDDE LYCHFELD' AD CAS.”\*

But in a grant from King Stephen to Bishop Roger de Clinton, who commenced the present fabric, it is simply styled *ecclesia Sancti Ceddæ de Lichfield*; and in the year 1341 a document was addressed *Decano et Capitulo ecclesiæ Sancti Ceddæ Lyck'*, as may be learned from the *Fœdera*, vol. ii. p. 2.

We thus perceive, that the original name of Lichfield Cathedral has been dropped for centuries, and so has that of the church which Bishop Chad built in honour of the Virgin Mary at Stow; for this church has, for a long time, been known only by the name of Stow Church, or by that of St. Chad's, Stow.

And in this manner, I fancy, may be reconciled the different names of Saviour's, or St. Saviour's, Canterbury, and St. Martin's, Canterbury; both alluding to the same church, THE MOTHER CHURCH of Saxon England.

J. RAWSON, M.D.

Lichfield.

### Replies to Minor Queries.

*The Frozen Horn* (Vol. ii., p. 262.; Vol. iii., p. 25.).—In an old edition of *Hudibras* now before me, I find the following note on the lines quoted by J. M. G. :—

“Some report that in Nova Zembla and Greenland men's words are wont to be frozen in the air, and at the thaw may be heard.”

The application of the idea by Charles Dickens, in his *Old Curiosity Shop*, is also, I think, extremely felicitous.

“‘Don't be frightened, mistress,’ said Quilp, after a pause. ‘Your son knows me: I don't eat babies; I don't like 'em. It will be as well to stop that young screamer though, in case I should be tempted to do him a mischief. Holloa, Sir! will you be quiet?’ Little Jacob stemmed the course of two tears which he was squeezing out of his eyes, and instantly subsided into a silent horror. . . . The moment their [Quilp and Swiveller] backs were turned, little Jacob thawed, and resumed his crying from the point where Quilp had frozen him.”—Vol. i. pp. 207-9.

J. B. COLMAN.

*To Pose*.—In Vol. ii., p. 522., your correspondent F. R. A. points out some passages in which the

word “posing” appears to be used in a sense equivalent to “parsing.” Neither the etymology nor the exact meaning of the word “to pose,” are easy to determine. It seems to be abbreviated from the old verb “to appose;” which meant, to set a task, to subject to an examination or interrogatory; and hence to perplex, to embarrass, to puzzle. The latter is the common meaning of the word *to pose*; thus in Crabbe's *Parish Register* :—

“Then by what name th' unwelcome guest to call,  
Was long a question, and it posed them all.”

Hence, too, the common expression, that a question which it is difficult to answer, or an argument which seems to decide the controversy, is a *poser*. The word “posing” in the passages cited by F. R. A. may refer to the examination of the pupil by the teacher of grammar. Thus, Fuller, in his *Worthies*, art. Norfolk, says that—

“The University appointed Dr. Cranmer, afterwards Archbishop of Canterbury, to be the *poser-general* of all candidates in divinity.”

Roquefort, *Gloss. de la Langue Romaine*, has “apponer, appliquer, poser, plaier.” See Richardson in *appose* and *pose*. L.

*Culprits torn by Horses* (Vol. ii., p. 480.).—In reply to MR. JACKSON'S question respecting culprits torn by horses, I beg to inform him that Robert François Damiens was the last criminal thus executed in France. He suffered on the 28th March, 1757, for an attempt on the life of Louis XV. The awful penalty of the law was carried out in complete conformity with the savage precedents of former centuries. Not one of the preparatory barbarities of question, ordinary and extraordinary, or of the accompanying atrocities of red-hot pincers, melted lead, and boiling oil, was omitted. The agony of the wretched man lasted for an hour and a half, and was witnessed, as Mercier informs us, by all the best company in Paris.

The men amused their leisure with cards, while waiting, as he says, for the boiling oil; and the women were the last to turn their eyes from the hideous spectacle. Your correspondent may be glad to be informed that the same punishment was inflicted on Poltrot de Méré for the murder of the Duke of Guise, in 1563; on Salcède, in 1582, for conspiring against the Duke of Alençon; on Brilland, in 1588, for poisoning the Prince de Condé; on Bourgoing, Prior of the Jacobins, as an accessory to the crime of Jaques Clément, in 1590; and on Ravailac, for the murder of Henry IV. in 1610. These, with the case of Jean Chastel, are all of which I am aware. If any of your readers can add to the list, I shall feel obliged.

As I am upon the subject of judicial horrors, I would ask, whether any of your correspondents can supply me with a reference to the case of a

\* See the *Gentleman's Magazine* for August 1848; in which an accurate representation of this seal is given.

woman executed, I think in Paris, and, if my recollection serves, for a systematic series of infanticides.

She was put to death by being suspended over a fire in an iron cage, in which a number of wild cats were shut up with her.

I read the story many years ago, and for some time have been vainly endeavouring to recover it.

J. S.

*Torn by Horses* (Vol. ii., p. 522.).—This cruel mode of execution was practised both in antiquity and the middle ages. Livy, speaking of Tullus Hostilius, says:—

“Exinde, duabus admotis quadrigis, in curru earum distentum illigat Mettum; deinde in diversum iter equi concitati, lacerum in utroque curru corpus, qua inhæserant vinculis membra, portantes. Avertere omnes a tantâ fœditate spectaculi oculos.”—L. i., c. 28.

Livy adds, that this was the first and last example of so savage a punishment among the Romans. The punishment, however, must have been well-known in antiquity, as it is alluded to by Seneca among the tortures which accompanied death.

“Cogita hoc loco carcerem, et cruces, et equleos, et uncum; et adactum per medium hominem, qui per os emergat, stipitem; et distracta in diversum actis curribus membra.”—Epist. xiv. 4.

Grimm (*Deutsche Rechtsalterthümer*, p. 692.) quotes the following instance of this punishment from Gregory of Tours, *Hist. France*, iii. 7.:

“Puellas crudelinece interfecerunt ita ut ligatis brachiis super equorum cervicibus, ipsique acerrimo moti stimulo per diversa petentes diversas in partes feminas dividerent.”

He adds that it occurs frequently in the legends of the Carolingian period. Thus Turpin, c. 26., describes as follows the punishment of the traitor Gannalon:—

“Jussit illum Carolus quatuor equis ferocissimis totius exercitus alligari, et super eos quatuor sessores agitantés contra quatuor plagas cœli, et sic dignâ morte discerptus interiit.”

Almost all cruel punishments have been used in the East, and it is not improbable that execution by means of horses may be mentioned in some oriental narrative. L.

*The Conquest* (Vol. ii., p. 440.).—In *Cambria Triumphans*, by Percy Enderbie, at p. 283. will be found a copy of a deed, the conclusion of which runs thus:—

“Sigilla nostra apposuimus in Castro nostro de Burgavenny vicessimo secundo die Julii, anno regni Regis Henrici sexti, post *Conquestum* vicessimo septimo.”

The word is here used by the accession of the King. S. K.

*Mayors—their correct Prefix* (Vol. i., p. 380.).—Since propounding my Query in Vol. i., p. 380.,

relative to this subject, I have to inform your readers, that I have been favoured with the opinion of gentlemen very high in official authority on all points connected with heraldry and the rules of precedence; which is, that the proper style of the mayor of a borough is “the worshipful;” and they are further of opinion, that there can be no ground for styling the mayor of a city “the right worshipful.” J.

*True Blue* (Vol. iii., p. 27.).—On the origin of this expression, I must claim the right to dissent from your correspondent G. F. G., who appears to have fallen into the error of confining a form of very wide application to one particular case, in which he discovers a trifling coincidence of fact. The connexion of the colour blue with truth is of very ancient date, of which the following may for the present suffice as an example:—

“And by hire beddes hed she made a mew  
And covered it with velouettes blew,  
In signe of truth, that is in woman sene.”

Chaucer, *Squire's Tale*.

Blue, in the early practice of the tinctorial art, appears to have been the most humble of the colours in use, and the least affected by any external influence; and, down to the present day, if certain tints of recent invention be excepted, the same character may be claimed for it. What then more natural, than that it should be taken as the type of immutability, or that every party, political or religious, should in turn assume it as the badge of honesty of purpose, and of firm adherence to their principles? F. S. Q.

*Modum Promissionis* (Vol. ii., pp. 279. 347. 468.).—This phrase is perhaps connected with the promissivus modus, *i. e.* tempus promissivum or futurum of Diomedes and other mediæval grammarians. T. J.

*Fronte capillatâ, &c.* (Vol. iii., pp. 8. 43.).—The representation of “Occasio,” or “Opportunity,” with hair in front, and bald behind, is far more ancient than the drama referred to by your correspondent G. A. S.

In the *Anthologia* (Brunck's edition, vol. ii. p. 49.) the following beautiful epigram is the 13th by Posidippus:—

“Εἰς Ἀγαλμα τοῦ Καιροῦ.

Τίς, πόθεν ὁ πλάστης; Σικυώνιος. Οὐνομα δὴ τίς;  
Λύσιππος. Σὺ δὲ, τίς; Καιρὸς ὁ πανδαμάτωρ.  
Τίπτε δ' ἐπ' ἄκρα βέβηκας; Ἄει τροχάω. Τί δὲ ταροῦς  
Ποσσὶν ἔχεις διφρεῖς; Ἰπταμ' ὑπηρέμιος.  
Χεῖρὶ δὲ δεξιτερῇ τί φέρεις ξυρόν; Ἄνδρασι δαίγμα  
Ὡς ἀκμῆς πάσης ὑξύτερος τελέθω.  
Ἢ δὲ κόμη, τί κατ' ὄψιν; Ὑπαντίσσαντι λαβέσθαι,  
Νῆ Δία. Τὰξόπιθεν πρὸς τί φαλακρὰ πέλει;  
Τὸν γὰρ ἅπαξ πτηνοῖσι παραθρέξαντά με ποσσὶν  
Οὐ τις ἔθ' ἱμείρων δράζεται ἐξόπιθεν.  
Τοῦνεχ' ὁ τεχνίτης σε διέπλασεν; Εἶνεκεν ὑμέων,  
Ζεῖνε, καὶ ἐν προθύροις θῆκε δικασκαλίην.”

The same epigram, with an inconsiderable alteration, is given in Bosch's *Anthologia Græca*, vol. ii. p. 478., with a close Latin translation by Grotius.

The following English version of the Greek is as nearly literal as the idioms of the two languages will allow.

- "Who is the sculptor, say, and whence?  
From Sicyon. What is he  
By name? Lysippus. Who art thou?  
I am Opportunity.
- "Why is thy step so high and light?  
I am running all the day.  
Why on each foot hast thou a wing?  
I fly with the winds away.
- "Why is a razor in thy hand?  
More keen my edge is set.  
Why hast thou hair upon thy brow?  
To seize me by, when met.
- "Why is thy head then bald behind?  
Because men wish in vain,  
When I have run past on wingèd feet  
To catch me e'er again.
- "Why did the artist form thee so?  
To place me in this hall,  
That I a lesson thus might give  
To thee, friend, and to all."

Ausonius, in the fourteenth century of the Christian era, imitates this in his 12th epigram.

Phædrus (lib. v., fab. 8.), in the Augustine age, speaks of the same representation as already sanctioned by antiquity:—

"OCCASIO DEFICTA.

- "Cursu veloci pendens in novaculâ,  
Calvus, comosâ fronte, nudo corpore;  
Quem si occuparis, teneas: elapsum semel  
Non ipse possit Jupiter reprehendere;  
Occasionem rerum significat brevem.  
Effectus impediret ne segnis mora,  
Finxere antiqui talem effigiem temporis."

T. C.

Durham, Jan. 20. 1851.

*Cross between a Wolf and a Hound* (Vol. iii., p. 39.).—There is no doubt that a dog and a wolf are capable of breeding together. The fact is well known, and has been long ascertained. See *Penny Cyclopædia*, art. "Dog." The only question is whether the offspring of this cross is a mule, and, like other mules, incapable of continuing its race; or whether it is prolific? The latter position is maintained by Mr. Bell, in his *History of British Quadrupeds*. "The dog and wolf will readily breed together (he says), and their progeny is fertile." But query, can any authentic instance be produced of a cross between a dog and a wolf, which has produced a prolific animal?  
L.

Professor Thomas Bell states that the dog and wolf will readily breed with each other, and that

their progeny thus obtained will again mingle with the dog.

W. J. BERNHARD SMITH.

Temple, Jan. 19. 1851.

I have read somewhere (in Kohl's *Russia*, if I mistake not) that this cross is not uncommon in the southern portion of European Russia, but I have not the book at hand to refer to. DISS.

Your correspondent, T—N, will find this fact referred to in Sir John Franklin's *Narrative of a Journey to the Shores of the Polar Sea*, vol. i., p. 268., 2nd edition, London. Murray, 1824. Lieutenant Hood says—

"On our way to the tent a black wolf rushed out upon an Indian, who happened to pass its den. It was shot, and the Indians carried away three black whelps, to improve the breed of their dogs."

W. H. H. K.

Drayton Beauchamp, Jan. 22. 1851.

*Touching for the Evil* (Vol. iii., p. 42.).—I have seen an illuminated MS. containing the form of prayer in use previous to the Reformation. As far as I remember, the MS. in question must have been of the fifteenth century. Where it may now be found I am not aware. At the time of my seeing it, it was in the possession of Mr. Toovey of Piccadilly.

A somewhat curious field for inquiry on this subject is opened by a passage in Voltaire's *Siccle de Louis XIV.* Speaking of James II. touching for the evil while in exile at the French court, he says—

"Soit que les Rois Anglais se soient attribué ce singulier privilège, comme prétendants à la couronne de la France; soit que cette cérémonie soit établie chez eux depuis le temps du premier Edouard."

Have we any evidence of the ceremony having been performed by any French monarchs? I am not aware of any. J. SN.

*Old Booty* (Vol. iii., p. 40.).—In 1830 there appeared a humorous versification, by W. T. Moncrieff, of this story, for the authenticity of which he prudently says he cannot vouch. He furnishes a sort of account of the affair, and of an action at the suit of Booty's widow, the records of which, it says, are at Westminster, Jan. 2. 1687.

Notwithstanding this apparent circumstantial account, we find in a very entertaining anonymous work, entitled *The History of Man; or, the Wonders of Human Nature*, 2nd edit. Edinb. 1790, 8vo., vol. i. p. 376., a similar incident related of a Mr. Gresham, an eminent merchant of London, which happened in the reign of Hen. VIII., the authorities for which are cited, *Sandys's Trav.* l. 4. p. 248.; *Clark's Mir.* c. 33. p. 115. F. R. A.

*Breeches Bible* (Vol. iii., p. 17.).—The first edition of this Bible is now before me. The title-page and portions of the addresses to Queen Elizabeth and to the reader are unfortunately

wanting, as is also the first leaf of Genesis. But the title of the New Testament is as follows:—

“The Newe Testament of our Lord Jesus Christ\*.\* Conferred diligently with the Greke, and best approved translations in divers languages. At Geneva: Printed by Rouland Hull. M.D.LX.”

There is a woodcut of the Egyptians pursuing the Israelites on the shore of the Red Sea, surrounded with texts from scripture. It is a small quarto in Roman type, and divided into verses.

ECHO.

*Separation of Sexes in Church* (Vol. ii., p. 94).—This custom appears to be of considerable antiquity. Sir Thomas More, in his *Utopia* (p. 285. of the edition of 1639), says—

“When they be come thither, the men goe into the right side of the church, and the women into the left side.”

J. SN.

*Defender of the Faith* (Vol. iii., p. 9).—By a hasty perusal of the letter of COL. ANSTRUTHER in your number of the 4th of January, I perceive that some doubt has been raised whether any of our sovereigns have used the title of Defender of the Faith, prior to the time of King Henry VIII.

If you will refer to the fourth part of Prynne's *Institutes*, pp. 229-30, and 295-6-7, you will find set out at full length divers letters close and patent from King Richard II. in the 6th, 11th, and 19th years of his reign, for suppressing the heresies of Wickliff and his followers. These letters are addressed to the Chancellor of the University of Oxford, William Archbishop of Canterbury (Courtney), and to Ralfe Crombwell, Chivalier, and John Lekyll, and the Mayor and Bailiffs of Nottingham, in which King Richard II. styles himself thus—“Nos Zelo Fidei Catholicæ, Cujus Sumus Et Esse Volumus Defensores,” &c.

H. WITHAM.

Lincoln Chambers, Chancery Lane,  
Jan. 14. 1851.

*Epigram on Synod of Dort* (Vol. iii., p. 23).—The statement in the *Biographie Universelle*, that this epigram was made in England, is probably taken from Mosheim (*Ecl. Hist.*), who says the same; but his authority Neal (*Hist. of the Puritans*) does not say that it was made in England; and one can hardly read the sentence in which he quotes it without feeling satisfied that he did not know who made it. After stating that the proceedings of the synod were much approved of by the English divines, and quoting expressions of Mr. Baxter and the learned Jacobus Capella in its favour, he proceeds—

“P. du Moulin, Paulus Servita, and the author of the life of Waleus, speak the same language. But others poured contempt upon the Synod, or burlesqued their proceedings in the following lines:

‘Dordrecht Synodus, nodus; chorus integer, æger; Conventus, ventus; sessio stramen. Amen.’

Lewis du Moulin, with all the favourers of the Arminian doctrine, as Heylin, Womeek, Brandt, &c., charge them with partiality and unjustifiable severity.”

When a writer, in the midst of a shower of authorities, refers a particular expression to “others,” it may almost be laid down as a rule, that he does not know whose property it is. Here, therefore, the inquiry seems brought to a dead stop, in this tract at least.

B. R. I.

*Parish Register Tax* (Vol. ii., p. 10).—In our register, Hawarden, I find the following entry:

“October, 1783. On the 2nd of this month the Act commenced which layeth a duty of threepence upon every Registry of a Burial, except a *Pauper's*.”

And again:

“Oct. 1. 1794. The duty of threepence on each Registry of Births, Deaths, and Marriages, imposed by Act of Parliament, commencing October 2. 1783, ceased this day.”

During this interval many burials are marked *paupers*. WALDEGRAVE BREWSTER.

Hawarden, Flints.

*Clergy sold for Slaves* (Vol. ii., p. 41).—Walker says:

“Mr. Dugdale, in relating the same matter, adds that Rigby not only exposed them to sale, but *found purchasers* also; and what is more, had actually contracted with two merchants for them; and for that reason moved it twice (in the House, as I understand him) that they might be disposed of.”

WALDEGRAVE BREWSTER.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

When a work of such general reference as a Peerage, which is wanted upon every library table, and in every club and reading-room “where men do congregate;” which is, at the same time, from its nature, open to the criticism of hundreds of critics,—when a work of this nature and of such extent as *Burke's Genealogical and Heraldic Dictionary of the Peerage and Baronetage of the British Empire* bears on its title-page the brief but expressive words “*Thirteenth Edition*,” it has obviously long outlived the time when any question can exist as to its merits. These have long been recognised by those best able to appreciate them, namely, the noble personages to whose history, and the history of whose descent and collateral branches, it is especially devoted; and whose personal communications have served to procure for the present work the merit by which it seeks to distinguish itself from all similar productions, namely, by its greater fullness of detail and its extreme accuracy.

The Rev. A. Hussey, M.A., has in the *Press Notes on the Churches in the Counties of Kent, Sussex, and Surrey mentioned in Domesday Book*. Subscribers names are received by Mr. J. Russell Smith.

Mr. M. A. Lower's translation of *The Chronicle of Battel Abbey, from the Vow of its Foundation by the Conqueror in 1066 to the Year 1176*, will be published in the course of the present month.

Messrs. Sotheby and Co. will sell, on Monday and Tuesday next, a very valuable and important Collection of Classical and Historical Books, from the Library of a Collector; and on Wednesday and two following Days, an important portion of the valuable Library of the Right Hon. C. W. Williams Wynn, including First and Second Folio Shakspeare, Caxton's *Golden Legend*, and some valuable MSS., including one of the works of Robert Rolle, the Hermit of Hampole, &c.

*Catalogues Received.*—William Brown's (46. High Holborn) Catalogue Part LI. of Second-hand English and Foreign Books on Theology, Fine Arts, and Miscellaneous Literature; J. Russell Smith's (4. Old Compton Street, Soho) Catalogue of Books relating to Kent, Sussex, and Surrey; W. S. Lincoln's (Cheltenham House, Westminster Road) Sixty-fifth Catalogue of Cheap Second-hand English Foreign and Classical Books.

## BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

WALKER'S RHYMING DICTIONARY.  
MRS. GRANT'S LETTERS FROM THE MOUNTAINS.  
COLEBROOKE'S ESSAYS. 2 Vols. 8vo.  
SOUTHBY'S LIFE OF WESLEY. (*Early Edition.*)  
CESAR, VALPY'S DELPHIN EDITION.  
GREEK TRANSLATION OF CESAR'S GALLIC WAR.  
VAN ESPEN, JUS ECCLESIASTICUM, 1781.

\* \* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

## Notices to Correspondents.

LOCKE. *We shall next week lay before our readers a long and most interesting invited Letter from Lord Shaftesbury, the author of the Characteristics, to Le Clerc, in which he gives a biographical sketch of his friend and foster father, Mr. Locke.*

J. S. B. *The two Notes were duly forwarded. Will our correspondent enable us to write to him.*

C. W. B. *The very interesting little History of Venice in Murray's Family Library was written by the late Rev. E. Smedley.*

G. R. M. *The brass token in question is a weight for weighing half-guineas; the coinage weights of which were 2dwt. 16 $\frac{3}{4}$ gr., and the current weights 2dwt. 16gr.*

*We have two or three favours to request of our correspondents, and we ask them no less for their sakes than for our own. 1st. That they will be particular in their references, and collate their extracts before sending them to us; for they little know the loss of time and the trouble which a neglect of these trifles occasions us. 2d. That they will forward their separate articles as far as possible on separate papers; for several valuable communications are now standing over, until we can find leisure to separate and arrange for the press the different parts. 3rd. That they will write as legibly as they can.*

J. S. (Brighton). *Received.*

K. R. H. M. *The poem, beginning,*

"Give Lucinda pearly nor stone,"

*written by Thomas Carew, or Carye, was addressed to the celebrated Countess of Carlisle, daughter of Edward Lord Howard of Escrick, and is printed at p. 48. of Tom Davies' edition of Carew's Poems (1772).*

REPLIES RECEIVED. *Umbrella*—*Ulm MS.*—*Pillgartick*—*Tandem D. O. M.*—*Sucaring by Swans*—*By and bye*—*Frozen Horn*—*Gray and Byron*—*Hornbooks*—*Ring Dials*—*Apricot*—*Folk Lore of Lancashire*—*Lady Bingham*—*Downing Family*—*Episcopal Mitre*—*Handbell before a Corps*—*Probabilism*—*Herstmonceux Castle*—*Burning the Hill*—*Fenwell*—*Annoy*—*Breches Bible*—*Lynch Law*—"NOTES AND QUERIES" in *Holland*—*Sir John Davies and his Biographers*—*Queen Anne's*

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## Notes.

### INEDITED LETTER FROM THE EARL OF SHAFTESBURY, AUTHOR OF THE "CHARACTERISTICS," TO LE CLERC, RESPECTING LOCKE.

[We are indebted to our valued correspondent JANUS DOUSA, for a transcript of the following important letter—the original of which is preserved in the Remonstrant Library of Amsterdam—and for which our correspondent acknowledges his obligations to the great kindness of Prof. des Amories van der Hoven.]

"St. Giles's, in Dorset, Feb. 8–13. 1705.

"Sir,—Having once writt to you in my own Language, I continue to use the same Privilege. I am

sorry that I am in no better a condition to acquit my self of my Promise to you. My Recovery has been so slow, that I am scarce yet got up: and have been unable to hold any Correspondance with my Friends in Town. Mr. King promis'd to send me the Papers I mention'd to you of Mr. Lock's; who, it seems, had begun some Memoires of his own relating to my G<sup>d</sup> Father. These however imperfect, yet as being Mr. Lock's own I should have been glad to send you with what supplement I could make myself: But Mr. King's Engagements in the Publick affaires has made him delay this so long, that according to the account you have given me of the shortness of your Time, I must wayt no longer: but content my self with giving you what I can out of my own head, without other Assistance.

"Mr. Lock came into my Grandfathers Family in the summer of the year 1666, recommended by his Friend \* Mr. Bennet of y<sup>e</sup> town of Shaftesbury. The occasion of it was thus. My Grandfather had been ill for a great while after a Fall, by w<sup>ch</sup> his Breast was so bruised that in time it came to an Imposthumation (?) within, and appear'd by a swelling under his stomach. Mr. Lock was at that time a student in Physick at Oxford: and my Grandfather taking a journey that way to drink the Waters (having Mr. Bennet in y<sup>e</sup> Coach with him), He had this young Physician presented to him: who tho' he had never practic'd Physick; yet appear'd to my Grandfather to be such a Genius that he valed him above all his other Physicians, the great men in practice of those times. Accordingly on his advice and almost solely by his Direction, my G<sup>d</sup> Father underwent an Operation w<sup>ch</sup> sav'd his Life, and was the most wonderfull of the kind that had been heard of, till that time. His Breast was layd open, the matter discharg'd, and an Orifice ever afterwards kept open by a silver pipe: an Instrument famouse

\* "A Gentleman of a Sound Protestant Family allways in great Friendship with ours. Both Father and Son were members of Parlcment for that Town, and were Stewards to my G<sup>d</sup> Father." (In a marginal note.)

upon Record, in the Writings of our Popish and Jacobite Authors, who never faild to reproach him with this Infirmary.

"After this Cure, Mr. Lock grew so much in esteem with my Grand-Father that as great a Man as he had experienc'd him in Physick; he look'd upon this but as his least part. He encourag'd him to turn his Thoughts another way. Nor would he suffer him to practice Physick except in his own Family and as a kindness to some particular Friend. He put him upon the study of the Religieuse and Civil affaires of the Nation with whatsoever related to the Business of a Minister of State: in w<sup>ch</sup> he was so successfull, that my G<sup>d</sup> Father begun soon to use him as a Friend, and consult with him on all occasions of that kind. He was not only with him in his Library and Closet, but in company with the Great Men of those times, the Duke of Buckingham, Lord Hallifax and others, who being men of Witt and Learning, were as much taken with him. For together with his serious, respectfull and humble Character, he had a mixture of Pleasantry and a becoming Boldness of Speech. The Liberty he could take with these great Men was peculiar to such a Genius as his. A pleasant Instance of it runs in my Mind: tho' perhaps the relation of it may not be so pleasing to another.

"At an appointed Meeting of two or three of these Great-Men at my G<sup>d</sup> Father's House, more for Entertainment and good company than for Business, it happen'd that after a few Compliments the Cards were called for, and the Court-Fashion prevailing, they were engag'd in Play before any Conversation was begun. Mr. Lock sate by as a spectator for some time. At least taking out his Table-Book, he began to write something very busily: till being observd by one of the Lords, and ask'd what he was meditating; My Lords (sayd he) I am improving my self the best I can in your Company: for, having impatiently wayted this Honour of being present at such a meeting of the wisest Men and greatest Witts of the Age, I thought I could not do better than to write your Conversation: and here I have it, in substance, all that has pass'd for this hour or two. There was no need of Mr. Lock's writing much of the Dialogue. The great men felt the ridicule, and took pleasure in improving it. They quitted their Play, and fell into a Conversation becoming them: and so passd the remainder of the Day.

"When my G<sup>d</sup> Father, from being Chancellor of the Exchequer, was made High Chancellor (w<sup>ch</sup> was in the year 1672) he advanc'd Mr. Lock to the Place of Secretary for the Clergy: and when my G<sup>d</sup> Father quitted the Court and began to be in Danger from it, Mr. Lock now shard with him in Dangers, as before in Honours & Advantages. He entrusted him with his secretest negotiations, and made use of his assistant Pen in matters that nearly concernd the State, and were fitt to be

made publick, to raise that spirit in the Nation which was necessary against the prevailing Popish Party.

"It was for something of this kind that got air, and out of great Tenderness to Mr. Lock that my Grandfather in the year 1674 sent him abroad to travell: an Improvement w<sup>ch</sup> my G<sup>d</sup> father was gladd to add to those he had allready given him. His Health servd as a very just Excuse: he being consumptive as early in his Life as that was. So that having travell'd thro' France he went\* to Montpelier and there stayd for some time. He returnd again to my G<sup>d</sup> Fathers in the year 1678, and remaind in his Family till the year 1682: w<sup>ch</sup> was the year that my G<sup>d</sup> Father retir'd into Holland and there dyed. Mr. Lock who was to have soon follow'd him thither, was not prevented in the voyage, by this Death: but found it safest for him to retire thither, and there lived (at our good Friend Mr. Furly's of Rotterdam) till the happy Revolution of King William, w<sup>ch</sup> restord him to his native Country and to other Publick offices of greater Note, w<sup>ch</sup> by fresh Meritts he deserv'd: witness his then Publishd Books of Government, Trade and Coin: by w<sup>ch</sup> he had as considerably servd the State, as he had done the Church and Protestant Interest by his defence of Toleration and support of the Revolution-Principles.

"But of this part of his Life, you need no Information.

"Thus far I have made mention of Mr. Lock as to his station in Publick affaires, under my Grandfather. Now as to his Service in private affaires, and the Concerns of a Family, w<sup>ch</sup> was, in every respect, so happy in him, that he seem as a good Guardian Angel sent to bless it.

"When Mr. Lock first came into the Family, my Father was a youth of about fifteen or sixteen. Him my Grandfather entrusted wholly to Mr. Lock for what remain'd of his Education. He was an only Child, and of no firm Health: w<sup>ch</sup> induc'd my G<sup>d</sup> Father, in concern for his Family to think of marrying him as soon as possible. He was too young and unexperienc'd to chuse a Wife for himself: and my Grandfather too much in Business to chuse one for him. The affair was nice, for tho' my Grandfather requir'd not a great Fortune, he insisted on good Blood, good Person and Constitution, and above all, good Education, and a Character as remote as possible from that of Court- or Town-bred Lady. All this was thrown upon Mr. Lock, who being allready so good a Judge of Men, my Grand Father doubted not of his equal

\* "It was there (as I take it) that Mr. Lock came so particularly well acquainted with My Lord Pembroke, that great Ornament and Pillar of our Nation. He was then Mr. Herbert, a younger Brother only."  
— (In a marginal note.)

Judgment in Women. He departed from him, entrusted and sworn, as *Abraham's* Head-servant \* that ruled over all that he had, and went into a far-Country (the North of England) to seek for his *Son a Wife* whom he as successfully found. Of Her, I and six more of us, Brothers & Sisters, were born; in whose Education Mr. Lock govern'd according to his own Principles (since publish'd by him) and with such success that we all of us came to full years, with strong & healthy Constitutions: my own the worst; tho' never faulty till of late. I was his more peculiar Charge: being as eldest son, taken by my Grandfather, & bred under his immediate Care: Mr. Lock having the absolute Direction of my Education, and to whome next my immediate Parents as I must own the greatest Obligation, so I have ever preserv'd the highest Gratitude & Duty.

"I could wish that my Time and Health would permit me to be longer in this Account of my Friend and Foster-Father, Mr. Lock. If I add any thing as you desire, concerning my Grandfather himself, it must have a second place: this being a subject more selfish and in w<sup>ch</sup> I may justly suspect my self of Partiality: of w<sup>ch</sup> I would willingly be free: and think I truly am so in this I now send you. But I fear least this (such as it is) should come too late, and therefore hasten to conclude with repeated Assurances of my being your Oblig'd Friend and humble Servant

"SHAFTESBURY.

"P. S. If after what I have said I dare venture a Word to you as to my Grandfather's Apology for the one and only thing I repine at in his whole Life (I mean the unhappy Words you mention *delenda est Carthago*), it must be this: That the Publick would not insist on this as so ill, and injurious; if they consider'd the English Constitution and manner of those times in w<sup>ch</sup> the Prince more lofty in Prorogative and at greater distance from his People than now of days, used but a few Words to his Parlement; and committed the rest to his Keepers or Chaucellor, to speak his sence for him (as he express'd it in y<sup>e</sup> conclusion of his own speech) upon w<sup>ch</sup> my Grandfather, the then Chaucellor, and in his Chaucellor's Place †, spoke of

\* "Gen. c. 24." (In a marginal note.)

† "The Speech was an Act of Council examined beforehand in the Cabinet.

"Mr. Lock saw the first Copy of it, w<sup>ch</sup> was very different; and after it was alter'd in the Cabinet, my Grandfather complain'd to Mr. Lock and a Relation of his whome Mr. Lock introduced into y<sup>e</sup> family.

"The same Person has left me a written account of that affaire; and so great was my Grandfather's Concern and Trouble, that He who of all Men was esteem'd y<sup>e</sup> most ready in speaking was forc'd to desire Mr. Lock to stand at his Elbow with the written Copy to prompt him in Case of failure in his Repetition." (In a marginal note.)

King's sence, as the King's mouth; in y<sup>e</sup> same manner as the Speaker of the House of Peers or Commons, speaks the House's sence, as the *House's mouth* (for so he is esteem'd and call'd) whatsoever may be his own private sence; or tho' he may have deliver'd his own Opinion far contrary.

"Such was my Grandfather's Call: who was far from delivering his Vote or Opinion in this manner, either as a Councillor or Peer, or in his Place in Parlement: where he carry'd on a direct opposite Interest: he being already in open Enmity with the Duke of York and his Party that carry'd on that Warr, in so much that he was at that very time suspected of holding a Correspondence with Holland in favour of the Commonwealth-Party in England. However it be, it is no small Comfort to me that that wise Commonwealth of Holland, the Parent and Nursing-Mother of Liberty, thought him worthy of their Protection when he was a sufferer for the common Cause of Religion and Liberty: and he must ever remain a noble Instance of the Generosity of that State, and of that potent Head of it, y<sup>e</sup> City of Amsterdam; where yourself and other Great Men have met with a Reception y<sup>t</sup> will redound to their Honour.

"My Grandfather's *turning short upon the Court* (as \* Sir William Temple expresses it) had only this plain reason for it; that he discover'd the King to be a Papist, through that disguise of an *Esprit fort*, w<sup>ch</sup> was a character his Vices and over fondness of Witt made him affect and act very naturally. Whatever Compliances my Grandfather, as a States-man, might make before this discovery, to gain the King from his Brother and y<sup>e</sup> French Party, he broke off all, when by the Duke of Buckingham's means, he had gain'd this secret. For my Grandfather's Aversion and irreconcilable Hatred to Popery, was (as Phanaticisme) confess'd by his greatest Enemies to be his Master-Passion. Nor was it ever said that the King left him: but He the King, for nothing was omitted afterwards by that Prince to regain him; nor nothing to destroy him, when that was found impossible —

"But I must end: least I fail this Post."

The superscription is: "A Monsieur  
Monsieur LE CLERC  
sur le Keiser Gracht  
près de l'Eglise Arminienne  
a Amsterdam."

\* "It is my Grandfather's Misfortune to have Sr Will<sup>m</sup> Temple, a vauable Author, very unfavourable to him: there having been a great Quarrel between them on a slight occasion of my Grandfather's having stopt his Gift of Plate after his Embassy; a Custome w<sup>ch</sup> my Grandfather as Chaucellor of y<sup>e</sup> Exchequer thought very prejudicial." (In a marginal note.)

## MR. GOUGH'S TRANSLATION OF THE HISTORY OF THE BIBLE.

In vol. vi., p. 266., of Nichols's *Literary Anecdotes*, "Memoirs of Mr. Gough," is the following anecdote of Mr. Gough's precocious talents:—

"At the very early age of eleven he commenced a task that would have reflected credit on any period of life; which, by the indulgence of his mother, appeared in print under the title of *The History of the Bible*, translated from the French by R. G., junior, 1746. London: Printed by James Waugh in the year 1747.' Of this curious volume, consisting of 160 sheets in folio, not more than twenty-five copies were printed, as presents to a few particular friends; and when completed at the press, it is marked by way of colophon, 'Done at twelve years and a half old.'"

Mr. Nichols in his notes says, that the French edition was printed at Amsterdam, in 2 vols. folio, with plates, 1700. That by the generosity of Mr. Gough's worthy relict, he had a copy of the work with Mr. Gough's corrections in maturer age; and in a note at p. 642. of this volume of the *Literary Anecdotes* Mr. Nichols further states, that

"By a singular chance, at a sale of the library of Dr. Guise in January, 1812, he met with two copies of Mr. Gough's juvenile translation of the *History of the Bible*; and at the end of one of the volumes were ten sheets of Mr. Pickering's *Dictionary*, perhaps the only copy of them in existence."

The Rev. Roger Pickering was Mr. Gough's tutor until he was admitted at Bene't College, Cambridge, July, 1752, being then in the 17th year of his age. This *Dictionary* was compiled on the plan of Calmet, but left unfinished.

Mr. J. B. Nichols, son of the late venerable octogenarian, having recently presented me with a copy of Mr. Gough's scarce volume, I am anxious to learn by whom the original French work was written, and where a copy may be purchased. It is one of much erudition; sound in doctrine and principle; pleasing and familiar in its language, and would, I should think, well repay the publisher of a new edition, after a careful correction of a few deficiencies in composition, incidental to the early period at which Mr. Gough translated it. There is nothing in the preface, or in any part of the volume, to indicate the name of the original author. Should Mr. J. B. Nichols still possess Mr. Gough's more matured and corrected copy, he might perhaps discover some reference to the author.

J. M. G.

Worcester, Jan. 1851.

## FOLK LORE.

*Lammer Beads* (Vol. iii. p. 84.).—If L. M. M. R. had taken the trouble to consult Jamieson's *Etymological Dictionary*,—that rich storehouse of cu-

rious information, not merely in relation to the language, but to the manners and customs, and the superstitions of North Britain,—he would have found interesting notices connected with his inquiry. See the word LAMMER, and the same in the Supplement. We might accept, without a moment's hesitation, the suggestion of a learned friend of Dr. Jamieson's, deriving Lammer from the French, *l'ambre*, were it not that Kilian gives us Teut. Lamertyn-steen, *succinum*. In Anglo-Saxon times it was called Eolhsand (*Gloss. Ælfr.*), and appears to have been esteemed in Britain from a very early period. Amongst antiquities of the Anglo-Saxon age, beads of amber are of very frequent occurrence. Douglas has collected some interesting notes regarding this substance, in his *Nenia*, p. 9. It were needless to cite the frequent mention of *precuraria*, or Paternosters, of amber, occurring in inventories. The Duke of Bedford, Regent of France, purchased a most costly chaplet from a Parisian jeweller, in 1431, described as "une patenostres à signeaux d'or et d'ambre musquet." (Leber, *Inventaires*, p. 235.) The description "de alba awmbre," as in the enumeration of strings of beads appended to the shrine of St. William, at York Minster, may have been in distinction from jet, to which, as well as to amber, certain virtuous or talismanic properties were attributed. There were, however, several kinds of amber,—*succinum rubrum*, *fulvum*, &c. The learned professor of Copenhagen, Olaus Worm, alludes to the popular notions and superstitious use of amber—

"Foris in collo gestatum, contra fascinationes et nocturna terroculamenta pueros tueri volunt; capitis etiam destillationibus, et tonsillarum ac faucium vitii resistere, oculorum fluxus et ophthalmias curare."

By his account it would seem to have been received as a panacea, sovereign for asthma, dropsy, toothache, and a multitude of diseases.

"In summâ (he concludes) Balsami instar est, calorem nativum roborans et morborum insultibus resistens."—*Museum Wormianum*, p. 32.

Bartholomæus Glanvilla, in his work, *De Proprietatibus Rerum*, has not overlooked the properties of amber, which he seems to regard as a kind of jet (book xvi., c. xlix.).

"Gette, hyght Gagates, and is a boystous stone, and never the les it is precious."

He describes it as most abundant and of best quality in Britain; of two kinds, yellow and black; it drives away adders,—

"Is contrary to fendes,—helpeth for fantasies and ayenste vexacions of fendis by night.—And so, if so boystus a stone dothe so great wonders, none shuld be dispisid for foule colour without, while the vertu that is within is unknowe." (Translation by Trevisa.)

ALBERT WAY.

## ON CATALOGUES OF BOOKS.

A series of notes on the *utility* of printed catalogues of public libraries may seem to be a superfluity. It may be said, *Who ever denied it?* Relying on a official document, I can assert that it *has* been denied—in defiance of common sense, and the experience of two hundred and fifty years!

At such a time, it behoves every lover of literature to declare himself, and to furnish his quota of facts or arguments corrective of this upstart paradox. It is under the influence of that sentiment that I submit, for consideration in the proper quarter, some short extracts from my bibliographic portfolios.

BOLTON CORNEY.

"The forwardness of your CATALOGUE [of the public library at Oxford] is very good tidings. . . . I would intreat you to meditate upon it, how it may be performed to both our credits and contents."—*Sir Thomas BODLEY* to *Tho. James*, c. 1604.

"Habes, benigne lector, catalogum librorum, eo ordine dispositum, quo in celeberrima Oxoniensi bibliothecâ collocantur; opus diu multumque desideratum, et jam tandem editum."—*Thomas JAMES*, 1605.

"Quamprimum benignis academicorum suffragiis in bibliothecarium electus essem, viderémque justum bibliothecæ publicæ catalogum ab omnibus desiderari, ego ut gratiis litatum irem, me protinùs accinxî ad conficiendum proprio Marte novum catalogum."—*Thomas HYDE*, 1674.

"The general use of catalogues [of books], and the esteem they are in at present, is so well known, that it were to waste paper to expatiate on it."—*Gerard LANGBAINÉ*, 1688.

"Quelles obligations la république des lettres n'a-t-elle pas aux Anglais, d'avoir donné les catalogues des livres que renferment leurs bibliothèques! Celui d'Oxford est d'une utilité reconnue, par le grand nombre de livres qu'il contient, et par l'ordre alphabétique qu'on leur a donné."—*JOURDAN*, 1739.

Catalogues of books are of great use in literary pursuits. . . . We mean not here to enter into all the conveniencies of a more improved catalogue, for it would require a volume to display them."—*William OLDYS*, 1745.

"Solebat [sc. Ruhnkenius] haud exiguam subsecivæ operæ partem tribuere perlegendis catalogis librorum, sive per auctiones dividendorum, sive in bibliothecis publicis servatorum; unde factum est, ut rariorum cognitionem librorum, jam in Bergeri disciplina perceptam, continuo augetet."—*Dan. WYTTENBACH*, 1799.

"Le premier besoin de l'homme de lettres qui entreprend un ouvrage, est de connoître les sources auxquelles il peut puiser, les livres qui ont traité directement ou indirectement le sujet qui l'occupe."—*S. CHARON de la Rochette*, 1812.

"La bibliothèque [savoir, la bibliothèque royale établie à Bruxelles] aura deux catalogues: l'un alphabétique, l'autre systématique. Dans l'intérêt de la science, le catalogue sera imprimé, en tout ou en partie."—*LÉOPOLD, roi des Belges*, 1837.

"Le catalogue est l'inventaire et le véritable palla-

dium d'une bibliothèque. L'impression des catalogues est toujours une chose utile, sinon indispensable. . . . La publicité est, en outre, le frein des abus, des négligences, et des malversations, l'aiguillon du zèle, et la source de toute amélioration."—*L. A. CONSTANTIN*, 1839.

"La publication d'une nouvelle édition complète du catalogue de la bibliothèque du roi [de France], serait, sans doute, le plus grand service qu'on pût jamais rendre à l'histoire littéraire; et nous ne regardons pas cette entreprise comme impraticable."—*Jacques Charles BRUNET*, 1842.

"M. Merlin pense avec moi, et c'est quelque chose, que les justes plaintes formées contre l'administration de la bibliothèque royale [de France] cesseront dès l'instant où l'on aura rédigé et publié le catalogue général des livres imprimés."—*Paulin PARIS*, 1847.

## Minor Notes.

*The "Winter's Tale."*—As *MR. PAYNE COLLIER* is making inquiries as to the origin of Shakspeare's *Winter's Tale*, perhaps he will allow me to call his attention to an oversight he has committed in his edition of *Greene's Pandosto*, in the series called *Shakspeare's Library*. In a note to the introduction, p. ii., *MR. COLLIER* says,

"Some verbal resemblances and trifling obligations have been pointed out by the commentators in their notes to the *Winter's Tale*. One of the principal instances occurs in Act IV. Sc. 3., where Florizel says:

"The gods themselves,  
Humbling their deities to love, have taken  
The shapes of beasts upon them; Jupiter  
Became a bull and bellow'd; the green Neptune  
A ram, and bleated; and the fire-rob'd god,  
Golden Apollo, a poor humble swain,  
As I seem now. Their transformations  
Were never for a piece of beauty rarer,  
Nor in a way so chaste."

"This," says *Malone*, "is taken almost literally from the novel"—when, in fact, the resemblance merely consists in the adoption by Shakspeare of part of the mythological knowledge supplied by *Greene*. "The gods above disdain not to love women beneath. Phœbus liked *Daphne*; Jupiter *Io*; and why not I then *Fawnia*?" The resemblance is anything but literal."

It would appear, however, that the passage cited by *MR. COLLIER* is not the one referred to by *Malone*. *MR. COLLIER*'s passage is at p. 34. of his edition of the novel; the one *Malone* evidently had in view is at p. 40., and is as follows:—

"And yet, *Dorastus*, shame not at thy shepherd's weede: the heavenly godes have sometime earthly thoughtes. Neptune became a ram, Jupiter a bul, Apollo a shepherd; they Gods, and yet in love; and thou a man, appointed to love."

E L. N.

*Inscribed Alms-dish.*—There is an alms-dish(?)

in the possession of a clergyman near Rotherham, in this county, with the following inscription:—

“VREEST . GODT . ONDERHOVEDT .  
SYN . GEBOEDT . ANNO . 1634.”

[Fear God (and?) keep his commandments.]

Having so lately been so justly reproved by your correspondent, MR. JANUS DOUSA, for judging of Vondel's *Lucifer* by an apparently unjust review rather than by perusal,—and his beautiful chorus having so fully “established his case,”—I am rather shy of making any remarks upon this inscription: otherwise I would venture (errors excepted) to observe that there *may* be a mistake in the position of the last three letters of the third word.

If MR. DOUSA would kindly inform a *very* imperfect Dutch scholar whether this sentence is intended as a quotation from Ecclesiastes xii., 13th verse,—

“Vreest Godt ende hout syne geboden;”

or whether the third word is from the verb “*onder houden*,”—as *looks* probable, I shall be greatly obliged to him. The Bible to which I refer is dated 1644.

Being neither a scholar nor a critic, but only a lover of books and languages, I hope MR. DOUSA will accept my apology for the affront offered to his countryman, Vondel. Your publication has been a great temptation to people with a few curious books around them to set sail their little boats of inquiry or observation for the mere pleasure of seeing them float down the stream in company with others of more importance and interest. I confess myself to have been one of the injudicious number; and having made shipwreck of my credit against M. Brellet's *Dictionnaire de la Langue Celtique*, and also on Vondel's *Lucifer*, I must here apologise and promise to offend no more. If MR. DOUSA will not be appeased, I have only to add that I “send him my card.” As Mrs. Malaprop said to Sir Lucius O'Trigger—

“Spare my blushes — I am Delia.”

HERMES.

P. S. Can MR. DOUSA fix a positive date to my undated *History of Dr. John Faustus*?

*Landwade Church*.—It appears to me that an important service would be rendered to posterity, if a full account were taken of all the monuments and inscriptions in such deserted churches as Landwade appears to be. Such records may ere long become invaluable, and every day is hastening them to oblivion. Already hundreds of such churches, with the several monuments and inscriptions they contained, have entirely passed away. I have been making some investigation into the demolished and desecrated churches of Buckinghamshire, and am astonished at the number of monumental records which have thus perished.

Thirty-one churches at least have been lost to the county, and some of them were rich in monumental memorials.

Other counties, doubtless, have equally suffered. Would it not, therefore, be well to collect accounts of the memorials they contained, so far as they can be obtained, and have them recorded in some publication, that they may be available to future historians, genealogists, and antiquaries? Is there any existing periodical suitable for the purpose?

W. HASTINGS KELKE.

*The First Edition of the Second Book of Homilies, by Queen Elizabeth in 1563*.—In the edition of the *Homilies* at the Oxford University press in 1822, and which from inspection, in the portion concerned, appear to be the same in the last, I find in the Advertisement, page iv. note d., that there exist *four editions* of the date 1563. Of these, I presume, are two in my possession, and I conclude one of them to be the *first edition* on the following grounds:—*That* one, printed by Richard Jugge and John Cawood, 1563, has in the last page and a half, “*Faultes escaped in the printing*,” which appear to have been *corrected* in all the subsequent editions, and are as they stand in the subsequent and modern editions, I presume, up to the present time. But the principal proof arises from a cancelled leaf in the Homily, “*Of Common Prayer and Sacraments*,” as it stands in the Oxford edition of 1822, p. 329–331. The passage in question, as it there stands, and stands likewise in another edition of 1563, which I have, begins within three lines of the end of the paragraph, p. 329.,—“*eth, that common or public prayer*,” &c., and ends at p. 331. line 13.,—“*ment of baptism and the Lord's supper*,” &c. In my presumed first edition the original passage has been dismissed, and the substituted passage, being one leaf, *in a smaller type*, in order plainly to contain more matter, and it is that which appears, as I suppose, in all subsequent and the present copies. It would have been a matter of some curiosity, and perhaps of some importance, to have the original cancelled passage. But every intelligent reader will perceive that the subject was one which required both delicacy and judgment. Is any copy existing which has the original passage? My copy unfortunately is imperfect, wanting three leaves; and I apprehend this is an additional instance in which the first edition of an important work has been in a manner thrown aside for its imperfection; as was the case with the real first edition of the *Canons and Decrees of the Council of Trent*, and the *Execution of Justice* given to Burghley. As the Oxford editor wished for information upon this subject, it is hoped that the present communication may not be unacceptable to him.

J. M.

Jan. 23. 1851.

### Queries.

DUTCH TRANSLATION OF A TRACT BY ROBERT GREENE.

I was thinking of sending you a note or two on an early Dutch translation of a very celebrated English tract when your last number came to hand, by which I find that so much interest has been produced by "NOTES AND QUERIES" in Holland, that certain *literati* are about to establish a similar work in that country. If I mistake not, what I now transmit will be acceptable to your Batavian friends, and not unwelcome to those who approve of your undertaking on this side of the water.

A good deal has been advanced lately regarding the interest taken by the inhabitants of Holland, Belgium, and Germany, in our ancient drama; and in consistency with what was said by Thomas Heywood more than 200 years ago, some new information has been supplied respecting the encouragement given to English players abroad. The fact itself was well-known, and the author last cited (Shakspeare Society's reprint of the *Apology for Actors*, 1841, p. 58.) furnishes the name of the very play performed on one occasion at Amsterdam. The popularity of our drama there perhaps contributed to the popularity of our lighter literature, (especially of such as came from the pens of our most notorious playwrights,) in the same part of Europe, and may account for the circumstance I am about to mention.

At this time of day I need hardly allude to the reputation the celebrated Robert Greene obtained in England, both as a dramatist and a pamphleteer; and although we have no distinct evidence on the point, we need hardly doubt that some of his plays had been represented with applause in Holland. *The Four Sons of Aymon*, which Heywood tells us was acted with such strange effect at Amsterdam, must have been a piece of precisely the same kind as Greene's *Orlando Furioso*, which we know was extraordinarily popular in this kingdom, and may have been equally so abroad. We may thus suppose that Greene's fame had spread to the Netherlands, and that anything written by him would be well received by Batavian readers.

His *Quip for an Upstart Courtier, or, a Quint Dispute between Velvet-breeches and Cloth-breeches*, was published in London in 1592, and went through two, if not three, impressions in its first year. It was often reprinted, and editions in 1606, 1615, 1620, 1625, and 1635, have come down to us, besides others that, no doubt, have entirely disappeared. That the fame of this production extended to Holland, I have the proof before me: it is a copy of the tract in Dutch, with the following imprint:—"Tot Leyden. By Thomas Basson. M.D.C.I." A friend of mine writes me from Rotterdam, that he has a copy, without

date, but printed about twenty or five-and-twenty years after mine of 1601, which shows how long the popularity of the tract was maintained; and I have little doubt that mine is not by any means the earliest Dutch impression, if only because the wood-cut of the Courtier and the Countryman (copied with the greatest precision from the London impression of 1592) is much worn and blurred. The title-page runs as follows, and the name of Robert Greene is rendered obvious upon it for the sake of its attraction:—

"Een Seer vermakelick Proces tusschen Fluweele-Broeck ende Laken-Broeck. Waer in verhaltdt werdt het misbruyck van de meeste deel der Menschen. Ghesheven int Engelsch door Robert Greene, ende nu int Neder-landsch overgheset. Wederom oversien."

At the back of this title is printed a short address from the translator to the *Edele ende welghesinde Leser*, which states little more than that the original had been received from England, and concludes with the subsequent quatrain:—

"Ghemerckt dit Dal vol van ydelheyt  
Soo lachet vrij als Democritus dede:  
Doch zy gheraect met vvat Barmherticheyt:  
Als Heraclyt, beveen ons qualen mede."

The spelling and punctuation are the same as in the original, and the body of the tract follows immediately:

"Staende eens smorghens op van eene onrustige nacht rust, ende vindende mijn ghemoet noch wat onstelt, gingh ick wandelen nae de vermacklyche velden, om mijn Gheest wat te vermacken, dan wesende noch in een Melancholijcke humeur, seer eensaem sonder eenighe gheselschap, worde ick seer slaperich: alsoo dat ick droomde. Dat ick een Dal sach wel verceirt, &c."

As few of your readers will have the means of referring to the original English, I quote Greene's opening words from an edition of 1592:—

"It was just at that time when the Cuckoulds quirister began to bewray Aprill, Gentlemen, with his never-changed notes, that I, damped with a melancholy humor, went into the fields to cheere up my wits with the fresh aire: where solitarie seeking to solace my selfe, I fell in a dreame, and in that drowsie slumber I wandered into a vale, &c."

The Dutch version fills thirty-two closely printed pages, and ends with the succeeding literal translation of Greene's last sentence:—

"Tot dese Sententie (aldus by de Ridder ghepronuncieert) alle de omstaende Stemde daer toe, ende klaptten in haere handen, ende maecte een groot geluyde, waer door eek waeker worde, ende schoot uyt mynen Droom, soo stout ick op, ende met een vrolijk ghemoet, gingh ick schryven, al her gene, dat ghy hier ghehoort hebt."

The above is one of the few books I purchased when I was in Holland some thirty years ago; and as I have quoted enough for the purpose of

identification, I may conclude with asking some of your Dutch correspondents, whether the tract, in this or in any other edition, is of considerable rarity with them? In England I never saw a copy of it but that in my possession. I may add that every paragraph is separately numbered from 1 to 110, as if the production were one of importance to which more particular reference might be made than even by the pagination.

THE HERMIT OF HOLYPORT.

THE BLACK ROOD OF SCOTLAND.

(Vol. ii., pp. 308. 409.)

I am not satisfied with what W. S. G. has written on this subject; and as I feel interested in it, perhaps I cannot bring out my doubts better than in the following Queries.

1. Instead of this famous cross being destined by St. Margaret for Dunfermline, was it not transmitted by her as an heir-loom to her sons? *Fordun*, lib. v. cap. lv.: "*Quasi munus hæreditarium transmisit ad filios.*" Hailes (*Annals*, sub anno 1093) distinguishes the cross which Margaret gifted to Dunfermline from the Black Rood of Scotland; and it is found in the possession of her son David I., in his last illness. He died at Carlisle, 24th May, 1153. (*Fordun*, ut supra.)

2. Is not W. S. G. mistaken when, in speaking of this cross being seized by Edward I. in the Castle of Edinburgh in 1292, he says it is in a list of monuments, &c., found "*in quadam cista in dormitorio S. Crucis,*" instead of in a list following, "*et in thesauria castræ de Edinburghe inventa fuerunt ornamenta subscripta?*" (*Ayloff's Calendars*, p. 327.; *Robertson's Index*, Introd. xiii.)

3. When W. S. G. says that this cross was not held in the same superstitious reverence as the Black Stone of Scone, and that Miss Strickland is mistaken when she says that it was seized by King Edward, and restored at the peace of 1327, what does he make of the following authorities?—

(1.) *Fordun*, lib. v. cap. xvii.:

"*Illa sancta crux quam nigram vocant omni genti Scotorum non minus terribilem quam amabilem pro suæ reverentia sanctitatis.*"

(2.) *Letters to the Right Reverend the Lord Bishop of Carlisle, occasioned by some Passages in his late Book of the Scotch Library, &c.*, ascribed to the historian Rymer: London, 1702. From a "notable piece of Church history," appended to the second Letter, it appears that the Black Rood accompanied King Edward in his progresses, along with a famous English cross—the Cross Nighth,—and that he received on these two crosses the homage of several of the Scottish magnates. (The same thing, I have no doubt, will appear from the *Fædera* of the same historian, which I have it not in my power to refer to.)

(3.) *Chronicon de Lanercost*, printed by the Maitland Club, Edinburgh, 1839, p. 283. Alluding to the pacification of 1327:

"*Reddidit etiam eis partem crucis Christi quam vocant Scotti Blakerode, et similiter unam instrumentum. . . . Ragman vocabatur. Lapidem tamen de Scone, in quo solent regis Scotiæ apud Scone in creatione sua collocari, Londonensis noluerunt a se demittere quoquomodo. Omnia autem hæc asportari fecerat de Scotia inclitus rex Edwardus filius Henrici, dum Scottos suæ subjeceret ditioni.*"

Fabian and Holinshed report the same thing.

4. Is not *Fordun* quoting from Turgot and Aelred (whom he names Baldredus) when he speaks of "*illa sancta crux quam nigram vocant?*" And how does the description of the Durham cross,—

"Which rood and pictures were all three very richly wrought in silver, and were all smoked black over, being large pictures of a yard or five quarters long," &c. &c.,—

agree with the description of the Black Rood of St. Margaret which, as Lord Hailes says, "was of gold, about the length of a palm; the figure of ebony, studded and inlaid with gold. A piece of the true cross was enclosed in it"?

5. As to the cross "miraculously received by David I., and in honour of which he founded Holyrood Abbey in 1128," and which some antiquaries (see *A Brief Account of Durham Cathedral*; Newcastle, 1833, p. 46.) gravely assert was to be seen "in the south aisle of the choir of Durham Cathedral at its eastern termination, in front of a wooden screen richly gilt and decorated with stars and other ornaments," are not all agreed that the story is a mere monkish legend, invented long after Holyrood was founded (although, perhaps, not so recent as Lord Hailes supposed)? and is it not, therefore, absurd to speak of such a cross being taken at the battle of Durham, or to identify it with the Black Rood of Scotland?

6. The quotation of W. S. G. from the *MS. Dumelm.* is curious; but is there any contemporary authority for the Black Rood having been taken with King David at the battle of Durham? I can find none.

7. Is it not, however, probable that King David lost two crosses at Durham, one a military cross, carried with his army, and taken from the Abbey of Holyrood; and the other the famous Black Rood found on his person, and made an offering to the shrine of St. Cuthbert? This would reconcile some apparent discrepancies.

8. I find it noticed by Richardson in his *Table Book* (Newcastle, 1846, vol. i. p. 123.), that "there is a letter in the British Museum (Faustina, A. 6. 47.) from the prior of Durham to the Bishop (then absent), giving an account of the battle of Neville's cross." Has this letter been printed, and where? If not so, will any of your correspondents have the

kindness to examine it, and say if it gives any information as to a cross or crosses captured with the King of Scots? J. D. N. N.

### Minor Queries.

*The "Tanthony."*—When the portress at the principal entrance to Kimbolton Park opens the gates for the admission of a visitor, she rings a bell to give warning to the servants at the castle of his approach. This bell is popularly called the "Tanthony," in reference, I presume, to some legend of Saint Anthony. Will one of your readers be good enough to enlighten me? ARUN.

*"Beauty Retire."*—Will the noble editor of Pepys's *Diary* permit me to ask him whether he has seen, in the Pepysian library, or elsewhere, a copy, either in print or MS., of Pepys's song, "Beauty Retire," words and music; or is it to be found in any miscellaneous collection of songs? I. H. M.

*The Soul's Dark Cottage.*—Being called on to reply to matters as plain as those to which I replied last week, I am less reluctant to acknowledge my own ignorance or obliviousness, respecting a couplet of which, I doubt not, hundreds of your readers know the original *habitat*, but which cannot be recalled to my own memory, nor to that of several friends to whom I have referred. The couplet is—

"The soul's dark cottage, battered and decayed,  
Lets in new light through chinks that time hath made."

EFFARESS.

London, Jan. 4. 1851.

*"Small by degrees and beautifully less."*—This is a very common quotation, but, although I have made frequent inquiries, I have never yet been able to find out the author of it. Perhaps some of your readers can inform me. W. H. B.

*Musical Plagiarism.*—I think I remember to have heard, two or three years ago, of an action for damages brought against an eminent composer, on account of plagiarism in a musical composition; and that the defendant's argument was founded on the fact, that there exist very few really "original compositions," if originality excludes every form of plagiarism. And he adduced as examples the "See the conquering hero," of Handel; and the "Zitti Zitti," of Rossini. Can any of your readers refer me to the minutes of this trial; and tell me if any book has been published in criticism of the originality of composers? R. M.

*Simon Bache.*—In the parish church of Knebworth, Herts, is the brass of a priest, with the following inscription:—

"Hic jacet Dominus Simo Bache, Clericus, quon-

dam *Thesaurarius Hospitii* illustrissimi Principis Domini Henrici Quinti Regis Angliæ, ac Canonic. Ecclesiæ Cathedralis Sancti Paulli, London; qui obiit xix. die Maii. Anno Dom. nostr. 1414."

Can any of your readers inform me what this office of *Thesaurarius Hospitii* was; also, who Simon Bache was that held it; and how it happens that he is buried at Knebworth? A. W. H.

*Sir Walter Raleigh.*—In speaking of the difficulty which exists in obtaining a perfect knowledge of any event, reference is often made to Sir Walter Raleigh having witnessed an occurrence, while confined in the Tower, and that two witnesses gave such a different account from each other as well as from himself, that he threw his MS. history into the fire. In what contemporary work is this recorded?

A similar discrepancy in evidence is mentioned with reference to the celebrated tourney at Tiani, in 1502, in Prescott's *Ferdinand and Isabella*, vol. iii. p. 45. H. J.

*Harrison's Chronology.*—William Harrison, a native of London, chaplain to Sir William Brooke, Baron Cobham, Lord Warden of the Cinque Ports, composed a *Description of Britain and of England*; and likewise translated Hector Boethius's *Description of Scotland*, from the Scottish version of John Bellenden. Both these pieces are printed in Holinshed's *Chronicles*, 2 vols. fol. 1587. In the prefaces Harrison speaks of a work on *Chronology*, "which I have yet in hand." Has that work ever been printed? I discovered the manuscript of it last year, in the Diocesan Library of Derry, in Ireland; but did not ascertain *who* was its author (though it bears the name of Harrison), until a few days ago. H. COTTON.

Thurles, Ireland, Dec. 21. 1850.

*Aristophanes on the Modern Stage.*—Can any of your valuable correspondents inform me whether any of the plays of Aristophanes have been produced upon the stage in a modern version; and if so, when, and by whom?

I am inclined to think that some at least of the comedies in the hands of a skilful author might be made entertaining and popular.

The *Acharnians* and *Peace*, or perhaps even the *Birds*, might form the groundwork of an amusing piece. Should you be able to spare a corner in your valuable periodical for this Query, you would greatly oblige C. J. R. (2.)

Burton Crescent.

*Drachmarus.*—Can any of your readers kindly inform me, under what name "Drachmarus," one of the Schoolmen, is commonly known?

J. SANSOM.

*Strutt's Queen Hoo Hall.*—Some years back I purchased of a son of the late Joseph Strutt, a copy of *Queen Hoo Hall*, containing manuscript

memoranda by that son relating to his father and to Walter Scott. Amongst other matters it states, that the original manuscript of that romance was submitted to Mr. Scott before it was published, and that he retained it a long time before he published his *Waverley Novels*. Mr. Strutt, jun., accuses him of taking hints and facts from his parent's work. He also stated that the story of the Illuminator in *Queen Hoo Hall* is mainly an account of the life of his father. The three volumes I gave to my friend and patron, Mr. John Broadly, whose very fine and choice library was sold by auction after his death, with the copy of the work referred to. I am desirous of ascertaining in whose possession these volumes are? I have a beautiful miniature portrait of Joseph Strutt.

J. BRITTON.

17. Burton Street, Jan. 21. 1851.

*Cardinal's Monument.*—Passing into the church of St. Saviour, Southwark, yesterday by the centre door on the south, I observed on a pillar to the right, a sculpture of a cardinal's hat with the usual cord and tassels properly coloured, beneath which was a coat of arms, quartering alternately three lions and three fleur-de-lis. There is no name or date upon it. It would be interesting to know to whom it refers.

J. D. A.

*Names Bacon and Fagan.*—The very curious and interesting information which has come to light in the replies to my Query about the origin of the patronymic BACON, emboldens me to put another question upon the subject.

I have long suspected, but have been unable to prove, that the names Bacon and Fagan were originally one and the same. Bacon, it appears, is a Saxon word, meaning "of the beech tree." Fagan, I presume, is as undoubtedly from the Latin "de fago," "of the beech tree."

The approximation of sound in these names is sufficiently evident. That the letters C and G have been commonly convertible between the Latin and Saxon is without doubt. Query: Have B and F been at all used convertibly? Or can any of your readers, by any other means, strengthen the probability, or prove the truth, of my conjecture?

NOCAB.

*Blunder.*—What is the origin of this word? In Woolston's *First Discourse on Miracles* (Lond. 1729), at p. 28., I find this passage:—

"In another place he intimates what are meant by oxen and sheep, viz., the literal sense of the Scriptures. And if the literal sense be irrational and nonsensical, the metaphor we must allow to be proper, inasmuch as nowadays dull and foolish and absurd stuff we call *Bulls, Fatlings, and Blunders.*"

This would seem to imply that in Woolston's days *blunder* was the name of some animal; but in no dictionary have I been able to find such a signification attributed to it. The Germans use

the words *bock* and *pudel* in the same sense as our word *blunder*.

C. W. G.

*Prince of Wales' Feathers.*—The establishment of "DE NAVORSCHER" is a matter of great importance to all students of our early history, and the liberal intention of its projectors, to bring under the notice of their countrymen all Queries likely to be answered by them, is one calculated to clear up many obscure points in our early history. Sir H. Nicolas concludes his valuable papers on the Badge and Mottoes of the Prince of Wales (*Archæologia*, vol. xxxi. p. 372.) by expressing his belief that both the former, namely, *the Feathers*, and the mottoes, "*Ich Dien*" and "*Houmout*," were derived from the House of Hainault, possibly from the Comté of Ostrevant, which formed the appanage of the eldest sons of the Counts of that province. Perhaps I may be allowed, through your columns, to invite the attention of the correspondents of "DE NAVORSCHER" to this point.

EFFESSA.

*Portrait of Ben Jonson.*—Ritson, the well-known antiquary, possessed an original painting of Ben Jonson. It was afterwards purchased by W. Fillingham, Esq., of the Inner Temple, a gentleman well known for his love of the early drama; and whilst in his possession it was engraved by Ridley in 8vo. What has become of the painting? Can any of your readers point out its locality at the present time?

EDWARD F. RIMBAULT.

*Robert Burton, otherwise Democritus Junior*, the author of that glorious book *The Anatomy of Melancholy*, is stated by Wood to have been born at Lindley, in Leicestershire. Plot, however, in his *Natural History of Staffordshire*, 1686, p. 276., gives the place of his birth, Fald, in the latter county; and, furthermore, says he was shown the very house of his nativity. Can any of your correspondents throw any light upon this subject?

EDWARD F. RIMBAULT.

*Blowen, Origin of the Name.*—You have fallen into a very general error in spelling my name (pp. 71. 76.) with the terminal *r*, "*Blower*," instead of "*Blowen*." Perhaps some one of your genealogical readers can inform me of the origin and descendants of the family with this scarce name, thus spelt, "*Blowen*." Are we a branch of the *Blowers* (as you appear to think we must be), that useful family of alarmists, whose services in early times were so necessary? or are we the descendants of the *Flanders "Boleyns,"* Anglicanized "*Bloeyn*?"

Query, Did Anna Boleyn, wife of Henry VIII., ever spell her name so? I need not to be reminded that some lexicographers define "*Blowen*" to be a rude woman. Query, origin of that appellation, so used?

We have been citizens and liverymen of London from Richard Blowen, who married, at

the close of the seventeenth century, the sister of Dr. Hugh Boulter (who became chaplain to George I., and afterwards Lord Archbishop of Armagh).  
BLOWEN.

### Replies.

#### TOUCHSTONE'S DIAL.

(Vol. ii., p. 405.; vol. iii., p. 52.)

How is it that Mr. Knight, who so well and so judiciously exposes the absurdness of attempting to measure out a poet's imaginings by rule-and-compass probability, should himself endeavour to embody and identify Touchstone's dial—an ideal image—a mere peg on which to hang the fool's sapient moralizing?

Surely, whether it was a real moving animated pocket watch, that was present to the poet's mind, or a thumb ring dial, is an inquiry quite as bootless as the geographical existence of a sea-coast in Bohemia, or of lions and serpents in the forest of Ardennes.

When Thaliard engages to take away the life of Pericles if he can get him within his "pistol's length," are we seriously to inquire whether the weapon was an Italian dagger or an English fire-arm? or are we to debate which of the interpretations would be the lesser anachronism?

But your correspondents (Vol. ii., p. 405. and vol. iii., p. 52.) approve of, and confirm Mr. Knight's suggestion of a ring dial, as though it were so self-evident as to admit of no denial. Nevertheless, neither he nor they have shown any good reason for its adoption: even its superior antiquity over the portable time-piece is mere surmise on their parts, unaccompanied as yet by any direct proof. In point of fact, the sole argument advanced by Mr. Knight why Touchstone's dial should be a ring dial is, that "*it was not likely that the fool would have a pocket watch.*" Well, but it might belong to Celia, carried away with the "jewels and wealth" she speaks of, and, on account of the unwieldy size of watches in those days, intrusted to the portage of the able-bodied fool.

When Touchstone said, so very wisely, "*It is ten o'clock,*" he used a phrase which, according to Orlando in the same play, could only properly apply to a mechanical time-piece. Rosalind asks Orlando, "I pray you what is it a clock?" to which he replies, "You should ask me what time o' day; there's no clock in the forest." Again, when Jacques declares that he did laugh "an hour by his dial," do we not immediately recall Falstaff's similar phrase, "an hour by Shrewsbury clock?"

If it shall be said that the word "dial" is more used in reference to a natural than to a mechanical indicator of time, I should point, in reply, to Hotspur's allusion:

"Tho' life did ride upon a dial's point  
Still ending with the arrival of an hour."

The "dial's point," so referred to, must be *in motion*, and is therefore the hand or *pointer* of a mechanical clock.

A further confirmation that the Shakspearian "dial" was a piece of mechanism may be seen in Lafeu's reply to Bertram, when he exclaims,

"Then my dial goes not true,"

using it as a metaphor to imply that his judgment must have been deceived.

These are some of the considerations that would induce me to reject Mr. Knight's interpretation, and, *were it necessary to realize the scene between Jacques and Touchstone at all*, I should prefer doing so by imagining some old turnip-faced atrocity in clock-making presented to the fool's lack-lustre eye, than the nice astronomical observation supposed by Mr. Knight.

The ring-dial, as described by him, and by your correspondents, is likewise described in most of the encyclopædias. It is available for the latitude of construction only, and was no doubt common enough a hundred years ago; but it is scarcely an object as yet for deposit in the British Museum.

A. E. B.

Leeds, Jan. 28. 1851.

The Ring Dial, perhaps the most elegant in principle of all the forms of sun dial, has not, I think, fallen into greater disuse than have sun dials of other constructions. To describe, in this place, a modern ring dial, and the method of using it, would be useless: because it is an instrument which may be so readily inspected in the shops of most of the London opticians. Messrs. Troughton and Simms, of Fleet Street, make ring dials to a pattern of about six inches in diameter, costing, in a case, 2*l.* 5*s.* They are, in truth, elegant and instructive astronomical toys, to say the least of them; and indicate the solar time to the accuracy of about two minutes, when the sun is pretty high.

Formerly, ring dials were made of a larger diameter, with much costly graduation bestowed upon them; too heavy to be portable, and too expensive for the occasion. For example, at the apartments of the Royal Astronomical Society, at Somerset House, a ring dial, eighteen inches in diameter, may be seen, constructed by Abraham Sharp, contemporary and correspondent of Newton and Flamstead; one similar to which, hazardous a guess, I should say, could not be made under 100*l.* At the same place also may be seen, belonging to Mr. Williams, the assistant-secretary of the society, a very handsome oriental astrolabe, about four inches in diameter, richly chased with Arabic characters and symbols; to which instrument, as well as to modern ring dials, the ring dials described in "NOTES AND QUERIES" (Vol. iii., p. 52.) seem to bear relation. If I recollect right, in one of the tales of the *Arabian Nights*, the barber goes out, leaving his customer half shaved,

to take an observation with his astrolabe, to ascertain if he were operating in a lucky *hour*. By his astrolabe, therefore, the barber could find the *time of day*; *this*, however, I confess I could not pretend to find with the astrolabe in question. Ring dials, as I am informed, are in demand to go out to India, where they are in use among surveyors and military men; and, no doubt, such instruments as the astrolabe above-mentioned, which, though pretty old, does not pretend to be an antique, are in use among the educated of the natives all over the East.

ROBERT SNOW.

I send you the particulars of two brass ring dials, seeing they are claiming some notice from your learned correspondents, and having recently bought them of a dealer in old metals.

7-16ths of an inch wide, 1 and 7-16ths over,

4	5	6	7	8	9	10	11	12	13
8	7	6	5	4	3	2	1		

3-8ths wide, and 1½ over,

5	6	7	8	9	10	11	12	S		
							12	H		
8	7	6	5	W	4	3	2	1	12	W.

J. CLARKE.

Easton, Jan. 27. 1851.

#### WINIFREDA.

(Vol. ii., p. 519. Vol. iii., p. 27.)

Subjoined is a brief notice of the various printed forms in which the old song called "Winifreda" has, from time to time, been brought before the public. I am indebted for these particulars to a kind friend in the British Museum, but we have hitherto failed in discovering the author.

1. The song first occurs as a translation from the ancient British language in D. Lewis's *Collection of Miscellaneous Poems*, 8vo. 1726, vol. i., p. 53., pointed out by your correspondent, MR. HICKSON. (Vol. ii., p. 519.)

2ndly. In Watts' *Musical Miscellany*, vol. vi., p. 198. Lond. 1731; it is with the tune, "Eveillez vous ma belle Endormie," and is called "Winifreda, from the ancient language."

3dly. As an engraved song entitled "Colin's Address;" the words by the Earl of Chesterfield, set by W. Yates, 1752. The air begins "Away, &c."

4thly. In 1755, 8vo., appeared *Letters concerning Taste*, anonymously, but by John Gilbert Cooper; in Letter XIV. pp. 95, 96, he says, —

"It was not in my power then to amuse you with any poetry of my own composition, I shall now take the liberty to send you, without any apology, an old song wrote above a hundred years ago by the happy bridegroom himself."

Cooper then praises the poem, and prints it at length.

5thly. In 1765, Dr. Percy first published his *Reliques*, with the song, as copied from Lewis.

6thly. We find an engraved song, entitled "Winifreda, an Address to Conjugal Love," translated from the ancient British language; set to music by Signor Giordani, 1780. The air begins, "Away, &c."

7thly. In Ritson's printed Songs as by Gilbert Cooper, Park's edition, 1813, vol. i., p. 281., with a note by the editor referring to Aikin's *Vocal Biography*, p. 152.; and mentioning that in the *Edinburgh Review*, vol. xi., p. 37. "Winifreda" is attributed to the late Mr. Stephens, meaning George Steevens.

8thly. In Campbell's *British Poems*, 1819, vol. vi., p. 93., with a Life of John Gilbert Cooper, to whom Campbell attributes the authorship, stating that he was born in 1723, and died in 1769; he was, consequently, only three years old when the poem was printed, which would settle the question, even if his disclaimer had been merely a trick to deceive his friend.

Lord Chesterfield's claim is hardly worth notice; his name seems to have been used to promote the sale of the "Engraven old Song;" and no one can doubt that he would gladly have avowed a production which would have added to his literary fame.

Whether the problem will ever be solved, seems very doubtful; but I am disposed to think that the song belongs to a much earlier period, and that it should be looked for amongst the works of those poets of whom Izaak Walton has left us such agreeable reminiscences; and whose simplicity and moral tone are in keeping with those sentiments of good feeling to which "Winifreda" owes its principal attraction.

BRAYBROOKE.

Audley End.

*Winifreda* (Vol. iii., p. 27.) — LORD BRAYBROOKE has revived a Query which I instituted above forty years ago (see *Gent.'s Magazine* for 1808, vol. lxxviii., Part I. p. 129.). The correspondent, C. K., who replied to my letter in the same magazine, mentioned the appearance of this song in Dodsley's *Letters on Taste* (3rd edition, 1757.) These letters, being edited by John Gilbert Cooper, doubtless led Aikin, in his collection of songs, and Park, in his edition of Ritson's *English Songs*, to ascribe it to Cooper. That writer speaks of it as an "old song," and with such warm praise, that we may fairly suppose it was not his own production. C. K. adds, from his own knowledge, that about the middle of the eighteenth century, he well remembered a Welsh clergyman repeating the lines with spirit and pathos, and asserting that they were written by a native of Wales. The name of Winifreda gives countenance to this; and the publication by David Lewis, in 1726, referred to by Bishop Percy, as that in which it first ap-

peared, also connects the song with the principal. An Edinburgh reviewer (vol. xi. p. 37.) says that it is "one of the love songs" by Stephens (meaning George Steevens), a strange mistake, as the poem appeared in print ten years before Steevens was born.

I notice this error for the purpose of asking your readers whether many poems by this clever, witty, and mischievous writer exist, although not, to use the words of the reviewer, "in a substantive or collective form?" "The Frantic Lover," referred to in the *Edinburgh Review*, and considered by his biographer as "superior to any similar production in the English language," and the verses on Elinor Rummie, are the only two poems of George Steevens which now occur to me; but two or three others are noticed in Nichols's *Literary Anecdotes* as his productions.

J. H. M.

### Replies to Minor Queries.

*Did St Paul's Clock strike Thirteen?* (Vol. iii., p. 40.).—MR. CAMPKIN will find some notice of the popular tradition to which he refers, in the *Antiquarian Repertory*, originally published in 1775, and republished in 1807; but I doubt whether it will satisfactorily answer his inquiries.

I. H. M.

*By the bye* (Vol. ii., p. 424.).—As no one of your correspondents has answered the Query of J. R. N., as to the etymology and meaning of *by the bye* and *by and by*, I send you the following exposition; which I have collected from Richardson's *Dictionary*, and the authorities there referred to.

Spelman informs us, that in Norfolk there were in his time thirteen villages with names ending in *by*: this *By* being a Danish word, signifying "villa." That a *bye-law*, Dan. *by-lage*, is a law peculiar to a villa. And thus we have the general application of *bye* to any thing; peculiar, private, indirect, as distinguished from the direct or main: as, *bye-ways*, *bye-talk*, &c. &c. In the trial of Sir Walter Raleigh, *State Trials*, James I., 1603, are these words:—

"You are fools; you are on the *bye*, Raleigh and I are on the *main*. We mean to take away the king and his cubs."

Here the contradistinction is manifest. Lord Bacon and B. Jonson write, *on the by*; as if, on the way, in passing, indirectly:—

"There is, upon the *by*, to be noted.—'Those who have seluted poetry on the *by*'—such being a collateral, and not the main object of pursuit."

This I think is clear and satisfactory.

*By and by* is quite a different matter. Mr. Tyrwhitt, upon the line in Chaucer, —

"These were his words *by and by*."—R. R. 4581.

interprets "separately, distinctly;" and there are various other instances in Chaucer admitting the same interpretation:—

"Two yonge knightes *ligging by and by*."

*Kn. T.*, v. 1016.

"His daughter had a bed all *by hireselve*,  
Right in the same chambre *by and by*."

*The Reves T.*, v. 4441.

So also in the "Floure and the Leafe," stanzas 9 and 24. The latter I will quote, as it is much to the purpose:—

"The semes (of the surcote) echon,

As it were a maner garnishing,

Was set with emerauds, *one and one*,

*By and by*."

But there are more ancient usages, e.g. in R. Brunne, bearing also the same interpretation. "The chartre was read ilk poynt *bi and bi*:" William had taken the homage of barons "*bi and bi*." He assayed (*i. e.* tried) "*tham (the horses) bi and bi*."

Richardson's conception is, that there is a *sub-audition* in all these expressions; and that the meaning is, by point and by point; by baron and by baron; by horse and by horse: *one and one*, as Chaucer writes; each *one* separately, by *him* or *it-self*. And thus, that *by and by* may be explained, *by one and by one*; distinctly, both in space or time. Our modern usage is restricted to time, as, "I will do so *by and by*:" where *by and by* is equivalent to *anon*, *i. e.* in one (moment, instant, &c.). And so —

GOOD B'YE.

Bloomsbury.

*Clement's Inn* (Vol. iii., p. 84.).—This inn was neither "a court of law" nor "an inn of court," but "an inn of chancery;" according to the distinction drawn by Sir John Fortescue, in his *De Laudibus Legum Angliæ*, chap. xlix., written between 1460 and 1470.

The evidence of its antiquity is traced back to an earlier date than 1486; for, according to Dugdale (*Orig.*, p. 187.), in a *Record of Michaelmas*, 19 Edward IV., 1479, it is spoken of as then, and *diu ante*, an Inn "hominum Curie Legis temporalis, necnon hominum Consiliariorum ejusdem Legis."

The early history of the Inns of Court and Chancery is involved in the greatest obscurity; and it is difficult to account for the original difference between the two denominations.

Any facts which your correspondents may be able to communicate on this subject, or in reference to what were the *ten* Inns of Chancery existing in Fortescue's time, but not named by him, or relating to the history of either of the Inns, whether of Court or Chancery, will be most gratefully received by me, and be of important service at the present time, when I am preparing

for the press my two next volumes of *The Judges of England*.

EDWARD FOSS.

Street-End House, near Canterbury.

*Words are men's daughters* (Vol. iii., p. 38.). — I take this to be a proverbial sentence. In the *Gnomologia* of Fuller we have "Words are for women; actions for men"—but there is a nearer approach to it in a letter written by Sir Thomas Bodley to his librarian about the year 1604. He says,

"Sir John Parker hath promised more than you have signified: but words are women, and deeds are men."

It was no doubt an adoption of the worthy knight, and I shall leave it to others to trace out the true author—hoping it may never be ascribed to an ancestor of

BOLTON CORNEY.

*Passage in St. Mark* (Vol. iii., p. 8.). — Irenæus is considered the best (if not the only) commentator among the very early Fathers upon those words in Mark xiii. 32. "*οὐδὲ ὁ υἱὸς*;" and though I cannot refer CALMET further than to the author's works, he can trust the general accuracy of the following translation:—

"Our Lord himself," says he, "the Son of God, acknowledged that the Father only knew the day and hour of judgment, declaring expressly, that of that day and hour knoweth no one, neither the Son, but the Father only. Now, if the Son himself was not ashamed to leave the knowledge of that day to the Father, but plainly declared the truth; neither ought we to be ashamed to leave to God such questions as are too high for us. For if any one inquires why the Father, who communicates in all things to the Son, is yet by our Lord declared to know alone that day and hour, he cannot at present find any better, or more decent, or indeed any other safe answer at all, than this, that since our Lord is the only teacher of truth, we should learn of him, that the Father is above all; for the Son saith, 'He is greater than I.' The Father, therefore, is by our Lord declared to be superior even in knowledge also; to this end, that we, while we continue in this world, may learn to acknowledge God only to have perfect knowledge, and leave such questions to him; and (put a stop to our presumption), lest curiously inquiring into the greatness of the Father, we run at last into so great a danger, as to ask whether even above God there be not another God."

BLOWEN.

"*And Coxcombs vanquish Berkeley by a Grin*" (Vol. i., p. 384.). — This line is taken from Dr. Brown's *Essay on Satire*, part ii. v. 224. The entire couplet is—

"Truth's sacred fort th' exploded laugh shall win,  
And coxcombs vanquish Berkeley by a grin."

Dr. Brown's Essay is prefixed to Pope's "Essay on Man" in Warburton's edition of Pope's *Works*. (See vol. iii. p. 15., edit. 1770, 8vo.)

*Dr. Trusler's Memoirs* (Vol. iii., p. 61.). — The first part of Dr. Trusler's *Memoirs* (Bath, 1806),

mentioned by your correspondent, but which is not very scarce, is the only one published. I have the continuation in the Doctor's *Autograph*, which is exceedingly entertaining and curious, and full of anecdotes of his contemporaries. It is closely written in two 8vo. volumes, and comprises 554 pages, and appears to have been finally revised for publication. Why it never appeared I do not know. He was a very extraordinary and ingenious man, and wrote upon everything, from farriery to carving. With life in all its varieties he was perfectly acquainted, and had personally known almost every eminent man of his day. He had experienced every variety of fortune, but seems to have died in very reduced circumstances. The *Sententiæ Variorum* referred to by your correspondent is, I presume, what was published under the title of—

"Detached Philosophic Thoughts of near 300 of the best Writers, Ancient and Modern, on Man, Life, Death, and Immortality, systematically arranged under the Authors' Names." 2 vols. 12mo. 1810.

JAS. CROSSLEY.

Manchester, Jan. 25. 1851.

### Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Dr. Latham seems to have adopted as his literary motto the dictum of the poet,

"The proper study of mankind is man."

We have recently had occasion to call the attention of our readers to his learned and interesting volume entitled *The English Language*,—a work which affords proof how deeply he has studied that remarkable characteristic of our race, which Goldsmith wittily described as being "given to man to conceal his thoughts." From the language to *The Natural History of the Varieties of Man*, the transition is an easy one. The same preliminary studies lead to a mastery of both divisions of this one great subject: and having so lately seen how successfully Dr. Latham had pursued his researches into the languages of the earth, we were quite prepared to find, as we have done, the same learning, acumen, and philosophical spirit of investigation leading to the same satisfactory results in this kindred, but new field of inquiry. In paying a well-deserved tribute to his predecessor, Dr. Prichard, whom he describes as "a physiologist among physiologists, and a scholar among scholars,"—and his work as one "which, by combining the historical, the philological, and the anatomical methods, should command the attention of the naturalist, as well as of the scholar,"—Dr. Latham has at once done justice to that distinguished man, and expressed very neatly the opinion which will be entertained by the great majority of his readers of his own acquirements, and of the merits of this his last contribution to our stock of knowledge.

*The Family Almanach and Educational Register for 1851*, with what its editor justly describes as "its noble list of grammar schools," to a great extent the "offspring of the English Reformation in the sixteenth

century," will be a very acceptable book to every parent who belongs to the middle classes of society; and who must feel that an endowed school, of which the masters are bound to produce testimonials of moral and intellectual fitness, presents the best security for the acquirement by his sons of a solid, well-grounded education.

Messrs. Sotheby and Wilkinson will sell on Monday next, and three following days, the valuable antiquarian, miscellaneous, and historical library of the late Mr. Amyot. The collection contains all the best works on English history, an important series of the valuable antiquarian publications of Tom Hearne; the first, second, and fourth editions of Shakspeare, and an extensive collection of Shakspeariana; and, in short, forms an admirably selected library of early English history and literature.

*Catalogues Received.* — Cole (15. Great Turnstile) List, No. XXXII. of very Cheap Books; W. Pedder (18. Holywell Street, Strand) Catalogue, Part I. for 1851, of Books Ancient and Modern; J. Wheldon (4. Paternoster Row) Catalogue of a Valuable Collection of Scientific Books; W. Brown (130. Old Street, London) Catalogue of English Books on Origin, Rise, Doctrines, Rites, Policy, &c., of the Church of Rome, &c., the Reformation, &c.

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\* \* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

## Notices to Correspondents.

REPLIES RECEIVED. Col. Hewson — True Blue — Plafery — Cockade — Warming Pans — Memoirs of Elizabeth — Paternoster Tackling — Forged Papal Bulls — By Hook or by Crook — Crossing Rivers on Skins — Fronte Capillatâ — Tandem D. O. M. — Cramer's Descendants — Histoire des Severambes — Stinging of Swans — Annoy — Queen Mary's Lament — Touching for the Evil — The Conquest — Scandal against Elizabeth — Shipster — Queries on Costume — Separation of Sexes in Church — Cum grano Satis — St. Paul's Clock — Sir John Davis — Aver.

H. J. WEBB (Birmingham) has our best thanks for the Paper he so kindly sent.

NEMO. The book wanted is reported. Will he send his address to Mr. Bell?

U. U. C. "A Roland for an Oliver" is explained in our Second Volume, p. 132.

P. S. We should gladly receive any such succinct yet correct and comprehensive definitions of new terms in science, or new words in literature, as our correspondent suggests. Will he kindly set the example?

T. F. R. (Oriël). What are the coins? In one part they are spoken of as farthings, in another as sixpences.

K. R. H. M. received. Next double number.

VOLUME THE SECOND OF NOTES AND QUERIES, with very copious INDEX, is now ready, price 9s. 6d. strongly bound in cloth. VOL. I. is reprinted, and may also be had at the same price.

NOTES AND QUERIES may be procured, by order, of all Booksellers and News-vendors. It is published at noon on Friday, so

that our country Subscribers ought not to experience any difficulty in procuring it regularly. Many of the country Booksellers, &c., are, probably, not yet aware of this arrangement, which will enable them to receive NOTES AND QUERIES in their Saturday parcels.

All communications for the Editor of NOTES AND QUERIES should be addressed to the care of Mr. BELL, No. 186. Fleet Street.

*Errata.* — No. 65. p. 62. l. 25. for "Sullustius" read "Salustius." No. 66. p. 87. l. 3., for "in 8vo." read "in eights"; l. 55., erase the comma after "tzelete,"; and for "M.CCCC." read "mccc." In the same column for "And" and "For" read "and" and "for." A similar correction may be made in the preceding column, in which remove the comma after "style," and put a small *a* in "Apostoli," and a period at "Paris." P. 92. l. 24. for "humble" read "durable."

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No. 68.]

SATURDAY, FEBRUARY 15. 1851.

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## Dates.

### DEFENCE OF THE EXECUTION OF MARY QUEEN OF SCOTS.

Allow me to supply a deficiency in my last volume of *Extracts from the Registers of the Stationers' Company*, printed by the Shakspeare Society. It occurs at p. 224., in reference to an entry of 11th Feb., 1587, in the following terms:

"John Wyndett. Lyncensed also to him, under the B. of London hand and Mr. Denham, An Analogie or Resemblance betweene Johane, Queene of Naples, and Marye, Queene of Scotland."

In the note appended to this entry I point out a mistake by Herbert (ii. 1126. of his *History of Printing*), who fancied that the *Defence of the*

*Execution of Mary Queen of Scots*, and Kyffin's *Blessedness of Britain*, were the same work; and I add that "the *Analogy* here entered is not recorded among the productions of John Windet's press." This is true; but Mr. David Laing, of Edinburgh, has kindly taken the trouble to send me, all the way from Scotland, a very rare volume, which proves that the *Analogy* in question was printed by Windet in consequence of the registration, and that it was, in fact, part of a volume which that printer put forth under the following title:

"A Defence of the Honorable Sentence and Execution of the Queene of Scots: exempld with Analogies, and Diverse Presidents of Emperors, Kings, and Popes. With the Opinions of learned Men in the Point, &c.; together with the Answers to certaine Objections made by the favourites of the late Scottish Queene, &c. At London, printed by John Windet."

It has no date: but it may be supplied by the entry at Stationers' Hall, and by the subject of the volume. The first chapter of the work is headed "An Analogie or Resemblance betweene Ione, queene of Naples, and Marie, queene of Scotland," which are the terms of the entry; and the probability seems to be, that when Windet took, or sent, it to be licensed, the book had no other title, and that the clerk adopted the heading of the first chapter as that of the whole volume. It consists, in fact, of eight chapters, besides a "conclusion," and a sort of supplement, with distinct signatures (beginning with D, and possibly originally forming part of some other work), of Babington's letter to Mary, her letter to Babington, the heads of a letter from Mary to Bernardin Mendoza, and "points" out of other letters, subscribed by Curle. The whole is a very interesting collection in relation to the history and end of Mary Queen of Scots; but nobody who had not seen the book could be aware that the entry in the Stationers' Registers, of "*An Analogie*," &c., applied to this general *Defence* of her execution. The manner in which the "analogy" is made out may be seen by the two first paragraphs, which your readers may like to see quoted:—

"Ione, Queene of Naples, being in love with the Duke of Tarent, caused her husband Andrasius (or, as

some terme him, Andreas), King of Naples (whom she little favoured), to be strangled, in the yeare of our Lord God 1348."

"Marie, Queene of Scotland, being (as appeareth by the Chronicles of Scotlande and hir owne letters) in love with the Earle of Bothwell, caused hir husband, Henrie Lorde Darley, King of Scotland (whome she made small account of long time before) to be strangled, and the house where he lodged, called Kirk of Fielde, to be blown up with gunpowder, the 10th of Februarie in the yeare of our Lord God 1567."

In this way the analogy is pursued through twelve pages; but, for my present purpose, it is not necessary to extract more of it. I beg leave publicly to express my thanks to Mr. Laing for thus enabling me to furnish information which I should have been glad to supply, had it been in my power, when I prepared volume ii. of *Extracts from the Stationers' Registers*.

J. PAYNE COLLIER.

DE NAVORSCHER.

An idea recorded in 1841, is to be realized in 1851 — which promises, in various ways, to be the *annus mirabilis!*

In an appeal to residents at Paris for a transcript of certain inedited notes on Jean Paul Marana, which are preserved in the *bibliothèque royale*, I made this remark:—

"If men of letters, of whatever nation, were more disposed to interchange commodities in such a manner, the beneficial effects of it in promoting mutual riches, would soon become visible."—*Gent. Mag.* xv. 270. N. S.

The appeal was unsuccessful, and I could not but ascribe the failure of it to the want of a convenient channel of communication. A remedy is now provided—thanks to the example set at home, and the enterprising spirit of Mr. Frederik Muller of Amsterdam.

We contemplate Holland as the school of classical and oriental literature, and as the *studio* of painters and engravers; we admire her delicate Elzevirs and her magnificent folios; we commend her for the establishment of public libraries, *made available by printed catalogues*; we do justice to the discoveries of her early navigators; but we had scarcely heard of her vernacular literature before the publications of Bosworth, and Bowring.

As M. Van Kampen observes, "La littérature hollandaise est presque inconnue aux étrangers à cause de la langue peu répandue qui lui sert d'organe." Under such circumstances it may be presumed that many a query will now be made, and many a new fact elicited. We may expect, by the means of *De Navorscher*, the further gratification of rational curiosity, and the improvement of historical and bibliographic literature.

In assuming that some slight credit may be due to one who gives public expression to a novel and plausible idea, it may become me to declare that I renounce all claim to the substantial merit of having devised the means of carrying it into effect.

BOLTON CORNEY.

A BIDDING AT WEDDINGS IN WALES.

The practice of "making a bidding" and sending "bidding letters," of which the following is a specimen, is so general in most parts of Wales, that printers usually keep the form in type, and make alteration in it as occasion requires. The custom is confined to servants and mechanics in towns; but in the country, farmers of the hambler sort make biddings. Of late years tea parties have in Carmarthen been substituted for the bidding; but persons attending pay for what they get, and so incur no obligation; but givers at a bidding are expected and generally do return "all gifts of the above nature whenever called for on a similar occasion." When a bidding is made, it is usual for a large procession to accompany the young couple to church, and thence to the house where the bidding is held. Accompanying is considered an addition to the obligation conferred by the gift. I have seen, I dare say, six hundred persons in a wedding procession, and have been in one or two myself (when a child). The men walk together and the women together to church; but in returning they walk in pairs, or often in trios, one man between two women. The last time I was at such a wedding I had three strapping wenches attached to my person. In the country they ride, and generally there is a desperate race home to the bidding, where you would be surprised to see a comely lass, with Welsh hat on head and ordinary dress, often take the lead of fifty or a hundred smart fellows over rough roads that would shake your Astley riders out of their seats and propriety.

"Carmarthen, October 2. 1850.

"As we intend to enter the Matrimonial State, on Tuesday, the 22nd of October instant, we are encouraged by our Friends to make a Bidding on the occasion the same day, at the New Market House, near the Market Place; when and where the favour of your good and agreeable company is respectfully solicited, and whatever donation you may be pleased to confer on us then, will be thankfully received, warmly acknowledged, and cheerfully repaid whenever called for on a similar occasion,

By your most obedient Servants,  
HENRY JONES,  
(Shoemaker),  
ELIZA DAVIES.

"The Young Man, his Father (John Jones, Shoemaker), his Sister (Mary Jones), his Grandmother (Nurse Jones), his Uncle and Aunt (George Jones,

Painter, and Mary, his wife), and his Aunt (Elizabeth Rees), desire that all gifts due to them be returned to the Young Man on the above day, and will be thankful for all additional favours.

"The Young Woman, her Father and Mother (Evan Davies, Pig-drover, and Margaret, his wife), and her Brother and Sisters (John, Hannah, Jane, and Anne Davies), desire that all gifts of the above nature due to them be returned to the Young Woman on the above day, and will be thankful for all additional favours conferred."

W. SPURRELL.

COLERIDGE'S "RELIGIOUS MUSINGS."

Some readers of "NOTES AND QUERIES" may be interested in a reading of a few lines in this poem which varies from that given in Pickering's edition of the *Poems*, 1844. In that edition the verses I refer to stand thus (p. 69):

"For in his own, and in his Father's might,  
The Saviour comes! While as the Thousand Years  
Lead up their mystic dance, the Desert shouts!  
Old Ocean claps his hands! The mighty Dead  
Rise to new life, whoe'er from earliest time  
With conscious zeal had urged Love's wondrous plan,  
Coadjutors of God."

I happen to be in possession of these lines as originally written, in Coleridge's own hand, on a detached piece of paper. It will be seen that they have been much altered in the printed edition above cited. I am now copying from Coleridge's autograph:

"For in his own, and in his Father's Might,  
Heaven blazing in his train, the SAVIOUR comes!  
To solemn symphonies of Truth and Love  
The THOUSAND YEARS lead up their mystic dance.  
Old Ocean claps his hands, the Desert shouts,  
And vernal Breezes wafting seraph sounds  
Melt the primæval North. The Mighty Dead  
Rise from their tombs, whoe'e[r] from earliest time  
With conscious zeal had aided the vast plan  
Of Love Almighty."

The variations of the printed poem from this MS. fragment appear to me of sufficient importance to warrant my supposition that many readers and admirers of Coleridge may be glad to have the original text restored.

H. G. T.

Launceston.

FOLK-LORE.

*Lammer Beads.*—Lammer, or Lama beads are so called from an order of priests of that name among the western Tartars. The Lamas are extremely superstitious, and pretend to magic. Amber was in high repute as a charm during the plague of London, and was worn by prelates of

the Church. John Baptist Van Helmont (*Ternary of Paradoxes*, London, 1650) says, that

"A translucent piece of amber rubbed on the jugular artery, on the hand wrists, near the instep, and on the throne of the heart, and then hung about the neck,"

was a most certain preventative of (if not a cure for) the plague; the profound success of which Van Helmont attributes to its magnetic or sympathetic virtue.

BLOWEN.

*Engraved Warming-pans.*—Allow me to add another illustration to the list furnished by H. G. T., p. 84. One which I purchased a few years ago of a cottager at Shotover, in Oxfordshire, has the royal arms surmounted by C. R., and surrounded by

"FEARE GOD HONNOR YE KING, 1662."

The lid and pan are of brass, the handle of iron.

E. B. PRICE.

*Queen Elizabeth's Christening Cloth.*—The mention (in the first No. of your 3rd Vol.) of some damasked linen which belonged to James II. reminds me of a relic which I possess, and the description of which may interest some of your readers.

It is the half of Queen Elizabeth's christening cloth, which came into my possession through a Mrs. Goodwin. A scrap of paper which accompanies it gives the following account of it:

"It was given by an old lady to Mrs. Goodwin; she obtained it from one of the Strafford family, who was an attendant upon the Queen. The other half Mrs. Goodwin has seen at High Fernby, in Yorkshire, a place belonging to the family of the Rooks, in high preservation. In its original state, it was lined with a rose-coloured lutestring, with a flounce of the same about a quarter deep. The old lady being very notable, found some use for the silk, and used to cover the china which stood in the best parlour with this remains of antiquity."

The christening cloth is of a thread net, worked in with blue and yellow silk, and gold cord. It must have been once very handsome, but is now somewhat the worse for wear and time. It is about 2½ feet wide and 3½ feet in length, so that the entire length must have been about 7 feet.

Can any one inform me whether the remaining half of this interesting relic still exists; as the notice attached to it, and mentioning its locality, must now be fifty years old at least?

H. A. B.

Minor Notes.

*The Breeches Bible.*—The able and interesting article on the Breeches Bible which appeared in a late number of "NOTES AND QUERIES" (Vol. iii., p. 17.) is calculated to remove the deep-rooted popular error which affixes great pecuniary value to

every edition of the Bible in which the words "made themselves breeches" are to be found, by showing that such Bibles are generally only worth about as many shillings as they are supposed to be worth pounds. It is worth noting, with reference to this translation, that in the valuable early English version, known as Wickliffe's Bible, just published by the university of Oxford, the passage in Genesis (cap. iii. v. 7.) is translated "thei soweden togidre leeuves of a fige tree and maden hem brechis."

EFFESSA.

*Origin of the present Race of English.*—In Southey's *Letters of Espriella* (Letter xxiv., p. 274., 3rd edit.), there is a remark, that the dark hair of the English people, as compared with the Northern Germans, seems to indicate a considerable admixture of southern blood. Now, in all modern ethnological works, this fact of present complexion seems to be entirely overlooked. But it is a fact, and deserves attention. Either it is the effect of climate, in which case the moral as well as the physical man must have altered from the original stock, or it arises from there being more "ungerman" blood flowing in English veins than is acknowledged. May I hazard a few conjectures?

1. Are we not apt to underrate the number of Romanised Celts remaining in England after the Saxon Conquest? The victors would surely enslave a vast multitude, and marry many Celtic women; while those who fled at the first danger would gradually return to their old haunts. Under such circumstances, that the language should have been changed is no wonder.

2. Long before the Norman Conquest there was a great intercourse between England and France, and many settlers from the latter country came over here. This, by the way, may account for that gradual change of the Anglo-Saxon language mentioned as observable prior to the Conquest.

3. The army of the Conqueror was recruited from all parts of France, and was not simply Norman. When the men who composed it came into possession of this country, they clearly must have sent home for their wives and families; and many who took no part in the invasion no doubt came to share the spoils. Taking this into account, we shall find the Norman part of the population to have borne no small proportion to the *then* inhabitants of England. It is important to bear in mind the probable increase of population since 1066 A.D.

TERRA MARTIS.

*True Blue.*—I find the following account of this phrase in my note-book, but I cannot at present say whence I obtained it:—

"The first assumption of the phrase 'true blue' was by the Covenanters in opposition to the scarlet badge of Charles I. and hence it was taken by the troops of Leslie in 1639. The adoption of the colour was one

of those religious pedantries in which the Covenanters affected a Pharisaical observance of the scriptural letter and the usages of the Hebrews; and thus, as they named their children Habakkuk and Zerubbabel, and their chapels Zion and Ebenezer, they decorated their persons with blue ribbons because the following sumptuary precept was given in the law of Moses:—

"Speak to the children of Israel, and tell them to make to themselves fringes on the borders of their garments, putting in them ribbons of blue."—*Numb.* xv. 38.

E. L. N.

"*By Hook or by Crook.*"—The destruction caused by the Fire of London, A.D. 1666, during which some 13,200 houses, &c., were burnt down, in very many cases obliterated all the boundary-marks requisite to determine the extent of land, and even the very sites occupied by buildings, previously to this terrible visitation. When the rubbish was removed, and the land cleared, the disputes and entangled claims of those whose houses had been destroyed, both as to the position and extent of their property, promised not only interminable occupation to the courts of law, but made the far more serious evil of delaying the rebuilding of the city, until these disputes were settled, inevitable. Impelled by the necessity of coming to a more speedy settlement of their respective claims than could be hoped for from legal process, it was determined that the claims and interests of all persons concerned should be referred to the judgment and decision of two of the most experienced land-surveyors of that day,—men who had been thoroughly acquainted with London previously to the fire; and in order to escape from the numerous and vast evils which mere delay must occasion, that the decision of these two arbitrators should be final and binding. The surveyors appointed to determine the rights of the various claimants were Mr. Hook and Mr. Crook, who by the justice of their decisions gave general satisfaction to the interested parties, and by their speedy determination of the different claims, permitted the rebuilding of the city to proceed without the least delay. Hence arose the saying above quoted, usually applied to the extrication of persons or things from a difficulty. The above anecdote was told the other evening by an old citizen upwards of eighty, by no means of an imaginative temperament. J. D. S.

Putney, Feb. 1. 1851.

[We insert the above, as one of the many explanations which have been given of this very popular phrase—although we believe the correct origin to be the right of taking *fire-bote by hook or by crook*. See *NOTES AND QUERIES*, Vol. i., pp. 281. and 405.]

*Record of Existing Monuments.*—I have some time since read your remarks in Vol. iii., p. 14. of "NOTES AND QUERIES," on the Rev. J. Hewett's *Monumentarum* of Exeter Cathedral, and intend in

a short time to follow the advice you have there given to "superabundant brass-rubbers," of copying the inscriptions in the churches and churchyards of the hundred of Manley. The plan I intend to pursue is, to copy in full every inscription of an earlier date than 1750; also, all more modern ones which are in any way remarkable as relating to distinguished persons, or containing any peculiarity worthy of note. The rest I shall reduce into a tabular form.

The inscriptions of each church I shall arrange chronologically, and form an alphabetical index to each inscription in the hundred.

By this means I flatter myself a great mass of valuable matter may be accumulated, a transcript of which may not be entirely unworthy of a place on the shelves of the British Museum.

I have taken the liberty of informing you of my intention, and beg that if you can suggest to me any plan which is better calculated for the purpose than the one I have described, you will do so.

Would it not be possible, if a few persons in each county were to begin to copy the inscriptions on the plan that I have described, that in process of time a copy of every inscription in every church in England might be ready for reference in our national library?

Perhaps you will have the goodness, if you know of any one who like myself is about to undertake the task of copying inscriptions in his own neighbourhood, to inform me, that I may communicate with him, so that, if possible, our plans may be in unison.

EDW. PEACOCK, JUN.

Bottesford Moors, Messingham, Kirton Lindsey.

[We trust the example set by Mr. Hewett, and now about to be followed by our correspondent, is destined to find many imitators.]

### Queries.

#### FIVE QUERIES AND NOTES ON BOOKS, MEN, AND AUTHORS.

1. *Newburgh Hamilton*.—Can any of your readers inform me who Newburgh Hamilton was? He wrote two pieces in my library, viz. (1.) *Petticoat Plotter*, a farce in two acts; acted at Drury Lane and Lincoln's Inn Fields, London, 1720, 12mo. This has been mutilated by Henry Ward, a York comedian, and actually printed by him as his own production, in the collection of plays and poems going under his name, published in 1745, 8vo., a copy of which I purchased at Nassau's sale, many years since. (2.) *The Doating Lovers, or the Libertine Tamed*, a comedy in five acts; acted in Lincoln's Inn Fields. It is dedicated to the Duchess of Hamilton and Brandon, whose "elegant taste and nice judgment in the most polite entertainments of the age," as well as her "piercing wit," are eulogised. Accident gave me a copy of

Mr. Hamilton's book-plate, which consists of the crest and motto of the ducal race of Hamilton in a very curious framework, — the top being a row of music-books, whilst the sides and bottom are decorated with musical instruments, indicative, probably, of the tastes of Mr. Hamilton.

2. *The Children's Petition*.—I have also a very extraordinary little book, of which I never saw another copy. It formerly belonged to Michael Lort, and is entitled

"The Children's Petition, or a Modest Remonstrance of that Intolerable Grievance our Youth lie under, in the accustomed Severities of the School Discipline of this Nation. Humbly presented to the Consideration of the Parliament. Licensed Nov. 10. 1669, by Roger L'Estrange. London, 1669. 18mo."

The object of this most singular production is to put down the flagellation of boys in that particular part of the body wherein honour is said to be placed; and the arguments adduced are not very easily answered. The author, whoever he was, had reason, as well as learning, on his side. I am not aware of any other copy north the Tweed; but there may be copies in some of the libraries south of that river.

3. *Dr. Anthony Horneck*.—Do any of the letters of the once celebrated Dr. Anthony Horneck exist in any library, public or private? His only daughter married Mr. Barneveldt; and his son, who served with Marlborough, left issue, which failed in the male line, but still exists in the female line, in the representative of Henry William Bunting, Esq., the caricaturist. The writer of these Queries is the direct descendant of Mrs. Barneveldt, and is anxious to know whether any unpublished MSS. of his ancestors still exist. There was a Philip Horneck who in 1709 published an ode inscribed to his excellency the Earl of Wharton, wherein he is described as LL.B., a copy of which I have. There can be no doubt he is the individual introduced by Pope in the *Dunciad*, book iii. line 152.; but what I wish to know is, whether he was a son of Dr. Horneck, and a brother of the general.

4. In Clifford's *History of the Paul of Tixall*, the name of the real author of *Gaudentio di Lucca* is given. Every reliance may be attached to the accuracy of the information there given, not only on account of the undoubted respectability of the author, but from the evident means of knowledge which he, as a Roman Catholic of distinction, must have had.

5. *The Travels of Baron Munchausen* were written to ridicule Bruce, the Abyssinian traveller, whose adventures were at the time deemed fictitious. Bruce was a most upright, honest man, and recorded nothing but what he had seen; nevertheless, as is always the case, a host of detractors buzzed about him, and he was so much vexed at the impeachment of his veracity, that he let them get their own way. Munchausen, a veritable

name—the real possessor of which died in October, 1817—was assumed, and poor Bruce was travestied very cleverly, but most unjustly. The real author has not been ascertained; but at one time it was believed to have been James Grahame, afterwards a Scotch barrister, and author of a poem of much beauty, called *The Sabbath*. Circumstances which came to my knowledge, coupled with the exceedingly loveable character of Grahame, render this belief now incredible; but undoubtedly he knew who the real author was. The copy in my library is in two volumes: the first, said to be the second edition, “considerably enlarged, and ornamented with twenty explanatory engravings from original designs,” is entitled *Gulliver Revived: or the Vice of Lying properly exposed*, and was printed for the Kearsleys, at London, 1793. The second volume is called *A Sequel to the Adventures of Baron Munchausen*, and is described as “a new edition, with twenty capital copperplates, including the Baron’s portrait; humbly dedicated to Mr. Bruce, the Abyssinian traveller,” was published by H. D. Symonds, Paternoster Row, 1796. I had for years sought for an original copy of this very singular work, and I at last was so successful as to purchase the one above described, which had been picked up by a bookseller at the sale of some books originally forming part of the library at Hoddam Castle.

On looking over a copy of Sir John Mandeville,

“Printed for J. Osborne, near Dockhead, Southwark; and James Hodges, at the Looking Glass, on London Bridge:”

I observe he gives—at least there—no account whatever of his peregrinations to the polar regions; and the notion of ascribing to him the story of the frozen words is preposterous. I have not in my library, but have read, the best edition of Sir John’s *Travels* (I don’t mean the abominable reprint), but I do not remember anything of the kind there. Indeed Sir John, like Marco Polo, was perfectly honest, though some of their informants may not have been so.

J. ME.

### Minor Queries.

*The Witches’ Prayer*.—Can you inform me where I can find the epigram alluded to by Addison, in No. 61. of the *Spectator*, as “The Witches’ Prayer,” which falls into verse either way, only that it reads “cursing” one way, and “blessing” the other? Or is the epigram only a creation of the pleasing author’s fertile imagination?

DOUBTFUL.

St. John’s Wood.

*Water-buckets given to Sheriffs*.—Can any of your readers inform me the origin of the delivery of water-buckets, glazed and painted with the city

arms, given to the sheriffs of London and Middlesex at the expiration of the year of their shrievalty?

J. B. K.

Temple.

*A Cracow Pike*.—Can any of your readers tell me what a *Cracow pike* is? I have searched Meyrick’s works on *Ancient Armour* without finding any notice of such a weapon; but as those works have no indexes one cannot be certain that there may not be some mention of it. I shall be obliged by a description of the *Cracow pike*, or a reference to any authorities mentioning it, or its use.

I. H. T.

*Meaning of Waste Book*.—Can you or any of your readers inform me the origin of the term used in book-keeping, viz., “*Waste*” book?

I am the book-keeper and cashier in an extensive firm, and I know there is very little *wasted* that goes into our books bearing that name.

ONE WHO OFTEN RUNS FOR THE GREAT LEDGER.

*Machell’s MS. Collections for Westmoreland and Cumberland*.—In the library of the dean and chapter at Carlisle, are preserved six volumes in folio, which purport to be *Collections for the History of Westmoreland and Cumberland, made in the Reign of Charles II.*, by the Reverend Thomas Machell. Have these collections been carefully examined, and their contents made use of in any topographical publication?

EDWARD F. RIMBAULT.

*Decking Churches at Christmas*.—Does the custom of dressing the churches at Christmas with holly, and other evergreens, prevail in any country besides England? L.

*Coinage of Germany*.—I should wish to be referred to the names of the principal works on the coinage of Germany; not merely the imperial, but that of sovereign prelates, abbeyes, &c., that struck money.

A. N.

*Titles of Peers who are Bishops* (Vol. iii., p. 23.).—Why is Lord Crewe always called so, and not Bishop of Durham, considering his spiritual precedence? Was not Lord Bristol (who was an Earl) always called Bishop of Derry? Cx.

*At Sixes and Sevens*.—Shakspeare uses the well-known adage—“at sixes and sevens;” Bacon, Hudibras, Arbuthnot, Swift, all use the proverb. Why should sixes and sevens be more congruous with disorder than “twos and threes?” and whence comes the saying? D. C.

*Shaking Hands*.—What is the origin of the custom of *shaking hands* in token of friendship? And were the *clasped hands* (now the common symbol of Benefit Clubs) ever used as a signet, prior to their adoption as such by the early Christians in their wedding rings; or, did these rings

bear any other motto, or posy, than "Fides annulus castus" (i. e. *simplex et sine gemmâ*)?

J. SANSOM.

*George Steevens.*—Can any of your readers inform me whether a memoir of George Steevens, the Shakspearian commentator, ever was published? Of course I have seen the biographical sketch in the *Gentleman's Magazine*, the paragraph in Nichols' *Anecdotes*, and many like incidental notices. Steevens, who died in January, 1800, left the bulk of his property to his cousin, Miss Elizabeth Steevens, of Poplar; and as there is no reservation nor special bequest in the will, I presume she took possession of his books and manuscripts. The books were sold by auction; but what has become of the manuscripts? A. Z.

*Extradition.*—The discussion which was occasioned, some time ago, by the sudden transference of the word *extradition* into our diplomatic phraseology, must be still in the recollection of your readers. Some were opposed to this change on the ground that *extradition* is not English; others justified its adoption, for the very reason that we have no corresponding term for it; and one gentleman resolved the question by urging that, "si le mot n'est pas Anglais, il mérite de l'être." I believe there is no reference in "NOTES AND QUERIES" to this controversy; nor do I now refer to it with any intention of reviving discussion on a point which seems to have been set at rest by the acquiescence of public-opinion. I wish merely to put one or two Queries, which have been suggested to me by the fact that *extradition* is now generally employed as an English word.

1. Is there any contingency in which the meaning of the word *extradition* may not be sufficiently expressed by the verb *to deliver up*, or the substantive *restitution*?

2. If so, how has its place been supplied heretofore in our diplomatic correspondence?

HENRY H. BREEN.

St. Lucia, Dec. 1850.

*Singing of Metrical Psalms and Hymns in Churches.*—1. When and how did the custom of singing metrical psalms and hymns in churches originate? 2. By what authority was it sanctioned? 3. At what parts of the service were these psalms and hymns directed to be introduced? 4. Was this custom contemplated by the compilers of the Book of Common Prayer?

ARUN.

*Ormonde Portraits.*—I shall feel much obliged by information on the following points:—

1. Whether any portrait of Thomas Earl of Ormonde has been published? He died in the year 1614.

2. How many engraved portraits of Thomas, the famous Lord Ossory, have been issued? their dates, and the engravers' names.

3. How many engraved portraits of the first and second Dukes of Ormonde, respectively, have appeared? their dates, and engravers' names.

JAMES GRAVES.

Kilkenny, Jan. 31. 1851.

*Tradescant.*—In the inscription on the tomb of the Tradescants in Lambeth churchyard, which it is proposed to restore as soon as possible, these two lines occur:

"These famous antiquarians, that had been  
Both gardeners to the Rose and Lily queen."

Can any of your readers inform me when the elder Tradescant came over to England, and when he was appointed royal gardener? Was it not in the reign of Elizabeth? J. C. B.

Lambeth.

*Arthur's Seat and Salisbury Craigs.*—L. M. M. R. is very anxious to be informed as to the origin of the name of Arthur's Seat and Salisbury Craigs, the well-known hill and rocks close to Edinburgh.

*Lincoln Missal.*—Is a manuscript of the missal, according to the use of the church of Lincoln, known to exist? and, if so, where may it be seen?

EDWARD PEACOCK, JUN.

### Replies.

MEANING OF EISELL.

(Vol. iii., p. 66.)

I must beg a very small portion of your space to reply to your correspondent H. K. S. C., who criticises so pleasantly my remarks on the meaning of "eisell." The question is: Does the meaning Mr. SINGER attaches to this word require in the passage cited the expression of quantity to make it definite? I am disposed to think that a definite quantity may be sometimes understood, in a well-defined act, although it be *not* expressed. On the other hand, your correspondent should know that English idiom requires that the name of a river should be preceded by the definite article, unless it be personified; and that whenever it is used without the article, it is represented by the personal pronoun *he*. Though a man were able "to drink the Thames dry," he could no more "drink up Thames" than he could drink up *Neptune*, or the sea-serpent, or do any other impossible feat.

I observed before, that "the notion of drinking up a river would be both unmeaning and out of place." I said this, with the conviction that there was a purpose in everything that Shakspeare wrote; and being still of this persuasion, allow me to protest against the terms "mere verbiage" and "extravagant rant," which your correspondent applies to the passage in question. The poet does not present common things as they appear to all men. Shakspeare's art was equally great,

whether he spoke with the tongues of madmen or philosophers. H. K. S. C. cannot conceive why each feat of daring should be a tame possibility, save only the last; but I say that they are *all* possible; that it was a daring to do not impossible but extravagant feats. As far as quantity is concerned, to eat a crocodile would be more than to eat an ox. Crocodile may be a very delicate meat, for anything I know to the contrary; but I must confess it appears to me to be introduced as something loathsome or repulsive, and (on the poet's part) to cap the absurdity of the preceding feat. The use made by other writers of a passage is one of the most valuable kinds of comment. In a burlesque some years ago, I recollect a passage was brought to a climax with the very words, "Wilt eat a crocodile?" The immediate and natural response was — *not* "the thing's impossible!" but — "you nasty beast!" What a descent then from the drinking up of a river to a merely disagreeable repast. In the one case the object is clear and intelligible, and the last feat is suggested by the not so difficult but little less extravagant preceding one; in the other, each is unmeaning (in reference to the speaker), unsuggested, and unconnected with the other; and, regarding the order an artist would observe, out of place.

SAMUEL HICKSON.

St. John's Wood, Jan. 27. 1851.

P.S. In replying to Mr. G. STEPHENS, in reference to the meaning of a passage in the *Tempest*, I expressed a wish that he would give the meaning of what he called a "common ellipsis" "stated *at full*." This stands in your column (Vol. ii., p. 499.) "at first," in which expression I am afraid he would be puzzled to find any meaning.

I might safely leave H. K. S. C. to the same gentle correction bestowed upon a neighbour of his at Brixton some time since, by MR. HICKSON, but I must not allow him to support his dogmatic and flippant hypercriticism by falsehood and unfounded insinuation, and I therefore beg leave to assure him that I have no claim to the enviable distinction of being designated as the friend of MR. HICKSON, to whom I am an utter stranger, having never seen him, and knowing nothing of that gentleman but what his very valuable communications to your publication conveys.

I have further to complain of the want of truth in the very first paragraph of your correspondent's note: the question respecting the meaning of "Eisell" does *not* "remain substantially where Steevens and Malone left it;" for I have at least shown that *Eisell* meant *Wormwood*, and that Shakspeare has elsewhere undoubtedly used it in that sense.

Again: the remark about the fashion of extravagant feats, such as swallowing nauseous

draughts in honour of a mistress, was quite uncalled for. Your correspondent would insinuate that I attribute to Shakspeare's time "what in reality belongs to the age of Du Guesclin and the Troubadours." Does he mean to infer that it did not in reality equally belong to Shakspeare's age? or that I was ignorant of its earlier prevalence?

The purport of such remarks is but too obvious; but he may rest assured that they will not tend to strengthen his argument, if argument it can be called, for I must confess I do not understand what he means by his "definite quantity." But the phrase *drink up* is his stalking-horse; and, as he is no doubt familiar with the *Nursery Rhymes*\*, a passage in them —

"Eat up your cake, Jenny,  
*Drink up your wine.*"

may perhaps afford him further apt illustration.

The proverb tells us "It is dangerous playing with edge tools," and so it is with bad puns: he has shown himself an unskilful engineer in the use of MR. HICKSON's canon, with which he was to have "blown up" MR. HICKSON's argument and my proposition; with what success may be fairly left to the judgment of your readers. I will, however, give him another canon, which may be of use to him on some future occasion: "When a probable solution of a difficulty is to be found by a parallelism in the poet's pages, it is better to adopt it than to charge him with a blunder of our own creating."

The allusion to "breaking Priscian's head" reminds one of the remark of a witty friend on a similar occasion, that "there are some heads not easily broken, but the owners of them have often the fatuity to run them against stumbling-blocks of their own making." S. W. SINGER.

#### DESCENT OF HENRY IV.

(Vol. ii., p. 375.)

Under the head of "Descent of Edward IV.," S.A.Y. asks for information concerning "a popular, though probably groundless tradition," by which that prince sought to prove his title to the throne of England. S. A. Y., or his authority, Professor Millar, is mistaken in ascribing it to Edward IV. — it was Henry IV. who so sought to establish his claim.

"Upon Richard II.'s resignation . . . . Henry, Duke of Lancaster, having then a large army in the kingdom . . . . it was impossible for any other title to be asserted with safety, and he became king under the title of Henry IV. He was, nevertheless, not admitted to the crown until he had declared that he

\* *Nursery Rhymes*, edited by James Orchard Halliwell, Esq., F.R.S., &c.

claimed, not as a conqueror (which he was much inclined to do), but as a successor descended by right line of the blood royal. . . . And in order to this he set up a show of two titles: the one upon the pretence of being the first of the blood royal of the entire male line; whereas the Duke of Clarence (Lionel, elder brother of John of Gaunt) left only one daughter, Philippa: the other, by reviving an exploded rumour, first propagated by John of Gaunt, that Edmond Earl of Lancaster (to whom Henry's mother was heiress) was in reality the elder brother of King Edward I., though his parents, on account of his personal deformity, had imposed him on the world for the younger."—Blackstone's *Commentaries*, book i. ch. iii. p. 203. of edit. 1787.

This Edmond, Earl of Lancaster, was succeeded by his son Thomas, who in the fifteenth year of the reign of Edward II. was attainted of high treason. In the first of Edward III. his attainder was reversed, and his son Henry inherited his titles, and subsequently was created Duke of Lancaster. Blanche, daughter of Henry, first Duke of Lancaster, subsequently became his heir, and was second wife to John of Gaunt, and mother to Henry IV.

Edward IV.'s claim to the throne was by descent from Lionel, Duke of Clarence, third son of Edward III., his mother being Cicely, youngest daughter of Ralph Neville, Earl of Westmoreland. Lionel married Elizabeth de Burgh, an Irish heiress, who died shortly after, leaving one daughter, Philippa. As William of Hatfield, second son of Edward III., died at an early age, without issue, according to all our ideas of hereditary succession Philippa, only child of Edward III.'s third son, ought to have inherited before the son of his fourth son; and Sir Edward Coke expressly declares, that the right of the crown was in the descent from Philippa, daughter and heir of Lionel, Duke of Clarence. Henry IV.'s right, however, was incontestable, being based on overwhelming might. Philippa married Edward Mortimer, Earl of March. Roger, their son, succeeded his father in his titles, and left one daughter, Anne, who married Richard, Earl of Cambridge, son of Edmund Langley, Duke of York, which Edmund, Duke of York, was the fifth son of Edward III.; and thus the line of York, though a younger branch of the royal family, took precedence, *de jure*, of the Lancaster line. From this union sprang Richard, Duke of York, who was killed under the walls of Sandal Castle, and who left his titles and pretensions to Edward, afterwards the fourth king of that name.

The above is taken from several authorities, among which are Blackstone's *Comm.*, book i. ch. iii.; and Miss Strickland's *Lives of the Queens of England*, vols. ii. iii. iv.

TEE BEE.

FOSSIL ELK OF IRELAND.

(Vol. ii., p. 494.; Vol. iii., p. 26.)

W. R. C. states that he is anxious to collect all possible information as to this once noble animal. I would have offered the following notes and references sooner, but that I was confident that some abler contributor to the pages of "NOTES AND QUERIES" would have brought out of his stores much to interest your natural history readers (whose Queries I regret are so few and far between), and at the same time elucidate some points touched upon by W. R. C., as to the period of its becoming extinct. Perhaps he would favour me with the particulars of "its being shot in 1553," and a particular reference to the plate alluded to in the *Nuremberg Chronicle*, as I have not been able to recognise in *any* of its plates the *Cervus Megaceros*, and I am disposed to question the correctness of the statement, that the animal existed so lately as the period referred to.

There is in the splendid collection of the Royal Dublin Society (which, unfortunately, is not arranged as it should be, from want of proper space), a fine *skeleton* of this animal, the *first* perfect one possessed by any public body in Europe:

"It is perfect" [I quote the admirable memoir drawn up for the Royal Dublin Society by that able comparative anatomist Dr. John Hart, which will amply repay a perusal by W. R. C., or any other naturalist who may feel an interest in the subject] "in every single bone of the framework which contributes to form a part of the general outline, the spine, the chest, the pelvis, and the extremities are all complete in this respect; and when surmounted by the head and *beautifully expanded antlers*, which extend out to a distance of nearly six feet on either side, form a splendid display of the reliques of the former grandeur of the animal kingdom, and carries back the imagination to the period when whole herds of this noble animal wandered at large over the face of the country."

Until Baron Cuvier published his account of these remains, they were generally supposed to be the same as those of the Moose deer or elk of N. America. (Vide *Ann. du Museum d'Histoire Naturelle*, tom. xii., and *Ossemens Fossiles*, tom. iv.) This error seems to have originated with Dr. Molyneux in 1697. (Vide *Phil. Trans.*, vol. xix.)

The perforated rib referred to was presented to the society by Archdeacon Maunsell, and

"contains an oval opening towards its lower edge, the long diameter of which is parallel to the length of the rib, its margin is depressed on the outer and raised on the inner surface; round which there is an irregular effusion of callus. . . . In fact, such a wound as would be produced by the head of an arrow remaining in the wound after the shaft had broken off."—Hart's *Memoir*, p. 29.

There are in the Museum of Trinity College, Dublin, a very complete and interesting series of

antlered skulls of this animal. Should W. R. C. or any other reader of "NOTES AND QUERIES," desire further information on this subject, I will gladly, if in my power, afford it.

S. P. H. T. (a M. R. D. S.)

### Replies to Minor Queries.

*Coverdale Bible* (Vol. iii., p. 54.).—Your correspondent Echo is quite right in declaring Mr. Grandville Penn's statement, that Coverdale used Tyndale's *New Test.* in his Bible of 1535, to be quite wrong. Mr. Penn very probably took his statement from the Preface to D'Oyley and Mant's Bible, as published by the Christian Knowledge Society, which contains a very erroneous account of the earliest English versions.

Tyndale's version of the New Testament was not incorporated in any version of the whole Bible till the publication of what is called Matthew's Bible in 1537.

For more particular statements confirmed by proofs, your correspondent may consult Anderson's *Annals of the English Bible*, under the dates of the respective editions, or his appendix to vol. ii., pp. viii., ix.; or Mr. Pearson's biographical notice of Coverdale, prefixed to the Parker Soc. edit. of his *Remains*; or the biographical notice of Tyndale, prefixed to the Parker Soc. edit. of his Works, pp. lxxiv., lxxv.; or *Two Letters to Bishop Marsh on the Independence of the Authorised Version*, published for me by Hatchard in 1827 and 1828.

HENRY WALTER.

*Epitaph* (Vol. iii., p. 57.).—The name of the "worthie knyght" is *Sir Thomas Gravener*, as A. B. R. might have seen in the printed Catalogue of the Harleian MSS. Who he was, is a more difficult question to answer; but there was a family of that name settled in Staffordshire, as appears from MS. Harl. 1476. fol. 250. The epitaph in question (at fol. 28 b of the old numbering, or 24 b of the new, *not* fol. 25 b.) is inserted among several short poems written by Sir Thomas Wyatt; and the epitaph itself has a capital W affixed to it, as if it were also of his composition; but I do not find it inserted in Dr. Nott's edition of his poetical works, in 1816; nor does this MS. appear to have been consulted by Dr. Nott. And here I may take the liberty of remarking, how desirable it is that your correspondents, in sending any extracts from old English MSS. to the "NOTES AND QUERIES," should adhere strictly to the original orthography, or else modernise it altogether. A. B. R. evidently intends to retain the ancient spelling; yet, from haste or inadvertence, he has committed no less than forty-four *literal* errors in transcribing this short epitaph, and three *verbal* ones, namely, *itt* for *that* (l. 11.), *Hys* for *The* (l. 14.), and *or* for *and* (l. 17.). Another curious

source of error may here be pointed out. Nearly all the MSS. contained in the British Museum collections are not only distinguished by a number, but have a *press-mark* stamped on the back, which is denoted by *Plut.* (an abbreviation of *Pluteus*, press), with the number and shelf. Thus the Harleian MS. 78., referred to by A. B. R., stands in *press* (*Plut.*) LXIII. shelf E. In consequence of the Cottonian collection having been originally designated after the names of the twelve Cæsars (whose busts, together with those of Cleopatra and Faustina, stood above the presses), it appears to have been supposed that other classical names served as references to the remaining portions of the manuscript department. In A. B. R.'s communication, *Plut.* is expressed by the name of *Pluto*; in a volume of Miss Strickland's *Lives of the Queens of Scotland*, lately published, it is metamorphosed into *Plutus*; and the late Dr. Adam Clarke refers to some of Dr. Dee's MSS. in the *Sloane* (more correctly, *Cottonian*) library, under *Plutarch* xvi. G! (See *Catalogue* of his MSS., 8vo., 1835, p. 62.) The same amusing error is more formally repeated by Dr. J. F. Payen, in a recent pamphlet, entitled *Nouveaux Documents inédits ou peu connus sur Montaigne*, 8vo., 1850, at p. 24. of which he refers to "Bibl. Egerton, vol. 23., *Plutarch*, f. 167.," [*Plut.* CLXVII. F.], and adds in a note:

"On sait que dans nos bibliothèques les grandes divisions sont marquées par les lettres de l'alphabet; au Musée Britannique c'est par des noms de personnages célèbres qu'on les designe." μ.

*Probabilism* (Vol. iii., p. 61.).—Probabilism, so far as it means the principle of reasoning or acting upon the opinion of eminent teachers or writers, was the principle of the Pythagoreans, whose *ipse dixit*, speaking of their master, is proverbial; and of Aristotle, in his *Topics*.

But probabilism, in its strict sense, I presume, means the doctrine so common among the Jesuits, 200 years ago, and so well stated by Pascal, that it is lawful to act upon an opinion expressed by a single writer of weight, though contrary to one's own opinion, and entirely overbalanced, either in weight or numbers, by the opinion of other writers.

Jeremy Taylor, in his *Ductor Dubitantium*, tells us that this doctrine, though very prevalent, was quite modern; and that the old Casuists, according to the plain suggestions of common sense, held directly the contrary, namely, that the less probable opinion must give way to the more probable.

All this may be no answer to the deeper research, perhaps, of your enquirer,—but it may possibly be interesting to general readers, as well as the following refined and ingenious sophism which was used in its support:—They said that all agreed that you could not be wrong in using the more probable, best supported, opi-

nion of the two. Now, let that in the particular case in question be A, and the less probable B. But the doctrine that you may lawfully take the less probable in general is the more probable doctrine; meaning at that time the doctrine of the greater number of authorities: therefore they said, even upon your principles it is lawful to take B.

C. B.

*Old Hewson the Cobbler* (Vol. iii., pp. 11. 73.).—The most satisfactory account of "old Hewson" is the following, extracted from *The Loyal Martyrology*, by William Winstanley, small 8vo. 1665, (p. 123.):—

"John Hewson, who, from a cobbler, rose by degrees to be a colonel, and though a person of no parts either in body or mind, yet made by Cromwell one of his pageant lords. He was a fellow fit for any mischief, and capable of nothing else; a sordid lump of ignorance and impiety, and therefore the more fit to share in Cromwell's designs, and to act in that horrid murder of his Majesty. Upon the turn of the times, he ran away for fear of Squire Dun [the common hangman], and (by report) is since dead, and buried at Amsterdam."

In the collection of songs entitled *The Rump*, 1666, may be found two ballads relative to Hewson, viz., "A Hymne to the Gentle Craft; or Hewson's Lamentation. To the tune of the Blind Beggar:"

"Listen a while to what I shall say  
Of a blind cobbler that's gone astray  
Out of the parliament's high way,  
Good people pity the blind."

"The Cobbler's Last Will and Testament; or the Lord Hewson's translation:"

"To Christians all, I greeting send,  
That they may learn their souls to amend  
By viewing of my *cobbler's end*."

Lord Hewson's "one eye" is a frequent subject of ridicule in the political songs of the period. Thus in "The Bloody Bed-roll, or Treason displayed in its Colours:"

"Make room for one-ey'd HEWSON,  
A Lord of such account,  
'Twas a pretty jest  
That such a beast  
Should to such honour mount."

The song inquired for by my friend Mr. CHAPPELL, beginning, "My name is old Hewson," is not contained in any of the well-known printed collections of political songs and ballads, nor is it to be found among the broadsides preserved in the King's Pamphlets. A full index to the latter is now before me, so I make this statement *positively*, and to save others the trouble of a search.

EDWARD F. RIMBAULT.

*Old Hewson and Smollett's "Strap."*—Perchance the enclosed extract from an old newspaper

of April, 1809, will throw some light upon this subject:

"SMOLLETT'S CELEBRATED HUGH STRAP.

"On Sunday was interred, in the burial-ground of St. Martin's-in-the-Fields, the remains of Hugh Hewson, who died at the age of 85. The deceased was a man of no mean celebrity. He had passed more than forty years in the parish of St. Martin's, and kept a hair-dresser's shop, being no less a personage than the identical *Hugh Strap*, whom Dr. Smollett rendered so conspicuously interesting in his life and adventures of Roderick Random. The deceased was a very intelligent man, and took delight in recounting the scenes of his early life. He spoke with pleasure of the time he passed in the service of the Doctor; and it was his pride, as well as boast, to say, that he had been educated at the same seminary with so learned and distinguished a character. His shop was hung round with Latin quotations, and he would frequently point out to his acquaintance the several scenes in Roderick Random, pertaining to himself, which had their foundation, not in the Doctor's inventive fancy, but in truth and reality. The Doctor's meeting with him at a barber's shop at Newcastle-upon-Tyne, the subsequent mistake at the Inn, their arrival together in London, and the assistance they experienced from *Strap's* friend, were all of that description. The deceased, to the last, obtained a comfortable subsistence by his industry, and of late years had been paid a weekly salary by the inhabitants of the Adelphi, for keeping the entrances to Villier's-walk, and securing the promenade from the intrusion of strangers."

JOHN FRANCIS.

*Rodolph Gualter* (Vol. iii., p. 8.).—From letters to and from Rodolph Gualter (in *Zurich*, and *Original Letters, Parker Society*) little can be gathered; thus much have I gleaned, that though mention is oftentimes made of Scotland, yet not sufficient to identify Gualter as being a native of that country; yet it should be observed that he dedicated his *Homilies on the Galatians to the King of Scotland, Zurich Letters* (second series) cxviii., see also, cxxix., cxxx. These remarks may tend perchance to put J. C. R. on the right track for obtaining true information.

N. E. R. (a Subscriber.)

*Burning the Hill* (Vol. ii., pp. 441. 498.).—The provision for *burning out* a delinquent miner, contained in the Mendip mine laws, called Lord C. J. Choke's laws, first appeared in print in 1687; at least I can find no earlier notice of them in any *book*; but as the usages sanctioned by them are incidentally mentioned in proceedings in the Exchequer in 21 and 22 Elizabeth, they are no doubt of early date. Article 6. certainly has a very sanguinary aspect; but as the thief, whose hut and tools are to be burnt, is himself to be "*banished* from his occupation before the miners for ever," it cannot be intended that he should be himself burnt also. If any instance of the exercise of a

custom or law so clearly illegal had ever occurred within recent times, we should have assuredly found some record of it in the annals of criminal justice, as the executioner would infallibly have been hanged. The regulations are probably an attempt by some private hand to embody the local customs of the district, so far as regards lead mining; and they contain the substance of the usual customs prevalent in most metallic regions, where mines have been worked *ab antiquo*. The first report of the Dean Forest Commission, 1839, f. 12., adverts to a similar practice among the coal and iron miners in that forest. It seems to be an instance of the *Droit des arsins*, or right of arson, formerly claimed and exercised to a considerable extent, and with great solemnity, in Picardy, Flanders, and other places; but I know of no instance in which this wild species of metallifodine justice has been claimed to apply to anything but the culprit's local habitation and tools of trade. I need not add that the custom, even with this limitation, would now be treated by the courts as a vulgar error, and handed over to the exclusive jurisdiction of the legal antiquaries and collectors of the *Juris amœnitates*. E. SMIRKE.

"*Fronte capillata*," &c. (Vol. iii., pp. 8. 43.). — The couplet is much older than G. A. S. seems to think. The author is Dionysius Cato,—"Catoun," as Chaucer calls him—in his book, *Distichorum de Moribus*, lib. ii. D. xxvi.:

"Rem tibi quam nosces aptam, dimittere noli:  
Fronte capillata, post est Occasio calva."

*Corp. Poet. Lat.*, Frankfurt, 1832, p. 1195.

The history of this Dionysius Cato is unknown; and it has been hotly disputed whether he were a Heathen or Christian; but he is *at least* as old as the fourth century of the Christian era, being mentioned by Vindicianus, chief physician in ordinary to the emperor, in a letter to Valentinian I., A. D. 365. In the illustrations of *The Baptistery*, Parker, Oxford, 1842, which are re-engraved from the originals in the *Via Vitæ Eternæ*, designed by Boetius a Bolswert, the figure of "Occasion" is always drawn with the hair hanging loose in front, according to the distich. E. A. D.

*Time when Herodotus wrote* (Vol. ii., p. 405.; Vol. iii., p. 30.). — The passage in Herodotus (i. 5.) is certainly curious, and had escaped my notice, until pointed out by your correspondent. I am unable at present to refer to Smith's *Dictionary of Greek and Roman Biography and Mythology*; but I doubt whether the reading of the poem or title, in Aristotle's *Rhetoric* (ii. 9. § 1.), has received much attention. In my forthcoming translation of the "Pseudo-Herodotean Life of Homer" prefixed to the *Odysseia* (Bohn's *Classical Library*), note 1., I have thus given it:—

"This is the exposition of the historical researches of Herodotus of *Thurium*," &c.

Now Aristotle makes no remark on the passage as being unusual; and it therefore inclines me to think that, at the time of that philosopher and critic, both editions were in use.

The date of the building of Thurium is B. C. 444, and Herodotus was there at its foundation, being then about forty years of age. Most likely he had published a smaller edition of this book before that time, bearing the original date from Halicarnassus, which he revised, *enlarged*, corrected, and *partly re-wrote* at Thurium. I think this would not be difficult to prove; and I would add that this retouching would be found more apparent at the beginning of the volume than elsewhere. This may be easily accounted for by the feeling that modern as well as ancient authors have, viz., that of laziness and inertness; revising the first 100 pages carefully, but decreasing from that point. But to return: Later editors, I conceive, erased the word Thurium used by Herodotus, who was piqued and vexed at his native city, and substituted, or restored, Halicarnassus; not, however, changing the text.

A learned friend of mine wished for the bibliographical history of the classics. I told him then, as I tell the readers of the "NOTES AND QUERIES" now, "Search for that history in the pages of the classics themselves; extend to them the critical spirit that is applied to our own Chaucer, Shakespeare, and Milton, and your trouble will not be in vain. The history of any book (that is the general history of the gradual development of its ideas) is written in its own pages." In truth, the prose classics deserve as much attention as the poems of Homer.

KENNETH R. H. MACKENZIE.

January 20. 1851.

*Herstmonceux Castle* (Vol. ii., p. 477.). — E. V. asks for an explanation of certain entries in the Fine Rolls, A. D. 1199 and 1205, which I can, in part, supply. The first is a fine for having seisin of the lands of the deceased mother of the two suitors, William de Warburton and Ingelram de Monceaux. As they claim as joint-heirs or parceners, the land must have been subject to partibility, and therefore of socage tenure. If the land was not in Kent, the entry is a proof that the exclusive right of primogeniture was not then universally established, as we know it was not in the reign of Henry II. See *Glanville*, lib. vii. cap. 3.

The next entry records the fine paid for suing out a writ *de rationabili parte* against (*versus*) one of the above coheirs. The demandant is either the same coheir named above, viz. Ingelram, altered by a clerical error into Waleram, — such errors being of common occurrence, sometimes from oscitancy, and sometimes because the clerk had to guess at the extended form of a contracted name, — or he is a descendant and heir of Ingelram,

claiming the share of his ancestor. I incline to adopt the former explanation of the two here suggested. The form of writ is in the Register of Writs, and corresponds exactly with the abridged note of it in the Fine Roll. The "esnechia," mentioned in the last entry (not extracted by E. V.), is the majorât or senior heir's perquisite of the capital mansion. E. V. will pardon me for saying, that his translation of the passages is a little deficient in exactness. As to E. V.'s query 4., does he think it worth while to go further in search of a reason for calling the bedroom floor of Herstmonceux Castle by the name of *Bethlem*, when the early spelling and common and constant pronunciation of the word supply so plausible an explanation? I myself knew, in my earliest days, a house where that department was constantly so nicknamed. But there certainly *may* be a more recondite origin of the name; and something may depend on the date at which he finds it first applied.

E. SMIRKE.

*Camden and Curwen Families* (Vol. iii., p. 89.).—Camden's mother was Elizabeth, daughter of Gyles Curwen, of Poulton Hall, in the county of Lancaster. In the "visitation" of Lancashire made in 1613, it is stated that this Gyles Curwen was "descended from Curwen of Workenton in co. Cumberland;" but the descent is not given, and I presume it rests merely on tradition.

LLEWELLYN.

*Joan Sanderson, or the Cushion Dance* (Vol. ii., p. 517.).—Your correspondent MAC asks for the "correct date" of the *Cushion Dance*. Searching out the history and origin of an old custom or ballad is like endeavouring to ascertain the source and flight of December's snow. I am afraid MAC will not obtain what he now wishes for.

The earliest mention, that I have noticed, of this popular old dance occurs in Heywood's play, *A Woman kill'd with Kindness*, 1600. Nicholas, one of the characters, says:

"I have, ere now, deserved a cushion: call for the *Cushion Dance*."

The musical notes are preserved in *The English Dancing Master*, 1686; in *The Harmonicon*, a musical journal; in Davies Gilbert's *Christmas Carols* (2nd edition); and in Chappell's *National English Melodies*. In the first-named work it is called "Joan Sanderson, or the Cushion Dance, an old Round Dance."

In a curious collection of old songs and tunes, *Neder-Landtsche Gedench-clank door Adrianum Valerium*, printed at Haerlem in 1626, is preserved a tune called "Sweet Margaret," which, upon examination, proves to be the same as the *Cushion Dance*. This favourite dance was well known in Holland in the early part of the seventeenth century, and an interesting engraving of it may be

seen in the *Emblems* of John de Brunnes, printed at Amsterdam in 1624.

The last-named work (a copy of the edition of 1661 of which is now before me) is exceedingly curious to the lovers of our popular sports and pastimes. The engravings are by William Pass, C. Blon, &c., and among them are representations of Kiss in the Ring, the game of Forfeits, rolling Snow-balls, the Interior of a Barber's Shop, with citherns and lutes hanging against the wall, for the use of the customers, &c.

EDWARD F. RIMBAULT.

*North Sides of Churchyards* (Vol. ii., p. 93.).—In an appendix to our registers I find the following entry, where I conceive the *backside* means the northside. Though now the whole of our churchyard is so full that we have much difficulty in finding any new ground, what we do find, however, is on the north side.

"1750, Oct. 23. One Mary Davies, of Pentrobin, single woman, though excommunicated with the *Greater Excommunication*, was on this day, *within night*, on account of some particular circumstances alleged by neighbours of credit in her favour (as to her resolving to come and reconcile herself, and do penance if she recovered), indulged by being interred on the *backside* the church, but no service or tolling allowed."

From this I conclude that *here* at least there was no part of the churchyard left unconsecrated for the burial of persons excommunicate, as one of your correspondents suggests; or burial in such place would have been no indulgence, as evidently it was regarded in this case. It would be interesting to ascertain from accredited instances *how late* this power of excommunication has been *exercised*, and thereby how long it has really been in abeyance. I expect the period would not be found so great as is generally imagined.

WALDEGRAVE BREWSTER.

*Antiquitas Sæculi Juventus Mundi* (Vol. ii., p. 466.).—Dugald Stewart, in his Dissertation prefixed to the *Encyclopædia Britannica*, ed. 7., p. 30., points out two passages of writers anterior to Lord Bacon, in which this thought occurs. The first is in his namesake, Roger Bacon, who died in 1292:

"Quanto juniores tanto perspicaciores, quia juniores posteriores successione temporum ingrediuntur labores priorum."—*Opus Majus*, p. 9. ed. Jebb.

The *Opus Majus* of Roger Bacon was not, however, printed until the last century, and could not have been known to Lord Bacon unless he had read it in manuscript.

The second is from Ludovicus Vives, *De Caus. Corrupt. Art.*, lib. i., of which Mr. Stewart gives the following version:—

"The similitude which many have fancied between the superiority of the moderns to the ancients, and the elevation of a dwarf on the back of a giant, is alto-

gether false and puerile. Neither were they giants, nor are we dwarfs, but all of us men of the same standard; and *we*, the taller of the two, by adding their height to our own. Provided always that we do not yield to them in study, attention, vigilance, and love of truth; for if these qualities be wanting, so far from mounting on the giant's shoulders, we throw away the advantages of our own just stature, by remaining prostrate on the ground."

Ludovicus Vives, the eminent Spanish writer, died in 1540, and therefore preceded the active period of Lord Bacon's mind by about half a century.

Mr. Stewart likewise cites the following sentences of Seneca, which, however, can hardly be said to contain the germ of this thought:—

"Veniet tempus quo ista quæ nunc latent, in lucem dies extrahet, et longioris ævi diligentia. . . Veniet tempus, quo posterî nostri tam aperta nos nescisse mirabuntur."—*Quæst. Nat.* vii. 25.

L.

*Umbrella* (Vol. i., p. 414.; Vol. ii., pp. 25. 93. 126. 346. 491. 523.; Vol. iii., p. 37.)—Although I conceive that ample proof has been given in your columns that umbrellas were generally known at an earlier period than had been commonly supposed, yet the following additional facts may not perhaps be unacceptable to your readers.

In Bailey's *Dictionary*, vol. i. (8th edit. 1737), are these articles:—

"PARASOL, a sort of small canopy or umbrella, to keep off the rain."

"UMBELLA, a little shadow; an umbrella, bon-grace, skreen-fan, &c., which women bear in their hands to shade them."

"UMBELLIFEROUS *Plants* [among *botanists*]. Plants which have round tufts, or small stalks standing upon greater; or have their tops branched and spread like a lady's umbrella."

"UMBRELLO [*Ombrelle*, F.; *Ombrella*, Ital. of *Umbella*, or *Umbrecula*, L.], a sort of skreen that is held over the head for preserving from the sun or rain; also a wooden frame covered with cloth or stuff, to keep off the sun from a window."

In Bailey's *Dictionary*, vol. ii. (3rd edit. 1737), is the following:—

"UMBELLATED [*Umbellatus*, L.]; bossed. In *botan. writ.* is said of flowers when many of them grow together, disposed somewhat like an umbrella. The make is a sort of broad, roundish surface of the whole, &c. &c."

Horace Walpole (*Memoirs of the Reign of George II.*, vol. iii. p. 153.), narrating the punishment of Dr. Shebbeare for a libel, 5th. December, 1758, says,—

"The man stood in the pillory, having a footman holding an umbrella to keep off the rain."

In Burrow's *Reports* (vol. ii. p. 792.) is an account of the proceedings in the Court of King's Bench against Arthur Beardmore, under-sheriff of

Middlesex, for contempt of court in remitting part of the sentence on Dr. Shebbeare. The affidavits produced by the Attorney-General stated—

"That the defendant only stood upon the platform of the pillory, unconfined, and at his ease, attended by a servant in livery (which servant and livery were hired for this occasion only) holding an umbrella over his head, all the time:"

and Mr. Justice Dennison, in pronouncing sentence on Beardmore, did not omit to allude to the umbrella.

C. H. COOPER.

Cambridge, January 25. 1851.

*Form of Prayer at the Healing* (Vol. iii., p. 42.).—A copy of this service of an earlier date than those mentioned is before me. It was printed in folio at the Hague, 1650; and is appended to "a Form of Prayer used in King Charles II.'s Chapel upon *Tuesdays*, in the times of his trouble and distress." Charles I. was executed on that day of the week.

J. H. M.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

"Thoughts take up no room," saith Jeremy Collier, in a curious passage which Mr. Elmes has adopted as the motto of a pretty little volume, which he has just put forth under the following characteristic title: *Horæ Vacivæ, a Thought-book of the Wise Spirits of all Ages and all Countries, fit for all Men and all Hours*. The work appears to have furnished a source of occupation to its editor when partially recovering from a deprivation of sight. It is well described by him as a "Spicilegium of golden thoughts of wise spirits, who, though dead, yet speak;" and being printed in Whittingham's quaintest style, and suitably bound, this Thought-book is as externally tempting as it is intrinsically valuable.

*The Calendar of the Anglican Church Illustrated, with Brief Accounts of the Saints who have Churches dedicated in their Names, or whose Images are most frequently met with in England; the Early Christian and Mediæval Symbols; and an Index of Emblems*, is sufficiently described in its title-page. The editor very properly explains that the work is of an archæological, not of a theological character—and as such it is certainly one which English archæologists and ecclesiologists have long wanted. The editor, while judiciously availing himself of the labours of Alt, Radowitz, Didron, and other foreign writers, has not spared his own, having, with the view to one portion of it, compiled a list of all the churches in England, with the saints after whom they were named. This is sufficient to show that the work is one of research, and consequently of value; that value being materially increased by the numerous woodcuts admirably engraved by Mr. O. Jewitt, with which it is illustrated.

*Books Received.*—*Helena, The Physician's Orphan*. The third number of Mrs. Clarke's interesting series of tales, entitled, *The Girlhood of Shakspeare's Heroines*.

*Every-day Wonders, or Facts in Physiology which all should know*: a very successful endeavour to present a few of the truths of that science which treats of the structure of the human body, and of the adaptation of the external world to it in such a form as that they be readily apprehended. Great pains have been taken that the information imparted should be accurate; and it is made more intelligible by means of some admirable woodcuts.

*Catalogues Received.*—John Miller's (43. Chandos Street) No. 18. of Catalogues of Books Old and New; J. Russell Smith's (4. Old Compton Street) Catalogue Part II. of an Extensive Collection of Choice, Useful, and Curious Books.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

RECHERCHES HISTORIQUES SUR LES CONGRÉGATIONS HOSPITALIERS DES FRÈRES PONTIFES. A. GRÉGOIRE. Paris, 1818, 8vo. 72 pp.  
 SEPULCHRAL MEMORIALS OF A MARKET TOWN, by DAWSON TURNER. Yarmouth, 1848.  
 STEPHEN'S CENTRAL AMERICA, 2 vols. 8vo. plates.  
 WHARTON ANGLIA SACRA. The best edition.  
 NOVUM TESTAMENTUM GR. Ex recensione Greisbach, cum var. lect. 4 vols. 4to. Leipsic, 1806 or 1803. Engraved Frontispiece.  
 LARDNER ON THE TRINITY.  
 GOODRIDGE, JOHN, THE PHENIX; or, Reasons for believing that the Comet, &c. London, 1781, 8vo.

\*\* Letters, stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 136. Fleet Street.

## Notices to Correspondents.

We have many articles in type which we are compelled, by want of space, to postpone until next week, when the publication of our double number will enable us to insert many interesting communications which are only waiting for room.

REPLIES RECEIVED. *St. Pancras*—*Daresbury*—*Plafery*—*Touching for the Evil*—*Munchausen*—*Cold Harbour*—*Landward Church*—*Bacon and Fagan*—*Soul's Dark Cottage*—*Fine by Degrees*—*Simon Bache*—*Away let nought*—*Mythology of the Stars*—*Adur*—*Burying in Church Walls*—*Sir Cloudesley Shovel*—*Lynch Law*—*Cardinal's Monument*—*Inns of Court*—*True Blue*—*Averia*—*Dragons*—*Brandon the Juggler*—*Words are Men's Daughters*—*Sonnet by Milton*—*Dryden's Essay upon Satire*—*Ring Dials*—*Sir Hilary*—*Arthur Massinger*—*Cranmer's Descendants*—*Post Conquestum*—*Prince of Wales' Frathers*—*Verbum Græcum*—*Visions of Hell*—*Musical Plagiarism*—*Lady Bingham*—*Cockade*—*Saint Paul's Clock*—*By and by*—*Aristophanes on the Modern Stage*.

LITURGICAL, who writes on the subject of the letters M. and N. in the Catechism and Marriage Service, is referred to our First Volume, pp. 415. and 463.

F. M. B. Hicks' Hall was so called from its builder, Sir Baptist Hicks, afterwards Viscount Camden; and the name of the Old Bailey, says Stow, "is likely to have arisen of some Count of old time there kept."—See Cunningham's Handbook of London.

K. R. H. M. received.

E. T. (Liverpool). We propose to issue a volume similar to our first and second, at the termination of every half-year.

E. S. T. T. For origin of

"Tempora mutantur," &c.,

see our First Volume, pp. 234. 419.

GEORGE PERIT. The book called *Elegantia Latinæ*, published under the name of the learned Joh. Meursius, was written by Chorier of Grenoble. Meursius had no share in it.

H. A. R. Much information concerning the general and social condition of Lunatics before 1823, will be found in Reports of Committees of House of Commons of 1815, 1816, and 1827, and of the House of Lords of 1828.

A. C. P. The explanation furnished is one about which there can be no doubt, but for obvious reasons we do not insert it.

K. R. H. M. We cannot promise until we see the article; but, if brief, we shall have every disposition to insert it.

C. H. P. Surely there is no doubt that Lord Howard of Effingham, who commanded the Armada, was a Protestant.

VOLUME THE SECOND OF NOTES AND QUERIES, with very copious INDEX, is now ready, price 9s. 6d. strongly bound in cloth. VOL. I. is reprinted, and may also be had at the same price.

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All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 136. Fleet Street.

Erratum.—No 65. p. 67. col. 2. l. 12., for "mett" read "meet."

MR. T. RICHARDS (late of St. Martin's Lane), PRINTER, and Agent to the PERCY and HAKLUIT SOCIETIES, has removed to 37. Great Queen Street, Lincoln's-Inn-Fields, where he respectfully requests all Letters may be addressed to him.

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 69.]

SATURDAY, FEBRUARY 22. 1851.

{ Price, Sixpence.  
{ Stamped Edition, 7d.

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## Notes.

### THE ROLLIAD.

(22d Ed., 1812.)

Finding that my copy of *The Rolliad* ("NOTES AND QUERIES," Vol. ii., p. 373.) contains fuller information regarding the authors than has yet appeared in your valuable periodical, I forward you a transcript of the MS. notes, most of which are certified by the initial of Dr Lawrence, from whose copy all of them were taken by the individual who gave me the volume.

W. C. TREVELYAN.

Wallington, Morpeth.

Advertisement. Dr. Lawrence.

Advertisement to 4th Edition. Do.

Explanation of Frontispiece and Title. Do.

Dedication. Do.

Rollo Family. E. T. and R. "This was the piece first published, and the origin of all that followed."

Extract from Dedication. Fitzpatrick. "The title of these verses gave rise to the vehicle of Criticisms on *The Rolliad*."—L.

### Criticisms.

No. 1. Ellis. The passage in p. 2, from "His first exploit" to "what it loses in sublimity," "inserted by Dr. L. to preserve the parody of Virgil, and break this number with one more poetical passage."—L.

No 2. Ellis. "This vehicle of political satire not proving immediately impressive, was here abandoned by its original projector, who did not take it up again till the second part."—L.

No 3. Dr. Lawrence. Verses on Mr. Dundas by G. Ellis.

4. Richardson.

5. Fitzpatrick.

6. Dr. Lawrence.

7. Do.

8. Do.

9. Fitzpatrick.

10. Richardson.

11. Do.

12. Fitzpatrick.

13. Dr. Lawrence.

14. Do.

*The French Inscriptions by Ellis.*

## PART II.

- No. 1. Ellis.
2. Do.
3. Richardson.
4. Do.
5. Fitzpatrick.
6. R—d.
7. Dr. Lawrence.

The passage commencing "The learned Mr. Daniel Barrington," to "drawing a long bow," "inserted by R—d under the verbal suggestions of Dr. Lawrence."

The Rose. Dr. Lawrence.

The Lyan. Fitzpatrick.

Magaret Nicholson. Lines 2—12, by Dr. Lawrence; the rest by A. (Adair.)

Charles Jenkinson. Ellis.

Jekyll. Lines 73. to 100., "inserted by Tickle;" 156. to end, "altered and enlarged by Tickle;" the rest by Lord J. Townsend. (At the end of Jekyll is the note which I have already sent to the "NOTES AND QUERIES," Vol. ii., p. 373.—W. C. T.)

*Probationary Odes.*

Preliminary Discourse. G. Ellis or Tickle. Q.

Thoughts on Ode-writing. Tickle.

Recommendatory Testimonies. Tickle. "I believe all the Testimonies are his, unless the last be by Lord John Townsend."—L.

Warton's Ascension. Tickle.

Laureat Election. Richardson. "The first suggestion of the vehicle for Probationary Odes for the Laureatship came (as I understood, for I was not present) from the Rev. Dudley Bate."—L.

Irregular Ode. Tickle.

Ode on New Year. Ellis.

Ode No. 3. Dudley Bate.

4. Richardson.

6. Anonymous, communicated by Tickle.

7. Anonymous.

8. "Brummell." "Some slight corrections were made by L., and one or two lines supplied by others."—L.

9. Tickle. "The first draft of this ode was by Stratford Canning, a merchant in the city; but of his original performance little or nothing remains except five or six lines in the third Stanza."—L.

10. "Pearce, (I believe) Brother-in-law of Dudley Bate."—L.

11. "Boscawen, (I believe) afterwards of the Victualling Office, communicated by Tickle."—L.

12. Lord John Townsend.—"Three or four lines in the last stanza, and perhaps one or two in some of the former, were inserted by Tickle."—L.

13. "Anonymous, sent by the Post."—L.

Ode No. 14. "The Rev. O'Byrne.

'This political Parson's a \*B'liever! most odd!  
He b'lieves he's a Poet, but don't b'lieve in  
God!'—*Sheridan*.

\* Dr. O'B. pronounces the word  
believe in this manner."

15. Fitzpatrick.

16. Dr. Lawrence.

17. Genl. Burgoyne.

18. R—d.

19. Richardson.

20. Ellis.

21. Address. Dr. Lawrence. For "William York" read "William Ebor."  
Pindaric Ode. Dr. Lawrence.

22. The Prose and Proclamation, "by  
Tickle or Richardson."—L.

Table of Instructions. Tickle or Richardson.

*Political Miscellanies.*

To the Public. R—d.

Odes to W. Pitt. Fitzpatrick.

My Own Translation, prefixed to Ode 2nd. Dr. Lawrence.

The Statesmen. R—d.

Rondeau. Dr. Lawrence.

In the third Rondeau, for "pining in his spleen" read "moving honest spleen."—L. All the Rondeaus are by Dr. L.

The Delavaliad. Richardson.

Epigrams. Tickle and Richardson.

Lord Graham's Diary. "Tickle, I believe."—L.

Lord Mulgrave's Essays. Ellis.

Anecdotes of Pitt. G. Ellis.

A Tale. Sheridan.

Morals. Richardson.

Dialogue. Lord John Townsend.

Prettymania.

*Epigrams.*

No. 1. Dr. Lawrence.

32. Do.

33. Do.

37. Do.

*Foreign Epigrams.*

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2. Rev. O'Byrne.

3. Do.

4. Do.

5. Do.

6. Dr. Lawrence.

7. Do.

8. Do.

9. Do.

10. Do.

11. Tickle.

12. Do.

"Most of the English Epigrams unmarked are by Tickle, some by Richardson, D. Bate, R—d, and others."—L.

Advertisement Extraordinary. Dr. Lawrence.

Paragraph Office. Do.

Pitt and Pinetti. "Ellis, I believe."—L.

The Westminster Guide. Genl. Burgoyne.

A new Ballad. Lord J. Townsend or Tickle.

Epigrams on Sir Elijah Impey. R——d.  
 ——— by Mr. Wilberforce. Ellis.  
 Original Letter. A. (Adair.)  
 Congratulatory Ode. Courtenay.  
 Ode to Sir Elijah Impey. "Anonymous—I believe L. J. Townsend."—L.  
 Song, to tune "Let the Sultan Saladin." R——d.  
 A new Song, "Billy's Budget." Fitzpatrick.  
 Epigrams. R——d.  
 Ministerial Facts. "Ld. J. Townsend, I believe." —L.  
 Journal of the Right Hon. H. Dundas.  
 To end of March 7th. Tierney.  
 March 9th and 10th. Dr. Lawrence.  
 March 11th. Tierney.  
 March 12th and 13th. C. Grey.  
 March 14th. Tierney.  
 "This came out in numbers, or rather in continuations, in the Newspaper."—L.  
 Incantation. Fitzpatrick.  
 Translations. "Tickle, Richardson, R——d, and others."—L.

The "Memoranda" &c. respecting *The Rolliad*, at Vol. ii., p. 439., recalled to my recollection a "Note" made several years back; but the "Query" was, where to find that Note? However, I made a mental note, "when found," to forward it to you, and by the merest chance it has turned up, or rather, out; for it fell from within an old "Common Place Book," when—I must not take credit for being in search of it, but, in fact, in quest of another note. Should you consider it likely to interest either your correspondents, contributors, or readers, you are much welcome to it; and in that case, to have troubled you with this will not be regretted by C. W.  
 Stoke, Bucks.

*The Rolliad.* — (Memorandum in Sir James Mackintosh's copy of that work.)

"Bombay, 23rd June, 1804.

"Before I left London in February last, I received from my old friend, T. Courtenay, Esq., M.P., notes, of which the following is a copy, giving account of the Authors of *The Rolliad*, and of the series of Political Satires which followed it:—

- Extract from Dedication. Fitzpatrick.  
 Nos. 1. 2. G. Ellis.  
 No. 3. Dr. Lawrence.  
 No. 4. J. Richardson.  
 No. 5. Fitzpatrick.  
 Nos. 6. 7. 8. Dr. Lawrence.  
 No. 9. Fitzpatrick.  
 Nos. 10. 11. J. Richardson.  
 No. 12. Fitzpatrick.  
 Nos. 13. 14. Dr. Lawrence.

PART II.

- Nos. 1. 2. G. Ellis.  
 Nos. 3. 4. J. Richardson.  
 No. 5. Fitzpatrick.  
 No. 6. Read.  
 No. 7. Dr. Lawrence.

*Political Eclogues.*

Rose. Fitzpatrick.  
 The Lyan. Do.  
 Margaret Nicholson. R. Adair.  
 C. Jenkinson. G. Ellis.  
 Jekyll. Lord J. Townsend and Tickell.

*Probationary Odes.*

- No. 1. Tickell.
2. G. Ellis.
3. H. B. Dudley.
4. J. Richardson.
5. J. Ellis. ? G.
6. Unknown.
7. (Mason's). Do.
8. Brummell.
9. Sketched by Canning, the Eton Boy, finished by Tickell.
10. Pearce. ?
11. Boscawen.
12. Lord J. Townsend.
13. Unknown. Mr. C. believes it to be Mrs. Debbing, wife of Genl. D.
14. Rev. Mr. O'Byrne.
15. Fitzpatrick.
16. Dr. Lawrence.
17. Genl. Burgoyne.
18. Read.
19. Richardson.
20. G. Ellis.
21. Do.
22. Do.

"If ever my books should escape this obscure corner, the above memorandum will interest some curious collector.  
 JAMES MACKINTOSH.

"The above list, as far as it relates to Richardson, is confirmed by his printed Life, from which I took a note at Lord J. Townsend's four days ago.

"J. MACKINTOSH. 18 Nov., 1823."

NOTE ON PALAMON AND ARCITE.

It has probably often been remarked as somewhat curious, that Chaucer, in describing the arrival of Palamon and Arcite at Athens, mentions the day of the week on which it takes place:

"And in this wise, these lordes all and some,  
 Ben on the Sonday to the citee come," &c.

Nothing seems to depend on their coming on one day of the week rather than on another. In reality, however, this apparently insignificant circumstance is astrologically connected with the issue of the contest. Palamon, who on the morning of the following day makes his prayer to Venus, succeeds at last in winning Emelie, though Arcite, who commends himself to Mars, conquers him in the tournament. The prayers of both are granted, because both address themselves to their tutelary deities at hours over which these deities respectively preside. In order to understand this, we must call to mind the astrological explanation

of the names of the days of the week. According to Dio Cassius, the Egyptians divided the day into twenty-four hours, and supposed each of them to be in an especial manner influenced by some one of the planets. The first hour of the day had the prerogative of giving its name, or rather that of the planet to which it was subject, to the whole day. Thus, for instance, Saturn presides over the first hour of the day, which is called by his name; Jupiter over the second, and so on; the Moon, as the lowest of the planets, presiding over the seventh. Again, the eighth is subject to Saturn, and the same cycle recommences at the fifteenth and at the twenty-second hours. The twenty-third hour is therefore subject to Jupiter, and the twenty-fourth to Mars. Consequently, the first hour of the following day is subject to the sun, and the day itself is accordingly dies Solis, or Sunday. Precisely in the same way it follows that the next day will be dies Lunæ; and so on throughout the week. To this explanation it has been objected that the names of the days are more ancient than the division of the day into twenty-four parts; and Joseph Scaliger has attempted to derive the names of the days from those of the planets, without reference to this method of division. His explanation, however, which is altogether geometrical, inasmuch as it depends on the properties of the heptagon, seems quite unsatisfactory, though Selden appears to have been inclined to adopt it. At any rate, the account of the matter given by Dio Cassius has generally been accepted.

To return to Chaucer: Theseus, as we know, had erected in the place where the tournament was to be held three oratories, dedicated to Mars, to Venus, and to Diana. On the day after their arrival, namely, on Monday, Palamon and Arcite offered their prayers to Venus and Mars respectively, and Emelie, in like manner, to Diana. Of Palamon we are told that —

“He rose, to wenden on his pilgrimage  
Unto the blisful Citherea benigne”

two hours before it was day, and that he repaired to her temple “in hire hour.”

In the third hour afterwards,

“Up rose the sonne, and up rose Emelie  
And to the temple of Diane gan hie.”

Her prayer also was favourably heard by the deity to whom it was addressed; the first hour of Monday (the natural day beginning at sunrise) being subject to Luna or Diana. The orisons of Palamon were offered two hours earlier, namely, in the twenty-third hour of Sunday, which is smilary subject to Venus, the twenty-fourth or last hour belonging to Mercury, the planet intermediate between Venus and the Moon. It is on this account that Palamon is said to have prayed to Venus in her hour.

Arcite's vows were made later in the day than those of Palamon and Emelie. We are told that

“The nexte hour of Mars following this,”

(namely after Emelie's return from the temple of Diana)

“Arcite unto the temple walked is  
Of fierce Mars.”

The first hour of Mars is on Monday, the fourth hour of the day; so that as the tournament took place in April or May, Arcite went to the temple of Mars about eight or nine o'clock.

It may be well to explain the word “inequal” in the lines —

“The thridde hour inequal that Palamon  
Began to Venus temple for to gon,  
Up rose the sonne, and up rose Emelie.”

In astrology, the heavens are divided into twelve houses, corresponding to a division of the ecliptic into twelve equal parts, the first of which is measured from the point of the ecliptic which is on the horizon and about to rise above it, at the instant which the astrologer has to consider, namely, the instant of birth in the case of a nativity, or that in which a journey or any other enterprise is undertaken.

The hours inequal here spoken of similarly correspond to a division of the ecliptic into twenty-four parts, so that each house comprehends the portions of the ecliptic belonging to two of these hours, provided the division into houses is made at sunrise, when the first hour commences. It is obvious that these astrological hours will be of unequal length, as equal portions of the ecliptic subtend unequal angles at the pole of the equator.

With regard to the time of year at which the tournament takes place, there seems to be an inconsistency. Palamon escapes from prison on the 3rd of May, and is discovered by Theseus on the 5th. Theseus fixes “this day fifty wekes” for the rendezvous at Athens, so that the tournament seems to fall in April. Chaucer, however, says that —

“Gret was the feste in Athenes thilke day,  
And eke the lusty seson of that May  
Made every wight to be, in swiche plesance,” &c.

Why the 3rd of May is particularly mentioned as the time of Palamon's escape, I cannot tell: there is probably some astrological reason. The mixture of astrological notions with mythology is curious: “the pale Saturnus the colde” is once more a dweller on Olympus, and interposes to reconcile Mars and Venus. By his influence Arcite is made to perish after having obtained from Mars the fulfilment of his prayer —

“Yeve me the victorie, I axe thee no more.” ε.

#### FOLK LORE.

“*Snail, Snail, come out of your Hole.*”—In Surrey, and most probably in other counties where shell-

snails abound, children amuse themselves by charming them with a chant to put forth their horns, of which I have only heard the following couplet, which is repeated until it has the desired effect, to the great amusement of the charmer.

"Snail, snail, come out of your hole,  
Or else I'll beat you as black as a coal."

It is pleasant to find that this charm is not peculiar to English children, but prevails in places as remote from each other as Naples and Silesia.

The Silesian rhyme is:

"Schnecke, schnecke, schnürre!  
Zeig mir dein viere,  
Wenn mir dein viere nicht zeigst,  
Schmeisz ich dich in den Graben,  
Fressen dich die Raben;"

which may be thus paraphrased:

"Snail, snail, slug-slow,  
To me thy four horns show;  
If thou dost not show me thy four,  
I will throw thee out of the door,  
For the crow in the gutter,  
To eat for bread and butter."

In that amusing Folk's-book of Neapolitan childish tales, the *Pentamerone* of the noble Count-Palatine Cavalier Giovan-Battista Basile, in the seventeenth tale, entitled "La Palomma," we have a similar rhyme:

"Jesce, jesce, corna;  
Ca mammata te scorna,  
Te scorna 'ncoppa lastrico,  
Che fa lo figlio mascolo."

of which the sense may probably be:

"Peer out! Peer out! Put forth your horns!  
At you your mother mocks and scorns;  
Another son is on the stocks,  
And you she scorns, at you she mocks."

S. W. SINGER.

*The Evil Eye.*—This superstition is still prevalent in this neighbourhood (Launceston). I have very recently been informed of the case of a young woman, in the village of Lifton, who is lying hopelessly ill of consumption, which her neighbours attribute to her having been "overlooked" (this is the local phrase by which they designate the baleful spell of the *evil eye*). An old woman in this town is supposed to have the power of "ill-wishing" or bewitching her neighbours and their cattle, and is looked on with much awe in consequence.

H. G. T.

"Millery! Millery! Dusty-poll!" &c. — I am told by a neighbour of a cruel custom among the children in Somersetshire, who, when they have caught a certain kind of large white moth, which they call a *miller*, chant over it this uncouth ditty:—

"Millery! Millery! Dusty-poll!  
How many sacks hast thou stole?"

And then, with boyish recklessness, put the

poor creature to death for the imagined misdeeds of his human namesake.

H. G. T.

"*Nettle in, Dock out.*"—Sometime since, turning over the leaves of Clarke's *Chaucer*, I stumbled on the following passage in "*Troilus and Cressida*," vol. ii. p. 104. :—

"Thou biddest me that I should love another  
All freshly newe, and let Creseid go,  
It li'th not in my power levé brother,  
And though I might, yet would I not do so:  
But can'st thou playen racket to and fro,  
*Nettle' in Dock out*, now this now that, Pandare?  
Now foulé fall her for thy woe that care."

I was delighted to find the charm for a nettle sting, so familiar to my childish ear, was as old as Chaucer's time, and exceedingly surprised to stumble on the following note:—

"This appears to be a proverbial expression implying inconstancy; but the origin of the phrase is unknown to all the commentators on our poet."

If this be the case, Chaucer's commentators may as well be told that children in Northumberland use friction by a dock-leaf as the approved remedy for the sting of a nettle, or rather the approved charm; for the patient, while rubbing in the dock-juice, should keep repeating, —

"Nettle in, dock out,  
Dock in, nettle out,  
Nettle in, dock out,  
Dock rub nettle out."

The meaning is therefore obvious. Troilus is indignant at being recommended to forget his Cressida for a new love, just as a child cures a nettle-sting by a dock-leaf. I know not whether you will deem this trifle worth a corner in your valuable and amusing "NOTES."

#### THE SCALIGERS.

"Lo primo tuo rifugio e 'l primo ostello  
Sarà la cortesia del gran Lombardo,  
Che 'n su la Scala porta il santo uccello."  
Dante, *Paradiso*, xvii. 70.

The Scaligers are well known, not only as having held the lordship of Verona for some generations, but also as having been among the friends of Dante in his exile, no mean reputation in itself; and, at a later period, as taking very high rank among the first scholars of their day. To which of them the passage above properly belongs—whether to Can Grande, or his brother Bartolommeo, or even his father Alberto, commentators are by no means agreed. The question is argued more largely than conclusively, both in the notes to Lombardi's edition, and also in Ugo Foscolo's *Discorso nel testo di Dante*.

Perhaps the following may be a contribution to the evidence in favour of Can Grande. After say-

ing, in a letter, in which he professes to give the history and origin of his family, —

“Prisca omnium familiarum Scaligeræ stirpis insignia sunt, aut *Scala singularis*, aut *Canes* utrinque *scalæ* innitentes.”

Joseph Scaliger adds —

“Denique principium Veronensium progenitores eadem habuerunt insignia: *donec* in eam familiam Alboinus et *Canis Magnus* Aquilam imperii cum *Scala* primum ab Henrico VII<sup>o</sup>, deinde à Ludovico Bavaro acceptam nobis reliquerunt.”

Alboinus, however, who received this grant upon being made a Lieutenant of the Empire, and having the Signory of Verona made hereditary in his family, only bore the eagle “*in quadrante scuti*.”

“Sed *Canis Magnus*, cum eidem à Cæsare Ludovico Bavaro idem privilegium confirmatum esset, totum scutum Aquilâ occupavit, *subjectâ Alitis pedibus Scalâ*.”

Can Grande, then, was surely the first who carried the “*santo uccello*” *in su la Scala*; and his epithet of Grande would also agree best with Dante’s words, as neither his father nor brothers seem to have had the same claim to it.

I would offer a farther remark about this same title or epithet Can Grande, and the origin of the *scala* or ladder as a charge upon the shield or coat of this family. *Cane* would at first sight appear to be a designation borrowed from the animal of that name. There would be parallels enough in Italy and elsewhere, as the Ursini, Lewis the Lion (VIII. of France), our own Cœur de Lion, and Harold Harefoot. Dante, too, refers to him under the name “*Il Veltro*,” *Inferno*, canto 1. l. 101. But Joseph Scaliger, in the letter to which I referred before, gives the following account of it:—

“*Nomen illi fuerat Francisco*, à sacro lavaero, *Canis* à gentilitate, *Magno* à merito rerum gestarum. Neque enim *Canis* ab illo *latranti animali* dictus est, ut recte monet Jovius, sed quod *linguâ Windorum*, unde principes Veronenses oriundos vult, *Cahan* idem est, quod *linguâ Serviana Kral*, id est Rex, aut Princeps. Nam in gente nostrâ multi fuerunt *Canes*, *Mastini*, *Visulphi* *Guelphi*.”— P. 17.

This letter consists of about 58 pages, and stands first in the edition of 1627. It is addressed “*ad Janum Dousam*,” and was written to vindicate his family from certain indignities which he conceived had been put upon it. Sansovino and Villani, it appears, had referred its origin to Mastin II., “*qui*,” to use Scaliger’s version of the matter,—

“*Qui primus dictator populi Veronensis perpetuus creatus est, quem et auctorem nobilitatis Scaligeræ et Scalarum antea fabrum impudentissime nugantur hostes virtutis majorum nostrorum*.”

It was bad enough to ascribe their origin to so recent a date, but to derive it from a mere me-

chanic was more than our author’s patience could endure. Accordingly he is not sparing of invective against those who so disparage his race.

*Vappa*, *nebulo*, and similar terms, are freely applied to their characters; *invidia*, *κακοήθεια*, &c., to their motives. The following is a specimen of the way he handles them:—

“*Dantes Poëta* illustrissimum Christianissimorum Regum Franciæ genus à *lanis Parisiensibus* deducit, utique tam vere, quam ille tenebrio nostrum à *scalarum fabro*: quas mirum, ni auctor generis *in suspendium eorum parabat*, quos vaticinabatur illustri nobilitate *suzæ obtrectaturos*.”

Now the charge of a ladder upon their shield was certainly borne by the several branches of this family long before any of them became masters of Verona; and I should suggest that it originated in some brilliant escalade of one of the first members of it. Thus, of course, it would remind us all of perhaps the earliest thing of the kind—I mean the shield and bearings of *Etœclus* before Thebes:

“*Ἐσχημάτισται δ’ ἄσπλι οὐ σμικρὸν τρόπον*  
*Ἄνηρ δ’ ὀπλιτῆς κλίμακος προσσμβάσει*  
*Στείχει πρὸς ἔχθρων πύργον, ἐκέρσει δέλων.*”

Sept. c. Thebas, 461.

WALDEGRAVE BREWSTER.

H—n, Jan. 28. 1851.

#### INEDITED BALLAD ON TRUTH.

I send you herewith a copy of an ancient ballad which I found this day while in search of other matters. I have endeavoured to explain away the strange orthography, and I have conjecturally supplied the last line. The ballad is unbappily imperfect. I trust that abler antiquaries than myself will give their attention to this fragmentary poem.

“A BALADE OF TROUTHE.

(Harl. MSS. No. 49. folio 92.)

“What more poysoun . than ys venome.  
What more spytefull . than ys troozte.<sup>1</sup>  
Where shall battred . sonere come.  
Than oone anothyr . that troozte showthe.  
Undoyng dysplesure . no love growthe. 5  
And to grete<sup>2</sup> men . in especyall.  
Troozte dare speke . lest<sup>3</sup> of all.  
“And troozte . all we be bound to.  
And troozte . most men now dothe fle.<sup>4</sup>  
What be we then . that so do. 10  
Be we untrewre . troozte saythe ec.<sup>5</sup>  
But he y<sup>6</sup> tellethe troozte . what ys he.  
A besy foole . hys name shalle ronge.<sup>6</sup>  
Or else he hathe an euyle tonge.

<sup>1</sup> Truth, I presume, is meant, though it does not seem to agree with the context, which is pure nonsense in its present condition. <sup>2</sup> Great. <sup>3</sup> Least. <sup>4</sup> Flee. <sup>5</sup> Yea. <sup>6</sup> Ring, I fancy.

“ May a tong . be trew and evyle, 15  
 Trootze ys good . and evyle ys navtze.<sup>7</sup>  
 God ys trootze . and navtze ys y<sup>e</sup> devyle,  
 Ego sum veritas . o<sup>2</sup> lord tavtze,<sup>9</sup>  
 At whyche word . my conceyt lavtze.<sup>10</sup>  
 To se<sup>11</sup> our Lorde . yff<sup>12</sup> foly in hym be. 20  
 To use trootze . that few doth but he.  
 “ To medyle w<sup>t</sup> trouthe<sup>13</sup> . no small game.  
 For trouthe told . of tymys ys shent.  
 And trouthe known . many doth blame.  
 When trouthe ys tyrned . from trew intent. 25  
 Yet trouthe ys trouthe . trewly ment.<sup>14</sup>  
 But now what call they trouthe . trow ye.  
 Trowthe ys called colored honestè.  
 “ Trouthe . ys honest without coloure.  
 Trouthe . shameth not in no condycyon. 30  
 Of hymself . without a trespasowre.  
 Be myst and knowne . of evyle condycyon.  
 But of trouthe thys ys y<sup>e</sup> conclusyon.  
 Surely good ordre there ys brokyne.  
 Where trouthe may not . nor dare be spokyne.<sup>15</sup> 35  
 “ Trouthe many tymys ys cast.  
 Out of credence . by enformacyon.  
 Yet trouthe crepthe<sup>16</sup> out at last.  
 And ovyr mastrythe cavylacyon.<sup>17</sup>  
 That I besече Cryst . every nacyon. 40  
 May use trouthe . to God and man.  
 \* \* that he \* not \* syn \* \* \* \* \*  
 \* \* \* \* \*

I would fill up the lacuna —

“ Now that he do not syn . we can.”

Perhaps, I repeat, some more able antiquaries will give their attention to this, and satisfy me on the *points* of punctuation, date, &c.

KENNETH R. H. MACKENZIE.

Minor Dates.

*Ayot St. Lawrence Church* (Vol. iii., pp. 39. 102.).  
 Ayot St. Lawrence, Herts, is another deserted church, like that of Landwade,—in fact a ruin, with its monuments disgracefully exposed. I was so astonished at seeing it in 1850, that I would now ask the reason of its having been allowed to fall into such distress, and how any one could have had the power to build the present Greek one, instead of restoring its early Decorated neighbour. I did not observe the 2 ft. 3 in. effigy alluded to in *Arch. Journ.* iii. 239., but particularly noted the elegant sculpture on the chancel arch capital.

I would suggest to Mr. Kelke, that the incumbents of parishes should keep a separate register,

<sup>7</sup> Naught. <sup>8</sup> Our. <sup>9</sup> Taught. <sup>10</sup> Laughed. <sup>11</sup> Sec.  
<sup>12</sup> If. <sup>13</sup> Here the orthography changes. <sup>14</sup> Meant.  
<sup>15</sup> I think there must be some allusion here, which can only be arrived at by knowing the date of its composition. <sup>16</sup> An elision for *crepeth*; possibly an intermediate etymological state of *creeps*. <sup>17</sup> From “to cavil.”

recording *all* monuments, &c. as they are put up, as existing, or as found in MS. church notes, or published in county histories. In the majority of parishes the trouble of so doing would be trifling, and to many a pleasant occupation. A. C.

*Johannes Secundus — Parnel — Dr. Johnson.* — In Dr. Johnson’s *Life of Parnel* we find the following passage:—

“ I would add that the description of *Barrenness*, in his verses to Pope, was borrowed from Secundus; but lately searching for the passage which I had formerly read, I could not find it.”

I will first extract Parnel’s description, and then the passage of Secundus; to which, I suppose, Dr. Johnson referred.

“ This to my friend — and when a friend inspires,  
 My silent harp its master’s hand requires,  
 Shakes off the dust, and makes these rocks resound,  
 For fortune placed me in unfertile ground;  
 Far from the joys that with my soul agree,  
 From wit, from learning — far, oh far, from thee!  
 Here moss-grown trees expand the smallest leaf,  
 Here half an acre’s corn is half a sheaf.  
 Here hills with naked heads the tempest meet,  
 Rocks at their side, and torrents at their feet;  
 Or lazy lakes, unconscious of a flood,  
 Whose dull brown Naiads ever sleep in mud.”

Secundus, in his first epistle of his first book (edit. Paris, p. 103.), thus writes:—

“ Me retinet salsis infausta Valachria terris,  
 Oceanus tumidis quam vagus ambit aquis.  
 Nulla ubi vox avium, pelagi strepit undique murmur,  
 Cælum etiam largâ desuper urget aquâ.  
 Flat Boreas, dubiusque Notus, flat frigidus Eurus,  
 Felices Zephyri nil ubi juris habent.  
 Proque tuis ubi carminibus, Philomena canora,  
 Turpis in obscenâ rana coaxat aquâ.”

VARRO.

*The King’s Messengers, by the Rev. W. Adams.* — Ought it not to be remarked, in future editions of this charming and highly poetical book (which has lately been translated into Swedish), that it is grounded on one of the “examples” occurring in *Barlaam and Josaphat*?

In the third or fourth century, an Indian prince named Josaphat was converted to Christianity by a holy hermit called Barlaam. This subject was afterwards treated of by some Alexandrian priest, probably in the sixth century, in a beautiful tale, legend, or spiritual romance, in Greek, and in a style of great ease, beauty, warmth, and colouring. The work was afterwards attributed to Johannes Damascenus, who died in 760. In this half-Asiatic Christian prose epic, Barlaam employs a number of even then ancient folk-tales and fables, spiritually interpreted, in Josaphat’s conversion. It is on the fifth of these “examples” that Mr. Adams has built his richly-glittering fairy palace.

*Barlaam and Josaphat* was translated into almost

every European dialect during the Middle Age, sometimes in verse, but usually in prose, and became an admired folk-book. Among the versions lately recovered I may mention one into Old-Swedish (a shorter one, published in my *Old-Swedish Legendarium*, and a longer one, not yet published); and one in Old-Norwegian, from a vellum MS. of the thirteenth century, shortly to appear in Christiania.

GEORGE STEPHENS.

Stockholm.

*Parallel Passages.*—Under "Parallel Passages" (Vol. ii., p. 263.) there occur in two paragraphs—"There is an acre sown with royal seed," concluding with "living like gods, to die like men," from Jeremy Taylor's *Holy Dying*; and from Francis Beaumont—

"Here's an acre sown indeed  
With the richest royalest seed.

"Though gods they were, as men they died."

Which of these twain borrowed the "royal seed" from the other, is a matter of little moment; but the correspondence of living as gods, and dying as men, both undoubtedly taken from Holy Scripture; the phrase occurring in either Testament: "I have said, Ye are gods . . . But ye shall die like men" (Psalm lxxxii. 6, 7.); quoted by our Saviour (John, x. 34.): "Jesus answered them, Is it not written in your law, I said, Ye are Gods?"

J. G. M.

Hallamshire.

*Cause of Rarity of William IV.'s Copper Coinage.*—The copper coinage of William IV. is become so scarce, that possibly a doubt may some day arise, whether any but a very limited issue of it was ever made; it may be well, therefore, to introduce a *note* on the cause of its disappearance, while the subject is comparatively recent.

When the copper coins of the last reign appeared, a slight tinge in the colour of the metal excited the suspicion of those accustomed to examine such things, that it contained gold, which proved to be the fact; hence their real value was greater than that for which they passed current, and they were speedily collected and melted down by manufacturers, principally, I believe, as an alloy to gold, whereby every particle of that metal which they contained was turned to account. I have been told that various Birmingham establishments had agents in different parts of the country, appointed to collect this coinage.

R. C. H.

*Burnet.*—In the list of conflicting judgments on Burnet, quoted by your correspondents (Vol. i., pp. 40. 120. 181. 341. 493.), I find no reference to the opinion of his cotemporary, Bishop Nicolson. That writer takes a somewhat partial view of the character and merits of the historian, and canvasses, by anticipation, much of what has been urged against him by our more modern critics. But, as

the weight of authorities already cited appears to militate against Burnet, I am induced to send you some of Bishop Nicolson's remarks, for the sake of those readers who may not have immediate access to them. I quote from his *English Historical Library*, 2nd edition, p. 119.:

"In the months of December and January in the year following (1680), the historian (G. Burnet) had the thanks of both Houses of Parliament for what he had already done; and was desired to proceed to the finishing of the whole work, which was done accordingly. This historian gives a punctual account of all the affairs of the Reformation, from its first beginning in the reign of Henry VIII., till it was finally completed and settled by Queen Elizabeth, A.D. 1559. And the whole is penned in such a masculine style as becomes an historian, and such as is this author's property in all his writings. The collection of records which he gives in the conclusion of each volume are good vouchers of the truth of all he delivers (as such) in the body of his history; and are much more perfect than could reasonably be expected, after the pains taken, in Queen Mary's days, to suppress everything that carried the marks of the Reformation upon it. The work has had so much justice done it, as to meet with a general acceptance abroad, and to be translated into most of the European languages; insomuch that even the most piquant of the author's enemies allow it to have a reputation firmly and deservedly established. Indeed, some of the French writers have cavilled at it; but the most eminent of them (M. Varillas and M. Le Grand) have received due correction from the author himself."

HENRY II. BREEN.

St. Lucia, Dec. 1850.

*Coleridge's Opinion of Defoe.*—Wilson, in his *Memoirs of the Life and Times of Defoe*, vol. ii. p. 205., having quoted the opinion of the Editor of Cadell's edition of *Robinson Crusoe*,—"that Defoe wanted many of those qualities, both of mind and manner, which fitted Steele and Addison to be the inimitable *arbitri elegantiarum* of English society, there can be no doubt,"—Coleridge wrote in the margin of his copy, "I doubt this, particularly in respect to Addison, and think I could select from Defoe's writings a volume equal in size to Addison's collected papers, little inferior in wit and humour, and greatly superior in vigor of style and thought." Ts.

*Miller's "Philosophy of Modern History."*—In the memoir, chiefly autobiographical, prefixed to the last edition (published by Mr. Bohn, 1848-9) of this most able and interesting work, we find the following words, p. xxxv.:

"In the preceding period of my lecturing, I collected a moderate audience [seldom exceeding ten persons] in the Law School [his friend, Alexander Knox, being always one], sufficient to encourage me, or at least to permit me, to persevere, but not to animate my exertions by publicity. But as I was approaching the sixteenth century, the number of my hearers in-

creased so much, that I was encouraged to remove to the Examination Hall, from which time my lectures attracted a large portion of public attention, strangers forming a considerable portion of the auditory."

It is worthy of remark, in connexion with this production of a highly-gifted scholar and divine, whose name does honour to Trinity College, Dublin, that Dr. Sullivan's *Lectures on the Constitution and Laws of England*, which have since deservedly acquired so much fame, were delivered in presence of only three individuals, Dr. Michael Kearney and two others—surely no great encouragement to Irish genius! In fact, the Irish long seemed unconscious of the merits of two considerable works by sons of their own university,—Hamilton's *Conic Sections* and Sullivan's *Lectures*; and hesitated to praise, until the incense of fame arose to one from the literary altars of Cambridge, and an English judge, Sir William Blackstone, authorised the other.

In the memoir to which I have referred, we find a complete list of the many publications which Dr. Miller, "distinguished for his services in theology and literature," sent forth from the press. We are likewise informed that there are some unpublished letters from Hannah More, Alexander Knox, and other distinguished characters, with whom Dr. Miller was in the habit of corresponding.

AEHBA.

*Anticipations of Modern Ideas or Inventions.*—In Vol. iii., pp. 62. 69., are two interesting instances of this sort. In Wilson's *Life of Defoe*, he gives the titles of two works which I have often sought in vain, and which he classes amongst the writings of that voluminous author. They run thus:

"*Augusta triumphans*, or the way to make London the most flourishing city in the universe. I. By establishing a university where gentlemen may have an academical education under the eye of their friends [*the London University anticipated*]. II. To prevent much murder, &c., by an hospital for foundlings. III. By suppressing pretended madhouses, where many of the fair sex are unjustly confin'd while their husbands keep mistresses, and many widows are lock'd up for the sake of their jointures. IV. To save our youth from destruction by suppressing gaming tables, and Sunday debauches. V. To avoid the expensive importation of foreign musicians by promoting an academy of our own, [*Anticipation of the Royal Academy of Music*], &c. &c. London: T. Warner. 1728. 8vo."

"*Second Thoughts are Best*; or a further Improvement of a late Scheme to prevent Street Robberies, by which our Streets will be so strongly guarded and so gloriously illuminated, that any Part of London will be as safe and pleasant at Midnight as at Noonday; and Burglary totally impracticable [*a remarkable anticipation of the present state of things in the principal thoroughfares*]. With some Thoughts for suppressing Robberies in all the Public Roads of England [*rural police anticipated*]. Humbly offer'd for the Good of his

Country, submitted to the Consideration of Parliament, and dedicated to his Sacred Majesty Geo. II., by Andrew Moreton, Esq. [supposed to be an assumed name; a common practice of De Foe's]. London. W. Meadows, 1729."

R. D. H.

"*Sun, stand thou still upon Gibeon!*"—The above text is often quoted as not being in accordance with the present state of our astronomical knowledge, and many well-known commentators on the Bible have adopted the same opinion.

I find Kitto, in the *Pictorial Bible*, characterising it as "an example of those bold metaphors and poetical forms of expression with which the Scriptures abound." Scott (edit. 1850) states that "it would have been improper that he (Joshua) should speak, or that the miracle should be recorded according to the terms of modern astronomy."

Mant (edit. 1830) says: "It is remarkable that the terms in which this event is recorded do not agree with what is now known regarding the motion of the heavenly bodies."

Is it certain that Joshua's words are absolutely at variance and irreconcilable with the present state of astronomical knowledge? Astronomers allow that the sun is the centre and governing principle of our system, and that it revolves on its axis. What readier means, then, could Joshua have found for staying the motion of our planet, than by commanding the revolving centre, in its inseparable connexion with all planetary motion, to stand still?

I. K.

*Langley's Polidore Vergile.*—At the back of the title of a copy of Langley's *Abridgement of Polidore Vergile*, 8vo., Lond. 1546, seen by Hearne in 1719, was the following MS. note:

"At Oxforde, the yere 1546, browt down to Seynburie by John Darbye, pryse 14*d*. When I kept Mr. Letymer's shype I bout thys boke when the Testament was oberagatyd that shepe herdys myght not red hit. I prey God amende that blyndnes. Wryt by Robert Wyllyams, keypyng shepe uppon Seynburie Hill."

At the end of the dedication to Sir Ant. Denny is also written:

"Robert Wyllyams Bokc, bowgyt by John Darby at Oesforth, and brot to Seynburie."

The Seynburie here mentioned was doubtless Saintbury in Gloucestershire, on the borders of Worcestershire, near Chipping Campden, and about four miles distant from Evesham. P. B.

*Luther and Ignatius Loyola.*—A parallel or counterpoising view of these two characters has been quoted in several publications, some of recent date; but in all it is attributed to a wrong source. Mr. M'Gavin, in his *Protestant*, Letter CXL., (p. 582, ed. 1846); Mr. Overbury, in his *Jesuits* (Lond. 1846), p. 8., and, of course, the authority from which he borrows, Poynder's *History of the Jesuits*; and Dr. Dowling's *Romanism*, p. 473.

(ed. New York, 1849)—all these give, as the authority for the contrasted characters quoted, Damian's *Synopsis Societatis Jesu*. Nothing of the kind appears *there*; but in the *Imago primi Sæculi Soc. Jesu*, 1640, it will be found, p. 19.

The misleader of these writers seems to have been Villers, in his *Prize Essay on the Reformation*, or his annotator, Mills, p. 374. NOVUS.

P.S. (Vol. ii., p. 375).—The lines quoted by Dr. Pusey, I have some notion, belong to a Romish, not a Socinian, writer.

*Winkel*.—I thought, some time since, that the places bearing this name in England, were taken from the like German word, signifying a corner. I find, on examination, that there is a village in Rhenish Prussia named "Winkel." It seems that Charlemagne had a wine-cellar there; so that that word is no doubt taken from the German words *wein* and *keller*, from the Latin *vinum* and *cella*. AREDJID KOOEZ.

*Foreign Renderings*.—In addition to those given, I will add the following, which I once came across at Salzburg:

"George Nelböck recommande l'hôtel aux *Trois Alliés*, vis-à-vis de la maison paternelle du célèbre Mozart, lequel est nouvellement fourni et offre tous les comforts à Mrs. les voyageurs."

Translated as follows:

"George Nelböck begs leave to *recommand* his hotel to the Three Allied, situated *vis-à-vis* of the birth house of Mozart, which offers all comforts to the *meanest* charges."

Also the following:

"M. Reutlinger (of Frankfort on Main) *takes* leave to *recommande* his well furnished magazine of all kind of travelling-luggage and *sadle*-works."

AREDJID KOOEZ.

*Samuel Johnson*—*Gilbert Wakefield*.—Whoever has had much to do with the press will sympathise with MR. CHARLES KNIGHT in all that he has stated ("NOTES AND QUERIES," Vol. iii., p. 62.) respecting the accidental—but not at first discovered—substitution of *modern* for *moderate*. If that word *modern* had not been detected till it was too late for an explanation on authority, what strange conjectures would have been the consequence! Happily, MR. KNIGHT was at hand to remove that stumbling-block.

I rather fancy that I can rescue Samuel Johnson from the fangs of Gilbert Wakefield, by the supposition of an error of the press. In 1786, Wakefield published an edition of Gray's *Poems*, with notes; and in the last note on Gray's "Ode on the Death of a Cat," he thus animadverts on Dr. Johnson:—

"Our critic exposes himself to reproof from the manner in which he has conveyed his severe remark:

*show a rhyme is sometimes made*. The omission of the relative, a too common practice with our writers, is an impropriety of the grossest kind: and which *neither gods nor men*, as one expresses himself, nor any language under heaven, can endure."

Now in Dr. Johnson's *Life of Gray*, we find this sentence:—

"In the first stanza 'the azure flowers that blow' show resolutely a rhyme is sometimes made when it cannot easily be found."

My notion is, that the word *how* has been omitted in the printing, from the similarity of blow, show, how; and thus the sentence will be—

"The azure flowers that blow show how resolutely a rhyme is sometimes made when it cannot easily be found."

But Gilbert Wakefield was a critic by profession, and apparently as great in English as he was in Greek. VARRO.

*Passage in Gray's Elegy*.—I do not remember to have seen noted the evident Lucretian origin of the verse—

"For them no more the blazing hearth shall burn,  
Nor busy housewife ply her evening care;  
No children run to lisp their sire's return,  
Or climb his knees the envied kiss to share."

Compare Lucretius, lib. 3. v. 907.:

"At jam non domus accipiet te læta; neque uxor  
Optima, nec dulces occurrent oscula nati  
Præripere, et tacitâ pectus dulcedine tangent."

ECHO.

### Queries.

#### BIBLIOGRAPHICAL QUERIES.

(Continued from Vol. iii., p. 87.)

(39.) Does any one now feel inclined to vindicate for Inchofer, Scioppius, Bariac, or Contarini, the authorship of the *Monarchia Solipsorum*? Notwithstanding the testimony of the Venice edition of 1652, as well as the very abundant evidence of successive witnesses, in favour of the first-named writer, (whose claim has been recognised so lately as the year 1790, by the *Indice Ultimo* of Madrid), can there be the smallest doubt that the veritable inventor of this satire upon the Jesuits was their former associate, JULES-CLEMENT SCOTTI? For the interpretation of his pseudonym, "Lucius Cornelius Europæus," see Niceron, *Mém.* xxxix. 70–1.

(40.) Mr. Cureton (*Ant. Syr. vers. of Ep. of S. Ignat.* Preface, p. ii., Lond. 1845) has asserted that—

"The first Epistles published, bearing the name of St. Ignatius—one to the Holy Virgin, and two to the Apostle St. John, in Latin,—were printed in the year 1495. Three years later there appeared an edition of eleven Epistles, also in Latin, attributed to the same

holy Martyr. But nearly seventy years more elapsed before any edition of these Epistles in Greek was printed. In 1557, Val, Paccus published twelve," &c.

Two connected Queries may be founded upon this statement:—(1.) Is not Mr. Cureton undoubtedly in error with respect to the year 1495? for, if we may believe Orlandi, Maittaire, Fabricius (*B. G.*), and Ceillier, the three Latin Epistles above named had been set forth previously at Cologne, in 1478. (2.) By what mysterious species of arithmetic can it be demonstrated that "nearly *seventy* years" elapsed between 1498 and 1557? The process must be a somewhat similar one to that by which "A.D. 360" is made equivalent to "five-and-twenty years after the Council of Nice." (Pref., p. xxxiv.) In the former instance "*seventy*" is hardly a literal translation of Bishop Pearson's "*sexaginta*:" but whether these miscalculations have been already adverted to, and subsequently amended, or not, I cannot tell.

(41.) In the same Preface (p. xxiv.) a very strange argument was put forward, which, as we may learn from the last *Quarterly Review*, p. 79., where it is satisfactorily refuted, has been since repeated by Mr. Cureton. He maintains that the Syriac text of the Ignatian Epistles cannot be an epitome, because that "we know of no instances of such abridgment in any Christian writer." To commence with the West,—is not Mr. Cureton acquainted with the manner in which Rufinus dealt with the *History* of Eusebius? Have we here no specimens of abbreviation; no allusion in the prologue to "omissis quæ videbantur superflua?" Has Mr. C. never looked into that memorable combination of the independent works of three contemporaries, entitled *Historia Tripartita*? and, not to wander from the strictest bounds of bibliography, will any one presume to boast of having a copy of this book printed prior to that now near me, (a spectacle which De Bure could never get a sight of), "per Iohannem Schüsler regie vrbis Augustensis ciuem," anno 1472? But let us go to the East in search of compendiums. Did not Theodorus Lector, early in the sixth century, reduce into a harmony the compositions of Socrates, Sozomen, and Theodoret? How does Assemani speak of the first two parts of the Ecclesiastical History of Zacharias Rhetor, supposed to have been written in Syriac, about the year 540? "Prima est epitome Soeratis, altera Theodoreti." (*Biblioth. Orient.*, tom. ii. cap. vii.) On this occasion, manifestly, ancient records are encountered in an abridged Syriac form; a circumstance which will not strengthen the Curetonian theory relative to the text of the Ignatian Epistles. Again, bearing in mind the resemblance that exists between passages in the interpolated Epistles and in the Apostolic Constitutions, with the latter of which the *Didascalia* of Ignatius seems to have been commingled, let us

inquire, Did not Dr. Grabe, in his *Essay upon the Doctrine of the Apostles*, published in 1711, unanswerably prove that the Syriac copy of this *Didascalia* was much more contracted than the Arabic one, or than the Greek Constitutions of the Apostles? Is it not true that extracted portions of these Constitutions are found in some old MS. collections of Canons? Has not Cotelier furnished us with an "*Epitome*," compiled by Metaphrastes from Clementine counterfeits, concerning the life of S. Peter? And, to descend from the tenth to the sixteenth century, are we not indebted to Carolus Capellius for an "*Epitome Apostolicarum Constitutionum, in Creta insula repertarum*," 4to., Ingolstadt. 1546?

(42.) When MR MERRYWEATHER (Vol. iii., p. 60.) was seeking for monastic notices of extreme longevity, did he always find it feasible to meet with Ingulphus's History of Croyland Abbey "*apud Wharton, Anglia Sacra*, 613?" and if it be not enough to have read an account of an ecclesiastic who is said to have attained to the delectable age of 168 years, is it not questionable that anything will suffice except it be the narrative of the *Seven Sleepers*? The third "*Lectio*" relating to these Champions of Christendom, as it is given in a Vatican MS., makes the period of their slumber to have been about 370 years. Who was the author of that finely-printed and illustrated quarto volume, the *Sanctorum Septem Dormientium Historia, ex Ectypis Musei Victorii expressa*, published, with the full approbation of the Censors, Romæ, 1741? "*Obscurus esse gestio*" is his declaration about himself (p. 63.). Has he remained incognito?

R. G.

#### SHAKSPEARE'S "ANTONY AND CLEOPATRA."

The first scene of the third act of Shakspeare's play of "Antony and Cleopatra," at first sight, appears to be totally unconnected with what goes before and what follows. It may be observed that the dramas founded on the Roman history are much more regular in their construction than those founded on the English history. Indeed, with respect to the drama in question, I am not aware of any scene, with the exception of that I have mentioned, which does not bear more or less on the fortunes of the personages from whom the play derives its name. Hence I am led to conjecture that the dramatist here alludes to some event of the day, which was well known to his audience. The speech of Ventidius seems to point to something of the kind:

"O Silius, Silius!

I have done enough: a lower place, note well,  
May make too great an act: for learn this, Silius;  
Better leave undone, than by our deed acquire  
Too high a fame, when him we serve's away," &c.

Some of your numerous readers will doubtless

be able to inform me whether there is any instance in the annals of that age of an inferior officer outshining his superior, and being cashiered or neglected in consequence.

Malone assigns to the play the date of 1608.

X. Z.

GREENE'S "GROATSWORTH OF WITTE."

The interesting article by the HERMIT OF HOLYPORT, on the early German translation of Greene's *Quip for an Upstart Courtier*, will, I am sure, be read with attention by all lovers of our early literature. My object in addressing you on the subject is to draw the attention of your foreign correspondents, and perhaps the notice of your new contemporary, to the great importance of discovering whether the *Groatsworth of Witte* was also translated into German. The earliest edition I have seen is that of 1617, but it was printed as early as 1592; and I have long been curious to ascertain whether the remarkable passage respecting Shakespeare has descended to us in its genuine state. In the absence of the English edition of 1592, this information might be obtained from a translation published before 1617. Perhaps, however, some of your readers may be able to point out the existence of an earlier edition. I have sought for that of 1592 for several years without any success.

J. O. HALLIWELL.

Minor Queries.

*Fronte Capillatâ.*—The following lines recurred to my memory after reading in your last number the translation of the epigram by Pasidippus in the article on "*Fronte capillatâ*," &c.; it is many years since I read them, but have forgotten where. Can you or any of your correspondents inform me who is the author of them?

"Oh! who art thou so fast proceeding,  
Ne'er glancing back thine eyes of flame?  
Known but to few, through earth I'm speeding,  
And Opportunity's my name.

"What form is that, that scowls beside thee?  
Repentance is the form you see;  
Learn then the fate may yet betide thee,  
She seizes them, who seize not me."

HENRY M. BURT.

Gibson Square, Feb. 4. 1851.

*Prayer of Bishop of Nantes.*—In Allison's *History of the French Revolution*, ed. 1849, at page 432. vol. i., there occurs the following passage:

"The Bishop of Nancy commenced, as customary, with the prayer: 'Receive, O God, the homage of the Clergy, the respects of the Noblesse, and the humble supplications of the Tiers Etat.'"

This formula was, the historian tells us, received

with a storm of disapprobation by the third order. Will any of your contributors be so obliging as to inform me where the form of prayer spoken of as *customary* is to be found?

J. M.

Liverpool.

*Advantage of a Bad Ear.*—Can any of your readers supply the name of the man of mark in English history, who says "he encouraged in himself a bad ear, because it enabled him to enjoy music he would not have enjoyed without?"

I have looked through the lives of Lord Herbert of Chisbury, Hampden, Hobbes, Andrew Marvell, and Fletcher of Saltoun, without finding it; though it is possible it may be in some of these after all. The list given will point to the kind of personage in question.

Tn.

*Imputed Letters of Sullustius or Sallustius* (Vol. iii., p. 62.).—I am sorry to say that the printer has completely spoiled my Query, by printing *Sullustius* instead of *Sallustius* throughout the whole article. I subjoin a few more particulars concerning them. In the edition printed at Cambridge (4to. 1710), and published under the auspices of the learned Wasse, they are included. They are there entitled *Orationes ad C. Cæsarem, de Republica Ordinanda*. Cortius rejects them, and De Brosses accepts them. Douza, Crispinus, Perizonius, Clericus, &c., all speak in favour of their authenticity. Allen does not mention them, and Anthon rejects them entirely. With these additional hints I doubt not but that some of your obliging correspondents will be able to give me a reply.

KENNETH R. H. MACKENZIE.

*Rev. W. Adams.*—When did Mr. Adams, the accomplished author of the *Sacred Allegories*, die? This is unaccountably omitted in the "Memoir" prefixed to the collected edition of his *Allegories* (London, Rivingtons, 1849). Can any characteristic anecdote be related of him, suitable for giving *point* to a sketch of his life for foreign readers?

GEORGE STEPHENS.

Stockholm.

*Mr. Beard, Vicar of Greenwich.*—Any information relating to "Mr. Beard, Vicar of Greenwich," who, in the year 1563, was recommended by Loftus, Archbishop of Armagh, and Brady, Bishop of Meath, as a proper person to be preferred to the bishopric of Kildare, will be very acceptable to—

SPES.

*Goddard's History of Lynn.*—It has been always understood that Mr. Guybon Goddard (who was Recorder of this borough in 1651 or thereabouts) collected a quantity of materials for a history of Lynn, and that in 1677 or 1678 an offer to purchase them was made by the corporation to his son, Thomas Goddard, but it seems without success. The fact of such materials having been

collected is recognised by Goddard's brother-in-law, Sir Wm. Dugdale (who refers to it in some part of his works), as also by Parkin, in his *History of Freebridge and King's Lynn*, p. 293., where he is called a curious collector of antiquities. My Query is, Can any of your correspondents inform me where this collection can be met with?

JOHN NURSE CHADWICK.

*Sir Andrew Chadwick.*—It is stated that on the 18th Jan. 1709–10, Sir Andrew Chadwick, of St. James's, Westminster, was knighted by Queen Anne for some service done to her, it is supposed for rescuing her when thrown from her horse. Can any of your correspondents inform me if such was the fact, and from what source they derive their information?

JOHN NURSE CHADWICK.

King's Lynn.

*Sangaree.*—Your periodical having been the means of eliciting some interesting particulars respecting the origin of the word *grog*, perhaps you will allow me to claim a similar distinction for the word *sangaree*. You are aware that this word is applied, in the West Indies, to a beverage composed of Madeira wine, syrup, water, and nutmeg. The French call it *sangris*, in allusion, it is supposed, to the colour of the beverage, which when mixed has the appearance, as it were, of grey blood (*sang gris*): but as there is reason to believe that the English were the first to introduce the use of the thing, they having been the first to introduce its principal ingredient, Madeira wine, I am disposed to look upon *sangaree* as the original word, and *sangris* as nothing more than a corruption of it. Can any of your readers (among whom I trust there are many retired West India planters) give the etymology of this word?

HENRY H. BREEN.

St. Lucia, Dec. 1850.

*King John at Lincoln.*—Matthew Paris, under the year 1200, gives an account of King John's visiting Lincoln to meet William, king of Scots, and to receive his homage:

"Ubi Rex Johannes, [he says] contra consilium multorum, intravit civitatem intrepidus, quod nullus antecessorum suorum attentare ausus fuerat."

My Query is, What were they afraid of?

C. W. B.

*Canes lesi.*—May I also put a question with respect to an ancient tenure in Dorsetshire, recorded by Blount, edit. 1679, p. 46.:

"Juliana, &c., tenuit dimidiam hidam terræ, &c., per serjantiam custodiendi *Canes Domini Regis lesos*, si qui fuerint, quotiescunque Dominus Rex fugaverit in Forestâ suâ de *Blakemore*: et ad dandum unum denarium ad clancuram Parcî Domini Regis de *Gillingham*."

Blount's explanation of *Canes lesos*, is "leash

hounds or park hounds, such as draw after a hurt deer in a leash, or liam;" but is there any reason why we should not adopt the more simple rendering of "hurt hounds;" and suppose that Dame Juliana was matron of the Royal Dorset Dog Hospital?

Ducange gives no such word as *lesus*; neither does he nor any authority, to which I have access, help me to understand the word *clancitura*. I trust, however, that some of your correspondents will.

C. W. B.

*Headings of Chapters in English Bibles.*—The arguments or contents which are prefixed to each chapter of our English Bibles seem occasionally to vary; some being more full and comprehensive than others. When and by whom were they compiled? what authority do they possess? and where can we meet with any account of them?

LITURGICUS.

*Abbot Eustacius and Angodus de Lindsei.*—Can any of your learned readers inform me in what reign an Abbot *Eustacius* flourished? He is witness to a charter of Ricardus de Lindsei, on his granting twelve denarii to St. Mary of *Greenfeld*, in Lincolnshire: there being no date, I am anxious to ascertain its antiquity. He is there designated "*Eustacius Abbe Flamoei*." Also witnessed by Willo' decano de Hoggestap, Roberto de Wells, Eudene de Bavent, Radulpho de Neuilla, &c. The latter appears in the *Doomsday Book*. The charter is to be found among Ascough's Col., B. M.

I should also be glad to know whether the Christian name *Angodus* be German, Norman, or Saxon. *Angodus de Lindsei* grants a carrucate of land in Hedreshille to St. Albans, in the time of the Conqueror. If this person assumed the name of *Lindsei* previous to the *Doomsday* inquisition, ought not his name to have appeared in the *Doomsday Book*,—he who could afford to make a grant of 100 acres of land to the Abbey of St. Albans?

J. L.

*Oration against Demosthenes.*—Mr. Harris of Alexandria made a discovery, some years ago, of a fragment of an oration against Demosthenes. Can you, or any of your kind correspondents, favour me with an account of it? I cannot recall the particulars of the discovery, but I believe the oration, with a *fac-simile*, was privately printed.

KENNETH R. H. MACKENZIE.

*Pun.*—C. H. KENYON (Vol. iii., p. 37.) asks if Milton could have seriously perpetrated the pun "each tome a tomb." I doubt whether he intended it for a pun. But his Query induces me to put another. Whence and when did the aversion to, and contempt for, a pun arise? Is it an offshoot from the Reformation? Our Catholic fellow-countrymen surely felt no such aversion; for the claim which they make of supremacy for

their church is based upon a pun, and that a very sorry one. A. R.

*Sonnet (query by Milton?)* (Vol. iii., p. 37.).—May I inquire from your correspondent whether he possesses the book, *A Collection of Recent and Witty Pieces by Several Eminent Hands*, London, 1628, from which this sonnet is stated to be extracted. The lines look suspiciously modern, and I should, before making any further observations upon them, be glad to be assured of their authenticity through the medium of your pages.

JAS. CROSSLEY.

*Medal given to Howard.*—Hepworth Dixon, in his *Life of Howard*, mentions a Russian General Bulgarhow, who was presented by his countrymen with a gold medal, as "one who had deserved well of his country." The General's reply stated that his services to mankind reached his own country only; but there was a man whose extraordinary philanthropy took in all the world,—who had already, with infinite toil and peril, extended his humanity to all nations,—and who was therefore alone worthy of such a distinction; to him, his master in benevolence, he should send the medal! And he did so. Can any of your readers inform me who now possesses this medal, and where it is to be found? W. A.

*Withers' Devil at Sarum.*—Where is Withers' *Devil at Sarum*, mentioned in *Hudibras*, to be met with? It is not in any of his collected works that I have seen. JAMES WAYLEN.

*Election of a Pope.*—I have read somewhere that some cardinals assembled in a water-closet in order to elect a pope. Can any of your readers refer me to any book where such a fact is mentioned? T.

*Battle in Wiltshire.*—A pamphlet dated (in MS.) Dec. 12. 1642, describes an engagement as taking place in Wiltshire between Rupert and Skippon. If this be so, how comes it to pass that not only the general histories are silent as to the event, but that even the newspapers omit it? We know that Rupert was at the sack of Cirencester, in February, 1642-3; and Cirencester is on the borders of Wiltshire: but is there any authority for the first-mentioned visit to this county, during the period from the affair at Brentford to the taking of Cirencester? JAMES WAYLEN.

*Colonel Fell.*—Can you inform me who are the representatives or descendants of Lieut.-Colonel Robert Edward Fell, of St. Martin's in the Fields, London, where he was living in the year 1770? He was the great-grandson of Thomas Fell, of Swarthmore Hall, co. Lancaster, Esq., Chancellor of the Duchy of Lancaster during the Commonwealth, whose widow married George Fox, founder of the Quakers. DE H.

*Tennyson's "In Memoriam."*—Perhaps some of your readers may be able to explain the reference in the following verse, the first in this beautiful series of poems;

"I held it truth, with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things."

The following stanza, also in the poem numbered 87., much needs interpretation:

"Or cooled within the glooming wave,—  
And last, returning from afar,  
Before the crimson-circled star  
Had fallen into her father's grave."

W. B. H.

Manchester.

*Magnum Sedile.*—Can any of your correspondents throw light on the singular arched recesses, sometimes (though rarely) to be found on the south side of chancels, west of the sedilia. The name of *magnum sedile* has been given to them, I know not on what authority; but if they were intended to be used as stalls of dignity for special occasions, they would hardly have been made so wide and low as they are generally found. A good example occurs at Fulbourn, Cambridgeshire,—certainly not monumental; and another (but more like a tomb) at Merton, near Oxford, engraved in the *Glossary of Architecture*. Why should they not have been intended for the holy sepulchre at Easter? as I am not aware that these were necessarily restricted to the north side. Is there any instance of a recess of this kind on the south side, and an Easter sepulchre on the north, in the same church? C. R. M.

*Ace of Diamonds—the Earl of Cork.*—In addition to the *soubriquets* bestowed upon the nine of diamonds of "the Curse of Scotland," and that of "the Grace Card," given to the six of hearts (Vol. i., pp. 90. 119.), there is yet another, attached to the ace of diamonds, which is everywhere in Ireland denominated "the Earl of Cork," the origin of which I should be glad to know. E. S. T.

*Closing of Rooms on account of Death.*—In the *Spectator*, No. 110., July, 1711, one of Addison's papers on Sir Roger de Coverley, the following passage occurs:

"My friend, Sir Roger, has often told me with a good deal of mirth, that at his first coming to his estate he found three parts of his house altogether useless; that the best room in it had the reputation of being haunted, and by that means was locked up; that noises had been heard in his long gallery, so that he could not get a servant to enter it after eight o'clock at night; that the door of one of his chambers was nailed up, because there went a story in the family that a butler had formerly hanged himself in it; and that his mother, who lived to a great age, had shut up half the rooms in the house, in which either her husband, a son,

or daughter had died. The knight seeing his habitation reduced to so small a compass, and himself in a manner shut out of his own house, upon the death of his mother ordered all the apartments to be flung open, and exorcised by his chaplain, who lay in every room one after another, and by that means dissipated the fears which had so long reigned in the family."

The practice of shutting up rooms in which members of the family had died was retained up to the end of the last century. I learn from a friend that, in a country house in the south of England, his mother's apartment, consisting of a sitting-room, bed-room, and dressing-room, was closed at her death in 1775. The room in which his grandfather had died in 1760 was likewise closed. These four rooms were kept locked up, with the shutters shut, till the year 1793, when the next owner came into possession; who opened them, and caused them to be again used. Probably other cases of the same sort may be known to your correspondents, as having occurred in the last century; but the custom appears to be now extinct. L.

*Standfast's Cordial Comforts.*—I have lately procured a copy of an interesting book, entitled

"A Little Handful of Cordial Comforts: scattered throughout several Answers to Sixteen Questions and Objections following. By Richard Standfast, M.A., Rector of Christ Church in Bristol, and Chaplain in Ordinary to King Charles II. Sixth Edition. Bristol, 1764. 18mo. pp. 94."

Can any of your readers give me further particulars of Mr. Standfast, or tell me where to find them? In what year was the work first published? It was reprinted in Bristol in 1764, "for Mr. Standfast Smith, apothecary, great-grandson of the author." Has any later edition appeared?

ABHBA.

"*Predeceased*" and "*Designed*."—J. Dennistoun, in his *Memoirs of the Dukes of Urbino*, ii. p. 239., says—

"His friend the cardinal had lately predeceased him."

Can any of your readers give me an instance from any one of our standard classical authors of a verb active "to de cease"?

The same author uses the word *designed* several times in the sense of *designated*. I should be glad of a few authorities for the use of the word in this sense. W. A.

*Lady Fights at Atherton.*—A poem, published in 1643, in honour of the King's successes in the West, has the following reference to a circumstance connected with Fairfax's retreat at Atherton Moor:

"When none but lady staid to fight."

I should be glad to learn to what this refers, and whether or not the real story formed the basis of De Foe's account of the fighting lady at Thame,

laid about the same period, viz. the early part of the year 1643. JAMES WAYLEN.

*Sketches of Civil War Garrisons, &c.*—During the civil war, sketches and drawings were, no doubt, made of the lines drawn about divers garrisons. Some few of these have from time to time appeared as woodcuts: but I have a suspicion that several remain only in MS. still. If any of your readers can direct me to any collection of them in the British Museum or Oxford, they would shorten a search that has long been made in vain.

JAMES WAYLEN.

"*Jurat? crede minus:*" *Epigram.*—Can any of your learned readers inform me by whom the following epigram was written? I lately heard it applied, in conversation, to the Jesuits; but I think it is of some antiquity:—

"*Jurat? crede minus: non jurat? credere noli:  
Jurat, non jurat? hostis ab hoste cave.*"

F. R. R.

*Meaning of Gulls.*—What is the origin of the word "gulls," as applied in Wensleydale (North York) to hasty-pudding, which is a mixture of oatmeal and milk or water boiled? D. 2.

*The Family of Don.*—Can any of your correspondents furnish me with information regarding the family of Don, of Pitfichie, near Monymusk, Aberdeenshire; or trace how they were connected with the Dons of Newton Don, Roxburghshire?

A. A.

Abridge.

*Wages in the last Century.*—I should like to have any particulars of the price of labour at various periods in the last century, especially the wages of domestic servants. May I be permitted to mention that I am collecting anecdotes of the manners and customs, social and domestic, of our grandfathers, and should be much obliged for any curious particulars of their ways of living, their modes of travelling, or any peculiarities of their daily life? I am anxious to form a museum of the characteristic curiosities of the century; its superstitions, its habits, and its diversions.

A. A.

Abridge.

*Woman, Lines on.*—Can any of your correspondents inform me who was the author of the following lines:—

"She was \_\_\_\_\_

But words would fail to tell her worth: think  
What a woman ought to be,  
And she was that."

They are to be found on several tombstones throughout the country. SCRUTATOR.

### Replies.

#### THE EPISCOPAL MITRE AND PAPAL TIARA.

(Vol. iii., p. 62.)

In answer to the question of an "INQUIRER" respecting the origin of the peculiar form and first use of the episcopal mitre, I take the liberty of suggesting that it will be found to be of Oriental extraction, and to have descended from that country, either directly, or through the medium of other nations, to the ecclesiastics of Christian Rome. The writers of the Romish, as well as Reformed Churches, now admit, that most, if not all, of the external symbols, whether of dress or ceremonial pageantry, exhibited by the Roman Catholic priesthood, were adopted from the Pagans, under the plea of being "indifferent in themselves, and applicable as symbolical in their own rites and usages" (Marangoni, *Delle cose gentili e profane trasportate nel uso ed ornamento delle chiesi*); in the same manner as many Romish customs were retained at the Reformation for the purpose of inducing the Papists to "come in," and conform to the other changes then made (Southey, *History of the Church*). Thus, while the disciples of Dr. Pusey extract their forms and symbols from the practices of Papal Rome, the disciples of the Pope deduce theirs from the practices of Pagan Rome.

With this preface I proceed to show that the episcopal *mitre* and the papal *tiara* are respectively the copies each of a distinct head-dress originally worn by the kings of Persia and the conterminous countries, and by the chiefs of their priesthood, the Magi. The nomenclature alone indicates a foreign extraction. It comes to us through the Romans from the Greeks; both of which nations employed the terms *μίτρα*, Lat. *mitra*, and *τιάρα*, Lat. *tiara*, to designate two different kinds of covering for the head in use amongst the Oriental races, each one of a distinct and peculiar form, though as being foreigners, and consequently not possessing the technical accuracy of a native, they not unfrequently confound the two words, and apply them indiscriminately to both objects. Strictly speaking, the Greek *μίτρα*, in its primitive notion, means a long *scarf*, whence it came to signify, in a secondary sense, various articles of attire composed with a scarf, and amongst others the Oriental *turban* (Herod. vii. 62.). But as we descend in time, and remove in distance from the country where this object was worn, we find that the Romans affixed another notion to the word, which they used very commonly to designate the Asiatic or Phrygian cap (Virg. *Æn.* iv. 216.; Servius, l. c.); and this sense has likewise been adopted in our own language:

"That Paris now with his unmanly sort,

With *mitred* hat."—Surrey, Virgil, *Æn.* iv.

Thus the word *mitra* in its later usage came to

signify a *cap* or *bonnet*, instead of a *turban*; and it is needless to observe that the priests of a religion comparatively modern, when they adopted the term, would have taken it in the sense which was current at their own day. Now, though the common people were not permitted to wear high bonnets, nor of any other than a soft and flexible material, the kings and personages of distinction had theirs of a lofty form, and stiffened for the express purpose of making them stand up at an imposing elevation above the crown of the head. In the national collection at Paris there is preserved an antique gem, engraved by Caylus (*Recueil d'Antiq.*, vol. ii. p. 124.), on which is engraved the head of some Oriental personage, probably a king of Parthia, Persia, or Armenia, who wears a tall upstanding bonnet, *mitred* at the top exactly like a bishop's, with the exception that it has three incisions at the side instead of a single one. These separate incisions had no doubt a symbolical meaning amongst the native races, although their allusive properties are unknown to us; but it is not an unwarrantable inference, nor inconsistent with the customs of these nations as enduring at this day, to conclude that the numbers of one, two, or three, were appropriated as distinctions of different degrees in rank; and that their priests, the Magi, like those of other countries where the sovereign did not invest himself with priestly dignities, imitated the habiliments as they assumed the powers of the sovereign, and wore a bonnet closely resembling his in form and dignity, with the difference of one large *mitre* at each side, in place of the three smaller ones.

If this account be true respecting the origin of the mitre, it will lead us by an easy step to determine the place where it was first used—at Antioch, the "Queen of the East," where, as we are told in the Acts of the Apostles, the followers of Christ were first called "Christians;" thus indicating that they were sufficiently numerous and influential to be distinguished as a separate class in that city; while those in Rome yet remained despised and unknown. Antioch was the imperial residence of the Macedonian dynasty, which succeeded Alexander, who himself assumed the upright bonnet of the Persian king (Arrian. iv. 7.), and transmitted it to his successors, who ruled over Syria for several hundred years, where its form would be ready at hand as a model emblematic of authority for the bishop who ruled over the primitive church in those parts.

The tiara of the popes has, in like manner, an Eastern origin; but instead of being adopted by them directly from its native birth-place, it descended through Etruria to the Pagan priesthood of ancient Rome, and thence to the head of the Roman Catholic Church. The *τιάρα* of the Greeks, and *tiara* of the Latins, expresses the cloth cap or *fez* of the Parthians, Persians, Armenians, &c.,

which was a low scull-cap amongst the commonalty, but a stiff and elevated covering for the kings and personages of distinction (Xen. *Anab.* ii. 5, 23.). This imposing tiara is frequently represented on ancient monuments, where it varies in some details, though always preserving the characteristic peculiarity of a tall upright head-dress. It is sometimes truncated at its upper extremity, at others a genuine round-topped bonnet, like the Phrygian cap when pulled out to its full length, and stiffened so as to stand erect — each a variety of form peculiar to certain classes or degrees of rank, which at this period we are not able to decide and distinguish with certainty. But on a bas-relief from Persopolis, supposed to have belonged to the palace of Cyrus, and engraved by Ferrario (*Costume dell' Asia*, vol. iii. tav. 47.), may be seen a bonnet shaped very much like a beehive, the exact type of the papal tiara, with three bands (the *tiaregno*) round its sides, and only wanting the cross at the summit, and the strawberry-leaved decoration, to distinguish it from the one worn by Pio Nono: and on a medal of Augustus, engraved on a larger scale in Rich's *Companion to the Latin Dictionary*, art. Tutulus, we find this identical form, with an unknown ornament on the top, for which the popes substituted a cross, reappearing on the skull of a pagan priest. I may add that the upright tiaras represented on works of ancient art, which can be proved, or are known to be worn by royal personages, are truncated at the summit; whence it does not seem an improper inference to conclude that the round and conical ones belonged to persons inferior to the kings alone in rank and influence, the Magi; which is the more probable, since it is clear that they were adopted by the highest priests of two other religions, those of Pagan and of Christian Rome.

If space admits, I would also add that the official insignia and costume of a cardinal are likewise derived from the pagan usages of Greece. Amongst his co-religionists he is supposed to symbolize one of the Apostles of Christ, who went forth ill clothed and coarsely shod to preach the Gospel; whereas, in truth, his comfortable hat, warm cloak, and showy stockings, are but borrowed plumage from the ordinary travelling costume of a Greek messenger (*ἄποστόλος*). The sentiment of travelling is always conveyed in the ancient bas-reliefs and vase paintings by certain conventional signs or accessories bestowed upon the figure represented, viz., a broad-brimmed and low-crowned hat (*πέτασος*, Lat. *petasus*), with long ties (*redimicula*) hanging from its sides, which served to fasten it under the chin, or sling it behind at the nape of the neck when not worn upon the head; a wrapping cloak (*ἱμάτιον*, Lat. *pallium*) made of coarse material instead of fine lamb's wool; and a pair of stout travelling boots laced round the legs with leathern thongs (*ἐνδρομίδες*),

more serviceable for bad roads and rough weather than their representatives, red silk stockings. All these peculiarities may be seen in the following engravings (Winhelm. *Mon. Ined. Tratt., Prelim.*, p. xxxv.; Id., tav. 85.; Rich's *Companion*, art. "Ceryx" and "Pallium").

I regret that the nature of your publication does not admit the introduction of woodcuts, which would have enabled me to present your readers with the best of all demonstrations for what I advance. In default of that I have endeavoured to point out the most compendious and accessible sources where the figures I refer to may be seen in engravings. But if any reader of "NOTES AND QUERIES" should not have an opportunity of consulting the books cited, and is desirous of pursuing the investigation to satisfy himself, I would willingly transmit to him a drawing of the objects mentioned through Mr. Bell, or any other channel deemed more convenient.

A. RICH, JUNR.

*The Episcopal Mitre* (Vol. iii., p. 62.). — Godwyn, in his *Moses and Aaron*, London, 1631, b. i., c. 5., says that —

"A miter of fine linnen sixteene cubits long, wrapped about his head, and a plate of purple gold, or holy crowne, two fingers broad, whereon was graven Holinesse to the Lord, which was tied with a blew lace upon the forefront of the miter,"

was that "which shadowed and signified the kingly office of our Saviour Christ," in the apparel of the Jewish high priest, and ordered (Lev. xvi. 4.); and again, in his *Romanæ Historiæ Anthologia*, Oxford, 1631, lib. iii. sec. 1. cap. 8., he says that the

"*Mitra* did signifie a certaine attire for women's heads, as a coife or such like."

For further illustration see Virgil's *Æneid*, lib. iv. l. 216.:

"*Mæoniâ mentum mitrâ crinemque madentem.*"

Again, lib. ix. l. 616.:

"*Et tunicæ manicas et habent redimicula mitræ.*"

During the ennobling of the clergy by the Roman emperors, in the seventh and eighth centuries, a crown was found necessary; and anciently cardinals wore mitres; but, at the council of Lyons, in 1245, they were appointed to wear hats.

BLOWEN.

*The Episcopal Mitre* (Vol. iii., p. 62.). — AN INQUIRER will find much curious matter respecting the mitre, collected both from classical writers and antiquaries, in *Explications de plusieurs Textes difficiles de l'Écriture par le R. P. Dom. [Martin]*, 4to., à Paris, 1730. To any one ambitious of learnedly occupying some six or seven columns of "NOTES AND QUERIES" the ample foot references are very tempting; I content myself with transcribing two or three of the entries in the index:

"*Mitre des anciens, leur nature, et leur forme; était la*

*marque du Sacerdoce; se portait ordinairement à la tête, et quelquefois aux mains. Forme des mitres dans leur origine, et dans les tems postérieurs," &c.*

This dissertation, which is illustrated by several plates, will repay for the time spent in reading it. I presume INQUIRER is acquainted with Godwyn's *Moses and Aaron*, where he will find something.

W. DN.

*Episcopal Mitre.*—The origin of the peculiar form of the episcopal mitre is the cloven tongues which descended on the Apostles on the day of Pentecost, with the gift of the Holy Spirit. Of this the mitre is an emblem.

L. M. M. R.

DRYDEN'S ESSAY UPON SATIRE.

(Vol. ii., pp. 422. 462.)

The Query proposed by your correspondent, as to the authorship of the *Essay on Satire*, is a very interesting one, and I am rather surprised that it has not yet been replied to. In favour of your correspondent's view, and I think it is perhaps the strongest argument which can be alleged, is Dean Lockier's remark:—

"Could anything be more impudent than his (Sheffield's) publishing that satire, for writing which Dryden was beaten in Rose Alley (and which was so remarkably known by the name of the 'Rose Alley Satire') as his own? Indeed he made a few alterations in it, but these were only verbal, and generally for the worse."—Spence's *Anecdotes*, edit. Singer, p. 64.

Dean Lockier, it must be observed, was well acquainted with Dryden from 1685 to the time of his death; and appears to speak so positively that he would seem to have acquired his knowledge from Dryden's own information. His first introduction to that great poet arose from an observation made in Dryden's hearing about his Mac Fleckno; and it is therefore the more likely that he would be correctly informed as to the author's other satires. Dean Lockier was, it may be added, a good critic; and his opinions on literary subjects are so just, that it is to be regretted we have only very few of them.

I confess I do not attach much weight to the argument arising from the lines on the Earl of Mulgrave himself contained in the poem. To transfer suspicion from himself, in so general a satire, it was necessary to include his own name amongst the rest; but, though the lines are somewhat obscure, it is, after all, as respects him, compared with the other persons mentioned, a very gentle flagellation, and something like what children call a make-believe. Indeed Rochester, in a letter to his friend Henry Saville (21st Nov. 1679), speaks of it as a panegyric.

On the other hand, Mulgrave expressly denied

Dryden's being the author, in the lines in his *Essay on Poetry*,—

"Tho' praised and punished for another's rhymes."

and by inference claimed the poem, or at least the lines on Rochester, as his own. Dryden, in the Preface to his Virgil, praises the *Essay on Poetry* in the highest terms; but says not a word to dispute Mulgrave's statement, though he might then have safely claimed the *Essay on Satire*, if his own; and though he must have been aware that, by his silence, he was virtually resigning his sole claim to its authorship. It was subsequently included in Mulgrave's works, and has ever since gone under the joint names of himself and Dryden.

On the question of internal evidence critics differ. Your correspondent can see in it no hand but Dryden's; while Malone will scarcely allow that Dryden made even a few verbal alterations in it (Life, p. 130.); and Sir Walter Scott is not inclined to admit any further participation on the part of the great poet than "a few hints for revision," and denies its merit altogether—a position in which I think very few, who carefully peruse it, will agree with him.

I am disposed to take a middle course between your correspondent and Dryden's two biographers, and submit that there is quite sufficient internal evidence of joint ownership. I cannot think such lines as—

"I, who so wise and humble seem to be,  
Now my own vanity and pride can't see;"

or,—

"I, who have all this while been finding fault,  
E'en with my master who first satire taught,  
And did by that describe the task so hard,  
It seems stupendious, and above reward."

or,—

"To tell men freely of their foulest faults,  
To laugh at their vain deeds and vainer thoughts:"

would proceed from Dryden, while it is to be noticed that the inharmonious rhymes "faults" and "thoughts" were favourites of Mulgrave, and occur twice in his *Essay on Poetry*.

Neither can I doubt that the verses on Shaftesbury,—the four "will any dog;" the four "For words and wit did anciently agree;" the four "Mean in each action;" the two "Each pleasure has its price"—are Dryden's additions, with many others, which a careful reader will instantly appropriate.

I can find no sufficient authority for the statement of Malone and Sir W. Scott, that Pope revised the *Essay on Satire*. It is well known he corrected that on Poetry.

JAS. CROSSLEY.

Manchester, Feb. 10. 1851.

## FOUNDATION-STONE OF ST. MARK'S AT VENICE.

(Vol. iii., p. 88.)

I recollect having seen the stone in question in the collection of the late Mr. Douce, in whose possession it had been for some years before his communication of it to the Society of Antiquaries. It is quite evident that he was satisfied of its authenticity, and it was most probably an accidental purchase from some dealer in antiquities, who knew nothing about it. I happen to know that it remained in the hands of Sir Henry Ellis at the time of Mr. Douce's death, and your correspondent H. C. R. will most probably find it among the other collections of Mr. Douce now in the museum at Goodrich Castle.

The doubt expressed by your correspondent is evidently founded upon the engraving and accompanying paper in the 26th volume of the *Archæologia*; and as it conveys such a grave censure of the judgment of the director of the council and secretaries of the Antiquarian Society, it appears to me that it is incumbent upon him to satisfy his doubts by seeing the stone itself, and, if he should be convinced of his error, to make the *amende honorable*.

It is to be regretted that he did not state "the points which have suggested this notion of its being a hoax." For my own part, I cannot see the motive for such a falsification; and if it is one, it is the contrivance of some one who had more epigraphic skill than is usually found on such occasions.

There is nothing in the objection of your correspondent as to the size and form of the stone which would have any weight, and it is not necessary to suppose that it "must have been loose in the world for 858 years." On pulling down the old church, the foundation-stone in which this was imbedded may have been buried with the rubbish, and exhumed in comparatively recent times. It had evidently fallen into rude and ignorant hands, and suffered by being violently detached from the stone in which it was imbedded.

Every one who knew the late Mr. Douce must have full confidence in his intimate knowledge of mediæval antiquity, and would not easily be led to imagine that he could be deceived on a point like this; but are we to presume, from a vague *idea* of your correspondent's, that the executive body of the Society of Antiquaries would fail to detect a forgery of this nature?

S. W. S., *olim* F. S. A.

*Foundation-stone of St. Mark's, Venice* (Vol. iii., p. 88.).—This singular relic is now preserved in the "Doucean Museum," at Goodrich Court, Herefordshire, with the numerous objects of art and antiquities bequeathed by Mr. Douce to the late Sir Samuel Meyrick. I believe that nothing

can now be ascertained regarding the history of this stone, or how it came into the possession of Mr. Douce. Sir Samuel enumerates it amongst "Miscellaneous Antiquities," No. 2., in his interesting Inventory of this Collection, given in the *Gentleman's Magazine*, Feb., 1835, p. 198. The Doucean Museum comprises, probably, the finest series of specimens of sculpture in ivory existing in any collection in England. The Limoges enamels are also highly deserving of notice.

ALBERT WAY.

## HISTOIRE DES SÉVARAMBES.

(Vol. iii., pp. 4. and 72.)

I am not sufficiently familiar with Vossius or his works to form any opinion as to the accuracy of the conclusion which MR. CROSSLEY has arrived at. There is at least much obscurity in the matter, to which I have long paid some little attention.

My copy is entitled,—

"The History of the Sevarambians: A People of the South-continent. In *Five* Parts. Containing an Account of the Government, &c. Translated from the Memoirs of Capt. *Siden*, who lived fifteen years amongst them. Lond. 1738." (8vo. pp. xxiii. and 412.)

I have given this to show how it differs from that spoken of by Mr. C. as being in *two* parts, by Capt. Thos. *Liden*, and not a reprint, but a translation from the French, which Lowndes says was "considerably altered and enlarged."

If this be so, we can hardly ascribe to Vossius the edition of 1738. The preface intimates that the papers were written in Latin, French, Italian, and Dutch, and placed in the editor's hands in England, on his promising to methodise them and put them all into one language; but I do not observe the slightest allusion to the work having previously appeared either in English or French, although we find that Barbier, in his *Dict. des Anon.*, gives the French edit. 1 pt. Paris, 1677; 2 pt. Paris, 1678 et 1679, 2 vols. 12mo.; Nouvelle edit. Amsterdam, 1716, 2 vols. 12mo.; and ascribes it to Denis Vairasse d'Alais.

There is a long account of this work in *Dict. Historique*, par Marchand: à la Haye, 1758, fo. sub. nom., Allais, as the author, observing—

"Il y a diversité d'opinions touchant la langue en laquelle il a été écrit ou composé."

The earliest he mentions is the English one of 1675, and an edition in the French, "à Paris, 1677;" which states on the title, *Traduit de l'Anglois*, whereas the second part is "imprimée à Paris chez l'Auteur, 1678," from which Marchand concludes that Allais was the writer, adding,—

"On n'a peut-être jamais vu de Fiction composée avec plus d'art et plus d'industrie, et il faut avouer

qu'il y en a peu où le vraisemblable soit aussi ingénieusement et aussi adroitement conservé."

Wm. Taylor, of Norwich, writes to Southey, asking, —

"Can you tell me who wrote the *History of the Sevarambians*? The book is to me curious. Wieland steals from it so often, that it must have been a favourite in his library; if I had to impute the book by guess, I would fix on Maurice Ashby, the translator of Xénophon's *Cyropædia*, as the author."

to which Southey replies, —

"Of the Sevarambians I know nothing!" (See *Gent. Mag.* N. S. xxi. p. 355.)

Sir W. Scott, in his *Memoirs of Swift*, p. 304. (edit. 1834), speaking of Gulliver's *Travels*, says—

"A third volume was published by an unblushing forger, as early as 1727, without printer's name, a great part of which is unacknowledged plunder from a work entitled *Hist. des Sévarambes*, ascribed to Mons. Alletz, suppressed in France and other Catholic kingdoms on account of its deistical opinions."

It would seem from this, that Sir Walter was not aware of the English work, or knew much of its origin or the author. F. R. A.

*Histoire des Sévarambes*. — The second edition of Gulliver's *Travels*, entitled *Travels into several Remote Nations of the World*, by Lemuel Gulliver, 2 vols. 8vo., London, 1727, is accompanied with a spurious third volume, printed at London in the same year, with a similar title-page, but not professing to be a second edition. This third volume is divided into two parts: the first part consists, first, of an Introduction in pp. 20; next, of two chapters, containing a second voyage to Brobdingnag, which are followed by four chapters, containing a voyage to Sporunda. The second part consists of six chapters, containing a voyage to Sevarambia, a voyage to Monatamia, a voyage to Batavia, a voyage to the Cape, and a voyage to England. The whole of the third volume, with the exception of the introduction and the two chapters relating to Brobdingnag, is derived from the *Histoire des Sévarambes*, either in its English or French version. L.

#### TOUCHING FOR THE EVIL.

(Vol. iii., pp. 42. 93.)

There is ample evidence that the French monarchs performed the ceremony of touching for the evil.

In a MS. in the University Library, Cambridge\*, is this memorandum:—

"The Kings of England and France by a peculiar gift cure the King's evil by touching them with their hands, and so doth the seaventh sonne."—*Ant. Miraldus*, p. 384.

\* *Dd.* 2. 41. fo. 38 b.

Fuller intimates that St. Louis was the first king of France who healed the evil. "So witnesseth Andrew Chasne, a French author, and others."\*

Speaking of the illness of Louis XI., "at Forges neere to Chinon," in March, 1480, Philip de Commines says:

"After two daies he recovered his speech and his memory after a sort: and because he thought no man understood him so wel as my selfe, his pleasure was that I should alwaies be by him, and he confessed himselfe to the officiall in my presence, otherwise they would never have understood one another. He had not much to say, for he was shriven not long before, because the Kings of Fraunce use alwaies to confesse themselves when they touch those that be sick of the King's evil, which he never failed to do oncè a weeke. If other Princes do not the like, they are to blame, for continuall a great number are troubled with that disease."†

Pierre Desrey, in his *Great Chronicles of Charles VIII.*, has the following passage relating to that monarch's proceedings at Rome in January, 1494-5:—

"Tuesday the 20th, the king heard mass in the French chapel, and afterwards touched and cured many afflicted with the king's evil, to the great astonishment of the Italians who witnessed the miracle."‡

And speaking of the king at Naples, in April, 1495, the same chronicler says:—

"The 15th of April, the king, after hearing mass in the church of the Annonciada, was confessed, and then touched and cured great numbers that were afflicted with the evil—a disorder that abounded much all over Italy—when the spectators were greatly edified at the powers of such an extraordinary gift.

\* \* \* \* \*

"On Easter day, the 19th of April, the king was confessed in the church of St. Peter, adjoining to his lodgings, and then touched for the evil a second time."§

Fuller, in remarking upon the cure of the king's evil by the touch of our English monarchs, observes:—

"The kings of France share also with those of England in this miraculous cure. And Laurentius reports, that when Francis I., king of France, was kept prisoner in Spain, he, notwithstanding his exile and restraint, daily cured infinite multitudes of people of that disease; according to this epigram:

'*Hispanos inter sanat rex charadas, estque Captivus Superis gratus, ut antè fuit.*'

'The captive king the evil cures in Spain: Dear, as before, he doth to God remain.'

"So it seemeth his medicinal quality is affixed not

\* Fuller, *Church History*, edit. 1837, i. 228.

† Danett's Translation, edit. 1614, p. 203.

‡ Monstrelet edit. 1845, ii. 471.

§ *Ibid.* 476.

to his prosperity, but person; so that during his durance, he was fully free to exercise the same."\*

Cavendish, relating what took place on Cardinal Wolsey's embassy to Francis I., in 1527, has the following passage:—

"And at his [the king's] coming in to the bishop's palace [at Amiens], where he intended to dine with my Lord Cardinal, there sat within a cloister about two hundred persons diseased with the king's evil, upon their knees. And the king, or ever he went to dinner, provised every of them with rubbing them and blessing them with his bare hands, being bareheaded all the while; after whom followed his almoner distributing of money unto the persons diseased. And that done, he said certain prayers over them, and then washed his hands, and so came up into his chamber to dinner, where as my lord dined with him."†

Laurentius, cited by Fuller in the page already given, was, it seems, physician in ordinary to King Henry IV. of France. In a treatise entitled *De Mirabili Strumarum Curatione*, he stated that the kings of England never cured the evil. "To cry quits with him," Dr. W. Tucker, chaplain to Queen Elizabeth, in his *Charismate*, denied that the kings of France ever originally cured the evil

"but *per aliquam propaginem*, 'by a sprig of right,' derived from the primitive power of our English kings, under whose jurisdiction most of the French provinces were once subjected."‡

Louis XVI., immediately after his coronation at Rheims, in 1775, went to the Abbey of St. Remi to pay his devotions, and to touch for the evil. The ceremony took place in the Abbey Park, and is thus described in a paper entitled *Coronation of the Kings of France prior to the Revolution*, by Charles White, Esq.:—

"Two thousand four hundred individuals suffering under this affliction, having been assembled in rows in the park, his majesty, attended by the household physicians, approached the first on the right. The physician-in-chief then placed his hand upon the patient's head, whilst a captain of the guards held the hands of the latter joined before his bosom. The king, with his head uncovered, then touched the patient by making the sign of the cross upon his face, exclaiming, 'May God heal thee! The king touches thee.' The whole two thousand four hundred having been healed in a similar manner, and the grand almoner having distributed alms to each in succession, three attendants, called *chefs de goblet*, presented themselves with golden salvers, on which were three embroidered napkins. The first, steeped in vinegar, was then offered to the king by Monsieur; the second, dipped in plain water, was presented by the Count d'Artois; and the third,

moistened with orange water, was handed by the Duke of Orleans."\*

The power of the seventh son to heal the evil (mentioned in the MS. I have cited) is humourously alluded to in the *Tatler* (No. 11.). I subjoin the passage, which occurs in a letter signed "D. Distaff."

"*Tipstaff*, being a seventh son, used to cure the *king's evil*; but his rascally descendants are so far from having that healing quality, that by a touch upon the shoulder, they give a man such an ill habit of body, that he can never come abroad afterwards."

I imagine that by the seventh son is meant the seventh son of a seventh son. C. H. COOPER.

Cambridge, Feb. 4. 1851.

P. S. Since the above was written, I have observed the following notice of the work of Laurentius in Southey's *Common Place Book*, 4th Series, 478. (apparently from a bookseller's catalogue):

"Laurentius (And.) *De Mirabili Strumas Sannandi VI. Solis Galliæ Regibus Christianissimis divinitas concessa, (fine copy,)* 12s. Paris, 1609.

"This copy possesses the large folded engraving of Henry IV., assisted by his courtiers in the ceremony of curing the king's evil."

#### Replies to Minor Queries.

*Forged Papal Bulls* (Vol. ii., p. 491.).—In your Number, 20th Dec., J. E. inquires where is the instrument for counterfeiting the seal of the Pope's Bulls, which was dredged up from the ruins of old London Bridge. It is in my possession, and your correspondent will find an account of it, with woodcuts of the instrument itself and the seal, in the *Proceedings of the Archaeological Association*, 11th Feb. 1846. GEO. R. CORNER.

Eltham.

*Obeism*.—As your correspondent T. H. (Vol. iii., p. 59.) desires "any information" on the subject of *Obeism*, in the absence of more and better, I offer my mite: that in the early part of this century it was very common among the slave-population in the West Indies, especially on the remoter estates—of course of African origin—not as either a "religion" or a "rite," but rather as a superstition; a power claimed by its professors, and assented to by the *patients*, of causing good or evil to, or averting it from them; which was of course always for a "consideration" of some sort, to the profit, whether honorary, pecuniary, or other, of the dispenser. It is by the pretended influence of certain spells, charms, ceremonies, amulets worn, or other such incantations, as practised with more or less diversity by the adepts, the magicians and conjurers, the "false prophets" of all ages and countries.

\* Fuller, *Church History*, edit. 1837, i. 227.

† Cavendish, *Life of Wolsey*, edit. Singer, 1825, vol. i. p. 104.

‡ Fuller, *Church History*, edit. 1837, i. pp. 227, 228.

\* *New Monthly Magazine*, vol. liii. p. 160.

On this matter, a curious phenomenon to investigate would be, the process by which the untoured neophyte is converted into the bonneted doctor; the progress and stages of his mind in the different phases of the practice; how he begins by deceiving himself, to end in deceiving others; the first uninquiring ignorance; the gradual admission of ideas, what he is taught or left to imagine; the faith, of what is fancied to be so, the mechanical belief; then the confusion of thought from the intrusion of doubt and uncertainty; the adoption of some undefined notions; and, finally, actual unbelief; followed by designed and systematic injustice in the practice of what first was taken up in sincerity, though even this now perhaps is not unmixed with some fancy of its reality. For this must be the gradation more or less gone through in all such things, whether Obeism, Fetichism, the Evil Eye, or any sort of sorcery or witchcraft, in whatever variousness of form practised; cheats on the one hand, and dupes on the other: the *primum mobile* in every case being some shape or other of *gain* to the practitioner.

It seems, however, hardly likely that Obeism should now be "rapidly gaining ground again" there, from the greater spread of Christianity and diffusion of enlightenment and information in general since the slave-emancipation; as also from the absence of its feeding that formerly accompanied every fresh importation from the coast: as, like mists before the mounting sun, all such impostures must fade away before common sense, truth, and facts, whenever these are allowed their free influence.

The conclusion, then, would rather be, that Obeism is on the decline; only more apparent, when now seen, than formerly, from its attracting greater notice. M.

*Obeahism.*—In answer to T. H.'s Query regarding Obeahism, though I cannot answer his question fully, as to its origin, &c., yet I have thought that what I can communicate may serve to piece out the more valuable information of your better informed correspondents. I was for a short time in the island of Jamaica, and from what I could learn there of Obeahism, the power seemed to be obtained by the Obeah-man or woman, by working upon the fears of their fellow-negroes, who are notoriously superstitious. The principal charm seemed to be, a collection of feathers, coffin furniture, and one or two other things which I have forgotten. A small bundle of this, hung over the victim's door, or placed in his path, is supposed to have the power of bringing ill luck to the unfortunate individual. And if any accident, or loss, or sickness should happen to him about the time, it is immediately imputed to the dreaded influence of Obeah! But I have heard of cases where the unfortunate victim has gradually wasted away, and died under this powerful spell, which, I have been

informed by old residents in the island, is to be attributed to a more natural cause, namely, the influence of poison. The Obeah-man causes a quantity of *ground glass* to be mixed with the food of the person who has incurred his displeasure; and the result is said to be a slow but sure and wasting death! Perhaps some of your medical readers can say whether an infusion of *powdered glass* would have this effect. I merely relate what I have been told by others.

While speaking of the superstition of the negroes, I may mention a very curious one, very generally received and universally believed among them, called the *rolling calf*, which, if you wish, I will give you an account of in my next. D. P. W.

*Pillgarlick* (Vol. ii., p. 393.; Vol. iii., pp. 42. 74.).—It seems to me that the passage quoted from Skelton by F. S. Q. completely elucidates the meaning of this word. Let us premise that, according to all principles of English etymology, *pill-garlick* is as likely to mean "the pillar of garlick" as to be a syncopated form of "*pill'd garlick*." Now we see from Skelton's verse that in his time the peeling of garlick was proverbially a degraded employment—one which was probably thrust off upon the lowest inmate of the servants' hall, in an age when garlick entered largely into the composition of all made dishes. The disagreeable nature of the occupation is sufficient to account for this. Accordingly we may well suppose that the epithet "a poor pill-garlick" would be applied to any person, in miserable circumstances, who might be ready to undertake mean employment for a trifling gratuity.

This, I think, satisfactorily answers the original question, "Whence comes the expression?" The verse quoted by F. S. Q. satisfactorily establishes the orthography, viz., *pill garlick*. A Query of some interest still remains—In what author do we first find the compound word? R. D. H.

*Pillgarlick* (Vol. iii., p. 74.).—That *to pill* is merely another form of the word *to peel*, appears from the book of Genesis, c. xxx., v. 37, 38: "And Jacob took him rods of green poplar, and of the hazel and chesnut tree: and *pilled* white strakes in them, and made the white appear which was in the rods. And he set the rods which he had *pilled* before the flocks," &c.

On first seeing your correspondent's Query, it occurred to me that perhaps "poor Pillgarlick" was in some way akin to "Pillcock," of whom Edgar, in *King Lear*, records that "Pillcock sat on Pillcock's hill;" but the connexion between these two worthies, if any, I confess myself quite unable to trace.

I conceive that Pillgarlick means "peeler of garlick," *i. e.* scullion; or, to borrow a phrase from a witness in a late case at the Middlesex sessions,

which has attracted some attention, "a person in a low way of life."

The passage from Skelton, cited by your correspondent F. S. Q., may, I think, be explained thus: the will is so powerful in man's moral constitution, that the reason must content itself with an inferior place (as that of a scullion compared with that of the master of the house); or if it attempts to assert its proper place, it will find it a hopeless endeavour — as hopeless as that of "roasting a stone."

X. Z.

*Hornbooks* (Vol. ii., pp. 167. 236.).—In answer to MR. TIMBS, I send you the following particulars of a *Hornbook* in the British Museum, which I have this morning examined.

It is marked in the new catalogue (Press Mark 828, a. 55.). It contains on one side the "Old English Alphabet"—the capitals in two lines, the small letters in one. The fourth line contains the vowels twice repeated (perhaps to *doubly* impress upon the pupil the necessity of learning them). Next follow, in two columns, our ancient companions, "ab, eb, ib," &c., and "ba, be, bi," &c. After the formula of exorcism comes the "Lord's Prayer" (which is given somewhat differently to our present version), winding up with "i. ii. iii. iiiii. v. vi. vii. viiii. ix. x." On the other side is the following whimsical piece of composition:—

"What more could be wished for, even by a literary gourmand under the Tudors, than to be able to Read and Spell; To repeat that holy charm before which fled all unholy Ghosts, Goblins, or even the old Gentleman himself to the very bottom of the Red Sea, and to say that immortal prayer, which secures heaven to all who ex animo use it, and those mathematical powers, by knowing units, from which spring countless myriads."

Now for my "Query." Can any of your correspondents oblige me with the probable date of this *literally* literary treasure, or refer me to any source of information on the subject?

KENNETH R. H. MACKENZIE.

*Bacon* (Vol. iii., p. 41.).—The explanation given in a former number from old Verstegan, of the original meaning of the family name of Bacon, and the application of the word to the unclean beast, with the corroboration from the pages of Collins's *Baronetage*, is very interesting. The word, as applied to the salted flesh of the *dead* animal, is another instance of the introduction of a foreign term for a *dead* animal, in opposition to the Anglo-Saxon name of the living animal. It was used in this sense in France at a very early period; and Ampère, in his *Histoire Littéraire de la France avant le 12ième Siècle*, iii. 482., mentions the word among other instances of Gallicisms in the Latin of the Carolingian diplomas and capitularies, and quotes the capitularies of Charles the Fat. *Bacco, porc salé*, from the *vulgar* word *bacon, jambon*. The word was in use as late as the

seventeenth century in Dauphiné, and the bordering cantons of Switzerland, and is cited in the *Moyen de Parvenir*, ch. 38. The passage is curious, as it would seem to intimate that Lord Bacon was one of the personages introduced in that very extraordinary production of the Rabalaisian school.

I have frequently heard the word employed by the country people in the markets of Geneva.

J. B. D.

*Lachrymatories* (Vol. ii., pp. 326. 448.).—In illustration of the question as to the *probable* use of those small vases so commonly found in sepulchral monuments, I extract the following from *Wayfaring Sketches among the Greeks and Turks*. 2d edit. Introduction, pp. 6, 7. London: Chapman, 1849.

"The poorest of the sepulchres is certain to contain (in Greece) at least a few of these beautiful vases, the lachrymatories, &c.

\* \* \* \* \*

When found in the graves of females, their form would generally seem to indicate that they had been used for containing scents, and other requisites of the toilet; in one that was found not long since, there was a preparation evidently (?) of rouge or some such paint for the face, &c., *the mark left by the pressure of two fingers of a small hand was distinctly visible* (?)."

To me, ignorant as I am of antiquarian matters, this sounds very curious; and I send it you in case you may find it worthy of insertion, as provocative of discussion, and with the utilitarian idea that I may gain some information on the subject.

C. D. HAMONT.

Greenock, Jan. 16. 1851.

*Scandal against Queen Elizabeth* (Vol. iii., p. 11.).—An intercepted letter, apparently from a popish priest, preserved among the Venetian correspondence in the State Paper Office, gives the following account of the death-bed of the Queen; which, as illustrative of the observations of your correspondent CUDYN GWYN, may not be uninteresting:—

"London, 9 Martii, 1603.

"About 10 dayes synce dyed the Countess of Nottingham. The Queene loved the Countess very much, and hath seemed to take her death very heavelye, remayning euer synce in a deepe melancholye, w<sup>th</sup> conceipte of her own death, and complayneth of many infirmities, sodainlye to haue ouertaken her, as impostūmecon in her head, aches in her bones, and continuall cold in her legges, besides notable decay in iudgem<sup>t</sup> and memory, insomuch as she cannot attend to any discourses of governm<sup>t</sup> and state, *but delighteth to heare some of the 100 merry tales, and such like, and to such is very attentive*; at other tymes very impatient, and testye, so as none of the Counsayle, but the secretary, dare come in her presence."

May we not class this story of her majesty's

predilection for the hundred merry tales among the "black relations of the Jesuits?" SPES.

*Meaning of Cefn.*—What is the meaning of the Welsh word "Cefn" used as a prefix?

JOSEPHUS.

1. The first meaning of the word "Cefn" is, "the back;" e. g. "Cefn dyn," "the back of a man."

2. It also signifies "the upper part of the ridge of some elevated and exposed land." As a prefix, its meaning depends upon the fact whether the word attached to it be an adjective or a substantive. If an adjective be attached, it has the *second* signification; i. e. it is the upper part of some exposed land, having the particular quality involved in the adjective, such as, "Cefndu," "Cefngwyn," "Cefncoch," the black, white, or red headland.

When a substantive is attached, it has the *first* signification; i. e. it is the *back* of the thing signified by the substantive; such as, "Cefnlllys," the back of the court. E. L.

*Portrait of Archbishop Williams* (Vol. iii., p. 8.).

—There is a portrait of this prelate in the library of the Dean and Chapter of Westminster, in the Cloisters. The greater part of the archbishop's library was given to this library, but only one volume of it seems to have been preserved. It is of this library the remark is made in J. Beeverell, *Délices de la Grande Bretagne*, p. 847., 12mo., 1707:

"Il se trouve dans le cloître une bibliothèque publique, qui s'ouvre soir et matin pendant les séances des Cours de Justice dans Westminster." μ.

*Sir Alexander Cumming* (Vol. iii., p. 39.).

—In answer to an inquiry relative to Sir Alexander Cumming, of Culter, I may refer to the *Scottish Journal* (Menziess, Edin. 1848) of *Topography, Antiquities, Traditions, &c.*, vol. ii. p. 254., where an extract from a MS. autobiography of the baronet is given. The work in which this occurs is little known; but, as a repertory of much curious and interesting information, deserved a more extensive circulation than it obtained. It stopped with the second volume, and is now somewhat scarce, as the unsold copies were disposed of for waste paper.

*Pater-noster Tackling* (Vol. iii., p. 89.).—*Pater-noster fishing-tackle*, so called in the shops, is used to catch fish (perch, for instance) which take the bait at various distances between the surface and the bottom of the water. Accordingly, hooks are attached to a line at given intervals throughout its length, with leaden shots, likewise regularly distributed, in order to sink it, and keep it extended perpendicularly in the water.

This regularity of arrangement, and the resemblance of the shots to *beads*, seems to have caused the contrivance to have been, somewhat fancifully, likened to a *chaplet* or *rosary*. In a

rosary there is a bead longer than the rest, for distinction's sake called the *Pater-noster*; from whence that name applies to a rosary; and, therefore, to anything likened to it; and, therefore, to the article of *fishing-tackle* in question.

The word *pater-noster*, i. e. *pater-noster-wise*, is an heraldic term (*vide Ash's Dictionary*), applied to *beads* disposed in the form of a cross.

ROBERT SNOW.

*Welsh Words for Water* (Vol. iii., p. 30.). —

"It is quite surprising," says Sharon Turner (*Trans. of the Royal Society of Literature*, vol. i. pt. i. p. 97.), "to observe that, in all the four quarters of the world, many nations signify this liquid by a vocable of one or more syllables, from the letter M."

He mentions the Hebrew word for it, *mim*; in Africa he finds twenty-eight examples, in Asia sixteen, in South America five, in North America three, in Europe three; and elsewhere, in Canary Islands one, in New Zealand one. He adds—

"We trace the same radical in the Welsh *more*, the sea, and in the Latin *mare*, *humor*, *humidus*.\*

"All these people cannot be supposed to have derived their sound from each other. It must have descended to them from some primitive source, common to all."

From the expression used by J. W. H., "the connexion of the Welsh *dwr* with the Greek *ἵδωρ* is remarkable," he appears not to have known that Vezron found so many resemblances in the Doric or Laconic dialect, and the Celtic, that he thereupon raised the theory that the Lacedæmonians and the Celts were of the same—the Titanic—stock.

T. J.

*Early Culture of the Imagination* (Vol. iii., p. 38.).

—The germ of the thought alluded to by MR. GATTY is as ancient as the time of Plato, and may be found in the *Republic*, book ii. c. 17. If this will aid MR. GATTY in his research, it is gladly placed at his disposal by

KENNETH R. H. MACKENZIE.

January 20. 1851.

*Venville* (Vol. iii., p. 38.). — R. E. G. inquires respecting the origin of this word, as applied to certain tenants round Dartmoor Forest. The name is peculiar to that district, and is applied chiefly to certain *vills* or villages (for the most part also parishes), and to certain tenements within them, which pay fines to the Lord of Lidford and Dartmoor, viz. the Prince of Wales, as Duke of Cornwall. The fines are supposed to be due in respect either of rights of common on the forest, or of trespasses committed by cattle on it; for the point is a *verata quæstio* between the lord and tenants of Dartmoor and the tenants of the Venville lands, which lie along the boundaries of it.

\* He may have added the Armoric or Breton *mor*, *mar*; and the Irish *muir*, *marra*.

In the accounts rendered to the lord of these fines, there was a distinct title, headed "*Fines Villarum*" when these accounts were in Latin; and I think it cannot be doubted that the lands and tenures under this title came to be currently called *Finevill* lands from this circumstance. Hence Fenvill, Fengfield, or Venvill; the last being now the usual spelling and pronunciation. R. E. G. may see a specimen of these accounts, and further observations on them, in Mr. Rowe's very instructive *Perambulation of Dartmoor*, published a year or two ago at Plymouth. E. S.

*Cum Grano Salis* (Vol. iii., p. 88.) simply means, with a grain of allowance; spoken of propositions which require qualification. The Cambridge man's explanation, therefore, does not suit the meaning. I have always supposed that *salis* was added to denote a small grain. I find in Forcellini that the Romans called a small flaw in crystals *sal*. C. B.

*Hoops* (Vol. iii., p. 88.).—The examples given in Johnson's article *Farthingale* will sufficiently answer the question. Farthingales are mentioned in Latimer with much indignant eloquence:

"I trow Mary had never a verdingale."

If the question had been, not whether they were in use as early as 1651, but whether they were in use in 1651, perhaps there would have been more difficulty, for they do not appear in Hollar's dresses, 1640. C. B.

*Cranmer's Descendants* (Vol. iii., p. 8.).—It may be of some interest to C. D. F. to "be informed, that the newspapers of the time recorded the death of Mr. Bishop Cranmer of Wivelescombe, co. Somerset, on the 8th April, 1831, at the age of eighty-eight. He is said to have been a direct descendant of the martyred archbishop, to whose portraits he bore a strong personal resemblance. J. D. S.

*Shakspeare's Use of the Word "Captious"* (Vol. ii., p. 354.).—Why may not the word have the same meaning as it has now? A *captious* person is not primarily a deceitful person, but either one who catches at any argument to uphold his own cause, or, more generally, one who catches or cavils at arguments or expressions used by another, and fastens a frivolous objection on them; one who takes exception to a point on paltry and insufficient grounds:

"Yet in this captious and intenable sieve  
I still pour in the waters of my love."

*i. e.* yet into this sieve, which catches at, and yet never holds them, I still pour the waters of my love.

There seems to me a double meaning of the word *captious*, indicating an under-current of thought in the author; first, the literal sense, then the inferential: "this sieve catches at and seems as if

it would intercept the waters of my love, but takes me in, and disappoints me, because it will not uphold them." The objection to explaining *captious* by simply *fallacious*, is that the word means this by inference or consequence, rather than primarily. Because one who is eager to controvert, *i. e.* who is captious, generally, but not always, acts for a sophistical purpose and means to deceive. Cicero, I believe, uses *fallax* and *captiosus* as distinct, not as synonymous, terms. E. A. D.

*Boiling to Death* (Vol. ii., p. 519.).—

"Impoisonments, so ordinary in Italy, are so abominable among English, as 21 Hen. 8. it was made high treason, though since repealed; after which the punishment for it was to be put alive in a caldron of water, and there boiled to death: at present it is felony without benefit of clergy."—Chamberlayne's *State of England*,—an old copy, without a title-page.

Judging from the list of bishops and maids of honour, I believe the date to be 1669.

WEDSECNARF.

*Dozen of Bread* (Vol. ii., p. 49.).—The Duchess of Newcastle says of her *Nature's Picture*:

"In this volume there are several feigned stories, &c. Also there are some morals and some dialogues; but they are as the advantage loaf of bread to the baker's dozen." 1656.

WEDSECNARF.

*Friday Weather* (Vol. iii., p. 7.).—A very old friend of mine, a Shropshire lady, tells me that her mother (who was born before 1760) used to say that Friday was always the fairest, or the foulest, day of the week.

WEDSECNARF.

*Saint Paul's Clock* (Vol. iii., p. 40.).—In reply to MR. CAMPKIN'S Query, I send you the following extract from Easton's *Human Longevity* (London, 1799):

"James Hatfield died in 1770, aged 105. Was formerly a soldier: when on duty as a centinel at Windsor, one night, at the expiration of his guard, he heard St. Paul's clock, London, strike *thirteen* strokes instead of twelve, and not being relieved as he expected he fell asleep; in which situation he was found by the succeeding guard, who soon after came to relieve him; for such neglect he was tried by a court-martial, but pleading that he was on duty his legal time, and asserting, as a proof, the singular circumstance of hearing St. Paul's clock strike thirteen strokes, which, upon inquiry, proved true—he was in consequence acquitted."

J. B. COLMAN.

*Lunardi* (Vol. ii., p. 469.).—I remember seeing Lunardi's balloon pass over the town of Ware, previous to its fall at Standon. I have seen the *moonstone* described by your correspondent C. J. F., but all that I can remember of an old song on the occasion is, "They thought it had been the man in the moon," alluding to the men in the fields, who ran away frightened. But a servant girl had

the courage to take the rope thrown out by Lunardi, and was well rewarded. It caused a great sensation, and many of the principal inhabitants of Ware and Wadesmill assembled with Lunardi at the Feathers Inn, at the latter place.

J. TAYLOR.

Newick, Sussex.

*Outline in Painting.* — J. O. W. H. (Vol. i., p. 318.) and H. C. K. (Vol. iii., p. 63.) are earnestly referred, for resolution of their doubts, to the work by Mr. Ruskin, in 2 vols. large 8vo., entitled *Modern Painters*, by a *Graduate of Oxford*, published by Smith and Elder, 1846.

ROBERT SNOW.

*Handbell before a Corpse* (Vol. iii., p. 68.). — Your correspondent G. has too inconsiderately dismissed the Query which he has undertaken to answer touching the custom of ringing a handbell in advance of a funeral procession. He says, "I have never considered it as anything but a *cast of the bell-man's office*, to add more solemnity to the occasion."

The custom is *invariably* observed throughout Italy, and is common in France and Spain. I have witnessed at least some hundreds of funerals in various cities and villages of Piedmont, Sardinia, Tuscany, the Roman States, Naples, Elba, and Sicily; and in Malta; yet never knew I one without the handbell.

Its *object*, as first explained to me in Florence, is to clear the way for the procession; to remind passers and loiterers to take off their hats; and to call the pious to their doors and windows to gaze upon the emblems of mortality, and to say a prayer for the repose of the departed soul.

NOCAB.

*Brandon the Juggler* (Vol. ii., p. 424.). — Your correspondent T. Cr. is referred to Scot's *Discoverie of Witchcraft*, p. 308. (edit. 1584) for a notice of this person and his pigeon.

JAS. CROSSLEY.

"*Words are Men's Daughters*" (Vol. iii., p. 38.). — This line is taken from Dr. Madden's *Boulter's Monument* (Dublin, 1745, 8vo.), a poem which was revised by Dr. Johnson, but to which little attention has been paid by his biographers. Mr. Croker observes (edit. of Boswell, 1848, p. 107. note) —

"Dr. Madden wrote very bad verses. The few lines in Boulter's monument which rise above mediocrity may be attributed to Johnson."

Those who take the trouble to refer to the poem itself, will, notwithstanding Mr. Croker's hasty criticism, find a great many fine and vigorous passages, in which the hand of Johnson is clearly distinguishable, and which ought not to be allowed to remain unnoticed. Perhaps on a future occasion I may, in support of this opinion, give some

specimens from the poem. The line as to which T. J. inquires, —

"Words are men's daughters, but God's Sons are things," —

and which is in allusion to Genesis vi. 2. 4., is, I entertain no doubt, one of Dr. Johnson's insertions.

JAS. CROSSLEY.

"*Fine by degrees, and beautifully less*" (Vol. iii., p. 105.). — This line is from Prior's "Henry and Emma," a poem, upon the model of the "Nut-brown Maid." I copy part of the passage in which it occurs, for the sake of any of your readers who may be lovers of *context*, and may not have the poem at hand to refer to.

"Henry [addressing Emma].

"Vainly thou tell'st me what the woman's care  
Shall in the wildness of the woods prepare; [420]  
Thou, ere thou goest, unhappiest of thy kind,  
Must leave the habit and the sex behind.  
No longer shall thy comely tresses break  
In flowing ringlets on thy snowy neck;  
Or sit behind thy head, an ample round,  
In graceful braids with various ribbon bound:  
No longer shall the bodice aptly lac'd  
From thy full bosom to thy slender waist,  
That air and harmony of shape express,  
Fine by degrees, and beautifully less: [430]  
Nor shall thy lower garments' artful plait,  
From thy fair side dependent to thy feet,  
Arm their chaste beauties with a modest pride,  
And double every charm they seek to hide."

C. FORBES.

Temple, Feb. 10.

[We are also indebted for replies to this Query to Robert Snow, Fras. Crossley, A. M., J. J. M., A. II., S. T., E. S. T. T., V., W. K., R. B., and other correspondents. C. H. P. remarks:

"Pope, who died in 1744, twenty-three years after Prior, evidently had this line in view when he wrote as follows: —

"Ladies, like variegated tulips, show;  
'Tis to their changes half their charms they owe;  
Fine by defect, and delicately weak,  
Their happy spots the nice admirer take."

And J. H. M. tells us, "The late Lord Ellenborough applied the line somewhat ignobly, when speaking of bristles, in a dispute between two brushmakers."

"*The Soul's dark Cottage*" (Vol. iii., p. 105.). — The couplet "EFFAESS" inquires for, is to be found in Waller's poems. It is a production of his later years, and occurs in the epilogue to his "Poems of Divine Love," and "Of the Fear of God," &c., thus: —

"The soul's dark cottage, batter'd and decay'd,  
Lets in new light through chinks that time has made,  
Stronger by weakness, wiser, men become,  
As they draw nigh to their eternal home.  
Laying the old, both worlds at once they view,  
That stand upon the threshold of the new,"

There is another couplet worth citing —

“The seas are quiet, when the winds give o'er;  
So calm are we, when passions are no more.”

How different were the effusions of Waller's earlier muse! In the year 1645, Humphrey Mosley published “*Poems, &c.*, written by Mr. Ed. Waller, of Beaconsfield, Esquire, lately a Member of the Honourable House of Commons.” The title-page also states that —

“All the Lyrick Poems in this Booke were set by Mr. Henry Lawes of the King's Chappell, and one of his Majesties Private Musick.”

It is not a little remarkable that the same publisher, in the same year, should have also given to the world the first edition of that precious volume — Milton's *Minor Poems*; and, in the advertisement prefixed, he thus adverts to the circumstance: —

“That encouragement I have already received from the most ingenious men, in their clear and courteous entertainment of *Mr. Waller's* late choice Peeeces, hath once more made me adventure into the world, presenting it with these *ever-green and not to be blasted laurels.*”

Had Humphrey Mosley any presentiment of the deathless fame of Milton? S. W. SINGER.

“*The Soul's dark Cottage,*” &c. (Vol. iii., p. 105.). — This admired couplet can never escape recollection. It was written by Waller. From the tenor of some preceding lines, and the place which the verses occupy in the edition of 1693, they must be among the latest of his compositions.

BOLTON CORNEY.

[A. H. H., R. B., C. J. R., H. G. T., and other friends have replied to this Query.

The Rev. J. Sansom points out a kindred passage in his poem of *Divine Love*, canto vi. p. 249.:

“The soul contending to that light to fly  
From her dark cell,” &c.

H. G. sends a beautiful parallel passage from Fuller (*Holy State Life of Monica*): “Drawing near her death, she sent most pious thoughts as harbingers to heaven, and her soul saw a glimpse of happiness through the chinks of her sickness-broken body.” And J. H. M. informs us that amongst Duke's Poems is a most flattering one addressed to Waller, evidently allusive to the lines in question.]

“*Beauty Retire*” (Vol. iii., p. 105.). — The lines beginning “*Beauty Retire,*” which Pepys set to music, taken from the second part of the *Siege of Rhodes*, act iv. scene 2., are printed in the 5th volume of the *Memoirs*, p. 250., 3rd edition.

I believe the music exists in the Pepysian Library, but any of the Fellows of Magdalene College could ascertain the fact. BRAYBROOKE.

*Mythology of the Stars* (Vol. iii., p. 70.). — I would here add to my recommendation of Captain

Smyth's *Celestial Cycle* (ante, p. 70.), that soon after it appeared it obtained for its author the annual gold medal of the Royal Astronomical Society; and that it is a book adapted to the exigencies of astronomers of all degrees, from the experienced astronomer, furnished with every modern refinement of appliances and means of observation, to the humbler, but perhaps no less zealous beginner, furnished only with a good pair of natural eyes, aided, on occasion, by the common opera-glass. Such an observer, if he goes the right way to work, will make sure of a high degree of entertainment and instruction, and may reasonably hope to light on a discovery or two, worthy, even in the present day, of being recorded.

ROBERT SNOW.

*Simon Bache* (Vol. iii., p. 105.). — *Thesaurarius Hospitii*. — The office of “*Thesaurarius Hospitii,*” about which A. W. H. inquires, means, I believe, “*Treasurer of the Household.*” In Chauncy's *Hertfordshire*, vol. ii. p. 102., the inscription on Simon Bache is given in the same terms as by your correspondent. The learned author then gives, at p. 103., the epitaph on another monument also in Knebworth Church, erected to the memory of John Hotoft, in which occur these two lines:

“*Hospitii regis qui Thesaurarius olim  
Henrici sexti merito pollebat honore.*”

At p. 93. of the same volume, Sir Henry Chauncy speaks of the same John Hotoft as an eminent man, and sheriff of the county, and adds:

“He was also Treasurer of the King's Household afterwards; he dyed and was buried in the chancel of this church, where his monument remains at this day.”

Who Simon Bache was, or how he came to be buried at Knebworth, I cannot tell. The name of “*Bach*” occurs in Chauncy several times, as that of mayors and assistants, at Hertford, between 1672 and 1689. J. H. L.

*Winifreda* (Vol. iii., p. 108.). — It may perhaps interest LORD BRAYBROOKE and J. H. M. to know, that I have in my possession the copy of Dodsley's *Minor Poems*, which belonged to John Gilbert Cooper, and which was bought at the sale of his grandson, the late Colonel John Gilbert-Cooper-Gardiner. The song of “*Winifreda*” is at page 282. of the 4th volume; and a manuscript note, in the handwriting of the son of the author of *Letters concerning Taste*, states it to have been written “by John Gilbert Cooper.” The *praise* bestowed by Cooper on the poem, and which J. H. M. conceives to militate against his claim to the composition, is obviously intended to apply to the *original*, and not to Cooper's elegant translation. A.

Newark.

*Queries on Costume* (Vol. iii., p. 88.). — Addison's paper in the *Spectator*, No. 127., seems to be

conclusive that hooped petticoats were not in use so early as the year 1651. The anecdote in connection with the subject related in Wilson's *Life of De Foe*, has always appeared to me very questionable, not only on that consideration, but because Charles was at the time a fine tall young man of more than twenty-one years of age, and at the only period that he could have been in the neighbourhood referred to, he was on horseback and attended by at least two persons, who were also mounted. Neither can the circumstances related be at all reconciled with the particulars given by Clarendon and subsequent writers, who have professed to correct the statements of that historian by authority. J. D. S.

*Antiquitas Sæculi Juventus Mundi* (Vol. ii., p. 218.; Vol. iii., p. 125.).—Permit me again to express my opinion, with due deference to the eminent authorities cited in your pages, that the comprehensive words of Lord Bacon, "Antiquitas sæculi juven-tus mundi," were not borrowed from any author, ancient or modern. But it would be a compliment which that great genius would have been the first to ridicule, were we to affirm that no anterior writer had adopted analogous language in expressing the benefits of "the philosophy of time." On the contrary, he would have called our attention to the expressions of the Egyptian priest-addressed to Solon, (see a few pages beyond the one referred to in his *Advancement of Learning*):

"Ye Grecians are ever children, ye have no knowledge of antiquity nor antiquity of knowledge."

The words of Bacon to me appear to be a condensation of the well-known dialogue in Plato's *Timæus*, above quoted, as will, I hope, appear in the following paraphrase:

"Apud vos propter inundationes ineunte modò sæculo nihil scientiarum est augmentationis. Quoad nos *juventus mundi* ac terræ *Ægyptiæ*, quâ nulla hominum exitia fuerunt, progrediente tempore, *antiquitas* fit *sæculi*, et antiquissimarum rerum apud nos monumenta servantur."

T. J.

*Lady Bingham* (Vol. iii., p. 61.).—Lady Bingham, whose daughter, afterwards Lady Crewe, was unsuccessfully courted by Sir Symonds D'Ewes (for which see his autobiography), was Sarah, the daughter of John Heigham, Esq., of Gifford's Hall, in Urckham Brook, Suffolk, of the same family with Sir Clement Heigham, Knt., of Barrow, Suffolk, Speaker of the House of Commons. She was married by banns at St. Olave's, Hart Street, Jan. 11, 1588, to Sir Richard Bingham, Knt., of co. Dorset. She married, secondly, Edward Waldegrave, Esq., of Lawford, Essex, to whom she was second wife, and by him had Jemima, afterwards Lady Crewe. Edward Waldegrave, married to his first wife, Elizabeth, daughter of Bartholomew Averell, of Southminster, Essex, had by

her an only daughter, Anne, who married Drew, afterwards Sir Drew Drury, Bart., of Riddlesworth, Norfolk. He, Edward Waldegrave, was descended from a younger branch of the family of Waldegrave, of Smallbridge, in the parish of Bures, Suffolk, from whence descends the present Earl Waldegrave.

Lady Bingham lies buried in the chancel of Lawford church, where a stone in the floor states her age to have been sixty-nine, and that she was buried Sept. 9. 1634. There is also another stone in the floor for Edward Waldegrave, Esq., who married Dame Sarah Bingham, by whom he had one daughter, Jemima, who was married to John Stearne (a mistake evidently for Stene, the seat of James Lord Crewe). Edward Waldegrave was buried Feb. 13, 1621, aged about sixty-eight.

The large monument in Lawford church is for the father of this Edward Waldegrave, who died in 1584. D. A. Y.

*Proclamation of Langholme Fair* (Vol. iii., p. 56.).—MONKBARNs wishes the meaning of the choice expressions in this proclamation. They may be explained as follows:—*Hustrin*, hustling, or riotously inclined, being so consonanted to make it alliterate with *custrin*, spelt by Jamieson, *custroun*, and signifying a pitiful fellow. Chaucer has the word *trustron* in this sense.

*Land-louper*, one who runs over the country, a vagabond.

*Dukes-couper* I take to be a petty dealer in ducks or poultry, and to be used in a reproachful sense, as we find "pedlar," "jockey," &c.

*Gang-y-gate swinger*, a fighting man, who goes swaggering in the road (or *gate*); a roisterer who takes the wall of every one. *Swing* is an old word for a stroke or blow.

*Durdam* is an old word meaning an uproar, and akin to the Welsh *dowrd*. *Urdum* may be a corruption of *whoredom*, but is more probably prefixed to the genuine word as a co-sounding expletive.

*Brabblement* seems to be a derivative from the Scotch verb "bra," to make a loud and disagreeable noise (see Jamieson); and *squabblement* explains itself.

*Lugs*, ears; *tacked*, nailed; *trone*, an old word, properly signifying the public weighing-machine, and sometimes used for the pillory.

*A nail o' twal-a-penny* is, of course, a nail of that size and sort of which twelve are bought for a penny.

*Until he down of his hobshanks, and up with his muckle dous*, evidently means, until he goes down on his knees and raises his hands. *Hobshanks* is, I think, still in common use. Of *dous* I can give no explanation. W. T. M.

Edinburgh, Jan. 29th.

*Burying in Church Walls* (Vol. iii., p. 37.).—

To the examples mentioned by N. of tombs in church walls, may be added the remarkable ones at Bottisham, Cambridgeshire. There are several of these in the south aisle, with arches *internally and externally*: the wall between resting on the coffin lid. They are, of course, coeval with the church, which is fine early Decorated. They are considered, I believe, to be memorials of the priors of Anglesey, a neighbouring religious house. They will, no doubt, be fully elucidated in the memoir of Bottisham and Anglesey, which is understood to be in preparation by members of the Cambridge Antiquarian Society. At Trumpington, in the same county, is a recessed tomb of Decorated date, in the south wall of the chancel, externally.

C. R. M.

*Defender of the Faith* (Vol. ii., pp. 442.481.; Vol. iii., pp. 9.94.). — Should not King Edward the Confessor's claim to *defend the church as God's Vicar* be added to the several valuable notices in relation to the title *Defender of the Faith*, with which some of your learned contributors have favoured us through your pages?

According to Hoveden, one of the laws adopted from the Anglo-Saxons by *William* was:

"Rex autem atque vicarius Ejus ad hoc est constitutus, ut regnum terrenum, populum Dei, et super omnia sanctam ecclesiam, reveretur et ab injuriatoribus defendat," &c.

Which duty of princes was further enforced by the words —

"Illos decet vocari reges, qui vigilant, defendunt, et regunt Ecclesiam Dei et populum Ejus, imitantes regem psalmographum," &c. — Vid. *Rogeri de Hoveden Annal.*, par. post., §. Regis Officium; ap. *Rerum Anglicarum Scriptores post Bedam*, ed. Francof. 1601, p. 604. Conf. *Prynne's Chronol. Records*, ed. Lond. 1666, tom. i. p. 310.

This law appears always to have been received as of authority after the Conquest; and it may, perhaps, be considered as the first seed of that constitutional church supremacy vested in our sovereigns, which several of our kings before the Reformation had occasion to vindicate against Papal claims, and which Henry VIII. strove to carry in the other direction, to an unconstitutional excess.

J. SANSOM.

*Sauenap, Meaning of* (Vol. ii., p. 479.). — The word probably means a *naphin* or *pinafore*; the two often, in old times, the same thing. The Cornish name for *pinafore* is *save-all*. (See Halliwell's *Arch. Dict.*) I need not add that *nap*, *naptery*, was a common word for linen.

GEORGE STEPHENS.

Stockholm.

*Sir Thomas Herbert's Memoirs* (Vol. ii., p. 476.). — The memoirs of Charles I. by Sir Thomas Herbert were published in 1702. I transcribe the title from a copy in my own possession: —

"Memoirs of the two last years of the reign of that unparall'd prince, of ever blessed memory, king Charles I. By sir Tho. Herbert, major Huntingdon, col. Edw. Coke, and Mr. Hen. Firebrace, etc. London, Rob. Clavell, 1702, 8vo."

The volume, for a publication of that period, is of uncommon occurrence. It was printed, as far as above described, "from a *manuscript* of the Right Reverend the Bishop of Ely, lately deceased." The remainder of the volume consists of reprinted articles.

BOLTON CORNEY.

*Robert Burton* (Vol. iii., p. 106.). — The supposition that the author of the *Anatomy of Melancholy* was born at Fald, Staffordshire, instead of Lindley, Leicestershire, seems probable from the fact, that in an edition of the *History of Leicestershire*, by his brother William, I find that the latter dates his preface "From Falde, neere Tutbury, Staff., Oct. 30. 1622." In this work, also, under the head "Lindley," is given the pedigree of his family, commencing with "James de Burton, Squier of the body to King Richard the First;" down to "Rafe Burton, of Lindley, borne 1547; died 17 March, 1619;" leaving "Robert Burton, bachelor of divinity and student of Christ Church, Oxon; author of the *Anatomy of Melancholy*; borne 8 of Febr. 1578;" and "William Burton, author of this work (*History of Leicestershire*), borne 24 of Aug. 1575, now dwelling at Falde, ann. 1622."

T. T.

Leicester.

*Drachmarus* (Vol. iii., p. 105.). — If your correspondents (Nos. 66 and 67.) who have inquired for a book called *Jartuare*, and for a writer named "Drachmarus," would add a little to the length of their questions, so as not by extra-briefness to deaden the dexterity of conjecturers, perhaps they might be nearer to the reception of replies. Many stranger things have happened than that *Drachmarus* should be renovated by the context into Christian *Druthmur*.

*Averia* (Vol. iii., p. 42.). — I have long desired to know the exact meaning of *averia*, but I have not met with a good explanation until lately. It is clear, however, from the following legal expression, "*Nullus distringatur per averia caruca.*" *Caruca* is the French *charrue*, and therefore *averia* must mean either cart-horses or oxen which draw the plough.

P.

*Dragons* (Vol. iii., p. 40.). — I think the *Draco* of the Crusaders' times must have been the *Boa constrictor*. If you will look into St. Jerome's *Vitas Patrum*, you will find that he mentions the trail of a "draco" seen in the sand in the Desert, which appeared as if a *great beam* had been dragged along. I think it not likely that a crocodile would have

ventured so far from the banks of the Nile as to be seen in the Desert. P.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The members of the Percy Society have just received the third and concluding volume of *The Canterbury Tales of Geoffrey Chaucer, a new Text, with Illustrative Notes, edited by Thomas Wright, Esq.* It is urged as an objection to Tyrwhitt's excellent edition of the *Canterbury Tales*, that one does not know his authority for any particular reading, inasmuch as he has given what he considered the best among the different MSS. he consulted. Mr. Wright has gone on an entirely different principle. Considering the Harleian MS. (No. 7334.) as both "the oldest and best manuscript he has yet met with," he has "reproduced it with literal accuracy," and for the adoption of this course Mr. Wright may plead the good example of German scholars when editing the *Nibelungen Lied*. That the members of the Society approve the principle of giving complete editions of works like the present, has been shown by the anxiety with which they have looked for the completion of Mr. Wright's labours; and we doubt not that, if the Council follow up this edition of the *Canterbury Tales* with some other of the collected works which they have announced — such as those of Hoccleve, Taylor the Water Poet, &c. — they will readily fill up any vacancies which may now exist in their list of members.

Mr. Parker has just issued another handsome, and handsomely illustrated volume to gladden the hearts of all ecclesiologists and architectural antiquaries. We allude to Mr. Freeman's *Essay on the Origin and Development of Window Tracery in England*, which consists of an improved and extended form of several papers on the subject of Tracery read before the Oxford Architectural Society at intervals during the years 1846 and 1848. To those of our readers who know what are Mr. Freeman's abilities for the task he has undertaken, the present announcement will be a sufficient inducement to make them turn to the volume itself; while those who have not yet paid any attention to this interesting chapter in the history of Architectural progress, will find no better introduction to the study of it than Mr. Freeman's able volume with its four hundred illustrations.

Mr. Foss has, we hear, gone to press with two additional volumes of his *Judges of England*, which will carry his subject down to the end of the reign of Richard III.

*The Athenæum* of Saturday last announces that the remaining Stowe MSS., including the unpublished Diaries and Correspondence of George Grenville, have been bought by Mr. Murray, of Albemarle Street, from the Trustees of the Duke of Buckingham. The correspondence will form about four volumes, and will be ready to appear among our next winter's novelties. The Grenville Diary reveals, it is said, the secret movements of Lord Bute's administration — the private histories of Wilkes and Lord Chatham — and the features of the early madness of George III.; while

the Correspondence exhibits Wilkes, we are told, in a new light — and reveals (what the Stowe Papers were expected to reveal) something of moment about Junius; So that we may at length look for the solution of this important query.

Messrs. Puttick and Simpson (191. Piccadilly) will sell, on Monday and Tuesday next, a collection of Choice Books, mostly in beautiful condition. Among the more curious lots are, an unpublished work of Archbishop Laud, on *Church Government*, said to have been presented to Charles I. for the instruction of Prince Henry; and an unique Series of Illustrations for Scotland, consisting of several thousand engravings, and many interesting drawings and autographs.

We have received the following Catalogues: — Bernard Quaritch's (16. Castle Street, Leicester Square) Catalogue (No. 24.) of Books in European and Oriental Languages and Dialects, Fine Arts, Antiquities, &c.; and Waller and Son's (188. Fleet Street) Catalogue of Autograph Letters and Manuscripts, English and Foreign, containing many rare and interesting Documents.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

- CONDOR'S PROVINCIAL COINS. Publisher's name I cannot recollect. HISTORICAL REGISTER for 1st February, 1845, price 6d. No. 5.; also, for 22d February, 1845, price 6d. No. 8., and subsequent Numbers till its discontinuation. Published by Wallbridge, 7. Catherine Street, Strand.
- LULLI (RAYMONDI) OPERA, Mognnt, 10 Vols. fol., 1721-42.
- LICETI (FORTUNII) DE QUÆSITIS PER EPISTOLAS, Bonon. 7 tom. 4to., 1640-50
- SCALICHI SIVE SCALIGERI (PAULI) OPERA, Basil, 1559, 4to.
- OCCULTA OCCULTORUM, Vienn. 1556, 4to.
- SATIRE PHILOSOPHICÆ, Regiom. 1663, 8vo.
- MISCELLANÆORUM, Colon. 1570, 4to.
- DE VITA EIUS ET SCRIPTIS, 4to., Ulmæ, 1803.
- RESPONSA JURIS CONSULTORUM DE ORIGINE GENTE ET NOMINE PAULI SCALIGERI, Colon. 1567, 4to.
- SCALIGERORUM ANNALES, Colon. sine anno in 12mo.
- SCALIGERI (JOS.) MESOLABIUM, Lugd. Bæ. 1594, fol.
- GRUBINII (OPORINI) AMPHOTIDES SCIOPPIANÆ, Paris, 1611, 8vo.
- CARDANI (HERON) OPUSCULA MEDICA ET PHILOSOPHICA, Basil, 1566, 2 Vols. 8vo.
- CONTRADICENTIUM MEDICORUM, Lugd. 1584, 4to.
- THEONOSTON, Rom. 1617, 4to
- DE IMMORTALITATE ANIMORUM, Lugd. 1545, 12mo.
- DE MALO MEDENDI USU, Venet. 1536, 12mo.
- CAMPANELLE (THOMÆ) PHILOSOPHIA SENSIBUS DEMONSTRATA, Neap., 1501, 4to.
- GASSEDDI (PETRI) EPISTOLICA EXERCITATIO, IN QUÆ PRINCIPIA ROB. FLUDDI MEDICI DETEGUNTUR, Paris, 1630, 8vo.
- SCIOPIII (GASP.) ELOGIA SCIOPPIANA, Papiæ, 1617, 4to.
- DE AUGUSTÆ DOM<sup>us</sup> AUSTRIÆ ORIGINE, Const., 1651, 12mo.
- OBSERVATIONES LINGUÆ LATINÆ, Francof., 1609, 8vo.
- NAUDEI (GAB.) GRATIARUM ACTIO IN COLLEGIO PATAV., Venet., 1633, 8vo.
- INSTAURATIO TABULARII REATINI, Romæ, 1640, 4to.

\*\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

### Notices to Correspondents.

J. E. *The price of "NOTES AND QUERIES" is 3d. per Number. There was an extra charge for the Index; and No. 65. was a double Number, price 6d. The taking of the Index was, as Lubin Log says, "quite optional."*

PHILO-STEVENS. *We do not know of any Memoir of the late Mr. Price, the Editor of Warton's History of English Poetry. There is not certainly one prefixed to any edition of Warton. Mr. Price was a thorough scholar, and well deserving of such a memorial.*

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All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186. Fleet Street.

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## Notes.

### A WORD TO THE LITERARY MEN OF ENGLAND.

"Twenty scholars in seven years might retrieve the worst losses we experience from the bigotry of popes and califs. I do not intend to assert that every Herculean manuscript might, within that period, be unfolded; but the three first legible sentences might be; which is quite sufficient to inform the intelligent reader whether a farther attempt on the scroll would repay his trouble. There are fewer than thirty Greek authors worth inquiring for; they exist, beyond doubt, and beyond doubt they may, by attention, patience, and skill, be brought to light. \* \* \* With a smaller sum than is annually expended on the appointment of some silly and impertinent young envoy, we

might restore all, or nearly all those writers of immortal name, whose disappearance has been the regret of genius for four entire centuries. In my opinion, a few thousand pounds, laid out on such an undertaking, would be laid out as creditably as on a Persian carpet or a Turkish tent."—Landor's *Imaginary Conversations*—*Southey and Porson—Works*, vol. i. p. 20.

I call upon the literary men of England, upon the English government, and upon the public, to set the example in a glorious expedition, which, even in this age of wonders, is one of no little importance and magnitude. I conjure them to bear in mind the words I have placed at the head of this article,—the opinion of one of our best and most delightful authors. This opinion Mr. Landor, veiled under the eidolon of Porson, I feel assured, does not hold alone; I believe it to be engraven on the "red-leaved tablets" of the hearts of many more learned and more distinguished scholars than myself, who am but as the trumpet which is to rouse the friends of classical literature to action; as the bell which awakens the reaper to his abundant harvest: but I will sustain, that on none of them is it cut more deeply or more inextinguishably than on mine.

I propose that the friends of Classical, Scandinavian, and Oriental literature form themselves into an Association for the Rescue of the many ancient MSS. in the Greek, Latin, Anglo-Saxon, Norwegian, Zend, Sanscrit, Hebrew, Abyssinian, Ethiopian, Hindostanee, Persian, Syriac, Arabic, Armenian, Coptic, Turkish, and Chinese languages:—that application be made to government for the pecuniary furtherance of this enterprise;—and that the active co-operation of all foreign literary men be secured.\*

Thus a careful and untiring search may be entered upon in all the regions of the earth where any MSS. are likely to be found, and the recovery or loss of the many inestimable authors of antiquity be made certain. Let the libraries of Europe be examined strictly and inquisitorially (and this will not be a heavy expense), and the new accessions to classical literature printed, the MSS.

\* I need not remind you how favourable an opportunity is presented by this year.

which present themselves of already known authors carefully examined, and the variations to the received text marked. How much this is wanted we experience in the corruptions of Sophocles, Æschylus, Thucydides, Plato, and Aristoteles! In this way much that is valuable may be recovered; much that is matter of discussion set at rest. Let me instance the Babrian fables, and the discovery of Mr. Harris at Alexandria; who, it was remarked to me, might have discovered the whole, instead of a part, had proper hands unfolded the mummy.

On the advantages of this search, it were useless to expatiate: every one is sensible of it, and, sooner or later, it *must* occur. Let us not allow our grandchildren to surpass us in everything, but let us set about this ourselves. Monstrous as the idea seems, it is simple of execution.

I will not take up the space so kindly afforded me by the Editor of "NOTES AND QUERIES" with speculation. The Association should be composed of a Literary Section and a Business Section: the first to be under the administration of a President and an efficient Board of Examiners, to look into literary matters, and examine and appoint the proper officers of the Investigation Parties; which parties must be composed of clever, adventurous, hardy, and adroit men, obtaining the assistance of the natives wherever they may be carrying on their researches: the Second Section to be under the direction of a Chairman and Finance Committee, to which the officers of the subordinate departments render their accounts.

I know not whether more will be required of me on this subject; very likely not: but I reserve much that I could say, until that time. I have now only to thank the Editor for inserting this long, but I will not say, wholly uninteresting proposal.

KENNETH R. H. MACKENZIE.

February 18, 1851.

#### THE ESSAY ON SATIRE.

Dryden, as sir Walter Scott observes, left a name in literature "second only to those of Milton and Shakspeare"; but, popular as his writings were, he gave no collective edition of his poetical or dramatic works. The current editions of his poems may therefore be open to censure, both on the score of deficiency and redundancy—and such I believe to be the fact.

An *Essay on satire*, itself a coarse satire, has been ascribed to him for more than a century on dubious authority, and the correctness of this ascription has been properly suggested as a question for examination.

We have to decide on the credibility of two opposite statements, as made in the publications about to be enumerated:—

1. "The works of John Sheffield, earl of Mulgrave, marquis of Normanby, and duke of Buckingham. LONDON: printed for John Barber, 1723. 4°. 2 vols."

2. "The works of John Sheffield, earl of Mulgrave, marquis of Normanby, and duke of Buckingham. Printed for John Barber, alderman of LONDON, 1726. Small 8°. 2 vols."

3. "Original poems and translations, by John Dryden, Esq. LONDON: printed for J. and R. Tonson, 1743. 12°. 2 vols."

In the two former publications, the poem appears as the entire composition of the noble author, and is said to have been "written in the year 1675." In the latter publication it appears without date, and is said to be "by Mr. Dryden and the earl of Mulgrave."

The publications were posthumous, and as the editors afford no explanation of the point in dispute, we must consult the reputed authors.

In the year 1691, as an advertisement to *King Arthur*, a dramatic opera. Dryden printed a catalogue of his "plays and poems in quarto," in order to prevent future mis-ascriptions. The catalogue comprises ten poems, but no *Essay on satire*. The publisher of *King Arthur* was, Mr. Jacob Tonson.

In 1682, the earl of Mulgrave published, anonymously, through the agency of Mr. Joseph Hindmarsh, an *Essay upon poetry*. It contains these lines:—

"The laureat here may justly claim our praise,  
Crown'd by *Mac-Fleckno* with immortal bays;  
Though prais'd and punish'd for another's rimes,  
His own deserve that glorious fate sometimes,  
Were he not forc'd to carry now dead weight,  
Rid by some lumpish minister of state."

In 1717, Mr. Tonson published *Poems by the earl of Roscommon*; and added thereto the *Essay on poetry*, "with the leave and with the corrections of the author." The lines shall now be given in their amended state, as they appear in that volume, with the accompanying notes:—

"The *Laureat*\* here may justly claim our praise,  
Crown'd by *Mac-Fleckno*† with immortal bays;  
Tho' prais'd and punish'd once for other's‡ rhimes,  
His own deserve as great applause sometimes;  
Yet *Pegasus*||, of late, has born *dead weight*,  
Rid by some *lumpish* ministers of state."

Next to Dryden and the earl of Mulgrave, as authorities on this question, comes the elder Jacob Tonson. Both writers were contributors to his *Poetical miscellanies*. In 1701 he published *Poems on various occasions, etc.* By Mr. John Dryden. The volume has not the *Essay on satire*. The same

\* Mr. Dryden. † A famous satirical poem of his. ‡ A copy of verses called, *An essay on satyr*, for which Mr. Dryden was both applauded and beaten, tho' not only innocent, but ignorant, of the whole matter. || A poem call'd, *The hind and panther*."

Tonson, as we have just seen, gave currency to the assertion that Dryden was "ignorant of the whole matter."

To this display of contemporary evidence must be added the information derivable from the posthumous publications enumerated in the former part of this article. The publication of 1723 was made by direction of the duchess of Buckingham. The couplet, "Tho' prais'd," &c., and the appended note, were omitted. In 1726 Mr. alderman Barber republished the volumes "with several additions, and without any castrations," restoring the couplet and note as they were printed in 1717. In the *Original poems* of Dryden, as collectively published in 1743, the joint authorship is stated without a word of evidence in support of it.

If we turn to the earlier writers on Dryden, we meet with no facts in favour of his claim to the poem in question. Anthony à Wood says, "the earl of Mulgrave was generally thought to be the author." This was written about 1694. The reverend Thomas Birch, a man of vast information, repeated this statement in 1736. Neither Congreve nor Giles Jacob allude to the poem.

The witnesses on the other side are, 1. The publisher of the *State poems*. 2. Dean Lockier. And 3. The reverend Thomas Broughton.

The *State poems*, in which the essay is ascribed to Dryden, may be called a surreptitious publication: it carries no authority. The testimony of Lockier, which is to the same effect, was never published by himself. It was a scrap of conversation held thirty years after the death of Dryden, and reported by another from memory. The reverend Thomas Broughton, who asserts the joint authorship of the poems, cites as his authority the *Original poems*, &c. Now Kippis assures us that he edited those volumes. On the question at issue, he could discover no authority but himself!

Dryden *may* have revised the *Essay on satire*. Is that a sufficient reason for incorporating it with his works? Do we tack to the works of Pope the poems of Wycherly and Parnell? We have authority for stating that Pope revised the *Essay on poetry*. Is it to be added to the works of Pope? Be it as it may, the poem was published; in substance, six years before Pope was born!

As the evidence is very brief, there can be no necessity for recapitulation; and I shall only add, that if about to edit the poetical works of Dryden, I should reject the *Essay on satire*.

BOLTON CORNEY.

#### MACKLIN'S ORDINARY AND SCHOOL OF CRITICISM.

Mr. George Wingrove Cooke, in his valuable work, *The History of Party* (vol. iii. p. 66.), gives an admirable sketch of the life of Edmund Burke. Speaking of his early career, and of the various designs which he formed for his future

course, we are told that "at *Macklin's Debating Society* he made the first essay of his powers of oratory."

Mr. Cunningham, in his *Handbook for London*, speaks of Macklin delivering Lectures on Elocution at Pewterer's Hall (p. 394.), and of his residence in Tavistock Row, Covent Garden (p. 484.); but he does not mention *Macklin's Debating Society*. I imagine that by this "Debating Society" is meant an *Ordinary and School of Criticism*, which that eminent actor established in the year 1754, in the Piazza, Covent Garden. Mr. W. Cooke, in his *Life of Macklin*, 1806, p. 199., says—

"What induced him [Macklin] to quit the stage in the full vigour of fame and constitution, was one of those schemes which he had long previously indulged himself in, of suddenly making his fortune by the establishment of a tavern and coffee-house in the Piazza, Covent Garden; to which he afterwards added a school of oratory, upon a plan hitherto unknown in England, founded upon the Greek, Roman, French, and Italian Societies, under the title of *The British Inquisition*."

The first part of this plan (the public ordinary) was opened on the 11th of March, 1754; and an amusing account of its operations may be found in Angelo's *Pic Nic*, p. 32. The second part of "Macklin's mad plan," as it was then termed, "The British Inquisition," commenced proceedings on the 21st of November in the same year; and here, according to the first advertisement, "such subjects in Arts, Sciences, Literature, Criticism, Philosophy, History, Politics, and Morality, as shall be found useful and entertaining to society, will be lectured upon and freely debated."

EDWARD F. RIMBAULT.

#### "LOVE'S LABOUR'S LOST" (Act II. Scene 1.)

"It is odd that Shakspeare should make Dumain inquire after Rosaline, who was the mistress of Biron, and neglect Katharine, who was his own. Biron behaves in the same manner. — Perhaps *all* the ladies wore masks." — STEEVENS.

"They certainly did." — MALONE.

"And what if they did?" — QUERY.

In what possible way can the circumstance of the ladies *wearing masks* lessen the inconsistency pointed out by Steevens?

Rosaline has been immediately singled out by her former admirer —

"Did I not dance with you in Brabant once?"

— a circumstance quite inconsistent with uncertain identity afterwards.

But if the gentlemen really did mistake the identity of their ladies, Boyet's answers must have misled them into a similar mistake in *their names*: so that the natural consequence would have been, that each lover would afterwards address his

poetical effusion *nominally* to the wrong lady! which does not appear to have been the case.

Therefore, even if the masking be admitted, it can in no way lessen the inconsistency of the cross questions, which to me appears to have arisen from a most palpable instance of clerical or typographical transposition.

Stevens was on the right scent, although he rejected it in the same breath, when he said,—

“No advantage would be gained by an exchange of names, because the last speech is determined to Biron by Maria, who gives a character of him after he has made his exit.”

This is a good reason against a transposition in the *male* names, but it is none whatever against the same occurrence in the ladies' names; and consequently it is there that the true solution of the difficulty must be sought.

If we admit that a substitution may have occurred, of “Rosaline” for “Katharine,” in Boyet's answer to Dumain, and *vice versâ* in his answer to Biron, all difficulty disappears at once.

The completeness with which the idea of transposition not only accounts for the existence of the error, but at the same time suggests the manner in which it may be corrected, ought of itself to secure its reception, even if it were not corroborated in a very singular way by the following collateral circumstance.

It may be observed that Boyet points out two of the ladies, not only by name, but also by styling them “heirs;” one of Falconbridge, the other of Alençon. Now in their previous descriptions of their respective lovers, one of the ladies (Maria) says she had met Longaville at a marriage of a “Falconbridge;” another lady (Katharine) says she had met Dumain at “Duke Alençon's.” When, therefore, we find that Boyet, in reply to Longaville's question, designates *Maria* as “heir of Falconbridge,” it is in direct analogy that he should, in answer to Dumain's question, designate *Katharine* as “heir of Alençon;” but, in consequence of the transposition of names, Boyet appears, as the text now stands, to confer that designation, not upon Katharine, but upon Rosaline, whom Biron had met at Brabant!

There can be no doubt, therefore, that the names of Katharine and Rosaline have been transposed *contrary to the author's intention*, and the only wonder is—not that such a very commonplace error should have been committed—but that it should have been suffered to remain through so many editions up to the present time.

A. G. B.

Leeds, Feb. 10. 1851.

#### NOTES ON NEWSPAPERS.

I send you the following, as a help to “Materials for a satisfactory History of Newspapers,” alluded

to in the last volume of “NOTES AND QUERIES,” p. 375.

I have in my possession some old newspapers, ranging from 1691 to 1694, entitled *A Collection for Improvement of Husbandry and Trade*, edited by John Houghton, F.R.S., St. Bartholomew Lane, behind the Royal Exchange, London. The size is a small folio, published weekly, generally every Friday. It was carried on for some time merely as a single leaf, with no advertisements. In this form, the editor says—

“These papers are 2*d.* each here, and anybody may have them by the post. But where that is thought too much, it may be eased by ten or twelve obliging themselves constantly to take them from a bookseller, coffee-man, or some other, who may afford to pay a carrier, and sell them there for 2*d.* or at most 3*d.*; or carriers themselves may gain well, if they'll serve the country gentlemen. And any such bookseller, coffee-man, or carrier, that will apply themselves to me, shall have good encouragement, with liberty to return those that won't sell.”

Ultimately the editor determined on admitting advertisements. He then doubled the size of his paper, making it two leaves instead of one. In reference to this increased size he says,—

“My collection I shall carry on as usual. This part is to give away; and those who like it not, may omit the reading. I believe it will help on trade, particularly encourage the advertisers to increase the vent of my papers. I shall receive all sorts of advertisements, but shall answer for the reasonableness of none; unless I give thereof a particular character, on which (as I shall give it) may be dependance, but no argument that others deserve not as well.”

“I am inform'd that great numbers of gazettes are each time printed, which makes them the most universal intelligencers; but I'll suppose mine their first handmaid, because it goes (tho' not so thick, yet) to most parts. It's also lasting, to be put into volumes with indexes; and particularly there shall be an index of all the advertisements, whereby, for ages to come, they may be useful. I have publish'd on the subject of Husbandry and Trade, two quarto volumes, three folio volumes, with the great sheet of taxes, acres, houses, &c.; and am weekly carrying on this paper, which may be brought to anybodies house within the Bills of Mortality, or penny post, for one penny the week; and anywhere else in England (where enough will encourage a bookseller or carrier). The volumes may be had from most booksellers of England, Scotland, or Ireland.”

The Collection, which the editor will carry on as usual, refers to the single sheet. The Gazette must have been the London Gazette. In what sort of way the editor could suppose that advertisements could be useful for ages to come, we, in this age of enlightenment and knowledge, are at a loss to conceive. The great sheet of taxes, acres, houses, &c., I have, and may give you an account of its contents at some future time. The first page

of the paper was always devoted to a letter from the editor's own pen on husbandry, trade, chemistry, domestic cookery, and a variety of other topics. The editor appears to have been a spirited man, who collected with great care and diligence a great variety of facts whereby to interest his readers. The advertisements are very curious, specimens of which I will give you in another communication. Each paper contains the weekly prices of wheat, rye, barley, malt, oats, horse beans, peas, coals, hops, hay, tallow, and wool, in all the counties of England and Wales; the prices of provisions in London; also a weekly statement of wind and weather; the number of deaths, and their causes; the number of christenings and burials, specifying how many of each sex. The editor often concludes a column of information by stating, "this is all I see useful to posterity." He not only appears to have been a man of an active mind, but also a very kind man; for he says to those who advertise in his paper for situations, &c., that "if they apply themselves to me, I'll strive to help them." He appears also to have kept a shop, or at least to have traded in certain articles: for in one of his papers is this advertisement:—

"In my first volume of 1682, I publish'd my own selling of chocolate, and have sold in small quantities ever since: I have now two sorts, both made of the best nuts, without spice or perfume; the one 5s., and the other 6s. the pound; and I'll answer for their goodness. If I shall think fit to sell any other sorts, I'll give notice.  
JOHN HOUGHTON."

By this advertisement we get at the date when the paper was first published. H. M. BEALBY.  
North Brixton.

MR. GOUGH'S TRANSLATION OF THE HISTORY OF THE BIBLE.

The original work is thus described by Brunet, in his *Manuel*, Paris, 1842, vol. ii. p. 583.:

"Histoire du Vieux et du Nouveau Testament (par Dav. Martin), enrichie de plus de 400 fig. Anvers (Antwerp.), P. Mortier, 1700, 2 vol. gr. in fol."

This work is usually called *Bible de Mortier*. It is not a difficult book to be met with, but the price varies considerably according to the state of the plates. H. F.

*Mr. Gough's Translation of the History of the Bible* (Vol. iii., p. 100.).—A friend has furnished me with the following extract from the *Manuel du Libraire* of M. J. C. Brunet in reply to my inquiry who was the author of the original history. It is taken from tom. i. p. 544.

"Histoire du V. et du N. Testament (par Dav. Martin), enrichie de plus de 400 fig. Anvers (Antwerp.), P. Mortier, 1700, 2 vol. gr. in fol."

M. Brunet informs us that copies of these volumes are valued by the state of the plates; one of which,

in the Apocalypse, having been broken, was mended with nails, which marked the impression, and gave the distinction of copies before or with the nails.

As there can be no doubt but that most booksellers take in your useful publication, one of them may be induced to inform the undersigned if he has a copy for sale, and the price. J. M. GUTCH.  
Worcester.

Minor Notes.

*Origin of Harlequins.*—In a note to his translation of Priscus' "History of the Embassy sent to Attila by Theodosius the Younger" (*Hist. Civiliz.* app. iii. vol. ii. p. 430., Bogue's edit. European Library), M. Guizot remarks, alluding to the appearance of Zercho, a Moor, at Attila's feast:

"Is it not singular to find an harlequin at the court of Attila? Yet such is the origin of these buffoons. The colour of the black slaves, the strangeness of their face and manners, caused them to be sought after as excellent ministers of mirth; to complete the singularity, Zercho asks his wife at the hands of Attila, closely paralleling Harlequin demanding Columbine."

Is this account of the origin of Harlequins generally acquiesced in? I should be obliged by any early notice of the character of Harlequin, and his introduction on the English or any foreign stage.  
E. L. N.

*Monosyllables.*—Among the many correspondents who have sent you specimens of monosyllabic poetry, I have seen no one who has quoted this very singular passage from Phineas Fletcher's *Purple Island*. It is *far more striking* than anything you have yet inserted on this subject.

Canto I. Stanza 7.

"New light new love, new love new life hath bred;  
A life that lives by love, and loves by light;  
A love to Him to whom all loves are wed;  
A light to whom the sun is darkest night:  
Eye's light, heart's love, soul's only life He is;  
Life, soul, love, heart, light, eye, and all are His;  
He eye, light, heart, love, soul; He all my joy and bliss."

In seventy words only *one* of more than a syllable; the alliteration in the second line is likewise noticeable. H. A. B.

Trin. Col., Cambridge.

*The Breeches, or Geneva Bible* (Vol. iii., p. 17.).—I have before me a copy of Christopher Barker's edition of the "Breeches" Bible, 1576, small folio, in which, on the fly-leaf, is the following interesting note in the handwriting of the late Francis Douce:—

"It is generally conceived that the peculiarity, 'and they sewed fig-tree leaves together, and made themselves breeches,' belongs exclusively to this Bible, but it is a mistake. The Saxon version by Ælfric has,

'and sewed fig-leaves, and worked them WEED-BREECH, or cloaths for the breech.' Wicliffe also translates 'and maden hem breechis;' and it is singular that Littleton, in his excellent *Dictionary*, explains *perizomata*, the word used in the Vulgate, by *breeches*. In the manuscript French translation of Petrus Comestor's *Commentary on the Bible*, made by Guiars des Moulins in the 13th century, we have 'Couvertures tout autresint comme unnes petites braies.'"

EDWARD F. RIMBAULT.

*Etymology of Mushroom.*—In the sixteenth century this word appears generally to have been spelt *Mushrump*. Nares, in his valuable *Glossary*, gives an instance from Marlow's play of *Edward the Second*, 1598; but there is an earlier example in Robert Southwell's *Spiritual Poems*, 1595:

"He that high growth on cedars did bestow,  
Gave also lowly *mushrumps* leave to growe."

It is also spelt *Mushrump* in Cockeram's *Dictionary*, 1632. These instances may possibly lead to a correct etymology of the word.

EDWARD F. RIMBAULT.

*Curious Fact in Natural History.*—There is in the Brazils a popular superstition to this effect. There is a tree called Japécarga, which is said to grow out of the body of the insect called Cigara. This is a very large tree, and the Cigara is an insect which makes an incessant chirping on the tree, and, as the saying goes, chirps till it bursts. When the insect dies, the tree is said to grow out of it, the roots growing down the legs. My explanation is this: The insect feeds on the seeds of the Japécarga, and occasionally, under advantageous circumstances, some of the seeds germinate, and cause the death of the insect, the tree shooting up through the softest part, the back, and the rootlets making their way down the only outlets, the legs. I wish to know whether any similar fact in Natural History has been noticed, and if not, how is it accounted for, since I can vouch for the skin of the insect having been found with the tree growing out of its back, and the roots growing down through the legs.

JOHN MANLEY.

Pernambuco.

*Hudibras in 1710.*—On the back of the oldest register of the parish of Syston, Leicestershire, is the following memorandum:—

"July 19th, 1710. Borrow'd then of Mr. Hesketh *Hudibras* in 3 parts, w<sup>ch</sup> I promise to return upon demand; witness my hand,

JOHN KILBY."

A pretty strong proof of the value and interest of this work about a century and a half ago.

ARUN.

*The Great Exhibition.*—It is well known that the vineyards of Switzerland have been long protected from hail by means of upright poles having copper wire attached to them, termed "paragrêles," distant from each other from 60 to 100

feet. The formation of hail is an effect of which electricity is the cause, and the cloud being deprived of this agent by the conductors, descends in the shape of rain. Mr. John Murray, F.S.A., F.L.S., &c., in his work on Switzerland, speaks very decidedly of their utility. Has then this ingenious contrivance been considered with reference to the protection of the Great Exhibition and its valuable, or rather invaluable, contents? or why is it deemed inapplicable to the purpose?

C. T.

## Queries.

### THE TEN COMMANDMENTS.

Everybody can see that the first commandment is directed against polytheism, and the second against idolatry; and most people know that the Church of Rome differs from the Church of England in joining these two into one commandment, and dividing the tenth into two commandments, so as to make up the full number, ten. This point of difference betwixt the two churches must necessarily have been the subject of much dispute. There must be plausible reasons on both sides for every commandment in the Anglican ritual being different from its correspondent on the Roman tables: and the settlement of this question must properly belong to the theologian, since holy scripture only mentions how many divine commandments there are (Exodus, xxxiv. 28.; Deuteronomy, iv. 13., x. 4.), without authoritatively separating them.

Will any one kindly inform me where this question may be found fully discussed; and where mention is made of the earliest known divisions of the law? Also, I should be glad to know how the Jews at the present day divide the commandments; and whether there is any record or tradition of there ever having been discussions in their church upon this very interesting and no less important matter?

ALFRED GATTY.

Ecclesfield.

## Minar Queries.

*Was Hugh Peters ever on the Stage?*—In a pamphlet entitled *Arbitrary Government displayed to the Life, in the illegal Transactions of the late Times under the tyrannick Usurpation of Oliver Cromwell*, ed. 1690, p. 98., we are informed that Hugh Peters, after he had been expelled the University of Cambridge, went to London, and enrolled himself as a player in Shakespeare's company, "in which he usually performed the part of Clown." Is there any other authority for this statement?

EDWARD F. RIMBAULT.

*English Synonymes.*—What are the books of best authority for the *synonymes* of the English language?

A FOREIGNER.

*Christmas Day.*—Which of the popes fixed dogmatically the 25th of December as the birthday of our Saviour? Was it not either Julius I. or II.? and what grounds had he for his decision?

J. C.

*A Coggeshall Job.*—"Saffron Walden, God help me."—Has the old saying of "A Coggeshall Job" occupied the attention of your readers? And why is it that many of the mendicants who ramble the county of Suffolk in search of relief, when asked where they come from, reply in a pitiful tone, "Saffron Walden, God help me."

J. C.

Easton.

*T. Gilbert on Claudestine Marriages.*—I have a MS. against the validity of clandestine marriages, dated from Oxford, June 23rd, 1682, signed T. Gilbert. It is a learned and argumentative treatise on this subject. It is entitled:

"An Argument against the Validity of Claudestine Marriages in the Sight of God. Sent with a Letter to a person of Qualitie desiring my Judgment in y<sup>e</sup> case wherein he was too nearly concerned."

I am anxious to know who this T. Gilbert may have been.

W. F.

*Father Hehl, and Cahagnet.*—If any of your numerous readers can say where any account of Father Hehl, who in 1774 discovered animal magnetism, may be found; and whether such a person as M. L. Alph. Cahagnet is living in Paris or elsewhere, whether he is a doctor or pharmacien, what his age may be, and whether the persons whose letters are given in his book, *Arcanes de la Vie future dévoilés*, are real or imaginary beings, they will greatly comfort

ENGASTRIMYTHUS.

*Roman Catholic Bishops in Ireland.*—Can any of your readers refer me to any printed or manuscript account of the appointment of Roman Catholic bishops in Ireland by the Stuart family subsequent to the death of James II., containing names, dates, &c.?

DRUMLETHGLAS.

*Derivation of the Word Fib.*—Can any of your readers suggest a proper derivation of this word? Old Bailey, to whom a reference would occasionally save many doubts and inquiries, connects it with "fable." Johnson says nothing as to the etymology, but explains it as "a cant word among children;" while, at the same time, he inserts it on the authority of Pope and Arbuthnot.

In reading the works of that very learned and instructive author, Samuel Werenfels, I was struck with a passage in his *Diatribes de Meteoris*, p. 272. (Amstel. Wetstein, 1702), which seemed to furnish a probable solution of the question:—"Propter abusum nominis Phæbi evenit, ut omnes qui, altius in oratione, quam decet, se extollere volunt, Gallis hodiernis φοιβολογείν Phæbum loqui, Parler

*Phebus, dicantur.*" So far as the sound is concerned, this seems a nearer approximation to "fib" than the word "fable." The sense, too, is not very remote from the accepted one of "talking fibs." Query, as to this conjecture?

C. H. P.

Brighton, Feb. 10. 1851.

*Thomas May, the Author of the Supplement to Lucan.*—Who was this Thomas May? To an Elzevir edition of Lucan, 1658, Amsterdam, "acqueranto Cornelio Schrevelio," there is added "Supplementum Lucani Libri Septem; authore Thoma Maio, Anglo." In the preface it is stated, "Supplementum Lucani ab Anglo quodam antehac seorsim editum, et huic materiæ aptissimum adjunctum, ne quid esset quod hic desideraretur." In the fourth book of this *Supplement*, Cato is represented as soliloquising before his death as follows:—

"Quam diversa, inquit, restant post funera sortes!  
Credo equidem, divine Plato, te dogmata vera  
Hæc ipsum docuisse Deum, Deus ipse sequendam  
(Aut Natura homines ratioque innata fefellit)  
Proposuit virtutem, et præmia debita justis  
Hæc quonian justos injusta potentia fraudat  
Sæpius in terris, et gens humana rebellat  
Solvere post mortem justissimus ipse tenetur."

The famous soliloquy in Addison's *Cato* seems to resemble this, in its general tone of thought. In a former passage occur these lines:—

"Solatia sola hæc,  
Quod meliore frui post mortem lumine sperat.  
Immortalem animam spes hæc probat."

The idea is similar to that contained in—

"Else whence this pleasing hope, this fond desire,  
This longing after immortality?"

Addison seems to me to have had May's description of Cato's death in his mind, when he wrote the soliloquy.

J. H. L.

*Bunting's Irish Melodies.*—This admirable musical scholar many years since promised a new edition of the first two volumes of his *Irish Airs*. Is there any hope of this being soon accomplished?

GEORGE STEPHENS.

Stockholm.

*Rudbeck, Campi Elysii.*—A copy of this work is said to exist in Sherard's\* *Collection*, in the Botanical Garden, Oxford. It must have been acquired before 1797. (See *Bibliotheca Banksiana*, iii. 67.)

Vol. I.—The title and some following leaves are written. Does any note exist as to who copied these leaves, or when, or where?

Is any name of any former owner written on the book-back, title, or elsewhere; or is it known when it was purchased, or at what price?

\* Sherard, 1738.

Does any library-mark, auction-number, or other identifying signature occur?

Is it quite complete at the end, or is anything missing after page 224.?

Does the whole consist of figures, or have some leaves an introduction, text, or corrections, &c.?

Vol. II.—Does anything in this volume illustrate any of the above questions?

A SWEDISH BIBLIOGNOST.

Stockholm.

*Prince of Wales' Motto* (Vol. iii., p. 106.).—The Query of EFFESSA is one of great interest to us "Taffies," but I wish to add the following to it. Is there any foundation for the idea, which we so strenuously maintain, that "*Ich Dien*" is a misspelled edition of "*Eich Dyn*," "Behold the man:" and that the motto was bestowed on Edward of Carnarvon in consequence of his royal father having learned these two Welsh words, and made use of them when he presented his infant to the assembled tribes as a prince who could "speak no word of English?" SELEUCUS.

*Borrow's Danish Ballads*.—The singular author of *Lavengro*, Mr. Geo. Borrow, some years ago published certain translations of Danish or other northern ballads, with which I have never been able to meet. Can you or any of your readers furnish me with the title of the book and publisher's name?

My curiosity, respecting it has again been aroused somewhat strongly by the account in *Lavengro* of the way in which he began to study Danish. It might afford a good lesson to all young "philologers."

I presume that, at the mature age of "NOTES AND QUERIES," commonplace compliments as to its usefulness and high general value, begin to be very stale; but I cannot close without a hearty "God-speed" to you in your labours. BRUNO.

*Head of the Saviour*.—Can any of your readers give me some information about an engraving of our Saviour, which may just now be seen in many of the London print-shops? It represents the side-face, and is said to be a fac-simile of a likeness engraved on an emerald by order of some Roman Emperor, and which served as the ransom of some other famous person (who, I quite forget). Is this really the truth? P. M. M.

*Lines on English History*.—*The Sword Flamberg*.—I shall be greatly obliged to any of your correspondents who can inform me where I can procure a copy of some lines on English history, commencing:

"William the Norman conquers England's state—  
In his own forest Rufus meets his fate," &c.

They are said to be written by a Roman Catholic gentleman named Chaloner.

I also wish to know something about the old

German sword called the "Flamberg." I have seen it represented as twisted like a column of flame, and should like to know its history, and whether there was any allusion in it to the flaming sword that kept the gate of Paradise.

Mention is made of it by Körner in his poem, "Männer und Buben:"

"Stosst mit an  
Mann für Mann

Wer den Flamberg schwingen kann."

Can your correspondents tell me, also, whether there is such a phrase, expressive of the place where four roads met, as a "four warnt way," and whence its origin, and how properly spelt?

AN ENGLISH MOTHER.

*Denarius Philosopherum*.—Can you inform me what the inscription "Denarius Philosopherum" means, on Bishop Thornborough's monument in Worcester Cathedral? D. Y.

"Sees Good in everything."—Where does the line,

"Sees good in everything, and God in all."

come from?

D. Y.

Christchurch, Oxford.

*Oxford Friar's Voyage to the North Pole*.—In a book I have, entitled *Prospects of the most famous Parts of the World*, date 1646, occurs the following:

"Towards the north pole we have gained, more in proportion, as far as Nova Zembla, and the sea is known to be navigable to the 81st degree: whether the rest be land or not it never yet appeared to any (as I hear of) but an Oxford Friar by a Magique voyage. He reports of a Black Rock just under the pole, and an Isle of Pygmies; other strange miracles, to which, for my part, I shall give little credit till I have better proof for it than the Devil's word."

Query, Who was the friar? and where is the account of his voyage to be found? J. Y. R.

*Roman Catholic Church*.—The Rev. J. M. Neale has just published an appendix to his *Introduction to the History of the Holy Eastern Church*, containing a list of all the sees in that communion, with the names of the present possessors. Can any of your correspondents inform me where I can meet with a similar notitia of the sees in the Roman Catholic Church? E. H. A.

[The *Almanach du Clergé de France* contains a catalogue of Roman Catholic bishops throughout the world, compiled from documents furnished by the Congregation De Propaganda Fide of Rome.]

*Cor Linguae*.—May I ask who is the author of the following epigram, quoted by Coke on the trial of Garnet?

"Cor linguæ fœderat naturæ sanctio,  
Veluti in quodam certo connubio;  
Ergo cum dissonet cor et leuitia,  
Sermo concipitur in adulteria."

J. Bs.

*Bishop Hooper's Godly Confession, &c.*—Being engaged in editing Bishop Hooper's works, and finding myself impeded by want of the original edition of his *Godly Confession and Protestation of the Christian Faith*, printed at London by John Day, 1550, I am induced to seek your assistance, and to ask whether you can inform me where a copy of the above work may be found?

(THE REV.) CHARLES NEVINSON.

Browne's Hospital, Stamford.

*Extradition, Ignore, Diamagnetism.*—In pursuance of my note to you regarding the definition of words in science and literature which may have sprung up of late years, will you allow me to quote, as instances in the latter department, the two words "extradition" and "ignore?"

1. Is the following a correct definition of "extradition," viz., "the surrender by a state, of a political refugee, at the request of a foreign power?"

2. Is the etymology of the word made up of "extra" and "ditio" put for "deditio," a giving up or surrendering?

Does "ignore" mean to "treat as non-existent;" and are there no other words in the language which express exactly the meaning conveyed by these two?

In science, I would ask, is "diamagnetism" correctly explained by terming it "the property of any substance whereby it turns itself, when freely suspended, at right angles to the magnetic meridian." P. S.

*Cinquante Lettres d'Exhortation.*—Can any of your readers inform me who is the author of the following work?—

"Cinquante lettres d'exhortation et de consolation sur les souffrances de ces derniers tems, et sur quelques autres sujets; écrites à diverses personnes par Mons. D. V. B. pendant ses exils et ses prisons, en France; et depuis que par ordre du Roi, il s'est retiré en Hollande. La Haye, 1704, 8vo."

The copy which I have seen is lettered on the back "Beringke-Lettres;" but I can find no account of any person of that name at all likely to have written the letters, nor any authority for ascribing their authorship to a person of that name. TYRO.

Dublin.

*Old Tract on the Eucharist.*—Can any of your readers tell me the name of the author of the following tract?—

"A Full View of the Doctrines and Practices of the Ancient Church, relating to the Eucharist. Lond, 1688."

Wishing to procure a copy, I have asked several booksellers, but without success. It has been most strongly recommended by a writer of the present day. ABHBA.

## Replies.

### CARDINAL'S MONUMENT.

(Vol. iii., p. 106.)

Your correspondent and querist, J. D. A., asks for some information respecting the coat of arms, surmounted by a cardinal's hat, sculptured and affixed to one of the pillars of the south transept in St. Saviour's Church, Southwark. I send in reply an extract from a now scarce book, Arthur Tiler's *History and Antiquities of St. Saviour's*, 1765, with which all the later historians of the church agree:—

"Anno 1400. 2 Hen. IV.

"The whole church was new built about this time; Henry Beaufort (second son of John of Gaunt, Duke of Lancaster, son of Edward III.), Cardinal of St. Eusebius, and Bishop of Winchester from the year 1405 to the time of his death in 1447, might have contributed towards the building, being a man of great wealth, for which he was called the rich Cardinal, as the arms of the Beauforts are carved in stone on a pillar in the south cross aisle; and by the remaining sculpture on each side it appears to be done for strings pendant from a Cardinal's hat placed over them. The arms are quarterly France and England, a border compone argent and azure."

When the transepts were rebuilt, some years since, the cardinal's hat, which till that time was nearly defaced, was then restored, and the coat of arms newly emblazoned.

W. B.  
19. Winchester Place, St. Saviour's, Southwark.

[G. A. S. and JAMES H. SMITH have forwarded similar replies.]

With reference to the Query of J. D. A. (p. 106. antè), it would appear that the cardinal's hat, but with a difference in the number of rows of tassels, is sometimes seen on the monuments of men who never were raised to that dignity.

In the Cathedral of St. Canice, Kilkenny, are two monuments placed there during the rule of the Confederate Catholics, viz., that of James Cleere, "Protonotarius et Rector ecclesiæ D. Joannis Diocesis oporiensis," who died A. D. 1643, Nov. 14; and David Rothe, intrusive Roman Catholic Bishop of Ossery, who died some years after—on both of which the arms of the individual are surmounted by a cardinal's hat. It is quite certain that neither of these ecclesiastics had a right to this distinction as cardinals. For the right of Bishops and Prothonotaries to wear hats or caps of the same shape as the cardinals, with their colours and peculiarities, see *Glossary of Heraldry* (Oxford), under "Cap-Cardinals." Any further examples will oblige

J. GRAVES.  
Kilkenny, Feb. 10. 1851.

The Cardinal's hat, with arms beneath, on a pillar near the poet Gower's monument, in St. Saviour's, Southwark, refers directly to the beneficence of that busy cardinal and very remarkable man,

Cardinal Beaufort, Bishop of Winchester, and who in that capacity resided in the adjoining palace; indirectly it refers to the marriage of James V. of Scotland with Jane Beaufort, the Cardinal's niece: and it is something to the honour of St. Mary Overies, (the church in question,) to add that it was within its walls that the ceremony took place. Besides Gower, the parish registers state that Edmond Shakspeare ob. 1607 (one of the brothers of the great dramatist), John Fletcher ob. 1625, and Philip Massinger ob. 1640. (See Mr. Knight's *Old England*, eng. 548. p. 147.)

BLOWEN.

A cardinal's hat is differenced by colour and the number of its tassels, not by its shape, which is the same for all clergymen. Thus, for simple priests, a black hat, with one tassel on either side; for a bishop, a green hat with three tassels; for a cardinal, a crimson hat with five or seven tassels. What the reason may be for the variation in the number of the tassels amongst cardinals, I should be glad to learn.

W. D.-N.

In Ciaconius (*Vitæ et Res Gestæ Pontificum*, Rome, 1630), there is a list of all the cardinals created up to that date, with their armorial bearings; and the only instances of France and England quarterly (which is, no doubt, what is intended), are those of Cardinal Beaufort, Bishop of Winchester, and Cardinal Hallum, Bishop of Salisbury. I can find no mention anywhere of the family of Cardinal Hallum, or Hallam; and should be glad to know who he was descended from, and why he had those arms assigned to him by Ciaconius, who is tolerably correct. A.W.M.

#### BOOTY'S CASE.

(Vol. iii., p. 40.)

I cannot refer DEMONOLOGIST to an *authentic* report of Booty's case, but I believe none is more so than that in Kirby's *Wonderful and Eccentric Museum*, vol. ii. p. 247.

The following extract is given from the journal of Mr. Spinks:—

“Friday, 15th May, 1687. We had the observation of Mr. Booty this day. Captain Barrishy, Captain Britowe, Captain Brown, I, and Mr. Ball, merchant, went on shore in Captain Barnaby's boat, to shoot rabbits upon Stromboli; and when we had done we called all our men together by us, and about half an hour and fourteen minutes after three in the afternoon, to our great surprise, we all of us saw two men come running towards us with such swiftness that no living man could run half so fast as they did run, when all of us heard Captain Barnaby say, ‘Lord bless me, the foremost is old Booty, my next-door neighbour;’ but he said he did not know the other that run behind: he was in black clothes, and the foremost was in grey. Then Captain Barnaby desired all of us to take an account of the time, and put it down in our pocket-books, and when we got on board we wrote it in our

journals; for we saw them into the flames of fire, and there was a great noise which greatly affrighted us all; for we none of us ever saw or heard the like before. Captain Barnaby said he was certain it was old Booty, which he saw running over Stromboli and into the flames of Hell. It is stated that Captain Barnaby told his wife, and she told somebody else, and that it was afterward told to Mrs. Booty, who arrested Captain Barnaby in a thousand pound action, for what he had said of her husband. Captain Barnaby gave bail to it, and it came on to a trial in the Court of King's Bench, and they had Mr. Booty's wearing apparel brought into court, and the sexton of the parish, and the people that were with him when he died; and we swore to our journals, and it came to the same time within two minutes: ten of our men swore to the buttons on his coat, and that they were covered with the same sort of cloth his coat was made of, and so it proved. The jury asked Mr. Spinks if he knew Mr. Booty. He answered, ‘I never saw him till he ran by me on the burning mountain.’”

The chief justice from April, 1687, to February, 1689, was Sir Robert Wright. His name is not given in the report, but *the judge* said—

“Lord have mercy upon me, and grant that I may never see what you have seen: one, two, or three may be mistaken, but thirty never can be mistaken. So the widow lost her suit.”

An action for slander of a deceased husband, brought by the widow, and the defendant held to bail, is a remarkable beginning. The plea of justification, that Booty ran into Hell, is hardly supported by evidence that he ran into the flames at Stromboli. The evidence was, that the defendant *said* that one of the two runners was Booty; it does not appear that the other witnesses knew him. The witnesses must have kept a good look to observe the buttons of Booty's coat when he ran more than twice as fast as any living man could run. Finally, as the time of the death and the observation “came to the same within two minutes,” and Stromboli is about 15° east of Gravesend, Booty must have run to Hell before he died.

I have no doubt that “the case is well known in the navy.” The facts are of the sort usually reported to the marines; but the law such as was unknown before 9 & 10 Vict. c. 95. H. B. C.

U. U. Club, Feb. 11.

#### THE CONQUEST.

(Vol. ii., p. 440.; Vol. iii., p. 92.)

I question the position of S. K., that the phrase “post conquestum” is used in the deed he cites (Vol. ii., p. 92.) for the accession of the king. “Post conquestum” was, in records and deeds, applied with more or less frequency to all our kings, from Edward III. to Henry VIII. To show this I give the following references to the pages of Madox's *Formulare Anglicanum*:—

EDWARD III. 12. 19. 92. 94. 120. 121. 139. 140.  
166. 167. 168. 201. 203. 228. 229. 230. 264.  
282. 283. 318. 322. 349. 361. 362. 386. 387.  
388. 389. 402. 403.

RICHARD II. 66. 96. 122. 123. 140. 141. 169.  
203. 268. 284. 323. 325. 326. 327. 362. 390.  
404. 405. 410.

HENRY IV. 67. 97. 98. 124. 125. 142. 172. 204.  
205. 269. 270. 284. 285. 328. 329. 330. 350.  
391. 405. 407.

HENRY V. 67. 68. 126. 143. 144. 206. 285. 331.  
391. 403. 420.

HENRY VI. 18. 34. 100. 101. 103. 104. 126.  
127. 145. 147. 148. 206. 207. 208. 233. 270.  
271. 286. 331. 332. 333. 334. 351. 364. 392.  
393. 394. 409. 410. 434.

EDWARD IV. 128. 148. 209. 234. 286. 335. 352.  
365. 394. 395.

RICHARD III. 108. 209. 212. 411.

HENRY VII. 71. 214. 235. 339. 352. 365. 396.  
412. 438.

HENRY VIII. 235. 236. 273. 343. 396. 414.

I believe "post conquestum" was also applied to Edward V.; but the records and deeds of his short reign are necessarily but few.

I conjecture that the use of the term "post conquestum" thus originated.

As we had Kings of England of the name of Edward before the Conquest, Edward the First was distinguished from these monarchs by being styled "King Edward, the son of King Henry" (his father was called "King Henry, the son of King John"). In like manner, Edward II. was distinguished from his father by being called "King Edward, the son of King Edward;" but Edward III. could not thus be distinguished from his father; he was therefore called King Edward III.; but, as there were Kings Edward *before* the Conquest, the third was qualified by the addition of the phrase in question, "post conquestum." To Richard II. generally, and to his successors up to Henry VIII. either generally or occasionally, the same phrase, "post conquestum," was also applied; but, if we except Edward IV. and V., this phrase was not at all required, or applicable in their cases, inasmuch as no King of England *before* the Conquest was named either Richard or Henry.

C. H. COOPER.

Cambridge, Feb. 4. 1851.

#### DESCENT OF HENRY IV.

(Vol. ii., p. 375.; Vol. iii., p. 120.)

Upon the deposition of Richard II., 30th September, 1399, Henry IV., then Duke of Lancaster, claimed the crown in the following terms:

"In the name of the Fader, Sonne, and Holy Ghost, I, Henry of Lancastre, challenge this Rewme of Ynglonde and the Croune, with all the Membres and the appurtenances, als I that am descendit be ryght lyne of the Blode comyng fro the gude Lord King

Henry thirde, and thorghe that ryght that God of his grace hath sent me with helpe of my kyn and of my friendes to recover it: the which Rewme was in poynt to be ondone for defaut of Governance, and undoying of the gude Lawes."

Rapin observes upon this (vol. i. p. 476.):—

"It was not without reason that he affected to make use of obscure expressions, which left undetermined the foundation upon which he built his pretended right. If he seemed to derive his title from Henry III. rather than from Edward III., his grandfather, it was because there was a rumour that Edmund, Earl of Lancaster, surnamed Crouch-back, was eldest son of Henry III.; but by reason of his deformity Edward I., his younger brother, was placed on the throne. According to this supposition, the Duke would have made the ignorant believe he could ground his title upon being son of Blanch of Lancaster, granddaughter of Edmund Crouch-back, and heiress of that family. But as he was sensible everybody could not be imposed upon by so gross a forgery, he added certain expressions, intimating that he built his right also upon the service he had just done the state. This is the meaning of the claim, expressed in such obscure terms. As it was resolved to adjudge the crown to the Duke, the Parliament took care not to examine his claim too closely, but were very willing to suppose it uncontested. Thus, without any regard to the just rights of the Earl of March, it was decreed that Henry should be proclaimed king, which was done that very day," &c.

It would seem, however, that Henry was to a certain extent compelled to make his claim to the crown in the form he did (Hales, *Hist. C. L.* c. 5.), notwithstanding his desire to do so as a conqueror. (Seld. *Tit. Hon.* l. 3.) J. B. COLMAN.

#### Replies to Minor Queries.

*Chauncy — Entwysel.* — To a dry genealogical Query (Vol. iii., p. 61.), your readers will wish me to reply as briefly as possible. F. R. R. will find that Sir H. Chauncy's statement is borrowed from Weever. The latter founded his statement, that "Wilfred Entwysel was the last heir of his house," on the authority of Dalton, Norroy; but this statement, as your correspondent has shown, and as other evidence would prove, is not well-founded. It may be assumed that Sir Bertyne Entwysel did not leave issue, *male*, by Lucy his wife, the daughter of Sir John Ashton, of Ashton-under-Lyne, as Leland speaks of a daughter only, "of whom Master Bradene, of Northamptonshire, is descended." His connexion with Lancashire is shown by his epitaph, and by our finding his name as a witness to a Lancashire charter. The alliance which he formed may be urged as a further proof. Leland's expression, that "he came into England," may imply that Sir Bertyne remained in France discharging the duties of his office, from the period of the Battle of Agincourt, where he

signally distinguished himself, until his services were again called for in the Wars of the Roses.

J. H. M.

"Pretended" Reprint of *Ancient Poetry*, in J. Taylor's Catalogue of 1824 (Vol. ii., p. 463.), replied to by CATO (Vol. ii., p. 500.).—My attention has been drawn to the above, wherein doubts have been raised as to the existence of a volume supposed to be UNIQUE; and criticisms follow on my note, which records the fact, that "only TWO COPIES were reprinted." CATO has already stated that the reprinting the two COPIES was at the expense of the late Rev. Peter Hall; and ONE COPY produced at his sale twenty shillings: the other copy bore the impress of Mr. Davidson, a highly respectable printer; and that only two copies were reprinted, one of which came direct to me from the Rev. Peter Hall. This copy was purchased from me by an eminent statesman, who has formed one of the finest libraries in the kingdom.

JAMES TAYLOR,

Formerly of Blackfriars Road.

Newick, Jan. 27. 1851.

*Lights on the Altar*.—I would refer your correspondent D. SHOLBUS (Vol. ii., p. 495.) to one of the Canons published under King Edgar, about the year 968. Lambard's Latin version of the ordinance is as follows:—

"Semper in ecclesia lumen ardeat dum Missa decantetur."

(*Ἀρχαιολογία*, ed. Wheloc. p. 70. Cantab. 1644. Compare Cressy's *Church History of Brittany*, p. 870. A. D. 1668.) R. G.

*Cognition of the Jews and Lacedæmonians* (Vol. ii., p. 377.).—I should occupy too much space in your interesting publication were I to give a list of the critics or ethnographers who have commented on this passage, and shall therefore be content to mention some of the most important works which may afford sufficient information, or at least enable your correspondent to pursue the inquiry farther.

Calmet's *Dissertation sur la Parenté des Juifs et des Lacédémoniens*, which is included in his *Dissertations*, Paris, 1720, in 3 vols. 4to, and also in his *Commentaires*.—Stillingfleet's *Origines Sacræ*, book iii., c. 4., who admits the probability that the Spartans had relation to Abraham, as deriving from Phaleg, from whom Abraham came. This appears to have been intended by the expressions of Josephus, ἐξ ἐνὸς γένους καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος (book xii. c. iv.); but the Versions, and most critics, interpret the words in the 12th chap. of 1 Maccabees, ἐκ γένους Ἀβρααμ, as implying that they came from Abraham: see Selden, *de Synedrüs*, l. ii. c. iii. s. v.—The Rev. Charles Forster's *Historical Geography of Arabia*, part i. sect. vi., in which he discusses "the vestiges of Arab colonies,

and maintains the Arabo-Abrahamic origin of the Greeks."—Stephanus Morinus, in *Diss. de Cognatione Lacedæmoniorum et Hebræorum* (inter dissertationes viii. Dordraci, 1700, 8vo.)

Your correspondent, who, in Vol. ii., p. 230., requests to be supplied with "a list of all the theories and publications respecting the ten tribes commonly called the Lost Tribes," will probably be satisfied with that furnished by Basnage's *History of the Jews*, in which, however, he overlooks the theory of Olaus Rudbeckius, Filius, that they are to be found neither in Asia, nor Africa, nor America, but in Lapland! The same author, in a treatise *de Ave Selau, cujus mentio fit Numer. xi. 31.*, endeavours to establish an analogy between the Hebrew and Gothic languages.

T. J.

*Queen Mary's Lament* (Vol. iii., p. 89.).—The following copy of verses, written by this beautiful and unfortunate princess, during her confinement in Fotheringay Castle, was presented to the public by the kindness of a very eminent and liberal collector:—

"Que suis-je hélas? et de quoi sert la vie?  
J'en suis fors qu'un corps privé de cœur;  
Un ombre vayne, un objet de malheur,  
Qui n'a plus rien que de mourir en vie.  
Plus ne me portez, O enemys, d'envie,  
Qui n'a plus l'esprit à la grandeur,  
J'ai consommé d'excessive douleur,  
Voltre ire en bref de voir assouvie.  
Et vous amys qui m'avez tenu chere,  
Souvenez-vous que sans cœur, et sans santey,  
Je ne scaurois auqun bon œuvre faire.  
Souhaitez donc fin de calamitey,  
Et que sus bas étant assez punie,  
J'aie ma part en la joie infinie."

The verses are written on a sheet of paper, by Mary herself, in a large rambling hand. The following literal translation of them was made by a countrywoman of Mary's, a lady in beauty of person and elegance of mind by no means inferior to that accomplished and unfortunate princess:

"Alas, what am I? and in what estate?  
A wretched corse bereaved of its heart,  
An empty shadow, lost, unfortunate:  
'To die is now in life my only part.  
Foes to my greatness, let your envy rest,  
In me no taste for grandeur now is found;  
Consum'd by grief, with heavy ills oppress'd,  
Your wishes and desires will soon be crown'd.  
And you, my friends, who still have held me dear,  
Bethink you, that when health and heart are fled,  
And ev'ry hope of future good is dead,  
'Tis time to wish our sorrows ended here;  
And that this punishment on earth is given,  
That my pure soul may rise to endless bliss in heaven."

Immediately before her execution she repeated the following Latin prayer, composed by herself,

and which has been set to a beautiful plaintive air, by Dr. Harington of Bath :

“ O Domine Deus, speravi in te !  
O care mi Jesu, nunc libera me !  
In durâ catenâ, in miserâ pœnâ desidero te !  
Languendo, gemendo, et genuflectendo,  
Adoro, imploro, ut liberet me ! ”

It may be thus paraphrased :

“ In this last solemn and tremendous hour,  
My Lord, my Saviour, I invoke Thy power !  
In these sad pangs of anguish and of death,  
Receive, O Lord, Thy suppliant's parting breath !  
Before Thy hallowed cross she prostrate lies,  
O hear her prayers, commiserate her sighs !  
Extend thy arms of mercy and of love,  
And bear her to thy peaceful realms above.”

*Anecdotes of some Distinguished Persons,*  
8vo. London, 1795, vol. i. p. 154.

H. E.

*Tandem D. O. M.* (Vol. iii., p. 62.) — I would suggest that this inscription might be resolved into

“ Tandem Deus Otia Misit,”

a thanksgiving for the fulfilment of some oft-made prayer or long-cherished hope; the idea — if I am right in my conjecture — having probably been taken from the 6th line of Virgil's 1st Eclogue —

“ O Melibæe ! deus nobis hæc otia fecit.”

Any accounts that remain of the great Carthaginian Captain's Cornish namesake, may perhaps tend to show that he had preferred the “otium cum dignitate” of literary leisure to the turmoil of the battle of life, and to the use of the harness, whether civil or military, that it had forced him to wear.

C. FORBES.

Temple.

[J. V. S. suggests, “May it not in its complete state be ‘Tandem Deo Optimo et Maximo,’ and its translation, ‘When all is done, let praise be to God most mighty and most beneficent?’” and X. Z. says, “Possibly, ‘Tandem desiderato opere mactus’ — not, I think, a very choice specimen of Latinity, but perhaps good enough for a fly-leaf.”]

*Tandem D. O. M.* (Vol. iii., p. 62.). — Is not D. O. M. the common abbreviation for “Deo Optimo Maximo?” and so the whole phrase an acknowledgment by the painful (and probably pious) collector of the most interesting library referred to, of his thanks to God on having “at length” obtained possession of some long-coveted folio, or vainly-sought-for edition? J. EASTWOOD.

Ecclesfield.

*D. O. M.* — I am emboldened by the Query respecting “Tandem D. O. M. (Vol. iii., p. 62.)” to ask, what is the solution of D. O. M.? On the head of a tombstone, the inscription is frequent on the continent. I am aware that it is interpreted

“Deo Optimo Maximo” when occurring in the dedication of a church; but it appears on a tomb to supply the place of our M.S., or the D. M. of the Romans. Can any of your readers give me the true meaning? It must be well known, I should think, to all who have studied inscriptions. As I am indebted to Faber Marinus for an excuse for putting this Query, it is only courteous to suggest a solution to his D. O. M. — may it be “Datus omnino Musis?”

Ωω.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

To such of our readers, and we believe they form neither the least numerous nor the least intelligent portion of our friends, who consider the columns which we devote to *Folk Lore* among the most interesting parts of our paper, we recommend an attentive perusal of a little work, which has just reached a second edition, and which is calculated to invest with fresh interest that very curious subject. We allude to Dr. Herbert Mayo's volume *On the Truths contained in Popular Superstitions, with an Account of Mesmerism.* Dr. Mayo's object is “to exhibit in their true light the singular natural phenomena by which old superstition and modern charlatanism have in turn profited,—to indicate their laws, and to develop their theory”—and he does this in a way to excite the reader's deepest attention, and to convince him that there are more things in heaven and earth than are dreamt of in his philosophy.

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Messrs. Sotheby and Wilkinson will sell on Monday next, and the five following days, a valuable collection of Books, from the library of a gentleman in the country, among which will be found some curious early English Tracts relating to the Church, and some scarce poetical pieces.

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BOOKS RECEIVED. — *Dr. Pusey's Letter to the Lord Bishop of London, in explanation of some Statements contained in a Letter by the Rev. W. Dodsworth.*

*Directions for the Preservation of English Antiquities, especially those of the First Three Periods.* By J. Y. Akerman. This little tract, which is illustrated with numerous woodcuts, has been prepared by the Secretary of the Society of Antiquaries, in a cheap form (it is sold

for a penny!), that by its wide circulation, especially among agricultural labourers, it may be the means of preserving many remains of interest. Is it too much to ask those who approve of Mr. Akerman's object to assist in its circulation; and to further that object by depositing any articles which it may be the means of rescuing from destruction either in the British Museum, or the Museum of the Society of Antiquaries.

CATALOGUES RECEIVED. — B. Quaritch's (16. Castle Street, Leicester Square) Cheap Book Circular, and Catalogue of Books in all Languages; J. Russell Smith's (4. Old Compton Street, Soho) Catalogue of Ancient Manuscripts on Vellum and Paper; Deeds, Charters, and other Documents relating to English Families and Counties; Hebrew Manuscripts, Autograph Letters, &c.

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 SPECTATOR NEWSPAPER, No. 1102. for Sept. 11th, 1847. (Ten Shillings will be given for a clean copy.)  
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 MICHAEL DRAYTON'S WORKS, 4 Vols. 8vo. 1753.

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## Notices to Correspondents.

M. A. H. "A Skeleton in every House." This saying doubtless had its origin in an Italian Story. See our Second Vol., p. 231.

L. J., who inquires about the name Rotten Row, is referred to our Second Vol., p. 235.

J. N. CHADWICK. "A Rowland for an Oliver" is explained in our Second Vol., p. 132; and "As Lazy as Ludlam's Dog," which is a kindred proverb, to his "Lazy as Hull's Dog," in Vol. i., p. 475; Vol. ii., p. 42.

M. R. The Royal Arms from William the Conqueror (?) to the time of Henry II. were two lions passant gardant; but Henry II., on his marriage with Eleanor, added her arms, a lion passant gardant, to his own; making the three lions, which have continued to the present day to be the insignia of England. See Parker's Glossary of Heraldry.

CHARLES H. MARKHAM. The figures on the chemist's bottles are the signs denoting the seven planets, which the alchemist formerly employed in common with the astrologer. See a curious article entitled Astrology and Alchemy in the Quarterly Review, Vol. xxi. pp. 180. et seq.

VARRO is right in his conjecture; and thanked for his kindness and good wishes. Will he not unmask?

REPLIES RECEIVED. Waste-book — Fronte Capillatâ — North Side of Churches — "Talk not of Love" — Sixes and Sevens — George Herbert at Leighton Bromswold — Scandal against Queen Elizabeth — Awer — Anticipations of Modern Ideas — Scaligers — Snail, Snail — Nettle in — Cushion Dance — Shakspeare's Captions — Sun, stand thou still — Barons of Hugh Lupus — Predecessor and Designed — The Spider and the Fly — Crede quod habes — Culprits torn by Horses — "Antony and Cleopatra" — Ballad editing — By Hook or by Crook — Blunder — True Blue — Steele's Birth-place — Macell's MSS. — Sir Andrew Chadwick — Gray's Elegy — Crossing Rivers on Skins — Passage in Tannyson — Jurare ad Caput — Lines on Woman — Chapters in English Bibles — Dozen of Bread — Cum Grano Salis — Warming-pans — Langholme Fair — The Fir Cone.

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All communications for the Editor of NOTES AND QUERIES should be addressed to the care of Mr. BELL, No. 186. Fleet Street.

Errata. — No. 69. p. 152. col. 2. l. 6.; for "paternoster, i. e." read "paternostrê; and in some copies of No. 63, in the last stanza of the Digby Poems, "Paw and Maw" had not been corrected, as they should have been, to "Pan and Man."

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## Notes.

ON TWO PASSAGES IN "ALL'S WELL THAT ENDS WELL."

Among the few passages in Shakspeare upon which little light has been thrown, after all that

has been written about them, are the following in Act. IV. Sc. 2. of *All's Well that Ends Well*, where Bertram is persuading Diana to yield to his desires:

"Bert. I pr'ythee, do not strive against my vows: I was compell'd to her; but I love thee By love's own sweet constraint, and will for ever Do thee all rights of service.

Dia. Ay, so you serve us, 'Till we serve you: but when you have our roses, You barely leave our thorns to prick ourselves, And mock us with our bareness.

Bert. How have I sworn?

Dia. 'Tis not the many oaths that make the truth; But the plain single vow, that is vow'd true. What is not holy, that we swear not by, But take the Highest to witness: Then, pray you, tell me,

If I should swear by Jove's great attributes, I lov'd you dearly, would you believe my oaths, When I did love you ill? this has no holding, To swear by him *whom I protest to love*, That I will work against him."

Read—"when I protest to Love."

It is evident that Diana refers to Bertram's double vows, his marriage vow, and the subsequent vow or *protest* he had made not to keep it. "If I should swear by Jove I loved you dearly, would you believe my oath when I loved you ill? This has no consistency, to swear by *Jove*, when secretly I protest to *Love* that I will work against him (*i. e.* against the oath I have taken to Jove)."

Bertram had *sworn by the Highest* to love his wife; in his letter to his mother he says:

"I have wedded her, not bedded her, and sworn to make the *not* eternal:"

he secretly *protests to Love* to work against his sacred oath; and in his following speech he says:

"Be not so cruel-holy, Love is holy."

He had before said:

"—do not strive against my vows: I was compell'd to her; but I love thee By Love's own sweet constraint:"

clearly indicating that this must be the true sense of the passage. By printing *when* for *whom*, and *Love* with a capital letter, to indicate the personification, all is made clear.

After further argument from Bertram, Diana answers:

"I see that men *make ropes in such a scarre*  
That we'll forsake ourselves."

This Rowe altered to "make *hopes* in such *affairs*," and Malone to "make *hopes* in such a *scene*." Others, and among them Mr. Knight and Mr. Collier, retain the old reading, and vainly endeavour to give it a meaning, understanding the word *scarre* to signify a *rock* or *cliff*, with which it has nothing to do in this passage. There can be no doubt that "make *ropes*" is a misprint for "make *hopes*," which is evidently required by the context, "that we'll forsake ourselves." It then only remains to show what is meant by a *scarre*, which signifies here *anything that causes surprise or alarm*; what we should now write a *scare*. Shakspeare has used the same orthography, *scarr'd*, i. e. *scared*, in *Coriolanus* and in *Winter's Tale*. There is also abundant evidence that this was its old orthography, indicative of the broad sound the word then had, and which it still retains in the north. Palsgrave has both the noun and the verb in this form: "*Scarre*, to *scar* crowes, espouventail." And again, "I *scarre* away or feare away, as a man doth crowes or such like; je *escarmouche*." The French word might lead to the conclusion that a *scarre* might be used for a *skirmish*. (See Cotgrave in v. *Escarmouche*.) I once thought we should read "in such a *warre*," i. e. conflict.

In Minshen's *Guide to the Tongues*, we have:

"To SCARRE, videtur confictum ex sono oves vel aliud quid abigentium et terrorem illis incutientium. Gall. *Ahurir* ratione eadem:" vi. to *feare*, to *fright*.

Objections have been made to the expression "make *hopes*;" but the poet himself in *King Henry VIII.* has "more than I dare *make faults*," and repeats the phrase in one of his sonnets: surely there is nothing more singular in it than in the common French idiom, "*faire des espérances*."

S. W. SINGER.

GEORGE HERBERT AND THE CHURCH AT LEIGHTON  
BROMSWOLD.

(Vol. iii., p. 85.)

I have great pleasure in laying before your readers the following particulars, which I collected on a journey to Leighton Bromswold, undertaken for the purpose of satisfying the Query of E. H. If they will turn to *A Priest to the Temple*, ch. xiii., they will find the points to which, with others, my attention was more especially directed.

Leighton Church consists of a western tower, nave, north and south porches and transepts, and chancel. There are no aisles. As Prebendary of the Prebend of Leighton Ecclesia in Lincoln Cathedral, George Herbert was entitled to an estate in the parish, and it was no doubt a portion of the increase of this property that he devoted to the

repairing and beautifying of the House of God, then "lying desolate," and unfit for the celebration of divine service. Good Izaak Walton, writing evidently upon hearsay information, and not of his own personal knowledge, was in error if he supposed, as from his language he appears to have done, that George Herbert almost rebuilt the church from the foundation, and he must be held to be incorrect in describing that part of it which stood as "so decayed, so *little*, and so useless." There are portions remaining earlier than George Herbert's time, whose work may be readily distinguished by at least four centuries; whilst at one end the porches, and at the other the piscina, of Early English date, the windows, which are of different styles, and the buttresses, afford sufficient proofs that the existing walls are the original, and that in size the church has remained unaltered for ages. As George Herbert new roofed the sacred edifice throughout, we may infer this was the chief structural repair necessary. He also erected the present tower, the font, put four windows in the chancel, and resealed the parts then used by the congregation.

Except a western organ gallery erected in 1840, two pews underneath it, and one elsewhere, these parts, the nave and transepts, remain, in all probability, exactly as George Herbert left them. The seats are all uniform, of oak, and of the good old open fashion made in the style of the seventeenth century. They are so arranged, both in the nave and in the transepts, that no person in service time turns his back either upon the altar or upon the minister. (See "NOTES AND QUERIES," Vol. ii., p. 397.) The pulpit against the north, and the reading-desk, with clerk's seat attached, against the south side of the chancel-arch, are both of the same height, and exactly similar in every respect; both have sounding-boards. The font is placed at the west end of the nave, and, together with its cover, is part of George Herbert's work; it stands on a single step, and a drain carries off the water, as in ancient examples. The shallowness of the basin surprised me. A vestry, corresponding in style to the seats, is formed by a wooden inclosure in the south transept, which contains "a strong and decent chest." Until the erection of the gallery, the tower was open to the nave.

The chancel, which is raised one step above the nave, is now partly filled with high pews, but, as arranged by the pious prebendary, it is believed to have contained only one low bench on either side. The communion table, which is elevated by three steps above the level of the chancel, is modern, as are also the rails. There is a double Early English piscina in the south wall, and an ambry in the north. A plain cross of the seventeenth century crowns the eastern gable of the chancel externally.

No doubt there were originally "fit and proper



the fist being employed in the game. Shall we view *nick* as allied to the E. v. signifying 'to touch luckily'?"

Now, there is no such seeming derivation in the first part of the word. The *Neive*, though employed in the game, is not the object addressed. It is held out to him who is to guess—the conjurer—and it is *he who is addressed*, and under a conjuring name. In short (to hazard a wide conjecture, it may be), he is invoked in the person of **NIC NEVILLE** (*Neive Nic*), a sorcerer in the days of James VI., who was burnt at St. Andrew's in 1569. If I am right, a curious testimony is furnished to his quondam popularity among the common people:

"From that he past to Sanctandrois, whare a notable sorceres callit *Nic Neville* was condemnit to the death and brynt," &c. &c.—*The Historie and Life of King James the Sext*, p. 40. Edin. 1825. Bannatyne Club Ed.

J. D. N. N.

#### RECORDS AT MALTA.

Let me call *your* attention, as well as that of your readers (for good may come from both), to an article in the December No. of the *Archæological Journal*, 1850, entitled "Notice of Documents preserved in the Record Office at Malta;" an article which I feel sure ought to be more publicly known, both for the sake of the reading world at large, and the high character bestowed upon the present keeper of those records, M. Luigi Vella, under whose charge they have been brought to a minute course of investigation. There may be found here many things worthy of elucidation; many secret treasures, whether for the archæologist, bibliopole, or herald, that only require your widely disseminated "brochure" to bring nearer to our own homes and our own firesides. It is with this view that I venture to express a hope, that a *précis* of that article may not be deemed irregular; which point, of course, I must leave to your good judgment and good taste to decide, being a very Tyro in archæology, and no book-worm (though I really love a book), so I know nothing of *their* points of etiquette. At the same time I must, in justice to Mr. A. Milward (the writer of the notice, and to whom I have not the honour of being known), entreat his pardon for the plagiarism, if such it can be called, having only the common "reciprocation of ideas" at heart; and remain as ever an humble follower under Captain Cuttle's standard.

One Corporal WHIP.

*Précis of Documents preserved in Record Office, Malta.*

Six volumes of Records, parchment, consisting of Charters from Sovereigns and Princes, Grants of Land, and other documents connected with the Order of St. John from its establishment by Pope Pascal II., whose original bull is perfect.

Two volumes of Papers connected with the Island of Malta before it came into the possession of the Knights, from year 1397 to beginning of sixteenth century.

A book of Privileges of the Maltese, compiled about 200 years ago.

Several volumes of original letters from men of note; among whom we may mention, Viceroys of Sicily, Sovereigns of England. One from the Pretender, dated 1725, from Rome; three from Charles II., and one from his admiral, John Narbrough. Numerous Processes of Nobility, containing much of value to many noble families; of these last, Mr. Vella has taken the trouble of separating all those referring to any English families.

Also a volume of fifteenth century, containing the accounts of the commanderies. This is a continuation of an older and still more interesting volume, which is now in the Public Library.

For further particulars, see *Archæological Journal*, December, 1850, p. 369.

#### ON AN ANCIENT MS. OF "BEDÆ HISTORIA ECCLESIASTICA."

Some gentleman connected with the cathedral library of Lincoln may possibly be able to give me some information respecting a MS. copy of the *Historia Ecclesiastica* of Beda in my possession, and of which the following circumstances are therein apparent:—It is plainly a MS. of great antiquity, on paper, and in folio. On a fly-leaf it has an inscription, apparently of contemporaneous date, and which is repeated in a more modern hand on the next page with additions, as follows:

"Hunc librum legavit Willm̄s Dadyngton quōdam Vicarius de Barton sup humber ecclie Lincoln ut eēt sub custodia Vicecancellarii."

Then follows:—

"Scriptū p manus Nicōi Belytt Vicecancellarii iiii<sup>to</sup> die mēsis Octobr̄ Anno Dni millesimo quīcentesimo decimoquīto et Lrā dñicalius G et Anno pp henrici octavi sexto."

In the hand of John, father of the more celebrated Ralph Thoresby, is added:

"Nunc e Libris Joh̄is Thoresby de Leedes emp. Executor<sup>bus</sup> Tho. Dñi Fairfax, 1673."

Through what hands it may have passed since, I have no means of knowing; but it came into mine from Mr. J. Wilson, 19. Great May's Buildings, St. Martin's Lane, London, in whose Catalogue for December, 1831, it appeared, and was purchased by me for 3l. 3s.

There it is conjectured to be of the twelfth century, and from the character there is no reason to doubt that antiquity. It is on paper, and has been ill-used. It proceeds no farther than into lib. v. c. xii., otherwise, from the beginning complete. The different public libraries of the country abound in MSS. of this book. It is probable

that, under the civil commotions in the reign of Charles I. the MS. in my possession came into the hands of General Fairfax, and thence into those of John Thoresby: so that no blame can possibly attach to the present, or even some past, generations, of the curators of any library, whether cathedral or private. It is, at all events, desirable to trace the pedigree of existing MSS. of important works, where such information is attainable.

Perhaps some of your correspondents may be able to inform me what became of the library of Ralph Thoresby; for into his possession, there can be little doubt, it came from his father. J. M.

### Minor Notes.

*The Potter's and Shepherd's Keepsakes.*—In the cabinet of a lover of *Folk-lore* are two quaint and humble memorials by which two “inglorious Miltons” have perpetuated their affection, each in characteristic sort. The one was a potter; the other, probably, a shepherd. The “pignus amoris” of the former is a small earthenware vessel in the shape of a book, intended apparently to hold a “nosegay” of flowers. The book has yellow clasps, and is authentically inscribed on its sides, thus:

“The . Love . Is . True.  
That . I . owe . You.  
Then . se . you . Bee.  
The . Like . To . Mee.

(On the other side.)

“The . Gift . Is . Small.  
Good . will . Is . all.  
Jeneuary . y<sup>e</sup> 12 day.  
1688.”

The shepherd's love-gift is a wooden implement, very neatly carved, and intended to hold knitting-needles. On the front it has this couplet:

“WHEN THIS YOU SEE  
REMEMBER MEE . MW.

(On one side.)

MW. 1673.”

To an uninformed mind these sincere records of honest men seem as much “signs of the times” as the perfumed sonnets dropped by expiring swains into the vases of “my lady Betty,” and “my lady Bab,” with a view to publication. H. G. T.

*Writing-paper.*—I have long been subject to what, in my case, I feel to be a serious annoyance. For the last twenty years I have been unable to purchase any letter-paper which I can write upon with comfort and satisfaction. At first, I was allowed to choose between plain and hot-pressed; but now I find it impossible to meet with any, which is not glazed or smeared over with some greasy coating, which renders it very disagreeable for use with a common quill—and I cannot endure a steel pen. My style of writing, which is a

strong round Roman hand, is only suited for a quill.

Can any of your correspondents put me in the way of procuring the good honest letter-paper which I want? I have in vain applied to the stationers in every town within my reach. Would any of the paper-mills be disposed to furnish me with a ream or two of the unglazed, plain, and unhotpressed paper which I am anxious to obtain?

Whilst I am on this subject, I will take occasion to lament the very great inferiority of the paper generally which is employed in printing books. It may have a fine, glossy, smooth appearance, but its texture is so poor and flimsy, that it soon frays or breaks, without the greatest care; and many an immortal work is committed to a miserably frail and perishable material!

A comparison of the books which were printed a century ago, with those of the present day, will, I conceive, fully establish the complaint which I venture to make; and I would particularly remark upon the large Bibles and Prayer Books which are now printed at the Universities for the use of our churches and chapels, which are exposed to much wear and tear, and ought, therefore, to be of more substantial and enduring texture, but are of so flimsy, brittle, and cottony a manufacture, that they require renewing every three or four years.

“LAUDATOR TEMPORIS ACTI.”

*Little Casterton (Rutland) Church.*—Within the communion rails in the church of Little Casterton, Rutland, there lies in the pavement (or did lately) a stone, hollowed out like the basin or drain of a piscina, which some church-hunters have supposed to be a piscina, and have noticed as a great singularity. The stone, however, did not originally belong to this church; it was brought from the neighbouring site of the desecrated church of Pickworth, by the late Reverend Richard Twopeny, who held the rectory of Little Casterton upwards of sixty years; he had long seen it lying neglected among the ruins, and at length brought it to his own church to save it from destruction.

It may be interesting to some of your readers to learn that in the chancel of Little Casterton are monumental brasses of an armed male and a female figure, the latter on the sinister side, with the following inscription in black letter:—

“Hic jacet Dñs Thomas Burtoñ miles quondam dñs de Tolthorp ac ecclesiæ . . . patronus qui obiit kalendas Augusti . . . dñā Margeria uxor ejus sinisteris quorū. aīabus ppicietur deus amen.”

R. C. H.

*The Hippopotamus* (Vol. ii., pp. 35. 277).—I can refer your correspondent L. (Vol. ii., p. 35.) to one more example of a Greek writer using the word *ἵπποπόταμος*, viz., the Hieroglyphics of Horapollo Nilous, lib. i. 56. (I quote from the edition by A. T. Cory. Pickering, 1840):

"Ἀδικον δὲ καὶ ἀχάριστον, ἰπποποτάμου ἔνυχας δύο, κάτω βλέποντας, γράφουσι."

He there mentions the idea of the animal contending against his father, &c.; and as he flourished in the beginning of the fifth century, it is probable that he is the source from which Damascius took the story.

I have in my cabinet a large brass coin of the Empress Ptacilia Severa, wife of Philip, on which is depicted the Hippopotamus, with the legend SÆCVLARES. AVGG., showing it to have been exhibited at the sæcular games. E. S. TAYLOR.

*Specimens of Foreign English.*—Several ludicrous examples have of late been communicated (see Vol. ii., pp. 57. 138.), but none, perhaps, comparable with the following, which I copied about two years since at Havre, from a Polyglot advertisement of various Local Regulations, for the convenience of persons visiting that favourite watering-place. Amongst these it was stated that—

"Un arrangement peut se faire avec le pilote, pour de promenades à rames."

Of this the following most literal version was enounced,—

"One arrangement can make himself with the pilot for the walking with roars" (sic).

ALBERT WAY.

*St. Clare.*—In the interesting and amusing volume of *Rambles beyond Railways*, M. W. Wilkie Collins has attributed the church of St. Cleer in Cornwall, with its Well and ruined Oratory, to St. Clare, the heroic Virgin of Assisi; but in the elegant and useful *Calendar of the Anglican Church*, the same church is ascribed to St. Clair, the Martyr of Rouen. My own impression is, that the latter is correct; but I note the circumstance, that some of your readers better informed than myself, may be enabled to answer the Query, which is the right ascription? When Mr. Collins alluded to the fate of Bishop Hippo, devoured by rats, I presume he means Bishop Hatto, commemorated in the "Legends of the Rhine."

BERIAH BOTFIELD.

Norton Hall, Feb. 14. 1851.

*Dr. Dodd.*—On the 13th February, 1775, Dr. Dodd was inducted to the vicarage of Wing, Bucks, on the presentation of the Earl of Chesterfield. On the 8th February, 1777, he was arrested for forging the Earl's bond. Dr. Dodd never resided at Wing; but, during the short period he held the living, he preached there four times. The tradition of the parish is, that on those occasions he preached from the following texts; all of them remarkable, and the second and fourth especially so with reference to the subsequent fate of the unhappy man, whose feelings they may reasonably be supposed to embody.

The texts are as follows:—

1 *Corinthians* xvi. 22. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha."

*Micah* vii. 8. "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

*Psalms* cxxxix. 1, 2. "O Lord, thou hast searched me and known me. Thou knowest my down-sitting and mine up-rising, thou understandest my thought afar off."

*Deuteronomy* xxviii. 65, 66, 67. "And among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

Q. D.

*Hats of Cardinals and Notaries Apostolic* (Vol. iii. p. 169.).—An instance occurs in a MS. in this college (L. 10. p. 60.) circa temp. Hen. VIII., of the arms of "Doctor Willm. Haryngton, prothonotaire apostolik," ensigned with a black hat, having three tassels pendant on each side: these appendages, however, are somewhat different to those attached to the Cardinal's hat, the cords or strings not being *fretty*. I have seen somewhere a series of arms having the same insignia; but, at present, I cannot say where.

THOS. WM. KING, YORK HERALD.

College of Arms, Feb. 17. 1851.

*Baron Munchausen's Frozen Horn.*—

"Till the Holy Ghost came to thaw their memories, that the words of Christ, like the voice in Plutarch that had become frozen, might at length become audible."—Hammond's *Sermons*, xvii.

These were first published in 1648. E. H.

*Contracted Names of Places.*—Kirton for Crediton, Devon; Wilscombe for Wiveliscombe, Somersetshire; Brighton for Brighthelmstone, Sussex; Pomfret for Pontefract, Yorkshire; Gloster for Gloucester. J. W. H.

### Queries.

#### BIBLIOGRAPHICAL QUERIES.

(Continued from Vol. iii., p. 139.)

(43.) Is there any valid reason for not dating the publication of some of Gerson's treatises at Cologne earlier than the year 1470? and if good cause cannot be shown for withholding from them so high a rank in the scale of typographic being, must we not instantly reject every effort to extenuate Marchand's obtuseness in asserting with reference to Ulric Zell, "On ne voit des éditions de ce Zell qu'en 1494?" (*Hist. de l'Imp.*, p. 56.)

Schelhorn's opinion as to the birthright of these tracts is sufficient to awaken an interest concerning them, for he conceived that they should be classed among the earliest works executed with cut moveable characters. (*Diat. ad Card. Quirini lib.*, p. 25. Cf. Seemiller, i. 105.) So far as I can judge, an adequate measure of seniority has not been generally assigned to these Zellian specimens of printing, if it be granted "*Coloniæ Agrippinam post Moguntinenses primum recepisse artem.*" (Meerman, ii. 106.) This writer's representation, in his ninth plate, of the type used in 1467, supplies us with ground for a complete conviction that these undated Gersonian manuals are at least as old as the *Augustinus de singularitate clericorum*. But why are they not older? Is there any document which has a stronger conjectural claim? Van de Velde's *Catalogue*, tome i. Gand, 1831, contains notices of some of them; and one volume before me has the first initial letter principally in blue and gold, the rest in red, and all elaborated with a pen. The most unevenly printed, and therefore, I suppose, the primal gem, is the *Tractatus de mendicitate spirituali*, in which not only rubiform capitals, but whole words, have been inserted by a chirographer. It is, says Van de Velde, (the former possessor,) on the fly-leaf, "sans chiffres et réclames, en longues lignes de 27 lignes sur les pages entières." The full stop employed is a sort of twofold, recumbent, circumflex or caret; and the most eminent watermark in the paper is a Unicorn, bearing a much more suitable antelopian weapon than is that awkwardly horizontal horn prefixed by Dr. Dibdin to the Oryx in profile which he has depicted in plate vi. appertaining to his life of Caxton: *Typographical Antiquities*, vol. i.

(44.) Wherein do the ordinary *Hymni et Sequentiæ* differ from those according to the use of Sarum? Whose is the oldest *Expositio* commonly attached to both? and respecting it did Badius, in 1502, accomplish much beyond a revision and an amendment of the style? Was not Pynson, in 1497, the printer of the folio edition of the Hymns and Sequences entered in Mr. Dickinson's valuable *List of English Service-Books*, p. 8.; or is there inaccuracy in the succeeding line? Lastly, was the titular woodcut in Julian Notary's impression, A. D. 1504 (Dibdin, ii. 580.), derived from the decoration of the *Hymnarius*, and the *Textus Sequentiarum cum optimo commento*, set forth at Delft by Christian Snellaert, in 1496? From the first page of the latter we receive the following accession to our philological knowledge:

"Diabolus dicitur a *dia*, quod est duo, et *bolos* morsus; quasi dupliciter mordens; quia lædit hominem in corpore et anima."

(45.) (1.) In what edition of the Salisbury Missal did the amusing errors in the "*Ordo Sponsalium*" first occur; and how long were they continued?

I allude to the husband's obligation, "to haue and to holde fro thys day *wafor beter* for wurs," &c., and to the wife's prudential promise, "to haue et to holde *for thys day.*" (2.) Are there any vellum leaves in any copy in England of the folio impression very beautifully printed *en rouge et noir* "in alma Parisiorum academia," die x. Kal. April, 1510?

(46.) On the 11th of last month (Jan.) somebody advertised in "NOTES AND QUERIES" for *Foxes and Firebrands*. In these days of trouble and rebuke, when (if we may judge from a recent article savouring of Neal's second volume) it seems to be expected that English gentlemen will, in a Magazine that bears their name, be pleased with a réchauffé of democratic obloquy upon the character of the great reformer of their church, and will look with favour upon *Canterburies Doome*, would it not be desirable that Robert Ware's (and Nalson's) curious and important work should be republished? If a reprint of it were to be undertaken, I would direct attention to a copy in my possession of "The Third and Last Part," Lond. 1689, which has many alterations marked in MS. for a new edition, and which exhibits the autograph of Henry Ware.

(47.) Was COHAUSEN the composer of "*Clericus Deperrucatus*; sive, in fictitiis Clericorum Comis moderni seculi ostensa et explosa Vanitas; Cum Figuris: Autore ANNEO RHISENNO VECCHIO, Doctore Romano-Catholico," printed at Amsterdam, and inscribed to Pope Benedict XIII.? One of the well-finished copperplates, page 12., represents "*Monsieur l'Abbé prenant du Tabac.*"

(48.) Where can a copy of the earliest edition of the *Testamentum XII. Patriarcharum* be found? for if one had been easily obtainable, Grabe, Cave, Oudin, and Wharton (*Ang. Sac.* ii. 345.) would not have treated the third impression as the first; and let it be noted by the way that "*Clerico Elichero*" in Wharton must be a mistake for "*Clerico Nicolao.*" Moreover, how did the excellent Fabricius (*Bibl. med. et inf. Latin.*, and also *Cod. Pseudepig. V. T.*, i. 758.) happen to connect Menradus Moltherus with the *editio princeps* of 1483? It is certain that this writer's letter to Secerius, accompanying a transcript of Bishop Grossetête's version, which immediately came forth at Haguenau, was concluded "postridie Non. Januar. M.D.XXXII."

(49.) (1.) Who was the bibliopolist with whom originated the pernicious scheme of adapting newly printed title-pages to books which had had a previous existence? Sometimes the deception may be discerned even at a glance: for example, without the loss of many seconds, and by the aspect of a single letter, (the long s,) we can perceive the falsehood of the imprint, "*Parisiis, apud Paul Mellier, 1842,*" together with "*S: Clodoaldi, è typographeo Belin-Mandar,*" grafted upon tome i.

of the Benedictine edition of S. Gregory Nazianzen's works, which had been actually issued in 1778. Very frequently, however, the comparison of professedly different impressions requires, before they can be safely pronounced to be identical, the protracted scrutiny of a practised eye. An inattentive observer could not be conscious that the works of Sir James Ware, translated and improved by Harris, and apparently the progeny of the year 1764, (the only edition, and that but a spurious one, recorded in Watt's *Bibliotheca Britannica*;) have been skilfully tampered with, and should be justly restored—the first volume to 1739, the second to 1745.

(2.) We must admit that a bookseller gifted with mature sapience will very rarely, or never, be such an amateur in expensive methods of bamboozling, as to prefer having recourse to the title-page expedient, if he could flatter himself that his purpose would be likely to be effected simply by *doctoring the date*; and thus a question springs up, akin to the former one, How great is the antiquity of this timeserving device? At this moment, trusting only to memory, I am not able to adduce an instance of the depravation anterior to the year 1606, when Dr. James's *Bellum Papale* was put forth in London as a new book, though in reality there was no novelty connected with it, except that the last 0 in 1600 (the authentic date) had been compelled by penmanship to cease to be a dead letter, and to germinate into a 6.

(3.) If neither the judicious naturalisation of a title-page, nor the dexterous corruption of the year in which a work was honestly produced, should avail to eliminate "the stock in hand," *res ad Triarios rediit*—there is but one contrivance left. This is, to give to the ill-fated hoard *another name*; in the hope that a proverb properly belonging to a rose may be superabundantly verified in the case of an old book. What Anglo-Saxon scholar has not studied "*Divers Ancient Monuments*," revived in 1638? and yet perhaps scarcely any one is aware that the appellation is entirely deceptive, and that no such collection was printed at that period. The inestimable remains of Ælfric, edited by L'Isle in 1623, and then entitled, "*A Saxon Treatise concerning the Old and New Testament*," together with a reprint of the "*Testimonia of Antiquitie*," (sanctioned by Archbishop Parker in 1567,) had merely submitted to substitutes for the first two leaves with which they had been ushered into the world, and after fifteen years the unsuspecting public were beguiled. When was this system of misnomers introduced? and can a more signal specimen of this kind of shamelessness be mentioned than that which is afforded by the fate of Thorndike's *De ratione ac jure finiendi Controversias Ecclesiæ Disputatio*? So this small folio in fours was designated when it was published, Lond. 1670; but in 1674 it became *Origines*

*Ecclesiasticæ*; and it was metamorphosed into *Restauratio Ecclesiæ* in 1677.

(50.) Dr. Dibdin (*Typ. Antiq.* iii. 350.) has thus spoken of a quarto treatise, *De autoritate, officio, et potestate Pastorum ecclesiasticorum*:—

"This very scarce book is anonymous, and has neither date, printer's name, nor place; but being bound up with two other tracts of Berthelet's printing *are my reasons for giving it a place here.*"

The argument and the language in this sentence are pretty nearly on a par; for as misery makes men acquainted with dissimilar companions, why may not parsimony conglutinate heterogeneous compositions? I venture to deny altogether that the engraved border on the title-page was executed by an English artist. It seems rather to be an original imitation of Holbein's design: and as regards the date, can we not perceive what was meant for a modest "1530" on a standard borne by one of the boys in procession? In Simler's Gesnerian *Bibliotheca* SIMON HESS (let me reiterate the question, Who was he?) is registered as the author; and of his work we read, "*Liber impressus in Germania.*" This observation will determine its locality to a certain extent; and the tractate may be instantly distinguished from all others on the same subject by the presence of the following alliterative frontispiece:—

"Primus Papa, potens Pastor, pietate paterna,  
 Petrus, perfectam plebem pascendo paravit.  
 Posthabito plures populo, privata petentes,  
 Pinguia Pontifices, perdunt proh pascua plebis."

R. G.

#### ENIGMATICAL EPITAPH.

In the church of Middleton Tyas, in the North Riding of the county, there is the following extraordinary inscription on the monument of a learned incumbent of that parish:—

"This Monument rescues from oblivion the Remains of the Rev. John Mawer, D.D., late Vicar of this Parish, who died Nov. 18th, 1763, aged 60. The doctor was descended from the royal family of Mawer, and was inferior to none of his illustrious ancestors in personal merit, being the greatest linguist this nation ever produced. He was able to write and speak twenty-two languages, and particularly excelled in the Eastern tongues, in which he proposed to his Royal Highness Frederick Prince of Wales, to whom he was firmly attached, to propagate the Christian religion in the Abyssinian empire,—a great and noble design, which was frustrated by the death of that amiable prince."

Whitaker, after giving the epitaph verbatim in his *History of Richmondshire*, vol. i. p. 234, says:

"This extraordinary personage, who may seem to have been qualified for the office of universal interpreter to all the nations upon earth, appears, notwith-

standing, to have been unaware that the Christian religion, in however degraded a form, has long been professed in Abyssinia. With respect to the royal line of Mawer I was long distressed, till, by great good fortune, I discovered that it was no other than that of old King Coyl."

As I happen to feel an interest in the subject which disinclines me to rest satisfied with the foregoing hasty—not to say flippant explanation of the learned historian, I am anxious to inquire whether or not any reader of the "NOTES AND QUERIES" can throw light on the history, and especially the genealogy, of this worthy and amiable divine? While I have reason to believe that Dr. Mawer was about the last person in the world to have composed the foregoing eulogy on his own character, I cannot believe that the allusion to illustrious ancestors "is merely a joke," as Whitaker seems to imply; while it is quite certain that there is nothing in the inscription to justify the inference that the deceased had been "unaware that the Christian religion" had "long been professed in Abyssinia:" indeed, an inference quite the reverse would be quite as legitimate. J. H.

Rotherfield, Feb. 23. 1851.

SHAKESPEARE'S "MERCHANT OF VENICE"

(Act IV. Sc. 1.).

In the lines —

"The quality of Mercy is not strained,  
It droppeth, as the gentle rain from heaven,  
Upon the place beneath."

What is the meaning of the word "strained?" The verb to *strain* is susceptible of two essentially different interpretations; and the question is as to which of the two is here intended? On referring to Johnson's Dictionary, we find, amongst other synonymous terms, *To squeeze through something; to purify by filtration; to weaken by too much violence; to push to its utmost strength.* Now, if we substitute either of the two latter meanings, we shall have an assertion that "Mercy is not weakened by too much violence (or put to its utmost strength), but droppeth, as the gentle rain from heaven," &c., where it would require a most discerning editor to explain the connexion between the two clauses. If, on the other hand, we take the first two meanings, the passage is capable of being understood, if nothing else. Beginning with *to squeeze through something*; what would present itself to our ideas would be, that "Mercy does not fall in one continuous stream (as would be the case, if *strained*) on one particular portion of the earth, but expands into a large and universal shower, so as to spread its influence over the entire globe." This, however, though not absurd, is, I fear, rather forced.

To come to the second explanation of *to purify*,

which in my opinion is the most apt, I take it that Shakspeare intended to say, that "Mercy is so pure and undefiled as to require no cleansing, but falls as gently and unsullied as the showers from heaven, ere soiled by the impurities of earth."

With these few remarks, I shall leave the matter in the hands of those whose researches into the English language may have been deeper than my own, with a hope that they may possess time and inclination to promote the elucidation of a difficulty in one of the most beautiful passages of our great national bard; a difficulty, by the way, which seems to have escaped the notice of all the editors and commentators. L. S.

Minor Queries.

*Was Lord Howard of Effingham, who commanded in chief against the Spanish Armada, a Protestant or a Papist?*—On the one hand, it is highly improbable that Queen Elizabeth should employ a popish commander against the Spaniards.

1. The silence of Dr. Lingard and other historians is also negatively in favour of his being a Protestant.

But, on the other hand, it has been repeatedly asserted, in both houses of Parliament, that he was a Papist.

2. It is *likely*, because his *father* was the eldest son by his second wife of Thomas, second Duke of Norfolk, and was created Baron Howard of Effingham by Queen Mary.

3. Whatever his own religion may have been, he was contemporary with his cousin, Philip, Earl of Arundel, whom Camden calls the champion of the Catholics, and whose *violence* was the cause of his perpetual imprisonment.

4. The present Lord Effingham has recently declared that by blood he was (had always been?) connected with the Roman Catholics.

Under these and *other* circumstances, it is a question to be settled by *evidence*. C. H. P.

Brighton.

*Lord Bexley — how descended from Cromwell?*—In the notice of the late Lord Bexley in *The Times*, it is stated that he was *maternally* descended from Oliver Cromwell, the Protector, through the family of Cromwell's son-in-law, Ireton.

Burke, in his *Peerage*, mentions that Henry Vansittart, father of Lord Bexley, was governor of Bengal (circa 1770), and that he married Amelia Morse, daughter of Nicolas Morse, governor of Madras.

It would therefore appear that this said Nicolas Morse was a descendant of General Ireton. I wish to ascertain if this assumption be correct; and, if correct, when and how the families of Morse and Ireton became connected? If any of your correspondents can furnish information on this sub-

ject, or acquaint me where I can find any account or pedigree of the Morse family, I shall feel much indebted to them.

PURSUIVANT.

*Earl of Shaftesbury.*—I have read with great interest Lord Shaftesbury's letter to Le Clerc, published in No. 67. May I ask your correspondents JANUS DOUSA and Professor des Amories VAN DER HOVEN, whether the Remonstrants' library of Amsterdam contains any papers relating to the first Earl of Shaftesbury, which might have been sent by the third Earl to Le Clerc; and whether any notices or traditions remain in Amsterdam of the first Lord Shaftesbury's residence and death in that city? Any information relative to the first Earl of Shaftesbury will greatly oblige,

CH.

*Family of Peyton.*—Admiral Joseph Peyton [Post-Captain, December 2, 1757—Admiral, 1787—ob. 1804] was Admiral's First Captain in the fleet under Darby, at the relief of Gibraltar, 1781. He was son of Commodore Edward Peyton [Post-Captain, April 4, 1740], who is supposed to have gone over from England, and settled in America, and there to have died. I should be very glad of further particulars of these persons. Are my dates correct? How is this branch of the family (lately represented by John Joseph Peyton, Esq., of Wakehurst, who married a daughter of Sir East Clayton East, Bart., and died in 1844, leaving four children miners) connected with the Baronets Peyton, of Iselham, or Dodington? Who was the father of the above Commodore? It may aid the inquiry to mention that this branch is related to the Grenfell family: William Peyton, second son of the above Admiral Joseph, having married a first cousin of Pascoe Grenfell, Esq., M.P. for Great Marlow (who died in 1833).

ACHE.

"*La Rose naît en un Moment.*"—I wish to learn the name of the author of the following verses, and where they are to be found. Any of your correspondents who can inform me shall receive my sincere thanks:—

"La Rose naît en un moment,  
En un moment elle est flêtrie;  
Mais ce que pour vous mon cœur sent,  
Ne finira qu'avec ma vie."

T. H. K.

Malew, Man.

*John Collard the Logician.*—Could any of your correspondents tell me where I could find any account of *John Collard*, who wrote three treatises on Logic:—The first, under the name of *N. Dralloc* (his name reversed), *Epitome of Logic*, Johnson, St. Paul's Church Yard, 1795; in his own name, *Essentials of Logic*, Johnson, 1796; and in 1799, the *Praxis of Logic*. He is mentioned as *Dralloc* by Whately and Kirwan; but nobody seems to have known him as *Collard* but Levi

Hedge, the American writer on that subject. I made inquiry, some forty years ago, and was informed that he lived at Birmingham, was a chair-maker by profession, and devoted much of his time to chemistry; that he was known to and esteemed by Dr. Parr; and that he was then dead.

At the close of his preface to his *Praxis* he says,—

"And let me inform the reader also, that this work was not composed in the pleasant tranquillity of retirement, but under such untoward circumstances, that the mind was subject to continual interruptions and vexatious distraction."

Then he adds,—

"I have but little doubt but this *Praxis* will, at some future period, find its way into the schools; and though critics should at present condemn what they have either no patience or inclination to examine, I feel myself happy in contemplating, that after I am mouldered to dust, it may assist our reason in this most essential part."

B. G.

Feb. 20. 1851.

*Traherne's Sheriffs of Glamorgan.*—Could any of your readers tell me where I might see a copy of *A List of the Sheriffs of County Glamorgan*, printed (privately?) by Rev. J. M. Traherne? I have searched the libraries of the British Museum, the Athenæum Club, and the Bodleian at Oxford, in vain.

EDMOND W.

*Haybands in Seals.*—I have, in a small collection of Sussex deeds, two which present the following peculiarity: they have the usual slip of parchment and lump of wax pendant from the lower edge, but the wax, instead of bearing an armorial figure, a merchant's mark, or any other of the numerous devices formerly employed in the authentication of deeds instead of one's chirograph, has neatly inserted into it a small wreath composed of two or three stalks of grass (or rather hay) carefully plaited, and forming a circle somewhat less in diameter than a shilling. The deeds, which were executed in the time of Henry the Seventh, relate to the transfer of small landed properties. I have no doubt that this diminutive *hayband* was the distinctive mark of a grazier or husbandman who did not consider his social status sufficient to warrant the use of a more regular device by way of seal. I have seen a few others connected with the same county, and, if I recollect rightly, of a somewhat earlier date. I shall be glad to ascertain whether this curious practice was in use in other parts of England.

M. A. LOWER.

Lewes.

*Edmund Prideaux, and the First Post-office.*—Polwhele, in his *History of Cornwall*, says, p. 139.:

"To our countryman Edmund Prideaux we owe the regular establishment of the Post-office."

He says again, p. 144. :

"Edmund Prideaux, Attorney-General to Oliver Cromwell, and *Inventor of the Post-office.*"

Now the Edmund spoken of as Attorney-General, was of Ford Abbey, in Devonshire, and second son of Sir Edmund Prideaux, of Netherton, in the said county, therefore could not be one of the Cornish branch.

Query No. 1. Who was the Edmund Prideaux, his countryman, that regularly established the Post-office?

Query No. 2. How were letters circulated before his time?

Query No. 3. Was Edmund Prideaux the Attorney-General, the inventor of the Post-office, as he states; if not, who was?

Query No. 4. Has any life of Edmund Prideaux as Attorney-General been published, or is any account of him to be found in any work?

G. P. P.

*William Tell Legend.*—Could any of your readers tell me the true origin of the William Tell apple story? I find the same story told of—

(1.) Egil, the father of the famous smith Wayland, who was instructed in the art of forging metals by two dwarfs of the mountain of Kallova. (*Depping, Mém. de la Société des Antiquaires de France*, tom. v. pp. 223. 229.)

(2.) Saxo Grammaticus, who wrote nearly a century before Tell, tells nearly the same story of one Toko, who killed Harold.

(3.) "There was a souldier called Pumher, who, daily through witchcraft, killed three of his enemies. This was he who shot at a pennie on his son's head, and made ready another arrow to have slain the Duke Remgrave (? Rheingraf), who commanded it." (*Reginald Scot, 1584.*)

(4.) And Adam Bell, Clym of the Clough, and William of Cloudeslie.

G. H. R.

*Arms of Cottons buried in Landwade Church, &c.* (Vol. iii., p. 39.).—Will JONATHAN OLDBUCK, JUN., oblige me by describing the family coat-armour borne by the Cottons mentioned in his Note? It may facilitate his inquiry, in which, by the way, I am much interested.

R. W. C.

*Sir George Buc's Treatise on the Stage.*—What has become of this MS.? Sir George Buc mentions it in *The Third University of England*, appended to Stowe's *Annals*, ed. 1631, p. 1082. :—

"Of this art [the dramatic] have written largely *Petrus Victorius, &c.*—as it were in vaine for me to say anything of the art; besides, that I have written thereof a particular treatise."

If this manuscript could be discovered, it would doubtless throw considerable light upon the Elizabethan drama.

EDWARD F. RIMBAULT.

*A Cracowe Pike* (Vol. iii., p. 118.).—Since I sent you the Query respecting a *Cracowe Pike*, I have

found that I was wrong in supposing it to be a weapon or spear: for *Cracowe Pikes* was the name given to the preposterous "piked shoes," which were fashionable in the reign of Richard II., and which were so long in the toes that it was necessary to tie them with chains to the knee, in order to render it possible for the wearer to walk. Stowe, in his *Chronicle*, tells us that this extravagant fashion was brought in by Anne of Bohemia, Queen of Richard II. But why were they called *Cracowe pikes*?

I. H. T.

*St. Thomas of Trunions.*—Who was this saint, and why is he frequently mentioned in connexion with onions?

"Nay softe, my maisters, by *Saincte Thomas of Trunions*, I am not disposed to buy of your onions."

*Apianus and Virginia, 1575.*

"And you that delight in trulls and minions, Come buy my four ropes of hard *S. Thomas's onions.*"  
*The Hog hath lost his Pearl, 1614.*

"Buy my rope of onions—white *St. Thomas's onions*," was one of the cries of London in the seventeenth century.

EDWARD F. RIMBAULT.

*Paper-mill near Stevenage* (Vol. ii., p. 473.).—In your number for December 14, 1850, one of your correspondents, referring to Bartholomeus de Prop. Rerum, mentions a paper-mill near Stevenage; in the county of Hertford, as being probably the earliest, or one of the earliest, established in England. I should feel much obliged if your correspondent, through the medium of your pages, would favour me with any further particulars on this subject; especially as to the site of this mill, there being no stream within some miles of Stevenage capable of turning a mill. I have been unable to find any account of this mill in either of the county histories.

HERTFORDIENSIS.

*Mounds, Munts, Mounts.*—In the parish register of Maresfield in Sussex, there is an entry recording the surrender of a house and three acres of land, called the "Mounds," in 1574, to the use of the parish; and in the churchwardens' accounts at Rye, about the same time, it is stated that the church of Rye was entitled to a rent from certain lands called "Mounts." In Jevington, too, there are lands belonging to the Earl of Liverpool called Munts or Mounts, but whether at any time belonging to the church, I am unable to say. Any information as to the meaning of the word, or account of its occurring elsewhere, will much oblige

R. W. B.

*Church Chests.*—A representation of two knights engaged in combat is sometimes found on ancient church chests. Can any one explain the meaning of it? Examples occur at Harty Chapel, Kent, and Burgate, Suffolk. The former is mentioned in the *Glossary of Architecture*, and described as a carving: the latter is painted only,

and one of the knights is effaced: the other is apparently being unhorsed; he wears a jupon embroidered in red, and the camail, &c., of the time of Richard II.: a small shield is held in his left hand: his horse stoops its head, apparently to water, through which it is slowly pacing. Is this a subject from the legend of some saint, or from one of the popular romances of the middle ages? Are any other examples known? C. R. M.

*The Cross-bill.*—Is "The Legend of the Cross-bill," translated from Julius Mosen by Longfellow, a genuine early tradition, or only a fiction of the poet?

2. Is the Cross-bill considered in any country as a sacred bird? and was it ever so used in architectural decoration, illumination, or any other works of sacred art?

3. What is the earliest record on evidence of the Cross-bill being known in England?

H. G. T.

Launceston.

*Iovanni Volpe.*—Can any of your readers supply a notice of IOVANNI VOLPE, mentioned in a MS. nearly cotemporary to have been

"An Italian doctor, famous in Queen Elizabeth's time, who went with George Earl of Cumberland most of his sea voyages, and was with him at the taking of Portorico?"

Another MS., apparently of the date of James I., describes him as "physician to Queen Elizabeth."

He had a daughter, Frances, widow of Richard Evers, Esq. ("of the family of Evers of Coventry"), who married, 2d November, 1601, Richard Hughes, Esq., then a younger son, but eventually representative, of the ancient house of Gwerclas and Cymmer-yn-Edeirnion, in Merionethshire, and died 29th June, 1636. M. N. O.

*Auriga.*—How comes the Latin word AURIGA to mean "a charioteer?" VARRO.

*To speak in Lutestring.*—1. Philo-Junius—that is, Junius himself—in the 47th Letter, writes:

"I was led to trouble you with these observations by a passage which, *to speak in lutestring*, I met with this morning, in the course of my reading."

Had the expression in Italics been used before by any one?

2. In the 56th Letter, addressed to the Duke of Grafton, Junius asks:

"Is the union of *Blifil* and *Black George* no longer a romance?"

What part of that story is here referred to?

VARRO.

"*Lavora, come se tu,*" &c.—In Bohn's edition of Jeremy Taylor's *Holy Living and Dying*, I observe in the notes several Italian sentences, mostly couplets or proverbs. One peculiarly struck me: and I should feel obliged if any of

your readers could tell me whence it was taken, name of author, &c. The couplet runs thus (Vide p. 182. of the work):—

"Lavora, come se tu avessi a campar ogni hora:  
Adora, come se tu avessi a morir allora."

Indeed it would not be amiss, if *all* the notes were marked with authors' names or other reference, as I find some few of the Latin quotations as well as the Greek, and *all* the Italian ones, require a godfather. W. H. P.

*Tomb of Chaucer.*—Are any of the existing English families descended from the poet Chaucer? If so, might they not fairly be applied to for a contribution to the proposed restoration of his tomb? His son Thomas Chaucer left an heiress, married to De la Pole, Duke of Suffolk; but I have not the means of ascertaining whether any of their posterity are extant. C. R. M.

*Family of Clench.*—Can any of your readers supply me with the parentage and family of *Bruin Clench* of St. Martin's in the Fields, citizen of London? He married Catharine, daughter of William Hipposley, Esq., of Throughley, in Edburton, co. Sussex; and was living in 1686. His christian name does not appear in the pedigrees of the Clinche or Clench family of Bealings and Holbrook, co. Suffolk, in the *Heralds' Visitations*, in the British Museum. His daughter married Roger Donne, Esq., of Ludham, co. Norfolk, and was the maternal grandmother of the poet Cowper.

C. R. M.

### Replies.

#### CRANMER'S DESCENDANTS.

(Vol. iii., p. 8.)

Your correspondent may be interested to know, that Sir Anthony Chester, Bart., of Chichley, co. Bucks, married, May 21, 1657, Mary, dau. of Samuel Cranmer, Esq., alderman of London, and sister to Sir Cæsar Cranmer, Kt., of Ashwell, Bucks. This Samuel Cranmer was traditionally the last male heir of the eldest of Cranmer's sons; his descent is, I believe, stated in general terms in the epitaphs of Lady Chester, at Chichley, and Sir Cæsar Cranmer, at Ashwell. He was a great London brewer by trade, and married his cousin Mary (sister of Thomas Wood, Bishop of Coventry and Lichfield, and Sir Henry Wood, Bart., of the Board of Green Cloth), dau. of Thomas Wood, Esq., of Hackney, by his wife—Cranmer. They had only two children, and it would appear from Harleian MS. No. 1476. fo. 419., which omits all mention of Sir Cæsar, that he died in his father's lifetime, and that Lady Chester was sole heiress to this branch of the Cranmers.

There are two brief pedigrees I have seen of these Cranmers, one in Harl. MS. 1476. above

mentioned, the other in Philipot's *Catalogue of Knights*; but neither of them goes so far as to connect them with the archbishop, or even with the Nottinghamshire family; for they both begin with Samuel Cranmer's grandfather, who is described of Alcester, co. Warwick. Now the connexion is certain: could one of your readers supply me with the wanting links? Is it possible that they omit all mention of the archbishop on account of the prejudice mentioned by your correspondent; being able to supply the three generations necessary to gentility without him?

I am obliged to write without any books of reference, or I would have consulted the epitaphs in question again. R. E. W.

I am afraid that my quotations from memory, in my letter of Saturday, were *not exactly correct*; for on examining Lipscomb's *Buckinghamshire* to-day, I find that it is stated (vol. iv. pp. 4-7.) on the monument of Samuel Cranmer at *Astwood Bury*, that he was "descended in a direct line from Richard Cranmer, elder brother to Thomas, archbishop of Canterbury;" and that it was found, on an inquisition held on April 7, 1640, that his son and heir Cæsar Cranmer (called on the monument "Sir Cæsar Wood At<sup>o</sup> Cranmer, Kt.") was his heir at six years of age. This Cæsar was knighted by Charles II., and died unmarried; so that his sister, Lady Chester, was evidently the representative of this branch of the Cranmer family.

Now, with regard to this statement on the monument, in the first place it is discrepant with Lady Chester's epitaph at Chichley, which (Lipscomb's *Bucks*, vol. iv. p. 97.) expressly declares that she derived her descent from the archbishop. In the next place it appears from Thoroton's *Notts*, that the archbishop had no elder brother named Richard. His elder brother's name was John; who by Joan, dau. of John Frechevill, Esq., had two sons, Thomas and *Richard*. Could this be the Richard alluded to? In the third place, in neither of the pedigrees alluded to is there given any connexion with the family of Cranmer of Aslaeton. And, lastly, it is opposed to the uniform tradition of the family. Now, if any of your readers can clear up this difficulty, or will refer me to any other pedigree of the Cranmers, I shall feel extremely obliged to him.

With the exception of the points now noticed, my former letter was perfectly correct, and may be relied on in every respect.

I may mention that these Cranmers were from Warwickshire. The monument states that Samuel Cranmer was born at "Aulcester" in that county, "about the year 1575." R. E. W.

## DUTCH POPULAR SONG-BOOK.

(Vol. iii., p. 22.)

The second edition of the song-book mentioned by the HERMIT OF HOLYPORT must have been published between 1781 and 1810, as the many popular works printed for S. and W. Koene may testify. In 1798 they lived on the Linde gracht, but shifted afterwards their dwelling-place to the Boomstraat. For the above information—about a trifle, interesting enough to call a *hermit* from his *memento-mori* cogitations—I am indebted to the kindness of Mr. J. J. NIEUWENHUIZEN.

But, alas! what can I, the man with a *borrowed* name and borrowed learning, say in reply to the first Query of the busy anchorite? He will believe me, when I tell his reverence that I am *not* JANUS DOUSA. What's in the name, that I could choose it? Must I confess? A token of grateful remembrance; the only means of making myself known to a British friend of my youth, but for whom I would perhaps never have enjoyed Mr. HERMIT's valuable contributions—the medium, in short, of being recognised incognito. Will this do? Or must I say, copying a generous correspondent of "NOTES AND QUERIES,"—Spare my blushes, I am

J. H. VAN LENNEP.

Amsterdam, Feb. 25. 1851.

## BARONS OF HUGH LUPUS.

(Vol. iii., p. 87.)

Your correspondent P. asks for information respecting the families and descendants of William Malbank and Bigod de Loges, two of the Barons of Hugh Lupus, Earl of Chester, whose signatures are affixed to the charter of foundation of St. Werburgh's Abbey at Chester.

Of the descendants of William Malbank I can learn nothing; but it appears from the MS. catalogue of the Norman nobility before the Conquest, that Roger and Robert de Loges possessed lordships in the district of Coutances in Normandy. One at least, Roger, must have accompanied the Conqueror to England (and his name appears in the roll of Battle Abbey as given by Fox), for we find that he held lands in Horley and Burstowe in Surrey. His widow, Gunuld de Loges, held the manor of Guiting in Gloucestershire of King William; and in the year 1090 she gave two hides of land to the monastery of Gloucester to pray for the soul of her husband. Roger had two sons, Roger and Bigod, or, as he is sometimes called, Robert. The former inherited the lands in Surrey. One of his descendants (probably his great-grandson) was high sheriff of Surrey and Sussex in the years 1267, 1268, and 1269. His son Roger de Loges owned lands and tenements in Horley, called La Bokland, which he sold to the Abbot of

Chertsea. His successor, John de Logge of Burstowe, witnessed in the tenth year of Edward II. a deed relating to the transfer of land in Hadresham, Surrey. The name became gradually corrupted to Lodge.

To return to the subject of inquiry, Bigod de Loges —

“held five tenements in Sow of the Earl of Chester, by the service of conducting the said earl towards the king’s court through the midst of the forest of Cannock, meeting him at Rotford bridge upon his coming, and at Hopwas bridge on his return. In which forest the earl might, if he pleased, kill a deer at his coming, and another at his going back: giving unto Loges each time he should so attend him a barbed arrow. Hugo de Loges granted to William Bagot all his lands in Sow, to hold of him the said Hugo and his heirs, by the payment of a pair of white gloves at the feast of St. Michael yearly.”—Dugdale.

Bigod de Loges had two sons, Hugo and Odardus:

“Odardus de Loges was infeoffed by Ranulphus de Meschines, Earl of Chester, in the baronies of Stanyton, Wigton, Doudryt, Waverton, Blencoyd, and Kirkbride, in the county of Cumberland; and the said Odardus built Wigton church and endowed it. He lived until King John’s time. Henry I. confirmed the grant of the barony to him, by which it is probable that he lived a hundred years. He had issue Adam. Adam had issue Odard, the lord, whose son and heir, Adam the Second, died without issue, and Odard the Fourth likewise,” &c.—Denton’s *MS.*

Of the branch settled in Staffordshire and Warwickshire —

“Hugo de Loges married, tempo Richard I., Margerie, daughter and heiress of Robert de Brok. By this marriage Hugo became possessed of the manor of Casterton in Warwickshire. He was forester of Cannock chace. He had issue Hugo de Loges, of Chesteron, whose son and heir, Sir Richard de Loges, died 21st of Edward I. Sir Richard had issue two sons, Richard and Hugo. The eldest, Richard of Chesteron, left issue an only daughter, Elizabeth, married to Nicholas de Warwick. The issue of this marriage was John de Warwick, whose daughter and heiress, Eleonora, married Sir John de Peto, and brought the manor of Chesteron into that family.”—Dugdale.

M. J. T.

SHAKSPEARE’S “ANTONY AND CLEOPATRA.”

(Vol. iii., p. 139.)

The scene in *Antony and Cleopatra* contains two expressions which are in *Henry VIII.* —

“Learn this, Silius.”

“Learn this, brother.”—*Hen. VIII.*

“The Captain’s captain.”

“To be her Mistress’ mistress, the Queen’s queen.”—*Hen. VIII.*

The first of these passages is in a scene in *Henry VIII.*, which Mr. HICKSON gives to Fletcher (and

of which, by-the-bye, it may be observed, that, like the scene in *Antony and Cleopatra*, it has nothing to do with the business of the play). The other is in a scene which he gives to Shakspeare.

But, perhaps, there may be doubts whether rightly. I am exceedingly ignorant in Fletcher; but here is a form of expression which occurs twice in the scene, which, I believe, is more conformable to the practice of Fletcher: —

“A heed was in his countenance.”

“And force them with a constancy.”

There is very great stiffness in the versification: one instance is quite extraordinary:

“Yet I know her for

A spleeny Lutheran; and not wholesome to  
Our cause, that she should lie i’ the bosom of  
Our hard rul’d king.”

There is great stiffness and tameness in the matter in many places.

Lastly, what Mr. HICKSON hopes he has taken off Shakspeare’s shoulders, the compliments to the Queen and the King, is brought in here most forcedly: —

“She (*i. e.* A. Boleyn) is a gallant creature, and complete

In mind and feature. I persuade me, from her  
Will fall some blessings to this land, which shall  
In it be memoriz’d.”

But there is also the general question, whether, either upon *à priori* probability, or inferences derived from particular passages, we are bound to suppose that the two authors wrote scene by scene. Shakspeare might surely be allowed to touch up scenes, of which the mass might be written by Fletcher.

As to the dates, Mr. COLLIER is persuaded that *Henry VIII.* was written in the winter of 1603–4. The accession of James was in March, 1603. Mr. COLLIER thinks that the compliments to Queen Elizabeth were not written in her lifetime. He thinks that, even in the last year of her long reign, no one would have ventured to call her an “aged princess,” though merely as a way of saying that she would have a long reign; and he says, there is not the slightest evidence that the compliment to King James was an interpolation. But surely it is strong evidence that if there is no interpolation, this passage —

“As when

The bird of wonder dies, the maiden phoenix,”

afterwards —

“When Heav’n shall call her from this cloud of darkness,”

and then, after disposing of the King —

“She shall be to the happiness of England  
An aged princess

Would I had known no more — but she must die;  
She must — the saints must have her yet a virgin,” &c.

would be ridiculous. All that can be said is, that either way it is partly ridiculous to make it a matter of prophecy and lamentation that a human being must, sometime or other, die.

But it is very difficult to conceive that the compliments to Elizabeth should have been written after her death.

Fletcher, born in 1579, did not, in Mr. Dyce's opinion, bring out anything singly or jointly with Beaumont till 1606 or 1607.

The irrelevant scenes, like that of Ventidius, are introduced with two objects—one to gain time, the other for the sake of naturalness: of the latter of which there are two instances in *Macbeth*; one where the King talks of the swallows' nests: the other, relating to the English king touching for the evil, seems remarkably suited to the mind of Shakspeare. C. B.

“SUN, STAND THOU STILL UPON GIBEON!”

(JOSH. X. 12.)

(Vol. iii., p. 137.)

The observations of I. K. upon this passage have obviously proceeded from a praiseworthy wish to remove what has appeared to some minds to be inconsistent with that perfect truth which they expect to be the result of divine inspiration. I. K. doubtless believes that God put it into the heart of Joshua to utter a command for the miraculous continuance of daylight. But why should he expect the inspiration to extend so far as to instruct Joshua respecting the manner in which that continuance was to be brought about? Joshua was not to be the worker of the miracle. It was to be wrought by Him who can as easily stop any part of the stupendous machinery of His universe, as we can stop the wheels of a watch. Joshua was left to speak, as he naturally would, in terms well fitted to make those around him understand, and tell others, that the sun and moon, whom the defeated people notoriously worshipped, were so far from being able to protect their worshippers, that they were made to promote their destruction at the bidding of Joshua, whom God had commissioned to be the scourge of idolaters. And when the inspired recorder of the miracle wrote that “the sun stood still,” he told what the eyes saw, with the same truth as I might say that the sun *rose* before seven this morning. Inspiration was not bestowed to make men wise in astronomy, but wise unto salvation.

Those who think that the inspired penman should have said “the earth stood still,” in order to give a perfectly true account of the miracle, have need to be told, or would do well to remember, that the stopping of the diurnal revolution of the earth, in order to keep the sun and moon's apparent places the same, would not involve a cessation of

its motion in its orbit, still less a cessation of that great movement of the whole solar system, by which it is now more than conjectured that the sun, the moon, and the earth are all carried on together at the rate of above 3700 miles in an hour; so that to say “the earth stood still” would be liable to the same objection, viz., that of not being astronomically true. I. K. carries his notion of the “inseparable connexion” of the sun “with all planetary motion” too far, when he supposes that a stoppage of the sun's motion round its own axis would have any effect on our planet. The note he quotes from Kitto's *Pictorial Bible* is anything but satisfactory; and that from Mant is childishly common-place. Good old Scott adverts with propriety to the Creator's power to keep all things in their places, when the earth's revolution was stopped; but when he endeavoured to illustrate it by the little effect of a ship's *casting anchor when under full sail*, he should have consulted his friend Newton, who would have stopped such an imagination. Another commentator, Holden, has argued, in spite of the Hebrew, that “in the midst of heaven” cannot mean mid-day, having made up his mind that the moon can never be seen at that hour!

Such helpers do but make that difficult which, if received in its simplicity, need neither perplex a child nor a philosopher. H. W.

#### Replies to Minor Queries.

*Ulm Manuscript* (Vol. iii., p. 60.).—The late Bishop Butler's collection of manuscripts is in the British Museum. I send you a copy of the bishop's own description of the MS. (which should be called the *St. Gall MS.*), from the printed Catalogue, which was prepared for a sale by auction, previous to the negociation with the trustees for the purchase of the collection for the nation.

“Acta Apostolorum. Epistolæ Pauli et Catholicæ cum Apocalypsi. Latine. Sæculi IX. Upon Vellum. 4to.

The date of this most valuable and important manuscript is preserved by these verses:

‘Iste liber Pauli retinet documenta sereni  
Hartmodus Gallo quem contulit Abba Beato,  
Si quis et hunc Sancti sumit de culmine Galli  
Hunc Gallus Paulusque simul dent pestibus amplis.’

Which I thus have tried to imitate:

**Thys boke contreyues the doctrynes of Seynct  
Paull,**

**Hartmodus thabbat yede yt to Seynct Gall;  
Gyl any tak thys boke from hygh Seynct Gall,  
Seynct Gall appall hym and Seynct Paull hynt  
gall.**

Hartmodus was Abbot of St. Gall in the Grisons from A. D. 872 to 874. The MS. therefore may be earlier than the former, but cannot be later than the latter date.

This MS. is of the very highest importance. It contains the celebrated passage of St. John thus: 'Quia tres sunt, qui testimonium dant, Spiritus, aqua, et sanguis, et tres unum sunt. Sicut in cælo tres sunt, Pater, Verbum, et Spiritus, et tres unum sunt.' This most important word *Sicut* clearly shows how the disputed passage, from having been a Gloss crept into the text. And on the first page prior to the Seven Catholic Epistles is the Prologue of St. Jerome, bearing his name in uncials, which Porson and other learned men think spurious. See Porson's *Letters to Travis*, p. 290.—Bp. Butler's Manuscript Catalogue.

H. Foss.

Rotherhithe, Jan. 29. 1851.

*Harrison's Chronology* (Vol. iii., p. 105.).—To the querist on William Harrison all lovers of bibliography are under obligations. At Oxford, amid the Bodleian treasures, he could not have had many questions to ask: at Thurlles the case may be much otherwise, and he is entitled to a prompt reply.

After examining the *Typographical Antiquities* of Ames and Herbert, and various bibliographical works, relying also on my own memory as a collector of books for more than thirty years, I may venture to assert that the *Chronology* of W. Harrison has never been printed. I can further assert that no copy of the work is recorded in the *Catalogi librorum manuscriptorum Angliæ et Hiberniæ*, Oxoniæ, 1697.

The best account of Harrison is given by bishop Tanner, in his *Bibliotheca Britannico-Hibernica*. Wood, however, should be consulted. With reference to the events of his life, it is important to observe that the date of his letter to sir William Brooke, which may be called an autobiography in miniature, is 1577.

Assuming that this question could not escape the notice of other contributors, I had made no researches with a view to answer it, and shall be happy to remedy the defects of this scrap at a future time.

BOLTON CORNEY.

*Mistletoe on Oaks* (Vol. ii., pp. 163. 214.).—Is it ever found now on *other* trees? Sir Thos. Browne (*Vulg. Err.* lib. ii. cap. vi. § 3.) says, "We observe it in England very commonly upon *Sallow*, *Hazell*, and *Oake*." By-the-bye, DR. BELL (p. 163.) seems to adopt the belief, which it is Browne's object in the section referred to above to refute, viz., that "Misseltoe is bred upon trees, from seeds which birds let fall thereon." Have later observations shown that it was Browne himself who was in error?

ACHE.

*Swearing by Swans* (Vol. iii., p. 70.).—An instance of the cognate custom of swearing by pheasants is given by Michelet, *Précis de l'Histoire Moderne* (pp. 19, 20.). On the taking of Constantinople by the Turks,—

"L'Europe s'émut enfin: Nicholas V. prêcha la croisade. . . . à Lille, le duc de Bourgoyne fit

apparaître, dans un banquet, l'image de l'Eglise désolée et, selon les rites de la chevalerie, jura Dieu, la Vierge, les dames, et *le fuisan*, qu'il irait combattre les infidèles." (1454.)

It seems, however, that in spite of all these formalities, the oath did not sit very heavily on the conscience of the taker: for we are told immediately after that—

"Cette ardeur dura peu. . . . le duc de Bourgoyne resta dans ses états."

Michelet gives, as his authority, Olivier de la Marche, t. viii. *De la Collection des Mémoires relatifs à l'Hist. de France*, edit. de M. Petitot.

X. Z.

*Jurare ad caput animalium* (Vol. ii., p. 392.; Vol. iii., p. 71.).—Schayes, a Belgic writer (in *Les Pays Bas avant et durant la Domination Romaine*, vol. ii. p. 73. et seq.), furnishes references to two councils, in which this mode of swearing was condemned, viz. Concil. Aurelianense (Orleans), A.D. 541, and Concil. Liptinense (Liptines or Lestines), 743. On the *Indiculus Paganiarum* of the latter he subjoins the commentaries of Des Roches (*Anc. Mém. de l'Acad. de Brux.*), de Meinders (*de statu relig. sub Carolo M.*, p. 144.), d'Eckart (*Francia Orient*, lib. i. p. 407.), de Canciani (*de Legibus barbaror.*, tom. iii. p. 78.). The enquirer may also consult Riveli *Opera* on the Decalogue; Petiti, *Observ. Miscell.* lib. iv. c. 7.: "Defenditur Socrates ab improba Lactantii ealumnia et de ejus jusjurando per *canem*." and Alex. ab Alexandro, *Geniales Dies*, lib. v. c. 10.

I may avail myself of this opportunity of noticing the misprint in p. 152., *Vezron* for *Pezron*.

T. J.

*Ten Children at a Birth* (Vol. ii., p. 459.; Vol. iii., p. 64.).—We are indebted to the obliging courtesy of the editor of the *Leeds Mercury* for the following extract from that paper of the 9th October, 1781:—

"A letter from Sheffield, dated October 1, says, 'This day one Ann Birch, formerly of Derby, who came to work at the silk-mills here, was delivered of TEN children; nine were dead, and one living, which, with the mother, is likely to do well.'"

Our informant adds—

"I never heard of any silk-mills at Sheffield. If there was a Medical Society in Sheffield then, its records might be examined."

Can our correspondent N. D. throw any further light upon this certainly curious and interesting case?

*Richard Standfast* (Vol. iii., p. 143.).—This divine is buried in Christ Church, Bristol; having been rector of that church for the long space of fifty-one years. There is a monument erected to his memory in the above-mentioned building, with the following inscription:—

"Near this place lieth the body of Richard Standfast, Master of Arts, of Sidney College in Cambridge, and Chaplain-in-Ordinary to his Majesty King Charles I., who for his loyalty to the King and stedfastness in the established religion, suffered fourteen years' sequestration. He returned to his place in Bristol at the restoration of King Charles II., was then made prebendary of the cathedral church of Bristol, and for twenty years and better (notwithstanding his blindness) performed the offices of the church exactly, and discharged the duties of an able, diligent, and orthodox preacher. He was Rector of Christ Church upwards of fifty-one years, and died August 24, in the seventy-eighth year of his age, and in the year of Our Lord 1681.

He shall live again."

The following additional lines, composed by himself, were taken down from his own mouth two days before his death; and are, according to his own desire, inscribed on his tomb:—

"Jacob was at Bethel found,  
And so may we, though under ground.  
With Jacob there God did intend,  
To be with him where'er he went,  
And to bring him back again,  
Nor was that promise made in vain.

Upon which words we rest in confidence  
That he which found him there will fetch us hence.  
Nor without cause are we persuaded thus,  
For where God spake with him, he spake with us."

Besides the work your correspondent mentions, he wrote a book, entitled a *Caveat against Seducers*.

J. K. R. W.

Feb. 22. 1851.

"*Jurat, crede minus*" (Vol. iii., p. 143.).—This epigram was quoted by Sir Ed. Coke on the trial of Henry Garnet. The author I cannot tell, but F. R. R. may be glad to trace it up thus far.

J. Bs.

*Rab Surdam* (Vol. ii., p. 493.; Vol. iii., p. 42.).—May not "Rab Surdam" be the ignorant stone-cutter's version of "resurgam?"

M. A. H.

*The Scaligers* (Vol. iii., p. 133.).—Everything relating to this family is interesting, and I have read with pleasure your correspondent's communication on the origin of their armorial bearings. I am, however, rather surprised to observe, that he seems to take for granted the relationship of Julius Cæsar Scaliger and his son Joseph to the Lords of Verona, which has been so convincingly disproved by several writers. The world has been for some time pretty well satisfied that these two illustrious scholars were mere impostors in the claim they made, that Joseph Scaliger's letter to Janus Doussa was a very impudent affair. If your correspondent has met with any new evidence in support of their claim, it would gratify me much if he would make it known. Who would not derive pleasure from

seeing the magnificent boast of Joseph proved at last to have been founded in fact:

"Ego sum septimus ab Imperatore Ludovico et Illustrissimâ Hollandiæ comite Margareta: septimus item a Mastino tertio, ut et magnus Rex Franciscus, literarum parcus."

and Scioppius's parting recommendation—

"Quid jam reliquum est tibi, nisi ut nomen commutes et ex Scalifero fias Furcifer?"—*Scaliger Hypobolimaus. Mogunt.*, 1607, 4to., p. 74. b.

deprived of its force and stringency? I fear, however, that this is not to be expected.

It is impossible to read Joseph Scaliger's defence of his own case in the rejoinder to Scioppius, *Confutatio fabulæ Burdonum*, without observing that the author utterly fails in connecting Niccolò, the great-grandfather of Joseph, with Guglielmo della Scala, the son of Can Grande Secundo. And yet such is the charm of genius, that the *Confutatio*, altogether defective in the main point as a reply, will ever be read with delight by succeeding generations of scholars.

JAMES CROSSLEY.

Manchester, Feb. 22. 1851.

*Lincoln Missal* (Vol. iii., p. 119.).—It is clear that one of the most learned ritualists, Mr. Maskell, did not know of a manuscript of the Lincoln Use, else he would have noted it in his work, *The Ancient Liturgy of the British Church*, where the other Uses of Salisbury, York, Bangor, and Hereford, are compared together. In his preface to this work (p. ix.) he states—

"It has been doubted whether there ever was a Lincoln Use in any other sense than a different mode and practice of chanting."

MR. PEACOCK would probably find more information in the *Monumenta Ritualia*, to which Mr. Maskell refers in his preface.

N. E. R. (A Subscriber.)

*By and bye* (Vol. iii., p. 73.).—Your correspondent S. S., in support of his opinion that *by the bye* means "by the way," suggests that *good bye* may mean "bon voyage." I must say the commonly received notion, that it is a contraction of "God be wi' ye," appears to me in every way preferable. I think that in the writers of the Elizabethan age, every intermediate variety of form (such as "God b' w' ye," &c.) may be found; but I cannot at this moment lay my hand on any instance.

In an ingenious and amusing article in a late Number of the *Quarterly*, the character of different nations is shown to be indicated by their different forms of greeting, and surely the same may be said of their forms of taking leave. The English pride themselves, and with justice, on being a peculiarly religious people: now, applying the above test,—as the Frenchman has his *adieu*, the Italian his *addio*, the Portuguese his *addios*, and the Spaniard his "vaya usted con Dios,"—it is to be presumed

that the Englishman, also, on parting from his friend, will commit him to the care of Providence. On the other hand, it must be admitted that the Germans, who, as well as the English, are supposed to entertain a deeper sense of religion than many other nations, content themselves with a mere "lebe-wohl." I should be obliged if some one of your readers will favour me with the forms of taking leave used by other nations, in order that I may be enabled to see whether the above test will hold good on a more extensive application.

X. Z.

*Gregory the Great.*—This is clearly a mere slip of the pen in Lady Morgan's pamphlet. I think it may confidently be asserted that Gregory VII. has not been thus designated habitually at any period.

R. D. H.

*True Blue* (Vol. iii., p. 92.).—"The earliest connexion of the colour blue with truth" (which inquiry I cannot consider as synonymous with the original Query, Vol. ii., p. 494.) is doubtless to be traced back to one of the typical garments worn by the Jewish high priest, which was (see Godwyn's *Moses and Aaron*, London, 1631, lib. i. chap. 5.) "A robe all of blew, with seventy two bells of gold, and as many pomegranates, of blew, purple, and scarlet, upon the skirts thereof." He says that "by the bells was typed the sound of his (Christ's) doctrine; by the pomegranates the sweet savour of an holy life;" and, without doubt, by "the blew robe" was typified the immutability and truthfulness of the person, mission, and doctrine of our great High Priest, who was clothed with truth as with a garment. The great Antitype was a literal embodiment of the symbolic panoply of his lesser type.

BLOWEN.

*Drachmarus* (Vol. iii., p. 157.).—Your correspondent has my most cordial thanks both for his suggestion, and also for his conjecture.

1. Perhaps you will kindly afford me space to say, that the name of Drachmarus occurs in a well-written MS. account of Bishop Cosin's controversy, during his residence in Paris, with the Benedictine Prior Robinson, concerning the validity of our English ordination: in the course of which, after stating the opinion of divers of the Fathers, that the keys of order and jurisdiction were given John xx., "Quorum peccata," &c., Cosin adds:

"I omit Hugo Cardinalis, the ordinary gloss, *Drachmarus*, *Scotus*, as men of a later age (though all, as you say, of your church) that might be produced to the same purpose."

I should here perhaps state, that no letter of Prior Robinson's is extant in which any mention is made either of Drachmarus or of Druthmarus.

2. Before my Query was inserted, it had not only occurred to me as probable that the transcriber might have written Drachmarus in mistake for Druthmarus, but I had also consulted such of

Druthmar's writings as are found in the *Bibl. Patr.* I came to the conclusion, however, that a later writer than Christian Druthmar was intended. My conjecture was, that Drachmarus must be a second name for some known writer of the age of the schoolmen, just as *Carbajalus* may be found cited under the name of *Loysius*, or *Loisius*, which are only other forms of his Christian name, *Ludovicus*.

J. SANSON.

*The Brownes of Cowdray, Sussex.*—E. H. Y. (Vol. iii., p. 66.) is wrong in assigning the title of Lord *Mountacute* to the Brownes of Cowdray, Sussex. In 1 & 2 Phil. and Mary, Sir Antony Browne (son of the Master of the Horse to Henry VIII.) was created Viscount *Montague* (Collins). When curate of Eastbourne, in which parish are situated the ruins of their ancestral Hall of Cowdray, I frequently heard the village dames recite the tales of the rude forefathers of the hamlet respecting the family.

They relate, that while the great Sir Antony (temp. Hen. VIII.) was holding a revel, a monk presented himself before the guests and pronounced the curse of fire and water against the male descendants of the family, till none should be left, because the knight had received and was retaining the church-lands of Battle Abbey, and those which belonged to the priory of Eastbourne. Within the last hundred years, destiny, though slow of foot, has overtaken the fated race. In one day the hall perished by fire, and the lord by water, as mentioned by E. H. Y. The male line being extinct, the estate passed to the sister of Lord Montague. This lady was married to the late W. S. Poyntz, Esq., M.P. The two sons of Mr. and Mrs. Poyntz were drowned at Bognor, and the estate a second time devolved on the female representatives. These ladies, still living, are the Marchioness of Exeter, the Countess Spencer, and the Dowager Lady Clinton. The estate passed by purchase into the hands of the Earl of Egmont.

The old villagers, the servants, and the descendants of servants of the family, point to the ruins of the hall, and religiously cling to the belief that its destruction and that of its lords resulted from the curse. It certainly seems an illustration of Archbishop Whitgift's words to Queen Elizabeth:

"Church-land added to an ancient inheritance hath proved like a moth fretting a garment, and secretly consumed both: or like the eagle that stole a coal from the altar, and thereby set her nest on fire, which consumed both her young eagles and herself that stole it."

E. RDS.

Queen's Col., Birm., Feb. 20. 1851.

*Red Hand* (Vol. ii., p. 506., *et antè*).—A correspondent, ARUN, says, "Your correspondents would confer a heraldic benefit if they would

point out other instances, which I believe to exist, where family reputation has been damaged by similar ignorance in heraldic interpretation." I have always thought this ignorance to be universal with the country people in England: I could mention *several instances*. First, when I was a boy at school I was shown the hatchments in Wateringbury church, in Kent, by my master, and informed that Sir Thomas Styles had murdered some domestic, and was consequently obliged to bear the "bloody hand:" and lastly, and lately, at Church-Gresley, in Derbyshire, at the old hall of the Gresley family, I was shown the marble table on which Sir Roger or Sir Nigel Gresley had cut up, in a sort of Greenacre style, his cook; for which he was obliged to have the bloody hand in his arms, and put into the church on his tomb.

H. W. D.

*Anticipations of Modern Ideas by Defoe* (Vol. iii., p. 137.).—The two tracts mentioned by your correspondent R. D. H., and which he states he has often sought in vain, namely, *Augusta Triumphans*, London, 1728, 8vo., and *Second Thoughts are best*, London, 1729, 8vo., are to be found in the *Selection from Defoe's Works* published by Talboys in 20 vols. 12mo. in 1840. They are both indisputably by Defoe, and contain, as your correspondent observes, many anticipations of modern improvements. I may mention that there is a tract, also beyond doubt by Defoe, on the subject of London street-robberies, which has never yet been noticed or attributed to him by any one. It is far more curious and valuable than *Second Thoughts are best*, and is perfectly distinct from that tract. It gives a history, and the only one I ever yet met with, written in all Defoe's graphic manner, of the London police and the various modes of street robbery in the metropolis, from the time of Charles II. to 1731, and concludes by suggestions of effectual means of prevention. It is evidently the work of one who had lived in London during the whole of the period. The title is—

"An effectual Scheme for the immediate preventing of Street Robberies, and suppressing all other Disorders of the Night, with a brief History of the Night Houses, and an Appendix relating to those Sons of Hell called Incendiaries. Humbly inscribed to the Right Honourable the Lord Mayor of the City of London. London: Printed for J. Wilford, at the Three Flower de Lucies, behind the Chapter House in St. Paul's Church Yard. 1731: (Price 1s.) 8vo., pages 72."

I have also another tract on the same subject, which has not been noticed by Defoe's biographers, but which I have no hesitation in ascribing to him. It is curious enough, but not of equal value with the last. The title is—

"Street Robberies considered. The reason of their being so frequent, with probable Means to prevent 'em. To which is added, three short Treatises: 1. A Warning for Travellers; with Rules to know a Highway-

man, and Instructions how to behave upon the occasion. 2. Observations on Housebreakers. How to prevent a Tenement from being broke open. With a Word of Advice concerning Servants. 3. A Caveat for Shopkeepers: with a Description of Shoplifts, how to know 'em, and how to prevent 'em: also a Caution of delivering Goods: with the Relation of several Cheats practised lately upon the Publick. Written by a converted Thief. To which is prefix'd some Memoirs of his Life. *Set a Thief to catch a Thief*. London: Printed for J. Roberts, in Warwick Lane. Price 1s. (No date, but circ. 1726.) 8vo., pages 72."

JAMES CROSSLEY.

*Meaning of Waste-book* (Vol. iii., p. 118.).—The *waste-book* in a counting-house is that in which all the transactions of the day, receipts, payments, &c., are entered miscellaneously as they occur, and of which no account is immediately taken, no value immediately found; whence, so to speak, the mass of affairs is undigested, and the wilderness or *waste* is uncultivated, and without result until entries are methodically made in the day-book and ledger; without which latter appliances there would, in book-keeping, be *waste* indeed, in the worst sense of the term. The word *day-book* explains itself. The word *ledger* is explained in Johnson's and in Ash's *Dictionary*, from the Dutch, as signifying a book that lies in the counting-house *permanently in one place*. The etymology there given also explains why certain lines used in fishing-tackle, by old Isaak Walton, and by his disciples at the present day, are called *ledger-lines*. It, however, does not seem to explain the phrase *ledger-lines*, used in music; namely, the term applied to those short lines added above or below the staff of five lines, when the notes run very high or very low, and which are exactly those which are not *permanent*. Here the French word *léger* tempts the etymologist a little.

ROBERT SNOW.

*Deus Justificatus* (Vol. ii., p. 441.).—There is no doubt that this work was written by Henry Hallywell, and not by Cudworth. Dr. Worthington, whose intercourse with the latter was of the most intimate kind, and who would have been fully aware of the fact had he been the author, observes, in a letter not dated, but written circ. September, 1668, addressed to Dr. More, and of which I have a copy now before me:

"I bought at London Mr. Hallywell's *Deus Justificatus*. Methinks it is better written than his former Letter. He will write better and better."

In a short account of Hallywell, who was of the school of Cudworth and More, and whose MS. correspondence with the latter is now in my possession, in Wood's *Fasti*, vol. ii. p. 187. Edit. Bliss, Wood, "amongst several things that he hath published," enumerates five only, but does not give the *Deus Justificatus* amongst them. It

appears (Wood's *Athenæ*, vol. iv. p. 230.) that he was ignorant who the author of this tract was.

It is somewhat singular that the mistake in ascribing *Deus Justificatus* to Cudworth should have been continued in Kippis's edition of the *Biographia Britannica*. It was so ascribed to him, first, as far as I can find, by a writer of the name of Fancourt, in the preface to his *Free Agency of Accountable Creatures Examined*, London, 1733, 8vo. On his authority it was included in the list of Cudworth's works in the *General Dictionary*, 1736, folio, vol. iv. p. 487., and in the *Biographia Britannica*, 1750, vol. iii. p. 1581., and in the last edition by Kippis. Birch, in the mean time, finding, no doubt, on inquiry, that there was no ground for ascribing it to Cudworth, made no mention of it in his accurate life prefixed to the edition of the *Intellectual System* in 1742.

Hallywell, the author, deserves to be better known. In many passages in his works he gives ample proof that he had fully imbibed the lofty Platonism and true Christian spirit of his great master.

JAMES CROSSLEY.

*Touchstone's Dial* (Vol. ii., p. 405.; Vol. iii., pp. 52. 107.). — I am gratified to find that my note on "Touchstone's Dial" has prompted MR. STEPHENS to send you his valuable communication on these old-fashioned chronometers. The subjoined extract from *Travels in America in the Year 1806*, by Thomas Ashe, Esq., is interesting, as it shows that "Ring-dials" were used as common articles of barter in America at the commencement of the present century:—

"The storekeepers on the Alleghany River from above Pittsburg to New Orleans are obliged to keep every article which it is possible that the farmer and manufacturer may want. Each of their shops exhibits a complete medley: a magazine, where are to be had both a needle and an anchor, a tin pot and a large copper boiler, a child's whistle and a piano-forte, a *ring-dial* and a clock," &c.

J. M. B.

*Ring Dials*.—I was interested with the reference to *Pocket Sun-dials* in "NOTES AND QUERIES," pp. 52.107. because it re-furnished an opportunity of placing in print a scrap of information on the subject, which I neglected to embrace when I first read MR. KNIGHT's note on the passage in Shakspeare. About seventy years ago these small, cheap, brass "Ring-dials" for the pocket were manufactured by the gross by a firm in Sheffield (Messrs. Proctor), then in Milk Street. I well remember the workman—an old man in my boyhood—who had been employed in making them, as he said, "in basketsful;" and also his description of the *modus operandi*, which was curious enough. They were of different sizes and prices; and their extreme rarity at present, considering the number formerly in use, is only less surprising than the commonness

of pocket-watches which have superseded them. I never saw but one of these cheapest and most nearly forgotten horologia, and which the old brass-turner, as I recollect, boasted of as "telling the time true to a quarter of an hour!" D.

Sheffield, Jan. 2. 1851.

*Cockade* (Vol. iii., p. 7.).—The Query of A. E. has not yet been satisfactorily answered; nor can I pretend to satisfy him. But as a small contribution to the history of the decoration in question, I beg to offer him the following definition from the *Dictionnaire étymologique* of Roquefort, 8vo., Paris, 1829:—

"COCARDE, touffe de rubans que sous Louis XIII. on portoit sur le feutre, et qui imitoit la crête du coq."

If this be correct, APODLIKTES (p. 42.) must be mistaken in attributing so recent an origin to the cockade as the date of the Hanoverian succession. The truth is, that from the earliest period of heraldic institutions, colours have been used to symbolise parties. The mode of wearing them may have varied; and whether wrought in silk, or more economically represented in the stamped leather cockade of our private soldier, is little to the purpose. It will, however, hardly be contended that our present fashion at all resembles "la crête du coq."

F. S. Q.

"The ribband worn in the hat" was styled "a favour" previous to the Scotch Covenanters' nick-naming it a cockade. Allow me to correct APODLIKTES (p. 42.): "The black *favour* being the Hanoverian badge, the white *favour* that of the Stuarts." The knots or bunches of ribbons given as favours at marriages, &c., were not invariably worn in the hat as a cockade is, but it was sometimes (see Hudibras, Pt. i. canto ii. line 524.)

"Wore in their hats like wedding garters."

There is a note on this line in my edition, which is the same as J. B. COLMAN refers to for the note on the Frozen Horn (p. 91.).

BLOWEN.

*Rudbeck's Atlantica—Grenville copy—Tomus I Sine Anno*. 1675. 1679. (Vol. iii., p. 26.). — Has any one of these three copies a separate leaf, entitled "Ad Bibliopagos?" — Not one of them.

(Neither has the king's (George III.) copy, nor the Sloane copy, both in the Museum.)

Has the copy with the date 1679, "Testimonia" at the end?—The Testimonia are placed after the Dedication, before the text (they are inlaid). They occupy fifteen pages.

Have they a separate *Title* and a separate sheet of *Errata*?—Neither the one nor the other.

Is there a duplicate copy of this separate *Title* at the end of the Preface?—No.

(The copy with the date 1675 has at the end Testimonia filling eight pages, with a separate title, and a leaf containing three lines of *Errata*.)

Tomus II. 1689. — How many pages of Tes-

timonia are there at the end of the Preface? — Thirty-eight pages.

(In George III.'s copy the Testimonia occupy forty-three pages.)

Is there in any one of these volumes the name of any former owner, any book number, or any other mark by which they can be recognised; for instance, that of the Duke de la Vallière?—No. Not in Mr. Grenville's, nor in George III.'s, nor in the Sloane's; this last has not the Third Volume.

HENRY FOSS.

*Scandal against Queen Elizabeth* (Vol. iii., p. 11.).

—It is a tradition in a family with which I am connected, that Queen Elizabeth had a son, who was sent over to Ireland, and placed under the care of the Earl of Ormonde. The Earl, it will be remembered, was distantly related to the Queen, her great-grandmother being the daughter of Thomas, the eighth Earl.

Papers are said to exist in the family which prove the above statement.

J. Bs.

*Private Memoirs of Queen Elizabeth.* — The curious little volume mentioned by MR. ROPEE (Vol. iii., p. 45.), is most probably the book alluded to by J. E. C., p. 23. I possess a copy of much later date (1767). It is worthy of note, that the narrative is headed *The Earl of Essex; or, the Amours of Queen Elizabeth*; while the title-page states, *The secret History of the most Renown'd Q. Elizabeth and Earl of Essex.*

I think it can scarcely be said to be corroborative of the "scandal" contained in Mr. Ives's MS. note, or that in Burton's *Parliamentary Diary*, cited by P. T., Vol. ii. p. 393. Whitaker, in his *Vindication of Mary Q. of Scots*, has displayed immense industry and research in his collection of charges against the private life of Elizabeth, but makes no mention of these reports.

E. B. PRICE.

*Bibliographical Queries* (No. 39.), *Monarchia Solipsorum* (Vol. iii., p. 138.). — Your correspondent asks, Can there be the smallest doubt that the veritable inventor of this satire upon the Jesuits was their former associate, Jules-Clement Scotti? Having paid considerable attention to the writings of Scotti, Inchofer, and Scioppius, and to the evidence as to the authorship of this work, I should, notwithstanding Niceron's authority, on which your correspondent seems to rely, venture to assert that the claim made for Scotti, as well as that for Scioppius, may be at once put aside. No two authors ever more carefully protected their literary offspring, numerous as they were, by the catalogues and lists of them which they published or dispersed from time to time, than these two writers. In them every tract is claimed, however short, which they had written. Scotti published one in 1650, five years after the publication of the *Monarchia Solipsorum*; and I have a letter of his, of

the same period, containing a list of his writings. Scioppius left one, dated 1647, now in MS. in the Laurentian Library with his other MSS., and which carefully mentions every tract he had written against the Jesuits. The *Monarchia Solipsorum* does not appear in the lists of these two writers; and no good reason can be assigned why it should not, on the supposition of its being written by either of them. If not in those which were published, it certainly would not have been omitted in those communicated to their friends, not Jesuits, or which were found amongst their own MSS. Then, nothing can be more distinct than the style of Scotti, of Scioppius, and that of the author, whoever he was, of the *Monarchia*. The much-vexed spirit of the bitterest of critics would have been still more indignant if one or two of the passages in this work could ever, in his contemplation, have been imputed to his pen.

It is in this case, as in most other similar ones, much easier to conclude who is not, than who is the author of the book in question. The internal evidence is very strong in favour of Inchofer. It was published with his name in 1652, seven years only after the date of the first edition; and the witnesses are many among his contemporaries, who speak positively to his being the author. Further, there is no great dissimilarity in point of style, and I have collected several parallel expressions occurring in the *Monarchia* and Inchofer's other works, which very much strengthen the claim made on his behalf, but which it is scarcely necessary to insert here. In my opinion, he is the real author. The question might, I have no doubt, be finally set at rest by an examination of his correspondence with Leo Allatius, which is, or was, at all events, in the Vatican.

JAMES CROSSLEY.

Manchester, Feb. 22. 1851.

*Touching for the Evil* (Vol. iii., p. 93.). — It was one of the proofs against the Duke of Monmouth, that he had touched for the evil when in the West; and I have seen a handbill describing the cures he effected. It was sold at Sir John St. Aubyn's sale of prints at Christie's some few years since.

H. W. D.

"*Talk not of Love*" (Vol. iii., pp. 7. 77.). — In answering the Query of A. M. respecting this pleasing little song, your correspondents have neglected to mention that the earliest copy of it, *i. e.* that in Johnson's *Scots Musical Museum*, has two additional stanzas. This is important, because, from No. 8. of Burns's *Letters to Clarinda*, it appears that the concluding lines were supplied by Burns himself to suit the music. He remarks that —

"The latter half of the first stanza would have been worthy of Sappho. I am in raptures with it."

Mrs. Mac Lehose (*Clarinda*) was living in 1840, in the eightieth year of her age.

EDWARD F. RIMBAULT.

*Did St. Paul's Clock strike Thirteen?* (Vol. iii., p. 40.). — Yes: but it was not then at St. Paul's; for I think St. Paul's was then being rebuilt. The correspondent to the *Antiquarian Repertory* says:

"The first time I heard it (the circumstance) was at Windsor, before St. Paul's had a clock, when the soldier's plea was said to be that Tom of Westminster struck thirteen instead of twelve at the time when he ought to have been relieved. It is not long since a newspaper mentioned the death of one who said he was the man."

About the beginning of the eighteenth century this bell was removed to St. Paul's, &c. — Can any of the readers of the "NOTES AND QUERIES" supply the newspaper notice above referred to. The above was written in 1775. The clock tower in which the bell was originally (and must have been when the sentinel heard it) was removed in 1715.

JOHN FRANCIS.

[The story is given in Walcott's *Memorials of Westminster* as being thus recorded in *The Public Advertiser* of Friday, 22nd June, 1770: — "Mr. John Hatfield, who died last Monday at his house in Glasshouse Yard, Aldersgate, aged 102 years, was a soldier in the reign of William and Mary, and the person who was tried and condemned by a Court Martial for falling asleep on his duty upon the terrace at Windsor. He absolutely denied the charge against him, and solemnly declared that he heard St. Paul's clock strike thirteen, the truth of which was much doubted by the court because of the great distance. But whilst he was under sentence of death, an affidavit was made by several persons that the clock actually did strike thirteen instead of twelve; whereupon he received his majesty's pardon. The above his friends caused to be engraved upon his plate, to satisfy the world of the truth of a story which has been much doubted, though he had often confirmed it to many gentlemen, and a few days before his death told it to several of his neighbours. He enjoyed his sight and memory to the day of his death."]

*Defence of the Execution of Mary Queen of Scots* (Vol. iii., p. 113.). — Among the benefits conferred by "NOTES AND QUERIES" upon the literary world, is the information occasionally afforded, in what libraries, public and private, very rare books are deposited. MR. COLLIER expresses his thanks to MR. LAING for sending to him a very rare volume by Kyffin. Had I seen his "Extracts from the Registers of the Stationers' Company," I should have had much pleasure in furnishing him with extracts, from another copy in the Chetham Library, of the tract he has described. The Rev. T. Corser possesses the same author's *Blessedness of Britain*. His other works are enumerated by Watt, and should be transferred to a Bibliotheca Cambrensis. T. J.

*Metrical Psalms, &c.* (Vol. iii., p. 119.). — ARUN may find all the information he seeks by consulting a treatise of *Heylin's* on the subject of the metrical version of the Psalms, published by Dr. Rich. Watson, under the title of *The Deduction*, 8vo. Lond. 1685.

Together with this treatise, two letters from Bishop *Cosin* to Watson are published; in the latter of which, towards the end, the following paragraph occurs: —

"The singing Psalms are not adjoined to our Bibles, or to our Liturgy, by any other authority than what the Company of Stationers for their own gain have procured, either by their own private ordinances among themselves, or by some order from the Privy Council in Queen Elizabeth's time. Authority of convocation, or of Parliament, such as our Liturgy had, never had they any: only the Queen, by her Letters Patent to the Stationers, gave leave to have them printed, and allowed them (did not command them) to be sung in churches or private houses by the people. When the Liturgy was set forth, and commanded to be used, these psalms were not half of them composed: no bishop ever inquired of their observance, nor did ever any judge at an assize deliver them in his charge: which both the one and other had been bound to do, if they had been set forth by the same authority which the Liturgy was. Besides you may observe, that they are never printed with the Liturgy or Bible, nor ever were; but only bound up, as the stationers please, together with it," &c.

J. SANSOM.

*Aristophanes on the Modern Stage* (Vol. iii., p. 105.). — Molière has availed himself in the comedy of the *Bourgeois Gentilhomme* very liberally of the comedy of the *Clouds*. The lesson in grammar given to Monsr. Jourdain is nearly the same as that which Socrates gives to Strepsiades.

W. B. D.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The last number of the *Gentleman's Magazine* contains a very important paper upon the limited accessibility of the State Paper Office to literary inquirers, and the consequent injury to historical literature. But not only is the present system illiberal; it seems that it has been determined by the Lords of the Treasury that the historical papers anterior to 1714 shall be transferred from the State Paper Office to the new Record Office, which is now rising rapidly on the Rolls Estate. Under present circumstances, this is a transfer from bad to worse. Our contemporary shows the absurdity and injustice to literature of such a determination in a very striking manner. We cannot follow him through his proofs, but are bound as the organ of literary men to direct attention to the subject. It is most important to every one who is interested — and who is not? — in the welfare of historical literature.

The *Unpublished Manuscripts on Church Government* by Archbishop Laud, stated to have been prepared for the education of Prince Henry, and subsequently presented to Charles I., which we mentioned in our sixty-ninth number, was sold by Messrs. Puttick and Simpson, on the 24th ultimo, for Twenty Guineas. And here we may note that in the Collection of Autographs sold by the same auctioneers on Friday last, among other valuable articles was a Letter of Burke, dated 3rd Oct. 1793, from which we quote the following passage, which will be read with interest at the present time, and furnishes some information respecting Cardinal Erskine—the subject of a recent Query:—“I confess, I would, if the matter rested with me, enter into much more distinct and avowed political connections with the Court of Rome than hitherto we have held. If we decline them, the bigotry will be on our part and not on that of his Holiness. Some mischief has happened, and much good has, I am convinced, been prevented by our unnatural alienation. . . . With regard to Monsignor Erskine, I am certain that all his designs are formed upon the most honourable and the most benevolent public principles.” One of the most interesting lots at the sale was a proclamation of the “Old Pretender,” dated Rome, 23 Dec. 1743, given “under our Sign Manual and Privy Seal,” the seal having the inscription “JACOBUS III. REX,” which fetched Eleven Pounds.

We believe there are few libraries in this country, however small, in which there is not to be found one shelf devoted to such pet books on Natural History as White's *Selborne*, the *Journal of a Naturalist*, and Waterton's *Wanderings*. The writings of Mr. Knox are obviously destined to take their place in the same honoured spot. Actuated with the same love of nature, and gifted with the same power of patient observation as White, he differs from him in the wider range over which he extends his observation, and in combining the ardour of the sportsman with the scientific spirit of inquiry which distinguishes the naturalist. In his *Game Birds and Wild Fowl: their Friends and their Foes*, which contains the result of his observations and experience, not only on the birds described in his title-page, but on certain other animals supposed, oftentimes most erroneously, to be injurious to their welfare and increase—we have a work which reflects the highest credit upon the writer, and can scarcely fail to accomplish the great end for which Mr. Knox wrote it, that of “adding new votaries to a loving observation of nature.”

BOOKS RECEIVED. — *Desdemona, the Magnifico's Child*; the Fourth of Mrs. Cowden Clarke's *Stories of The Girlhood of Shakspeare's Heroines*, is devoted to the history of

“a maid  
That paragons description and wild fame.”

*Gilbert's Popular Narrative of the Origin, History, Progress, and Prospects of the Great Industrial Exhibition of 1851*, by Peter Berlyn,—a little volume apparently carefully compiled from authentic sources of information upon the several points set forth in its ample title-page.

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## Notices to Correspondents.

Although we have this week enlarged our paper to 24 pages, we are compelled to solicit the indulgence of many correspondents for the postponement of many interesting NOTES, QUERIES, and REPLIES.

C. H. P. will find his Query inserted. It was in type last week, but only postponed from want of room. We have omitted his comment called for by the omission of the words “fleet against the.”

W. S. The fine lines commencing,—

“My mind to me a kingdom is,  
Such perfect joy therein I find:”

were written by Lovelace.

F. B. RELTON. The Satyr on the Jesuits was written by John Oldham, and originally published in 1679.

SALOPIAN. The tragedy of The Earl of Warwick, or The King and Subject, was translated from the French of De la Harpe by Paul Heffernan.

CAM. It appears from Brayley's *Londiniana*, iv. 5, on the authority of Strype's *Stow*, b. i. p. 287., that Sir Baptist Hicks, afterwards Viscount Campden, was the son of Robert Hicks, a silk mercer, who kept a shop in Cheapside, at Soper's Lane End, at the White Bear. See also Cunningham's *Handbook of London*, Art. HICKS' HALL.

O. P. The lines—

“Had Cain been Scot, God would have chang'd his doom,  
Not forc't him wander, but confin'd him home.”

are from Cleveland's *Rebell Scott*, and would be found at p. 52. of *Cleveland's Poems*, ed. 1654.

H., who asks whether any friend living in London would consult books for him at the British Museum, and let him know the result, had better specify more particularly what is the information he requires.

RUSTICUS will find the information he seeks in a *Biographical Dictionary* under the name Sarpi.

L. J. Blackstone (Book iv. cap. 25.; vol. iv. p. 328. ed. 1778) supposes that pressing a mute *pri oner* to death was gradually introduced between 31 Edw. III. and 8 Hen. IV. as a species of mercy to the delinquent, by delivering him sooner from his torment.

REPLIES RECEIVED. “*Love's Labour's Lost*”—*Election of a Pope*—*Umbrellas*—*Signs on Chemists' Bottles*—*Christmas Day*—*Four Events*—*A Coggeshall Job*—*Denarius Philosophorum*—*Days of the Week*—*Hugh Peters*—*Sun, stand thou still*—*Master John Shorne*—*Boiling to Death*—*Wages in the last Century*—*Crossing Rivers on Skins*—*Election of a Pope*—*Origin of Harlequins*—*Thomas May*—*Prince of Wales' Motto*—*Ten Commandments*—*Tract on the Eucharist*.

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of." — CAPTAIN CUTLER.

No. 72.]

SATURDAY, MARCH 15. 1851.

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## Notes.

### ILLUSTRATIONS OF CHAUCER.

(Vol. iii., pp. 131. 133.)

I am glad to perceive that some of the correspondents of "NOTES AND QUERIES" are turning their attention to the elucidation of Chaucer. The text of our father-poet, having remained as it were in fallow since the time of Tyrwhitt, now presents a rich field for industry; and, in offering free port and entry to all comments and suggestions, to be there sifted and garnered up, the pages of "NOTES AND QUERIES" may soon become a de-

pository from which ample materials may be obtained for a new edition of Chaucer, now become an acknowledged desideratum.

One excellent illustration has lately been added, at page 133., in a note without signature upon "Nettle in, dock out." If *confirmed*\*, it will furnish not only a most satisfactory explanation of that hitherto incomprehensible phrase, but also a curious example of the faithful preservation of an exact form of words through centuries of oral tradition.

And if the note which precedes it, at page 131., upon a passage in Palamon and Arcite, is less valuable, it is because it is deficient in one of the most essential conditions which such communications ought to possess — that of originality. No suggestion ought to be offered which had been previously published in connexion with the same subject: at least in any *very obvious* place of reference, such as notes or glossaries already appended to well-known editions of the text.

Now the precise explanation of the planetary distribution of the twenty-four hours of the day, given by  $\epsilon$ . in the first portion of his communication, was anticipated seventy or eighty years ago by Tyrwhitt in his note upon the same passage of Palamon and Arcite. And with respect to  $\epsilon$ 's second explanation of the meaning of "houre inequal," that expression also has been commented upon by Tyrwhitt, who attributes it to the well-known expansive duration of ancient hours, the length of which was regulated by that of the natural day at the several seasons of the year: hence an *inequality* always existed, except at the equinoxes, between hours before, and hours after, sunrise. This is undoubtedly the true explanation, since Chaucer was, at the time, referring to hours before and after sunrise upon the same day. On the contrary,  $\epsilon$ 's ecliptic hours, if they ever existed at all (he has cited no authority), would be obviously incompatible with the planetary disposition of the hours first referred to.

I shall now, in my turn, suggest explanations of the two new difficulties in Chaucer's text, to

\* [Of which there can be no doubt. See further p. 205. of our present Number. — Ed.]

which, at the conclusion of his note, *ε.* has drawn attention.

The first is, that, "with respect to the time of year at which the tournament takes place, there seems to be an inconsistency." Theseus fixes "this day fifty wekes" from the fourth of May, as the day on which the final contention must come off, and yet the day previous to the final contention is afterwards alluded to as "the lusty seson of that May," which, it is needless to say, would be inconsistent with an interval of fifty *ordinary* weeks.

But fifty weeks, if taken in their literal sense of 350 days, would be a most unmeaning interval for Theseus to fix upon,—it would almost require explanation as much as the difficulty itself: it is therefore much easier to suppose that Chaucer meant to imply the interval of a solar year. Why he should choose to express that interval by fifty, rather than by fifty-two, weeks, may be surmised in two ways: first, because the latter phrase would be unpoetical and unmanageable; and, secondly, because he might fancy that the week of the Pagan Theseus would be more appropriately represented by a lunar quarter than by a Jewish hebdomad.

Chaucer sometimes makes the strangest jumble—mixing up together Pagan matters and Christian, Roman and Grecian, ancient and modern; so that although he names Sunday and Monday as two of the days of the week in Athens, he does so evidently for the purpose of introducing the allocation of the hours, alluded to before, to which the planetary names of the days of the week were absolutely necessary. But in the fifty weeks appointed by Theseus, the very same love of a little display of erudition would lead Chaucer to choose the *hebdomas lunæ*, or lunar quarter, which the Athenian youth were wont to mark out by the celebration of a feast to Apollo on every seventh day of the moon. But after the first twenty-eight days of every lunar month, the weekly reckoning must have been discontinued for about a day and a half (when the new moon was what was called "in coitu," or invisible), after which a new reckoning of sevens would recommence. Hence there could be but four hebdomades in each lunar month; and as there are about twelve and a half lunar months in a solar year, so must there have been fifty lunar weeks in one solar year.

It will explain many anomalies, even in Shakespeare, if we suppose that our early writers were content to show their knowledge of a subject in a few particulars, and were by no means solicitous to preserve, what moderns would call *keeping*, in the whole performance.

The next difficulty, adverted to by *ε.*, is the mention of the **THIRD** as the morning upon which Palamon "brake his prison," and Arcite

went into the woods "to don his observaunce to May."

There is not perhaps in the whole of Chaucer's writings a more exquisite passage than that by which the latter circumstance is introduced; it is well worth transcribing:—

"The besy larke, the messenger of day,  
Salēweth in hire song the morwē gray;  
And fry Phebus riseth up so bright,  
That all the orient laugheth at the sight;  
And with his stremēs drieth in the greves  
The silver dropēs hanging on the leves."

Such is the description of the morning of the "thridde of May;" and perhaps, if no other mention of that date were to be found throughout Chaucer's works, we might be justified in setting it down as a random expression, to which no particular meaning was attached. But when we find it repeated in an entirely different poem, and the same "observaunce to May" again associated with it, the conviction is forced upon us that it cannot be without some definite meaning.

This repetition occurs in the opening of the second book of *Troilus and Creseide*, where "the thridde" has not only "observaunce to May" again attributed to it, but also apparently some peculiar virtue in dreams. No sooner does Creseide behold Pandarus on the morning of the third of May, than "by the hond on hie, she tooke him fast," and tells him that she had thrice dreamed of him that night. Pandarus replies in what appears to have been a set form of words suitable to the occasion—

"Yea, nece, yō shall faren well the bet,  
If God wull, all this yeare."

Now unless the third of May were supposed to possess some unusual virtue, the dreaming on that morning could scarcely confer a whole year's welfare. But, be that as it may, there can at least be no doubt that Chaucer designedly associated *some* celebration of the advent of May with the morning of the third of that month.

Without absolutely asserting that my explanation is the true one, I may nevertheless suggest it until some better may be offered. It is, that the association may have originated in the invocation of the goddess Flora, by Ovid, on that day (*Fasti*, v.), in order that she might inspire him with an explanation of the Floradia, or Floral games, which were celebrated in Rome from the 28th of April to the *third* of May.

These games, if transferred by Chaucer to Athens, would at once explain the "gret feste" and the "lusty seson of that May."

Supposing, then, that Chaucer, in the *Knight's Tale*, meant, as I think he meant, to place the great combat on the anniversary of the fourth of May—that being the day on which Theseus had intercepted the duel,—then the entry into Athens of the rival companies would take place on (Sun-

day) the second, and the sacrifices and feasting on the *third of May*, the last of the Floralia.

A. E. B.

Leeds, March 4. 1851.

INEDITED POETRY, NO. II.

CHORUS.

(Harleian MSS., No. 367. fo. 154.)

- " Is, is there nothing cann withstand  
The hand  
Of Time : but that it must  
Be shaken into dust?  
Then poore, poore Israelites are wee  
Who see,  
But cannot shunn the Graue's captivitie.
- " Alas, good Browne ! that Nature hath  
No bath,  
Or virtuous herbes to strayne,  
To boyle\* thee yong againe ;  
Yet could she (kind) but back command  
Thy brand,  
Herself would dye ere thou should'st be unman'd.
- " But (ah!) the golden Ewer by [a] stroke,  
Is broke,  
And now the Almond Tree  
With teares, with teares, we see,  
Doth lowly lye, and with its fall  
Do all  
The daughters dye, that once were musicall.
- " Thus yf weake builded man cann saye, ,  
A day  
He lives, 'tis all, for why ?  
He's sure at night to dye,  
For fading man in fleshly lome †  
Doth roine  
Till he his graue find, His eternall home.
- " Then farewell, farewell, man of men,  
Till when  
(For us the morners meet,  
Pal'd visag'd in the street,  
To scale up this our brittle birth  
In earth,)  
We meet with thee triumphant in our mirth."

*Trinitull Hull's Exequies.*

Now, to what does Hall refer in the third stanza, in his mention of the almond-tree? Is it a classical allusion, as in the preceding stanza, or has it some reference to any botanical fact? I send the ballad, trusting that as an inedited morsel you will receive it.

KENNETH R. H. MACKENZIE.

[We do not take *Hall* here to be the name of a man, but Trinity Hall at Cambridge.]

\* The reader will recognise the classical allusion.  
† Loin, earth; roine.

ON A PASSAGE IN MARMION.

I venture for the first time to trespass upon the attention of your readers in making the following remarks upon a passage in *Marmion*, which, as far as I know, has escaped the notice of all the critical writers whose comments upon that celebrated poem have hitherto been published.

It will probably be remembered, that long after the main action of the poem and interest of the story have been brought to a close by the death of the hero on the field of Flodden, the following incident is thus pointedly described:—

" Short is my tale:—Fitz-Eustace' care  
A pierced and mangled body bare  
To moated Lichfield's lofty pile:  
And there, beneath the southern aisle,  
A tomb, with Gothic sculpture fair  
Did long Lord Marmion's image bear,  
&c. &c. &c.

" There erst was martial Marmion found,  
His feet upon a couchant hound,  
His hands to Heaven upraised:  
And all around on scutcheon rich,  
And tablet carved, and fretted niche,  
His arms and feats were blazed.  
And yet, though all was carved so fair,  
And priest for Marmion breathed the prayer,  
*The last Lord Marmion lay not there.*  
From Etrick woods a peasant swain  
Follow'd his lord to Flodden plain,—  
&c. &c. &c.

" Sore wounded Sybil's Cross he spied,  
And dragg'd him to its foot, and died,  
Close by the noble Marmion's side,  
The spoilers stripp'd and gash'd the slain,  
And thus their corpses were mista'en;  
And thus in the proud Baron's tomb,  
The lowly woodsman took the room."

Now, I ask, wherefore has the poet dwelt with such minuteness upon this forced and improbable incident? Had it indeed been with no other purpose than to introduce the picturesque description and the moral reflexions contained in the following section, the improbability might well be forgiven. But such is not the real object. The critic of the *Monthly Review* takes the following notice of this passage, which is printed as a note in the last edition of Scott's *Poems* in 1833:—

" A corpse is afterwards conveyed, as that of Marmion, to the cathedral of Lichfield, where a magnificent tomb is erected to his memory, &c. &c.; but, by an admirably imagined act of poetical justice, we are informed that a peasant's body was placed beneath that costly monument, while the haughty Baron himself was buried like a vulgar corpse on the spot where he died."

Had the reviewer attempted to penetrate a little deeper into the workings of the author's mind, he would have seen in this circumstance much more than "an admirably imagined act of poetical jus-

tice." He would have perceived in it the ultimate and literal fulfilment of the whole penalty foreshadowed to the delinquent baron in the two concluding stanzas of that beautiful and touching song sung by Fitz-Eustace in the *Hostelrie* of Gifford in the third canto of the poem, which I here transcribe :

"Where shall the traitor rest,  
He the deceiver,  
Who could win maiden's breast,  
Ruin, and leave her?  
In the lost battle,  
Borne down by the flying,  
Where mingles war's rattle.  
With groans of the dying—  
There shall he be lying.  
Her wing shall the eagle flap  
O'er the false-hearted,  
His warm blood the wolf shall lap  
Ere life be parted.  
*Shame and dishonour sit  
By his grave ever ;  
Blessing shall hallow it,  
Never, O never !*"

Then follows the effect produced upon the conscience of the "Traitor," described in these powerful lines:—

"It ceased, the melancholy sound ;  
And silence sunk on all around.  
The air was sad ; but sadder still  
It fell on Marmion's ear,  
And plain'd as if disgrace and ill,  
And shameful death, were near."  
&c. &c. &c.

And lastly, when the life of the wounded baron is ebbing forth with his blood on the field of battle, when—

"The Monk, with unavailing cares  
Exhausted all the Church's prayers—  
Ever, he said, that, close and near,  
A lady's voice was in his ear,  
And that the priest he could not hear—  
For that she ever sung,  
'In the lost battle, borne down by the flying,  
Where mingles war's rattle with groans of the dying !'—  
So the notes rung."

I am the more disposed to submit these remarks to your readers, because it is highly interesting to trace an irresistible tendency in the genius of this mighty author towards the fulfilment of prophetic legends and visions of second sight: and not to extend this paper to an inconvenient length, I purpose to resume the subject in a future number, and collate some other examples of a similar character from the works of Sir Walter Scott.

I write from the southern slopes of Cheviot, almost within sight of the Hill of Flodden. During the latter years of the great Border Minstrel, I had the happiness to rank myself among the number of his friends and acquaintance, and I

revere his memory as much as I prized his friendship.

A BORDERER.

#### GLOUCESTERSHIRE PROVINCIALISMS.

*To burl, burling; to shunt, &c.*—In the report of the evidence regarding the death of Mrs. Hathway, at Chipping Sodbury, supposed to have been poisoned by her husband, the following dialectical expression occurs, which may deserve notice. One of the witnesses stated that he was invited by Mr. Hathway to go with him into a beer-house in Frampton Cotterell, "and have a tip," but he declined.

"Mr. H. went in and called for a quart of beer, and then came out again, and I went in. He told me 'to burl out the beer, as he was in a hurry;' and I 'burl'd' out a glass and gave it to him."—*Times*, Feb. 28.

I am not aware that the use of this verb, as a provincialism, has been noticed; it is not so given by Boucher, Holloway, or Halliwell. In the Cumberland dialect, a *birler*, or *burler*, is the master of the revels, who presides over the feast at a Cumberland bidden-wedding, and takes especial care that the drink be plentifully provided. (*Westmoreland and Cumberland Dialects*, London, 1839.)

Boucher and Jamieson have collected much regarding the obsolete use of the verb *to birl*, to carouse, to pour out liquor. See also Mr. Dyce's notes on *Elynour Runmyng*, v. 269. (*Shelton's Works*, vol. ii. p. 167.). It is a good old Anglo-Saxon word—*byrlian*, *propinare*, *haurire*. In the Wycliffite versions it occurs repeatedly, signifying to give to drink. See the Glossary to the valuable edition lately completed by Sir F. Madden and Mr. Forshall.

In the *Promptorium Parvulorum*, vol. i. p. 51., we find—

"Bryllare of drynke, or schenkare: Bryllyn, or schenk drynke, *propino*: Bryllynge of drynke," &c.

Whilst on the subject of dialectical expressions, I would mention an obsolete term which has by some singular chance recently been revived, and is actually in daily use throughout England in the railway vocabulary—I mean the verb "to shunt." Nothing is more common than to see announced, that at a certain station the parliamentary "shunts" to let the Express pass; or to hear the order—"shunt that truck," push it aside, off the main line. In the curious ballad put forth in 1550, called "John Nobody" (*Strype's Life of Cranmer*, App. p. 138.), in derision of the Reformed church, the writer describes how, hearing the sound of a "synagogue," namely, a congregation of the new faith, he hid himself in alarm:

"Then I drew me down into a dale, wheras the dumb deer

Did shiver for a shower, but I shunted from a freyke,  
For I would no wight in this world wist who I were."

In the Townley Mysteries, *Ascensio Domini*, p. 303., the Virgin Mary calls upon St. John to protect her against the Jews, —

“Mi fleshe it qwakes, as lefe on lynde,  
To shontt the shrowres sharper than thorne,” —

explained in the Glossary, “sconce or ward off.” Sewel, in his *English and Dutch Dictionary*, 1766, gives — “to shunt (a country word for to shove), *schuiven*.” I do not find “shunt,” however, in the Provincial Glossaries: in some parts of the south, “to shun” is used in this sense. Thus, in an assault case at Reigate, I heard the complainant say of a man who had hustled him, “He kept shunning me along: sometimes he shunt me on the road,” that is, pushed me off the footpath on to the highway.

I hope that the Philological Society has not abandoned their project of compiling a complete Provincial Glossary: the difficulties of such an undertaking might be materially aided through the medium of “NOTES AND QUERIES.”

ALBERT WAY.

#### THE CHAPEL OF LORETTO.

Among the aerial migrations of the chapel of Loretto, it is possible that our own country may hereafter be favoured by a visit of that celebrated structure. In the mean time, as I am not aware that the contributions of our countrymen to its history have been hitherto commemorated, the following extract from a note, made by me on the spot some years ago, may not be unsuitable for publication in “NOTES AND QUERIES.” As I had neither the time nor the patience which the pious, but rather prolix, Scotchman bestowed upon his composition, I found it necessary to content myself with a mere abstract of the larger portion.

The story of the holy House of Loretto is engraved on brass in several languages upon the walls of the church at Loretto. Among others, there are two tablets with the story in English, headed “The wondrous flittinge of the kirk of our blest Lady of Laureto.” It commences by stating that this kirk is the chamber of the house of the Blessed Virgin, in Nazareth, where our Saviour was born; that after the Ascension the Apostles hallowed and made it a kirk, and “S. Luke framed a pictur to har vary liknes thair zit to be seine;” that it was “haunted with muckle devotione by the folke of the land whar it stud, till the people went after the errour of Mahomet;” when angels took it to Slavonia, near a place called Flumen: here it was not honoured as it ought to be, and they took it to a wood near Recanati, belonging to a lady named Laureto, whence it took its name. On account of the thieveries here committed, it was again taken up and placed near, on a spot belonging to two brothers, who quarrelled about

the possession of the oblations offered there; and again it was removed to the roadside, near where it now stands. It is further stated that it stands without foundations, and that sixteen persons being sent from Recanati to measure the foundations still remaining at Nazareth, they were found exactly to agree:

“And from that tim fourth it has beine surly ken’d that this kirk was the Camber of the B. V. whereto Christian begun thare and has ever efter had muckle devotione, for that in it daily she hes dun and dus many and many mirakels. Ane Frier Paule, of Sylva, an eremit of muckle godliness who wond in a cell neir, by this kirk, whar daily he went to mattins, seid that for ten zeirs, one the eighth of September, tweye hours before day, he saw a light descende from heaven upon it, whelk he seyde was the B. V. wha their shawed harselife one the feest of her birthe.”

Then follows the evidence of Paule Renalduci, whose grandsire’s grandsire saw the angels bring the house over the sea: also the evidence of Francis Prior, whose grandsire, a hunter, often saw it in the wood, and whose grandsire’s grandsire had a house close by. The inscription thus terminates: —

“I, Robt. Corbington, priest of the Companie of Iesus in the zeir m<sup>c</sup>xxxv., have treulie translated the premisses out of the Latin story hanged up in the seid kirk.”

S. SMIRKE.

#### FOLK LORE.

“*Nettle in Dock out*” (Vol. iii., p. 133.). — If your correspondent will refer to *The Literary Gazette*, March 24, 1849, No. 1679., he will find that I gave precisely the same explanation of that obscure passage of Chaucer’s *Troilus and Creseide*, lib. iv., in a paper which I contributed to the British Archæological Association.

FRAS. CROSSLEY.

[We will add two further illustrations of this passage of Chaucer, and the popular rhyme on which it is founded. The first is from Mr. Akerman’s *Glossary of Provincial Words and Phrases in Use in Wiltshire*, where we read —

“When a child is stung, he plucks a dock-leaf, and laying it on the part affected, sings —

‘Out ‘ettle  
In dock  
Dock shall ha a new smock;  
Ettle zhant  
Ha’ narrun.’”

Then follows a reference by Mr. Akerman to the passage in *Troilus and Creseide*. — Our second illustration is from Chaucer himself, who, in his *Testament of Love* (p. 482. ed. Urry), has the following passage:

“Ye wete well Ladie eke (quoth I), that I have not plaid raket, Nettle in, Doeke out, and with the weathercocke waved.”

Mr. Akerman’s work was, we believe, published in

1846; and, at all events, attention was called to these passages in the *Athenæum* of the 12th September in that year, No. 985.]

*Soul separates from the Body.*—In Vol. ii., p. 506., is an allusion to an ancient superstition, that the human soul sometimes leaves the body of a sleeping person and takes another form; allow me to mention that I remember, some forty years ago, hearing a servant from Lincolnshire relate a story of two travellers who laid down by the road-side to rest, and one fell asleep. The other, seeing a bee settle on a neighbouring wall and go into a little hole, put the end of his staff in the hole, and so imprisoned the bee. Wishing to pursue his journey, he endeavoured to awaken his companion, but was unable to do so, till, resuming his stick, the bee flew to the sleeping man and went into his ear. His companion then awoke him, remarking how soundly he had been sleeping, and asked what had he been dreaming of? "Oh!" said he, "I dreamt that you shut me up in a dark cave, and I could not awake till you let me out." The person who told me the story firmly believed that the man's soul was in the bee. F. S.

*Lady's Trees.*—In some parts of Cornwall, small branches of sea-weed, dried and fastened in turned wooden stands, are set up as ornaments on the chimney-piece, &c. The poor people suppose that they preserve the house from fire, and they are known by the name of "*Lady's trees*," in honour, I presume, of the Virgin Mary. H. G. T.

Launceston.

*Norfolk Folk Lore Rhymes.*—I have met with the rhymes following, which may not be uninteresting to some of your readers as *Folk Lore*, *Norfolk*:—

"Rising was, Lynn is, and Downham shall be,  
The greatest seaport of the three."

Another version of the same runs thus:

"Rising was a seaport town,  
And Lynn it was a wash,  
But now Lynn is a seaport Lynn,  
And Rising fares the worst."

Also another satirical tradition in rhyme:

"That nasty stinking sink-hole of sin,  
Which the map of the county denominates Lynn."

Also:

"Caistor was a city ere Norwich was none,<sup>1</sup>  
And Norwich was built of Caistor stone."

JOHN NURSE CHADWICK.

King's Lynn.

#### Minor Dates.

*Note for the Topographers of Ancient London, and for the Monasticon.*—

"Walter Grendon, Prior of the hospital of St John

of Jerusalem, acknowledges to have received, by the hands of Robert Ugate and Ralph Halstede,—from Margaret, widow of St John Philippot K<sup>t</sup>,—Thomas Goodlak and their partners,—4 pounds in full payment of arrears of all the rent due to us from their tenement called Jesoreshall in the city of London.

"Dated 1. December, 1406."

From the original in the Surrenden collection.

L. B. L.

*Gray and Burns.*—

"Authors, before they write, should read."

So thought Matthew Prior; and if that rule had been attended to, neither would Lord Byron have deemed it worth notice that "*the knell of parting day*," in Gray's *Elegy*, "was adopted from Dante;" nor would Mr. Cary have remarked upon "this plagiarism," if indeed *he* used the term. (I refer to "*NOTES AND QUERIES*," Vol. iii., p. 35.) The truth is, that in every good edition of Gray's *Works*, there is a note to the line in question, *by the poet himself*, expressly stating that the passage is "*an imitation of the quotation from Dante*" thus brought forward.

I could furnish you with various *notes* on Gray, pointing out remarkable coincidences of sentiment and expression between himself and other writers; but I cannot allow *Gray* to be a plagiarist, any more than I can allow *Burns* to be so designated, in the following instances:—

At the end of the poem called *The Vision*, we find—

"And like a passing thought she fled."

In *Hesiod* we have—

"Ὁ δ' ἔπτατο ὥστε νόημα."—*Scut. Herc.* 222.

Again, few persons are unacquainted with *Burns*'s lines—

"Her 'prentice han' she tried on man,  
An' then she made," &c.

In an old play, *Cupid's Whirligig* (4to. 1607), we read—

"Man was made when Nature was but an apprentice, but woman when she was a skilful mistress of her art."

Pliny, in his *Natural History*, has the pretty notion that

"Nature, in learning to form a lily, turned out a convolvulus."

VARRO.

*Richard III., Traditional Notice of.*—I have an aunt, now eighty-nine years of age, who in early life knew one who was in the habit of saying:

"I knew a man, who knew a man, who knew a man who danced at court in the days of Richard III."

Thus there have been but three links between one who knew Richard III. and one now alive.

My aunt's acquaintance could name his three predecessors, who were members of his own family:

their names have been forgotten, but his name was Harrison, and he was a member of an old Yorkshire family, and late in life settled in Bedfordshire.

Richard died in 1484, and thus five persons have sufficed to chronicle an incident which occurred nearly 370 years since.

Mr. Harrison further stated that there was nothing remarkable about Richard, that he was not the hunchback "lump of foul deformity" so generally believed until of late years.

The foregoing anecdote may be of interest as showing that traditions may come down from remote periods by few links, and thus be but little differing from the actual occurrences.

H. J. B.

66. Hamilton Terrace,  
St. John's Wood; March 5. 1851.

*Oliver Cromwell.*—Echard says that his highness sold himself to the devil, and *that he had seen the solemn compact.* Anthony à Wood, who doubtless credited this account of a furious brother loyalist, in his *Journal* says:

"Aug. 30. 1658. Monday, a terrible raging wind happened, which did much damage. Dennis Bond, a great Oliverian and anti-monarchist, died on that day, and then the devil took bond for Oliver's appearance."

Clarendon, assigning the Protector to eternal perdition, not liking to lose the portent, boldly says the remarkable hurricane occurred on September 3, the day of Oliver's death. Oliver's admirers, on the other hand, represent this wind as ushering him into the other world, but for a very different reason.

Heath, in his *Flagellum* (I have the 4th edit.), says:

"It pleased God to usher in his end with a great whale *some three months before*, June 2, that came up as far as Greenwich, and there was killed; and more immediately by a terrible storm of wind: the prognosticks that the great Leviathan of men, that tempest and overthrow of government, was now going to his own place!"

I have several works concerning Cromwell, but in no other do I find this story very like a whale. Would some reader of better opportunities favour us with a record of these two matters of natural history, not as connected with the death of this remarkable man, but as mere events? Your well-read readers will remember some similar tales relative to the death of Cardinal Mazarine. These exuberances of vulgar minds may partly be attributed to the credulity of the age, but more probably to the same want of philosophy which caused the ancients to deal in exaggeration.

B. B.

*Snail-eating.*—The practice of *eating*, if not of talking to, snails, seems not to be so unknown this country as some of your readers might in

imagine. I was just now interrogating a village child in reference to the addresses to snails quoted under the head of "FOLK LORE," Vol. iii., pp. 132. and 179., when she acquainted me with the not very appetising fact, that she and her brothers and sisters had been in the constant habit of indulging this horrible *Limacotrophy*.

"We hooks them out of the wall (she says) with a stick, in winter time, and not in summer time (so it seems they have their seasons); and we roasts them, and, when they've done spitting, they be a-done; and we takes them out with a fork, and eats them. Sometimes we has a jug heaped up, pretty near my pinafore-full. I loves them dearly."

Surely this little bit of practical cottage economy is worth recording.

C. W. B.

### Queries.

#### BIDDINGS IN WALES.

There is a nursery song beginning —

"Harry Parry, when will you marry?

When apples and pears are ripe.

I'll come to your wedding, without any bidding,  
And," &c. &c. &c.

Does this mean that I will come without an invitation, or without a marriage-present? It will be observed that Parry is a Welsh name, and that bidding is a Welsh custom, as is shown by MR. SPURRELL (Vol. iii., p. 114.). He has anticipated my intention of sending you a bidding-form, which has been lying upon my table for some weeks, but which I have not had time to transcribe; I now send it you, because it somewhat varies from MR. SPURRELL's, and yet so much resembles it as to show that the same formula is preserved. Both show that the presents are considered as debts, transferable or assignable to other parties. Is this the case in all districts of Wales where the custom of bidding prevails? I think I have heard that in some places the gift is to be returned only when the actual donor "enters into the matrimonial state." It will be observed, too, in these forms, relations only transfer to relations. Is it considered that they may assign to persons not relations? Some of your Welsh correspondents may reply to these questions, which may elucidate all the varieties of practice in a custom which contributes much to the comfort of a young couple; and, in many instances, is an incentive to prudence, because they are aware that the debt is a debt of honour, not to be evaded without some loss of character.

"December 26. 1806.

"As we intend to enter the Matrimonial State on Tuesday the 20th of January, 1807, we purpose to make a Bidding on the occasion the same day for the young man at his father's house, in the village of *Llan-saint*, in the parish of *St. Ishmael*; and for the young

woman, at her own house, in the said village of *Llan-saint*; at either of which places the favour of your good company on that day will be deemed a peculiar obligation; and whatever donation you may be pleased to confer on either of us then, will be gratefully received, and cheerfully repaid whenever required on a similar occasion, by

Your humble servants,  
SETH REES,  
ANN JENKINS.

"The young man's father and mother, and also the young woman's father and mother, and sister Amy, desire that all gifts of the above nature due to them, may be returned on the same day; and will be thankful for all favour shown the young couple."

E. H.

### Minor Queries.

*Lord of Relton* (Vol. iii., p. 56.).—Will your correspondent MONKBARNs favour me with the date of the paper from which he copied the paragraph quoted, and whether it was given as being then in use, or as of ancient date?

Can any of your readers inform me from what place the Lord of Relton derived his name? What was his proper name, and who is the present representative of the family?

Is there any family of the name of Relton now existing in the neighbourhood of Langholme, or in Cumberland or Westmoreland?

F. B. RELTON.

*Beatrix de Bradney*.—In your "NOTES AND QUERIES" for January 25th, 1851, p. 61., you have given Sir Henry Chauncy's Observations on Wilfred Entwysel.

Sir Bertin left a daughter named Lucy, of whom Master Bradene of Northamptonshire is descended. Can F. R. R., or any genealogist, inform me whether this Master Bradene is descended from Simon de Bradney, one of the Knights of the Shire for Somersetshire in the year 1346? In Collins's *Somersetshire*, vol. iii. p. 92., he mentions:

"In St. Michael's Church, Bawdrip, under a large Gothic arch lies the effigy in armour of Sir Simon de Bradney or Brodenie.

"The Manor of Bradney, in Somersetshire, supposed to have ended in Beatrix de Bradney, an heiress, and passed with her into other families; this Beatrix was living in the forty-sixth year of Edward III."

Can you inform me whom she married? About sixty-five years ago it was purchased by the late Joseph Bradney, Esq., of Ham, near Richmond; and his second son, the Reverend Joseph Bradney, of Greet, near Tenbury, Shropshire, is the present possessor.

JULIA R. BOCKETT.

Southcote Lodge, near Reading.

"*Letters on the British Museum*."—In the year 1767 was published by Dodsley a work in 12mo.

pp. 92., with the above title; and at p. 85. is printed "A Pastoral Dialogue," between *Celia* and *Ebron*, beginning, "As Celia rested in the shade," which the author states he "found among the manuscripts." I wish to know, first, who was the anonymous author of these letters; and, secondly, in what collection of manuscripts this "Dialogue" is to be found. μ.

*Ballad Editing*—The "*Outlandish Knight*" (Vol. iii., p. 49.).—I was exceedingly glad to see Mr. F. Sheldon's "valuable contribution to our stock of ballad literature" in the hands of Mr. Rimbault, and thought the treatment it received no better than it deserved. *Blackwood*, May, 1847, reviewed Mr. Sheldon's book, and pointed out several instances of his "godfathership:" among others, his ballad of the "Outlandish Knight," which he obtained from "a copy in the possession of a gentleman at Newcastle," was condemned by the reviewer as "a vamped version of the Scotch ballad of 'May Collean.'" It may be as the reviewer states, but the question I would wish answered is one affecting the reviewer himself; for, if I mistake not, the Southron "*Outlandish Knight*" is the original of "May Collean" itself. I have by me a copy, in black letter, of the "*Outlandish Knight*," English in every respect, and as such differing considerably from Mr. Sheldon's border edition, and from "May Collean;" and, with some slight alterations, the ballad I have is yet popularly known through the midland counties. If any of your correspondents can oblige me with a reference to the first appearance of "May Collean," sheet or book, I shall esteem it a favour. EMUN.

Birmingham.

*Latin Epigram on the Duchess of Eboli*.—In his controversy with Bowles touching the poetry of Pope, Byron states that it was upon the Princess of Eboli, mistress of Philip II. of Spain, and Mangirow, the minion of Henry III. of France, that the famous Latin epigram, so well known to classic readers, was composed, concluding with the couplet:

"Blande puer lumen quod habes concede parenti,  
Sic tu cæcus Amor, sic erit illa Venus."

Can any contributor to the "NOTES AND QUERIES" suggest what authority his lordship has for his statement? Many years since, a curious paragraph appeared in one of the public journals, extracted apparently from an historical work, specifying the extraordinary political embroglios which the one-eyed duchess occasioned, eliciting from one of the statesmen of her times the complimentary declaration, that if she had had two eyes instead of only one, she would have set the universe on fire. A reference to this work—I fancy one of Roscoe's—would be of material service to an historical inquirer. C. R. H.

*Engraved Portrait.*—

“All that thou see’st and reade’st is divine,  
Learning thus us’d is water turn’d to wine;  
Well may wee then despaire to draw his minde,  
View here the case; i’ th Booke the Jewell finde.”

The above quatrain is placed beneath a portrait characteristically engraved by Cross. Above the head is the following inscription:—

“Ætatis Suae 50°. Octob. 10. 1649.”

Of whom is this a portrait? It is no doubt well known to collectors, and is of course a frontispiece; but having never yet seen it *vis-à-vis* with a title-page, I am at a loss as to the author of whom it is the *vera effigies*. Possibly some of your readers will be kind enough to enlighten me upon the matter, and favour me with the name of the British worthy thus handed down to posterity by Cross’s admirable burin. HENRY CAMPKIN.

*Blackstone’s Commentaries and Table of Precedence.*—The first edition of Blackstone was published at Oxford in 4to., in the year 1765; and the Table of Precedence, in the 12th chapter of the First Book, found in subsequent editions edited by Mr. Christian, does not occur in Blackstone’s first edition. Can any of your readers, having access to good legal theories, inform me in which of Blackstone’s *own* editions the Table of Precedence was first inserted? E.

*The Two Drs. Abercromby.*—In the latter half of the seventeenth century, there were two physicians of the name of Abercromby, who both graduated at the university of Leyden, and were afterwards the authors of various published works. The first work of David Abercromby mentioned in Watt’s *Bibliotheca* is dated in 1684, and the first written by Patrick Abercromby in 1707. As it was usual to compose an inaugural dissertation at obtaining the doctorate, and such productions were ordinarily printed (in small quarto), J. K. would feel obliged by the titles and dates of the inaugural dissertations of either or both of the physicians above mentioned.

*Witte van Haemstede.*—Can any of your readers inform me whether there still exist any descendants of *Witte van Haemstede*, an illegitimate scion of the ancient house of *Holland*? *Willem de Water*, in his *Adelijke Zeeland*, written in the seventeenth century, says that in his youth he knew a *Witte van Haemstede* of this family, one of whose sons became pastor of the Dutch congregation in *London*.—*Navorscher*, Jan. 1851, p. 17.

*J. Bruckner—Dutch Church in Norwich.*—In the *Gentleman’s Magazine* for 1804 is a short memoir of the Rev. J. Bruckner. He was born in the island of Cadsand, completed his studies at Leyden, where he enjoyed the society of Hemsterhuis, Valckenaer, and the elder Schultens. In

1753 he became pastor of the Walloon, and afterwards of the Dutch congregation in Norwich, where he remained till his death in May, 1804. In 1767 he published at Leyden his *Théorie du Système Animal*; in 1790 appeared his *Criticisms on the Diversions of Purley*.

Could your correspondents furnish me with a complete list of *Bruckner’s* works, and direct me to a history of the Dutch church in Norwich, from its origin to the present time?—*Navorscher*, Feb. 1851, p. 28.

*Minor Queries Answered.*

[Under this heading we propose to give such Minor Queries as we are able to reply to at once, but which are not of a nature to be answered with advantage in our Notices to Correspondents. We hope by this means to economise our space.]

*The Hereditary Earl Marshal.*—Miss Martineau, in her *History of England*, book iii. ch. 8., speaks (in 1829) of

“three Catholic peers, the *Duke of Norfolk*, Lord Clifford, and Lord Dormer, having obtained entrance at last to the legislative assembly, where their fathers sat and ruled when their faith was the law of the land.”

In Lord Campbell’s *Lives of the Chancellors*, there is an anecdote, vol. vii. p. 695., of the Duke of Norfolk falling asleep and snoring in the House of Lords, while Lord Eldon was on the woolsack. Did not the Duke of Norfolk (though Roman Catholic) sit and vote in the House of Lords, either by prescription or special act of parliament, before 1829? J. H. S.

[The anecdote told by Lord Campbell (but much better by Lord Eldon himself in Twiss’s *Life of the great Chancellor*), does not refer to the late Duke of Norfolk, but to his predecessor Charles (the eleventh duke), who was a Protestant. The late duke never sat in parliament till after the Relief Bill passed. In 1824 a Bill was passed to enable him to exercise the office of Earl Marshal without taking certain oaths, but gave him no seat in the House. We may as well add, that Lord Eldon’s joke must have been perpetrated—not on the bringing up of the Bill, when the duke was not in the House—but on the occasion of the *Great Snoring Bill being reported* (April 2, 1811), when the duke appears to have been present.]

*The Beggar’s Petition.*—I shall feel obliged by your informing me who the author is of the lines—

“Pity the sorrows of a poor old man,  
Whose trembling limbs have borne him to your door.”

S.

[The authorship of this little poem has at times excited a good deal of attention. It has been attributed, on no very sufficient grounds, to Dr. Joshua Webster, M.D.; but from the *Gentleman’s Magazine*, vol. lxx., p. 41., it appears that it is the entire production of the

Rev. Thomas Moss, minister of Brierly Hill and Trentham, in Staffordshire, who wrote it at about the age of twenty-three. He sold the manuscript of that, and of several others, to Mr. Smart, printer, in Wolverhampton, who, from the dread which Mr. Moss had of criticism, was to publish them on this condition, that only twenty copies should have his name annexed to them, for the purpose of being presented to his relations and friends.]

"*Tiring-irons never to be untied.*"—To what does Lightfoot (vol. vii. p. 214.) refer when, in speaking of the Scriptures, he says—

"They are not unriddleable riddles, and tiring-irons never to be untied"?

J. EASTWOOD.

Ecclesfield.

[The allusion is to a puzzle for children—often used by grown children—which consists of a series of iron rings, on to or off which a loop of iron wire may be got with some labour by those who know the way, and which is very correctly designated a *tiring-iron*.]

### Replies.

#### THE MEANING OF EISELL.

[This controversy is becoming a little too warm for our pages. But Mr. CAUSTON is entitled to have some portion of the letter he has sent to us inserted. He writes with reference to the communications from Mr. HICKSON and Mr. SINGER in our 68th Number, p. 119., in reply to Mr. C.'s Article, which, although it had been in our hands a considerable time, was not inserted until our 65th Number, p. 66.; a delay which gave to that article the appearance of an attempt to revive a discussion, whereas it really was written only in continuance of one.]

To Mr. HICKSON I suggest, that whether the notion of "drinking up a river," or "eating a crocodile," be the more "unmeaning" or "out of place," must after all be a mere matter of opinion, as the latter must remain a question of taste; since it seems to be his settled conviction that it is not "impossible," but only "extravagant." Archdeacon Nares thought it quite the reverse; and I beg to remind your readers that Shakspearian crocodiles are never served *à la Soyer*, but swallowed *au naturel* and entire.

Mr. HICKSON is dissatisfied with my terms "mere verbiage" and "extravagant rant." I recommend a careful consideration of the scene over the grave of Ophelia; and then let any one say whether or not the "wag" of tongue between Laertes and Hamlet be not fairly described by the expressions I have used,—a paraphrase indeed, of Hamlet's concluding lines:

"Nay, an thou'lt *mouth*,  
I'll *rant* as well as thou."

Doubtless Shakspeare had a purpose in everything he wrote, and his purpose at this time was to work up the scene to the most effective conclusion, and to display the excitement of Hamlet in a series

of beautiful images, which, nevertheless, the queen his mother immediately pronounced to be "mere madness," and which one must be as mad as Hamlet himself to adopt as feats literally to be performed.

The offence is rank in the eyes of Mr. SINGER that I should have styled Mr. HICKSON his friend. The amenities of literature, I now perceive, do not extend to the case, and a new canon is required, to the effect that "when one gentleman is found bolstering up the argument of another, he is not, even for the nonce, to be taken for his friend." I think the denial to be expressed in rather strong language; but I hasten to make the *amende* suitable to the occasion, by withdrawing the "falsehood and unfounded insinuation."

Mr. SINGER has further charged me with "want of truth," in stating that the question remains "substantially where Steevens and Malone had left it." Wherein, I ask, substantially consists the difference?

Mr. SINGER has merely substituted his "wormwood wine" for Malone's vinegar; and before he can make it as palatable to common sense, and Shakspeare's "logical correctness and nicety of expression," as it was to Creed and Shepley, he must get over the "stalking-horse," the *drink up*, which stands in his way precisely as it did in that of Malone's more legitimate proposition. Mr. SINGER overleaps the difficulty by a bare assertion that "to *drink up* was commonly used for simply to drink." He has not produced any parallel case of proof, with the exception of one from Mr. Halliwell's *Nursery Rhymes*. I adopt his citation, and shall employ it against him.

*Drink up* can only be grammatically applied to a determinate total, whether it be the river Yssett or Mr. HICKSON's dose of physic. Shakspeare seems to have been well acquainted with, and to have observed, the grammatical rule which Mr. SINGER professes not to comprehend. Thus:

"I will drink,  
*Potions of eysell.*"

Shaksp. *Sonnet cxi.*

and

"Give me to drink mandragora,"

*Ant. and Cleop.*, Act I, Sc. 5.

are parallel passages, and imply quantity indeterminate, inasmuch as they admit of more or less.

Now Mr. SINGER's obliging quotation from the *Nursery Rhymes*,—

"Eat up your cake, Jenny,  
*Drink up your wine*"—

certainly implies quite the reverse; for it can be taken to mean neither more nor less than the identical glass of wine that Jenny had standing before her. A parallel passage will be found in Shakspeare's sonnet (cxiv.):

"*Drink up* the monarch's plague, *this flattery*:"

and in this category, on the rule expounded, since it cannot positively appertain to the other, must, I think, be placed the line of Hamlet,—

“Woo't drink up eisell?”

as a noun implying absolute entirety; which might be a *river*, but could not be grammatically applied to any unexpressed quantity.

Now what is the amount and value of MR. SINGER's proposition? He says:

“In Thomas's *Italian Dictionary*, 1562, we have ‘ASSENZIO, *Eysell*’\*; and Florio renders that word [ASSENZIO, not *Eysell*?] by ‘wormwood.’ What is meant, however, is *wormwood wine*, a nauseously bitter medicament then much in use.”

When pressed by LORD BRAYBROOKE (“NOTES AND QUERIES,” Vol. ii., p. 286.), who proved, by an extract from *Pepys's Diary*, that wormwood wine, so far from bearing out MR. SINGER's description, was, in fact, a fashionable luxury, probably not more nauseous than the *pale ale* so much in repute at the present day, MR. SINGER very adroitly produced a “corroborative note” from “old Langham” (“NOTES AND QUERIES,” Vol. ii., p. 315.), which, curiously enough, is castrated of all that Langham wrote pertaining to the question in issue. Treating of the many virtues of the prevailing tonic as an appetiser, and restorer “of a good color” to them that be “leane and evil colored,” Langham says:

[“Make wormwood wine thus: take *aqua vitæ* and malmsey, of each like much, put it in a glasse or bottell with a few leaves of dried wormwood, and let it stand certain days,] and strein out a little spoonfull, and drink it with a draught of ale or wine: [it may be long preserved.”] †

Thus it will be seen that the reason for “streining out a little spoonfull” as a restorative for a weak stomach was less on account of the infusion being so “atrociously unpalatable,” than of the alcohol used in its preparation.

Dr. Venner also recommends as an excellent stomachic,

“To drink mornings fasting, and sometimes also before dinner, a draught of wormwood-wine or beer:”

and we may gather the “atrocious bitterness” of the restorative, by the substitute he proposes: “or, for want of them,” he continues:

“white wine or stale beer, wherein a few branches of wormwood have, for certain hours, been infused.” ‡

\* This deduction is not warranted by the *Vocab. della Crusca*, or any other Ital. Dic. to which I have had opportunity of reference: and *Somner* and *Lye* are quite distinct on the A.-Sax. words, *Wermod* and *Eisell*.

† *Garden of Health*, 4to. London, 1633. The portions within the brackets were omitted by MR. SINGER.

‡ *Via Recta ad Vitam Longam*, by Thomas Venner, M.D. 4to. London, 1660.

Dr. Parr, quoting Bergius, describes *Absinthium* as “a grateful stomachic;” and *Absinthites* as “a pleasant form of the wormwood.”\*

Is this therefore the article that Hamlet proposed to *drink up* with his crocodile? So far from thinking so, I have ventured to coincide with Archdeacon Nares in favour of Steevens; for whether it be Malone's vinegar, or MR. SINGER's more comfortable stomachic, the challenge to drink either “in such a rant, is so inconsistent, and even ridiculous, that we must decide for the river, whether its name be exactly found or not.” †

I am quite unconscious of any purport in my remarks, other than they appear on paper; and I should be sorry indeed to accuse MR. SINGER of being “ignorant” of anything; but I venture to suggest that those young gentlemen of surpassing spirit, who ate crocodiles, *drank up eisell*, and committed other anomalies against nature in honor of their mistresses, belonged decidedly to a period of time anterior to that of Shakspeare, and went quite out with the age of chivalry, of which Shakspeare saw scarcely even the fag end. Your lover of Shakspeare's time was quite another animal. He had begun to take beer. He had become much more subtle and self-satisfied. He did sometimes pen sonnets to his mistress's eye-brow, and sing soft nothings to the gentle sighing of his “Lewte.” He sometimes indeed looked “pale and wan;” but, rather than for love, it was more than probably from his immoderate indulgence in the “newe weede,” which he *drank* ‡, though I never discovered that it was *drank up* by him. He generally wore a doublet and breeches of satin, slashed and lined with coloured taffata; and walked about with a gilliflower in one hand, and his gloves in the other. His veritable portrait is extant, and is engraved in MR. Knight's *Pictorial Shakspeare*.§

It will be time enough to decide which of us has run his head against “a stumbling-block of his own making,” when MR. SINGER shall have found a probable solution of his difficulty “by a parallelism in the poet's pages.”

H. K. STAPLE CAUSTON.

Vassall Road, Brixton, Feb. 21. 1851.

\* *Med. Dict.*

† A description of the rivers Yssel will be found in *Dict. Géograph. de la Martinière*, v. ix. fo. 1739.

‡ As the verb “to drink” was not limited to the act of bibition, but for MR. HICKSON's decision against drinking up the “sea-serpent,” it might yet become a question whether Hamlet's *eisell* had not been a misprint for *eosol* (asinus).

§ *Merchant of Venice*, Introduction.

### Replies to Minor Queries.

*William Chilcott* (Vol. iii., pp. 38. 73.). — The few notes which follow are very much at the service of your correspondent. William Chilcott, M.A., was rector of St. George's, Exeter, where he died on May 30, 1711, at the age of forty-eight. The coat of arms on the tablet to his memory indicates that he married a Coplestone. His daughter Catherine died in August, 1695. The first edition of the *Practical Treatise concerning Evil Thoughts* was printed at Exeter in 1690, and was dedicated to his parishioners. Robert Chilcott, whom I take to be the brother of William, was rector of St. Mary-Major in Exeter, and died Feb. 7, 1689.

There does not appear to be any evidence that the persons above mentioned were descended from the Chilcotts of Tiverton, though the identity of the Christian names renders it probable. If the object were to trace their ancestors or their descendants, much might be added to the suggestions of E. A. D. by searching the registers at Tiverton, and by comparing Prince's *Worthies of Devon*, ed. 1810, p. 213., and Polwhele's *Devon*, vol. iii. p. 351., with Harding's *Tiverton*; in various parts of which eight or nine individuals of the name are mentioned; especially vol. i. book ii. p. 114.; vol. ii. book iii. pp. 101, 102. 167. 183., and book iv., p. 20., where the connexion of the Chilcotts with the families of Blundell, Hooper, Collamore, Crossing, Slee, and Hill, is set forth. Failing these, the object might be attained by reference to the registers at Stogumber, co. Somerset, and of Northam, near Bideford, with the inscribed floorstones in the church there. Something might perhaps be learned of their descendants by reference to the registers at Exeter, and those at Morchard-Bishop, where a John Chilcott resided in 1700; Nympton St. George, where a family of the same name lived about 1740; North Molton, where C. Chilcott was vicar in 1786; and Dean Prior, where Joseph Chilcott was vicar about 1830. A Mr. Thomas Chilcott, who was an organist at Bath, married Ann, daughter of the Rev. Chichester Wrey. This lady died in 1758, and was buried at Tavistock, near Barnstaple. The coat of arms on the tablet to her memory is almost identical with the coat of the Rev. William Chilcott of Exeter first above mentioned. J. D. S.

*Fossil Elk of Ireland* (Vol. iii., p. 121.). — In the *Edinburgh Journal of Science*, New Series, vol. ii., 1830, p. 301., is a curious paper by the late Dr. Hibbert Ware, under the title of "Additional Contributions towards the History of the Cervus Euryceros, or Fossil Elk of Ireland." It is illustrated with a copy of an engraving of an animal which Dr. H. W. believes to have been the same as the Irish elk, and which was living in Prussia at the time of the publication of the book from which it

is taken, viz. the *Cosmographia Universalis* of Sebastian Munster: Basilæ, 1550.

Dr. H. W. in this paper refers to a former one in the third volume of the first series of the same journal, in which he advanced proofs that the Cervus was of a race which had but very recently become extinct. W. C. TREVELYAN.

Edinburgh, Feb. 19. 1851.

*Canes Lesos* (Vol. iii., p. 141.). — In a note to Beckwith's edition of Blount's *Jocular Tenures*, 4to. 1815, p. 225., Mr. Allan of Darlington anticipates your correspondent C. W. B., and says, respecting Blount's explanation of "Canes lesos," "I can meet with no such word in this sense: why may it not be dogs that have received some hurt? *lesos* from *lædo*." *Clancturam* should be *claustrum*, and so it is given in the above edition, and explained "a tax for fencing." S. W. SINGER.

"*By Hook or by Crook*" (Vol. iii., p. 116.). — However unimaginative the worthy Cit may be for whose explanation of this popular phrase J. D. S. has made himself answerable, the solution sounds so pretty, that to save its obtaining further credence, more than your well-timed note is needed. I with safety can contradict it, for I find that "Tusser," a Norfolk man living in the reign of Henry VIII., in a poem which he wrote as a complete monthly guide and adviser for the farmer through the year, but which was not published till 1590, in the thirty-second year of Queen Elizabeth, has the following advice for March 30:

"Of mastives and mongrels, that many we see  
A number of thousands, to many there be:

Watch therefore in Lent, to thy sheepe go and looke,  
For dogs will have vittels, by hooke and by crooke."

This must be a Norfolk phrase; for in January he advises farmers possessing "Hollands," rich grass lands, to only keep ewes that bear twins, "twin-lins." BLOWEN.

This appears as a well-known proverbial expression long before the time pointed out by J. D. S. Thus, in *Devout Contemplations*, by Fr. Ch. de Fonseca, Englished by J. M., London, 1629, we read that the Devil

"Overthroweth monasteries; through sloth and idleness soliciting religious men to be negligent in coming to Church, careless in preaching, and loose in their lives. In the marriage bed he soweth tares, treacheries, and lightness. With worldly men he persuadeth that he is nobody that is not rich, and therefore, *bee it by hooke or by crooke*, by right or wrong, he would have them get to be wealthy." W. D.—N.

*Suem*. — Allow me to suggest to your correspondents C.W.G. (Vol. iii., p. 7.) and Δ. (Vol. iii., p. 75.), that *suem* is probably a form of the A.-S. word *seam*, a horse-load, and generally a *burden*. For cognates, see Bosworth's *A.-S. Dict.*

I may add, that the word is written *swun* in a charter of Edward the Confessor, printed by Hickes in his *Thesaurus*, vol. i. p. 159., as follows:

“—ic ann þ 8ridde treow. 7 þ 8ridde swun of avesan  
ðæs nextan wudes ðe lip to kyngesbyrig.” &c.

Which Hickes thus renders:

“Dono tertiam quamque arborem, et tertiam quamque sarcinam jumentariam fructuum, qui nascuntur in sylva proxime ad kyngesbyrig sita,” &c.

R. M. W.

*Sir George Downing* (Vol. iii., p. 69.).—The following extract of a letter in *Cartes' Letters*, ii. 319., confirms the accuracy of the memorandum as to Sir G. Downing's parentage, sent you by J. P. C. The letter is from T. Howard to Charles II., written April 5, 1660, on the eve of the Restoration. Downing had offered to Howard to serve the King,—

“alleging to be engaged in a contrary party by his father, who was banished into New England, where he was brought up, and had sucked in principles that since his reason had made him see were erroneous.”

CH.

*Miching malicho* (Vol. iii., p. 3.).—Your correspondent MR. COLLIER is probably not aware that his suggestion respecting the meaning of *Malicho* had been anticipated upwards of twenty years since. In the unpretending edition of Shakspeare by another of your correspondents, MR. SINGER, printed in 1825, I find the following note:—

“*Miching malicho* is lurking mischief, or evil doing. *To mich*, for to skulk, to lurk, was an old English verb in common use in Shakspeare's time; and *Malicho*, or *Malhecho*, misdeed, he has borrowed from the Spanish. Many stray words of Spanish and Italian were then affectedly used in common conversation, as we have seen French used in more recent times. The Quarto spells the word *Mulicho*. Our ancestors were not particular in orthography, and often spelt according to the ear.”

I have since looked at MR. COLLIER's note to which he refers, and find that he interprets *miching* by *stealing*, which will not suit the context; and abundant examples may be adduced that to *mich* was to *skulk*, to *lurk*, as MR. SINGER has very properly explained it. Thus Minsheu:—

“To *MICHE*, or secretly hide himself out of the way, as *TRUANTS* doe from Schoole, vi. *to hide*, to cover.”

and again—

“A *micher*, vi. *Truant*.”

MR. COLLIER's text, too, is not satisfactory, for he has abandoned the old word *Malicho*, and given *Mallecho*, which is as far from the true form of the Spanish word as the old reading, which he should either have preserved or printed *Malhecho*, as Minsheu gives it.

I am glad to see from your pages that MR. SINGER has not entirely abandoned Shakspearian

illustration, for in my difficulties I have rarely consulted his edition in vain; and, in my humble opinion, it is as yet the most practically useful and readable edition we have. FIAT JUSTITIA.

*Cor Linguae, &c.* (Vol. iii., p. 168.).—The lines quoted by J. Bs. occur in the poem “*De Palpone et Assentatore*,” printed in the volume of *Latin Poems*, commonly attributed to Walter Mapes, edited by Mr. T. Wright for the Camden Society, 1841, at p. 112., with a slight variation in expression, as follows:—

“Cor linguæ fœderat naturæ sanctio,  
Tanquam legitimo quodam connubio;  
Ergo cum dissonant cor et locutio,  
Sermo concipitur ex adulterio.”

Mr. Wright's only source quoted for the poem is MS. Cotton. Vespas. E. xii. Of its authority he remarks (Preface, p. xx.), that the writer's name was certainly Walter, but that he appears to have lived at Wimborne, with which place Walter Map is not traced to have had any connexion; and if Mr. Wright's conjecture be correct, that the young king alluded to in it is Henry III., it must of course have been written some years after Walter Map's death. J. G. N.

*Under the Rose* (Vol. i., pp. 214. 458.; Vol. ii., pp. 221. 323.).—I am surprised that no one has noticed Sir T. Browne's elucidations of this phrase. (*Vulg. Err.* lib. v. cap. 21. § 7.) Besides the explanation referred to by ARCHÆUS (Vol. i., p. 214.), he says:

“The expression is commendable, if the rose from any natural properties may be the symbole of silence, as Nazzarenze seems to imply in these translated verses—

‘Utque latet Rosa verna suo putamine clausa,  
Sic os vincla ferat, validisque arctetur habenis,  
Indicatque suis proluxa silentia labris.’”

He explains “the Germane custome, which over the table describeth a rose in the seeling” (Vol. ii., pp. 221. 323.), by making the phrase to refer only to the secrecy to be observed “in society and computation, from the ancient custome in Symposiacke meetings to wear chapletts of roses about their heads.” ACHÆ.

“*Impatient to speak and not see*” (Vol. ii., p. 490.).—There is no doubt of the fine interpretation of your correspondent; but it is not illustrated by the Latin. Also, I apprehend, “*in-docilis pati*” is not put for “*in-locilis patiendi*.” It is a common use of *to*—proud to be praised; angry to be so ill-treated.

It illustrates a line in *Hotspur*, the construction of which Warburton would have altered:

“I then, all smarting, and my wounds being cold,  
*To be so pestered,*” &c., i. e. at being.

May I mention a change in *Troilus and Cressida* which I have long entertained, but with doubt:

“And with an accent tun'd in self-same key,  
Retires to chiding fortune.”

Pope reads "returns," Hanmer "replies." My conjecture is "reeries." C. B.

*Bishop Frampton* (Vol. iii., p. 61.).—See an interesting notice of his preaching in *Pepys' Diary*, Jan. 20, 1666-7; and what is said of him in *Lathbury's Nonjurors*, p. 203. But probably MR. EVANS is already aware of these references to Bishop Frampton, whose life is a desideratum which many will be glad to hear is going to be supplied. E. H. A.

*Old Tract on the Eucharist* (Vol. iii., p. 169.).—The author of the tract on the Eucharist, referred to by ABUBA, was the Rev. John Patrick. The title of the tract, as given in the catalogues of Archbishop Wake, No. 22.; of Dr. Gee, No. 73.; and of Peck, No. 286., of the *Discourses against Popery during the Reign of James II.*, is as follows:—

"A Full View of the Doctrines and Practices of the Ancient Church relating to the Eucharist, wholly different from those of the present Roman Church, and inconsistent with the Belief of Transubstantiation; being a sufficient Confutation of *Consensus Veterum*, *Nubes Testium*, and other late Collections of the Fathers pretending the contrary. By John Patrick, Preacher at the Charter-house, 1688. 4to."

E. C. HARRINGTON.

Exeter, March 3. 1851.

This tract is in 4to., and contains pp. xv. 202. It is one of the more valuable of the numerous tracts published on the Roman Catholic controversy during the reign of James II. In a collection of more than two hundred of these made at the period of publication, and now in my library, the names of the authors are written upon the titles, and this is attributed to *Mr. Patrick*. In another collection from the library of the late Mr. Walter Wilson, it is stated to be by *Bishop Patrick*. Bishop Gibson reprinted the tract in his *Preservative against Popery*, London, 1738, fol. vol. ii. tit. vii. pp. 176—252.; and in the table of contents says that it was written by "Mr. Patrick, late preacher of the Charter-house." Not Bishop Patrick therefore, but his brother, Dr. John Patrick, who died 1695, aged sixty-three, was the author of this tract.

JOHN J. DREDGE.

*Was Hugh Peters ever on the Stage?* (Vol. iii., p. 166.).—I possess

"A Dying Father's last Legacy to an Orphan Child, or Hugh Peter's Advice to his Daughter. Written by his own Hand during his late Imprisonment in the Tower of London, and given her a little before his Death. London, 1660:"

which advice he ends, p. 94., with—

"The Father of our Lord Jesus Christ preserve you to his Heavenly Kingdom, my poor child.

"TO ELIZABETH PETERS."

And then, after a poem at p. 97., he commences a short sketch of his life with—

"I shall give you an account of myself and dealings, that (if possible) you may wipe off some dirt, or be the more content to carry it."

That part of his life which would bear upon this subject reads thus, p. 98.:—

"When (at Cambridge) I spent some years vainly enough, being but fourteen years old when thither I came, my tutor died, and I was exposed to my shifts. Coming from thence, at London God struck me with the sense of my sinful estate by a sermon I heard under Paul's."

The wonderful success of his lecture at Sepulchre's caused it to be asserted by his enemies, that his enthusiastic style of preaching was but stage buffoonery. (See p. 100.)

"At this lecture the resort grew so great, that it contracted envie and anger . . . There were six or seven thousand hearers . . . and I went to Holland:"

thereby leaving his character to be maligned. I do not believe, from the tone of the condemned man's *Legacy*, that he would purposely avoid any mention of the stage, had he appeared on it, and "usually performed the part of a clown;" in fact it appears, that immediately on his coming into London he was awakened by the "sermon under Paul's, which stuck fast:" he almost directly left for Essex, and was converted by "the love and labours of Mr. Thomas Hooker. I there preacht;" so that he was mostly preaching itinerantly in Essex, when it is asserted that he was "a player in Shakspeare's company." That *Legacy* in question, and a book autograph of Hugh Peters, are at the service of DR. RIMBAULT. BLOWEN.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

All who take an interest in English philology will join in the wish expressed a few pages back by one of the highest authorities on the subject, Mr. Albert Way—namely, "that the Philological Society has not abandoned their project of compiling a complete Provincial Glossary;" and will greet as a valuable contribution towards that great desideratum, every skilful attempt to record a local dialect. As such, Mr. Sternberg's valuable little book, *The Dialect and Folk Lore of Northamptonshire*, will meet a hearty welcome from our philological friends; and no less hearty a welcome from those who find in "popular superstitions, fairy-lore, and other traces of Teutonic heathenism," materials for profitable speculation on the ancient mythology of these islands. We are bound to speak thus favourably of Mr. Sternberg's researches in this department, since some portion of them were first communicated by him to our Folk-Lore columns.

BOOKS RECEIVED.—*Vestiges of the Gael in Gwynedd*, by the Rev. William Basil Jones, M. A. A learned essay on a subject of deep interest to the antiquaries

of the Principality, involving, as it does among other questions, that of the claim of the Gael, or the Cymry, to be the aborigines of the country.

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*Illustrations of Medieval Costume in England, collected from MSS. in the British Museum, by T. A. Day and J. B. Dines.* When before did English antiquaries see four plates of costume, some of them coloured, sold for one shilling? As an attempt at cheapening and so popularising archæological literature, the work deserves encouragement.

CATALOGUES RECEIVED. — Williams and Norgate's (14. Henrietta Street, Covent Garden) German Book Circular, No. 27.; G. Bumstead's (205. High Holborn) Catalogue Part 49. of Interesting and Rare Books; Cole's (15. Great Turnstile) List No. 33. of very Cheap Books; B. Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 26. of Books in all Languages.

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BLIND HARRY'S "WALLACE," edited by Dr. Jamieson. 4to. Companion volume to "THE BRUCE."  
BARROW'S (ISAAC) WORKS. Vol. 1. 1623; or 8 leaves a—d, "Some Account of the Life," &c.

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## Notices to Correspondents.

R. C. P. "Thal," "Theam," "Thealonia," in the Charter referred to, are certain rights of toll, of which the peculiarities will be found in any Law Dictionary; and "Intangethe" was the privilege of judging any thief within the fee.

S. P. O. R. We must refer this correspondent also to a Law Dictionary for a full explanation of the terms Sergeant and Sergeantcy. A Deed Poll is plain at the top, and is so called to distinguish it from a Deed Indented, which is cut in and out at the top.

FRYO. The work quoted as Gammer Gurton in the Arundines Canal, is the collection of Nursery Rhymes first formed by R. Ison, and of which an enlarged edition was published by Triphook in 1810, under the title of Gammer Gurton's Garland, or The Nursery Parnassus, &c.

R. C. The music, &c. of "The Roast Beef of England," "Britons Strike Home," and "The Grenadier's March," will be found in Mr. Chappell's Collection of National English Airs. Webbe's Glee, "Hail S'ar of Brunswick," the words of which are by Young, may doubtless be got at Cramer's. We cannot point out a collection containing the words and music of "Croppies lie down."

K. R. H. M. All received.

A. E. B. is thanked for his suggested monogram, which shall not be lost sight of: also for his friendly criticism.

HERMES. We have received a packet from Holland for our correspondent. Will he inform us how it may be forwarded to him?

M. or N. The meaning of these initials in our Catechism and Form of Matrimony is still involved in great obscurity. See "NOTES AND QUERIES," Vol. I., pp. 415. 476.; Vol. II., p. 61.

DE NAVORSCHER. Mr. Nutt is the London Agent for the supply of our Dutch ally, the yearly subscription to which is about Ten Shillings.

"Conder on Provincial Coins" has been reported to the Publisher. Will the person who wants this book send his address?

REPLIES RECEIVED. — Head of the Saviour — Borrow's Danish Ballads — Mistletoe on Oaks — Lord Howard of Effingham — Passage in Merchant of Venice — Waste-book — Dryden's Absalom — MS. of Bede — Altar Lights — Auriga — Ralph Thoresby's Library — St. John's Bridge Fair — Closing Rooms — North Side of Churchyards — Barons of Hugh Lupus — Tandem D. O. M. — Fronte Capitata — Haybands in Seats — Hanger — Countess of Desmond — Aristophanes on Modern Stage — Enigmatical Epitaph — Notes on Newspapers — Duncan Campbell — MS. Sermons by J. Taylor — Dr. Dodd — D. O. M. S. — Hooper's Godly Confession — Finkle Street — "She was—but words are wanting" — Umbrella — Conquest — Old Tract on the Eucharist — Prince of Wales's Motto — By Hook or by Crook — Lights on the Altar — Deviation of Fib, &c. — Extradition, Igwre, &c. — Obeahism — Thesaurus Hospitii — Christmas Day — Camden and Curwen Families — Death by Burning — Organ Blower — Thomas May — Friday Weather.

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTLER.

No. 73.]

SATURDAY, MARCH 22. 1851.

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## SUGGESTIONS FOR PRESERVING A RECORD OF EXISTING MONUMENTS.

When, in the opening Number of the present Volume (p. 14.), we called the attention of our readers to the *Monumentarium of Exeter Cathedral*, we expressed a hope that the good services which Mr. Hewett had thereby rendered to all genealogical, antiquarian, and historical inquirers would be so obvious as to lead a number of labourers into the same useful field. That hope bids fair to be fully realised. In Vol. iii., p. 116.,

we printed a letter from MR. PEACOCK, announcing his intention of copying the inscriptions in the churches and churchyards of the Hundred of Manley; and we this week present our readers with three fresh communications upon the subject.

We give precedence to Miss BOCKETT'S, inasmuch as it involves no general proposal upon the subject, but is merely expressive of that lady's willingness, in which we have no doubt she will be followed by many of her countrywomen, to help forward the good work.

In your Number for Feb. 15th, I find MR. EDWARD PEACOCK, Jun., of Bottesford Moors, Messingham, Kirton Lindsey, wishes to collect church memorials for a work he intends to publish. If he would like the accounts of monuments in the immediate neighbourhood of Reading, as far as I am able it would give me pleasure to send some to him.

JULIA R. BOCKETT.  
Southcoté Lodge, near Reading.

The second makes us acquainted with a plan for the publication of a *Monumenta Anglicana* by MR. DUNKIN, —a plan which would have our hearty concurrence and recommendation, if it were at all practicable; but which, it will be seen at a glance, must fail from its very vastness. If the *Monumentarium of Exeter* contains the material for half a moderate-sized octavo volume, in what number of volumes does MR. DUNKIN propose to complete his collection—even if a want of purchasers of the early volumes did not nip in the bud his praiseworthy and well-intentioned scheme?

Your correspondent MR. EDW. PEACOCK, Jun., may be interested in knowing that a work has some time been projected by my friend Mr. Alfred John Dunkin of Dartford (whose industry and antiquarian learning render him well fitted for the task), under the title of *Monumenta Anglicana*, and which is intended to be a medium for preserving the inscriptions in every church in the kingdom. There can be no doubt of the high value and utility of such a work, especially if accompanied by a well-arranged index of names; and I have no doubt MR. PEACOCK, and indeed many others of your valued correspondents, will be induced to

assist in the good cause, by sending memoranda of inscriptions to Mr. Dunkin. L. J. Plymouth.

The following letter from the REV. E. S. TAYLOR proposes a Society for the purpose:—

I for one shall be happy to co-operate with MR. PEACOCK in this useful work; and I trust that, through the valuable medium of "NOTES AND QUERIES," many will be induced to offer their assistance. Could not a Society be formed for the purpose, so that mutual correspondence might take place? E. S. TAYLOR.

Martham, Norfolk.

We doubt the necessity, and indeed the advisability, of the formation of any such Society.

MR. PEACOCK (*antè*, p. 117.) has already wisely suggested, that "in time a copy of every inscription in every church in England might be ready for reference in our National Library," and we have as little doubt that the MS. department of the British Museum is the proper place of deposit for such records, as that the trustees would willingly accept the charge of them on the recommendation of their present able and active Keeper of the Manuscripts. What he, and what the trustees would require, would be some security that the documents were what they professed to be; and this might very properly be accomplished through the agency of such a Society as MR. TAYLOR proposes, if there did not already exist a Society upon whom such a duty might very safely be devolved:—and have we not, in the greater energy which that Society has lately displayed, evidence that it would undertake a duty for which it seems pre-eminently fitted? We allude to the Society of Antiquaries. The anxiety of Lord Mahon, its president, to promote the efficiency of that Society, has recently been made evident in many ways; and we cannot doubt that he would sanction the formation of a sub-committee for the purpose of assisting in collecting and preserving a record of all existing monuments, or that he would find a lack of able men to serve on such a committee, when he numbers among the official or active Fellows of the Society gentlemen so peculiarly fitted to carry out this important national object, as Mr. Hunter, Sir Charles Young, Mr. J. Payne Collier, and Mr. Bruce.

#### Notes.

ON THE WORD "RACK" IN SHAKSPEARE'S TEMPEST.

As another illustration of the careless or superficial manner in which the meaning of Shakspeare has been sought, allow me to call attention to the celebrated passage in the *Tempest* in which the word "rack" occurs. The passage really presents

no difficulty; and the meaning of the word, as it appears to me, might as well be settled at once and for ever. I make this assertion, not dogmatically, but with the view of testing the correctness of my opinion, that this is not at all a question of etymology, but entirely one of construction. The passage reads as follows:—

"These, our actors,  
As I foretold you, were all spirits, and  
Are melted into air, into thin air;  
And, like the baseless fabrick of this vision,  
The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve;  
And, like this insubstantial pageant, faded,  
Leave not a rack behind."—*Tempest*, Act IV. Sc. 1.

As I have expressed my opinion that this is not at all a question of etymology, I shall not say more in reference to this view of the case than that "rack," spelt as in Shakspeare, is a word in popular and every-day use in the phrase "rack and ruin;" that we have it in the term "raek off," as applied to wine, meaning to take from the rack, or, in other words, "to leave a rack" or refuse "behind," racked wine being wine drawn from the lees; and that it is, I believe, still in use in parts of England, meaning *remains* or *refuse*, as, in the low German, "der Wraek" means the same thing. Misled, however, by an unusual mode of spelling, and unacquainted with the literature of Shakspeare's age, certain of the commentators suggested the readings of *track* and *trace*; whereupon Horne Tooke remarks:—

"The ignorance and presumption of his commentators have shamefully disfigured Shakspeare's text. The first folio, notwithstanding some few palpable misprints, requires none of their alterations. Had they understood English as well as he did, they would not have quarrelled with his language."—*Diversions of Purley*, p. 595.

He proceeds to show that *rack* "is merely the past tense, and therefore past participle, *peac* or *pec*, of the Anglo-Saxon verb *Recan*, *exhalare*, to *reck*; and although the advocates of its being a particular description of light cloud refer to him as an authority for their reading, he treats it throughout generally as "a vapour, a steam, or an exhalation." But Horne Tooke, in his zeal as an etymologist, forgot altogether to attend to the construction of the passage. What is it that shall "leave not a rack behind?" A rack of what? Not of the baseless fabric of this vision, like which the "cloud-capp'd towers shall dissolve,"—not of this insubstantial pageant, like which they shall have faded,—but of "the cloud-capp'd towers, the gorgeous palaces, the solemn temples, the great globe itself." There is in fact a double comparison; but the construction and the meaning are perfectly clear, and no word will suit the passage but one that shall express a result common

to the different objects enumerated. A cloud may be a fit object for comparison, but it is utterly inconsequential; while the sense required can only be expressed by a general term, such as *remains*, a *vestige*, or a *trace*.

I beg now to transcribe a note of Mr. Collier's on this passage:—

“‘Rack’ is vapour, from *reck*, as Horne Tooke showed; and the light clouds on the face of heaven are the ‘rack,’ or vapour from the earth. The word ‘rack’ was often used in this way.”—Coll. *Shaksp.*, vol. i. p. 70.

Mr. Knight appears to incline to the same view; and regarding these as the two latest authorities, and finding in neither of them any reference to the question of construction, I naturally concluded that the point had been overlooked by the commentators. On reference, however, I found to my surprise, that Malone, for the very same reasons, had come to the same conclusion. Had Malone's argument been briefly stated by the “two latest and best editors,” I should, of course, have had no occasion to trouble you with this note: and this instance, it appears to me, furnishes additional reasons for enforcing the principle for which I am contending; the neglect of it affecting, in however slight a degree, the sense or correctness of so important and frequently quoted a passage. For my own part, I should have thought that the commonest faith in Shakspeare would have protected any editor, whose avowed object it was to restore the text, from preferring in this instance, to the plain common sense of Malone, the more showy authority of Horne Tooke.

In my last paper I wrote,—“So far as quantity is concerned, to eat a crocodile would be *no* more than to eat an ox.” You have omitted the negative. SAMUEL HICKSON.

#### ANCIENT INEDITED POEMS, NO. III.

In my last communication on this subject, I forgot to remark on the strange title given to the monody on Mr. Browne. May I ask if the name of “Chorus” was thus indiscriminately applied at the time when the poem was composed?

The next poem that I shall give is copied from *Harleian MSS.*, 367., art. 60., fol. 158. It is entitled—

##### “A VERTUOUS WOMAN.

“When painted vice fills upp the rimes  
Of these our last depraved times:  
And soe much lust by wanton layes  
Disperséd, is; that beantie strayes  
Into darke corners where vnseen,  
Too many sadd berefts haue been.  
Aduance my muse to ‘blaze’ that face  
Where beantie sits enthroand in grace.

5

The eye though bright, and quicke to moue,  
Daignes not a cast to wanton loue. 10  
A comely front not husht in hayre,  
Nor face be-patcht to make it fayre,  
The lipps and cheekes though seemely redd,  
Doe blush afresh if by them fedd.  
Some wanton youtnes doe gaze too much 15  
Though naked breasts are hidd from touch.  
When due salutes are past, they shunn  
A seconde kisse: yea, half vndone  
Shee thinkes herselfe, when wantons praise  
Her hande or face with such loose phraise 20  
As they haue learnt at acts and scenes,  
Noe hand in hand with them shee meenes,  
Shall giue them boldnes to embalme,  
Ther filthie fist in her chast palme.  
Her pretious honners overlookes, 25  
At her retires the best of bookes.  
Whatsoeuer else shee doth forget  
Noe busines shall her prayers<sup>1</sup> let.  
Those that bee good, shee prizes most,  
Noe time with them shee counteth lost. 30  
Her chast delights, her mind. aduance  
Above Lot-games or mixed dance.  
Shee cares not for an enterlude,  
Or idly will one day conclud.  
The looser tounge that filth disclose 35  
Are graueolencie to her nose.  
But when a vertuous man shall court  
Her virgin thoughts in nuptiall sort:  
Her faire depor[t]ment, neyther coy  
Nor yet too forward, fits his ioy, 40  
And giues his kisses leau to seale  
On her fayre hand his faythfull zeale.  
Blest is his conquest in her loue,  
With her alone death cann remoue.  
And if before shee did adorne 45  
Her parents' howse, the cheerefull morne  
Reioyceth now at this blest payre,  
To see a wife soe chast soe fayre.  
They happy liue; and know noe smart  
Of base suspects or iealous heart; 50  
And if the publike bredd noe feare,  
Nor sadd alarms did fill ther care,  
From goodnes flowes ther ioy soe cleere  
As grace beginnes ther heauen here.”

The poem has no subscription, nor, from the appearance of the paper, should I say there had been one. The comparatively modern phraseology points to a late era. The poem is bound up with a quantity of John Stowe's papers, and I think is in his handwriting, upon comparing it with other papers known to be his in the same book. As it is my chief object (next to contributing to the preservation and publication of these ancient ballads) to obtain data regarding the anonymous productions of the earlier days of England's literature, any remarks, allow me to say, that other contributors will favour our me-

<sup>1</sup> *Blason*, describe.

<sup>1</sup> We have here an instance of the use of the word *prayers* as a dissyllable.

dium of intercommunication with, will be much appreciated by

KENNETH R. H. MACKENZIE.

[Our correspondent is certainly mistaken in supposing this poem to be in Stowe's handwriting. We have the best possible authority for assuring him that it is not.]

#### FOLK LORE.

*Moths called Souls.*—While I am upon this subject, I may as well mention that in Yorkshire the country-people used in my youth, and perhaps do still, call night-flying white moths, especially the *Hepialus humuli*, which feeds, while in the grub state, on the roots of docks and other coarse plants, "souls." Have we not in all this a remnant of "Psyche?" F. S.

[This latter paragraph furnishes a remarkable coincidence with the tradition from the neighbourhood of Truro (recorded by Mr. THOMAS in his Folk Lore of Shakspeare, *Athenæum* (No. 1041.) Oct. 9. 1847) which gives the name of *Piskeys* both to the *fairies* and to *moths*, which are believed by many to be *departed souls*.]

*Holy Water for the Hooping Cough* (Vol. iii., p. 179.).—In one of the principal towns of Yorkshire, half a century ago, it was the practice for persons in a respectable class of life to take their children, when afflicted with the hooping cough, to a neighbouring convent, where the priest allowed them to drink a small quantity of holy water out of a silver chalice, which the little sufferers were strictly forbidden to touch. By Protestant, as well as Roman Catholic parents, this was regarded as a remedy. Is not the superstition analogous to that noticed by MR. WAY?

EBORACOMB.

*Daffy Down Dilly.*—At this season, when the early spring flowers are showing themselves, we hear the village children repeating these lines:—

"Daff a down dill has now come to town,  
In a yellow petticoat and a green gown."

Does not this nursery rhyme throw light upon the character of the royal visitor alluded to in the snail charm recorded by F. J. H. (p. 179.)?

EBORACOMB.

#### DR. MAITLAND'S ILLUSTRATIONS AND ENQUIRIES RELATING TO MESMERISM.

I know more than one person who would second the request that I am about to make through "NOTES AND QUERIES" to DR. MAITLAND, that he would publish the remaining parts of his *Illustrations and Enquiries relating to Mesmerism*: he would do so, I know, at once, if he thought that anybody would benefit by them; and I can bear witness to Part I. as having been already of some use. It is high time that Christians should be decided as to whether or no they may meddle

with the fearful power whose existence it is impossible to ridicule any longer. DR. MAITLAND has suggested the true course of thought upon the subject, and promised to lead us along it; but it is impossible at present to use anything that he has said, on account of its incompleteness. In tracing the subject through history, DR. MAITLAND would no doubt mention the "Ομφαλόψυχοι, or Umbilicani," of the fourteenth century, whose practices make a page (609) of Waddington's *History of the Church* read like a sketch of Middle-age Mesmerism, contemptuously given. Also, in Washington Irving's *Life of Mahomet*, a belief somewhat similar to theirs is stated to have been preached in the seventh century (*Bohn's Reprint in Shilling Series*, p. 191.) by a certain Moseilma, a false prophet.

I may add that Miss Martineau's new book, *Letters on the Development of Man's Nature*, by Atkinson and Martineau, which cannot be called sceptical, for its unbelief is unhesitating, is the immediate cause of my writing to-day.

A. L. R.

#### Minor Notes.

*Original Warrant.*—The following warrant from the original in the Surrenden collection may interest some of your correspondents, as bearing upon more than one Query that has appeared in your columns:—

"Forasmuch as Sr John Payton, Knight, Lieutenant of the Tower, hath heretofore received a warrant from the Ls. of the counsell, by her Ma<sup>ty</sup> commandment, for the removinge of Wright the Preist out of the Tower, to Framingham Castle, and for that, since then, it is thought more convenient, that he be removed to the Clincke—Theise therefore shalbe to require now (sic) to enlarge him of his imprisonment in the Tower, and to deliver him prisoner into the hands of the L. Bishop of London, to be committed by his Lp. to the Clincke, because it is for her M<sup>ty</sup> speciall service, — for doinge whereof, this shalbe your warrant.

"From the court at

"Oatlands this 29

"of September, 1602.

"Ro. CECYLL.

"To Mr. Anthony Deeringe,

"Deputy Lieutenant of the Tower of London."

"2. October, 1602.

"I have receyed Mr. Wryght from Mr. Derynge, Deputy Lieutenaunt, and have comitted him to the Clincke according the direction from Mr. Secretary above expressed.

"RIC. LONDON."

L. B. L.

*Gloves.*—*Prince Rupert.*—In your First Vol., pp. 72. 405., and in other places in Vol. ii., there are notices with respect to the presentation of *gloves*. If what is contained in the following

paper be not generally known, it may claim an interest with some of your readers: —

“At the Court of Whitehall, the 23rd of October, 1678. Present

The King's most excellent Majesty,  
His Highness *Prince Rupert*,  
Lord Archbp. of Canterbury,”  
[with twelve others, who are named.]

“Whereas formerly it hath been a custom upon the Consecraçon of all B̃ps for them to make presents of Gloves to all Persons that came to the Consecraçon Dinners, and others, w<sup>ch</sup> amounted to a great Sum of Money, and was an unnecessary burden to them, His Ma<sup>ty</sup> this day, taking the same into his consideraçon, was thereupon pleas'd to order in Council, that for the future there shall be no such distribuçon of Gloves; but that in lieu thereof each Lord Bp̃ before his Consecraçon shall hereafter pay the Sum of 50*l.* to be employ'd towards the Rebuilding of the Cathedral Church of St. Paul. And it was further ordered, that his Grace the Lord Archbp̃ of Canterbury do not proceed to consecrate any Bp̃ before he hath paid the sd Sum of 50*l.* for the use aforesaid, and produced a Receipt for the same from the Treasurer of the Money for Rebuilding the said Church for the time being, w<sup>ch</sup> as it is a pious work, so will it be some ease to the respective B̃ps, in regard the Expense of Gloves did usually far exceed that Sum.

“PHIL. LLOYD.”

*Tanner's MSS.* vol. 282. 112. al. 74.

One of your correspondents, I think, some time back, asked for notices of *Prince Rupert* posterior to the Restoration. Besides the mention made of him in this paper, *Echard* speaks of his having the command of one squadron of the English fleet in the Dutch war.

J. SANSOM.

*Inscription on a Gun* (Vol. iii., p. 181.). — Your notes on “the Potter's and Shepherd's Keepsakes” remind me of an old gun, often handled by me in my youth, on the stock of which the following tetrastick was *en-nailed*: —

“Of all the sports as is,  
I fancies most a gun;  
And, after my decease,  
I leaves this to my son.”

Whether this testamentary disposition ever passed through Doctors' Commons, I know not. C. W. B.

*Richard III.* (Vol. iii., pp. 206-7.). — The statement by MR. HARRISON, that Richard was not a “hunchback,” is curiously “backed” by an ingenious conjecture of that very remarkable man, Doctor John Wallis of Oxford, in his *Grammatica Linguae Anglicanae*, first published in 1653. The passage occurs in the 2d section of chapter 14, “De Etymologia.” Wallis is treating of the words *crook*, *crouch*, *cross*, &c., and says:

“Hinc item *croisado* de militibus dicebatur ad bellum (quod vocant) sanctum conscriptis (pro recuperanda terra sancta) qui à tergo gestabant formam Crucis; et

*Richardus* olim Rex Angliæ dicebatur *crouch-backed*, non quod dorso fuerit incurvato, sed quod à tergo gestare gestiebat formam Crucis.”

G. F. G.

Edinburgh.

*Lines by Pope.* — On the back of a letter in my possession, written by the poet Gray, are the following lines in the handwriting of his friend Mason: —

“By Mr. Pope.

“Tom Wood of Chiswick, deep divine,  
To Painter Kent gave all this coin.  
'Tis the first coin, I'm bold to say,  
That ever Churchman gave to Lay.”

“Wrote in Evelyn's book of coins given by Mr. Wood to Kent: he had objected against the word *pio* in Mr. Pope's father's epitaph.”

If these lines are not already in print, perhaps you will insert them amongst your “NOTES” as a contribution from

ROBERT HOTCHKIN.

Thimbleby Rectory, March 13. 1851.

*Origin of St. Andrew's Cross in connexion with Scotland.* — John Lesley, bishop of Ross, reports, that in the night before the battle between Athelstan, king of England, and Hungus, king of the Picts, a bright cross, like that whereon St. Andrew suffered, appeared to Hungus, who, having obtained the victory, ever after bore that figure. This happened in 819. Vide *Genl. Mag.* for Nov. 1732. E. S. T.

*Snail-eating* (Vol. iii., p. 207.). — Your correspondent C. W. B. does not seem to be aware that “a ragout of boror (snails)” is a regular dish with English *gypsies*. Vide Borrow's *Zincali*, part i. c. v.

He has clearly not read Mr. Borrow's remarks on the subject:

“Know then, O Gentile, whether thou be from the land of Gorgios (England), or the Busné (Spain), that the very gypsies, who consider a ragout of snails a delicious dish, will not touch an eel because it bears a resemblance to a snake; and that those who will feast on a roasted hedgehog could be induced by no money to taste a squirrel!”

Having tasted of roasted hotchiwitchu (hedgehog) myself among the “gentle Rommany's,” I can bear witness to its delicate fatness; and though a ragout of snails was never offered for my acceptance, I do not think that those who consider (as most “Gorgios” do) stewed eels a delicacy ought to be too severe on “Limacotrophists!”

HERMES.

*Snail-eating.* — Perhaps you will permit me to remark, in reference to the communication of C. W. B., that snails are taken medicinally occasionally, and are supposed to be extremely strengthening. I have known them eagerly sought after for the meal of a consumptive patient. As a matter of taste, too, they are by

some considered quite epicurean. A gentleman whom I used to know, was in the constant habit as he passed through the fields, of picking up the white slugs that lay in his way, and swallowing them with more relish than he would have done had they been oysters:

That snails make a no inconsiderable item in the bill of fare of gypsies, and other wanderers, I proved while at Oxford, some time ago; for passing up Shotover Hill, in the parish of Headington, I unexpectedly came upon a camp of gypsies who were seated round a wood fire enjoying their Sunday's dinner: this consisted of a considerable number of large snails roasted on the embers, and potatoes similarly cooked. On inquiry, I was told by those who were enjoying their repast, that they were extremely good; and were much liked by people of their class, who made a constant practice of eating them. I need hardly say that I received a most hospitable invitation to join in the feast, which I certainly declined.

L. J.

### Queries.

HENRY SMITH.

In Marsden's *History of the Early Puritans* (a work recently published, which will well repay perusal) there occurs (pp. 178, 179,) the following notice of Henry Smith:—

"Henry Smith was a person of good family, and well connected; but having some scruples, he declined preferment, and aspired to nothing higher than the weekly Lectureship of St. Clement Danes. On a complaint made by Bishop Aylmer, Whitgift suspended him; and silenced for a while probably the most eloquent preacher in Europe. His contemporaries named him the Chrysostom of England. His church was crowded to excess; and amongst his hearers, persons of the highest rank, and those of the most cultivated and fastidious judgment, were content to stand in the throng of citizens. His sermons and treatises were soon to be found in the hands of every person of taste and piety: they passed through numberless editions. Some of them were carried abroad, and translated into Latin. They were still admired and read at the close of nearly a century, when Fuller collected and republished them. Probably the prose writing of this, the richest period of genuine English literature, contains nothing finer than some of his sermons. They are free, to an astonishing degree, from the besetting vices of his age—vulgarity, and quaintness, and affected learning; and he was one of the first English preachers who, without submitting to the trammels of a pedantic logic, conveyed in language nervous, pure, and beautiful, the most convincing arguments in the most lucid order, and made them the ground-work of fervent and impassioned addresses to the conscience."

Would it not be desirable, as well in a literary as a theological point of view, that any extant sermons of so renowned a divine should be made

accessible to general readers? At present they are too rare and expensive to be largely useful. A brief *Narrative of the Life and Death of Mr. Henry Smith* (as it is for substance related by Mr. Thomas Fuller in his *Church History*), which is prefixed to an old edition (1643) of his sermons in my possession, concludes in these words:—

"The wonder of this excellent man's worth is increased by the consideration of his tender age, he dying very young (of a consumption as it is conceived) above fifty years since, about Anno 1600."

THOS. M'CALMONT.

Highfield, Southampton.

### Minor Queries.

*Owen Glendower.*—Some of your Cambrian correspondents might, through your columns, supply a curious and interesting desideratum in historical genealogy, by contributing a pedigree, authenticated as far as practicable by dates and authorities, and including collaterals, of OWEN GLENDOWER, from his ancestor Griffith Maelor, Lord of Bromfield, son of Madoc, last Prince of Powys, to the extinction of Owen's male line.

All Cambrian authorities are, I believe, agreed in attributing to Owen the lineal male representation of the sovereigns of Powys; but I am not aware that there is any printed pedigree establishing in detail, on authentic data, his descent, and that of the collaterals of his line; while uncertainty would seem to exist as to one of the links in the chain of deduction, as to the fate of his sons and their descendants, if any, as well as to the marriages and representatives of more than one of his daughters.

I have in vain looked for the particulars I have indicated in Yorke's *Royal Tribes of Wales*; in the *Welsh Heraldic Visitation Pedigrees*, lately published by the Welsh MSS. Society, under the learned editorship of the late Sir Samuel Meyrick; and in the valuable contributions to the genealogy of the Principality to be found in the *Landed Gentry* and the *Peerage and Baronetage* of Mr. Burke,—a pedigree, in other respects admirable, in the *Landed Gentry* of a branch of the dynasty of Powys, omitting the intermediate descendants in question.

S. M.

*Meaning of Gig-Hill.*—Can any of your readers favour me with an explanation of the following matter in local topography? There are two places in the neighbourhood of Kingston-on-Thames distinguished by the name of *Gig-Hill*\*; although there is no indication of anything in the land to warrant the name.

\* [One of these places, namely, that on the road from Kingston to Ditton, is, we believe, known as *Gig's Hill*.—ED.]

Are there any instances to be met with where the place of punishment by the stocks or pillory in older times, was known by that name?

There was a king of Brittany who resigned his crown, and obtained the honours of canonisation as Saint Gigue, in the seventh century. St. Giles, who died about the sixth century, might, perhaps, have had some connexion with those who are traditionally believed to have been punished on the spot; that is, if we judge by his clients, who locate themselves under the sanctity of his name as a "Guild" or fraternity in London.

There is, however, a curious use by Shakspeare of the word gig. It occurs in *Love's Labour's Lost*, Act V. Sc. 1.:

Holofernes says,

"What is the figure?"

*Moth. Horns.*

*Holofernes.* Thou disputest like an infant. Go, whip thy gig."

I submit this matter, as local names have often their origin in religious associations or in proverbial philosophy.

It has been suggested that *giggle*, as a mark of the derision to which the culprit was exposed, might so become corrupted.

If the term be connected with the punishment, it would be, doubtless, one of general application. The smallest contribution will be thankfully received. K.

*Sir John Vaughan.*—In the patent under which the barony of Hamilton of *Hackallen*, in the county of Meath, was granted on the 20th of October, in the second year of the reign of George I., to Gustavus Hamilton, he is described as son of Sir Frederick Hamilton, Knt., by Sidney, daughter and heiress of Sir John Vaughan, Knt.; and that the said Dame Sidney Hamilton was descended from an honourable line of ancestors, one of whom, Sir Will Sidney, was Chamberlain to Henry II., another of the same name Comptroller of the Household to Henry VIII., &c., &c.

Can any of your genealogical friends inform me who the above-named Sir John Vaughan married, and in what way she was connected with the Sidneys of Penshurst, as the pedigree given by Collins contains no mention of any such marriage?

The arms of Sir John Vaughan, which appear quartered with those of Hamilton and Arran in the margin of the grant, are,—Argent, a chevron sable between three infants' heads couped at the shoulders, each entwined round the neck with a snake, all proper, thereby intimating his descent from the Vaughans of Porthaml Trétower, &c., in the county of Brecon. J. P. O.

*Quebecca and his Epitaph.*—

"Here lies the body of John Quebecca, precentor to my Lord the King. When his spirit shall enter

the Kingdom of Heaven; the Almighty will say to the Angelic Choir, 'Silence, ye calves! and let me hear John Quebecca, precentor to my Lord the King.'"

Can any of your correspondents inform me who John Quebecca was, and where the epitaph may be found? E. HALLSTURE.

*A Monumental Inscription.*—Near the chancel door of the parish-church of Wath-upon-Dearne, in Yorkshire, is an upright slab inscribed to the memory of William Burroughs. After stating that he was of Masbro', gentleman, and that he died in the year 1722, the monument contains the two following hexameters:—

"Burgus in hoc tumulo nunc, Orthodoxus Itermus,  
Deposit cineres, animam revocabit Olympus."

The meaning of all which is obvious, except of the words "Orthodoxus Itermus:" and I should be glad to have this unscanning doggerel translated. It has been conjectured that *Itermus* must be derived from *iter*, and hence that Burroughs may have been a *traveller*, or possibly an *orthodox itinerant preacher*: surely there can be no punning reference to a *journeyman*! The lines have been submitted, in vain, to some high literati in Oxford. A. G.

Ecclesfield.

*Sir Thomas Herbert's Memoirs of Charles I.* (Vol. iii., p. 157.).—My friend, who is in possession of the original MS. of this work, is desirous of ascertaining whether the volume published in 1702 be a complete and exact copy of it. I will transcribe the commencing and concluding passages of the MS., and shall be obliged if Mr. BOLTON CORNEY will compare them with the book in his possession, and tell me the result.

"S,

"By your's of the 22d of August last, I find you have received my former letters of the first and thirtieth of May, 1678; and seeing 'tis your further desire," &c.

"This brief narrative shall conclude with the king's owne excellent expression: *Crowns and kingdoms are not so valuable as my honour and reputation—those must have a period with my life; but these survive to a glorious kind of immortality when I am dead and gone: a good name being the embalming of princes, and a sweet consecrating of them to an eternity of love and gratitude amongst posterity.*"

The present owner of the MS. has an idea that an incorrect copy was fraudulently obtained, and published about 1813. Is there any foundation for this supposition? ALFRED GATTY.

Ecclesfield.

*Comets.*—Where may a correct list of the several comets and eclipses, visible in France or England; which appeared, or took place, between the years 1066 and 1600, be obtained?

S. P. O. R.

*Natural Daughter of James II.*—James II., in *Souverains du Monde* (4 vols. 1722), is stated to have had a natural daughter, who in 1706 was married to the Duke of Buckingham.

Can any of your readers inform me the name of this daughter, and of her mother? Also the dates of her birth and death, and the name of her husband, and of any children? F. B. RELTON.

*Going the Whole Hog.*—What is the origin of the expression "going the whole hog?" Did it take its rise from Cowper's fable, *the Love of the World proved*, in which it is shown how "Mahometans eat up the hog?" Z.

*Innocent Convicts.*—Can any of your readers furnish a tolerably complete list of persons convicted and executed in England, for crimes of which it afterwards appeared they were innocent? Z.

*The San Grail.*—Can any one learned in ecclesiastical story say what are the authorities for the story that King Arthur sent his knights through many lands in quest of the *sacred vessel* used by our Blessed Lord at His "Last Supper," and explain why this chalice was called the "Holy Grail" or "Grayle?" Tennyson has a short poem on the knightly search after it, called "Sir Galahad." And in Spenser's *Faerie Queene*, book ii. cant. x. 53., allusion is made to the legend that "Joseph of Arimatly brought it to Britain." W. M. K.

*Meaning of "Slums."*—In Dr. Wiseman's *Appeal to the Reason and Good Feeling of the English People*, we find the word "slums" made use of with respect to the purlieus of Westminster Abbey. Warren, in a note of his letter on "The Queen or the Pope?" asks "What are 'slums?'" And where is the word to be found explained? Is it Roman or Spanish? There is none such in our language, at least used by gentlemen."

I would ask, may not the word be derived from *asylum*, seeing that the precincts of abbeys, &c. used to be an asylum or place of refuge in ancient times for robbers and murderers? W. M. W.

Stokesley.

*Bartolus' "Learned Man Defended and Reformed."*—Can any one inform the applicant in what modern author this excellent (and he believes rare) book in his possession, translated from the Italian of Daniel Bartolus, G. J., by (Sir) Thomas Salusbury, 1660, is spoken of in terms of high approval? The passage passed before him not long ago, but having *made no note*, he is unable to recover it.—Query, Is it in Mr. Hallam's *Literary History*, which he has not at hand? U. Q.

*Odour from the Rainbow.*—What English poet is it that embodies the idea contained in the following passage of Bacon's *Sylva*? I had noted it

on a loose scrap of paper which I left in my copy of the *Sylva*, but have lost it:—

"It hath been observed by the Ancients, that when a Raine Bow seemeth to hang over or to touch, there breaketh forth a sweet smell. The cause is, for that this happenth but in certain matters which have in themselves some sweetnesse, which the Gentle Dew of the Raine Bow doth draw forth. And the like doe soft showers; for they also make the ground sweet. But none are so delicate as the Dew of the Raine Bow, where it falleth. It may be also that the water itself hath some sweetnesse: for the Raine Bow consisteth of a glomeration of small drops which cannot possibly fall but from the Aire that is very low. And therefore may hold giving sweetnesse of the herbs and flowers, as a distilled water," &c.—Bacon's *Sylva*, by Rawley, 6th ed. 1651, p. 176.

JARLTZBERG.

*Tradesmen's Signs.*—A CITIZEN wishes to be informed in what year or reign the signs that used to hang over the tradesmen's shop-doors were abolished, and whether it was accomplished by "act of parliament," or only "by the authority of the Lord Mayor." Also, whether there is any law now in existence that prevents the tradesmen putting the signs up again, if they were so disposed.

#### Minor Queries Answered.

*Supporters borne by Commoners.*—Can any of your readers state why some commoners bear supporters, and whether the representatives of Bannerets are entitled to do so? I find in Burke's *Dictionary of Landed Gentry*, that several gentlemen in England, Scotland, and Ireland continue to use them. See Fulford, p. 452.; Wyse, p. 1661.; Hay-Newton, p. 552., &c. &c.

The late Mr. Portman, father of Lord Portman, used supporters, as do Sir W. Carew, Bart., and some other baronets. GUINEGATE.

[Baronets are not entitled, *as such*, to bear supporters, which are the privilege of the peerage and the knights of the orders.]

There are many baronets who by virtue of especial warrants from the sovereign have, as acts of grace and favour, in consideration of services rendered to the state, received such grants; and in these instances they are limited to descend with the dignity only. No doubt there are some private families who assume and improperly bear supporters, but whose right to do so, even under their own statements as to origin and descent, has no legal foundation. "NOTES AND QUERIES" afford neither space nor place for the discussion of such questions, or for the remarks upon a correction of statements in the works quoted.]

*Answer to Fisher's Relation.*—I have a work published at London by Adam Islip, an. 1620, the title-page of which bears—

"An Answer to Mr. Fisher's Relation of a Third

Conference between a certain B. (as he styles him) and himself. The conference was very private till Mr. Fisher spread certain papers of it, which in many respects deserved an Answer. Which is here given by R. B., Chapleine to the B. that was employed in the conference."

Pray, who *was* the chaplain? I have heard he was the after-famous Archbishop Laud.

I pray your assistance in the resolution of this Query. J. M.

Liverpool.

[This famous conference was the *third* held by divines of the Church of England with the Jesuit Fisher (or Perse, as his name really was: see Dodd's *Church History*, vol. iii. p. 394.). The first two were conducted by Dr. Francis White: the latter by Bishop Laud, was held in May, 1622, and the account of it published by R. B. (*i. e.* Dr. Richard Baylie, who married Laud's niece, and was at that time his chaplain, and afterwards president of St. John's College, Oxford). Should J. M. possess a copy printed in 1620, it would be a literary curiosity. Laud says himself, that "his *Discourse* was not printed till April, 1624."]

*Drink up Eisell* (Vol. iii., p. 119.).—Here is a passage in *Troilus and Cressida*, in which *drink up* occurs (Act IV. Sc. 1.):

"He, like a puling cuckold, would *drink up*  
The lees and dregs of a flat-tamed piece."

The meaning is plainly here *avaler*, not *boire*.

Here is another, which does not perhaps illustrate the passage in *Hamlet*, but resembles it (Act III. Sc. 2.):

"When we vow to weep seas, live in fire, eat rocks, tame tigers, thinking it harder for our mistress to devise imposition enough, than for us to undergo any difficulty imposed."

C. B.

[We are warned by several correspondents that this subject is becoming as bitter as wormwood to them. Before we dismiss it, however, we must record in our pages the opinion of one of the most distinguished commentators of the day, Mr. Hunter, who in his *New Illustrations*, vol. ii. p. 263., after quoting "portions of eysell" from the sonnet, says, "This shows it was not any river so called, but some desperate drink. The word occurs often in a sense in which *acetum* is the best representative, associated with verjuice and vinegar. It is the term used for one ingredient of the bitter potion given to our Saviour on the cross, about the composition of which the commentators are greatly divided. Thus the eighth prayer of the Fifteen Oos in the *Salisbury Primer*, 1555, begins thus: 'O Blessed Jesu, sweetness of heart and ghostly pleasure of souls, I beseech thee for the bitterness of the *aysell* and gall that thou tasted and suffered for me in thy passion,' &c."]

Since the above was written, we have received a communication from *An English Mother* with the words and *music* of the nursery song, showing that the music does not admit the expressions "eat up," and "drink

up;" quoting from Haldorson's *Icelandic Lexicon*, Eysill, m. Haustrum en Ose allsa; and asking what if Shakspeare meant either a pump or a bucket? We have also received a Note from G. F. G. showing that *eisel* in Dutch, German, and Anglo-Saxon, &c., meant *vinegar*, and stating, that during his residence in Florence in 1817, 1818, and 1819, he had often met with wormwood wine at the table of the Italians, a weak white wine of Tuscany, in which wormwood had been infused, which was handed round by the servants immediately after the soup, and was believed to promote digestion.]

*Saxon Coin struck at Derby*.—In the reign of Athelstan there was a royal mint at Derby, and a coinage was struck, having on the obverse merely the name of the town, Deoraby, and on the other side the legend "HEGENREDES MO. ON. DEORABY." What is the meaning of this inscription?

R. C. P.

Derby, Feb. 26. 1851.

[If HEGENREDES is rightly written, it is the name of a moneyer. MO. ON. DEORABY signifies *Monetarius* (or Moneyer) in *Derby*. Coins are known with MEGENFRED and MEGENERETES, and our correspondent may have read his coin wrongly.]

### Replies.

#### SCANDAL AGAINST QUEEN ELIZABETH.

(Vol. ii., p. 393.; Vol. iii., pp. 11. 151. 197.)

THE MARQUIS OF ORMONDE having been informed that certain statements, little complimentary to the reputation of Queen Elizabeth, and equally discreditably to the name of his ancestor, Thomas, Earl of Ormonde, have appeared in "NOTES AND QUERIES," wherein it is stated "that the Ormonde family possess documents which afford proof of this," begs to assure the editor of the journal in question, that the Ormonde collection of papers, &c. contains nothing that bears the slightest reference to the very calumnious attack on the character of good Queen Bess.

Hampton Court, March 17. 1851.

[If the Marquis of Ormonde will do us the favour to refer to our Number for the 8th March (No. 71.), he will find he has not been correctly informed with respect to the article to which his note relates. The family in which the papers are stated to exist, is clearly not that of the noble Marquis, but the family with which our correspondent "J. Bs." states himself to be "connected;" and we hope J. Bs. will, in justice both to himself and to Queen Elizabeth, adopt the course suggested in the following communication. We believe the warmest admirers of that great Queen cannot better vindicate her character than by making a strict inquiry into the grounds for the scandals, which, as has been already shown (*antè*, No. 62. p. 11.), were so industriously circulated against her.]

J. Bs. says papers are "said to exist in the family which prove the statement." As it is one of *scandal* against a female, and that female a great sovereign, should he not ascertain the fact of the existence of any such paper, before supporting the scandal, and not leave a *tradition* to be supported by another tradition, when a little trouble might show whether any papers exist, and when found what their value may be. Q. G.

THE MISTLETOE ON THE OAK.

(Vol. ii., pp. 163. 214. ; Vol. iii., p. 192.)

From having been a diligent searcher for the mistletoe on the oak, I may be allowed to make a few remarks upon the question. Is it ever found now on other trees? Now, it not only occurs abundantly on other trees, but it is exceedingly rare on the oak. This may be gathered from the following list, in which numbers have been used to express comparative frequency, as near as my observations enable me to form a judgment:—

On Native Trees.

Apple (various sorts)	-	-	-	25
Poplar (mostly the black)	-	-	-	20
Whitethorn	-	-	-	10
Lime	-	-	-	4
Maple	-	-	-	3
Willow	-	-	-	2
OAK	-	-	-	1

On Foreign Trees.

Sycamore	-	-	-	1
Robinia	-	-	-	1

From this it would appear that, notwithstanding the BRITISH OAK grows everywhere, it is at present only favoured by the companionship of the mistletoe in equal ratio with two comparatively recently introduced trees. Indeed such objection does this parasite manifest to the brave old tree, even in his teens, that, notwithstanding a newly-planted line of mixed trees will become speedily attacked by it, the oak is certain to be left in his pride alone.

I have, however, seen the mistletoe on the oak in two instances during my much wandering about amid country scenes, especially of Gloucester and Worcester, two great mistletoe counties. One was pointed out to me by my friend, Mr. Lees, from whom we may expect much valuable information on this subject, in his forthcoming edition of the *Botanical Looker-out*—it was on a young tree, perhaps of fifty years, in Eastnor Park, on the Malvern chain. The other example is at Frampton-on-Severn, to which the President of the Cotteswold Naturalists' Club, T. B. L. Baker, Esq., and myself, were taken by Mr. Clifford, of Frampton. The tree is full a century old, and the branch, on which was a goodly bunch of

the parasite, numbered somewhere about forty years. That the plant is propagated by seeds there can, I think, be but little doubt, as the seeds are so admirably adapted for the peculiar circumstances under which alone they can propagate; and the want of attention to the facts connected therewith, is probably the cause why the propagation of the mistletoe by artificial means is usually a failure.

I should be inclined to think that the mistletoe never was abundant on the oak; so that it may be that additional sanctity was conferred on the *Viscum guerneum* on account of its great rarity.

JAMES BUCKMAN.

Cirencester.

*Mistletoe upon Oak* (Vol. ii., p. 214.).—Besides the mistletoe-bearing oak mentioned by your correspondent, there is one in Lord Somers' park, near Malvern. It is a very fine plant, though it has been injured by sight-seeing marauders.

H. A. B.

Trinity College, Cambridge.

*Mistletoe* (Vol. ii., pp. 163., 214.).—Do I understand your correspondent to ask whether mistletoe is found now except on oaks? The answer is, as at St. Paul's, "Circumspice." Just go into the country a little. The difficulty is generally supposed to be to find it on the oak.

C. B.

UNIVERSALITY OF THE MAXIM, "LAVORA COME SE TU," ETC.

(Vol. iii., p. 188.)

I have not been able to trace this sentence to its source, but it would most probably be found in that admirable book, *Monosini Floris Italicae Linguae*, 4to, Venet., 1604; or in Torriano's *Dictionary of Italian Proverbs and Phrases*, folio, Lond., 1666, a book of which Duplessis doubts the existence! Most of Jeremy Taylor's citations from the Italian are proverbial phrases. Your correspondent has probably copied the phrase as it stands in Bohn's edition of the *Holy Living and Dying*, but there is a trilling variation as it stands in the first edition of *Holy Living*, 1650:—

"Lavora come se tu *havesti* a campar ogni hora:

Adora come se tu *havesti* a morir alhora."

The universality of this maxim, in ages and countries remote from each other, is remarkable. Thus we find it in the HITOPADĒSA:

"A wise man should think upon knowledge and wealth as if he were undecaying and immortal. He should practise duty as if he were seized by the hair of his head by Death."—Johnson's *Translation*, Intr. 3.

So, Democratis of Abdera, more sententiously:

"Ὅπως πειρῶ ζῆν, ὡς καὶ ὀλιγον καὶ πολὺν χρόνον βιωσόμενος."

Then descending to the fifteenth century, we

have it thus in the racy old Saxon *Laine Doctrinal*:

“Men schal leven, unde darumme sorgen,  
 Also men Stårven sholde morgen,  
 Unde leren. êrnst liken,  
 Also men leven sholdz ewigliken.”

Where the author of the *Voyage autour de ma Chambre*, Jean Xavier Maitre, stumbled upon it, or whether it was a spontaneous thought, does not appear; but in his pleasing little book, *Lettres sur la Vieillesse*, we have it thus verbatim:

“Il faut vivre comme si l'on avoit à mourir demain, mais s'arranger en même temps sa vie, autant que eet arrangement peut dépendre de notre prévoyance, comme si l'on avoit devant soi quelques siècles, et même une éternité d'existence.”

Some of your correspondents may possibly be able to indicate other repetitions of this truly “golden sentence,” which cannot be too often repeated, for we all know that

“A verse may reach him who a sermon flies.”

S. W. SINGER.

### Replies to Minor Queries.

*Tennyson's In Memoriam* (Vol. iii., p. 142.).—

“Before the crimson-circled star  
 Had fallen into her father's grave.”

means “before the planet Venus had sunk into the sea.”

In Smith's *Dictionary of Greek and Roman Biography and Mythology*, under the word Aphrodite or Venus, we find that—

“Some traditions stated that she had sprung from the foam (*ἀπὸς*) of the sea which had gathered around the mutilated parts of Uranus, that had been thrown into the sea by Kronos, after he had unmanned his father.”—Hesiod. *Theog.* 190.

The allusion in the first stanza of *In Memoriam* is, I think, to Shelley. The doctrine referred to is common to him and many other poets; but he perhaps inculcates it more frequently than any other. (See *Queen Mab* sub *finem*. *Revolt of Islam*, canto xii. st. 17. *Adonais*, stanzas 39. 41. et *passim*.) Besides this, the phrase “clear harp” seems peculiarly applicable to Shelley, who is remarkable for the simplicity of his language.

X. Z.

*Tennyson's In Memoriam*.—The word *star* applies in poetry to all the heavenly bodies; and, therefore, to the *crescent moon*, which is often near enough to the sun to be within, or to be *encircled* by, the crimson colour of the sky about sunset; and the sun may, figuratively, be called *father* of the moon, because he dispenses to her all the light with which she shines; and, moreover, because *new*, or waxing moons, must *set* nearly in the same point of the horizon as the sun; and because that

point of the horizon in which a heavenly body sets, may, figuratively, be called its *grave*; therefore, I believe the last two lines of the stanza of the poem numbered lxxxvii., or 87, in Tennyson's *In Memoriam*, quoted by W. B. H., to mean simply—

*We returned home between the hour of sunset and the setting of the moon, then not so much as a week old.*

ROBERT SNOW.

*Bishop Hooper's Godly Confession*, &c. (Vol. iii., p. 169.).—The Rev. CHARLES NEVINSON may be informed that there are two copies of the edition of the above work for which he inquires, in the library of Trinity College, Dublin.

TYRO.

Dublin.

*Machell's MS. Collections for Westmoreland and Cumberland* (Vol. iii., p. 118.).—In reply to the inquiry of EDWARD F. RIMBAULT, that gentleman may learn the extent to which the *Machell MS. collections of the Rev. Thomas Machell, who was chaplain to King Charles II.*, have been examined, and published, by referring to Burn and Nicholson's *History of Westmoreland and Cumberland*, edit. 1778. A great part of the MS. is taken up with an account of the antiquary's own family, the “Mali Catuli,” or Machell's Lords of Craken-thorpe in Westmoreland. The papers in the library of Carlisle contain only copies and references to the original papers, which are carefully preserved by the present representatives of the family. There are above one thousand deeds, charters, and other documents which I have carefully translated and collated with a view to their being printed privately for the use of the family, and I shall feel pleasure in replying to any inquiry on the subject. Address:

G.P. at the Post Office, Barrow upon Humber, Lincolnshire.

Two impressions of the seal of the Abbey of Shapp (anciently Hepp), said not to be attainable by the editors of the late splendid edition of the *Monasticon*, are preserved in the Machell MSS.

*Oration against Demosthenes* (Vol. iii., p. 141.).—For the information of your correspondent KENNETH R. H. MACKENZIE, I transcribe the title of the oration against Demosthenes, for which he makes inquiry, which was not “privately printed” as he supposes, but *published* last year by Mr. J. W. Parker.

“The Oration of Hyperides against Demosthenes, respecting the Treasure of Harpalus. The Fragments of the Greek Text, now first edited from the Fac-simile of the MS. discovered at Egyptian Thebes in 1847; together with other Fragments of the same Oration cited in Ancient Writers. With a Preliminary Dissertation and Notes, and a Fac-simile of a Portion of the MS. By Churchill Babington, M.A. London: J. W. Parker, 1850.”

The discovery of the MS. was made by Mr.

A. C. Harris of Alexandria, who placed a fac-simile in the hand of Mr. Churchill Babington, who edited it as above described.

My information is derived from an article on the work in the *Christian Remembrancer* for October, 1850, to which I refer MR. MACKENZIE for further particulars.

TYRO.

Dublin.

[MR. EDWARD SHEARE JACKSON, B. A., to whom we are indebted for a similar reply, adds, "Mr. Harris contributed a paper on the MS. to the Royal Society of Literature"]

Mr. Sharpe has also published "Fragments of Orations in Accusation and Defence of Demosthenes, respecting the money of Harpalus, arranged and translated," in the *Journal of the Philological Society*, vol. iv.; and the German scholars Boeckh (in the *Hallische Litteratur-Zeitung* for 1848) and Sauppe have also written critical notices on the fragments; but whether their notices include the old and new fragments, I am unable to say, having only met with a scanty reference to their learned labours.

J. M.

Oxford.

*Borrow's Danish Ballads* (Vol. iii., p. 168.).—The following is the title of Mr. Borrow's book, referred to by BRUNO:—

"Targum; or, Metrical Translations from Thirty Languages and Dialects. By George Borrow. 'The Raven has ascended to the Nest of the Nightingale.'—Persian Poem. St. Petersburg. Printed by Schulz and Beneze. 1835."

R. W. F.

*Borrow's Danish Ballads*.—The title of the work is—

"Romantic Ballads, translated from the Danish, and Miscellaneous Pieces; by George Borrow. 8vo. Printed by S. Wilkin, Norwich; and published at London by John Taylor, 1826."

In the preface it is stated that the ballads are translated from Oehlenslöger, and from the *Kiampé Viser*, the old Norse book referred to in *Lavengro*.

μ.

*Head of the Saviour* (Vol. iii., p. 168.).—The correspondent who inquires about the "true likeness" of the Saviour exposed in some of the London print-shops, is not perhaps aware that there is preserved in the church of St. Peter's at Rome a much more precious and genuine portrait than the one to which he alludes—a likeness described by its possessors as "far more sublime and venerable than any other, since it was neither painted by the hands of men nor angels, but by the divinity himself who makes both men and angels." It is not delineated upon wood or canvass, ivory, glass, or stucco, but upon "a pocket handkerchief lent him by a holy woman named Veronica, to wipe his face upon at the crucifixion" (Aringhi,

*Roma Subterranea*, vol. ii. p. 543.). When the handkerchief was returned it had this genuine portrait imprinted on its surface. It is now one of the holiest of relics preserved in the Vatican basilica, where there is likewise a magnificent altar constructed by Urban VIII., with an inscription commemorating the fact, a mosaic above, illustrative of the event, and a statue of the holy female who received the gift, and who is very properly inscribed in the Roman catalogue of saints under the title of ST. VERONICA. All this is supported by "pious tradition," and attested by authorities of equal value to those which establish the identity of St. Peter's chair. The only difficulty in the matter lies in this, that the woman Veronica never had any corporeal existence, being no other than the name by which the picture itself was once designated, viz., the VERA ICON, or "True Image" (Mabillon, *Iter. Ital.*, p. 88.). This narrative will probably relieve your correspondent from the trouble of further inquiries by enabling him to judge for himself whether "there is any truth" about the other true image. A. R., Jun.

In your 70th Number I perceived that some correspondent asked, "What is the truth respecting a legend attached to the head of our Saviour for some time past in the print-shops?" I ask the same question. True or false, I found in a work entitled *The Antiquarian Repertory*, by Grose, Astle, and others, vol. iii., an effigy of our Saviour, much inferior in all respects to the above, with the following attached:—

"This present figure is the similitude of our Lord I H V, our Saviour imprinted in amirvld by the predecessors of the greaturke, and sent to the Pope Innocent the 8. at the cost of the greaturke for a token for this cause, to redeme his brother that was taken presonor."

This was painted on board. The Rev. Thomas Thurlow, of Baynard's Park, Guildford, has another painted on board with a like inscription, to the best of my recollection: his has a date on it, I think.

Pope Innocent VIII. was created Pope in 1484, and died in 1492.

The variation in the three effigies is an argument against the truth of the story, or the two on board must have been ill-executed. That in the shops is very beautiful.

The same gentleman possesses a Bible, printed by Robert Barker, and by the assignees of John Bill, 1633; and on a slip of paper is, "Holy Bible curiously bound in tapestry by the nuns of Little Gidding, 12mo., Barker."

In a former Number a person replies that a Bible, bound by the nuns of Gidding for Charles I., now belongs to the Marquis of Salisbury. Query the size of that?

E. II.

Norwich, March 9.

*Lady Bingham* (Vol. iii, p. 61.).—If C. W. B. will refer to the supplementary volume of Burke's *Landed Gentry*, p. 159., he will see that Sarah, daughter of John Heigham, of Giffords Hall, co. Suffolk (son of William Heigham, of Giffords, second son of Clement Heigham, of Giffords, second son of Thomas Heigham, of Heigham, co. Suffolk) married, first, Sir Richard Bingham, Knt., of Melcombe Bingham, co. Dorset, governor of Connaught in 1585, &c.; and secondly, Edward Waldegrave, of Lawford, co. Essex. This, I presume, is the lady whose maiden name he enquires for. C. R. M.

*Shakspeare's Use of Captious* (Vol. ii., p. 354.).—In *All's Well that Ends Well*, Act I. Sc. 3.:

"I know I love in vain; strive against hope;  
Yet in this *captious* and intenable sieve,  
I still pour in the waters of my love,  
And lack not to lose still:"

has not MR. SINGER, and all the other commentators upon this passage, overlooked a most apparent and satisfactory solution? Is it not evident that the printer simply omitted the vowel "a," and that the word, as written by Shakspeare, was "capatious, the "t," according to the orthography of the time, being put for the "c" used by modern writers?

With great deference to former critics, I think this emendation is the most probable, as it accords with the sentiment of Helena, who means to depict her *vast* but unretentive sieve, into which she poured the waters of her love. W. F. S.

P.S.—I hope MR. SINGER and J. S. W. will tell us what they think of this proposed alteration.

Bognor, Feb. 22. 1851.

*Tanthony* (Vol. iii., p. 105.).—I would suggest that the "tanthony" at Kimbolton is a corruption or mis-pronunciation of "tintany," *tintinnabulum*. I have failed to discover any legend of St. Anthony, confirmatory of ARUN's suggestion. A.

Newark, Notts., Feb. 12.

*By the bye* (Vol. iii, p. 73.).—Is your correspondent S. S. not aware that the phrase "Good bye" is a contraction of our ancestors' more devotional one of "God be wi' ye!" D. P. W.

Rotherhithe, Jan. 21. 1851.

*Lama Beads* (Vol. iii., p. 115.).—It is a pretty bold assertion that Lama beads are derived from the Lamas of Asia. *Lamma*, according to Jamieson, is simply the Scotch for *amber*. He says *Lamertyn steen* means the same in Teutonic. I do not find it in Wachter's *Lexicon*.

Your correspondent's note is a curious instance of the inconvenience of half quotation. He says the Lamas are an order of priests among the Western Tartars. I was surprised at this, since their chief strength, as everybody knows, is in Thibet. On referring to Rees's *Cyclopaedia*, I found that the words are taken from thence; but

they are not wrong there, since, by the context they have reference to China. C. B.

*Language given to Men, &c.* (Vol. i., p. 83.).—The saying that language was given to men to conceal their thoughts is generally fathered upon Talleyrand at present. I did not know it was in Goldsmith; but the real author of it was Fontenelle. C. B.

*Daresbury, the White Chapel of England* (Vol. iii., p. 60.).—This *jeu-d'esprit* was an after-dinner joke of a learned civilian, not less celebrated for his wit than his book-lore. Some stupid blockhead inserted it in the newspapers, and it is now unfortunately chronicled in your valuable work. It is not at all to be wondered at that "the people in the neighbourhood know nothing on the subject." ECHO.

*Holland Land* (Vol. ii., pp. 267. 345.; Vol. iii., pp. 30. 70.).—Were not the Lincolnshire estates of Count Bentinck, a Dutch nobleman who came over with William III., and the ancestor of the late Lord George Bentinck, M.P. for Lynn Regis, denominated *Little Holland*, which he increased by reclaiming large portions in the Dutch manner from the Wash? E. S. TAYLOR.

*Passage in the Tempest* (Vol. ii., p. 259, &c.).—I do not profess to offer an opinion as to the right reading; but with reference to the suggestion of A. E. B. (p. 338.) that it means—

"Most busy when least I do it,"

or—

"Most busy when least employed,"

allow me to refer you to the splendid passage in the *De Officiis*, lib. iii. cap. i., where Cicero expresses the same idea:—

"Pub. Scipionem, . . . eum, qui primus Africanus appellatus sit, dicere solitum scripsit Cato, . . . *Nunquam se minus otiosum esse, quam cum otiosus; nec minus solum, quam cum solus esset. Magnifica vero vox, et magno viro, ac sapiente digna; quae declarat, illum et in otio de negotiis cogitare, et in solitudine secum loqui solitum: ut neque cessaret unquam, et interdum colloquio alterius non egeret.*"

ACHE.

*Damasked Linen* (Vol. iii., p. 13.).—I believe it has always been customary to damask the linen used by our royal family with appropriate devices. I have seen a cloth of Queen Anne's, with the "A. R." in double cypher, surrounded by buds and flowers; and have myself a cloth with a view of London, and inscribed "Der Konig Georg II.," which was purchased at Brentford, no doubt having come from Kew adjoining. H. W. D.

*Straw Nechlaces* (Vol. ii., p. 511.).—Having only lately read the "NOTES AND QUERIES" (in fact, this being the first number subscribed for), I do not know the previous allusion. It makes me mention a curious custom at Carlisle, of the ser-

vants who wish to be hired going into the market-place of Carlisle, or as they call it "Carel," with a straw in their mouths. It is fast passing away, and now, instead of keeping the straw constantly in the mouth, they merely put it in a few seconds if they see any one looking at them. Anderson, in his *Cumberland Ballads*, alludes to the custom:—

"At Carel I stuid wi' a strae i' my mouth,  
The weyves com roun me in clusters;  
'What weage dus te ax, canny lad?' says yen."

II. W. D.

*Library of the Church of Westminster* (Vol. iii., p. 152.).—The statement here quoted from the *Délices de la Grande Bretagne* is scarcely likely to be correct. We all know how prone foreigners are to misapprehension, and therefore how unsafe it is to trust to their observations. In this case, may not the description of the *Bibliothèque Publique*, which was open night and morning, during the sittings of the courts of justice, have originated merely from the rows of booksellers' stalls in Westminster-hall?

J. G. N.

*The Ten Commandments* (Vol. iii., p. 166.).—Waterland (vol. vi. p. 242., 2nd edition, Oxford, 1843) gives a copy of the Decalogue taken from an old MS. In this the first two commandments are embodied in one. Leighton, in his *Exposition of the Ten Commandments*, when speaking on the point of the manner of dividing them, refers in a vague manner to Josephus and Philo.

R. V.

*Sitting crosslegged to avert Evil* (Vol. ii., p. 407.).—Browne says:—

"To set crosselegg'd, or with our fingers pectinated or shut together, is accounted bad, and friends will persuade us from it. The same conceit religiously possessed the ancients, as is observable from Pliny: 'Poplites alternis genibus imponere nefas olim;' and also from Athenæus, that it was an old veneficious practice."—*Vulg. Err.*, lib. v. cap. xxi. § 9.

ACHE.

*George Steevens* (Vol. iii., p. 119.).—A. Z. wishes to know whether a memoir of George Steevens, the Shakspearian commentator, was ever published, and what has become of the manuscripts.

I believe the late Sir James Allen Park wrote his life, but whether for public or private circulation I cannot tell.

The late George Steevens had a relative, a Mrs. Collinson, and daughters who lived with him at Hampstead, and with him when he died, in Jan. 1800. Miss Collinson married a Mr. Pycroft, whose death, I think, is in the *Gentleman's Magazine* for this month: perhaps the Pycroft family may give information respecting the manuscripts.

"The house he lived in at Hampstead, called the Upper Flask, was formerly a place of public entertainment near the summit of Hampstead Hill. Here Richardson sends his Clarissa in one of her escapes

from Lovelace. Here, too, the celebrated Kit-Cat Club used to meet in the summer months; and here, after it became a private abode, the no less celebrated George Steevens lived and died."—Vide Park's *Hampstead*, pp. 250, 352.

I just recollect Mr. Steevens, who was very kind to us, as children. My mother, who is an octogenarian, remembers him well, and says he always took a nosegay, tied to the top of his cane, every day to Sir Joseph Banks.

JULIA R. BOCKETT.

Southcote Lodge, near Reading.

*The Waistcoat bursted, &c.* (Vol. ii., p. 505.).—The general effect of melancholy: digestion is imperfectly performed, and melancholy patients generally complain of being "blown up." BOUVAR's "blowing up," on the contrary, is the mere effect of the generation of gases in a dead body, well illustrated by a floating dead dog on the river side, or the bursting of a leaden coffin.

H. W. D.

*Love's Labour's Lost* (Vol. iii., p. 163.).—Your correspondent has very neatly and ably made out how the names of the ladies ought to have been placed; but the error is the poet's, not the printer's. It is impossible to conceive how, in printing or transcribing, such a mistake should arise; the names are quite unlike, and several lines distant from one another. Such forgetfulness is not very uncommon in poets, especially those of the quickest and liveliest spirit. It is the old mistake of Bentley and other commentators, to think that whatever is wrong must be spurious. These, too, we must recollect, are fictitious characters.

C. W. B.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Agreeing with Mr. Lower, that they who desire to know the truth as to the earlier periods of our national history, will do wisely to search for it among the mists and shadows of antiquity, and rather collect it for themselves out of the monkish chronicles than accept the statements of popular historiographers, we receive with great satisfaction the addition to our present list of translations of such chronicles, which Mr. Lower has given us in *The Chronicle of Battel Abbey from 1066 to 1176, now first translated, with Notes, and an Abstract of the subsequent History of the Establishment.* The original Chronicle, which is preserved among the Cottonian MSS., though known to antiquaries and historians, was never committed to the press until the year 1846, when it was printed by the *Anglia Christiana Society* from a transcript made by the late Mr. Petrie. Mr. Lower's translation has been made from that edition; and though undertaken by him as an illustration of local history, will be found well deserving the perusal of the general reader, not only from the light it throws upon the Norman invasion and upon the his-

tory of the abbey founded by the Conqueror in fulfilment of his vow, but also for the pictures it exhibits of the state of society during the period which it embraces.

**BOOKS RECEIVED.** — *The Embarrassment of the Clergy in the Matter of Church Discipline.* Two ably-written letters by Presbyter Anglicanus, reprinted, by request, from the *Morning Post*; — *Ann Ash, or the Foundling,* by the Author of 'Charlie Burton' and 'The Broken Arm.' If not quite equal to *Charlie Burton*, and there are few children's stories which are so, it is a tale well calculated to sustain the writer's well-deserved reputation; — *Burns and his Biographers, being a Caveat to Cavillers, or an Earnest Endeavour to clear the Cunt and Calumnies which, for half a Century, have clung, like Cobwebs, round the Tomb of Robert Burns.*

Messrs. Sotheby and Wilkinson, of 93. Wellington Street, Strand, will sell on Monday next, and five following days, the valuable Library of the late Mr. Andrews of Bristol, containing, besides a large collection of works of high character and repute, some valuable Historical, Antiquarian, and Heraldic Manuscripts.

**CATALOGUES RECEIVED.** — John Gray Bell's (17. Bedford Street, Covent Garden) Catalogue of Autograph Letters and other Documents; John Alex. Wilson's (20. Upper Kirkgate, Aberdeen) Catalogue of Cheap Books, many Rare and Curious; E. Stibbs' (331. Strand) Catalogue Part III. of Books in all Languages.

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## Notices to Correspondents.

We are this week compelled by want of room to postpone many interesting papers, among which we may mention one by LORD BRAYBROOKE on Portraits of Distinguished Englishmen, and one by SIR F. MADDEN on the Collection of Pictures of Bart. del Nave purchased by Charles I. Our next Number will be enlarged to 24 pages, so as to include these and many other valuable communications, which are now waiting for insertion.

LUCIUS QUESTORIUS. It is obvious that we have no means of explaining the discrepancy to which our correspondent refers. If we rightly understand his question, it is one which the publisher alone can answer.

ENQUIRER (Milford). The copy of Hudibras described is worth from fifteen to twenty shillings.

W. H. G. *A coin of Aphrodisia in Caria.* Has our correspondent consulted Mr. Akerman's Numismatic Manual?

J. N. G. G. *Ananias, Azarias, and Mizael, occurring in the Benedicite, are the Hebrew names of Shadrach, Meshach, and Abednego.* See Daniel, i. 7.

LAUDATOR TEMPORIS ACTI. Will our correspondent who wrote to us under this signature enable us to address a communication to him?

HERMES is assured that the proposal for "showing the world that there is something worth living for beyond external luxury" is only postponed because it jumps completely with a plan which is now under consideration, and which it may in due time help forward.

**REPLIES RECEIVED.** — *Lines on Woman* — *Meaning of Strained* — *Monnds or Muntz* — *Rococo Sea* — *Headings of Chapters in English Bibles* — *Predeceased and Designed* — *Christmas Day* — *Ulin MS.* — *Bede MS.* — *Booty's Case* — *Good-bye* — *Almond Tree* — *Snail-eating* — *Swearing by Swans* — *Rev. W. Adams* — *Engraved Portraits* — *Laus Tua* — *Nettle in* — *Portraits of Bishops* — *Passage in Gray* — *Oliver Cromwell* — *Fifth Sons* — *Lady Jane of Westmoreland* — *The Volpe Family* — *Ten Children at a Birth* — *Edmund Prideaux and the first Post-office* — *Dr. Thonlinson* — *Drax Free School* — *Mistletoe* — *Staufast's Cordial Comfort.*

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All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186. Fleet Street.

Errata. — No. 65., p. 68., col. 2, l. 14., should be —

"How canst thou thus be useful to the sight."

No. 70., p. 169., col. 2., l. 43., for "Oporiensis" read "Ossoriensis;" and line 4<sup>th</sup>, for "Ossery" read "Ossory." No. 72., p. 213., col. 2., l. 17., for "authority" read "authorship."

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## Notes.

### ON PORTRAITS OF DISTINGUISHED ENGLISHMEN.

In submitting to you the following brief observations, it is neither my wish nor intention to undervalue or disparage the labours of Horace

Walpole, and Granger, and Pennant, and Lodge, and the numerous writers who have followed in their train, and to whom we are so much indebted for their notices of a great variety of original portraits of distinguished Englishmen, which still adorn the mansions of our aristocracy, and are found in the smaller collections throughout the realm. But I may be permitted to express my surprise and regret that in this age of inquiry no general catalogue of these national treasures should ever have been published. It is true that the portraits, as well as the other objects of attraction in our royal palaces, have been described in print with tolerable accuracy, and some good accounts are to be met with of the pictures at Woburn, and Blenheim, and Althorpe, and many of the residences of the nobility which can boast their local historian. We are, however, in most cases obliged to content ourselves with the meagre information afforded by county topography, or such works as the *Beauties of England*, *Neale's Country Seats*, and unsatisfactory guide-books.

No one, then, can doubt that such a compilation as I am advocating would prove a most welcome addition to our increasing stock of historical lore, and greatly assist the biographer in those researches upon which, from no sufficient materials being at hand, too much time is frequently expended without any adequate result. A catalogue would also tend to the preservation of ancient portraits, which, by being brought into notice, would acquire more importance in the estimation of the possessors; and in the event of any old houses falling into decay, the recorded fact of certain pictures having existed there, would cause them to be inquired after, and rescue them from destruction. Opportunities would likewise be afforded of correcting misnomers, and testing the authenticity of reputed likenesses of the same individual; further, the printed lists would survive after all the family traditions had been forgotten, and passed away with the antiquated housekeeper, and her worn-out inventory. The practice, too, of inscribing the names of the artist and person represented on the backs of the frames, would probably be better observed; and I may mention as a proof of this precaution being necessary, the instance of a

baronet in our day having inherited an old house full of pictures, which were *one and all* described, in laconic and most unsatisfactory terms, as "*Portraits of Ladies and Gentlemen Unknown.*" The losses of works of art and interest by the lamentable fires that have occurred so frequently within the memory of man, may furnish a further motive for using every endeavour to preserve those pictures that remain to us; but probably a far greater number have perished from damp or neglect, and a strange combination of mischief and ignorance. Let us hope that in this respect the times are improving. For one, I cannot consent to the wanton destruction of a single portrait, though Horace Walpole assures us—

"That it is almost as necessary that the representations of men should perish and quit the scene to their successors, as it is that the human race should give place to rising generations; and, indeed, the mortality is almost as rapid. Portraits that cost twenty, thirty, sixty guineas, and that proudly take possession of the drawing-room, give way in the next generation to the new married couple, descending into the parlour, where they are slightly mentioned as my *father* and *mother's* pictures. When they become my *grandfather* and *grandmother*, they mount to the two pair of stairs, and then, unless dispatched to the mansion-house in the country, or crowded into the housekeeper's room, they perish among the lumber of garrets, or flutter into rags before a broker's shop at the Seven Dials."—*Lives of the Painters*, vol. iv. pp. 14, 15.

I am tempted to add, that many years ago I saw a large roll of canvass produced from under a bed at a furniture shop in "Hockley in the Hole," which, when unfolded, displayed a variety of old portraits, that had been torn out of their frames, and stowed away like worn-out sail-cloth; the place was so filthy that I was glad to make my escape without further investigation, but I noticed a whole-length of a judge in scarlet robes, and I could not help reflecting how much surprised the painter and the son of the law whom he delineated would have been, could they have anticipated the fate of the picture.

Having made these remarks, I am not unaware how much easier it is to point out a grievance than to provide a remedy; but perhaps some of your readers more conversant with such matters, may form an opinion whether it would answer to any one to undertake to compile such a catalogue as I have described. Though much would remain to be done, a great deal of information is to be gleaned from printed works, and doubtless lists of portraits might be in many instances procured from the persons who are fortunate enough to possess them. It should also be remembered that amongst the MSS. of Sir William Musgrave in the British Museum, there are many inventories of English portraits, affording a strong presumption that he may once have meditated such a publication as I have pointed out.

But, whether we are ever to have a catalogue or not, some advantage may arise from the discussion of the subject in "NOTES AND QUERIES;" and if it should lead to the rescue of a single portrait from destruction, we shall have advanced one step in the right direction.

BRAYBROOKE.

Audley End, March 18.

#### STORY OF A RELIC.

P. C. S. S. found, some days ago, the following curious story in a rare little Portuguese book in his possession, and he now ventures to send a translation of it to the "NOTES AND QUERIES." The work was printed at Vienna in 1717, and is an account of the embassy of Fernando Telles da Sylva, Conde de Villa Mayor, from the court of Lisbon to that of Vienna, to demand in marriage, for the eldest son of King Pedro II. of Portugal, the hand of the Archduchess Maria Anna of Austria. It was written by Father Francisco da Fonseca, a Jesuit priest, who accompanied the ambassador in quality of almoner and confessor, and is full of amusing matter, particularly in reference to the strange opinions concerning our laws, government, and religion, which the worthy padre appears to have picked up during his short stay in England.

The original of the annexed translation is to be found at pp. 318, 319, 320. § 268. of Fonseca's Narrative.

"As we are now upon the subject of miracles wrought by Relics in Vienna, I shall proceed to relate another prodigy which happened in the said city, and which will greatly serve to confirm in us those feelings of piety with which we are wont to venerate such sacred objects. The Count Harrach, who was greatly favoured by the Duke of Saxony, begged of him, as a present, a few of the many relics which the duke preserved in his treasury, assuredly less out of devotion than for the sake of their rarity and value. The duke, with his usual benignity, acceded to this request, and gave orders that sundry vials should be dispatched to the count, filled with most indubitable relics of Our Lord, of the Blessed Virgin, of the Apostles, of the Innocents, and of other holy persons. He directed two Lutheran ministers to pack these vials securely in a precious casket, which the duke himself sealed up with his own signet, and sent off to Vienna. On its arrival there, it was deposited in the chapel of the count, which is situated in the street called Preiner. The count immediately informed the bishop of the arrival of this treasure, and invited him to witness the opening of the casket, and to attend for the purpose of verifying its contents. Accordingly the bishop came, and on opening the casket, there proceeded from it such an abominable stench, that no man could endure it, infecting, as it did, the whole of the chapel. The bishop thereupon ordered all the vials to be taken out, and carefully examined one by one, hoping to ascertain the cause of this strange incident, which did not long remain a mystery, for they soon

found the very vial from which this pestilent odour was issuing. It contained a small fragment of cloth, which was thus labelled, 'Ex caligis Divi Martini Lutheri,' that is to say, 'A bit of the Breeches of Saint Martin Luther,' which the aforesaid two Lutheran ministers, by way of mockery of our piety, had slyly packed up with the holy relics in the casket. The bishop instantly gave orders to burn this abominable rag of the great heresiarch, and forthwith, not only the stench ceased, but there proceeded from the true relics such a delicious and heavenly odour as perfumed the entire building."

## ILLUSTRATIONS OF CHAUCER, NO. II.

*Complaint of Mars and Venus.*

I am not aware that the obvious astronomical allegory, which lurks in Chaucer's "Complaint of Mars and Venus," has been pointed out, or that any attempt has been made to explain it. In Tyrwhitt's slight notice of that poem, prefixed to his glossary, there is not the most remote hint that he perceived its astronomical significance, or that he looked upon it in any other light than "that it was intended to describe the situation of some two lovers under a veil of mystical allegory."

But, as I understand it, it plainly describes an astronomical conjunction of the planets Mars and Venus, in the last degree of Taurus, and on the 12th of April.

These three conditions are not likely to concur except at very rare intervals—it is possible they may have been only theoretical—but it is also possible that they may have really occurred under Chaucer's observation; it might therefore well repay the labour bestowed upon it if some person, possessed of time, patience, and the requisite tables, would calculate whether any conjunction, conforming in such particulars, did really take place within the latter half of the fourteenth century: if it was considered worth while to search out a described conjunction 2500 years before Christ, in order to test the credibility of Chinese records, it would surely be not less interesting to confirm the accuracy of Chaucer's astronomy, of his fondness for which, and of his desire to bring it forward on all possible occasions, he has given so many proofs in his writings.

The data to be gathered from the little poem in question are unfortunately neither very numerous nor very definite; but I think the following points are sufficiently plain.

1st. The entrance of Mars into the sign Taurus (*domus Veneris*), wherein an assignation has been made between him and Venus:

"That Mars shall enter as fast as he may glide,  
In to her next palais to abide,  
Walking his course 'till she had him ytake,  
And he prayed her to hast her for his sake."

2nd. The nearly double velocity in apparent elliptic motion of Venus as compared with Mars:

"Wherefore she spedded as fast in her way  
Almost in one day as he did in tway."

3d. The conjunction:

"The great joy that was betwix hem two,  
When they be mette, there may no tong tell.  
There is no more—but into bed they go."

4th. The entrance of the Sun into Taurus, as indicated in the unceremonious intrusion of Phebus into Venus' chamber; which, as though to confirm its identity with Taurus,

"Depainted was with white boles grete;"

whereupon Mars complains:

"This twelve dayes of April I endure  
Through jelous Phebus this misaventure."

(It is scarcely necessary to remind the reader of Chaucer, that in the poet's time the Sun would enter Taurus on the 12th of April.)

"Now flieth Venus in to Cielinius tour,  
With void corse, for fear of Phebus light."

These two lines, so obscure at first sight, afford, when properly understood, the strongest confirmation of the astronomical meaning of the whole; while, by indicating the conjunction on the last degree of Taurus, they furnish a most essential element for its identification.

I confess that this "CIELINIUS" gave me a good deal of trouble; but, taking as a guide the astronomical myth so evident throughout, I came to the conviction that "Cielinius" is a corruption, and that Chaucer wrote, or intended to write, CYLLENIUS—a well-known epithet of *Mercury*, and used, too in an astronomical sense by Virgil, "*ignis cæli Cyllenius*."

Now the sign *Gemini* is also "*domus Mercurii*;" so that when Venus fled into the tour of Cyllenius, she simply slipped into the next door to her own house of Taurus—leaving poor Mars behind to halt after her as he best might.

6th. Mars is almost stationary:

"He passeth but a sterre in daies two."

There still remain one or two baffling points in the description, one of which is the line—

"Fro Venus Valanus might this palais see,"

which I am convinced is corrupt: I have formed a guess as to its true meaning, but it is not as yet fully confirmed.

The other doubtful points are comprised in the following lines, which have every appearance of significance; and which, I have not the least doubt, bear as close application as those already explained: but, as yet, I must acknowledge an inability to understand the allusions. After Venus has entered Gemini—

"Within the gate she fled into a cave:  
Dark was this cave and smoking as the hell;  
Nat but two paas within the gate it stood,  
A natural day in darke I let her dwell."

A. E. B.

Leeds, March 17.

CHARLES THE FIRST AND BARTOLOMEO DELLA NAVE'S COLLECTION OF PICTURES.

Among some miscellaneous papers in a volume of the Birch MSS. in the British Museum (Add. 4293. fol. 5.) is preserved a curious document illustrative of the love of Charles I. for the fine arts, and his anxiety to increase his collection of paintings, which, as it has escaped the notice of Walpole and his annotators, I transcribe below.

"CHARLES R.

"Whereas wee vnderstand that an excellent Collection of paintings are to be solde in Venice, whiche are known by the name of Bartolomeo della Nave his Collection, Wee are desirous that our beloved servant Mr. William Pettye, should goe thither to make the bargayne for them, Wee our selues beinge resolved to goe a fourth share in the buyinge of them (soe it exceed not the some of Eight hundred powndes sterlinge), but that our Name be concealed in it. And if it shall please God that the same Collection be bought and come safelye hither, Then wee doe promise in the word of a Kinge, that they shall be divyded with all equallitye in this maner, vid<sup>t</sup>. That, they shall be equallie divyded into fower partes by some men skillfull in paintinge, and then everie one interested in the shares, or some for them, shall throwe the Dice severallye, and whoesoever throwes moste, shall choose his share first, and soe in order everie one shall choose after first, as he castes most, and shall take their shares freelye to their owne uses, as they shall fall vnto them. In wittnes whereof wee haue sett our hande, this Eight daye of July, in the Tenth year of our Reigne, 1634."

The individual employed by Charles in this negotiation is the same who collected antiquities in Greece for the Earl of Arundel. He was Vicar of Thorley, in the Isle of Wight, and is believed to have been the uncle of the celebrated Sir William Petty, ancestor of the Marquis of Lansdowne. It would be curious to learn the particulars of the "bargayne" made by him, and how the pictures were disposed of after their arrival in England. Were the Warrant and Privy Seal books of the period (still remaining among the Exchequer records) easily accessible, no doubt some information on these points might be gained. That this collection of Bartolomeo della Nave was a celebrated one, we have the testimony of Simon Vouet, in a letter to Ferrante Carlo, written from Venice, August 14, 1627, in which he speaks of it as a "studio di bellissime pitture" (Bottari, *Lettere Pittoriche*, vol. i. p. 335.: Milano, 1822): and that it came over to England, is asserted repeatedly by Ridolfi, in his *Vite degli illustri Pittori Veneti*, the first edition of which appeared at Venice in 1648. He mentions in this work several paintings which were in Della Nave's collection, and which it may be interesting to refer to here, in case they are still to be traced in England. In vol. i. p. 107. (I quote the Padua edition of 1835) is noticed a painting by Vincenzio Catena, representing Judith

carrying the head of Holofernes in one hand, and a sword in the other. In the same volume, p. 182., a portrait of Zattina by Palma il Vecchio, holding in her hand "una zampina dorata;" and at p. 263. several sacred subjects by Titian, among which is specified one of the Virgin surrounded by Saints, and another of the woman taken in adultery, with "molti ritratti" by the same. Again, at p. 288., a head of a lady, supposed to be the mother of the artist Nadelino da Murano, one of the most talented pupils of Titian; and at p. 328. a painting by Andrea Schiavone, and some designs of Parmigiano. In vol. ii. p. 123. are mentioned two paintings by Battista Zelotti from Ovid's Fables; and at p. 141. a picture of the good Samaritan, by Jacopo da Ponte of Bassano. For these references to Bottari and Ridolfi, I own myself indebted to Mr. William Carpenter, the keeper of the department of engravings in the British Museum; and, probably, some of your readers may contribute further illustrations of Bartolomeo della Nave's collection of pictures, and of the purchase of them by Charles I. I do not find this purchase noticed in Vanderdort's list of Charles's pictures, published by Walpole in 1757. F. MADDEN.

#### Minor Dates.

*Nonsuch Palace.*—Our antiquarian friends may not be aware that traces of this old residence of Elizabeth are still to be seen near Ewell. Traditions of it exist in the neighbourhood and Hansetown, and Elizabethan coins are frequently dug up near the foundations of the "Banqueting House," now inclosed in a cherry orchard not far from the avenue that joins Ewell to Cheam. In a field at some distance is an old elm, which the villagers say once stood in the court-yard of the kitchen. Near this is a deep trench, now filled with water, and hedged by bushes, which is called "Diana's Dyke," now in the midst of a broad ploughed field, but formerly the site of a statue of the Grecian goddess, which served as a fountain in an age when water-works were found in every palace-garden, evincing in their subjects proofs of the revival of classical learning. The elm above-mentioned measures thirty feet in the girth, immediately below the parting of the branches. Its age is "frosty but kindly;" some two or three hundred summers have passed over its old head, which, as yet, is unscathed by heaven's fire, and unruined by its bolt. The ground here swells unequally and artificially, and in an adjoining field, long called, no one knew why, "the Conduit Field," pipes that brought the water to the palace have lately been found, and may be seen intersected by the embankments of the Epsom railway.

The avenue itself is one of the old approaches to the palace, and was the scene of a skirmish during the civil wars.

Your readers may, perhaps, forget that this palace was the scene of the fatal disgrace of young Essex.

GEORGE W. THORNBURY.

*Ferrar and Benlowes.* — The preface to that very singular poem, *Theophila: Love's Sacrifice*. Lond. 1652, by Edw. Benlowes, contains a passage so closely resembling the inscription "in the great parlour" at Little Gidding (Peckard's *Life of Nic. Ferrar*, p. 234.), that the coincidence cannot have been accidental, and, if it has not been elsewhere pointed out, may be worth record. As the inscription, though not dated, was set up during the life of Ferrar, who died in 1637, the imitation was evidently not *his*. Only so much of the inscription is here given as is requisite to show the parallel.

"He who (by reproof of our errors, and remonstrance of that which is more perfect) seeks to make us better, is welcome as an Angel of God: and he who (by a cheerful participation of that which is good) confirms us in the same, is welcome as a Christian friend. But he who faults us in absence, for that which in presence he made show to approve of, doth by a double guilt of flattery and slander violate the bands both of friendship and charity."

Thus writes Benlowes:

"He who shall contribute to the improvement of the author, either by a prudent detection of an error, or a sober communication of an irrefragable truth, deserves the venerable esteem and welcome of a good Angel. And he who by a candid adherence unto, and a fruitful participation of, what is good and pious, confirms him therein, merits the honourable entertainment of a faithful friend: but he who shall traduce him in absence for what in presence he would seem to applaud, incurs the double guilt of flattery and slander: and he who wounds him with ill reading and misprision, does execution on him before judgement."

G. A. S.

*Traditions from remote Periods through few Links* (Vol. iii., p. 206.). — The communication of H. J. B., showing how a subject of our beloved Queen Victoria can, with the intervention, as a lawyer would say, of "three lives," connect herself with one who was a liegeman of that very dissimilar monarch, Richard III., reminds me of a fact which I have long determined in some way to commit to record. It is this: My father, who is only sixty-eight years old, is connected in a similar mode with a person who had the plague during the prevalence of that awful scourge in the metropolis in the year 1665, with the intervention of *one* life only. My grandfather, John Lower of Alfriston, co. Sussex, distinctly remembered an aged woman, who died at the adjacent village of Berwick at about ninety, and who had, in her fourth year, recovered from that frightful disease. Should it please Providence to spare my father's life to see his eighty-third birthday, the recol-

lections of three persons will thus connect events separated by a period of two centuries.

I may take this opportunity of mentioning a fact which may interest such of the readers of "NOTES AND QUERIES" as are students of natural history. My grandfather, who was born in the year 1735 (being the son of Henry Lower, born on the night of the memorable storm of November, 1703), was among the very last of those who engaged in the sport of *bustard-hunting* in the South Downs. This bird has been extinct, on at least the eastern portion of that range, for upwards of a century. The sport was carried on by means of dogs which hunted down the poor birds, and the sticks of the human (or inhuman?) pursuers did the rest. My ancestor was "in at the death" of the last of the bustards, somewhere about 1747, being then twelve years old.

MARK ANTONY LOWER.

Lewes.

*Longevity.* — Some few years since I had occasion to search the parish registers of Evercreech in Somersetshire, in one of which I met with the following astounding entry: —

"1588. 20th Dec., Jane Britton of Evercriche, a Maiden, as she affirmed of the age of 200 years, was buried."

I can scarcely believe my own note, made, however, with the register before me. C. W. B.

*The Thirty-nine Articles.* — The following MS. note is in a copy which I have (4to. 1683):

"Sept. 13. 1702.

"Memor. That Mr. Thomas King did then Read publicly and distinctly, in a full Congregation during the Time of Divine Service, the nine and thirty Articles of Religion, and Declare his Assent and Consent, &c., according as is Required in the Act of Uniformity, In the Parish Church of Ellesmere, In the Presence of Us, who had the said Articles printed before Us.

E. KYNASTON.

THO. EYTON.

AR. LANGFORD.

WILL. SWANWICK."

J. O. M.

*Emendation of a Passage in Virgil.* — Allow me to send you an emendation of the usual readings of the 513th line of the first Georgic, which occurred to me many years ago, and which still appears to me more satisfactory than any which have hitherto been suggested.

"Ut, cum carceribus sese effudere quadrigæ,  
Ac sunt in spatio, — en frustra retinacula tendens,  
Fertur equis auriga, neque audit currus habenas."

"When the chariots have passed the barriers,  
And are now in the open course, —  
Lo, the charioteer vainly pulling the  
Reins, is carried along by the steeds."

The usual readings are "addunt in spatio," or "addunt in spatia," which are difficult to be ex-

plained or understood. The emendation which I suggest is, I think, simple, easy, and intelligible; and I can imagine how the word "addunt" arose from the mistake of a transcriber, by supposing that the MS. was written thus:—acsvnt, with a long *s* closely following the *c*, so as to resemble a *d*.

SCRIBLERUS.

*Poems discovered among the Papers of Sir K. Digby.*—In page 18. of your current volume is a poem of which I am anxious to know the author: it is entitled the "Houre-Glasse." Among the poems of Amaltheus I have discovered one so like it, that it appears to be almost a translation. It is curious, and but little known, so that I trust you can find it a place in "NOTES AND QUERIES."

"HOROLOGIUM PULVERUM, TUMULUS ALCIPII.

Perspieuo in vitro pulvis qui dividit horas  
Dum vagus augustum sæpe recurrit iter,  
Olim erat Alcippus, qui Gallæ ut vidit ocellos,  
Arsit, et est cæco factus ab igne cinis.—  
Irrequiete cinis, miseris testabere amantes  
More tuo nulla posse quiete frui."

H. A. B.

*Matter-of-fact Epitaph.*—May I venture to ask a place for the following very matter-of-fact epitaph in the English cemetery at Leghorn?

"Amstelodamensis situs est hic Burr. Johannes,  
Quatuor è lustris qui modò cratus erat:  
Ditior anne auro, an meritis hoc nescio: tantas  
Cæca tamen Clotho non toleravit opes."

which may be thus freely rendered:

"Here lie the remains of a Dutchman named Burr. John,

Who baffled at twenty the skill of his surgeon;  
Whether greater his merits or wealth, I doubt  
which is,  
But Clotho the blind couldn't bear such great riches."

C. W. B.

### Queries.

#### ANCIENT DANISH ITINERARY: PROL IN ANGLIAM.

An ancient scholiast on Adam of Bremen, "paululum Adamo ratione ætatis inferior," according to his editor, Joachim Maderus, supplies us with a curious list of the stations in the voyages from Ripa, in Denmark, to Acre, in the Holy Land. Adam of Bremen's *Ecclesiastical History* dates toward the end of the eleventh century, about 1070. His text is as follows:—

"Alterum (episcopatum) in Ripa; quæ civitas alio tangitur alveo, qui ab oceano influit, et per quem vela torquentur in Fresiam, vel in nostram Saxoniam, vel certe in Angliam."

The scholiast has this note:—

"De Ripa in Flandriam ad *Cuicfal* velificari potest duobus diebus, et totidem noctibus; de *Cuicfal* ad

*Prol* in Angliam duobus diebus et una nocte. *Illud est ultimum caput Angliæ versus Austrum*, et est processus illuc de Ripa angulosus inter Austrum et Occidentem. De *Prol* in Britanniam ad Sanctum Matthiam, uno die,—inde ad Far, juxta Sanctum Jacobum tribus noctibus. Inde Leskebone duobus diebus inter Austrum et Occidentem. De Leskebone ad Narvese tribus diebus et tribus noctibus, angulariter inter Orientem et Austrum. De Narvese ad Arruguen quatuor diebus et quatuor noctibus, angulariter inter Aquilonem et Orientem. De Arruguen ad Barzalun uno die, similiter inter Aquilonem et Orientem. De Barzalun ad Marsiliam uno die et una nocte, fere versus Orientem, declinando tamen parum ad plagam Australem. De Marsilia ad Mezein in Siciliam quatuor diebus et quatuor noctibus, angulariter inter Orientem et Austrum. De Mezein ad Aceharon xiii diebus et totidem noctibus, inter Orientem et Austrum, magis appropiando ad Austrum."

We may fairly consider that the stations marked in this itinerary are of great antiquity. "*Prol* in Angliam" is, no doubt, Prawl Point, in Devonshire; a headland which must have been well known to the Veneti long before the days of Adam of Bremen. Its mention here is one among the many proofs of the early importance of this coast, the ancient "*Littus Totonesium*," the scene of one of Marie's fabliaux, and of some curious passages in Layamon's *Brut*, which are not to be found in the poem of Wace. I wish to ask,—

1. Is the word "*Prol*" Saxon or British, and what is its probable etymology?

2. Where was "*Cuicfal* in Flandriam," from whence the voyage was made to *Prol*?

RICHARD JOHN KING.

#### CHIMING, TOLLING, AND PEAL-RINGING OF BELLS.

Some of your clerical readers, as well as myself, would probably be glad to have determined, what are the proper times and measures in which the bells of a church ought to be rung. There seems to be no uniformity of practice in this matter, nor any authoritative directions, by which the customs that obtain may be either improved or regulated. The terms chiming, tolling, and peal-ringing, though now generally understood, do not intelligibly apply to the few regulations about bells which occur in the canons.

I believe that *chiming* is the proper method of summoning the congregation to the services of the church: and *tolling* certainly appears to be the most appropriate use of the bell at funerals. But chiming the bells is an art that is not recognised in the older rules respecting their use. For instance, the Fifteenth Canon orders that on Wednesdays and Fridays weekly, warning shall be given to the people that litany will be said, by *tolling of a bell*. And, on the other hand, though we toll at a funeral, the Sixty-seventh Canon enjoins that—

"After the party's death, there shall be rung no

more but one short *peal*, and one other before the burial, and one other after the burial."

The *peal* here alluded to does not of course mean what MR. ELLACOMBE has so clearly described to be a modern *peal*, in Vol. i., p. 154., of "NOTES AND QUERIES;" but it would at least amount, I suppose, to *consonantia campanarum*, a ringing together of bells, as distinguished from the *toll* or single stroke on a bell. Horne Tooke says:

"The toll of a bell is its being *lifted up* (*toltere*, to raise), which causes that sound we call its toll."

The poet does not clear the ambiguity and confusion of terms, when he sings—

"Faintly as *tolls* the evening *chime*!"

*Peals* are not heard in London on Sunday mornings, I believe; but in the country, at least hereabouts, they are commonly rung as the summons to church, ending with a few strokes on one bell; and then a smaller bell than any in the *peal* (the *sanctus* bell of old, perhaps, and now sometimes vulgarly called "Tom Tinkler") announces that divine service is about to begin.

The object of these remarks is to elicit clearly what is the right way of ringing the bells of a church on the several occasions of their being used.

ALFRED GATTY.

Ecclesfield.

#### MAZER WOOD: GUTTA PERCHA.

In the *Musæum Tradescantianum, or a Collection of Rarities preserved at South Lambeth, near London*, by John Tradescant, 1656, I find, amongst "other variety of rarities," "the plyable Mazer wood, which, being warmed in water, will work to any form;" and a little farther on, in the list of "utensils and household stuffe," I also find "Mazer dishes." In my opinion, it is more than a coincidence that Doctor Montgomery, who, in 1843, received the gold medal of the Society of Arts for bringing gutta percha and its useful properties under the notice of that body, describes it in almost the same words that Tradescant uses when speaking of the pliable Mazer wood: the Doctor says, "it could be moulded into any form by merely dipping it into boiling water." It is worthy of remark that Tradescant, who was the first botanist of his day, seems to have been uncertain of the true nature of the "Mazer wood," for he does not class it with his "gums, rootes, woods;" but, as before observed, in a heterogeneous collection which he styles "other variety of rarities." Presuming, as I do, that this Mazer wood was what we now term gutta percha, the question may be propounded, how could Tradescant have procured it from its remote *locale*? The answer is easy. In another part of the *Musæum Tradescantianum* may be found a list of the "benefactors" to the collection; and amongst

their names occurs that of William Curteen, Esq. Now this William Curteen and his father Sir William, of Flemish descent, were the most extensive British merchants of the time, and had not only ships trading to, but also possessed forts and factories on, some of the islands of the Eastern Archipelago, the native *habitat* of the sapotaceous tree that yields the gutta percha. Curteen was a collector of curiosities himself, and no doubt his captains and agents were instructed to procure such: in short, a specimen of gutta percha was just as likely to attract the attention of an intelligent Englishman at Amboyna in the fifteenth century, as it did at Singapore in the nineteenth.

If there are still any remains of Tradescant's collection in the Ashmolean Museum at Oxford, the question, whether the Mazer wood was gutta percha or not, might be soon set at rest; but it is highly probable that the men who ordered the relics of the Dodo to be thrown out, showed but little ceremony to the Mazer wood or dishes.

A curious instance of a word, not very dissimilar to Mazer, may be found in Eric Red's Saga, part of the *Flatö Annals*, supposed to be written in the tenth century, and one of the authorities for the pre-Columbian discovery of America by the Icelanders. Karlsefne, one of the heroes of the Saga, while his ship was detained by a contrary wind in a Norwegian port, was accosted by a German, who wished to purchase his, Karlsefne's, broom.

"'I will not sell it,' said Karlsefne. 'I will give you half a mark in gold for it,' said the German man. Karlsefne thought this a good offer, and thereupon concluded the bargain. The German man went away with the broom. Karlsefne did not know what wood it was; but it was *Mæsur*, which had come from Wine-land!"

Perhaps some reader may give an instance of Mazer wood being mentioned by other writers; or inform me if the word Mazer, in itself, had any peculiar signification.

W. PINKERTON.

#### Minor Queries.

*Paul Pitcher Night*. — Can any of the contributors to "NOTES AND QUERIES" throw light upon a curious custom, prevalent in some parts of Cornwall, of throwing broken pitchers, and other earthen vessels, against the doors of dwelling-houses, on the eve of the Conversion of St. Paul, thence locally called "Paul pitcher night?" On that evening parties of young people perambulate the parishes in which the custom is retained, exclaiming as they throw the sherds, —

"Paul's eve,

And here's a heave!"

According to the received notions, the first "heave" cannot be objected to; but, upon its being repeated, the inhabitants of the house whose

door is thus attacked may, if they can, seize the offenders, and inflict summary justice upon them; but, as they usually effect their escape before the door can be opened, this is not easily managed.

Query, Can this apparently unintelligible custom have any reference to the 21st verse of the 19th chap. of St. Paul's Epistle to the Romans: "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" — the earthen fragments thus turned to dishonour being called "Paul's pitchers."

Any more probable conjecture as to the origin or meaning of this custom, or any account of its occurring elsewhere, will greatly oblige

E. M. (a Subscriber).

*Disinterment for Heresy.* — A remarkable instance of disinterment on account of heresy is stated to have occurred a little before the Reformation, in the case of one Tracy, who was publicly accused in convocation of having expressed heretical tenets in his will; and, having been found guilty, a commission was issued to dig up his body, which was accordingly done. I shall be much obliged to any of your readers who will favour me with the date and particulars of this case.

ARUN.

"*Just Notions,*" &c.—At the end of the Introduction of *The Christian Instructed in the Principles of Religion*, by W. Reading, Lond. 1717, occur the following lines: (Query, whether original, or, if not, from whence quoted?) —

"Just notions will into good actions grow,  
And to our reason we our virtues owe;  
False judgments are the unhappy source of ill,  
And blinded error draws the passive will.  
To know our God, and know ourselves, is all  
We can true happiness or wisdom call."

U. Q.

*Pursuits of Literature.*—How came the author of the *Pursuits of Literature* to be known? I have before me the 11th edition (1801); and in the Preface to the fourth and last dialogue, the author declares that "*neither my name nor situation in life will ever be revealed.*" He does not pretend to be the sole depository of his own secret; but he says again:

"My secret will be for ever preserved, I know, under every change of fortune or of political tenets, while honour, and virtue, and religion, and friendly affection, and erudition, and the principles of a gentleman have binding force and authority upon minds so cultivated and dignified. When they fall, I am contented to fall with them."

Nevertheless, the author of the *Pursuits of Literature* is known. How is this? S. T. D.

*Satirical Medal.* — I possess a medal whose history I should be glad to know. It is apparently of silver, though not ringing as such, and about an

inch and a quarter in diameter. On the obverse are two figures in the long-waisted, full-skirted coats, cavalier hats, and full-bottomed wigs of, I presume, Louis XIV.'s time. Both wear swords; one, exhibiting the most developed wig of the two, offers a snuff-box, from which the other has accepted a pinch, and fillips it into his companion's eyes. The legend is "Faites-vous cela pour m'affronter?"

The mitigated heroism of this query seems to be noted on the reverse, which presents a man digging in the ground, an operation in which he must be somewhat hampered by a lantern in his left hand; superfluous one would deem (but for the authority of Diogenes), as the sun is shining above his head in full splendour. The digger's opinion, that the two combined are not more than the case requires, is conveyed in the legend, —

"Je cherche du courage pour mon maistre."

The finding was curious. On cutting down an ash-tree in the neighbourhood of Linton, Cambridgeshire, in 1818, a knob on its trunk was lopped off, and this medal discovered in its core! It was probably the cause of the excrescence, having been, perhaps, thrust under the bark to escape the danger of its apparently political allusion. The Linton carrier purchased it for half-a-crown, and from him it passed in 1820 into hands whence it devolved to me.

Is anything known of this medal, or are any other specimens of it extant? I pretend to no numismatic skill, but to an unlearned mind it would seem to contain allusion to the insult which Charles II. and his government were supposed to submit to from Louis XIV.; to be, in fact, a sort of metallic HB.

Some friend, I forget who, pronounced the workmanship Dutch, which would, I think, favour the above theory. The figures are in bold and prominent relief, but to a certain degree rounded by wear, having been evidently carried in the pocket for a considerable time. G. W. W.

*Matthew's Mediterranean Passage.* — I should be thankful for any information as to where the following work could be seen, and also respecting the nature of its contents.

"Somerset. — Matthew's Mediterranean Passage by water from London to Bristol, &c., and from Lynne to Yarmouthe. Very rare, 4to. 1670."

The above is quoted from Thos. Thorpe's Cat., part iii., 1832, p. 169., no. 7473. MERCURIUS.

*Inscription on an Oak Board.* — I have an old oak board, on which are carved the following lines in raised capital letters of an antique form, with lozenges between the words: —

"IF . YOV . WOVLĐ . KNOW . MY . NAME .  
OR . WHO . I . WAS . THAT . DID . THE . SAME .  
LOKE . IN . GENESIS . WHERE . HEE . DOO . INDIGHT."

The letters are two inches long, and a quarter of an inch high from the sunken face of the board, which is four feet long by ten inches wide. It has a raised rim or border round the inscription; which proves that it had not contained more lines than as above. It was found at Hereford, in a county which still abounds in timbered houses, and it had been lately used as a weather-board. The legend was submitted to the late Sir Samuel Meyrick of Goderich Court; who was of opinion, that it had formerly been over the chimney-piece or porch of some dwelling-house, and is a riddle involving the builder's or founder's name. If any of your readers can suggest the age and original use of this board, or explain the name concealed in the lines, it will oblige  
P. H. F.

*Expressions in Milton.*—Allow me to ask some correspondent to give the meaning of the following expressions from the prose works of Milton:—

“A toothless satire is as improper as a toothed sleek stone, and as bullish.”

“A toothed sleek stone,” I take to mean a “jagged whetstone,” very unfit for its purpose; but what is the force of the term “as bullish?”

Again:

“I do not intend this hot season to bid you the base, through the wide and dusty champaign of the councils.”

The meaning I receive from this is, “I don't mean to carry you through the maze of the ancient councils of the church;” but I wish to know the exact force of the expression “to bid you the base?”  
R. (a Reader).

*Saints' Days.*—The *chorea invita* is not a very satisfactory explanation of St. Vitus's dance; and though St. Vitus is not in the Roman martyrology of our day, yet he is in the almanacs of the fifteenth century, and probably earlier. The martyr Vitus makes the 15th of June a red letter-day in the first almanac ever printed. Who was St. Vitus, and how did he give his name to the play of the features which is called his dance? Again, the day before St. Patrick is celebrated in Ireland, St. Patricius is celebrated in Auvergne. Can any identity be established?  
M.

*Chepstow Castle.*—In Carlyle's *Life of Cromwell*, vol. i. pp. 349, 350., there is a letter from Cromwell, dated before Pembroke, wherein he directs a Major Saunders, then quartered at or near Brecon, to go to Monmouthshire and seize Sir Trevor Williams of Llangevie, and Mr. Morgan, High Sheriff of Monmouth, “as,” he writes, “they were very deep in the plot of betraying Chepstow Castle.” Carlyle has the following foot-note to the letter:

“Saunders by his manner of indorsing this letter seems to intimate that he took his two men; that he keeps the letter by way of voucher. Sir Trevor Williams by

and bye compounds as a delinquent, retires then into Llangevie House, and disappears from history. Of Sheriff Morgan, except that a new sheriff is soon appointed, we have no farther notice whatever.”

Can any of your correspondents give me information in what work I can find a tolerably full account of this “betraying of Chepstow Castle?” and also of what place in the county was this Morgan, Sheriff of Monmouth?  
DANYDD GAM.

*The Wilkes MSS. and “North Briton.”*—I inquired long since what had become of these MSS., which Miss Wilkes bequeathed to Peter Elmsley, of Sloane Street, “to whose judgment and delicacy” she confided them,—meaning, I presume, that she should be content to abide by his judgment as to the propriety of publishing them, or a selection; but certainly to be preserved for the vindication of her father's memory; otherwise she would have destroyed them, or directed them to be destroyed. In 1811 these MSS. were, I presume, in the possession of Peter Elmsley, Principal of St. Alban's Hall, as he submitted the Junius Correspondence, through Mr. Hallam, to Serjeant Rough, who returned the letters to Mr. Hallam. Where now are the original Junius Letters, and where the other MSS.? The *Athenæum* has announced that the Stowe MSS., including the Diaries and Correspondence of George Grenville, are about to be published, and will throw a “new light” on the character of John Wilkes. I suspect any light obtained from George Grenville will be very like the old light, and only help to blacken what is already too dark. I therefore venture to ask once again, Where are the Wilkes MSS.? and can they be consulted? Further, are any of your readers able and willing to inform us who were the writers of the different papers in the *North Briton*, either first or second series? Through “NOTES AND QUERIES” we got much curious information on this point with reference to the *Rolliad*.

W. M. S.

“O wearisome Condition of Humanity!”—Can any of your readers inform me in what “noble poet of our own” the following verses are to be found. They are quoted by Tillotson in vol. ii. p. 255. of his Works, in 3 vols. fo.

“O wearisome condition of humanity!

Born under one law, to another bound;

Vainly begot, and yet forbidden vanity;

Created sick, commanded to be sound.

If Nature did not take delight in blood,

She would have found more easy ways to good.”

Bloomsbury.

Q.

*Places called “Purgatory.”*—The Rev. Wm. Thornber, in his *History of Blackpool in the Fylde District of Lancashire*, gives the following explanation of the name as applied to particular fields, houses, &c.:—

“The last evening in October (or vigil of All Souls)

was called the Teanlay night; at the close of that day, till within late years, the hills which encircle the Fylde shone brightly with many a bonfire, the mosses rivaling them with their fires kindled for the object of succouring their friends in purgatory. A field near Poulton, in which this ceremony of the Teanlays was celebrated (a circle of men standing with bundles of straw raised high on pitchforks), is named Purgatory; and will hand down to posterity the farce of lighting souls to endless happiness from the confines of their prison-house: the custom was not confined to one village or town, but was generally practised by the Romanists."

It is certain that places may be found here and there in the county still going by the name of Purgatory. Can any of your correspondents throw further light on the matter, or tell us if the custom extended to other counties? P. P.

*Epitaph in Hall's "Discovery."*—The following epitaph occurs in *Bishop Hall's Discovery of a New World, by an English Mercury*, an extremely rare little volume, unknown to Ames or Herbert; and is, I should imagine, a satire on some statesman of the time. Query, on whom?

"*Passenger.*

"Stay, reade, walke, Here lieth Andrew Turnecoate, who was neither Slave, nor Soldier, nor Physician, nor Fencer, nor Cobler, nor Filtcher, nor Lawier, nor Usurer, but all; who lived neither in city, nor countrie, nor at home, nor abroade, nor at sea, nor at land, nor here, nor elsewhere, but everywhere. Who died neither of hunger, nor poyson, nor hatchet, nor halter, nor dogge, nor disease, but altogether. I, I, H., being neither his debtour, nor heire, nor kinsman, nor friend, nor neighbour, but all: in his memory have erected this, neither monument, nor tombe, nor sepulcher, but all; wishing neither evill nor well, neither to thee, nor mee, nor him, but all unto all."—P. 140.

C. J. FRANCIS.

### Minor Queries Answered.

*Canon and Prebendary.*—What is the difference between a *canon* and a *prebend* or *prebendary* in a cathedral, or a collegiate church establishment? W. J.

[The distinction seems to be this, that a prebendary is one who possesses a prebend, which formerly a canon might or might not hold. Subsequently, when canons received prebends for their support, the two classes became confounded; the one, however, is a name of office (*canon*), the other of emolument (*prebendary*).

"Une partie du clergé était toujours auprès de l'évêque, pour assister aux prières et à toutes les fonctions publiques. L'évêque consultait les prêtres sur toutes les affaires de l'église: et pour l'exécution il se servait des diares et des ministres inférieurs. Le reste du clergé était distribué dans les titres de la ville et de la campagne, et ne se rassemblait qu'en certaines occasions, d'où sont venus les synodes. De cette première

partie de clergé sont venus les chanoines des cathédrales. Il est vrai que du commencement on nommait clercs canoniques, tous ceux qui vivaient selon les canons, sous la conduite de leur évêque; et qui étaient sur le canon ou la matricule de l'église, pour être entretenus à ses dépens, soit qu'ils servissent dans l'église matrice, ou dans les autres titres. Depuis, le nom de canonique ou chanoines fut particulièrement appliqué aux clercs, qui vivaient en commun avec leur évêque."—*Institution du Droit Ecclésiastique*, par M. l'Abbé Fleury, lière partie, chap. xvii.

So much for the origin of canons. As to prebendaries:

"Præbenda, est jus percipiendi redditus ecclesiasticos, ratione divini officii, cui quis insistit. Alia est canonicatui annexa, alia sine ea confertur. *Gl. in c. cum M. Ferrariensis*, 9. in verbo *recepturæ de constit.*

"*Præbendam, beneficium et titulum nihil reipsa interest: usu tamen loquendi in alia ecclesia vocatur Præbenda, in alia beneficium, seu titulus. Secund. Pac. Isag. Decret. hoc tit.*"—Lib. 2. tit. xxviii. of the *Aphorisms of Canon Law*, by Arn. Corvinus. Paris, 1671.

In the *Quare Impedit* of Mallory, the distinction is thus expressed:—

"There is a difference taken between a *prebendary* and a *canon*, for a prebendary is a *præbendo* and *nomen facti* in respect of the maintenance given to him: but *Canonicus est nomen juris*; and in our usual translations a secular is translated to a regular, but not *e. converso*, a regular to a secular, *Palm 501.*"—p. 34. sub titulo *Advowson.*]

*What Amount of Property constitutes an Esquire?*—The practice of subjoining "Esquire" to the names of persons has become so universal, that the real significance of the title is quite lost sight of. Will some one of your correspondents inform me what amount of property really constitutes an Esquire? W. L.

[No fixed amount of property is a qualification for the title or rank of Esquire. For the description of persons so entitled to be designated, see *Blackstone's Commentaries*, vol. i.; and the later the edition, the greater advantage W. L. will have in the notes and remarks of the latest law writers.]

*Cromwell Family.*—Will some of your correspondents be so good as to inform me, to whom the children (sons and daughters) of Oliver Cromwell's daughter Bridget were married, those by her first marriage with Ireton as well as those by her second marriage with Fleetwood. I can learn but the marriage of one: Ireton's daughter Bridget married a Mr. Bendyshe. M. A. C.

[Cromwell's daughter Bridget, who was relict of Henry Ireton, married Charles Fleetwood of Armingland Hall, Norfolk, and Stoke Newington, Middlesex: she died, 1681, without any issue by Fleetwood. See Fleetwood's pedigree in No. IX. of the *Bibl. Topog. Britannica*, pp. 28, 29. By her first husband, Henry Ireton, to whom she was married in 1646, she had one son and four daughters, of whom a full account will be

found in Noble's *House of Cromwell*, vol. ii. pp. 319—329., in which volume will be found an account of the family of Fleetwood.]

*Daughters of the Sixth Earl of Lennox.*—J. W. wishes for information as to who married, or what became of the daughters and granddaughters of Charles Stuart, the sixth Earl of Lennox, and brother of Darnley?

[The brother of Darnley (the husband of Mary Queen of Scots) was Charles, fifth Earl of Lennox, who left an only daughter, the interesting and oppressed Lady Arabella Stuart, as every common Peerage will state.]

*Wife of Joseph Nicholson.*—Any information as to who was the wife of Joseph Nicholson, who resided in London the latter part of the seventeenth century, would much oblige one of his descendants.

He was second son of the Rev. Joseph Nicholson, rector of Plumland, Cumberland, who was married to Mary Miser, of Crofton.

His eldest brother was Dr. Wm. Nicholson, Bishop of Carlisle, afterwards Bishop of Derry, and died there 1727. The bishop's nephew, Rev. James Nicholson, son of the above Joseph, came to Ireland as chaplain to his uncle, and became rector of Ardahan, co. Galway, and died there about 1776. ANDREW NICHOLSON.

[If our correspondent will refer to the title-page of the Bishop's celebrated work, *The English, Scotch, and Irish Historical Libraries*, as well as to his correspondence with Thoresby, the Leeds antiquary, he will find his name spelt Nicolson, without the letter *h*. This deserves to be noted, as there was another Dr. William Nicholson, consecrated Bishop of Gloucester, A. D. 1660.]

*Six Abeiles.*—In Mrs. Barrett Browning's beautiful poem, *Rhyme of the Duchess May*, the following lines occur:

“Six *abeiles* i' the kirkyard grow,  
On the northside in a row.”

Will you or some of your readers kindly inform me what *abeiles* are. From the context, they would seem to be some kind of tree, but what tree I cannot discover. M. A. H.

Monkstown, co. Cork, Feb. 18. 1851.

[Bailey, in his *Dictionary*, says, “An abele-tree is a fine kind of white poplar.” See also Chambers' *Cyclopaedia*.]

*Southey.*—There is a *jeu d'esprit* attributed to Southey, on the expedition of Napoleon into Russia, beginning,—

“Buonaparte must needs set out  
On a summer's excursion to Moscow,”

and ending,—

“But there's a place which he must go to,  
Where the fire is red, and the brimstone blue,  
Saere-bleu, ventre-bleu,  
He'll find it hotter than Moscow.”

I know this was printed, for I saw it when a boy. Where can it be found? M.

[See “The March to Moscow,” in Southey's *Poetical Works*, p. 464., edit. 1850.]

*Epigram against Burke.*—Can any reader supply me with some lines of great asperity against Edmund Burke, excited (I believe) by the unremitting hostility exhibited by Burke against Warren Hastings?

The sting of the epigram is contained in the last line, which, alluding to the exemption of Ireland from all poisonous reptiles, runs as follows:—

“And saved her venom to create a Burke.”

And if the said lines shall be forthcoming, I should be glad also to be informed of their reputed author. A BORDERER.

[The following epigram, thrown to Burke in court, and torn by him to shreds, has been always attributed to Mr. Law (Lord Ellenborough), but erroneously:—

“Oft have we wonder'd that on Irish ground  
No poisonous reptile has e'er yet been found;  
Reveal'd the secret stands of nature's work,  
She saved her venom to create a Burke.”

The real author was one Williams, notorious for his *nom de guerre*, Anthony Pasquin.—Townsend's *History of Twelve Eminent Judges*.]

*Knights Hospitallers.*—Where may a correct list be found of the names of the several persons who held the appointment of Master of the Knights Hospitallers in England, from the period of their first coming until the dissolution of their houses?

S. P. O. R.

[See Dugdale's *Monasticon Anglicanum*, new edition, vol. vi. pp. 796—798.]

## Replies.

MESMERISM.

(Vol. iii., p. 220.)

I am much obliged to your correspondent A. L. R. for his kind notice of my pamphlet on Mesmerism, and equally so to yourself for inserting it; because it gives me an opportunity of explaining to him, and others to whom I am personally unknown, and who are therefore not aware of my circumstances and movements, why the work was not continued without delay. In doing this I will try to avoid trespassing on your goodness by one word of needless egotism. In my Preface I described my materials as a “number of fragments belonging to various ages and places,” as “scattered facts and hints” which I had met with in books which were not suspected of containing such matter; and some of them books not likely to fall into the hands of anybody but a librarian, or at least a person having access to a public library. It may be easily understood that rough materials thus gathered were not fit for

publication; and that, without the books from which they had been "noted" and "queried," they could not be made so: and if I had anticipated the course of events (notwithstanding an inducement which I will mention presently), I should not have thought of publishing a Part I. But when I sent it to the press, I had no idea that I should ever return here, or be at an inconvenient distance from the libraries which were then within my reach, and open to my use. As it was, I regretted that I had done so, and felt obliged to hurry the pamphlet through the press, that I might pack up these papers, and many other things more likely to be hurt by carriage, for a residence an hundred miles off; and here they are *in statu quo*. I have not attempted to do any thing with them, not only because I have been very much occupied in other ways, but because I do not know that I could fit them for publication without referring to some books to which I have not access. At the same time I feel bound to add, that while I still think that some of the things to which I refer might be worth printing, yet I do not consider them so important as the matter which formed the subject of the Part already published. I did think (and that was the inducement to which I have already referred) that it was high time to call the attention of disinterested and reflecting persons to the *facts* alleged by mesmerists, and to the *names* by which they are attested. I have the satisfaction of knowing that I have in some degree succeeded in this design. I may perhaps some day find a channel for publishing the fragments alluded to; but in the mean time, I shall be very glad if I can supply anything which your correspondent may think wanting, or explain anything unintelligible in what is published, if he will let me hear from him either with or without his name. I am sorry to ask for so much space, knowing how little you have to spare; but I cannot resist the temptation to offer an explanation, which will be so widely circulated, and among such readers as I know this will be, if you can find room for it.

J. R. MAITLAND.

Gloucester, March 24.

LORD HOWARD OF EFFINGHAM.

(Vol. iii., p. 185.)

The following observations, though slight in themselves, may tend to show that Charles Lord Howard of Effingham, afterwards Earl of Nottingham, was, or professed to be, a Protestant.

1st. On his embassy to Spain, Carte says (I quote from Collins's *Peerage*, vol. iv. p. 272.) —

"On Friday the last of this Month His Catholick Majesty ratified the peace upon Oath in a great chamber of the palace . . . It was pretended that the Clergy would not suffer this to be done in a Church or Chapel

where the neglect of reverence of the Holy Sacrament would give scandal."

I presume the "neglect of reverence" was apprehended in the case of the English ambassador.

2nd. In Fuller's *Worthies* (Surrey), speaking of Lord Nottingham, it is said —

"He lived to be very aged, who wrote 'man,' (if not married) in the first of Queen Elizabeth, being an invited guest at the solemn consecration of Matthew Parker at Lambeth; and many years after, by his testimony, confuted those lewd and loud lies which the papists tell of the Nag's Head in Cheapside."

3rd. He was one of the commissioners on the trial of Garnet and others; and told him, as he stood in a box made like a pulpit —

"Sir, you have this day done more good in that pulpit wherein you now stand, than you have done in any other pulpit all the days of your life." — *Archæologia*, vol. xv.

His coffin-plate has been engraved somewhere, and, if his will exists, it might probably settle the question.

Q. D.

*Lord Howard of Effingham* (Vol. iii., p. 185.). — There is some proof that he was a Protestant in the letter of instructions to him from King James (*Biog. Brit.*, p. 2679.):

"Only we forewarn you, that in the performance of that ceremony, which is likely to be done in the King's (of Spain) chapel, you have especial care that it be not done in the forenoon, in the time of mass, to the scandal of *our* religion; but rather in the afternoon, at what time their service is more free from note of superstition."

May Lord Effingham have changed his religion between the Armada and his mission to Spain?

C. B.

IOVANNI VOLPE.

(Vol. iii., p. 188.)

The Volpes were an ancient, noble Florentine family of the second class, some branches of which according to the usage of Florence, changed their name, and adopted that of Bigliotti. The object of the change was to remove the disqualification which attached to them, as nobles, of holding offices under the republic. In illustration of this singular practice, the following extracts may be cited:

"Le peuple nomma une commission pour corriger les statuts de la république, et réprimer par les lois l'insolence des nobles. Une ordonnance fameuse, connue sous le nom d'*Ordinamenti della Giustizia*, fut l'ouvrage de cette commission. Pour le maintien de la liberté et de la justice, elle sanctionna la jurisprudence la plus tyrannique, et la plus injuste. Trente-sept familles, les plus nobles et les plus respectables de Florence, furent exclus à jamais du priorat, sans qu'il leur fût permis de recouvrer les droits de cité, en se

faisant matriculer dans quelque corps de métier, ou en exerçant quelque profession . . . Les membres de ces trente-sept familles furent désignés, même dans les lois, par les noms de grands et de magnats; et pour la première fois, on vit un titre d'honneur devenir non-seulement un fardeau onéreux, mais une punition."—Sismondi, *Histoire des Républiques Italiennes*, tom. iv. pp. 63-4.: Paris, 1826.

"The people, now sure of their triumph, relaxed the Ordinances of Justice, and, to make some distinction in favour of merit or innocence, effaced certain families from the list of the nobility. Five hundred and thirty persons were thus elevated, as we may call it, to the rank of commoners. As it was beyond the competence of the Republic of Florence to change a man's ancestors, this nominal alteration left all the real advantage of birth as they were, and was undoubtedly an enhancement of dignity, though, in appearance, a very singular one. Conversely, several unpopular commoners were ennobled in order to disfranchise them. Nothing was more usual, in subsequent times, than such an arbitrary change of rank, as a penalty or a benefit. (Messer Antonio de Baldinaccio degli Adimari, tutto che fosse de più grandi e nobili, per grazia era misso tra 'l popolo.—*Villani*, xii. c. 108.) Those nobles who were rendered plebeian by favour, were obliged to change their name and arms."—Hallam's *Middle Ages*, vol. i. p. 435-6.: London, 1834.

"In the history of Florentine families, a singular feature presents itself; by a practice peculiar to Italy, nay, it is believed to Florence, families, under certain circumstances, were compelled to change their arms and their surnames, the origin of which was as follows. After having long suffered the insolent factions of the great families to convulse the state, the middle classes, headed indeed by one of the nobles, by a determined movement, obtained the mastery. To organize their newly-acquired power, they instituted an office, the chief at Florence during the republican era, that of Gonfalonier of Justice; they formed a species of national guard from the whole body of the citizens, who were again subdivided into companies, under the command of other officers of inferior dignity, also styled Gonfaloniers (Bannarets). As soon as any noble committed violence within the walls of the city, likely to compromise the public peace, or disturb the quiet of the state, the great bell at the Palazzo Vecchio raised its alarm, the population flew to arms, and hastened to the spot, where the Gonfalonier of Justice speedily found himself in a position, not merely to put an end to the disturbance, but even to lay siege to the stout massive fortresses which formed the city residences of the insolent and refractory offenders to which they then withdrew. But the reforming party did not stop there; by the new constitution, which was then introduced, the ancient noble families, termed by cotemporary historians 'i grandi,' and explained to include those only which had ever been illustrated by the order of knighthood, were all placed under a severe system of civil restrictions, and their names were entered upon a roll called the Ordinances of Justice; the immediate effect was that, losing all political rights, they were placed in a most disadvantageous position before the law.

"By a remarkable species of democratic liberality, a man or a family might be emancipated from this position and rendered fit for office, born again as it were into a new political life, by renouncing their connections (consorteria) and changing their arms and surnames. They were then said to be made plebeian or popular (fatti di popolo). Niebuhr has noticed the analogy of such voluntary resignation of nobility to the 'transitio ad plebem' of the Romans.

"This practice of changing arms and surnames originated from the Ordinances of Justice promulgated about that time, which expressly requires this as a condition to the enjoyment by any of the old families of popular rights. It gave rise to great varieties of surnames and armorial bearings in different branches of the same house. But it has nevertheless been noted that in all these mutations it was still the endeavour of the parties to retain as much as possible of the ancient ensigns and appellations, so that traces of descent and connexion might not in the progress of years be altogether obliterated. Thus the Cavalanteschi took the name of Cavallereschi, the Tornaquinci that of Tornabuoni. Sometimes they obtained the object by a play upon the name itself thus; at other times by making a patronymic of the Christian name of the first or some other favourite ancestor; thus a branch of the Bardi assumed the name of Gualterotti, and a branch of the Pazzi that of Accorri. Sometimes they took their new name from a place or circumstance calculated to preserve the memory of their origin; thus the Agolanti designated themselves Fiesolani, the Bostichi from the antiquity of their stock, Buonantichi. In mutation of arms a similar object was borne in mind. Thus the Buondelmonti simply added to their ancient bearings a mountain az. and a cross gu. The Baccelli, who were a branch of the Mazzinghi, replaced the three perpendicular clubs, the ancient ensigns of the family, by two placed in the form of a cross.

"As the object of these provisions was to discriminate for the future those of the ancient families who had acceded to the principles of the popular institutions from their more haughty kindred, who remained true to the defence of their feudal and aristocratical pretensions, the change either of arms or surname was not required if the whole family became converts to the new doctrines; for then there was no need of discrimination, and the law was not framed out of any dislike merely to particular ensigns, but only to the principles and opinions which they had up to a certain time been understood to represent."—*Mazzinghi*.

The identity of the Volpes and Bigliottis is attested by ancient sepulchral monuments of the family in Santo Spirito at Florence. To mark the ancient origin, they retained or assumed the fox (*volpe*) as their arms. Borghini, in his *Discorsi* (Florence, 1584-5), mentions the family as an instance of the name giving rise to the arms, and mentions Sandro Bigliotti, 1339, as the first who assumed the fox as his ensigns. The distinction and influence enjoyed at Florence by the family is indicated by its having contributed ten Gonfaloniers of Justice to the republic; an office corresponding in rank with those of Doge of Venice

and Doge of Genoa. Details of several branches of the family will be found in *Saggi Istorici D'Antichità Toscane di Lorenzo Cantini*: Firenze, 1798.

Among the junta of twenty noblemen of Venice, chosen in 1355, on the discovery of the conspiracy of Marino Faliero, Doge of Venice, we find the name of "Ser Niccolò Volpe":—

"Questi [que' del Consiglio de' Dieci] elessero tra loro una Giunta, nella notte, ridotti quasi sul romper del giorno, di venti nobili di Vinezia de' migliori, de' piu savii, e de' piu antichi, per consultare, non pero che mettessero pallottola." — *Vitæ Ducum Venetorum*, — though the title is in Latin, the work is in Italian, — published in Muratori's *Rerum Italicarum Scriptores*, tom. xii. p. 634.

The following particulars are extracted from the *Biographie Universelle*:—

"Ivo. Biliotti, d'une famille patricienne de Florence (qui avoit fourni dix Gonfaloniers de Justice à cette république, et placé ses armes sur les monnaies de l'état), fut un des derniers défenseurs de la liberté de sa patrie, et un des meilleurs capitaines de son temps. En 1529, il defendit le fort de Spello, en Toscane, contre les troupes liguées du pape et de l'Empereur Charles Quint. Il obligea le prince d'Orange, qui les commandait, à se retirer, et se distingua aussi au siège de Florence. Il passa au service de François 1<sup>er</sup>, roi de France, avec de Gondi et Pierre de Strozzi, ses parents, et fut tué au siège de Dieppe. Une partie de la famille Biliotti, proserite par les Médieis, se refugia à Avignon et dans le comtat Venaissin, vers la fin du 15<sup>e</sup> siècle. Le 29 juillet, 1794, le chef de cette maison, Joseph Joachim, Marquis de Biliotti, chevalier de St.

Louis, âgé de soixante-dix ans, aussi distingué par ses vertus que par sa naissance, fut la dernière victime du tribunal révolutionnaire d'Orange, qui fut suspendu le lendemain de sa mort."

The only particulars of Iovanni Volpe furnished by the Gwerclas MSS. are given in the annexed pedigree. The marriage of his daughter Frances with my ancestor, Richard Hughes of Gwerclas, arose from the latter (before his accession to the family estates and representation, consequent on the decease without issue—February 6, 18 James I., 1620-1—of his elder brother, Humffrey Hughes, Esq., of Gwerclas, Baron of Cymmer-yn-Edeirion, High Sheriff of Merionethshire in 1618) having been secretary of the princely Cliffords, Earls of Cumberland, to whom Iovanni Volpe had been physician. There can be little doubt that Iovanni was descended from a branch of the Italian Volpes which had retained the ancient name; a supposition confirmed by the tradition of my family, and by the fact of the fox being assigned to his daughter Frances as her arms, in an emblazoned genealogy of the house of Gwerclas compiled in 1650 by the most accurate and eminent of Welsh antiquaries, Robert Vaughan of Hengwrt, Esq.

I may add, that among the Gwerclas pictures are portraits of Richard Hughes and Frances; the latter exhibiting in features and complexion the unmistakable impress of Italian lineage.

WILLIAM HUGHES.

Twyford, Hants, March 18. 1851.

WILLIAM WOLPE.  
Arms, Vert a fox  
courant, proper.

JOHN WOLFE, *aliter* VULF, "An Italian doctor; was famous in Queene Elizabeth's tyme, went with George Erle of Cumberland most of his sea voyages, and was with him at the taking of Portorico, in the Indies." — "Descended of the family of the Monntaynes in Yorkshire, who keepe the name this daye [1622]."

RICHARD EVERS (1st) = FRANCES, "Sole daughter." Died 29 June, 1636, circa at. 50. (2nd) RICHARD HUGHES, Esq., of Gwerclas, co. Merioneth, Baron of Cymmer-yn-Edeirion. Married 2 Nov. 1601. Died 21 March, 1641, circa at. 80.

MARTHA, "Only daughter." ♂ RICHARD LLOYD of Vaerdre [in Edeirion, co. Merioneth].

"Had issue sonnes and daughters, now [19 April, 1622] liveing."

HUMFFREY HUGHES, Esq., of Gwerclas, Baron of Cymmer-yn-Edeirion, son and heir. High Sheriff of Merionethshire in 1670. Born 14 Aug. 1605. Buried at Llangar in Edeirion, 4 May, 1682. ♂

*Giovanni Volpe or Master Wolfe* (Vol. iii., p. 188.).—This person was certainly never “physician to Queen Elizabeth,” but he may have received from her Majesty the appointment of apothecary, as he did from her successor. On New-Year’s day, 1605–6, John Vulp presented to the king “a box of Indian plums,” receiving in return 7 oz. di. di. gr. of gilt plate; he is then named the last of five apothecaries who paid their votive offerings to royalty. (Nichols’s *Progresses*, &c. of *King James I.*, vol. i. p. 597.) In 1617 he had risen to be the king’s principal apothecary, and by the name of John Wolfgango Rumlero received “for his fee by the year 40 *li.*,” as appears by the abstract of his Majesty’s revenue attached to the pamphlet entitled *Time brought to Light by Time*. From the name here given him, it may be conjectured that he was rather from Germany than Italy. However, he also went by the plain English name of Master Wolfe.

He is thus alluded to in the epilogue to Ben Jonson’s *Masque of the Metamorphosed Gipsies*, when it was performed at Windsor in September, 1621:—

“But, lest it prove like wonder to the sight  
To see a gipsy, as an Æthiop, white,  
Know that what dy’d our faces was an ointment  
Made and laid on by Master Woolfe’s appointment,  
The Count Lycanthropos.”

As he was a man of such prominence in his profession, probably many other notices of him might be collected if duly “noted” as they occur.

J. G. N.

#### Replies to Minor Queries.

*Sir Andrew Chadwick* (Vol. iii., p. 141.).—It was stated in evidence, in a trial at Lancaster assizes, Hilary Term, 1769, between Law and Taylor, plaintiffs, and Duckworth and Wilkinson, defendants, respecting the heirs at law of Sir Andrew Chadwick, and their claim to his estates, that “Ellis Chadwick married in Ireland a lady of fashion, who had some connexion with her late Majesty Queen Anne, and had issue by her the late Sir Andrew Chadwick. Ellis, the father, dying in his son’s infancy, about the year 1693, his widow brought her son Andrew over to England, where he was very early introduced at court, and being contemporary with the young Duke of Gloucester, became a great favourite with him, was knighted, and had divers preferments.”—From the Attorney-General’s MS. Brief. The latter part of this statement does not appear to confirm the supposition recorded by Mr. J. N. CHADWICK.

F. R. R.

*Manuscript of Bede* (Vol. iii., p. 180.).—The volume in question is entered in the Catalogue of Thoresby’s MSS., No. 10. in the *Ducatus Leodiensis*, p. 72. 2d ed. 1816. The greater part of these

MSS. came into the hands of Ralph Thoresby, Jun., and, together with the coins, were disposed of by public auction in March, 1764, by Whiston Bristow, sworn broker. The MSS. were sold on the third day, but the volume containing Bede does not appear among them. The opinion formed by J. M. of the age of this MS. is certainly erroneous, and being on *paper* it is more probably of the *fifteenth* than the *twelfth* century. The period of William Dadyngton, Vicar of Barton, might decide this.

μ.

*MS. of Bede* (Vol. iii., p. 180.).—Your correspondent will find a description of this MS. in the catalogue of Thoresby’s Museum, at the end of his *Ducatus Leodiensis*, edit. 1715, fol., p. 515. He will also, in Thoresby’s *Correspondence*, 1832, 8vo. vol. ii. p. 39., see a letter from Dr. John Smith, the editor of Bede’s *History*, respecting this manuscript, the original of which letter is in my possession.

After many dismemberments, what remained of Thoresby’s Museum, including his manuscripts, was sold in London in March, 1764, by auction. Mr. Lilly, the bookseller of Pall Mall, had a priced catalogue of this sale; and your correspondent, if anxious to trace the pedigree of his MS. further, can, I have no doubt, on application, get a reference made to that catalogue.

I take the present opportunity of mentioning that, at Mr. Upcott’s sale, when I became the purchaser of the Thoresby papers, including his MS. diaries, his Album, and upwards of 1000 letters to him, a very small number of which were printed in the collection, in two volumes, edited by Mr. Hunter, one of the diaries, from May 14, 1712, to September 26, 1714, which was sold with the lot, was after the sale found to be missing. It subsequently came into the hands of a London dealer, by whom it was sold to a Yorkshire gentleman, as I understand, but whose name I have not yet been able to trace. Should this meet his eye, I will venture to appeal to his sense of justice, entirely ignorant as I am sure he has been of the “pedigree,” to use your correspondent’s expression, of his MS., whether he will allow it to be longer separated from the series to which it belongs, and which is incomplete without it. I need hardly say, I can only expect to receive it on the terms of repaying the price paid for it, and which I should embrace with many thanks.

JAS. CROSSLEY.

Manchester, March 8. 1851.

[The following advertisement of the missing MS. appeared in the Catalogue (No. 33., 1848) of Mr. C. J. Hamilton, then of Castle Court, Birch Lane, now residing in the City Road, London:—“Thoresby’s (Ralph, antiquary of Leeds), *Diary* from May 14, 1712, to September 26, 1714, an original unpublished MS., containing much highly interesting literary information, with autograph on fly-leaf, thick 8vo., 436

pages, vellum with tuck, closely written, price 2l. 12s. 6d." The purchaser was Mr. Wallbran, Fallcroft, Ripon, Yorkshire.]

*Closing of Rooms on account of Death* (Vol. iii., p. 142.).—I am acquainted with a remarkable instance of this custom. A respectable farmer who resided in a parish in Bedfordshire, adjoining that in which I am writing, died in 1844; leaving to his daughter the fine old manor-house in which he had lived for many years, and in which he died, together with about 300 acres of land. The lady, with her husband, was then residing in a neighbouring village, where the latter rented a farm, which he has since given up, retaining the house; but she positively refused to remove to the manor-house, "because her father had died in it;" and as she still persists in her refusal, it is unoccupied to this day. For Mr. — is not even permitted to let it, except a part, now tenanted by a valued friend of mine, which for many years has been let separately. The rooms and the furniture in them remain exactly as in the lifetime of the late occupant. The lady's husband, who farms the land attached to the house, is put to great inconvenience by living at a distance from it, but nothing will induce her to alter her determination. The facts I have related are notorious in the neighbourhood. ARUN.

*Enigmatical Epitaph on Rev. John Mawer* (Vol. iii., p. 184.).—On reading to a lady the article on this subject in a late Number, she immediately recollected, that about thirty years ago she had a governess of that name, the daughter of a clergyman in Nottinghamshire, who often mentioned that they were descended from the *Royal Family of Wales*, and that she had a brother who was named *Arthur Lewellyn Tudor Kaye Mawer*.

This anecdote will perhaps be of use in directing attention to Cambrian pedigrees, and leading it from Dr. Whitaker's "Old King Cole" to "the noble race of Shenkin." J. T. A.

*Haybands in Seals* (Vol. iii., p. 186.).—The practice mentioned by Mr. LOWER, of inserting haybands, or rather slips of rush, in the seals of feoffments, was common in all counties; and it certainly was not confined to the humbler classes. Hundreds of feoffments of the fifteenth century, and earlier, have passed through my hands with the seals as described by Mr. LOWER, relating to various counties, and executed by parties of all degrees. In these instances, a little blade of rush is generally neatly inserted round the inner rim of the impression, and evidently must have been so done while the wax was soft. In some instances, these blades of rush overlay the whole seal; in others, a slip of it is merely tied round the label. In delivering seisin under a feoffment, the grantor, or his attorney, handed over to the

grantee, together with the deed, a piece of turf, or a twig, or something plucked from the soil, in token of his giving full and complete possession. I have generally supposed that these strips of rush were the tokens of possession so handed over, as part and parcel of the soil, by the grantor; and that they were attached to the seal, as it were, "in perpetuum rei memoriam." In default of better information, I venture to suggest this explanation, but will not presume to vouch for its correctness. L. B. L.

*Notes on Newspapers* (Vol. iii., p. 164.).—John Houghton, the editor of the periodical noticed by your correspondent, *A Collection for the Improvement of Husbandry and Trade*, was one of those meritorious men who well deserve commemoration, though his name is not to be found in any biography that I am acquainted with. He was an apothecary, and became a dealer in tea, coffee, and chocolate. He was in politics a loyalist, or Tory, and was admitted a member of the Royal Society in 1679–80. He began to publish his *Letters on Husbandry and Trade* in 1681. No. 1. is dated Thursday, September 8, 1681. The first collection ended June, 1684, and consists of two vols. 4to. In November, 1691, Houghton determined to resume his old plan of publishing papers on Husbandry and Trade. His abilities and industry were warmly recommended by several members of the Royal Society: Sir Peter Pott, John Evelyn, Dr. Hugh Chamberlain, and others. The recommendation is prefixed to the first number of this second collection. The first paper is dated Wednesday, March 30, 1692; and the second Wednesday, April 6, 1692; they were continued every succeeding Wednesday. The concluding paper was published September 24, 1703. There were 583 numbers, in 19 vols., of the folio papers. The last number contains an "Epitome" of the 19 vols. and a "Farewell," which gives his reasons for discontinuing the paper, and thanks to his assistants, "wishing that knowledge may cover the earth as the water covers the sea." A selection from these papers was published in 1727, by Richard Bradley, F.R.S., in three vols. 8vo., to which a fourth was afterwards added in 1728, 8vo.

Houghton also published *An Account of the Acres and Houses, with the proportional Tax, &c. of each County in England and Wales*. Lond. 1693, on a broadside. Also, *Book of Funds*, 1694, 4to. *Alteration of the Coin, with a feasible Method to it* 1695. 4to. JAMES CROSSLEY.

*Duncan Campbell* (Vol. i., p. 186.).—There seems to be no doubt that Duncan Campbell, whose life was written by Defoe, was a real person. See *Tatler*, vol. i. p. 156. edit. 1786, 8vo.; *Spectator*, No. 560.; *Wilson's Life of Defoe*, vol. iii. p. 476. His house was "in Buckingham Court, over against Old Man's Coffee House, at Charing

Cross," and at another period of his life in Monmouth Court. He is reported to have amassed a large fortune from practising upon the credulity of the public, and was the grand answerer of "Queries" in his day. Defoe's entertaining pieces relating to him are evidently novels founded upon fact.

JAS. CROSSLEY.

*Christmas Day* (Vol. iii., p. 167.).—Julian I. has the credit of transferring the celebration of Christ's birth from Jan. 6th to Dec. 25th; but Mosheim considers the report very questionable (vol. i. p. 370. Soames's edit.). Bingham, in his *Christian Antiq.*, devotes ch. iv. of book xx. to the consideration of this festival, and that of the Epiphany; but does not notice the claim set up on behalf of Julian I.; neither Neander (vol. iii. pp. 415—22. Eng. Translation). It would appear that the Eastern Church kept Christmas on Jan. 6th, and the Western Church on Dec. 25th: at length, about the time of Chrysostom, the Oriental Christians sided with the Western Church. Bingham also cites Augustine as saying that it was the current tradition that Christ was born on the eighth of the kalends of January, that is, on the 25th of December. Had, therefore, Julian I. dogmatically fixed the 25th of December as the birthday of our Saviour, it is scarcely possible to suppose that Augustine, who flourished about half a century later, would allege current tradition as the reason, without any notice of Julian.

N. E. R. (A Subscriber).

[See Tillemont's *Histoire Ecclésiastique*, tome i., note 4., for a full discussion of this question. Also Mesheim's *De Rebus Christianorum ante Constantinum Commentarii*, sæculum primum, sec. 1.; and Butler's *Lives of the Saints*, article Christmas-Day.]

*Christmas-day* (Vol. iii., p. 167.).—St. John of Chrysostom, archbishop of Nice (died A. D. 407), in an epistle upon this subject, relates (tom. v. p. 45. edit. Montf., Paris, 1718—34) that, at the instance of St. Cyril of Jerusalem (died A. D. 385), St. Julius (Pope A. D. 337—352) procured a strict inquiry to be made into the day of our Saviour's nativity, which being found to be the 25th Dec., that day was thenceforth set apart for the celebration of this "Festorum omnium metropolis," as he styles it. St. Ilesphorus (Pope A. D. 128—139), however, is supposed by the generality of ancient authorities to be the first who appointed the 25th Dec. for that purpose. The point is involved in much uncertainty, but your correspondent may find all the information he seeks in *Baronii Apparatus ad Annales Ecclesiasticos*, fol., Lucæ, 1740, pp. 475. et seq.; and in a curious tract, entitled *The Feast of Feasts; or, the Celebration of the Sacred Nativity of our Blessed Lord and Saviour Jesus Christ; grounded upon the Scriptures, and confirmed by the Practice of the Christian Church in all Ages*. 4to. Oxf. 1644.

This tract is in the British Museum. J. C. makes a tremendous leap in chronology when he asks "Was it not either Julius I. or II.?" Why the one died exactly 1161 years after the other!

COWGILL.

*Christmas Day* (Vol. iii., p. 167.).—In a note to one of Bishop Pearson's sermons (*Opera Minora*, ed. Churton) occurs the following passage from St. Chrysostom:—

"Παρά τῶν ἀκριβῶς ταῦτα εἰδόντων, καὶ τὴν πόλιν ἐκεῖνην (sc. Romam) οἰκούντων, παρειληφάμεν τὴν ἡμέραν. Οἱ γὰρ ἐκεῖ διατρίβοντες ἄνωθεν καὶ ἐκ παλαιᾶς παραδόσεως ταύτην ἐπιτελοῦντες," &c.—*Homil. Di. Nat. ii. 354.*

The remainder of the quotation my *note* does not supply, but it may be easily found by the reference. The day, therefore, seems fixed by "tradition," and received both by the Eastern and Western Church, and not on any dogmatical decision of the popes.

R. W. F.

*MS. Sermons by Jeremy Taylor* (Vol. i., p. 125.).—Coleridge's assertion, "that there is now extant in MS. a folio of unprinted sermons by Jeremy Taylor," must have proceeded from his wishes rather than his knowledge. No such MS. is known to exist; and such a discovery is, I believe, as little to be expected as a fresh play of Shakspeare's. Was it in the "Lands of Vision," and with "the damsel and the dulcimer," that the transcendental philosopher beheld it?

JAS. CROSSLEY.

*Dryden's Absalom and Achitophel* (Vol. ii., p. 406.).—The edition noticed by your correspondent, "printed and sold by H. Hills, in Blackfriars, near the Water Side, for the benefit of the Poor," 1708, 8vo., is a mere catch-penny. Hills, the printer, was a great sinner in this way. I have Rosecommon's translation of Horace's *Art of Poetry*, 1709; his *Essay on translated Verse*, 1709; Mulgrave's *Essay on Poetry*, 1709; Denham's *Cooper's Hill*, 1709; and many other poems, all printed by Hills, on bad paper, and very incorrectly, from 1708 to 1710, for sale at a low price.

JAS. CROSSLEY.

*The Rev. W. Adams* (Vol. iii., p. 140.).—The age of Mr. Adams at his death was thirty-three. His tomb is in the churchyard of Bonchurch—a simple coped coffin; but the cross placed upon it is, in allusion to his own beautiful allegory, slightly raised, so that its shadow falls—

"Along the letters of his name,  
And o'er the number of his years."

I have a pretty engraving of this tomb, purchased at Bonchurch in 1849, and your correspondent may perhaps be glad to adopt the idea for an illustration of the book he mentions.

E. J. M.

*Duchess of Buckingham* (Vol. iii., p. 224.).—I am much surprised at this question; I thought

there were few ladies of the last century better known than Catherine, daughter of James II. (to whom he gave the name of Darnley) by Miss Ledley, created Countess of Dorchester. Lady Catherine Darnley was married first to Lord Anglesey, and secondly to Sheffield Duke of Buckingham, by whom she was mother of the second duke of that name, who died in his minority, and the title became extinct. All this, and many more curious particulars of that extraordinary lady, may be found in the *Peerages*, in *Pope*, in *Walpole's Reminiscences*, and in Park's edition of the *Noble Authors*. C.

"Go the whole Hog" (Vol. iii., p. 224.). — We learn from *Men and Manners in America*, vol. i. pp. 18, 19., that *going the whole hog* is the American popular phrase for radical reform, or democratic principle, and that it is derived from the phrase used by butchers in Virginia, who ask their customer whether he will go the whole hog, or deal only for joints or portions of it. C. B.

*Lord Bexley's Descent from Cromwell* (Vol. iii., p. 185.). — In answer to PURSUIVANT'S Query, How were the families of Morse and Ireton connected? it appears that Jane, only child of Richard Lloyd (of Norfolk?), Esq., by Jane, second daughter of Ireton, married, circa 1700, Nicholas or Henry Morse. But what appears to me most likely to have occasioned the report of Lord Bexley's connexion with the Cromwell family is, that the late Oliver Cromwell, Esq., of Cheshunt, married Miss Mary Morse in 1771, which must have been not far from the period when Lord Bexley's mother, also a Miss Morse, was married to Mr. Vansittart. WAYLEN.

*Morse and Ireton Families*. — I have a small original portrait of General Ireton by old Stone; on the back of it is a card, on which is the following: —

"Bequeathed by Jane Morse to her daughter Ann Roberts, this picture of her grandfather Ireton. Will dated Jan. 15. 1732-33."

"Anne Roberts, wife of Gaylard Roberts, brother of Christ Roberts, father of J. R."

In Noble's *Memoirs of the Cromwell Family*, vol. ii. p. 302., the name is printed *Moore*, evidently a mistake for *Morse*: —

"Jane, third daughter of General Ireton, having married Richard Lloyd, Esq., the issue of this marriage was Jane, an only child, who married Nicholas, or Henry *Moore* [Morse], Esq., by whom she had four sons and three daughters."

SPES.

*The Countess of Desmond* (Vol. ii., pp. 153. 186. 219. 317.). — Touching this venerable lady, the following "Note" may not be unacceptable.

In the year 1829, when making a tour in Ireland, I saw an engraving at Lansdowne Lodge, in the county of Kerry, the residence of Mr.

Hickson, on which the following record was inscribed: —

"Catherine Fitzgerald, Countess of Desmond (from the original in the possession of the Knight of Kerry on Panell).

"She was born in 1464; married in the reign of Edw. IV.; lived during the reigns of Edw. V., Rich. III., Hen. VII., Hen. VIII., Edw. VI., Mary, and Elizabeth; and died in the latter end of James' or the beginning of Charles I.'s reign, at the great age of 162 years."

On my return home I was much surprised and gratified to find in my own house, framed and glazed, a very clever small-sized portrait in crayon, which at once struck me as a fac-simile (or nearly so) of the engraving I had seen at Lansdowne Lodge.

Your correspondent C. in p. 219. appears very sceptical about this female Methuselah! and speaks of a reputed portrait at Windsor "as a gross imposition, being really that of an old man" —

"Non nostrum tantus componere lites: "

but I would remind your correspondent C. that such longevity is not impossible, and the traditions of the Countess of Desmond are widely diffused. The portrait in my possession is not unlike an old man; but old ladies, like old hen pheasants, are apt to put on the semblance of the male. A BORDERER.

*Aristophanes on the Modern Stage* (Vol. iii., p. 105.). — In reply to a Query of your correspondent C. J. R., I beg leave to state, that, after having made inquiry on the subject, I cannot find that any of the Comedies of Aristophanes have ever been introduced upon the English stage, although I agree with him in thinking that some of them might be advantageously adapted to the modern theatre; and I am more confirmed in this opinion from having witnessed at the Odéon in Paris, some years since, a dramatic piece, entitled "Les Nuées d'Aristophane," which had a great run there. It was not a literal translation from the Greek author, but a kind of mélange, drawn from the Clouds and Plutus together. The characters of Socrates and his equestrian son were very well performed; but the scenic accessories I considered very meagre, particularly the choral part, which must have been so striking and beautiful in the original of the former drama. Upon my return to England I wrote to the then lessee of Drury Lane Theatre, recommending a similar experiment on our stage from the free version by Wheelwright, published some time before by the late D. A. Talboys, of Oxford. The answer I received was, that the manager had then too much on his hands to admit of his giving time to such an undertaking, which I still think might be a successful one (as is the case with the "Antigone"

of Sophocles, so often represented at Berlin), and such as to ensure the favourable attention of an English audience, particularly as the subject turns so much upon the danger and uselessness of the meteoric or visionary education, then so prevalent at Athens.

ARCHÆUS.

Dusseldorf, March 6.

*Denarius Philosophorum* (Vol. iii., p. 168.). — Bishop Thornborough may have been thus styled from his attachment to alchemy and chemistry. One of his publications is thus entitled:

“Nihil, Aliquid, Omnia, in Gratiam eorum qui Artem Auriferam Physico-chymicè et pie, profitentur.” Oxon. 1621.

Another part of his monumental inscription is singular. On the north side are, or were, these words and figures — “In uno, 2° 3<sup>a</sup> 4<sup>r</sup> 10 — non spirans spero.”

“He was,” says Wood, “a great encourager of Bushall in his searches after mines and minerals:”

and Richardson speaks of this prelate as —

“Rerum politicarum potius quam Theologicarum et artis Chemicæ peritia Clarus.”

J. H. M.

*On a Passage in the Tempest* (Vol. ii., pp. 259. 299. 337. 429. 499.). — If you will allow me to offer a conjecture on a subject, which you may think has already been sufficiently discussed in your pages, I shall be glad to submit the following to the consideration of your readers.

The passage in the *Tempest*, Act III. Scene I., as quoted from the first folio, stands thus:

“I forget:

But these sweet thoughts do even refresh my labours  
Most busie lest, when I do it.”

This was altered in the second folio to

“Most busie least, when I do it.”

Instead of which Theobald proposes, —

“Most busyless, when I do it.”

But “busyless” is not English. All our words ending in *less* (forming adjectives), are derived from Anglo-Saxon nouns; as love, joy, hope, &c., and never from adjectives.

My conjecture is that Shakspeare wrote —

“I forget:

But these sweet thoughts do even refresh my labour’s  
Most business, when I do it.”

“Most” being used in the sense of “greatest,” as in *Henry VI.*, Pt. I., Act IV. Scene I., (noticed by Steevens): —

“But always resolute in most extremes.”

Thus the change of a single syllable is sufficient to make good English, good sense, and good metre of a passage which is otherwise defective in these three particulars. It retains the *s* in “labours,” keeps the comma in its place, and provides that

antecedent for “it,” which was justly considered necessary by Mr. SINGER.

JOHN TAYLOR.

30. Upper Gower Street.

*Meaning of Waste-book* (Vol. iii., pp. 118. 195.).

— Richard Dalforne, of Northampton, in his very curious

“Merchant’s Mirrour, or Directions for the Perfect Ordering and Keeping of his Accounts; framed by way of Debitor and Creditor after the (so tearmed) Italian Manner, containing 250 rare Questions, with their Answers in the form of a Dialogue; as likewise a Waste Book, with a complete Journal and Ledger thereunto appertaining;”

annexed to Malyne’s *Consuetudo vel Lex Mercatoria*, edit. 1636, folio, gives rather a different explanation of the origin of the term “waste-book” to that contained in the answer of your last correspondent. “WASTE-BOOK,” he observes,

“So called, because, when the Matter is written into the Journall, then is this Book void, and of no esteeme, especially in Holland; where the buying people firme not the Waste-book, as here our nation doe in England.”

JAS. CROSSLEY.

*Arthur’s Seat and Salisbury Craigs* (Vol. iii., p. 119.). — L. M. M. R. is informed that there is a tradition of King Arthur having defeated the Saxons in the neighbourhood of this hill, to the top of which he ascended for the purpose of viewing the country.

In the *Encyclopædia Britannica* we have another explanation also (*sub voce*), as follows: —

“Arthur’s Seat is said to be derived, or rather corrupted, from A’rd Seir, a ‘place or field of arrows,’ where people shot at a mark: and this not improperly; for, among these cliffs is a dell, or recluse valley, where the wind can scarcely reach, now called the Hunter’s Bog, the bottom of it being a morass.”

The article concludes thus:

“The adjacent crags are supposed to have taken their name from the Earl of Salisbury; who, in the reign of Edward III., accompanied that prince in an expedition against the Scots.”

But query “a height of earth;” “earthes” (an old form of the genitive), or “airthes height,” not unnaturally corrupted to “Arthur’s Seat.”

W. T. M.

Edinburgh.

*Salisbury Craigs*. — Craiglockhart Hill and Craigmillar Castle, both in the neighbourhood of the Craigs, are all so called from Henry de Craigmillar, who built the castle (now in ruins) in the twelfth century. There is a charter in the reign of Alexander II., in 1212, by William, son of Henry de Craigmillar, to the monastery of Dunfermline, which is the earliest record of the castle.

BLOWEN.

*Meaning of “Harrisers”* (Vol. ii., p. 376.). — I am told that the practice which CLERICUS RUS-

ticus speaks of, holds in Yorkshire, but not the name.

In Devon a corn-field, which has been cut and cleared, is called an "arrish." A vacant stubble-field is so called during the whole of the autumn months.

Your correspondent suggests "arista;" can he support this historically? If not, it is surely far-fetched. Let me draw attention to a word in our English Bible, which has been misunderstood before now by readers who were quite at home in the original languages: "*earing nor harvest*" (Genesis). Without some acquaintance with the earlier forms of our mother tongue, one is liable to take *earing* to mean the same as "harvest," from the association of *ears* of corn. But it is the substantive from the Anglo-Saxon verb *erian*, to plough, to till: so that "*earing nor harvest*" = "*sowing nor reaping*." From *erian* we may pass on to *arare*, and from that to *arista*: in the long pedigree of language they are scarcely unconnected: but the Anglo-Saxon is not *derived* from the Latin; they are, each in its own language, genuine and independent forms. But it is curious to see what an attraction these distant cousins have for one another, let them only come within each other's sphere of gravitation.

In Yorkshire the verb *to earland* is still a *living* expression; and a Yorkshireman, who has more Saxon than Latin in him, will not write "arable land," but "*earable land*." A Yorkshire clergyman tells me that this orthography has been perpetuated in a local act of parliament of no very ancient date.

Putting all these facts together, I am inclined to think that "arrish" must first mean "land for tillage;" and that the connexion of the word with "gleaning" or "gleaners" is the effect of association, and therefore of later date.

But it must be observed, there is a difference between "arrish" and "harrisers." Can it be shown that Dorset-men are given to aspirating their words? Besides this, there is a great difference between "arrissers" and "arrishers" for counties so near as Dorset and Devon. And again, while I am quite familiar with the word "arrish," I never heard "arrishers," and I believe it is unknown in Devonshire. J. E.

Oxford.

*Harrisers or Arrishers.*—Doubtless, by this time, some dozen Devonshire correspondents will have informed you, for the benefit of CLERICUS RUSTICUS, that *arrishers* is the term prevailing in that county for "stubble." The Dorset harrisers are therefore, perhaps, the second set of gleaners, who are admitted to the fields to pick up from the stubble, or *arrishes*, the little left behind by the reapers' families. A third set of gleaners has been admitted from time immemorial, namely, the *Anser stipularis*, which feeds itself into plump con-

dition for Michaelmas by picking up, from between the stubble, the corns which fell from the ears during reaping and sheaving. The Devonshire designation for this excellent sort of poultry—known elsewhere as "stubble geese"—is "arrish geese."

The derivation of the word must be left to a better provincial philologist than W. H. W.

Chaucer's "*Fifty Weekes*" (Vol. iii., p. 202.).—A. E. B.'s natural and ingeniously-argued conjecture, that Chaucer, by the "*fifty weekes*" of the *Knights Tale*, "meant to imply the interval of a solar year,"—whether we shall rest in accepting the poet's measure of time loosely and poetically, or (which I would gladly feel myself authorised to do) find in it, with your correspondent an astronomical and historical reason,—is fully secured by the comparison with Chaucer's original.

The *Theseus* of Boccaccio says, appointing the listed fight:

"E TERMINE VI SIA A CIÒ DONATO  
D'UN ANNO INTERO."

To which the poet subjoins:

"E COSÌ FU ORDINATO."

See TESEIDE, v. 98.

A. L. X.

*The Almond Tree, &c.* (Vol. iii., p. 203.).—The allusions in Hall's poem, stanzas iii. & v., refer to the fine allegorical description of human decrepitude in *Ecclesiastes*, xii. 5, 6., when

"'The almond tree shall flourish' (*white hairs*), and 'the silver cord shall be loosed,' and 'the golden bowl broken' and 'the mourners shall go about the streets.'"

The pertinence of these solemn figures has been sufficiently explained by biblical commentators. It is to be presumed that the reference to a source so well known as the Bible would have occurred at once to the Querist, had not the allusions, in the preceding stanza, to the *heathen* fable of Medea, diverted his thoughts from that more familiar channel. V.

Belgravia.

[Similar explanations have been kindly furnished by S. C., HERMES, P. K., R. P., J. F. M., J. D. A., and also by W. (2), who refers to Mead's *Medica Sacra* for an explanation of the whole passage.]

*St. Thomas's Onions* (Vol. iii., p. 187.).—In reference to the Query, Why is St. Thomas frequently mentioned in connexion with onions? I fancy the reason to be this. There is a variety of the onion tribe commonly called *potato*, or *multiplying onion*. It is the rule to *plant* this onion on St. Thomas's day. From this circumstance it appears to me likely that this sort of onion may be so called, though I never heard it before. They are fit for use as large hard onions some time before the other sort. J. WODDERSPOON.

Norwich, March 10. 1851.

*Roman Catholic Peers* (Vol. iii., p. 209.).—The proper comment has been passed on the Duke of Norfolk, but not on the other two Roman Catholic peers mentioned by Miss Martineau. She names Lord Clifford and Lord Dormer as “having obtained entrance *at last* to the legislative assembly, where their fathers sat and ruled when their faith was the law of the land.” The term “fathers” is of course figuratively used, but we may conclude the writer meant to imply their ancestors possessing the same dignity of peerage, and enjoying, in virtue thereof, the right of “sitting and ruling” in the senate of their country. If such was the lady’s meaning, what is her historical accuracy? The first Lord Dormer was created in the reign of James I., in the year 1615; and, dying the next year, never sat in parliament: and it has been remarked as a very singular fact that this barony had existed for upwards of two centuries before any of its possessors did so. But the first Lord Dormer, who sat in the House of Lords, was admitted, not by the Roman Catholic Relief Act, but by the fact of his being willing to take the usual oath: this was John, the tenth lord, who succeeded his half-brother in 1819, and died without issue in 1826. As for Lord Clifford of Chudleigh, that family was not raised to the peerage until the year 1672, in the reign of Charles II.

J. G. N.

*Election of a Pope* (Vol. iii., p. 142.).—Probably T. refers to the (alleged) custom attendant upon the election of a pope, as part of the ceremony alluded to in the following lines in *Hudibras*:—

“So, cardinals, they say, do grope  
At t’other end the new made Pope”

Part I. canto iii. l. 1249. [24mo. ed. of 1720.]

In the notes to the above edition (and probably to other of the old editions) your correspondent will find a detailed explanation of these two lines: I refer him to the work itself, as the “note” is scarcely fit to transcribe here.

J. B. COLMAN.

*Comets* (Vol. iii., p. 223.).—There is a copious list of all the comets that have appeared *since the creation*, and of all that *will appear up to A. D. 2000*, in the *Art de vérifier les Dates*, vol. i. part i.; and vol. i. part ii. of the last edition. C.

*Camden and Curwen Families* (Vol. iii., pp. 89. 125.).—H. C. will find, in Harl. MS. 1437. fo. 69., a short pedigree of the family of Nicholas Culwen of Gressiard and Stubbe, in the county of Lancaster, showing his descent from Gilbert Culwen or Curwen (a younger brother of Curwen of Workington), who appears to have settled at Stubbe about the middle of the fifteenth century.

Although this pedigree was recorded by authority of Norroy King of Arms, in 1613, while Camden held the office of Clarenceux, it does not

show any connexion with Gyles Curwen, who married a daughter and coheir of Barbara, of Poulton Hall, in the county of Lancaster, and whose daughter Elizabeth was the wife of Sampson Camden of London, and mother of Camden. Nevertheless, it may possibly throw some light on the subject.

If H. C. cannot conveniently refer to the Harl. MSS., I will with much pleasure send him a copy of this pedigree, and of another, in the same MS., fo. 29., showing Camden’s descent from Gyles Curwen, if he will communicate his address to the Editor of “NOTES AND QUERIES.” LLEWELLYN.

*Auriga* (Vol. iii., p. 188.).—That part of the Roman bridle which went about the horse’s ears (*auris*), was termed *aurea*; which, being by a well-known grammatical figure put for the whole head-gear of the horse, suggests as a meaning of *Auriga*, “*is qui AUREAS AGIT*, he who manages, guides, or (as we say) handles, the reins.”

PELETHRONIUS.

Ecclesfield Hall.

*Straw Necklaces* (Vol. i., p. 4., &c.).—May not these be possibly only Spenser’s “rings of rushes,” mentioned by him among other fragile ornaments for the head and neck?

“Sometimes her head she fondly would aguize  
With gaudy girlonds, or fresh flowrets dight  
About her necke, or rings of rushes plight.”

F. Q. lib. ii. canto vi. st. 7.

ACHE.

*The Nine of Diamonds, called the Curse of Scotland* (Vol. i., pp. 61., 90.).—The following explanation is given in a *Classical Dictionary of the Vulgar Tongue*, 1785; an ignoble authority, it must be admitted:—

“Diamonds imply royalty, being ornaments to the imperial crown, and every ninth King of Scotland has been observed for many ages to be a tyrant, and a curse to that country.”

J. H. M.

“*Cum Grano Salis*” (Vol. iii., pp. 88. 153.).—I venture to suggest, that in this phrase the allusion is to a rich and unctuous morsel, which, when assisted by a little salt, will be tolerated by the stomach, otherwise will be rejected. In the same way an extravagant statement, when taken with a slight qualification (*cum grano salis*) will be tolerated by the mind. I should wish to be informed what writer first uses this phrase in a metaphorical sense—not, I conceive, any classical author.

X. Z.

### Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Mr. Rees of Llandovery announces for publication by subscription (under the auspices of the Welsh MSS. Society), a new edition of *The Myvyrian Archaeology of Wales*, with English translations and notes,

nearly the whole of the historical portions of which, consisting of revised copies of Achau y Saint, historical triads, chronicles, &c. are ready for the press, having been prepared for the late Record Commission, by Aneurin Owen, Esq., and since placed by the Right Hon. the Master of the Rolls at the disposal of the Welsh MSS. Society for publication. As the first volume consists of ancient poetry from the sixth to the fourteenth centuries, much of which, from its present imperfect state, requires to be collated with ancient MS. copies of the poems, not accessible to the former editors; in order to afford more time for that most essential object, it is proposed to commence with the publication of the historical matter: while the laws of Howel Dda, having been recently published by the Record Commission, will not be included; by which means it is expected the original Welsh text and English translations of the rest of the work can be comprised in four or five volumes, as the greatest care will be paid to the quantity of matter and its accuracy, as well as typographical excellence, so as to ensure the largest amount of information at the least expense. We need hardly say that this patriotic undertaking has our heartiest wishes for its success.

The Rev. J. Forshall, one of the editors of the recently published *Wickliffe Bible*, has just edited, under the title of *Remonstrance against Romish Corruptions in the Church, addressed to the People and Parliament of England in 1395*, 18 Ric. II., a most valuable paper drawn up by Purvey, one of Wickliffe's friends and disciples, for the king, lords, and commons, then about to assemble in parliament. As presenting a striking picture of the condition of the English Church at the time, when combined efforts were first made with any zeal of purpose for its amendment and reform; and affording a tolerably complete sketch of the views and notions of the Wickliffe party on those points of ecclesiastical polity and doctrine, in which they were most strongly opposed to the then prevailing opinions; this publication is an extremely valuable contribution to the history of a period in our annals, which has scarcely yet received its due share of attention: while the great question which is agitating the public mind renders the appearance of Purvey's tract at this moment peculiarly well-timed. Mr. Forshall has executed his task in a very able manner; the introduction is brief and to the purpose, and the short glossary which he has appended is just what it should be.

The Camden Society has lately added a very important work to its list of intended publications. It is the *St. Paul's Domesday of the Minors belonging to the Cathedral in the year 1222*, and is to be edited, with an introduction and illustrative notes, by Archdeacon Hale.

Messrs. Puttick and Simpson (191. Piccadilly) will sell, on Monday next and four following days, a selection of valuable Books, including old poetry, plays, chap-books, and drolleries, and some important MSS. connected with English County and Family History.

Messrs. Sotheby and Wilkinson (3. Wellington Street, Strand) will sell on Monday the valuable collection of English coins and medals of Abraham Rhodes, Esq.; on Wednesday and Thursday, a valuable collection of

engravings, drawings, and paintings, including a very fine drawing of Torento by Turner; and on Friday and two following days, the valuable assemblage of Greek, &c. coins and medals, including the residue of the Syrian Regal Tetradrachms, recently found at Tarsus in Cilicia, the property of F. R. P. Boocke, Esq.

**BOOKS RECEIVED.**—*Angels the Ministers of God's Providence. A Sermon preached before the University of Dublin on Quinquagesima Sunday, 1851, by the Rev. Richard Gibbings, M.A.*—*The Legend of Saint Peter's Chair, by Anthony Rich, Jun., B.A.* A clever and caustic reply to Dr. Wiseman's attack on Lady Morgan, by a very competent authority—the learned editor of the *Illustrated Companion to the Latin Dictionary and Greek Lexicon*. Dr. Wiseman pronounced Lady Morgan's statement to be "foolish and wicked." Mr. Rich has shown that these strong epithets may more justly be applied to Dr. Wiseman's own "Remarks."—*Supplement to Second Edition of Dr. Herbert Mayo's Letters on the Truths contained in Popular Superstitions* may be best characterised in the writer's own words, as "a notice of some peculiar motions, hitherto unobserved, to the manifestation of which, an influence unconsciously proceeding from the living human frame is necessary," and a very startling notice it is.

**CATALOGUES RECEIVED.**—Williams and Norgate's (14. Henrietta Street) Catalogue No. 2. of Foreign Second-hand Books, and Books at reduced Prices; W. Nield's (46. Burlington Arcade) Catalogue No. 5. of Very Cheap Books; W. Waller and Son's (188. Fleet Street) Catalogue, Part 1. for 1851, of Choice Books at remarkably low prices.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

THE PATRICIAN, edited by Burke. Vol. 1.  
HISTORICAL REGISTER. January, 1845. Nos. 1. to 4.  
A MIRROR FOR MATHEMATICS, by Robert Farmer, Gent. London, 1587.  
MAD. CAMPAN'S FRENCH REVOLUTION (English Translation).  
PARRY'S ARCTIC VOYAGE.  
FRANKLIN'S ARCTIC VOYAGE.

\* \* \* Letters stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

## Notices to Correspondents.

We this week have the pleasure of presenting our readers with an extra Eight Pages, rendered necessary by our increasing correspondence. If each one of our readers could procure us one additional subscriber, it would enable us to make this enlargement permanent, instead of occasional.

E. N. W. A ring which had belonged to Mary Queen of Scots, very similar to that which E. N. W. possesses, was exhibited some years since. A friend, on whose judgment we place great reliance, is of opinion that the cutting on E. N. W.'s ring is modern. Could not E. N. W. exhibit it at the Society of Antiquaries? Mr. Akerman, the resident Secretary would take charge of it for that purpose.

LAMMER BEADS. Justice to Mr. BLOWEN requires that we should explain that his article in No. 68 was accidentally inserted after he had expressed his wish to withdraw it, in consequence of Mr. WAY's most satisfactory paper in No. 67.

E. M. "God tempers the wind," &c. Much curious illustration of this proverb, of which the French version occurs in Gruter's Florilegium, printed in 1611, will be found in "NOTES AND QUERIES," Vol. I., pp. 211. 236. 325. 357. 418.

E. M. "Vox Populi Vox Dei" were the words chosen by Archbishop Mepham for his Sermon, when Eduw. III. was called to the throne. See "NOTES AND QUERIES," Vol. I., pp. 370. 419. 492. for further illustrations.

S. Wmsn. *The proposed short and true account of Zacharie Boyd would be acceptable.*

H. N. E. Lord Rochester wrote a poem of seventeen stanzas upon NOTHING. The Latin poem on the same subject, to which H. N. E. refers, is probably that by Passerat, inserted by Dr. Johnson in his Life of Rochester.

K. R. H. M. Received.

O. S. St. Thomas & Watering's was close to the second milestone on the Old Kent Road. See Cunningham's Handbook of London, s. v.

Borrow's TRANSLATIONS. NORVICENSIS and E. D. are thanked for their Replies, which had been anticipated. The latter also for his courteous offer.

J. M. (Tavy), who is certainly our fourth correspondent under that signature (will he adopt another, or shall we add (4.) to his initials?), is thanked. His communications shall appear in an early Number.

REPLIES RECEIVED. — St. Graal — Moths called Souls — Rack — Lines on Woman's Will — Odour from the Rainbow — Almond Tree — In Memoriam — Gig's Hill — Comets — Language given to Man — The whole Hog — Monosyllables — Mistletoe — Head of the Saviour — Snail-eating — Coverdale or Tindal's Bible — Dutch Church — Post-office — Drachmarus — Quebecca's Epitaph — Meaning of "strained" — By-the-bye — Gloves — Tradesmen's Signs — Old Hewson — Slums — Morganatic Marriages — Quinces — Sir John Vaughan — Commoner marrying a Peersess — Pilgrim's Road — Herbert's Memoirs.

Vols. I. and II., each with very copious Index, may still be had, price 9s. 6d. each.

NOTES AND QUERIES may be procured, by order, of all Booksellers and News-venders. It is published at noon on Friday, so that our country Subscribers ought not to experience any difficulty in procuring it regularly. Many of the country Booksellers, &c., are, probably, not yet aware of this arrangement, which will enable them to receive NOTES AND QUERIES in their Saturday papers.

All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186. Fleet Street.

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C HAMILTON'S Catalogue No. 42. will be ready April 1, consisting of a remarkably cheap class of OLD BOOKS and TRACTS, in various languages, particularly interesting at the present crisis, and purchased within the last few days. It consists of Works on Catholicism, History, Biography, &c. &c.; including some very interesting Tracts relating to Ireland and Scotland, collected by the distinguished Reverend CHARLES LESLIE, Author of "Snake in the Grass," &c. Forwarded on receipt of postage stamp.

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Valuable Books, County MSS., Cabinet Snuff Boxes, very fine China Vase, Paintings, &c.

PUTTICK AND SIMPSON, Auctioneers of Literary Property, will SELL BY AUCTION, at their Great Room, 191. Piccadilly, on MONDAY, March 31, and Four following Days, A COLLECTION of VALUABLE BOOKS, from the LIBRARY of a GENTLEMAN, Books of Prints, Picture Galleries, Voyages and Travel, &c., chiefly in fine condition, many in choice old calf gilt and russia bindings; also numerous curious Books, Poetry, Plays, Chap-Books, and several valuable MSS., particularly a collection relative to the Family and Possessions of Sir Ed. Coke, valuable MSS. relating to Yorkshire, very large collection of MSS. connected with various English Counties, &c.

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The ANNUAL FESTIVAL in aid of the funds of the Charity, and in commemoration of the opening of this the first Homœopathic Hospital established in London, will be held at the Albion Tavern, Aldersgate-street, on Thursday, the 10th of April next, the anniversary of the birth of Samuel Hahnemann:

The Most Noble the Marquis of WORCESTER, M.P., V.P., in the chair.

STEWARDS.

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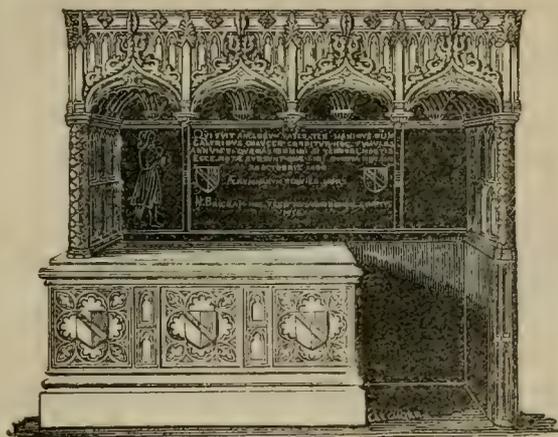
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## Notes.

### TWO CHANCELLORS.

Although neither your readers nor I are politicians enough to interfere in the changes proposed with reference to the office of Lord Chancellor, I doubt not that some of them, now the subject is on the *tapis*, may feel interested in a fact connected with it, which our ancient records disclose: namely, that on one occasion there were *two* chancellors acting at the same time for several months together, and both regularly appointed by the king.

It is an unique instance, occurring in the reign of Edward IV.: the two chancellors being Thomas Rotheram, Bishop of Lincoln, and John Alcock, Bishop of Rochester. The former received the Great Seal in May, 1474, in the fourteenth year of the reign, and without any doubt continued chancellor till the king's death; and yet, from April to September in the following year, the latter was also addressed by the same title. During that interval of five months, there are numerous writs of Privy Seal addressed by the king to both, in which each of them is styled "our chancellor."

This curious circumstance may be thus accounted for. King Edward had for some time been contemplating an invasion of France; and when his preparations were completed (about April), as he required his chancellor, Bishop Rotheram, to attend him on the expedition, it became necessary to provide some competent person to transact the business of the Chancery in his absence. On previous occasions of this nature, it had been usual to place the seal that was used in England, when the king was abroad, in the hands of the Master of the Rolls, or some other master in Chancery, with the title of Keeper: but, for some unexplained reason (perhaps because Bishop Alcock was a man whom the king delighted to honour), this prelate was dignified with the superior designation, although Bishop Rotheram still retained it. The voyage being delayed from April to July, during the whole of that period, each being in England, both acted in the same character; Privy Seals, as I have said, being sent to both, and bills in Chancery being addressed also to Bishop Alcock as chancellor. Rotheram was with the king in France as his chancellor, and is so described on opening the negotiation in August, which led to the discreditable peace by which Edward made himself a pensioner to the French king. No Privy Seals were addressed to Alcock after September 28; which may therefore be considered the close of this double chancellorship, and the date of Bishop Rotheram's return to England.

Who knows whether the discovery of this ancient authority may not suggest to our legislators the division of the title between two possessors

with distinct duties, in the same manner that two chief justices were substituted in the reign of Henry III. for one chief justiciary?

The immediate interest of this fact has prompted me to anticipate its appearance in the volumes of my work, which you have been kind enough to announce as being in the press. EDWARD FOSS.

ILLUSTRATIONS OF CHAUCER, NO. III.

"Now flieth Venus in to Ciclinius tour.

\* \* \*

"Alas, and there hath she no socour,  
For she ne found ne sey no maner wight.

\* \* \*

"Wherefore her selven for to hide and save,  
Within the gate she fledde in to a cave.

\* \* \*

"Now God helpe sely Venus alone,  
But as God wold it happed for to be,  
That while the weping Venus made her mone,  
Ciclinius riding in his chirachee,  
*Fro Venus Valanus might this palais see;*  
And Venus he salveth and maketh chere,  
And her receiveth as his frende full dere."

*Complaint of Mars and Venus.*

Having in my last communication (Vol.iii.,p.235.) shown cause for the alteration in the foregoing quotation of Ciclinius into Cyllenius, I shall now endeavour to interpret the line in Italics, which in its present shape is utterly without meaning.

Whatever word *Valanus* may be supposed to represent, whether a proper or a common name, still the construction of the whole line is evidently corrupt.

Taking *Valanus*, in the first place, as a proper name, the most probable original would be VALENS; for the connexion of which with Mercury we must refer to Cicero (*De Nat. Deor.* iii. 22.), where mention is made of it in these words:—

"Alter (Mercurius) *Valentis* et Phoronidis filius, is qui sub terris habetur idem Trophonius."

Here the identification with Trophonius strikes us at once as affording a clue to THE CAVE into which Venus fled, giving great probability to Valens as the true solution of Chaucer's meaning.

But if we receive it as such, the following hypothesis becomes necessary, viz., that Chaucer imagined a *double impersonation* of Mercury—one absent, the other present,—one sidereal, the other mythological,—one Cyllenius, the other Valens.

When Venus first enters Mercury's "palais," she "*ne found ne sey no maner wight.*" This signifies the absence from home of *Cyllenius*, who was abroad upon "his chirachee" in attendance upon the Sun; and here again is an instance of the nice astronomical accuracy of Chaucer. It was impossible that the *planet* Mercury could be in the sign Gemini, because his greatest elongation, or apparent distance from the sun, does not exceed

29 degrees; so that the sun having but just entered Taurus, Mercury could not be in Gemini. Neither could Venus see Valens (the other impersonation of Mercury), because of his concealment in the cave; but when she entered the cave, then she was welcomed and received by him.

Now, to render the text conformable with this interpretation, some alteration in the construction is necessary, as indeed it must be in any attempt to render the passage intelligible.

Taking away the word "Fro," and transposing "might" to the other side of "*Valanus*," the lines would stand thus,—

"——— it happed for to be

That, while the weping Venus made her mone,  
(Cyllenius riding in his chirachee)  
Venus might Valens in this palais see;  
And Venus he salveth and maketh chere,  
And her receiveth as his frende full dere!"

On the other supposition of "*Valanus*" being a common name, to which a capital letter has been prefixed in mistake, then the only word for which it would appear to be a probable substitution would be "*Vallum*," in the sense of a border or rampart; but the application would be so far-fetched that I shall not attempt it, especially as I look upon the explanation afforded by "*Valens*" as most probably the true one. A. E. B.

Leeds, March 20. 1851.

FOLK LORE.

*Cure of Hooping Cough.*—There is a superstition in Cheshire that hooping cough may be cured by holding a toad for a few moments with its head within the mouth of the person affected. I heard only the other day of a cure by this somewhat disagreeable process; the toad was said to have caught the disease, which in this instance proved fatal to it in a few hours. A. H. H.

*Charms from Devonshire.*—The following charms were obtained from an old woman in this parish, though probably they are all known to you already:

(a.) *For a Scald or Burn.*

"There were three angels came from the East and West,  
One brought fire and another brought frost,  
And the third it was the Holy Ghost.  
Out fire, in frost, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

(b.) *For a Sprain.*

"As our Blessed Lord and Saviour Jesus Christ was riding into Jerusalem, His horse tripped and sprained his leg. Our Blessed Lord and Saviour blessed it, and said,

'Bone to bone, and vein to vein,  
O vein, turn to thy rest again!'

M. N. so shall thine, in the Name," &c.

(c.) *For stopping Blood.*

"Our Blessed Saviour was born in Bethlehem and baptized in the river Jordan.

'The waters were wild and rude.

The child Jesus was meek, mild, and good.'

He put His foot into the waters, and the waters stopped, and so shall thy blood, in the Name," &c.

(d.) *For the Tooth-ache.*

"All glory! all glory! all glory! be to the Father, and to the Son, and to the Holy Ghost.

"As our Lord and Saviour Jesus Christ was walking in the garden of Gethsamene, He saw Peter weeping. He called him unto Him, and said, Peter why, weepest thou? Peter answered and said, Lord, I am grievously tormented with pain, the pain of my tooth. Our Lord answered and said, If thou wilt believe in Me, and My words abide with thee, thou shalt never feel any more pain in thy tooth. Peter said, Lord, I believe, help Thou my unbelief. In the Name. &c.

"God grant M. N. ease from the pain in his teeth."

(e.) *For Fits.*—Go into a church at midnight and walk three times round the communion table. This was done in this parish a few years since.

(f.) An inhabitant of this parish told me that his father went into Lydford Church, at twelve o'clock at night, and cut off some lead from every diamond pane in the windows; with which he made a heart, to be worn by his wife afflicted with "*breastills*," i. e. *sore breasts*.

(g.) The skin cast by a snake is very useful in extracting thorns, &c. from the body, but, unlike other remedies, it is repellent, not attractive; hence it must always be applied on the opposite side to that on which the thorn entered. In some cases where the skin has been applied on the same side, it has forced the thorn completely through the hand.

*Lent Lilies.*—*Oak Webs*, &c.—In this part of Cornwall, the native yellow narcissus, known in most counties, and in the books, as *daffodils* (the "Daffy Down Dilly" of your correspondent, Vol. iii. p. 220.), are called only by the name of *Lent lilies*, or simply *Lents*, and are commonly sold by the poor children, frequently in exchange for *pins*. The pleasing name reminds one of Michaelmas Daisy (*Chrysanthemum*), Christmas rose (*Helleborus niger*), and the beautiful pasque flower (*Anemone pulsatilla*).

The common beetle called cockchafer is here known only as the *oak-web*, and a smaller beetle as *fern-web*. It seems hard to guess why they should be named *web* (which in Anglo-Saxon means *weaver*), as they do not, I think, form any cocoon.

H. G. T.

Launceston.

## THE THRENODIA CAROLINA OF SIR THO. HERBERT.

The *Threnodia Carolina* of sir Thomas Herbert is a jewel of historical composition, and I am per-

suaded that a new edition of it, if formed on a collation of the best manuscripts, and illustrated by extracts from the principal historians of the same period, would not only be received by the public with thanks, but with expressions of surprise that so rare a treasure should have been suffered to remain in such comparative obscurity.

There are four manuscripts of the work in public libraries, two of which I am enabled to describe.

1. The Harleian Ms. in the British Museum, No. 7396.

This Ms. is in folio. The preliminary leaves have the notes marked 1, 2, 3—the second being in the handwriting of sir William Dugdale. The narrative occupies thirty-six pages, with interlinear corrections and additions. This Ms. does not contain the words *This brief narrative*, &c. nor the letter dated the 3d Nov. 1681.

## "THRENODIA CAROLINA."

(1) "This book contains Sr Tho. Herberts memoirs being the original in his own hand sent to Sr W<sup>m</sup> Dugdale in 1678."

(2) "A true and perfect narrative of the most remarkable passages relating to king Charles the first of blessed memory, written by the proper hand of Sr Thomas Herbert baronet, who attended upon his matie from Newcastle upon Tine, when he was sold by the Scotts, during the whole time of his greatest afflictions, till his death and buriall; w<sup>ch</sup> was sent to me Sr Will<sup>m</sup> Dugdale knight, garter principall king of armes, in Michaelmasse Terme a<sup>o</sup>. 1678, by the said Sr Thomas Herbert, from Yorke, where he resideth."

## "VERITAS ODIUM PARIT."

(3) "Court passages in the two last yeares of the raigne of king Charles the first, during y<sup>e</sup> time of his affliction."

2. The Harleian Ms. in the British Museum, No. 4705.

This Ms. is in small folio. It was formerly in the possession of Peter le Neve, norroy. A preliminary leaf has the subjoined attestation by sir William Dugdale. The narrative is much more ample and circumstantial than in the former Ms., but it is not all in the handwriting of sir Thomas Herbert. The letter dated 3 November 1681, and the relations of Huntington, Cooke, and Firebrace, are added in the handwriting of Dugdale; also, the names of persons who corresponded with Charles I. while he was a prisoner in the Isle of Wight. The passages transcribed by the Rev. ALFRED GATTY appear in this Ms.—also in the edition of 1702. The edition of 1813 is a *verbatim* reprint of the first and second articles of that of 1702. It was edited by Mr. George Nicol.

## "CAROLINA THRENODIA."

"This booke containeth a large answer to a short letter sent by Sr Will<sup>m</sup> Dugdale kn<sup>t</sup> (garter; principall king of armes) unto Sr Thomas Herbert baronet, re-

siding in the city of Yorke. By w<sup>ch</sup> letter he did desire the sayd Sr Thomas Herbert to informe him of such materiall passages, as he had observed touching the late king Charles the first (of blessed memory) during the time that he the sayd Sr Thomas did attend him in person; B<sup>t</sup> for the two last yeares of his afflicted life."

The other Mss. alluded to are preserved in the Ashmolean Museum at Oxford. The most important is No. 1141., which is minutely described in the admirable catalogue compiled by Mr. Black. A transcript of the *Threnodia Carolina* by Ant. à Wood, also in the Ashmolean Museum, is recorded by Huddesford.

As there were two *recensions* of the narrative, I have added a specimen of each of the Harleian Mss., which may serve as a clue to the nature of other copies, whether in public libraries, or in private hands.

"The Lords ordered a girdle or circumscription of Capitall Letters to be cutt in Lead and putt about the Coffin. being onely these wordes

KING CHARLES  
1648.

The kings body was then brought from the chamber to Saint Georges hall. whence after a Little pause, it was w<sup>th</sup> a slow pase & much sorrow carrye'd by those gentlemen that were in mourninge: the Lords in blacks following the royall Corpes & many gentlemen after them, and their attendants." — *TRENODIA CAROLINA*, p. 36. Harleian MS. 7396.

"The girdle or circumscription of Capitall Letters in Lead putt about the Coffin had onely these wordes.

KING-CHARLES.  
1648.

The Kings body was then brought from his Bed-chamber, downe into St Georges-hall; whence after a little stay, itt was with a slow and solemn pace (much sorrow in most faces discernable) carryed by gentlemen that were of some quality and in mourning. the Lords in like habitts followed the Royall Corps. the Governor, and severall gentlemen, and officers, and attendants came after." — *CAROLINA TRENODIA*, p. 80. Harleian MS. 4705.

BOLTON CORNEY.

*Sir Thomas Herbert's Memoirs of Charles I.* — The question suggested by MR. GATTY's first note upon this subject was one of some importance, viz., whether the original MS. in the possession of his friend contained anything of Sir Thomas Herbert's not hitherto published? There is no doubt that the "Memoir of the two last years of King Charles I." was written by Sir Thomas Herbert, after his retirement to his native city of York, at the request of the author of the *Athenæ Oxonienses*, who made use of nearly the whole of it in compiling that great work, adapting different portions to his biographical notices of the persons to whom they principally related. The notices of Colonel Joyce and Colonel Cobbet are chiefly composed of

extracts from Herbert's Memoir; whilst under the name of Herbert himself not more than about one-third of his own communication will be found.

The first edition of the *Athenæ* was not published until 1691, several years after Sir Thomas Herbert's death; and the memoir in a complete form, with the title of *Threnodia Carolina*, did not appear until the year 1702, when it was published by Dr. Charles Goodall, physician to the Charter House, together with other tracts relating to Charles I. This is doubtless the volume described by MR. BOLTON CORNEY (Vol. iii., p. 157.), who will, I hope, favour your readers with the information requested by MR. GATTY (p. 222.).

The Memoir, as published in 1813 by G. and W. Nicol, Booksellers, Pall Mall, professes to be a faithful reprint of the former edition of 1702. The commencing and concluding paragraphs in this reprint are precisely the same as those transcribed by MR. GATTY's friend from the MS. in his possession. His idea, that an incorrect copy of his MS. was improperly obtained, and published in 1813, seems to be without foundation. Δ.

### Minor Notes.

*Shakspeare's Venus and Adonis.* — The following extract from an advertisement in the *St. James's Chronicle*, April 15, 1779, is worth a note as illustrative of the altered value of the book referred to: —

"If any person is possessed of an impression of Shakspeare's *Venus and Adonis*, 4to. Print d by Richard Field for John Harrison, 1593, and will bring it to Mr. Thomas Longman, bookseller, in Paternoster Row, he will receive one guinea for it."

Malone gave 25*l.* for the copy in his collection in the Bodleian. J. F. M.

*Moorfields in Charles II.'s Time.* — I copy this from *The New Help to Discourse*, published about 1670:

"Two gentlemen of Stepney going homewards over Moor-fields, about twelve of the clock at night, were staid by an impertinent constable with many frivolous questions, more by half to show his office than his wit; one whereof was, If they were not afraid to go home at that time of the night? They answered, 'No.' 'Well,' said he, 'I shall let you pass at this time; but if you should be knockt on the head before you get home, you cannot but report that there was a good watch kept in Moor-fields.'"

BLOWEN.

*Yankee, Derivation of.* — The word *Yankee* is nothing more than the word *English* so transformed by the imperfect pronunciation of the natives of Massachusetts — *Yenghis, Yanghis, Yankies*. The orthography of this much-used epithet, which is not given, we believe, in any English or American work, was communicated to M. Philarète

Charles by one of the best-informed men of that province.

"Le mot Yankee, appliqué aujourd'hui comme sobriquet aux populations agricoles et commerçantes du nord, n'est autre que le mot *English* transformé par la prononciation défectueuse des indigènes du Massachusetts: *Yenghis, Yunghis, Yankies*. Nous tenons de l'un des hommes les plus instruit de la province cette curieuse étymologie, que ne donne aucun ouvrage américain ou anglais. Les Anglais, quand ils se moquent des *Yankies*, se moquent d'eux-mêmes.—Philarrète Charles, "Les Américains," in *Revue des Deux Mondes*, May 15, 1850.

J. M.

*A Word to Literary Men* (Vol. iii., p. 161.).—Perhaps MR. KENNETH R. H. MACKENZIE will allow me to add the following as a rider to his suggestion:—

"Even after all the labours of the Prussian scholars," says Dr. Arnold, "much remains to be done towards obtaining a complete knowledge of the number, and still more of the value, of the Greek MSS. now existing in Europe. It is not easy to know how many MSS. of any given writer are extant, where they are to be found, and, above all, whether from their age and character they are worth the trouble of an exact collation. A labour of this kind cannot be accomplished by individuals; but the present spirit of liberal co-operation, which seems to influence literary as well as scientific men throughout Europe, renders its accomplishment by the combined exertions of the scholars of different countries by no means impracticable. It would be exceedingly convenient to possess an alphabetical list of all the extant Greek and Latin writers, with a *catalogue raisonnée* of the MSS. of each; and if such a work were attempted, there is little doubt, I imagine, that in point of number a very large addition would be made to the stock of MSS. already known. What the result might be in point of value is another question; still it is desirable to know what we have to trust to; and when we have obtained a right estimate of our existing resources in manuscripts, we shall then be better able to judge what modern criticism will have to do from its own means towards bringing the text of the ancient writers to the greatest possible state of perfection."—Preface to *Thucydides*, vol. iii. page iv. 2d edit.

M. N.

### Queries.

#### POEMS OF JOHN SEGWARD OF NORWICH.

In the *Letters on the British Museum*, 1767 (referred to Vol. iii., p. 208.), at p. 33. is given a short Latin poem, which the writer states he "found among the manuscripts;" and adds, "It was written by John Seward in the time of Henry V., who conquered Charles VI. of France." The poem is as follows:

"Itē per extremam Tanain, pigrosque Triones,  
Itē per arenam Lybiam, superate calores

Solis, et arcanos Nili deprendite fontes,  
Herculeumque sinum, Bacchi transcurrite metas,  
Angli juris erit quicquid complectitur orbis.  
Anglis rubra dabunt pretiosas æquora conchas,  
Indus ebur, ramos Panchaia, vellera Seres,  
Dum viget Henricus, dum noster vivit Achilles;  
Est etenim laudes longe transgressus avitas."

If these lines are compared with the contemporary Leonine verses in praise of Henry V., preserved in MS. Cott. Cleop. B. i. f. 173. beginning:

"Ad Salvatoris laudes, titulos et honores."

their great superiority, in point of Latinity, will be perceived, and this Query forthwith arises: Who was John Seward?

In reply to this, the following information has been collected. The name of the author was not *Seward*, but *Seguard*. He is not mentioned by Leland, but Bale calls him "insignis sui temporis rhetor ac poeta;" and states further, that in the city of Norwich, "non sine magno auditorum fructu, bonas artes ingenue profitebatur." He then gives a list of his writings, among which is a work on Prosody, entitled *Metristenchoridion*, addressed to Richard Courtney, Bishop of Norwich, who held the see only from Sept. 1413 to Sept. 1415, and therefore composed during that interval. He notices also a tract *De miseria hominis*, together with *Carmina diversi generis* and *Epistola ad diversos*; all of which, he says, he himself saw in manuscripts in Merton College, Oxford, and in the Royal Library of Edward VI. Pits, the next authority in point of date, chiefly follows Bale in his account of John Seguard; but adds, "Equestris ordinis in Anglia patre natus," and among his writings inserts one not specified by Bale, *De laudibus Regis Henrici Quinti, versu*. Tanner copies the first of these statements, yet, singular enough, omits all notice of the poem on Henry V., the very one, apparently, cited in the *Letters on the British Museum*. But there are further difficulties. It was natural to suppose, that the MS. seen by Bale in the Royal Library would be there still; and Tanner unhesitatingly refers to the volume marked 15 A. xxii. art. 5., as the one which contained the poem *De miseria hominis*, noted by Bale. On looking, however, at this manuscript, it became apparent that both Bale and Tanner are in error in ascribing this poem to Seguard. The handwriting is of the early part of the thirteenth century, and consequently full a century and a half before the Norwich poet was born! At the conclusion is this note, by the same hand:

"Hos versus, sicut nobis quidam veridicus retulit, Segardus junior de Sancto Audomaro composuit."

The writer here named is not mentioned in Fabricius, nor in the *Histoire Littéraire de la France*. Besides the MS. in Merton College, Oxford, referred to by Bale, which still exists there under the signature Q. 3. 1., I find another in Bernard's *Cutt*.

*MSS. Angliæ*, 1697, vol. ii, p. 216., among the manuscripts of Sir Henry Langley of Shropshire, "No. 22. Jo. Segnard [*read Seguard*] Poemata." I would therefore close these remarks by requesting attention to the following Queries:—

1. As Blomefield is silent on the subject, is anything more known respecting the biography of John Seguard?

2. Can a list be obtained of the contents of the Merton manuscript?

3. What became of the Langley MS., and where is it at present?

4. In what manuscript of the British Museum is the poem on Henry V. contained?

F. MADDEN.

P.S. Since I wrote the above, I have found in the Sale Catalogue of the Towneley library, 1814, pt. i. lot 396.:

"*Seguardi, Opuscula*. Manuscript on vellum. This volume contains several treatises, not mentioned by Bale or Pits."

It was purchased by Mr. Laing for 1*l.* 1*s.* May I, therefore, add one more Query?

5. Can the present owner of this MS. (which is probably the same as the Langley copy) furnish a note of its contents? F. M.

#### EPITAPH ON THE COUNTESS OF PEMBROKE.

Who was the writer of the oft-quoted lines,

"Underneath this marble, (sable) hearse," &c.

intended, as all know, for an epitaph on Mary Sidney, afterwards Countess of Pembroke, but not inscribed upon any monumental stone? They are almost universally attributed to Ben Jonson, and are included amongst his poems. But this is not conclusive evidence, as we also there find the epitaph on Drayton, which was written by Quarles. In Aubrey's MS. *Memoires of Naturall Remarques in Wilts*, these verses are said to have been "made by Mr. Willia. Browne, who wrote the Pastoralls, and they are inserted there." Mr. Britton, in his *Life of Aubrey* (p. 96.), adds:

"It is essential to observe, that Aubrey is not alone in stating them to be by Browne; for, in his note upon the subject, he left a blank for the latter's Christian name, 'William,' which was filled up by Evelyn when he perused the manuscript. Indeed, Evelyn added as a further note, 'William, Governor to the now Earl of Oxford.'" But these lines are not to be found in Browne's *Pastorals*. In book ii., song 4., there is an epitaph, but which bears little resemblance to the one in question. It concludes with the following conceit:

"If to the grave there ever was assign'd  
One like this nymph in body and in minde,  
We wish here in balme, not vainely spent,  
'To fit this maiden with a monument,  
For brass, and marble, were they seated here,  
Would fret, or melt in tears, to lye so near."

Addison, in *The Spectator*, No. 323., speaks of this epitaph as "written by an uncertain author." This was not more than seventy-five or eighty years after Jonson's death. In the lives of the Sidneys, and in Ballard's *Memoirs of Celebrated Ladies* (1752), no author is mentioned; but the latter speaks of the epitaph as likely to be more lasting than marble or brass. To the six lines which generally stand alone, the following are added in the two last-mentioned works:

"Marble pyles let no man raise,  
To her name, for after daies,  
Some kind woman, born as she,  
Reading this like Niobe,  
Shall turn marble, and become,  
Both her mourner and her tomb."

These are also given by Brydges in his *Peers of James II.*, but they are not in Jonson's works. Did they originally form part of the epitaph, or are they the production of another and later author?

That this epitaph should be attributed to Jonson, may possibly have arisen from the following lines being confounded with it. Jacob, in his *English Poets*, says—

"To show that Ben was famous at epigram, I need only transcribe the epitaph he wrote on the Lady Elizabeth L. H.:

"Underneath this stone doth lie  
As much virtue as could die,  
Which when alive did harbour give  
To as much beauty as could live."

J. H. M.

Bath.

#### Minor Queries.

*The Vellum-bound Junius*.—Mr. Cramp, in his late publication, *Junius and his Works*, conjectures that the printer having bound a copy of *Junius* for and under the direction of the writer of the letters, followed the pattern in the binding of other copies; and this, he says, "will account for similar copies having been found in the libraries of so many persons, which from time to time has occasioned so much speculation." With Mr. Cramp's conjecture I do not concern myself; but I should be much obliged if he would inform me, through your Journal, in what libraries, and where, these many vellum-bound copies have been found, and where I can find the speculations to which they have given rise.

V. B.

*The Vellum-bound Junius*.—Some years ago, on reading the private letters of Junius, addressed to H. S. Woodfall, and printed by G. Woodfall, 1812, I was particularly struck by those of No. 58. and 59., wherein he states a desire to have one set of his letters (which were published 3d March, 1772, by Woodfall) bound in vellum.

Constantly bearing in mind the fact of the vellum copy, I invariably examined all the book

catalogues that came in my way for it. At last the long-wished-for object appeared at the Stowe sale, and I immediately gave my agent instruction to purchase the book for me, and he might offer as much as 10*l.*: he bid 8*l.*, and then it was intimated that it was no use to go on; that fifty guineas would not purchase it, or any other sum.

Query, Has this volume been in any other sale? if not, it certainly connects the Buckingham family with Junius, though it does not prove the author.

W. D. HAGGARD.

[The Stowe copy of Junius, it appears, was bought by Mr. Rodd for 9*l.*, no doubt upon commission.]

*What is a "Tye?"*—In Essex, many parishes have a place called "the tye," which I believe is always an out-lying place where three roads meet. In an old map I have seen one place now called "Tye" written "Dei." Is it where a cross once stood, and Tye a corruption of Dei? Forby, in his *East Anglian Vocabulary*, mentions it, but cannot make it out.

A. HOLT WHITE.

*"Marriage is such a Rabble Rout."*—In D'Israeli's *Curiosities of Literature*, Moxon's edition, in 1 vol. p. 118., or ed. edited by his son, vol. i. p. 363., under the head "A Literary Wife," are the lines—

"Marriage is such a rabble rout,  
That those that are out, would fain get in;  
And those that are in, would fain get out:"

quoted from Chaucer. I have heard these lines quoted as being from *Hudibras*: as I cannot trace them in my editions of Chaucer or Butler, perhaps some of your readers can tell me where I can find them?

S. WMSON.

*Arms of Robert Nelson.*—Can any of the numerous readers and correspondents of "NOTES AND QUERIES" describe the *armorial bearings* of Robert Nelson, Esq., the author of the *Companion for the Festivals and Fasts of the Church of England*? He was buried in the burying-ground in Lamb's Conduit Fields, January, 1714.

G. F.

*Knebsend or Nebsend, co. York.*—Query, whereabouts in the county of York is this place? I believe that one of the above is the way of spelling, but at any rate they have the same sound.

J. N. C.

*Moore's Almanack.*—Can any of your correspondents inform me as to the history of *Moore's Almanack*?

What is the date of its first appearance? Was Francis Moore a real personage, or merely a myth?

H. P. W.

Temple.

*Archbishop Loftus.*—I shall be deeply obliged to any of your correspondents who will inform me whether, and where, any diary or private memoranda are known to exist of Adam Loftus, who

was Archbishop of Dublin nearly forty years, from 1567 to 1605, Lord Chancellor of Ireland, and the first Provost of Trinity College, Dublin. He was an ancestor of the Viscount Loftus, and of the Marquess of Ely.

HENRY COTTON.

Thurles, Ireland, March 20.

*Matrix of Monastic Seal.*—A brass matrix has fallen into my hands of a period certainly not much anterior to the Revolution. Device, the Virgin and Child, their heads surrounded with nimbi; the former holds in her right hand three lilies, the latter a globe and cross. The legend is:

"\* SIGIL . MON . E . M . DE . PRATO . ALIAS . DE .  
BONO . NVNCIO ."

In the field, a shield charged with three lions passant. Can any correspondent aid me in as-signing it rightly? There was an Abbey of St. Mary de Pratis at Leicester (Vide *Gent. Mag.*, vol. xciii. p. 9.); and there is a church dedicated to "St. Mary in the Marsh at Norwich." In a recent advertisement I find a notice of Scipio Ricci, Bishop of Pistoia and Prato, so that the appellation is not very uncommon.

E. S. TAYLOR.

*Syriac Scriptures and Lexicon.*—What edition of the Peschito-Syriac version of the Old and New Testaments, respectively, is considered the best? Also, what Syriac Lexicon stands highest for value and accuracy?

T. TN.

*Villiers Duke of Buckingham.*—There is a tradition in Portsmouth, that in the evening preceding his assassination, Villiers Duke of Buckingham killed a sailor. Is there any authority for this?

E. D.

*Porci solidi-pedes.*—Can any of your readers inform me if any pigs with single hoofs are in existence in any county in England? They are mentioned in a letter from Sir Thomas Browne to Dugdale the antiquary.

J. S. P. (a Subscriber).

*The Heywood Family.*—I am anxious to know if Thomas Heywood, the dramatist, was in any way related to Nathaniel Heywood or Oliver Heywood, the celebrated Nonconformist ministers in the seventeenth century? Could any of your correspondents give me information on this point?

H. A. B.

Trin. Coll. Camb.

*Was Charles II. ever in Wales?*—There is a tradition amongst the inhabitants of Glamorganshire, that, after his defeat at the battle of Worcester, Charles came to Wales and staid a night at a place called Llancaiaich Vawr, in the parish of Gelligaer. The place then belonged to a Colonel Pritchard, an officer in the Parliamentary army; and the story relates that he made himself known to his host, and threw himself upon his generosity for safety. The colonel assented to his staying for

one night only, but went away himself, afraid, as the story goes, that the Parliament should come to know he had succoured Charles. I know that Llancaiach was a place of considerable note long after that, and that an old farmer used to say he had heard the story from his father. The historians, I believe, are all silent as to his having fled to Wales between the time of his defeat at Worcester and the time he left the country.

DAVYDD GAM.

[Some accounts state that Charles I. was entertained by Colonel Prichard, when that monarch, travelling through Wales, lost his way between Trêdegar and Brecknock. (See Lewis's *Topographical Dictionary of Wales*, art. "Gellygaer.")]

*Dog's Head in the Pot.*—"Thomas Johnson, Citizen and Haberdasher of London, by will, dated 3d Sept. 1563, gave 13s. 4d. annually to the high-ways between Barkway and Dogshed-in-the-Pot, otherwise called Horemayd."

The Dogshed-in-the-Pot here mentioned was, as I infer, a public-house in the parish of Great or Little Hormead in Hertfordshire, by the side of the road from Barkway to London. In Akerman's *Tradesmen's Tokens current in London* I find one (numbered 1442) of the "Dogg's-Head-in-the-Potte" in Old Street, having the device of a dog eating out of a pot; and the token of Oliver Wallis, in Red Cross Street (No. 1610., A.D. 1667), has the device of a dog eating out of a three-legged pot. In April, 1850, Hayward Brothers (late R. Henly and Co.), wholesale and manufacturing builders ironmongers, 196. Blackfriars Road, and 117. and 118. Union Street, Borough, London (who state their business to have been established 1783), put forth an advertisement headed with a woodcut of a dog eating out of a three-legged pot.

Can any of your readers elucidate this sign of the "Dog's-head-in-the Pot?"

C. H. COOPER.

Cambridge, May 24. 1850.

"*Poor Allinda's growing old.*"—Charles II., to vex the Duchess of Cleveland, caused Will Legge to sing to her—

"Poor Allinda's growing old,  
Those charms are now no more."

(See Lord Dartmouth's note in *Burnet*, vol. i. p. 458. ed. 1823.) Let me ask, through "NOTES AND QUERIES," Dr. Rimbault, Mr. Chappell, or any readers, where are these verses to be found?

P. CUNNINGHAM.

#### Minor Queries Answered.

*Who was the Author of "The Modest Enquiry, &c."?*—There is an anonymous tract, entitled *A Modest Enquiry, &c.*, (4to. London, 1687), on the question of St. Peter's ever having been at Rome: proving, in so far as a negative in the case can be proved, in the most logical, full, clear, and satisfactory manner, that—*He never was at Rome; and never was, either nominally or otherwise, Bishop*

*of the Church there*: and showing the grounds for the contrary assertion to be altogether baseless and untrue; being a tissue of self-contradicting forgeries and frauds, invented long subsequently to the time, evidently for the sole purpose of justifying the Papal pretensions of succession and derivation from the Apostle; as those, and all its other claims, are founded alone upon that fact, and must stand or fall with it.

The inquiry is conducted throughout with evidence of great acquaintance with Scripture and much theological learning (though the writer states himself to be a layman), without the least undue pretension, and with the most perfect temperateness and impartiality. The work would seem now well worth reprinting in a cheap and popular form.

Who was the author?

M.

[In Francis Peck's *Catalogue of Discourses in the Time of King James II.*, No. 226., the name of HENRY CARE is given as the author. A list of his other works may be found in Watt's *Bibliotheca*.]

*William Penn's Family.*—Can any of your correspondents inform me to whom his eldest surviving son (William) was married, and also to whom the children of the said son were married, as well as those of his daughter Letitia (Mrs. Aubrey), if she had any? This son and daughter were William Penn's children by his first marriage with Miss Springett.

A. U. C.

[William Penn, eldest son (of William Penn by Miss Springett), had two children, Gulielma Maria, married to Charles Fell, and William Penn of the Rocks in Sussex, who by his first wife, Christian Forbes, had a daughter and heir, married to Peter Gaskell. Mrs. Aubrey was living in 1718. Our correspondent may also be referred to Mr. Hepworth Dixon's recently published *William Penn, an Historical Biography*.]

*Deal, Dover, and Harwich.*—Where do the following lines come from?

"Deal, Dover, and Harwich,  
The devil gave with his daughter in marriage;  
And, by a codicil to his will,  
He added Helvoet and the Brill."

J. H. L.

[Francis Grose, in his *Collection of Proverbs*, speaks of them as "A satirical squib thrown at the innkeepers of those places, in return for the many impositions practised on travellers, as well natives as strangers. Equally applicable to most other sea-ports."]

*Author of Broad Stone of Honour.*—Who is the author of the *Broad Stone of Honour*, of which mention is made in the *Guesses at Truth*, 1st series, p. 230., &c., and in the *Ages of Faith*, p. 236., works of some interest in reference to the Papal discussions which are raging at present?

NEMO.

[Kenelm M. Digby is the author of the *Broud Stone of Honour*.]

*Pope Joan.*—Can any information be procured as to the origin of the game called Pope Joan, and (what is of more importance) of the above title, whether any such personage ever held the keys of St Peter and wore the tiara? If so, at what period and for what time, and what is known of her personal history?  
NEMO.

[That *Papissa Joanna* is merely a fictitious character, is now universally acknowledged by the best authorities. "Clearer confirmations must be drawn for the history of Pope Joan, who succeeded Leo IV. and preceded Benedict III., than many we yet discover, and he wants not grounds that doubts it." So thought Sir Thomas Browne, in his *Vulgar Errors*, B. vii. Ch. 17. Gibbon, too, rejects it as fabulous. "Till the Reformation," he says, "the tale was repeated and believed without offence, and Joan's female statue long occupied her place among the Popes in the Cathedral of Sienna. She has been annihilated by two learned Protestants, Blondel and Bayle; but their brethren were scandalized by this equitable and generous criticism. Spanheim and L'Enfant attempted to save this poor engine of controversy, and even Mosheim condescends to cherish some doubt and suspicion."—*The Decline and Fall of the Roman Empire*, chap. xlix. Spanheim's work, *Joanna Papissa Restituta*, was printed at Leyden in 1692.]

*The Well o' the World's End.*—I am very anxious to find out, whether there still exists in print (or if it is known to any one now alive) an old Scotch fairy tale called "The Weary Well at the World's End?" Charles Kirkpatrick Sharpe, Esq., who is unhappily dead lately, knew the story and meant to write it down; but he became too infirm to do so, and though many very old people in the hilly districts of Lammermoor and Roxburghshire remember parts of it, and knew it in their youth, I cannot find one who knows it entirely.

L. M. M. R.

[Some references to the story alluded to by our correspondent will be found in Dr. Leyden's valuable introduction to *The Complaynt of Scotland*; and the story itself in Chambers's admirable collection of Scottish Folk Lore, *Popular Rhymes of Scotland*, p. 236. of the third edition, which form vol. vii. of the *Select Writings of Robert Chambers*.]

*Sides and Angles.*—What is the most simple and least complicated method of determining the various relations of the sides and angles of the acute and obtuse-angled triangles, without the aid of trigonometry, construction, or, in fact, by any method except arithmetic?  
F. G. F.

St. Andrew's.

[The relations of sides and angles cannot be obtained without trigonometry in some shape. A very easy work has lately been published by Mr. Hemming, in which there is as little as possible of technical trigonometry.]

*Meaning of Ratche.*—In John Frith's *Antithesis*, published in 1529, he says:

"The pope and bishops hunt the wild deer, the fox, and the hare, in their closed parks, with great cries, and horns blowing, with hounds and *ratches* running."

I should be glad to have the word *ratches* satisfactorily explained.  
H. W.

[From a note by Steevens on the line in *King Lear* (Boswell's *Shakspeare*, vol. x. p. 155.), it appears that the late Mr. Hawkins, in his notes to *The Return from Parnassus*, p. 237., says, "That a *rache* is a dog that hunts by scent wild beasts, birds, and even fishes, and that the female of it is called a *brache*." and in *Magnificence*, an ancient Interlude or Morality, by Skelton, printed by Rastell, no date, is the following line:

"Here is a leyshe of ratches to renne an hare."

In a following note, Mr. Tollet, after saying "What is here said of a *rache*, might, perhaps, be taken from Holinshed's *Description of Scotland*, p. 14.," proceeds, "The females of all dogs were once called *braches*; and Ulitius upon Gratius observes, 'Racha Saxonibus canem significabat unde Scoti hodie *Rache* pro cane femina habent, quod Anglis est *Brache*.'" ]

"*Feast of Reason*," &c.—Seeing your correspondents ask where couplets are to be found, I venture to ask whence comes the line—

"The feast of reason and the flow of soul."

I have often heard it asked, but never answered.

H. W. D.

[It will be found in Pope's *Imitations of Horace*, Book ii. Satire i.:

"There St. John mingles with my friendly bowl  
The feast of reason and the flow of soul." ]

*Tu Autem.*—In page 25. of "Hertfordshire," in Fuller's *Worthies*, there is a story of one Alexander Nequam, who, wishing to become a monk of St. Alban's, wrote thus to the abbot thereof:

"Si vis, veniam. Sin autem, tu autem."

To which the abbot replied:

"Si bonus sis, venias. Si Nequam, nequamquam."

Can any of your readers inform me of the meaning of "tu autem" in the first line? as I have been long puzzled.

This puts me in mind of a form which there was at Ch. Ch., Oxford, on "gaudy" days. Some junior students went to the "high table" to say a Latin grace, and when they had finished it, they were dismissed by the Dean saying "Tu autem;" on which, I remember, there was invariably a smile pervading the faces of those present, even that of the Dean himself, as no one seemed to know the meaning of the phrase. I believe that it was in my time an enigma to all. Can any of your ingenious readers solve me this?  
H. C. K.

— Rectory, Hereford.

[Pegge in his *Anonymiana*, Cent. iv. Sect. 32. says, "At St. John's College, Cambridge, a scholar, in my time, read some part of a chapter in a Latin Bible; and after he had read a short time, the President, or

the Fellow that sat in his place cried, *Tu autem*. Some have been at a loss for the meaning of this; but it is the beginning of the suffrage, which was supposed to follow the reading of the Scripture, which the reading scholar was to continue by saying *Miserere mei, Domine*. But at last it came to mean no more than to be a cue to the reader to desist or give over.”]

### Replies.

#### BARONS OF HUGH LUPUS.

(Vol. iii., pp. 87. 189.)

The inquiry of P., in p. 87., seems to indicate an impression that all the witnesses to the charter of Hugh Lupus to Chester Abbey were barons of the Palatinate, but only a few of them were such, the rest being of England generally.

The original barons of the Palatinate were clearly distinguishable by possession of privileges confirmed to them by a well-known charter of Earl Ranulph III.; and all the Norman founders of their baronies will be found, under Cestrescire, in Domesday, as tenants in capite, from the Earl Palatine, of lordships within the lyme of his county.

*Bigod de Loges* (one of the subjects of P.'s inquiry) will not bear this test, unless he was identical with Bigot, Norman lord of the manors afterwards comprised in Aldford Fee, which is not known to have been the case. For this last-named Bigot, whose lands descended through the Alfords to Arderne, reference may be made to the *History of Cheshire*, I. xxix., II. 411.

*William Malbanc*, the other subject of inquiry, who has eluded M. J. T.'s searches, is easily identified. He was the Norman baron of Nantwich, the Willelmus Malbedeng of the *Domesday Survey* (vol. i. p. 265. col. 2.), and the name is also written thus in the copy of H. Lupus's charter referred to, which was ratified under inspection by Guncelyn de Badlesmere, Justiciary of Chester in 8 Edw. I.

The charter, with Badlesmere's attestation prefixed, will be found in Leycester's *Cheshire Antiquities*, p. 109., and in Ormerod's *Hist. of Cheshire*, vol. i. p. 12. In the latter work, in vol. iii., the inquirer will also find an account of William Malbedeng or Malbanc, his estates, his descendant coheirs, and their several subdivisions, extending from p. 217. to p. 222., under the proper head of Nantwich or *Wich Malbanc*, a still existing Palatine barony: LANCASTRIENSIS.

Your correspondent M. J. T. says it appears from —

“*The MS. Catalogue* of the Norman nobility before the Conquest, that Robert and Roger de Loges possessed lordships in the districts of Coutances in Normandy.”

Will he be so good as to say what *MS. Catalogue* he refers to? He seems to speak of the *MS.*

*Catalogue* of Norman nobility as if it were some well-known public and authentic record. Q. G.

#### EDMUND PRIDEAUX AND THE FIRST POST-OFFICE.

(Vol. iii., p. 186.)

In a recent number of “NOTES AND QUERIES” (which, by the way, I have only recently become acquainted with) I saw the Queries of your correspondent G. P. P. upon the above subject, and having some time ago had occasion to investigate it, I accumulated a mass of notes from various sources, — and these I send you, rough and unpolished as they are, in the hope that in the absence of better information, they may prove to be acceptable.

Herodotus (viii. 98.) mentions the existence of a method of communication among the Persians, by means of horsemen placed at certain distances.

In the Close and Misæ Rolls (*temp. King John et post*) payments are recorded for nuncios who were charged with the carriage of letters.

In 1481, Edward IV., during his war with Scotland, established horse riders at *posts* twenty miles apart, by which letters were conveyed two hundred miles in two days (*Gale's Hist. Croyland*); and the Scottish Parliament issued an ordinance for facilitating the expedition of couriers throughout the kingdom. Carriers of letters also existed in England about this time, for in a letter from Sir J. Paston, written in 1471, we are informed that “Courby, the carrier, hath had 40d. for the third hired horse,” for a journey from Norwich to London and back. (*Fenn's Paston Letters*, 4to: vol. v. p. 73.)

In 1542, letters reached Edinburgh on the fourth day from their despatch from London. (*Sadler's Letters and Negotiations*.)

In 1548, the rate to be charged for post-horse hire was fixed by statute (2 & 3 Edw. VI. cap. 3.) at one penny per mile.

In 1581 (according to Camden), Thomas Randolphi was appointed the first Chief Postmaster of all England.

James I. established (date unknown) the office of Foreign Postmaster, which was first held by Mathewe le Questor.

In 1631, Charles I. appointed William Frizell and Thomas Witherings (in reversion) to the sole management of the foreign post-office. And at this date it seems a regular home post was also carried on, as appears by the following entry from the Corporation Books of Great Yarmouth: — “1631. Agreed, June 6; with the Postmaster of Ipswich to have Quarterly 20s. paid him for carrying and bringing letters to and from London to Yarmouth for the use of the Towne.”

In 1635, Charles I. issued a proclamation for the establishment of “a running post or two, to

run night and day between Edinburgh and Scotland and the City of London, to go thither and come back again in six days:" branch posts were also to be established with all the principal towns on the road: the rates of postage were fixed at 2*d.* under 80 miles; 4*d.* for 140 miles; 6*d.* beyond; and 8*d.* to Scotland. This is conclusive evidence that a regular post-office establishment existed nearly ten years before *Prideaux had anything to do with the post-office.*

In 1640, a proclamation was issued by the Long Parliament, by which the offices of Foreign and Inland Postmaster (then held by Witherings) were sequestrated into the hands of one Philip Burlamachy, a city merchant. Soon after this we find a Committee of the Commons, with "Master Edmund Prideaux" for chairman, inquiring into the matter.

In 1644, a resolution of the Commons declared that "Edmund Prideaux, Esq., a member of the House," was "constituted master of the posts, messengers, and couriers."

In 1649 Prideaux established a weekly conveyance to every part of the kingdom; and also appears to have introduced other judicious reforms and improvements,—indeed he seems to have been the Rowland Hill of those days; but he has not the slightest claim to be considered as the "Inventor of the Post-office." The mistake may have arisen from a misapprehension of the following statement from Blackstone: "Prideaux first established a weekly conveyance of letters into all parts of the nation, *thereby saving to the public the charge of maintaining postmasters, to the amount of 7000*l.* per annum.*"

I have not been able to obtain any particulars of Prideaux's personal history. MERCURIUS.  
Jememutha, Magna.

*Edmund Prideaux and the First Post-office.*—See the Appendix to the Report of the Secret Committee of the House of Commons on the Detaining and Opening of Letters at the Post-Office, 1844, which contains copies of numerous documents furnished by Mr. Lechmere and Sir Francis Palgrave. ARUN.

[We avail ourselves of this opportunity of inserting the following extract from Mr. Rowland Hill's *Post-Office Reform; its Importance and Practicability*, p. 86, of the third edition, published in 1837, as it shows clearly the use which Mr. Rowland Hill made of the story in his great work of Postage Reform; and that Miss Martineau had clearly no authority for fathering the story in question upon that gentleman:—

"Coleridge tells a story which shows how much the Post-office is open to fraud, in consequence of the option as to pre-payment which now exists. The story is as follows:—

'One day, when I had not a shilling which I could spare, I was passing by a cottage not far from Keswick, where a letter-carrier was demanding a shilling, for a

letter, which the woman of the house appeared unwilling to pay, and at last declined to take. I paid the postage, and when the man was out of sight, she told me that the letter was from her son, who took that means of letting her know that he was well; the letter was *not to be paid for.* It was then opened and found to be blank!'"\*

"This trick is so obvious a one that in all probability it is extensively practised."

The quotations of your correspondent G. P. P., from Polwhele's *Cornwall*, relate to the same individual, and a more general construction must, I think, be put upon the expression "our countryman," than that it inferred a native of the county. The family of Prideaux was one of great antiquity, and originated in Cornwall (their first seat being at Prideaux Castle there), and had estates there in the time of the above Edmund. His father, Sir Edmund Prideaux, of Netherton (the first baronet), studied the law in the Inner Temple, where he became very eminent for his skill and learning. He is stated to have raised a large estate in the counties of Devon and Cornwall. He married \* \* \* ; secondly, Catherine, daughter of Piers Edgcombe, of Mount Edgcombe, Esq., by whom he had two sons, Sir Peter his successor, and Edmund, the subject of your correspondent's Queries, who is thus described in Prince's *Worthies of Devon*, p. 509. :—

"This gentleman was bred to the law, and of so great a reputation, as well for zeal to religion as skill in the law, it is not strange he was chosen a Member of that which was called the Long Parliament, wherein he became a very leading man; for, striking in with the prevailing party of those times (though he never joined with them in setting upon the life of his Sovereign), he grew up to great wealth and dignity. He was made Commissioner of the Great Seal [1649. Rushworth, vol. iii. p. 242.], worth 1500*l.* a-year and by ordinance of Parliament practised within the bar as one of the king's counsel, worth 5000*l.* per annum. After that he was Attorney General, *worth what he pleased to make it* [!], and then *Postmaster General*. . . . . from all which rich employments he acquired a great estate, and among other things purchased the *Abbey of Ford*, lying in the Parish of Thorncombe, in Devonshire, where he built a noble new house out of the ruins of the old," &c.

Prideaux cannot be called the inventor of the Post-office, although to him may be attributed the extension of the system. The first inland letter office, which, however, extended to some of the principal roads only, was established by Charles I. in 1635, under the direction of Thomas Witherings, who was superseded in 1640. On the breaking out of the civil war, great confusion was occasioned in the conduct of the office, and about that time Prideaux's plan seems to have been conceived.

\* *Letters, Conversations, and Recollections of S. T. Coleridge*, vol. ii. p. 114.

He was chairman of a committee in 1642 for considering the rates upon inland letters; and afterwards (1644) appointed Postmaster, in the execution of which office he first established a weekly conveyance of letters into all parts of the nation. Prior to this, letters were sent by special messengers, or postmasters, whose duty it was to supply relays of horses at a certain mileage. (*Blackstone*, book i. c. 8. s. 3.)

I am unable to discover when Edmund Prideaux died; but it appears that either he, or one of his descendants, took part in the rising of the Duke of Monmouth in the West of England, upon which occasion the "great estate" was found of great service in providing a bribe for Lord Jeffreys. In the *Life of Lord Jeffreys*, annexed to the *Western Martyrology; or, Bloody Assizes* (5th ed. 236. London, 1705), it is said that "A western gentleman's purchase came to fifteen or sixteen hundred guineas, which my Lord Chancellor had." And Rapin, vol. ii. p. 270., upon the authority of Echard, iii. p. 775., states that in 1685 one Mr. Prideaux, of Ford Abbey, Somerset, gave Jeffreys 1400*l.* [probably misprint for 1400*l.*] "to save his life."

I think it likely that your correspondent may find further information upon the subject of this note, in the *Life of Dr. Humphrey Prideaux, Dean of Norwich* (born 1648, died 1724), published in 1748. J. B. COLMAN.

Eye, March 18. 1851.

Polwhele was clearly wrong in designating Edmund Prideaux, the Attorney-General, a Cornishman, as he belonged to the family long seated in Devonshire, and was fourteenth in descent from Hickdon Prideaux, of Orchardton, in that county, second son of Nicholas, lord of Prideaux, in Cornwall, who died in 1169.

The four Queries of G. P. P. may be more or less fully answered by reference to Prince's *Worthies of Devon*, ed. 1810, p. 651.; and an excellent history of the Post-office in the *Penny Magazine* for 1834, p. 33.

Is it too much to ask of your correspondent, who writes from Putney under my initials, that he will be so good as to change his signature? I think that I have strong reasons for the request, but I will only urge that I was first in the field, under the designation which he has adopted.\*

J. D. S.

\* [Would J. D. S. No 1, and J. D. S. No. 2, add the final letter of their respective names, *h n s y*, or whatever it may be, the difficulty may probably be avoided. We have now so many correspondents that coincidence of signature can scarcely be avoided.]

LADY JANE OF WESTMORELAND.

(Vol. i., p. 103.; Vol. ii., p. 485.)

Jane, Countess of Henry Neville, fifth Earl of Westmoreland, was daughter of SIR ROGER CHOLMLEY, of Kinthorpe and Roxby, co. York. (*Vis. York. Harl. MS.* 1487. fol. 354.) She is often confused with his other wife, Anne Manners, and also with her own sister, Margaret Gascoigne, both in the Neville and Cholmley pedigrees as printed. (Burke's *Extinct Baronetage*, art. *Cholmley*, and *Extinct Peerage*, art. *Neville*.) But while the Manners pedigree in Collins's *Peerage* (by Longmate, vol. i. p. 433.), as cited by Q. D., removes the former difficulty, that of Gascoigne is disposed of by the Cholmley pedigree in Harl. MS. above quoted, as well as by that (though otherwise very incorrect) in Charlton's *Whitby*, book iii. pp. 290, 291, 313., and by the Gascoigne pedigree in Whitaker's *Richmondshire*, vol. i. p. 77. Thus we possess legal and cotemporary evidence who JANE, Countess of Henry, fifth Earl of Westmoreland, really was, without any authentic obstacle or unremoveable contradiction to its reception, viz. that she was a *Cholmley*.

But I conceive your correspondent's identification is *totally* erroneous. It is true he only puts an hypothesis on the subject; but this hypothesis has no solid foundation. In the first place, Henry, fifth Earl of Westmoreland, died in 1549; and all authorities seem to agree that his first wife was Anne Manners, and his second Cholmley's daughter. Thus, if either of his countesses were living in 1585, it must have been the *latter*, by which means all chance of appropriation is removed from Manners to Cholmley. But I shall now give reasons for contending that neither of these ladies was your correspondent's Countess of Westmoreland, by referring him (2ndly) to Longmate's *Collins's Peerage*, vol. i. p. 96., where he will find that *Jane*, daughter of Henry Howard, the talented and accomplished Earl of Surry, married Charles Neville, sixth Earl of Westmoreland. He has evidently passed her over, through seeing her called *Anne* in the Neville pedigrees; "Anne" and "Jane" being often mutually misread in old writing, from the cross upon the initial letter of the last name.

I offer it to your correspondent's consideration, whether his "Jane, Countess of Westmoreland," was not wife of the said Charles Neville, sixth Earl of Westmoreland, who was attainted 18 Eliz. (1575-6). His date is evidently most favourable to this view. It is true the attainder stands in the way; but if even this affords an obstacle, the next candidate for appropriation would be Jane *Cholmley*. Assuming, however, that your correspondent allows this lady as a candidate for the appropriation, her pedigree corroborates the claim. I have found, by long and minute observation, that hereditary talent, &c. usually descends by the *mesmeric*

tie of affection and favoritism, from fathers to the eldest daughter, and from mothers to the eldest son; and the pedigree of *Jane*, Countess of Charles, sixth Earl of Westmoreland, stands thus:—

EDWARD STAFFORD, Duke of Buckingham; great, good, and accomplished, and fell a victim to envy.=

1st Dau. ELIZABETH, wife of Thomas Howard, third Duke of Norfolk. =

1st Son. HENRY HOWARD, Earl of Surry, the poet; great, good, and accomplished, and fell a victim to envy = as physical heir of his mat. grandfather.

1st Dau. JANE, wife of Charles Neville, sixth Earl of Westmoreland (and qu. the authoress in question?).

Besides being eldest daughter of the celebrated poet, the said Jane, Countess of Westmoreland, was sister of Henry Howard, the learned Earl of Northampton, her father's younger son—(some younger son, like eldest daughters, generally inheriting, physically, in some prominent feature, from the father). WILLIAM D'OYLY BAYLEY.

### Replies to Minor Queries.

*Ulm Manuscript* (Vol. iii., pp. 60. 191.).—In addition to the information supplied by Mr. Foss, it may be mentioned that this manuscript is so called from having been referred to by Griesbach as the *Codex Ulmensis apud Gerbert*. This takes us to the *Iter Alemannicum, Italicum et Gallicum* of Martin Gerbert, published in 1765, at p. 192. of which work he informs us, that in the year 1760 this manuscript was preserved at Ulm in the library of the family of Krafft, which consisted of 6000 volumes, printed and manuscript. Of its history from this period till it came into Bishop Butler's hands, I am ignorant. Its reference at present in the British Museum is *MSS. Add. 11,852. μ*.

*Father Maximilian Hell* (Vol. iii., p. 167.).—A querist is in conscience bound to be a respondent; I therefore hasten to tell you that Dr. Watt (*Biblioth. Britan.* iv. MAGNETISM, ANIMAL) should have written *Hell* instead of *Hehl*. It was that eminent astronomer, Maximilian *Hell*, who supposed that magnets affected the human frame, and, at first, approved of Mesmer's views. The latter was at Vienna in 1774; and perhaps got some parts of his theory from Father Hell, of whom he was afterwards jealous, and therefore very abusive. The life of Hell in Dr. Aikin's *General Biography* is an unsatisfactory compilation drawn up by Mr. W. Johnston, to whom we are indebted for the current barbarism *so-called*. In that account there is not one word on Hell's *Treatise on Arti-*

*ficial Magnets*, Vienna, 1763; in which the germ of animal magnetism may probably be found.

ENGASTRIMYTHUS.

*Meaning of "strained" as used by Shakspeare* (Vol. iii., p. 185.).—The context of the passage quoted by L. S. explains the sense in which Shakspeare used the word "strain'd":

"*Portia*. Then *must* the Jew be merciful.

*Shylock*. On what *compulsion* must I? tell me that.

*Portia*. The quality of mercy is not strain'd," &c.

that is, there is nothing forced, nothing of compulsion in the quality of mercy.

Johnson gives: "To strain, to force, to constrain." Q. D.

L. S. will find his difficulty solved by Johnson's Dictionary (a work to which he himself refers), if he compares the following quotation with *Portia's* reply to *Shylock*:—

"He talks and plays with *Fatima*, but his mirth is forced and strained," &c.

EGDUF.

[We have also to thank, for replying to this Query, our correspondents R. F., R. T. G. H., P. K., J. H. KERSHAW, C. M. Y., E. N. W., C. D. LAMONT, and also Mr. SNOW, who remarks that "actresses rarely commence this speech satisfactorily, or give, or seem to feel, the point of contrast between the *must* and *no must*, the *compulsion* and *no compulsion*. In fact, the whole of it is usually mouthed out, without much reference to *Shylock* or the play, as if it had been learned by rote from a school speech-book. Hazlitt says, in his *Characters of Shakspeare's Plays*, 'The speech about mercy is very well, but there are a thousand finer ones in Shakspeare.'"]

*Headings of Chapters in English Bibles* (Vol. iii., p. 141.).—The summaries of the contents of each chapter, as found in the authorised editions of our English Bible, were prefixed by Miles Smith, bishop of Gloucester, one of the original translators, who also wrote the preface, and, in conjunction with Bishop Bilson, finally reviewed the whole work. Your correspondent will find full answers to his other queries in Stackhouse and Tomlins; in Johnson's *History of English Translations*, &c.; and in T. H. Horne's *Introduction*.

COWGILL.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The author of *The History of the Church of Rome to the end of the Episcopate of Damasus*, A. D. 384, which has just been published by Messrs. Longman, well remarks, "that he is not aware that there is any account of the Church of Rome, framed on the simple and obvious principle of merely collecting and arranging the testimony of history with regard to facts, and so presented to the reader as that he should have a right to believe that when he has read what is before him, he

has learnt all that is to be known. This is strange, considering the points at issue, and the extent, duration, and intensity of the controversies which have been carried on between that Church and the rest of Christendom." It is indeed strange, and it happens fortunately, looking at the all-important question which now agitates the public mind, that the subject should have engaged for some years the attention of a learned, acute, and laborious scholar like Mr. Shepherd, so that he is enabled to put forth the result of his inquiries upon this interesting topic at this moment. Mr. Shepherd's book is indeed a startling one; and when we tell our readers that he "has proved, or, to say the least, has given such indications as will lead to the proof that some documents which have been quoted as authorities in the History of the Early Christian Church, are neither genuine nor authentic;" that he has pretty well resolved St. Cyprian into a purely mythic personage; and shown that all the letters in his works passed between imagined or imaginary correspondents,—we think we are justified in pronouncing his *History of the Church of Rome* a work calculated to excite the deepest interest in all who peruse it (and by the omission of all long quotations in the learned languages, it is adapted for the perusal of all), to exercise great influence on the public mind, and to awaken a host of endeavours to combat and overthrow arguments which appear to us, however, to be irresistible.

The Council of the Shakspeare Society has just issued to the members the first volume for the present year. It contains *Two Historical Plays on the Life and Reign of Queen Elizabeth*, by Thomas Heywood, which are very ably edited, with an Introduction and Notes, by Mr. Collier; and we have no doubt will be very acceptable; first, from the interest of the plays themselves, the second of which appears to have been extremely popular; and, lastly, as a further instalment towards a complete collection of Heywood's dramatic works.

Messrs. Sotheby and Wilkinson will sell on Tuesday and Wednesday next a valuable portion of the Library of a gentleman, including the late Charles Mathews' copy of the Second Shakspeare; a valuable series of works on Annuities, &c.; and another on the History and Antiquities of London.

**BOOKS RECEIVED.**—*Supplement on the Doctrine and Discipline of the Greek Church*. We characterised Mr. Appleyard's interesting little volume, entitled, *The Greek Church*, as historical rather than doctrinal. The title of this Supplement shows that it expressly supplies the very material in which the original work was deficient.—*Archæologia Cambrensis, New Series, No. VI.* A very good number of this record of the Antiquities of Wales and its Marches, and in which are commenced two series of papers of great interest to the Principality: one on the Architectural Antiquities of Monmouthshire, by Mr. Freeman; the other on the Poems of Taliessin, by Mr. Stephens.

**CATALOGUES RECEIVED.**—W. Brown's (46. High Holborn) Catalogue Part 52. of Valuable Second-hand Books, Ancient and Modern;—Cole's (15. Great Turnstile, Holborn) List No. 33. of very Cheap Books; B. Quaritch's (16. Castle Street, Leicester Square) Catalogue No. 27. of Antiquarian, His-

torical, Heraldic, Numismatic, and Topographical Books; Charles Skeet's (21. King William Street, Strand) List No. 2. of Miscellaneous Books just purchased.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

WOOD'S ATHENÆ, by Bliss. Vol. 3. 4to.  
 DIBBIN'S TYPOGRAPHICAL ANTIQUITIES. Vols. 2 and 4. 4to.  
 NICHOLS' LITERARY ANECDOTES. Vol. 4. 8vo. 1812.  
 MEDE'S WORKS, by Worthington. 1664. Fol. Vol. 1.  
 DODD'S CATHOLIC CHURCH HISTORY. Vol. 2. Fol. edition.  
 WARBURTON'S (BISHOP) WORKS. 4to. edition. Vol. 1.  
 A MIRROR FOR MATHEMATICS, by Robert Tauner, Gent. London, 1587.

\*\* Letters stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

## Notices to Correspondents.

*We are reluctantly compelled, by want of room, to postpone until next week MR. SINGER'S Paper on a passage in Shakspeare's Antony and Cleopatra; one by MR. DAWSON TURNER on the Authors of the Rolliad; and many other interesting communications.*

*CROMWELL'S DEVLINGS WITH THE DEVIL. S. H. H. is thanked for the curious MS. he has forwarded upon this subject, which shall appear next week, when the original shall be carefully returned. We should be glad to see the other paper referred to by S. H. H.*

*A. L. is thanked. The only reason for the non-appearance of any of his communications is, that they were not sent separately, and we have not had time to make a selection. We take this opportunity of again begging correspondents who write to us on several subjects, to oblige us by writing on separate papers; and (which does not refer to A. L.) by writing plainly, more particularly proper names and quotations.*

*K. R. H. M. Received.*

*NOGAB has our very best thanks for his kind letter, and his endeavours to increase our circulation. We are endeavouring to arrange for a permanent enlargement of our paper, and propose shortly to make use of NOGAB'S communication and valuable hint.*

*SING'S reminder, that Saturday last, the 29th of March, was "the centenary anniversary of the death of Captain Coram, the worthy founder of the Foundling," reached us too late for us to call attention to it.*

*MR. A. J. DUNKIN'S communication on the subject of his proposed Monumenta Anglicana shall have our early attention.*

*KERRIENSIS is thanked for several interesting communications of which we propose to make an early use.*

*Will L. M. R. send his address? The book he wants has been reported to the publisher.*

**REPLIES RECEIVED.**—*Mathew's Med. Passage—San Grail—Nettle in, &c.—The Tanthony—Treatise by Englebert—Circulation of the Blood—Sir A. Chadwick—Rowley Powley—Langholme Fair—Epitaph on Turncoat—Gig Hill—Damasked Linen—Endeavour—Meaning of Strained—Rack—Daughter of James II.—Snail-eating—Munchausen's Travels—Mitre, &c.—Cloven Tongues—"Going the whole hog"—Expression in Milton—Haybands in Seals—King John at Lincoln—Handbell—Vineyards—Mazer Wood.*

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*All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186. Fleet Street.*

*Errata.*—P. 236. col. 2. l. 26, for *Hanse town* read *hamlet*; p. 238, col. 1. l. 27, for "eratus" read "natus"; p. 247, col. 1. l. 29, for "Count" read "Court;" p. 250, col. 1. l. 4. for "Tedley" read "Sedley," col. 2. l. 23, for "tantus" read "tantas."

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No. 76.]

SATURDAY, APRIL 12. 1851.

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## Notes.

COULD SHAKSPEARE HAVE DESIGNATED CLEOPATRA  
"YOND RIBALD-RID NAG OF EGYPT?"

To judge of this question fairly, it will be necessary to cite the passage in which it occurs, as it stands in the folio, Act III. Sc. 8., somewhat at large.

"Eno. Naught, naught, all naught! I can behold no longer:

Th' Antoniad, the Egyptian admiral,  
With all their sixty, fly, and turn the rudder;  
To see't, mine eyes are blasted.

Enter SCARUS.

Scar. Gods and goddesses, all the whole synod of them!

Eno. What's the passion?

Scar. The greater cantle of the world is lost  
With very ignorance; we have kiss'd away  
Kingdoms and provinces.

Eno. How appears the fight?

Scar. On our side like the token'd pestilence,  
Where death is sure. Yond *ribaudred Nagge* of  
Egypt,

Whom leprosy o'ertake, i' the midst o' the fight  
When vantage like a pair of twins appear'd,  
Both as the same, or rather ours the elder,  
The Breeze upon her, like a cow in June,  
Hoists sail and flies.

Eno. That I beheld:

Mine eyes did sicken at the sight, and could not  
Endure a further view.

Scar. She once being loof'd,

The noble ruin of her magick, Antony,  
Claps on his sea-wing, and, like a doting mallard,  
Leaving the fight in height, flies after her:  
I never saw an action of such shame;  
Experience, manhood, honour, ne'er before  
Did violate so itself.

Eno. Alack, alack!"

The notes in the variorum edition begin by one from Johnson, in which he says:

"The word is in the old edition *ribaudred*, which I do not understand, but mention it in hopes that others may raise some happy conjecture."

Then Steevens, after having told us that a *ribald* is a *lewd fellow*, says:

"*Ribaudred*, the old reading, is I believe no more than a corruption. Shakspeare, who is not always very nice about his versification, might have written,

'Yon *ribald-rid* nag of Egypt'—

*i. e.* Yon strumpet, who is common to every wanton fellow."

Malone approves Steevens's *ribald-rid*, but adds,  
"By *ribald*, Scarus, I think, means the lewd Antony in particular, not every lewd fellow."

Tyrwhitt saw the necessity of reading *hag* instead of *nag*, and says what follows seems to prove it:

"She once being loof'd,  
The noble ruin of her magick, Antony,  
Claps on his sea-wing."

It is obvious that the poet would not have made Scarus speak of Antony as the noble ruin of Cleopatra's magick, and of his manhood and honour, and in the same breath designate him as a ribald. He would be much more likely to apply the epithet *lewd hag* to such an enchantress as Cleopatra, than that of *ribald-rid nag*, which I feel convinced never entered the imagination of the poet.

Imperfect acquaintance with our older language has been too frequently the weak point of the commentators; and we see here our eminent lexicographer confessing his ignorance of a word which the dictionaries of the poet's age would have enabled him readily to explain. For although we have not the participle *ribaudred*, which may be peculiar to the poet, in Baret's *Alvearie* we find "*Ribaudrie*, vilanie in actes or wordes, filthiness, uncleanness"—"*A ribaudrous* and filthie tongue, os obscœnum et impudicum:" in Minsheu, *ribaudrie* and *ribauldrie*, which is the prevailing orthography of the word, and indicates its sound and derivation from the French, rather than from the Italian *ribalderia*.

That *nagge* is a misprint for *hagge*, will be evident from the circumstance, that in the first folio we have a similar error in the *Merry Wives of Windsor*, Act IV. Sc. 2., where instead of "you witch, you *hagge*," it is misprinted "you witch, you *ragge*." It is observable that *hagge* is the form in which the word is most frequently found in the folios, and it is the epithet the poet applies to a witch or enchantress.

I cannot, therefore, but consider the alteration of the text by Steevens as one of the most violent and uncalled-for innovations of which he has been guilty; and he himself seems to have had his misgivings, for his observation that Shakspeare "is not always very nice about his versification" was meant as an apology for marring its harmony by the substitution of *ribald-rid* for the poet's own *ribaudred*.

It is to me a matter of surprise that Mr. Collier and Mr. Knight, in their laudable zeal for adherence as closely as possible to the old copies, should not have perceived the injury done both to the sense and harmony of the passage by this unwarrantable substitution. S. W. SINGER.

#### BROWNE'S BRITANNIA'S PASTORALS.

I have lately been amusing myself by reading the small volume with this title published in Clarke's *Cabinet Series*, 1845.

Among the many pleasing passages that I met with in its pages, *two* in particular struck me as being remarkable for their beauty; but I find that neither of them is cited by either Ellis or Campbell. (See Ellis, *Specimens of the Early English Poets*, 4th edition, corrected, 1811; and Campbell, *Specimens of the British Poets*, 1819.)

Indeed Campbell says of Browne:

"His poetry is not without beauty; but it is the beauty of mere landscape and allegory, without the manners and passions that constitute human interest."  
—Vol. iii. p. 323.

Qualified by some such expression as—*too often—generally—in almost every instance*,—the last clause might have passed,—standing as it does, it appears to me to give anything but a fair idea of the poetry of the *Pastorals*. My two favourites are the "Description of Night"—

"Now great Hyperion left his golden throne," &c., (consisting of twenty-six lines)—book ii. song 1. (Clarke, p. 186.); and the "Lament of the Little Shepherd for his friend Philocel"—

"With that the little shepherd left his task," &c., (forty-four lines)—book ii. song 4. (Clarke, p. 278.)

If you will allow me to quote a short extract from each passage, it may enable the reader to see how far I am justified in protesting against Campbell's criticism; and I will then try to support the pretensions of the last, by showing that much of the very same imagery that it contains is to be found in other writings of acknowledged merit:—

#### I. FROM THE "DESCRIPTION OF NIGHT."

"And as Night's chariot through the air was driven,  
Clamour grew dumb, unheard was shepherd's song,  
And silence girt the woods: no warbling tongue  
Talk'd to the echo; satyrs broke their dance,  
And all the upper world lay in a trance,  
Only the curl'd streams soft chidings kept,  
And little gales that from the green leaf swept  
Dry summer's dust, in fearful whisp'rings stirr'd,  
As loath to waken any singing bird."

#### II. FROM THE "LAMENT OF THE LITTLE SHEPHERD."

"See! yonder hill where he was wont to sit,  
A cloud doth keep the golden sun from it,  
And for his seat, (as teaching us) hath made  
A mourning covering with a scowling shade.  
The dew in every flower, this morn, hath lain,  
Longer than it was wont, this side the plain,  
Belike they mean, since my best friend must die,  
To shed their silver drops as he goes by.  
Not all this day here, nor in coming hither,  
Heard I the sweet birds' tune their songs together,  
Except one nightingale in yonder dell  
Sigh'd a sad e'legy for Philocel.  
Near whom a wood-dove kept no small ado,  
To bid me, in her language, 'Do so too'—  
The wether's bell, that leads our flock around,  
Yields, as methinks, this day a deader sound."

The little sparrows which in hedges creep,  
Ere I was up did seem to bid me weep.  
If these do so, can I have feeling less,  
That am more apt to take and to express?  
No—let my own tunes be the mandrake's groan,  
If now they tend to mirth when all have none."

Both these passages may have been quoted by some of Campbell's predecessors. This might justify him in not repeating them, but *not* in writing the criticism to which I have ventured to object. His work holds a high rank in English literature—it is taken as a text-book by *the generality of readers*; for which reasons I think that every dictum it lays down ought to be examined with more than usual care and attention.

Compare with different parts of the "Lament:"

"And Ardennes waves above them her green leaves,  
Dewy with nature's tear drops, as they pass,  
Grieving, if aught inanimate e'er grieves,  
Over the unreturning brave, — alas!  
Ere evening to be trodden like the grass," &c.

*Childe Harold*, Canto iii. St. 27.

"The morning of the day on which the farmer was to be buried, was rendered remarkable by the uncommon denseness of an autumnal fog. To Mrs. Mason's eye, it threw a gloom over the face of nature; nor, when it gradually yielded to the influence of the sun, and slowly retiring from the valley, hung, as if rolled into masses, mid-way upon the mountains, did the changes thus produced excite any admiration. Still, wherever she looked, all seemed to wear the aspect of sadness. As she passed from Morrison's to the house of mourning, the shocks of yellow corn, spangled with dew-drops, appeared to her to stand as mementos of the vanity of human hopes, and the inutility of human labours. The cattle, as they went forth to pasture, lowing as they went, seemed as if lamenting that the hand which fed them was at rest; and even the Robin-red-breast, whose cheerful notes she had so often listened to with pleasure, now seemed to send forth a song of sorrow, expressive of dejection and woe."—Miss Hamilton's *Cottagers of Glenburnie*, chap. xii.

C. FORBES.

Temple.

### Minor Dates.

"*In the Sweat of thy Brow*" (Vol. ii., p. 374.).—To the scriptural misquotation referred to, you may add another:

"In the sweat of thy brow shalt thou eat bread."

The true text reads, —

"In the sweat of thy face shalt thou eat bread."—Gen. iii. 19.

The misquotation is so common, that a reference to a concordance is necessary for proving to many persons that it is not a scripture phrase.

J. GALLATLY.

[In the Wickliffite Bible lately published by the

University of Oxford, the words are, "swoot of thi cheer or face," and in some MSS. "cheer ether bodi."]

*Anecdotes of Old Times* (Vol. iii., p. 143.).—A friend of mine has furnished me with the following particulars, which may, perhaps, be interesting to A. A.

When the aunt of my friend married and began housekeeping, there were only two tea-kettles besides her own in the town of Knighton, Radnorshire. The clergyman of the parish forbid the use of tea in his family; but his sister kept a small tea service in the drawer of the table by which she sat at work in the afternoon, and secretly made herself a cup of tea at four o'clock, gently closing the drawer if she heard her brother approach. This clergyman's daughter died, at an advanced age, in 1850.

My friend's mother (who was born a year or two before the battle of Culloden), having occasion to visit London while living at Ludlow, went by the waggon, at that time the only public conveyance on that road. A friend of her's wished to place her daughter at a school in Worcester, and as she kept no carriage, and was unable to ride on horseback, then the usual mode of travelling, she *walked* from her residence in Knighton to Ludlow, and thence to Worcester, accompanied by her daughter, who rode at a gentle pace beside her.

WEDSECNARF.

*Foreign English*.—The following handbill is a specimen of German English, and is stuck up among other notices in the inn at Rastadt:

"ADVICE OF AN HOTEL.

"The underwritten has the honour of informing the public that he has made the acquisition of the hotel to the Savage, well situated in the middle of this city. He shall endeavour to do all duties which gentlemen travellers can justly expect; and invites them to please to convince themselves of it by their kind lodgings at his house.

BASIL

JR. SINGISEM.

Before the tenant of the Hotel to the Stork in this city."

BLOWEN.

*Britannicus*.—I gather the following anecdote from the chapter "Paper Wars of the Civil Wars" in Disraeli's *Quarrels of Authors*. Sir John (Birkenhead) is the representative of the *Mercurius Auticus*, the Court Gazette; Needham, of a Parliamentary *Diurnal*.

"Sir John never condescends formally to reply to Needham, for which he gives this singular reason: 'As for this libeller, we are still resolved to take no notice, till we find him able to spell his own name, which to this hour BRITANNICUS never did.' In the next number of Needham, who had always written it *Brittanicus*, the correction was silently adopted."

A similar error occurs on the shilling and six-penny pieces of George III., circa 1817 (those

most frequently met with in the present circulation), whilst the cotemporary crowns and half-crowns have the correct orthography. R. W. C.

*Honeymoon.*—Among my memoranda I find that, on January 31, 1845, an accomplished Welsh lady said to me, that the common expression "Honeymoon" was "probably derived from the old practice in Wales of drinking *methèglin* for thirty days after the marriage of a bride and bridegroom. A *methèglin* jollification for thirty days among the relatives and friends of the newly married pair." The *methèglin* is a fermented liquor, of some potency, made from honey. The lady asked me, at the same time, if *honey* was used by the ancient Greeks or Romans in the preparation of a fermented liquor. I said that I recollected no such use of honey among them, but that the ancient Greeks seemed to have brewed a *beer* of some kind from barley or other grain, as allusion was made to it by Aristophanes. Perhaps this notice of the "honeymoon" may draw forth some information from your correspondents who are learned in "folk lore." In the Old Testament there are many passages alluding to the use of honey, but none of them appear to indicate its having been employed in making a fermented beverage. Lucretius alludes to the practice of enticing children to swallow disagreeable medicine by anointing the edge of the cup with honey.

G. F. G.

Edinburgh.

*Fees at Westminster Abbey.*—The custom of taking fees at Westminster Abbey is of very ancient date, and was always unpopular. Shirley alludes to it in his pleasant comedy called *The Bird in a Cage*, when Bonomico, a mountebank, observes—

"I talk as glib,

Methinks, as he that farms the monuments."

The dean and chapter, however, in those days were more moderate in their demands, for the price of admission was but one penny to the whole.

"This grant was made to the chapter in 1597, on condition that, receiving the benefit of the exhibition of the monuments, they should keep the same monuments always clean," &c.—See *Reply from the Dean and Chapter to an Order of the House of Commons*, 1827.

BLOWEN.

*Turning the Tables.*—In Bingley's *Useful Knowledge*, under the head of MAPLE, I chanced to hit upon the following the other day:

"By the Romans maple wood, when knotted and veined, was highly prized for furniture. When boards large enough for constructing tables were found, the extravagance of purchasers was incredible: to such an extent was it carried, that when a Roman accused his wife of expending his money on pearls, jewels, or similar costly trifles, she used to retort, and turn the tables

on her husband. Hence our expression of 'turning the tables.'"

Can any of your kind contributors supply a better derivation? Ω. Φ.

### Queries.

#### AUTHORS OF THE ROLLIAD—PURSUITS OF LITERATURE.

I cannot doubt but that many of your readers feel with me under great obligations to your very able and obliging correspondents, LORD BRAYBROOKE and MR. MARKLAND, for the information afforded us upon the subject of the writers of the *Rolliad*. And, though not many of them are, probably, sufficiently old to remember as I do— if not the actual publication of that work, yet, at least, the excitement produced by its appearance—I apprehend that the greater number are aware that it really did produce a great sensation; and that, as with the *Letters of Junius* before it, and the *Pursuits of Literature* subsequently, public curiosity for a long time busied itself in every direction to detect the able and daring authors. With this impression, I have been not a little surprised to find, since the notice of the work in your pages, that I have failed in tracing any account of it in the two books to which I naturally turned, the *Gentleman's Magazine* and Nichols' *Literary Anecdotes*. Very thankful therefore should I be if any of your correspondents would direct my inquiries to a better channel, and particularly if they would guide me to information respecting the authors,— for here I am completely at fault. I allude more especially to Richardson, Tickell, and General Fitzpatrick; who, I doubt not, were men of such notoriety and standing in their day, that "not to know them, argues myself unknown." And yet, humiliating as is this acknowledgment, it is far better to make it than to remain in ignorance; for the case can surely not be one "where ignorance is bliss," and where, consequently, "'tis folly to be wise."

I need hardly beg it to be understood, that, in grouping together the *Rolliad*, the *Pursuits of Literature*, and *Junius' Letters*, I by no means intended to place them upon an equality; and here I may inform your correspondent S. T. D. (what a pity that you do not require every one to give his name at length!) that the fact of Mr. Matthias being the author of the second of these works was scarcely made a secret by his family after he went to Italy. Indeed, for some time previously, it was well known to myself from what passed at this house, where he was a frequent visitor, and where I should at any time be happy to give S. T. D. ocular demonstration of it, by the production of the letters addressed to the "Anony-

mous Author of the *Pursuits of Literature*," accompanied in some cases with his own answers.

DAWSON TURNER.

Yarmouth, April 1. 1851.

#### ACCOUNT OF A LARGE ANCIENT WOOD-ENGRAVING.

Perhaps some of your readers may be able to give me information regarding a large and very elaborate woodcut, which has been many years in my possession, and obviously has been used as the fly-leaf of some folio volume, though, of course, not originally intended for such a purpose. It is so complicated, that I fear I shall have some difficulty in explaining it, and my explanation may require more space than you may be willing to afford me. You can, however, insert my Query at any time when you have room to spare.

The size of the engraving is 16 inches by 13, and it is divided into two large oblong circles, and a centre; a story being carried on, clearly allegorically, from the outer circle to the second, and from the second to the centre. I will speak of each, beginning with the outer, which is entered by a portico, consisting of two columns and a round arch; on the base of one of the columns is a monogram of the artist or of the engraver, formed of the letters R. D. Under the arch is seated a lady richly attired, who holds a large cup and cover in her left hand, and around her are fourteen naked children, to one of which she seems tendering the chalice; while a bearded old man, with a scroll, is directing attention to what is going on in the outer circle. Passing under this portico we see, immediately behind it, six ladies, three religious and three secular; while to the right of the three secular ladies is a naked, winged female figure, with her foot on a sphere, a large goblet in her right hand, and some objects that look like fetters in her left hand. To the right of this figure are many others of both sexes, but nearer the spectator, some tranquil and some in despair; while, within a sort of pavilion, we see a young lady and an old gentleman banquetting, and in another compartment in bed. Still farther to the right of the winged figure are persons who appear to be escaping from torments, while a young man in rags is making his way towards a person in a religious habit, who has a scourge in his hand; behind these are two persons under a miserable thatched shed, while a lady is pointing out to a young man what is to be observed in the second circle.

This division is entered by another gate consisting of two square ornamented columns supporting a low gable, beneath which a lady, with a cross on the cape of her dress, is receiving a young man. The persons in this circle are very variously employed: on the right of the spectator are rocks

with one man climbing up them, and another fallen headlong: on the left are five persons, male and female, engaged in singing and playing, and near them two men performing military music on a drum and fife; to their right are groups of philosophers and men of science with spheres, astrolabes, books, compasses, &c., and one wearing a laurel crown with a scroll in his hand, probably a poet.

We then come to the centre, or inner circle, which is entered by a wooden gate of the simplest construction, and under it is a religious lady with a young erect female on her right hand, and a supplicating male, in tattered garments, on her left. Beyond these are six females, variously clad, some with flowing hair, some in close caps, and others with *nebulae* round their heads. A little to the right of these is a throned lady, with a crown of peculiar construction on her head, and a sceptre in her hand, before whom kneels a female figure, upon whose brows the throned lady is about to place a coronet. Behind the throne is what appears to be a conventual building of rather singular appearance, with round, square, and octagon towers, and surrounded by a battlemented wall. Considerably to the right of the throned lady is a figure clearly intended for some booted king wearing a crown and a collar of eses: on one side of him is a severe looking dame, fully clad and with flowing hair; and on the other a younger lady, also with flowing hair, and with her bosom bare.

Such is the woodcut regarding which I request some intelligence from your readers, as I have shown it to several persons, who I thought could enlighten me, but who could afford me no satisfaction. I suspect, from the costumes and the edifices, that it is German; and I ought to have mentioned that each circle is separated from the others by a low stone wall running all round, and that trees, hills, and fountains are not sparingly introduced. In the whole, it includes nearly a hundred figures of men, women, and children.

THE HERMIT OF HOLYPORT.

#### Minor Queries.

*Viaggi di Enrico Wanton.* — A fiction, upon the same plan as *Gulliver's Travels*, describing the visit of two Europeans to communities of monkeys and cynocephali, and written by a Venetian named Zaccaria Seriman, was printed at Venice in 1749, and again in 1764. A third edition, with the title-page *Delli Viaggi de Enrico Wanton alle Terre Australi, nuova Edizione*, was printed in London in 1772, "presso Tommaso Brewinar Stampatore in Wych Street, Temple Bar," in 4 vols. 8vo. This edition is dedicated to George III. by "L'umilissimo e fedelissimo suddito, Enrico Wanton." Can any of your correspondents explain how this work

(which is of no great literary merit) came to be reprinted in England, and dedicated to the king?

A notice of Seriman's life may be found in the *Biographie Universelle*. L.

*Gloucester Alarm.*—In the archives of Lyme Regis is this entry:

"Town Account Book.

"1661. For the four soldiers and drummers for service on the Gloucester alarm and candles, 10s Od."

What was the "Gloucester alarm?" G. R.

*Where is Criston, County Somerset?*—Mr. Vaughan, a young man who was to have joined the Duke of Monmouth, was of that house or place. G. R.

"*There was a Maid of Westmoreland.*"—"Some fifty summers past," I was in the habit of hearing sung a simple ballad, which commenced—

"There was a maid of Westmoreland,  
Who built her house upon the sand:"

and the conclusion of which was, that, however desolate and exposed a situation that might be for her dwelling, it was better than in "the haunts of men." This was said to have been written by the late Mr. Thomas Sheridan. I never heard by whom the music to it, which was very pretty, was composed; nor whether or not it was published.

Can any of your correspondents supply the words of this old ballad, and state the name of the composer of the music to it? Also whether it was published, and, if so, by whom? E. H.

*Anthony Bridges.*—In the Hampshire Visitation of 1622, Harl. MS. 1544. fo. 25., appears the marriage of Barbara, second daughter of Sir Richard Pexsall, of Beaurepaire, in co. Southampton, by Ellinor his wife, daughter of William Pawlett, Marquis of Winchester, to "Anthony Bridges." That Sir Richard Pexsall died in 1571, is the only clue I have to the date of the match.

Query, Who was this Anthony Bridges, and did he leave issue?

Is it possible that this is the identical Anthony, third surviving son of Sir John Bridges, first Baron Chandos of Sudeley, respecting whose fate there is so much uncertainty? He is presumed to have married a daughter of Fortescue of Essex, but the collateral evidence on which the supposition is founded is too slight to be satisfactory. Little is known but that he was born before 1532; that he was living in 1584 (in which year he was presented to the living of Meysey Hampton in Gloucestershire, the county in which he resided); and that he had a son Robert, upon a presumed descent from whom the late Sir Egerton Brydges founded his well-known claim to the barony of Chandos of Sudeley. O. C.

*Barlaam and Josaphat* (Vol. iii., p. 135.).—I was much interested in MR. STEPHENS' remarks on

the Rev. W. Adams's beautiful allegory, and would be glad to know from him, or some other of your learned correspondents, *what English translations there are* of this "spiritual romance in Greek;" where I may find an account or notice of the work, or get a copy of it. JARLTZBERG.

"*Stick at Nothing.*"—The expression "stop at nothing" occurs in the following couplet in Dryden's *Aurengzebe*:

"The world is made for the bold impious man,  
Who stops at nothing, seizes all he can."

And Pope, in one of his letters, has the expression "stick at nothing," where he says:

"The three chief qualifications of party-writers are, to stick at nothing, to delight in flinging dirt, and to slander in the dark by guess."

Can any of your correspondents explain the origin of the word "stick" in the sense in which it is used by Pope; and how it came to supplant altogether the more intelligible word "stop," as employed by Dryden? HENRY H. BREEN.

St. Lucia, January, 1851.

"*Ejusdem Farinæ.*"—Your readers are acquainted with the expression "ejusdem farinæ," and the derogatory sense in which it is employed to describe things or characters of the same calibre. It was in common use among clerical disputants after the Reformation; and Leland has it in the following remarks respecting certain fabulous interpolations in the *Black Book* at Cambridge:

"Centum sunt ibi, præterea, ejusdem farinæ fabulæ."

I have no doubt, however, that the origin of the expression may be traced to the scholastic doctors and casuists of the Middle Ages.

Will any of your correspondents be good enough to explain the circumstances which gave rise to the adoption of "farina" as a term expressive of baseness and disparagement?

HENRY H. BREEN.

St. Lucia, January, 1851.

*Batail.*—Favine, in his *Theatre of Honour* (b. ii. c. 13), in speaking of a bell at Menda, says of the clapper of a bell, that "it is a *Bataill* in Armes." Was this word ever introduced into English heraldry? The only instances of bells in English arms that I can discover in the books to which I have access at present are in the coats of Bell, Porter, Osney, and Richbell. H. N. E.

*The Knights of Malta.*—On the stone corbels which support the roof of one of the aisles of a church in my neighbourhood, there are carved the armorial badges of persons who are supposed to have contributed to the building of the church, which was erected in the thirteenth century. On one of the corbels (the nearest to the altar, and therefore in the most honourable place) there is a lamb bearing a flag. The lamb has a nimbus

round its head, and the staff of the flag terminates in a cross like the head of a processional cross. The device, I have reason to think, was the badge of the knights of the order of Saint John of Jerusalem, who had a preceptory in this neighbourhood during the thirteenth century. In the history of these knights, first of Jerusalem, then of Rhodes, and afterwards of Malta, I find it stated, that in the year 1130 Pope Innocent II. commanded that the standard of the knights (at that time settled at Jerusalem) should be "gules, a full cross argent."

Will any of your correspondents be so kind as to inform me if the device on the corbel was the badge of the knights of the order of St. John of Jerusalem? and if so, at what time they first assumed it? S. S. S.

*General Pardons.*—Has any example of a general pardon under the great seal been ever printed at length? particularly any of those granted after the restoration of Charles II. J. G. N.

"*Too wise to err.*"—You will oblige many of your readers if you will inform them from whence the words

"Too wise to err, too good to be unkind," are quoted. T. W. A.

### Replies.

THOMAS MAY.

(Vol. iii., p. 167.)

Thomas May, famous amongst the busy characters of his age, both as a politician and a poet, was the eldest son of Sir Thos. May, Knt., of Mayfield, in Sussex, where he was born in 1595. At the usual period of life, he was admitted a fellow-commoner of Sidney Sussex College, Cambridge; and having taken the degree of B.A. he entered himself at Gray's Inn, with the intention of studying the law, which, however, it is uncertain whether he ever pursued as a profession. Whilst he was a student of the law, he made the acquaintance of Edward Hyde, afterwards Earl of Clarendon; and became the intimate associate of Ben Jonson, Selden, Cotton, Sir K. Digby, Thos. Carew\*, "and some others of eminent faculties in their several ways."

"His parts of nature and art," writes Clarendon†, in describing his character, "were very good, as appears by his translation of Lucan (none of the easiest work of that kind), and more by his Supplement to Lucan, which being entirely his own, for the learning, the wit, and the language, may be well looked upon as one of the best epic poems in the English language."

As an elegant writer, indeed, of Latin verse, he is justly numbered amongst the most successful of the accomplished poets of our nation—Ben Jonson, Cowley, Milton, Marvell, Crashaw, Addison, Gray, Smart, T. Warton, Sir W. Jones, &c.—who have devoted their leisure to this species of composition. Clarendon goes on to say that May was "born to a fortune, if his father had not spent it; so that he had only an annuity left him, not proportionable to a liberal education."

"Yet since," continues this illustrious authority, "his fortune could not raise his mind, he brought his mind down to his fortune, by a great modesty and humility in his nature, which was not affected, but very well became an imperfection in his speech, which was a great mortification to him, and kept him from entering upon any discourse but in the company of his very friends," of whom he had not a few, for "he was cherished by many persons of honour, and very acceptable in all places."

From Charles I., no mean judge of poetry, and a liberal patron of the Muses, May received much encouragement, and many substantial marks of favour in the shape of donatives; and it was at the express command of this monarch that he wrote his historical poem entitled *The Victorious Reign of Edward III.* From disgust, however, at the appointment of D'Avenant to the Laureateship, on the death of Jonson in 1637,—a post to which, according to what he considered to be his own superior deserts\*, he was himself justly entitled,—"May fell from his duty, and all his former friends," and became an active agent in promoting the designs of the so-called popular leaders. Through the interest of Cromwell, he was nominated Secretary to the Parliament, in which capacity he wrote a History of its transactions, a work which was published in 1647. This performance, which is highly commended by Granger, rendered its author extremely obnoxious to the royal party, who exercised all their powers of pen to disparage both the book and its compiler. He is represented by Clarendon, for instance, "as prostituting himself to the vile office of celebrating the infamous acts of those who were in rebellion against the king; which he did so meanly, that he seemed to all men to have lost his wits, when he left his honesty." Anthony a Wood's account† of these matters, and of May himself, is that

"He was graciously countenanced by K. Charles I. and his royal consort; but he, finding not that preferment from either which he expected, grew discontented, sided with the Presbyterians, and, upon the

\* Southey calls May "the very able competitor of D'Avenant," and describes him as "a man so honourably known by his translation of Lucan, and his Supplement to that poet, that it were to be wished he were remembered for nothing else."—*Biog. Sketches.*

† *Athenæ Oxon.* Bliss's edit.

\* *The Life of Edward, Earl of Clarendon, &c., Oxf.* 1627.

† The same.

turn of the times, became a debauchee *ad omnia*; entertained ill principles as to religion, spoke often very slightly of the Trinity, kept beastly and atheistical company, of whom Thos. Challoner, the regicide, was one, and endeavoured to his power to asperse and invalidate the king and his cause.\*

His acquaintance with Challoner is also alluded to by Aubrey, who says\*, "that his translation of Lucan's excellent poem made him in love with the republicque." Aubrey adds, he was —

"A handsome man, debauched, and lodged in the little square by Cannon Row, as you go through the alley."

Clarendon concludes his notice of May by observing that —

"Shortly after the publication of his parliamentary history he died, miserable and neglected, and deserves to be forgotten."

The fact is, he was found dead in his bed in Nov. 1650; but that he was "neglected" is not altogether correct. At any rate, he was honoured with a public funeral, a marble monument, and a laudatory epitaph in Westminster Abbey,—short-lived dignities! for, at the Restoration, the memorial of his fame was torn down, whilst his body was exhumed, and, after being treated with much ignominy, hurled into a large pit in St. Margaret's churchyard adjoining.—Besides the works above noticed, May also wrote *The Description of Henry II.*, in verse, with *A Short Survey of the Changes of his Reign*, and *The Single and Comparative Character of Henry and Richard his Sons*, in prose. Nor was that of Lucan his only translation, for he rendered into English verse *Virgil's Georgics* and *Selected Epigrams of Martial*. He was also the author of five dramas, two of which are given in Dodsley's *Old Plays*. A now forgotten critic, Henry Headley, B.A., of Norwich, observes concerning his historical poems, that May —

"Has caught no small portion of the energy and declamatory spirit which characterises the Roman poet, whom, as he translated, he insensibly made his model. His battle-pieces," our critic continues, "highly merit being brought forward to notice; they possess the requisites, in a remarkable degree, for interesting the feelings of an Englishman. While in accuracy they vie with a gazette, they are managed with such dexterity, as to busy the mind with unceasing agitation, with scenes highly diversified and impassioned, by striking character, minute incident, and alarming situation." †

In confirmation of the general propriety and justness of these remarks, I would refer to the

\* In MSS. Ashmol., as quoted in *Biog. Britann.*, from which, and Chalmers's *Biog. Dict.*, the dates, and such of the facts above given, not otherwise authenticated, are principally derived.

† *Biographical Sketches*, Lond., 12mo: 1787.

description of "The Den of the Vices" (H. II. b. i.), and to the accounts of "The Death of Rosamond" (H. II. b. v.), "The Battle of Cressy" (E. III. b. iii.), and "The Capture of Mortimer" (E. III. b. i.). These pieces can only be thus vindicated, being much too long for extracting; but I think a republication of the entire poems would be an acceptable boon to the public. COWGILL.

Although May's version of Cato's soliloquy is immeasurably below Addison's, I am inclined to agree with J. H. L., that, on comparing them, it is more than probable, Addison had May's description of Cato's death in his mind at the same time he penned the justly celebrated soliloquy in the 5th Act of his *Cato*. E. B. PRICE.

Cow Cross.

*Thomas May*, the Author of the *Supplement to Lucan* (Vol. iii., p. 167.), was the secretary and historian of the Long Parliament. He was born at Mayfield in 1595; took the degree of B. A. at Sydney-Sussex College, Cambridge, and afterwards entered Gray's Inn, but devoted himself to literature. He translated Virgil's *Georgics*, Selected Epigrams of Martial, and in 1627 Lucan's *Pharsalia*; to the latter, in 1630, he supplied an English continuation of his own in seven books, intitled, *A Continuation of the Subject of Lucan's Historical Poem till the Death of Julius Cæsar*. It was dedicated to Charles. He afterwards published at Leyden a Latin translation of the seven additional books; this was added to the Amsterdam and other editions of Lucan, and has established May's fame as a classic scholar. Andrew Marvell, who saw only an apology for the doings of the tyrannical parliament in the continuation of Lucan's poem, calls May —

"Most servile wit, and mercenary pen,  
Polydore, Lucan, Allan, Vandal, Goth.  
Malignant poet and historian both,  
Go seek the novice statesmen and obtrude  
On them some Roman cast similitude."

He died suddenly in the night of 13th Nov., 1650, his death being attributed by Marvell to a little too much indulgence in wine.

"As one pot drunk into the packet-boat,  
Tom May was hurry'd hence, and did not know't."

W. DURRANT COOPER.

81. Guilford Street.

[We are also indebted to BALLIOLENSIS and other correspondents for general replies to this Query; and to W. S. (Richmond) for a reference to Baron Maseres' account of him prefixed to his edition of May's *History of the Long Parliament*.]

DUCHESS OF BUCKINGHAM.

(Vol. iii., pp. 224. 249.)

P. C. S. S. believes that a reference to almost any Peerage or work on British genealogy, would

have saved Mr. F. B. RELTON the trouble of addressing the inquiry at Vol. iii., p. 224. Katherine Sedley, daughter of Sir Charles Sedley, commemorated in Johnson's line—

“And Sedley cursed the form that pleased a king”—

was created Countess of Dorchester by James II., and subsequently married David Collyer, first Earl of Pontmore in Scotland. She died in 1692, having had by King James a natural daughter, to whom, by royal warrant, that monarch gave the rank and precedence of a duke's daughter; she was styled Lady Catherine Darley, and married first, in October 1699, James, third Earl of Anglesey, from whom, on account of alleged cruelty on his part, she was separated by act of parliament in the following year. The earl died in 1701, and his widow married, secondly, in 1705, John Sheffield, first Duke of Normanby and Buckingham. She died on the 13th of March, 1743, and was interred with almost regal pomp in Westminster Abbey. By her *first* husband (the Earl of Anglesey) she had an only daughter, the Lady Catherine Annesley, married to Mr. William Phipps, father of the first Lord Mulgrave, and, consequently, great-grandfather of the present Marquis of Normanby, who on his recent elevation to that dignity, has, it appears, preferred to take one of the ducal titles of a nobleman from whom he does *not* descend, and of whose blood there does not flow a single drop in his veins, to the just assumption of the title of one from whom he *does* descend, and whose sole representative he undoubtedly is.

Of the Duchess of Buckingham's inordinate pride, there are some curious stories in Walpole's Letters to Sir Horace Mann (*sub anno* 1743). But perhaps the most remarkable instance of it is to be found in a periodical paper called the *British Champion*, which was published at that time, and which is now not commonly to be met. In the No. for April 7, 1743, there is the following anecdote:—

“I have been informed that a lady of high rank, finding her end approaching, and feeling very uneasy apprehensions of this sort, came at length to a resolution of sending for a clergyman, of whom she had heard a very good character, in order to be satisfied as to some doubts. The first question she asked was, whether in heaven (for she made no doubt of going thither) some respect would not be had to a woman of such birth and breeding? The good man, for such he really was, endeavoured to show her the weakness of this notion, and to convince her that there was, where she was going, no acceptance of persons, and much more to the same purpose. This the poor lady heard with much attention, and then said with a sigh, ‘Well, if it be so, this heaven must be, after all, a strange sort of a place!’”

P. C. S. S. is unwilling to believe this painful story—the more so, as it must be recollected that

the author of the paper was an inveterate Whig, and the Duchess (*jure paterno*) as inveterate a Jacobite. P. C. S. S.

#### SAN GRAIL.

Sir Walter Scott, in his *Marmion* (Introduction to Canto First), writes of Sir Lancelot of the Lake, that—

“A sinful man and unconfessed,  
He took the Sangreal's holy quest,  
And slumbering saw the vision high  
He might not view with waking eye.”

In his note on this passage, he refers to the romance of the Morte Arthur, and says:

“One day when Arthur was holding a high feast with his Knights of the Round Table, the Sangreal, a vessel out of which the last Passover was eaten (a precious relic, which had long remained concealed from human eyes, because of the sins of the land), suddenly appeared to him and all his chivalry. The consequence of this vision was that all the knights took on them a solemn vow to seek the Sangreal.”

The orthography of the word in the romance itself is *Sangreall*, which affords us a clue to what I believe to be its true etymology, *Sang réel* (*Sanguis realis*), a name it derived from the tradition of its having been employed, not only to hold the paschal lamb at the Last Supper, but also by Joseph of Arimathea to catch the blood and water which flowed from the wounds of our Blessed Lord.

Archdeacon Nares, in his *Glossary*, pp. 209. 445., enters largely into the legendary history of the Sangreal, as well as the question of its orthography. He takes some pains to refute the etymology given above, and quotes Roquefort (*Dict. de la Langue Romane*) to prove that *graal* or *greal* signifies a *broad open dish*. Will any one who has the means of consulting Roquefort inform us, whether he brings forward any instance of the existence of such a word in this sense? or, if so employed, whether such use may not have arisen from the ordinary erroneous orthography? It is a question well worth investigation, which I hope may call some abler pens than mine into exercise.

This holy relic, the object of so much fruitless search to Arthur and his knights, is now safely deposited in the cathedral of Genoa, where all, holy or unholy, may behold it, on making the accustomed offering to its sanctity. Of old, it concealed itself from the eyes of all but those free from mortal sin; but now, the ability to pay five francs puts one in possession of every Christian virtue, and the *Sacro Catino* (as it is called) is exhibited on the payment of that sum. In addition to the authorities quoted by Nares, I would refer to Sir F. Palgrave, in *Murray's Handbook to Northern Italy*, 1st edition, p. 105. SA. CA.

*The St. Graal* (Vol. iii., p. 224.). — Your correspondent W. M. K. will find the subject of "the Sangreal's holy quest" treated in the late Mr. Price's elaborate preface to Warton's *History of English Poetry* (ed. 1840), p. 53.; also an account of the MS. at C. C. C., Cambridge, in the same work, vol. i. p. 149.; and a reference to Walter Map's translation of the Latin romance of St. Graal into French, vol. ii. p. 416. See also Sismondi, *Lit. of the South of Europe* (Bohn, 1846), vol. i. p. 197., and note. H. G. T.

THE FROZEN HORN.

(Vol. ii., p. 262.; Vol. iii., p. 25.)

Your correspondent J. M. G. quotes *Hudibras*, p. i. c. i. l. 147.:

"Where truth in person does appear,  
Like words congeal'd in northern air."

Zachary Grey does *not*, in his note, refer to Mandeville, but he says:

"See an explication of this passage, and a merry account of words freezing in Nova Zembla, *Tatler*, No. 254.; and Rabelais' account of the bloody fight of the Arimaspians and Nephelobites upon the confines of the Frozen Sea (vol. iv. c. 56. p. 229., Ozell's edit. 1737). To which Mr. John Done probably refers, in his panegyric upon T. Coryat, and his *Crudities*:

'It's not that French which made his giants see,  
Those uncouth islands, where words frozen be,  
Till by the thaw next year they've voice again.'"

W. B. H.

Manchester.

J. M. G. quotes Sir John Mandeville for the story of the congealed words falling like hail from the rigging of his ship in the Arctic regions. I do not remember the passage, but there is one almost identical in Rabelais' *Pantagruel*, lib. iv. ch. lv., headed —

"Comment en haulte mer Pantagruel ouït diverses parolles desgelées."

In the notes to Bohn's translation it is said:

"Rabelais has borrowed these from the *Courtisan* of Balthasar de Castillon, of which a French translation was printed in 1539, and from the *Apologues* of Cælius Calcagninus of Ferrara, published in 1544."

W. J. BERNHARD SMITH.

Temple.

BAB AT THE BOWSTER.

(Vol. ii., p. 517.)

Your correspondent MAC is mistaken when he says that no words are used in the Scottish dance of "Bab at the Bowster." I have myself "babbed at the Bowster" within the last few years. Upon that occasion the words sung by the company while dancing round the individual bearing the "bowster" were —

"Wha learn'd you to dance,  
You to dance, you to dance,  
Wha learn'd you to dance  
Bab at the bowster brawly?"

To which the "bowster-bearer" replies —

"My mither learned me to dance,  
Me to dance, me to dance,  
My mither learned me to dance  
Bab at the bowster brawly."

After which, throwing down the "bowster" or cushion before one of the opposite sex, they both kneel upon it, and kiss one another *affectionately*.

I never heard any words save the above; but a friend from a neighbouring county (Dumbartonshire) informs me, that with them it is sometimes changed into

"Wha gi'ed you the keys to keep,  
The keys to keep," &c.

There are also other variations which I believe I can procure, should they be desired by MAC or others. I should perhaps mention, for the benefit of Southrons, that almost all untravelled Scotchmen in conversation use the verb *to learn* in place of the verb *to teach*. Y.

Glasgow.

The dance in Scotland called "Bab at the Bowster" is always the winding up at "kirns" and other merrymakings, and is most likely similar to the cushion-dance. The tune to which it is danced has words belonging to it. The beginning lines are —

"There's braw yill,  
Down at the mill,  
Bab at the bowster," &c.

L. M. M. R.

OLIVER CROMWELL AND HIS DEALINGS WITH THE DEVIL.

(Vol. iii., p. 207.)

Among the papers of an old personal friend and correspondent of the "Sylvanus Urban" of his day, — a clergyman of the good old school, who died a quarter of a century ago, aged eighty-six, I find the inclosed. It may possibly lead to the further elucidation of one of the Notes of B. B. It is unfortunate that no date is attached to it, nor any intimation of its history. Its owner was the intimate friend of Bennet, Bishop of Cloyne, of Dr. Farmer, of Burgess, Bishop of St. David's (afterwards Salisbury), and other eminent divines of his time.

With this MS. was inclosed another, in more modern writing; but, from the orthography, copied from an older paper, headed "Private Amours of Oliver Cromwell." It is very short, and also without date. It is at your service if desired.

S. H. H.

A NARRATIVE CONCERNING CROMWELL'S DEALINGS WITH  
THE D—L.

"On y<sup>e</sup> 3d of Sept., in y<sup>e</sup> morning, Cromwell took Colonel Lindsey, his intimate friend, and first Capt. of his regiment, to a wood side not far from y<sup>e</sup> army, and bid him alight and follow him into that wood, & take particular notice of what he saw & heard.

"After they had both alighted & secured their horses, & walked some small way into the wood, Lindsey began to turn pale, & to be seiz'd with horreur, from some unknown cause: upon wch Cromwell askt him how he did, or how he felt himself. He answered, that he was in such a trembling & consternation that he never felt y<sup>e</sup> like in all y<sup>e</sup> conflicts and battles he had been engaged in: But wether it proceeded from the gloomyness of y<sup>e</sup> place, or y<sup>e</sup> temperament of his body, he knew not. 'How now?' said Cromwell, 'what! trowbled with vapours? Come forward, man.' They had not gon above 20 yards before Lindsey on a sudden stood still and cry'd out, by all that's good he was seized with such unaccountable terrours & astonishment that it was impossible for him to stir one step further. Upon which Cromwell call'd him faint-hearted fool, & bid him stand there & observe or be witness: and then advancing to some distance from him, he met with a grave elderly man, with a roll of parchment in his hand, who deliver'd it to Cromwell, who eagerly perused it. Lindsey, a little recover'd from his fear, heard severall loud words betwixt them: particularly Cromwell said, 'This is but for seven year. I was to have it for 21, and it must and shall be so.' The other told him positively it could not be for above seven; upon which Cromwell cry'd with a great fierceness, it shd be, however, for 14 year; but the other person plorily declared it could not possibly be for any longer time: and if he woud not take it so, there was others that woud accept of it: Upon which Cromwell at last took y<sup>e</sup> parchment, and returning to Lindsey with great joy in his countenance, he cry'd, 'Now, Lindsey, the battle's our own: I long to be engag'd.' Returning out of the wood, they rode to y<sup>e</sup> army, Cromwell with a resolution to engage as soon as possible, & y<sup>e</sup> other with a design of leaving y<sup>e</sup> army as soon. After y<sup>e</sup> first charge Lindsey deserted his post, and rode away with all possible speed, day and night, till he came into y<sup>e</sup> county of Norfolk, to y<sup>e</sup> house of an intimate friend, and minister of that parish: Cromwell, as soon as he mist him, sent all ways after him, with a promise of a great reward to any that w'd bring him alive or dead.

"Thus far y<sup>e</sup> narrative of Lindsey himself; but something further is to be remembered to complete & confirm y<sup>e</sup> story.

"When Mr. Thorowgood saw his friend Lindsey come into his yard, his horse and himself just tired, in a sort of amaze he said, 'How, now, Colonel; we hear there is like to be a battle shortly. What! fled from your colours?' 'A battle!' said y<sup>e</sup> other; 'yes, there has bin a battle, and I am sure y<sup>e</sup> King is beaten. If ever I strike a stroke for Cromwell again, may I perish eternally, for I am sure he has made a league with y<sup>e</sup> Devil, and he will have him in due time.' Then, desiring his protection from Cromwell's inquisitors, he

went in & related y<sup>e</sup> whole story, and all the circumstances, concluding with these remarkable words, That Cromwell w'd certainly die that day seven year that the battle was fought.

"The strangeness of his relation caused Mr. Thorowgood to order his son John, then about 12 years of age, to write it in full length in his common place book, & to take it from Lindsey's own mouth. This common place book, and likewise y<sup>e</sup> same story written in other books, I am sure is still preserv'd in y<sup>e</sup> family of y<sup>e</sup> Thorowgoods: But how far Lindsey is to be believed, & how far y<sup>e</sup> story is to be accounted incredible, is left to y<sup>e</sup> reader's faith and judgment, & not to any determination of our own."

### Replies to Minor Queries.

*Gig Hill* (Vol. iii., p. 222.). — Perhaps your correspondent is mistaken in saying that "there is no indication of anything in the land to warrant the name." At least, the very fact of its being a hill is suspicious. If I could venture to affront you with a pun, I should say, that it seems to me very natural that the *top* of a hill should look like a *gig*. Mercy on us! do words wear out so fast? Why, I have not reached three-score, and did not I "whip my gig" when I was an "infant"? — not an infant born in a remote province, sucking in archaism with my mother's milk, playing with heirloom toys, and calling them by obsolete names, but a smart little cockney, born and bred in the parish of St. Andrew, Holborn, where, no doubt, there were gig-whipping brats plenty. In the crowded state of your columns, you would not thank me for enlarging on the *top-hic*, or I should really feel disposed to enter into a dissertation on the nature and characteristic differences of whipping-tops, humming-tops, peg-tops, and gigs. As to the latter, it certainly occurs to me, now that the question is raised, that I have not seen such a thing for a long time; though I fancy *gigs* lying in the shop-windows, as they did at a period when I was more likely to observe them; and if they have become so far forgotten, it may be worth while, for the sake of Shakspeare, to say that they were generally (as far as I remember always) made of horn; and therefore, when *Holofernes* says "Go, whip thy gig" (which means just the same as Mr. Oldbuck's "Sew your sampler, monkey!"), *Moth* replies, "Lend me your *horn* to make one, and I will whip about your infamy *circum circa*; a gig of a cuckold's horn!" It is enough to add that the gig was made of the tip of the horn, and looked, while spinning, like an inverted extinguisher. It was hollow, but my impression is that there was sometimes lead at the bottom of the inside. Even with the ballast, it was a ticklish, volatile, kickety thing, much more difficult to set up and to keep up than the sober whipping-top, and bearing somewhat the same relation to one in bulk and motion,

that a ship's gig may do to herself, or a gig on land to a coach. As to Gig Hill, however, unless it has a conical top, some other explanation must be sought.

N. B.

[C., E. H., and numerous other correspondents, have also kindly replied to this Query.]

*Epigram against Burke* (Vol. iii., p. 243.).—

“ Oft have I heard that ne'er on Irish ground,  
A poisonous reptile ever yet was found;  
Nature, though slow, will yet complete her work,  
She has saved her venom to create a Burke.”

The author of these lines was Warren Hastings himself; his private secretary (Mr. Evans) sat by his side during the trial, and saw him write the above. My authority is a niece of Mr. Evans, who formed one of her uncle's family at the period of the trial.

N. M.

*Engraved Portrait* (Vol. iii., p. 209.).— This is the portrait of Samuel Clarke, the ejected minister of Bennet Fink, London. I have three impressions of this engraving now before me. Two of these are in an illustrated Granger, and are in different states, the earlier one having no shading in the background. The third copy is prefixed to—

“ A Collection of the Lives of Ten Eminent Divines, Famous in their Generations for Learning, Prudence, Piety, and painfulness in the work of the Ministry, &c. By Sa. Clarke, Preacher of the Gospel in St. Bennet Fink, London, 1662.” 4to.

Very likely the same plate had been previously used for some other of Clarke's numerous publications. At the end of the verses beneath the portrait, my copies have “P.V.A.M. *fecit*,” which, I suppose, are the initials of Peter Vinke.

JOHN I. DREDGE.

A full and interesting account of this worthy divine is given in *Granger*, vol. v. p. 73.; and the quatrain will be found annexed to a brief account of the same portrait in Ames's *English Heads*, p. 43.

J. F. Y.

*Salgado's Slaughter-house* (Vol. ii., p. 358.).— Your correspondent asks, Who was Salgado? and his question has not yet, I believe, been answered. James Salgado, whose name does not appear in any biographical dictionary, though it deserves to do, and whose pieces are unnoticed in Peck's Catalogue, though they should certainly not have been omitted, was a Spanish priest, who renounced the Roman Catholic belief, and was imprisoned by the Inquisition, and after undergoing many sufferings made his escape to England in the latter part of the reign of Charles II. His history is contained in *An Account of his Life and Sufferings*, in a 4to. tract in my possession, entitled, *A Confession of Faith of James Salgado, a Spaniard, and sometimes a Priest in the Church of Rome*, London, 1681, 4to. Watt and Lowndes both notice some of his pieces,

but their lists are very imperfect, and do not comprise the tract, of which your correspondent gives the title, and which is also in my possession, and several others which I have noted in my copy of his *Confession*, but which it is perhaps unnecessary to enumerate here.

JAMES CROSSLEY.

*Mathew's (not Matthew's) Mediterranean Passage* (Vol. iii., p. 240.).— I have a copy of this work, and shall have pleasure in forwarding it to MERCURIUS for perusal, if he will address a note to me, which the publisher of “NOTES AND QUERIES” will forward.

NIBOR.

Oxford, March 29. 1851.

*The Mitre and the “Cloven Tongues”* (Vol. iii., p. 146.).— My attention has just been directed to the remark of your correspondent L. M. M. R., who adduces the miracle of the “cloven tongues as of fire” as having supplied the form of the mitre.

This is an old explanation; but your correspondent does not appear to be aware that “cloven” has been rejected by high classical authority, as not being a correct interpretation of the word *διαμερίζομεναι*. The exact translation is, “And tongues as of fire appeared, being distributed to them.” The same verb is used in the passage, “They parted my garments among them,”—parted or distributed—the exact equivalent.

It appears to me that the translators have here made an extraordinary blunder. They have, I think, mistaken *διαμερίζω* for *διαμερίζω*. For the peculiar meaning of the former verb I beg to refer those who have not observed it, to Liddell and Scott's *Lexicon*. The substitution of a letter here ( $\eta$  for  $\epsilon$ ) would give to the Scripture term a significance, which, though analogous to that of the current translation, is immeasurably distant from the exact interpretation.

HUGHES FRAZER HALLE.

Chudleigh, March 24. 1851.

*Slums* (Vol. iii., p. 224.).— This word is, I take it, an Americanism, being an abbreviation of *settlements*.

The *back settlements* and *back slums* are used synonymously.

D. Q.

“*God's Acre*” (Vol. ii., p. 56.).— On looking back to some of your old numbers I find W. H. K. has never been answered with regard to the above application of the term to churchyards. Longfellow (Liverpool edition, 1850, p. 36.) commences one of his poems thus:

“ I like that ancient Saxon phrase, which calls  
The burial-ground *God's Acre*. It is just;  
It consecrates each grave within its walls,  
And breathes a benison o'er the sleeping dust.”

Whether this may be any help to W. H. K., I know not, but I cannot refrain from the Query— What is the Saxon phrase alluded to? W. H. P.

*Wages in the last Century* (Vol. iii., p. 143.).— I have a note on this subject which is at A. A.'s service, extracted from the *Gentleman's Magazine* for May 1732, vol. ii. p. 771.:—

“WAGES (YEARLY) appointed by the Justices, A.D. 1732, to be taken by the Servants in the County of Kent.

	£	s.	d.
Head Ploughman, Waggoner, or Seedsman	8	0	0
His Mate	-	4	0
Best Woman Servant	-	3	0
Second Sort	-	2	0
Second Ploughman	-	6	0
His Mate	-	3	0
Labourers by the Day, in Summer	-	0	1
Ditto, in Winter	-	0	1

*County of Gloucester.*

Head Servant in Husbandry	-	5	0	0
Second Servant	-	4	0	0
Driving Boy under 14 Years	-	1	0	0
Head Maid Servant in Dairy, and Cook	-	2	10	0
Second Maid Servant	-	2	0	0
Mower in Hay Harvest, without Drink,				
per Day	-	0	1	2
With Drink, per Day	-	0	1	0
Mower and Reaper in Corn Harvest, with				
Diet, per Day	-	0	1	0
Other Day-labourer, from Corn to Hay				
Harvest, with Drink only, per Day	-	0	0	8
With Diet, per Day	-	0	0	4
Without Diet or Drink, per Day	-	0	0	10
Carpenter, Wheelwright, and Mason, with-				
out Drink, per Day	-	0	1	2
With Drink, per Day	-	0	1	0.

I send the note as I have it in my commonplace book; but I should think that the periodical from which the above is extracted, contains much that would suit A. A.'s purpose. E. S. TAYLOR.  
Martham, Norfolk.

*Tradesmen's Signs* (Vol. iii., p. 224.).—The projecting signs over tradesmen's shop-doors were removed under the London Paving Act, 6 Geo. III. c. 26. s. 17. In the *Percy History of London*, i. 179., the act is erroneously said to have been passed in 1762. From Malcolm's *Anecdotes of London*, pp. 468, 469., it seems that the clause in question was inserted in the act in consequence of inquiries by a committee appointed by the Court of Common Council in 1764. Mr. Peter Cunningham, in the "London Occurrences," prefixed to his *Handbook for London*, says: "1766. The house-signs of London taken down."

No doubt the existing Metropolitan Paving Acts contain clauses which will prevent tradesmen from again putting up projecting signs.

C. H. COOPER.

Cambridge.

*Standfast's Cordial Comforts, &c.* (Vol. iii., p. 143.).—ABHBA will find in a catalogue of curious books published by G. Bumstead, 205. High

Holborn, an early edition of *Standfast*. It is described thus:

"Standfast (R.), A Little Handful of Cordial Comforts, and a Caveat against Seducers; with the Blind Man's Meditations, and a Dialogue between a Blind Man and Death, 12mo. 1684."

This may assist ABHBA in his researches. Z.

*St. Pancras* (Vol. ii., p. 496.).—Your correspondent MR. YEOWELL asks where C. J. Smith's collection of MSS., cuttings and prints, &c. relating to the parish of St. Pancras, are deposited? It is in the library of Richard Percival, Esq., 9. High-bury Park, Islington.

Can any of your readers give an account of St. Pancras? He was martyred May 12, 304. R.

[Has our correspondent looked at the *Calendar of the Anglican Church*, lately published by Parker of Oxford? A brief notice of St. Pancras will be found on p. 274. of that useful little work.]

*Lines on "Woman's Will"* (Vol. i., p. 247.).—Although somewhat late in the day, I send you the following paragraph from the *Examiner* of May 31, 1829:

"*Woman's Will*.—The following lines (says a correspondent of the *Brighton Herald*) were copied from the pillar erected on the Mount in the Dane-John Field, formerly called the Dungeon Field, Canterbury:

'Where is the man who has the power and skill  
To stem the torrents of a woman's will?  
For if she will, she will, you may depend on't,  
And if she won't, she won't; so there's an end on't.'"

H. C.

Workington.

*Scandal against Queen Elizabeth* (Vol. ii., p. 393.; Vol. iii., p. 11.).—In *Hubback on the Evidence of Succession*, p. 253., after some remarks on the word "natural," not of itself in former times denoting illegitimacy, this passage occurs:

"But as early as the time of Elizabeth the word *natural*, standing alone, had acquired something of its present meaning. The Parliament, in debating upon the act establishing the title to the crown in the Queen's issue, thought it proper to alter the words 'issue lawfully begotten,' into 'natural-born issue,' conceiving the latter to be a more delicate phrase. But this created a suspicion among the people, that the Queen's favourite, Leicester, intended after her death to set up some bastard of his own, pretending it was born of her, and bred up privately."—Duke of Buckingham *On Treasons*, cited Amos's *Fortescue*, p. 154.

J. H. L.

*Coggeshall Job* (Vol. iii., p. 167.).—Does J. C. allude to the tradition that the Coggeshall people placed hurdles in the stream to turn the river, and chained up the wheelbarrow when the mad dog bit it?

J. H. L.

*Whale caught at Greenwich before the Death of Cromwell* (Vol. iii., p. 207.).—B. B. wishes a record

of the capture of a whale at Greenwich, immediately previous to Cromwell's death. I take leave to inform him that, in a tract entitled *A Catalogue of natural Rarities, with great Industry, Cost and thirty Years' Travel in foreign Countries collected, by Robert Hubert, alias Forges, Gent., and sworn Servant to his Majesty. And Dayly to be seen at the Place called the Musick House, at the Miter, near the West End of St. Paul's Church, 1664*, there is the following item:—

"The vein of the tongue of that whale that was taken up at Greenwich, a little before Cromwell's death."

W. PINKERTON.

Ham.

*Fronte Capillatâ, &c.* (Vol. iii., pp. 8. 43. 124.).—The following lines from Tasso's *Amore Fuggitivo* contain the same figure as the Latin quoted above:

"Crespe hà le chiome e d'oro,  
E in quella guisa appunto,  
Che Fortuna si pinge  
Ha lunghi e folti in sulla fronte i crini;  
Ma nuda hà poi la testa  
Agli opposti confini."

ROBERT SNOW.

The lines quoted by your correspondent are from Peacock's "Headlong Hall," and are imitated from Machiavelli's "Capitolo dell' Occasione." The whole air stands thus; the second stanza differing slightly from the version given by MR. BURT. The lines are very pretty, at least in my opinion.

"LOVE AND OPPORTUNITY.

"Oh! who art thou, so swiftly flying?  
My name is Love, the child replied;  
Swifter I pass than south-winds sighing,  
Or streams through summer vales that glide.  
And who art thou, his flight pursuing?  
'Tis cold Neglect whom now you see:  
The little god you there are viewing,  
Will die, if once he's touched by me.

"Oh! who art thou so fast proceeding,  
Ne'er glancing back thine eyes of flame?  
Mark'd but by few, through earth I'm speeding,  
And Opportunity's my name.  
What form is that which scowls beside thee?  
Repentance is the form you see:  
Learn then, the fate may yet betide thee.  
She seizes them who seize not me."

W. R. M.

*John Sanderson, or the Cushion-dance* (Vol. ii., p. 517.).—Though I am unable to answer your correspondent Mac's inquiry as to the antiquity of this dance, it may interest him as well as others of the readers of "NOTES AND QUERIES" to know, that when Walpole made up his mind to abandon his Excise bill (which met with a still fiercer opposition out of doors than in the House of Commons), he signified his intention to a party

of his adherents at the supper-table, by quoting the first line of the accompanying song:—

"This dance it will no further go!"\*

This, at least, shows the popularity of this dance in the reign of George II.

H. C.

Workington.

*George Steevens and William Stevens* (Vol. iii., p. 230.).—The late Sir J. A. Park wrote *Memoirs of William Stevens*, the Treasurer of Queen Anne's Bounty, and the biographer of Jones of Nayland. As little resemblance must have existed between this gentleman and "the Puck of commentators," George Steevens, as between the two Harveys:

"The one invented Sauce for Fish,  
The other Meditations."

J. H. M.

*Memoirs of Stevens* by the late Sir James Allan Park have been published, and are well worth reading; but this Stevens was not George Steevens, the Shakespearian commentator, but William, Treasurer of Queen Anne's Bounty, one of the most meek and humble minded of men.

"He was inferior to none in profound knowledge, and steady practice of the doctrines and discipline of the Church of England; austere to himself alone, charitable and indulgent towards others, he attracted the young by the cheerfulness of his temper, and the old by the sanctity of his life."

MISS BOCKETT should not confound such a holy character with George Steevens.

E. H.

*Memoirs of George Steevens, Esq., F.R.S. and F.S.A.* (Vol. iii., p. 119.).—In answer to A. Z. it may be stated that a brief memoir of Mr. Steevens was given in Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. ii. p. 680.; further anecdotes, and some of his letters, in vol. v. of Nichols's *Literary Illustrations*; and further letters (his correspondence with Dr. Percy, Bishop of Dromore), in vol. vii. of the latter work; besides many incidental notices, which will be found by reference to the indexes. On the last occasion a copy of his portrait by Dance, was attached; and in vol. v. of the *Literary Illustrations* is an engraving of his monument by Flaxman, in Poplar Chapel. N.

*Tradescant* (Vol. iii., p. 119.).—At what period the elder Tradescant came into England is not with certainty known, but it is supposed to have been about the end of Queen Elizabeth's reign, or the beginning of that of James I. He obtained the title of *Royal Gardener* circa 1629.

It may not be superfluous to mention (on the authority of Allen's *History of Lambeth*, p. 142.) that formerly the three following lines were on the monument in Lambeth churchyard, until its

\* This occurred in the year 1733.

reparation by public subscription in 1773, when they were left out :

“ This monument was erected at the charge of *Hester Tradescant*, the relict of *John Tradescant*, late deceased, who was buried the 25th of April, 1662.”

ALFRED W. H.

Kennington.

*Origin of Harlequins* (Vol. iii., p. 165.).—Your correspondent and querist E. L. N. wishes for an account of the Origin of Harlequins. I beg to refer E. L. N. to an account of the Hellequines, or “*La Mesnie Hellequin*,” given by M. Paul Paris, in his work on the *Manuscripts François de la Bib. du Roi*, vol. i. p. 322. M. Paris says :

“ On donnoit ce nom (Hellequines) à des espèces de feux follets ou génies plutôt malfaisants que favorables, et plutôt moqueurs que malfaisants . . . . L'origine de la tradition de la Mesnie Hellequin se perd dans l'obscurité des temps. On l'entendoit surtout bruire dans les environs de la ville d'*Aries* . . . . J'ignore la première origine de cette locution ; mais ce qui me semble incontestable, c'est qu'on confondit facilement la Mesnie Hellequin avec celle ‘*de la Mort*,’ famille bariolée de rouge et de noir, et dont le manteau de cérémonie devoit être un grand pan de toile ou linceul. Déjà le lecteur a devancé la conséquence qu'il faut tirer de tout cela ; la Mesnie Hellequin, partie nécessaire des cortéges effrayants ou grotesques dans le moyen-âge, est devenue insensiblement, sous la main des arrangeurs, notre *famille d'Arlequin*. Le costume bariolé d'Arlequin n'est rien autre que le fantastique costume du représentant de la Mort . . . . Et, si ce que je viens de dire est fondé, on ne répètera plus après Ménage (Gilles), que le mot *Arlequin* fut pris d'abord, sur la fin du xvi siècle, par un certain bouffon italien que le Président *Harlay* avoit accueilli. Il est certain que le mot *Arlequin* se trouve très-anciennement dans un grand nombre de mystères.

“ ‘*Numquid me velis*,’ écrivoit Jean Raulin, mort en 1514, ‘*antiquam illam familiam Harlequini, revocare, ut videatur mortuus inter mundanæ curiæ nebulas et caligines equitare ?*’ ”

By the above extracts, which I fear you will find too long, harlequinades would seem rather to be derived from the wanton pranks of sprites than the coarse gambols of buffoons ; and this derivation would certainly best agree with the accepted character of the modern harlequin. H. C. C.

“ *Predeceased* ” and “ *Designed* ” (Vol. iii., p. 143.).—The former word is used in an active sense by Shakspeare, in his “*Rape of Lucrece* : ”

“ If children *predecease* progenitors,

We are their offspring, and they none of ours.”

“ *Designed*, ” in the sense of “*designated*, ” is employed by Locke :

“ ‘Tis not enough to make a man a subject, to convince him that there is regal power in the world ; but there must be ways of *designing* and knowing the person to whom the regal power of right belongs.”

COWGILL.

“ *Quadrijugis invectus equis*, ” &c. (Vol. ii., p. 391.).—These lines, in which “*verius*” and “*antesolat*” are, of course, misprints for “*variis*” and “*antevolat*, ” apply with such peculiar exactness to Guido's celebrated Aurora, at the Rospigliosi Palace, that I cannot but think the painting has given rise to the lines. Besides, in the ancient mythology, the Horæ are said to be *three* in number, daughters of Jupiter and Themis, and one of their offices was harnessing the horses of the Sun. It is unlikely, therefore, that any classic author would mention them as being seven in number.

C. I. R.

*St. John's Bridge Fair* (Vol. iii., p. 88.).—Perhaps in the county of Northampton, and in the city of Peterborough, where a fair, commencing October 2d, is still called “*Bridge Fair*.” The parish church of Peterborough is dedicated to St. John Baptist ; but a fair on the saint's day would be too near the other, and probably more ancient fair, which is held on old St. Peter's Day, to whom the cathedral church is dedicated. ARUN.

*Anticipations of Modern Ideas by Defoe* (Vol. iii., pp. 137. 195.).—It is a singular fact, to which I do not remember a reference has hitherto been made, that Defoe, in his *Life and Adventures of Captain Singleton*, has foreshadowed the discovery by recent travellers of a great inland lake in the South of Africa. He describes his adventurous hero and companions, during their attempt to cross this vast continent from Mozambique to Angola, as having, on the ninth day of their journey, come in “*view of a great lake of water*.”

“ The next day,” he adds, “*which was the tenth from our setting out, we came to the edge of this lake, and happily for us, we came to it at the south point of it, for to the north we could see no end of it ; so we passed by it, and travelled three days by the side of it.*” — *Life, Adventures, and Piracies of Captain Singleton*, chap. vi.

According to a rough calculation by one of the party, they were, a few days before reaching it, 700 miles from the coast of Mozambique, and 1500 from the Cape of Good Hope. Now Messrs. Murray and Oswell, the enterprising travellers to whom we owe the discovery of this vast South African lake, describe it as being in longitude 24° East, latitude 19° South ; a position not very wide apart from that indicated in Defoe's amusing fiction. T. C. SMITH.

*Lord Howard of Effingham* (Vol. iii., p. 244.).—I submit that the passages quoted by your correspondent are not sufficient evidence to lead us to conclude that that nobleman *ever* was a Protestant. As to the “*neglect of reverence to the Holy Sacrament*, ” it is only said that the priests might pretend *that* as a cause ; and it is not to be supposed that an ambassador would so far forget himself as to show any disrespect to the religion of the

prince he was sent to. Besides, it is likely that Lord Howard was chosen for the embassy as being a Catholic, and therefore more acceptable to a prince of the same religion.

2nd. Fuller's words only refer to testimony on a disputed fact, on which Catholic evidence to the effect quoted by him would have peculiar weight.

3rd. The words to Garnet, who had declared his innocence and abhorrence of the imputed crime, are such as a Catholic would be most likely to use.

4th. The word "our," in the royal instructions, is the word of form, and resembles the editorial "we." In royal instructions to Mr. Shiel at Florence, Mr. Wyse at Naples, or Mr. More O'Ferrall at Malta, her Majesty would use the words "our religion;" would that imply that any or all of those gentlemen were Protestants?

After all, Lord Howard may have conformed to the court religion after the period of the Armada: occasional conformity was frequent at the period.

KERRIENSIS.

*Separation of the Sexes in Church* (Vol. ii., p. 94.; Vol. iii., p. 94.).—In *Collectanea Topographica, &c.*, vol. iii. p. 134., is printed the "Account of the Proctors of the Church of Yeovil, co. Somerset, 36 Hen. VI. 1457-8." The learned editor says:

"The first item is remarkable, as affording an instance of seats being made subject to sale at so early a period;" and proceeds: "it may be observed that the two sexes must have sat in different parts of the church, as, with only one exception, the seats are let to other persons of the same sex as before."

LLEWELLYN.

*Separation of the Sexes in Time of Divine Service* (Vol. ii., p. 94.).—A proof of the correctness of the remark advanced in this note is afforded by the practice followed in the little church of Covington, Huntingdonshire, where a few of the old open seats remain towards the western end, in which each sex still sits on its proper side, although the custom does not hold with respect to the pews which some of the farmers and others have erected for themselves at the eastern end.

ARUN.

*Separation of the Sexes at Church.*—Many of your correspondents have taken up the separation of the living at church, but none have alluded to the dead. I extract the following from a deed of the 34th of Elizabeth:—

"But also in the two severall vawtes or towmbes in the sayd chappell, and in the sowthe syde of the same, and in the wall of the sayd church, ffor themselves only to bury in; that is to say, in the upper of the same, standing eastwards, to bury the deade bodyes of the men, being ancestors of the sayd A. B.; and in the lower, standing westwards, to bury the deade bodies of the women, being wyves or children female of his, the said A. B.'s ancestors."

Perhaps some of your correspondents can tell us whether such separate vaults were customary?

*Vox Populi Vox Dei* (Vol. i., p. 370.).—Your correspondent DANIEL ROCK states these words to have been chosen by the Archbishop of Canterbury, Simon Mepham, as his text for the sermon he preached when Edward III. was called to the throne; and in your Notices to Correspondents, Vol. iii., p. 254., you repeat the statement.

The prelate by whom the sermon was preached was not Simon Mepham, but his predecessor, Walter Reynolds, who was Archbishop of Canterbury when the second Edward was deposed, and when Edward III. was crowned, on February 1, 1327. This Walter Reynolds died on November 16, 1327, and Simon Mepham was appointed his successor on December 11, 1327. John Toland, in his *Anglia Libera*, p. 114., has this reference to the sermon which was preached by the Archbishop Reynolds on the occasion of the king's coronation:

"To Edward I. succeeded his son Edward II., who growing an intolerable tyrant, was in a parliament summoned by himself formally accused of misgovernment, and on his own acknowledging the truth of this charge, solemnly deposed. When his son, Edward III., was elected with universal consent, Walter, the Archbishop of Canterbury, preached the coronation sermon, and took these words for his text, "*Vox populi Vox Dei*, the voice of the people is the voice of God,"—so little did they dream in those days of the divine right of monarchy, or that all power did not originally derive from the people, for whom and by whom all governments are erected and maintained."

Sir Harris Nicolas in his *Synopsis of the Peerage*, and Dugdale in his *Monasticon*, give the name of this Archbishop as Walter Reynolds. Sir Richard Baker, in his *Chronicle*, describes him as Walter Reginald; and in Hume's *England* he is called Walter de Reynel.

ST. JOHNS.

*Mazer Wood* (Vol. iii., p. 239.).—The Querist asks, "Has the word Mazer any signification in itself?"

It is used to signify a cup. Vide Walter Scott's *Lord of the Isles*, where Robert Bruce is speaking:

"Bring here, he said, the Mazers four,  
My noble fathers loved of yore."

And it is probably derived from the Irish "Maed-dher," a standing cup, generally of wood, of a quadrangular form, with a handle on each of the sides. The puzzle was how to drink out of it, which was done from the angles. A silver "Maed-dher" was presented to Lord Townshend when leaving Ireland, who puzzled many of his English friends by placing it before them filled with claret. Uninitiated persons usually attempted to drink from the flat side, and poured the wine over their clothes. I think another was presented to Lord Normanby when in Ireland. We see *gutta percha*

cups and buckets everywhere now-a days. Perhaps such an utensil might have been among the dishes, &c. mentioned in the Catalogue of the Tradescant Museum. KERRIENSIS.

[See a curious note on Mazers, used as large drinking-cups, or goblets, in Walter Scott's *Poetical Works*, p. 488., edit. 1848.]

*Traditions from remote Periods through few Hands* (Vol. iii., p. 237.). — The following facts may not be uninteresting on this subject.

The late Maurice O'Connell of Derrynane, co. Kerry, died early in 1825, and would have completed 99 years on the 31st of March in that year. The writer hereof has heard him tell anecdotes derived from the conversation of Daniel M'Carthy, of the same co., who died about 1740, aged at least 108 years. This Daniel M'Carthy was commonly known by the nick-name of "Dhonald Bhin," or "Yellow Dan," and was the first man that ran away from the battle of Aughrim. There is a short account of him in Smith's *History of Kerry*, in which he is mentioned as lately deceased. You have thus a period of over 200 years, the traditions of which might be derived through three persons, the survivor of whom, your correspondent, is but middle aged. I remember being told in the co. Clare, circiter 1828, of an individual then lately deceased, who remembered the siege of Limerick by General Ginkle, and the news of the celebrated treaty of Limerick. It is to be wished that your readers who reside in, or may visit Ireland, would take an interest in this subject. I am certain that in remote parts of the country much curious tradition could be thus brought to light; and it would be interesting to compare the accounts of great public events, as remembered and handed down by the peasantry, with those which we take on the faith of historians.

As relating to this subject, I may refer to the allusion made in page 250. of the same Number to the Countess of Desmond, who was said to have lived to so great an age. I have seen the picture alluded to at Glanleane in Valencia, the seat of the knight of Kerry; and it must have been taken at a comparatively early period of life, as the Earl of Desmond was outlawed, and his estates confiscated, in the reign of Elizabeth. Some record of how this old lady's jointure was provided for might yet be discovered, and the period of her decease thus ascertained. KERRIENSIS.

*Latin Epigram on the Duchess of Eboli* (Vol. iii., p. 208.). — This beautiful epigram, which C. R. H. has somewhat mutilated even in the two lines which he gives of it, was written by Jerome Amaltheus, who died in 1574, the year in which Henry III. of France came to the throne; so that it is unlikely at least that the "Amor" was meant for Mangirow, his "minion." In the edition of the poems of the three brothers Amalthei, which

I possess, and which was printed at Amsterdam in 1689, the epigram runs—

"DE GEMELLIS FRATRE ET SORORE LUSCIS.

"Lumine Acon, dextro, capta est Leonilla sinistro,  
Et potis est forma vincere uterque Deos.  
Blande puer, lumen, quod habes concede puellæ,  
Sic tu cæcus Amor, sic erit illa Venus."

I have seen it thus translated:

"One eye is closed to each in rayless night,  
Yet each has beauty fit the gods to move,  
Give, Acon, give to Leonill *thy* light,  
She will be Venus, and thou sightless Love."

The relationship between the Duchess of Eboli and Mangirow I do not remember. Were they brother and sister? or was she ever known as Leonilla?

Among Jerome Amaltheus's other epigrams I find several about this "Acon;" and one, entitled "De duabus Amicis," begins—

"Me letis Leonilla oculis, me Lydia torvis  
Aspicit."

The mistress of Philip II. (who here, by the by, seems to have recovered her lost eye) would hardly have been the mistress of an Italian poet.

H. A. B.

Trin. Coll. Cam.

"*Harry Parry, when will you marry*" (Vol. iii., p. 207.). — E. H. has omitted the last line, which, however, is well known. May it not have the same meaning as the lines in the "Marquis de Carabas" of Béranger:

"Et tous vos tendrons,  
Subiront l'honneur  
Du droit du seigneur?"

The nursery rhyme may have been sung to the young Baron to teach him his feudal privileges, as the lines—

"Hot corn, baked pears,  
Kick nigger down stairs,"

are used to inculcate the rights of a white man on the minds of infant cotton planters in the Southern States. J. H. L.

*Visions of Hell* (Vol. iii., p. 170.). — In solving the Query propounded by F. R. A. as to "whether Bunyan was the author of the *Visions?*" it is very necessary that all the editions should be known of and collated. I have one not yet referred to, styled *The Visions of John Bunyan, being his last Remains, giving an Account of the Glories of Heaven, the Terrors of Hell, and of the World to come*, London, printed and sold by J. Hollis, Shoemaker Row, Blackfriars, pp. 103., with an address to the reader, subscribed "thy soul's well-wisher, John Bunyan," without date. "Thomas Newby, of Epping, Essex," is written in it; he might have been only the first owner of the book, which was certainly published before the year 1828 or 20, but I should say not much earlier. BLOWEN.

"*Laus tua non tua Fraus,*" &c. (Vol. i., p. 416.), *Verse Lyon*.—Puttenham's *Arte of English Poesie*, published in 1589, contains an earlier allusion to this epigram than any of those mentioned by your correspondents at Vol. ii., p. 77., and assigns to Pope Alexander [Qy. VI.] the doubtful honour of being the subject of it. The passage is at p. 11., and is as follows:—

"Another of their pretie inuentions was to make a verse of such wordes as by their nature and manner of construction and situation might be turned backward word by word; and make another perfit verse, but of quite contrary sence, as the gibling monke, that wrote of Pope Alexander, these two verses:

'*Laus tua non tua fraus, virtus non copia rerum,  
Scandere te faciunt hoc decus eximium:*'

which if ye will turne backward, they make two other good verses, but of a contrary sence, thus:

'*Eximium decus hoc faciunt te scandere, rerum  
Copia, non virtus, fraus tua, non tua laus;*'  
and they call it *Verse Lyon*."

Query, Why? and where else is *Verse Lyon* alluded to?

J. F. M.

[Is not "*Verse Lyon*" Puttenham's translation of *Leonine Verse* ?]

*Passage from Cymbeline* (Vol. ii., p. 135.).—

"Some jay of Italy,  
Whose mother was her *painting*, hath betrayed him."  
Act III. Sc. 4.

The word *painting* (your correspondent's stumbling-block) evidently means resemblance—resemblance of character, and as such exactly corresponds to the German word *Ebenbild*, an image or painting, which is used in the same sense; e. g. *Sie hat das Ebenbild ihres Mutters*, "She is the very image of her mother."  
CRANMORE.

Rue de Cerf, 6. Brussels.

*Engraved Warning-pans* (Vol. iii., pp. 84. 115.).—As an earlier instance of this custom, it may be worth notice that I have one which was purchased some years ago at the village of Whatcote in Warwickshire; it is engraved with a dragon, and the date 1601. I think it probable that it originally came from Compton Wynyatt, the ancient seat of the Earls [now Marquis] of Northampton; the supporters of the Compton family being dragons, and Whatcote being the next village to Compton Wynyatt.  
SPEE.

*Symbolism of the Fir-cone* (Vol. i., p. 247.).—The Fir-cone on the Thyrsus—a practice very general throughout Greece, but which is very prevalent at Athens, may perhaps, in some degree, account for the connexion of the Fir-cone (surmounting the Thyrsus) with the worship of Bacchus. Incisions are made in the fir-trees for the purpose of obtaining the turpentine, which distils copiously from the wound. This juice is

mixed with the new wine in large quantities; the Greeks supposing that it would be impossible to keep it any length of time without this mixture. The wine has in consequence a very peculiar taste, but is by no means unpleasant after a little use. This, as we learn from Plutarch, was an ancient custom (*Sympos. Quæst. iii. and iv. p. 528. edn. Wyttén*); the Athenians, therefore, might naturally have placed the Fir-cone in the hands of Bacchus. ("Lord Aberdeen's Journals," Appendix to Walpole's *Memoirs of Turkey, &c.*, vol. i. p. 605.)

F. B. RELTON.

*Dr. Robert Thomlinson* (Vol. i., p. 350.).—The gentleman who is very anxious for the communication of any matter illustrative of the life of the doctor, his family, &c., will find considerable useful and interesting information relating to him, his widow, and brother, by referring to the under-mentioned *Reports from the Commissioners for inquiring concerning Charities*:

5th Report, pages 67. 69.; 23rd Report, pages 56. 450.; 31st Report, pages 754. 757.

There is a slight allusion to the doctor in the *Returns of Corporate Offices and Charitable Funds, &c.*, p. 375.  
H. EDWARDS.

*Touching for the Evil* (Vol. iii., p. 93.).—St. Thomas Aquinas refers the practice of touching for the evil by French kings to *Clovis*. See a work published in 1633, by Simon Favoul, entitled, *Du Pouvoir que les Rois de France ont de guérir les Ecrouelles*; also a work by Du Laurens, entitled, *De Mirabili Strumas sanandi vi, regibus Galliarum Christianis divinitus concessa, libri duo*, Paris, 1609, in 8vo.

Edward the Confessor is said to have been the first English king who touched for the evil. Consequently the English can hardly be said to have owed their supposed power to their pretensions to the crown of France.  
E. J. R.

[We are indebted to Mr. J. B. DITCHFIELD and Mr. JOSEPH SULLEY for very elaborate notices of the custom of the French kings touching for the evil; but the principal facts contained in those communications have already been laid before our readers by Mr. COOPER (Vide No. 69. p. 148. et seq.)]

*Drax Free School* (Vol. ii., p. 199.).—It appears by the will of Charles Read, dated July 30, 1669, that that gentleman had at his own charge erected a school-house at Drax, which he designed for a free school, and for the habitation of a schoolmaster, to instruct the children of the inhabitants of that parish gratis, to read, write, and cast accounts, and in Latin, Greek, and Hebrew, as occasion should require; and that he had erected six almshouses at Drax, for six aged and impotent people at that parish, and the lodgment of six poor boys; and for the support and maintenance of the said school, master, alms people, and poor boys, he directed his executors to lay out 2000*l.* in

the purchase of freehold land of 120*l.* per annum in or near Drax, to be conveyed to trustees to let such land at the best improved rent, for the purposes and uses mentioned in his will; and he appointed the lord mayor and aldermen of York, visitors of the school and almshouses.

At the time of the inquiry by the charity commissioners, the estates purchased in pursuance of the directions of Mr. Read's will amounted to 391 acres of land, let at 542*l.* per annum, and there was an accumulation of stock of 12,700*l.* in the Three per Cents, the whole income being 924*l.* 9*s.* 6*d.* per annum.

MR. DYSON will find a copious account of this school, &c., in the following Reports of the Commissioners: XXI. p. 598.; XXXII. part 2*d.* p. 828.; and the latter gives a full detail of proceedings in Chancery, and other matters connected with the administration of the trust.

HENRY EDWARDS.

*Enigmatical Epitaph on the Rev. John Mawer* (Vol. iii., pp. 184. 248.).—Perhaps it may be of service to J. H. to know that *Arthur Llewellyn Tudor Kaye Mawer*, referred to by J. T. A., was a short time ago an assistant bookseller at Oxford, and may be heard of by addressing a line to Mr. Vincent, Herald Office, or Mr. Wheeler, bookseller, Oxford.

NIBOR.

*Treatise by Engelbert, Archbishop of Treves* (Vol. i., p. 214.).—MR. SANSON may probably find the information he desires in the reprint of Bishop Cosin's *History of Popish Transubstantiation*, London, 1840, in which the references are verified, and the quotations given in full length. T. J.

*King John at Lincoln* (Vol. iii., p. 141.).—There is no question of Matt. Paris alluding here to the old prophecy which forbade a king's wearing his crown in Lincoln, or, as some think, even entering the city. Although he makes John the first to break through the superstition, yet the same is attributed to his predecessor Stephen, who is described by H. Huntingdon as entering the city fearlessly—"prohibentibus quibusdam superstitionis." This was after the great disasters of Stephen's reign; but as the succession eventually departed from his line, Lord Lytton observes that the citizens might nevertheless be strengthened in their credulity; and Henry II. certainly humoured it so far as to wear his crown only in the suburb of Wigford. John seems to have been very partial to the place, and visited it repeatedly, as did many of his successors. Many parallel superstitions might, no doubt, be gathered, as that of Oxford, and Alexander the Great at Babylon, &c.

B.

Lincoln.

*Haybands in Seals* (Vol. iii., p. 186.).—In your paper for March 8. I observe a Query by MR. M. A.

LOWER respecting seals. It appears that MR. LOWER has in his possession one or two seals, temp. Henry VII., which are impressed on haybands, that is to say, the wax is encircled by a twisted wisp of hay, or split straw; and, if I rightly understand MR. LOWER, no device is apparent on the wax, but some ends of the hay or straw protrude from the surface of it. Under these circumstances MR. LOWER states his opinion that such seals belonged to mediæval gentlemen who occupied their time in fattening stock,—simply graziers.

It may be interesting to some of your correspondents, and especially to MR. LOWER, to know that a few seals, both pendent and impressed on the parchment itself, within haybands, may be found of as early a date as the reign of Edward II. From that time the fashion became very prevalent: in the reigns of Richard II., Henry IV., Henry V., Henry VI., and, indeed, down to the period of Elizabeth, it was the common practice to secure the wax impression in this manner. Almost all the impressions of the Privy Seal of Henry V., called "the Eagle," are made on haybands. It is needless to give further examples, as they must be well known to all antiquaries who have studied the history of seals. It is not from the examination of a few specimens of early seals that a general conclusion is to be rationally drawn; and it is to be hoped that MR. LOWER may, even yet, be induced to abandon his singular theory of graziers' seals.

T. HUDSON TURNER.

If your correspondents on this subject will refer to the first volume of *Kalendars and Inventories of his Majesty's Exchequer*, published by the Commissioners of Public Records, they will find in the Introduction, written by Sir Francis Palgrave, at page cxlvii., a fac-simile representation of a letter upon paper from James IV. of Scotland to Henry VII., dated July 12, 1502, showing the seal encircled by a rush ring. At page cxxxvii. it is stated that in the fifteenth century a rush ring surrounding the fragile wax was not frequently used for the purpose of preserving it.

S. S. S.

*Aver* (Vol. iii., pp. 42. 157.).—Spelman, in his *Glossary*, derives *averia* from *averare* pro laborare. *Averare* he derives from the French *ouvre* and *ouvrage*, "vel potius a Latino *operare*, o et p, ut solent, in a et u, conversis." "Hence," he says, "our ancestors called beasts of burden *averia*, and the Scotch called them *avaria*." In Northumberland, he elsewhere adds, "they call a lazy, sluggish horse 'a faulse aver,' or 'afer'."

*Averum* signified goods and chattels, and personal property in general, and, in this sense, is derived from the French *avoir*. It also signified the royal treasure, as appears from the following extract from the will of Philip Augustus, sub anno

1190. After directing his rents, services, and obligations to be brought annually to Paris, he adds—

“In receptionibus averi nostri, Adam clericus noster presens erit, et eas scribet, et singuli habeant singulas claves de singulis archis in quibus reponetur averum nostrum in templo.”

The following story, which illustrates P.'s Query, is told by Blackstone:—

“Sir Thomas More (when a student on his travels) is said to have puzzled a pragmatic professor at Bruges, who gave a universal challenge to dispute with any person in any science: in omni scibili, et de quolibet ente. Upon which Mr. More sent him this question, ‘Utrum averia caruca, capta in vetito namio, sint irreplegibilia, Whether beasts of the plough, taken in withernam, are incapable of being replevied:’”

—a question likely enough to pose any man except an English lawyer. CUDYN GWYN.

*Aver* or *Aiver* is a word in common use in the south of Scotland for a horse. In Burns's poem entitled “The Dream,” there is this couplet:

“Yet aft a ragged cowte's been known  
To mak a noble aiver.”

J. Ss.

*Aver* (Vol. iii., p. 42.).—Your correspondents G. M. and D. 2. are at cross purposes. The latter is unquestionably right in his opinion about *haver cake*, *haver* in that instance being the German *Hafer*, Sw. *Havre*, &c., as held by Brockett (*North Country Words*) and Carr (*Craven Glossary*). But *aver*, *averium*, on which G. M. descants, is altogether a different word. As D. 2. requires the authority of a dictionary, allow me to refer him to Lacombe, *Dictionnaire du vieux Langage François*, where he will find:

“AVOIRS, animaux domestiques de la basse cour.”

“AVERLANDS, marchand de chevaux.”

And in the second, or supplementary volume of the same work:

“‘AVERS,’ bestiaux qui nantissent une ferme à la campagne.”

See also Jamieson (*Scottish Dictionary*):

“AVER, a cart-horse.”

A suggestion may also be gathered from Webster under AVERAGE. F. S. Q.

In the *Chronicle of Jocelyn de Brakelond*, at p. 29. of Tomlins's translation, mention is made of one Beodric,

“Lord of that town, whose demesne lands are now in the demesne of the Cellarer. And that which is now called *Averland* was the land of the rustics.”

Again, at p. 30.:

“The Cellarer was used freely to take all the dung-hills in every street, for his own use, unless it were before the doors of those who were holding *averland*; for to them only was it allowable to collect dung and to keep it.”

To this a note is appended to the effect that

“*Averland* seems to have been ancient arable land so called, held by rustic drudges and villans.”

At p. 29. the said Cellarer is stated

“To have *aver-peni*, to wit, for each thirty acres two pence.”\*

Roquefort, in his *Glossaire de la Langue Romane*, gives *Aver*, from *avoir*: “Bestiaux qui nantissent une ferme de campagne;” and *Avè*, “un troupeau de brebis,” from *ovis*.

Raynouard, in the *Nouveau Choix des Poésies des Troubadours*, vol. ii., which commences the *Lexique Roman*, derives “*Aver*” also from *Avoir*; to signify possession generally I take it. 2dly, Troupeau,

“E play mi quan li corredor  
Fan las gens e 'ls avers fugir.”

(“Et il me plaît quand les coureurs  
Font fuir les gens et les troupeaux.”)

Bertrand de Born, *Be m Play*.

Barbazan, in his short *Glossary*, derives the word from *Avarus*. H. C. C.

I would inform D. 2. and others (Vol. iii., p. 42.) that *aver*, or *haver-cake*, which he states to be the name applied in North Yorkshire to the thin oat-cake in use there, is evidently derived from the Scandinavian words, *Hafrar*, *Havre*, *Hafre*, oats.

G. E. R. GORDON.

Stockholm.

“*The Sword Flamberg*” (Vol. iii., p. 168.).—AN ENGLISH MOTHER is informed that “*Flamberge*,” or “*Floberge*,” is the name of the sword won in battle from the Saracen admiral Anthenor by Mangis d'Aygrement, the hero of the romance of that name. Ancient swords were frequently “*flamboyant*,” or with waved edges; more especially those used for purposes of state. The Dukes of Burgundy bore a two-handed sword of this form. Indeed, “*flaming swords*,” as they were called, were worn down to the time of our Charles II., and perhaps later. It is rather singular that the ordinary synonyma for a sword should be “*brand*.” The name of the weapon taken from King Bucar by the Cid was “*Tizona*,” or the Fire-brand.

The flamboyant type may possibly be of Eastern origin. The krisses of the Malays, at the present day, have serpentine blades.

W. J. BERNHARD SMITH.

Temple.

“*Cockade* (Vol. iii., pp. 7. 196.).—The *cockade* was simply the knot of the riband that served to *cock* the broad flapped hat worn by military men in the seventeenth century, and which in fine weather, or going into action, &c., they used to *cock*, by means of hooks, laces, and ribands. We see still in the

\* “*Averpenny* was a sum paid as a composition for certain rustic services.”

cocked-hats of coachmen and beadles, the traces of these old ligaments. Hence the phrase to *cock one's hat*. Let me add one or two remarks on other points of dress arising out of old military habits. In old times coats were of the shape we now call frocks, and *lined* throughout, generally with a different colour from the outside. When a person in one of these coats was going about any active work, and particularly into fight, he doubled back his sleeves, and folded back the collar, which, being of a different colour, came to be what we now call the *facings* of military uniforms. The French, truer to their origin, still call them the "*revers*." So also on such occasions the broad skirts of the frock coat used to be hooked back not to impede the movements of the lower limbs, and thence the swallow tails of military uniforms. So also the high jack-boots, that covered the knees, used, in walking, to be turned down, and the inside being of a lighter colour, gave the idea of what are called *top-boots*. C.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

In the belief that the time has arrived when the history of our national architecture must be reconsidered, with a view to a revision of the classes or periods into which it has hitherto been divided, Mr. Sharpe has just put forth a handsomely illustrated volume, under the title of *The Seven Periods of English Architecture defined and illustrated*. Mr. Sharpe's proposal is, that these seven periods should be thus formed:—three belonging to the division *Romanesque*, under the titles of Saxon, Norman, and Transitional Periods; and the remaining four to the *Gothic*, viz. the Lancet, Geometrical, Curvilinear, and Rectangular Periods. We must, of course, refer our readers who desire to know the principles upon which Mr. Sharpe proposes this great change to the work itself, which is plain and to the purpose.

Mr. Bohn some time since became the purchaser of a large number of the copper-plates of Gillray's *Caricatures*. Having had impressions taken, and arranged them in one large volume, he sought the assistance of Mr. Wright, who had just then published his *History of the House of Hanover, illustrated by Caricatures*, and Mr. R. H. Evans, the well-known bibliopole, towards an anecdotal catalogue of the works of this clever satirist: and the result of the labours of these gentlemen has just been published under the title of *Historical and Descriptive Account of the Caricatures of James Gillray, comprising a Political and Humorous History of the latter Part of the Reign of George III.* The volume will be found not only an interesting key to Mr. Bohn's edition of Gillray, and a guide to those who may be making a separate collection of his works, but a pleasant illustration of the wit and satire which lashed the politicians and amused the public

"In the old time when George the Third was king."

Those who know the value of those historical researches which Sir F. Palgrave has already given to

the world, will be glad to hear that the first volume of his *History of Normandy and of England* will probably be published before the close of the present month. In this first volume, which is described in the advertisement as containing the general relations of Mediæval Europe, the Carlovigian Empire, and the Danish Expeditions into Gaul, we understand the learned author has treated those expeditions at considerable length, and enters very fully into that of the decline of the Carlovigian Empire,—a portion of the work as important, as it is in a great measure new, to the English reader. Not the least valuable part of the book will be Sir Francis Palgrave's account of the nature and character of the Continental Chronicles, which form the substratum of his work, but which, existing only in the great collections of Duchesne, Bouquet, Pertz, &c., are generally very imperfectly known to English students.

Messrs. Sotheby and Wilkinson will sell, on Monday next, a collection of very rare and interesting Autograph Letters, more particularly illustrative of the period of the Civil Wars. On the same day they will also commence a Four-days' Sale of valuable Books, and Books of Engravings, chiefly from the Library of a gentleman deceased, including the original edition of Stuart and Revett's *Athens*, a copy of Merian's *Topographia Germaniæ* containing nearly one thousand engravings, and many other works of high character.

BOOKS RECEIVED.—*Boswell's Life of Johnson, Illustrated*, vol. i. This is the first volume of the *National Illustrated Library*, which the projectors describe "as an endeavour to bestow upon half-crown volumes for the many the same typographical accuracy, and the same artistic ability, hitherto almost exclusively devoted to high-priced books for the few." In choosing *Boswell's Johnson* for their first work, the projectors have shown excellent judgment; and we are bound to add that the book is not only well selected, but neatly printed, and illustrated with a number of excellent woodcuts.—*Illustrations of Mediæval Costume in England, &c.*, Part II. This second part deserves the same praise for cheapness as its predecessor.—*The Cape and the Kafirs*, the new volume of Bohn's cheap series, is a well-timed reprint of Mrs. Ward's *Five Years in Kafirland*, with some little alteration and abridgment, and the addition of some information for intending emigrants, from information supplied by published official reports.

CATALOGUES RECEIVED.—J. Miller's (43. Chandos Street) Catalogue No. XX. of Books Old and New; T. Kerslake's (3. Park Street, Bristol) Catalogue of Books lately bought; W. S. Lincoln's (Cheltenham House, Westminster Road) Sixty-seventh Catalogue of low-priced books, mostly Second-hand; Williams and Norgate's (14. Henrietta Street, Covent Garden) Catalogue No. III. of Foreign Second-hand Books, and Books at reduced prices.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

THE COMPLAINT OF SCOTLAND, edited by Leyden. 8vo. Edinburgh, 1801.

THOMAS' LAYS AND LEGENDS OF VARIOUS NATIONS. Parts I. to VII. 12mo. 1834.

PASSIONALE FESTE DAT LEVENT DER HEILIGEN. Folio. Basil, 1522.  
CARTARI — LA ROSA D'ORO PONTIFICIA. 4to. Rome, 1631.  
BROEMEL, M. C. H., FEST-TANZEN DER ERSTEN CHRISTEN. Jena, 1705.

PULLEN'S ETYMOLOGICAL COMPENDIUM. 8vo.  
COOPER (C. P.), ACCOUNT OF PUBLIC RECORDS. 8vo. 1822. Vol. I.  
LINGARD'S HISTORY OF ENGLAND. Sm. 8vo. 1837. Vols. X.  
XI., XII., XIII.

\* \* Letters stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

### Notices to Correspondents.

We are again compelled by the number and value of the communications, which have reached us, to present our Readers with an extra Eight Pages. We trust, therefore, we shall be excused if, with reference to what we stated a fortnight since, on the subject of making this enlargement permanent instead of occasional, we quote from a valued correspondent the mode he has kindly adopted with the view of promoting that increase of our circulation, upon which such permanent enlargement of our paper must depend. NOCAB writes thus:—"Whenever I find an article in any Number which I know to be peculiarly congenial to the taste of any of my literary or scientific friends, I forward them a copy. A letter of thanks and an intention of future subscription has almost invariably been the result." We are sure that this hint will not be lost upon our friends.

P. will find his communication on Averia inserted in No. 69. p. 157.

S. H. H. Received, and will be taken care of.

COMETS AND ECLIPSES. We are requested by our valued correspondent C. to say that his Reply, p. 253., should have been headed Eclipses, and was intended to refer to the list of Eclipses (not Comets) in the work to which he refers. He was probably led into this slip of the pen by the manner in which S. P. O. R. had, in No. 73. p. 223. mixed up Comets and Eclipses in the same Query.

JARLTZBERG has our best thanks. We receive his friendly suggestions in the spirit in which they are offered; and will, as far as practicable, attend to them. We trust he will receive in the same spirit our explanation, that the delay in inserting his communications arises chiefly from the difficulty in deciphering them. Our correspondents little know how greatly editorial labours are increased by this apparently trifling cause.

E. T. C. Our correspondent will find, on referring to our First Vol., p. 445., that the so-called French original of "Not a drum was heard," is only a clever literary hoax from the pen of Father Prout, which first appeared in Bentley's Miscellany.

J. B. C. A proof of the Sovereign of 1820; and if in very good condition, would perhaps sell for Two or Three Pounds.

LLEWELLYN. Will this correspondent favour us with his address, that we may forward a communication which we have received for him?

ACHE is requested to say how a communication may reach him.

F. R. R. We have a further Query for this correspondent on the subject of Sir Andrew Chadwick, if he will favour us with his address.

REPLIES RECEIVED.—Epitaph in Hall's Discovery—Disinterment for Heresy—Mistletoe—The San; Grail—MS. Cat. of Norman Nobility—Inedited Poetry—Mazer—Whale in the Thames—Facts in Natural History—Nicolson Family—Yankee—Cowdray—Scandal against Elizabeth—Capt. John Stevens—Shakspeare's Captives—Epitaph on Countess of Pembroke—King Richard III.—Ten Commandments—Comets—Edmund Prideaux—Lost MSS.—Shakspeare's Use of "Strained"—Pilgrim's Road to Canterbury—Solid-footed Pigs—Meaning of Gig—Swearing by Swans—Places called Purgatory—Tu Autem—Thomas May—Pope Joan—Waste Book—Abbot Eustacius—Chiming, &c.

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All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186. Fleet Street.

## THE QUARTERLY REVIEW,

No. CLXXVI., is just published.

CONTENTS:

1. POULTRY LITERATURE.
2. WOMEN IN FRANCE—MADAME DE MAINTENON.
3. JULIUS CÆSAR—MERIVALE'S ROMAN HISTORY.
4. THE REPUBLIC IN THE KING'S COACHES.
5. SANITARY MOVEMENT—CENTRALIZATION.
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## THE EDINBURGH REVIEW, No. CXC.,

will be published on TUESDAY next.

CONTENTS:

1. ENGLAND AS IT IS.
2. SALMON FISHERIES.
3. SOUTHEY'S LIFE AND CORRESPONDENCE.
4. LAMANISM IN TARTARY AND THIBET.
5. VICTOR COUSIN.
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No. 77.]

SATURDAY, APRIL 19. 1851.

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## Notes.

### LATIN DRINKING SONG BY RICHARD BRAITHWAIT.

I have been surprised, from the facility with which the author of "Drunken Barnaby" seems to pour out his Leonine verse, that no other productions of a similar character are known to have issued from his pen. I am not aware that the following drinking song, which may fairly be attributed to him, has ever appeared in print. It was evidently unknown to the worthy Haslewood, the crowning glory of whose literary career was

the happy discovery of the author, Richard Braithwait. I transcribe it from the MS. volume from which James Boswell first gave to the world Shakspeare's verses "On the King." Southey has somewhere said that "the best serious piece of Latin in modern metre is Sir Francis Kinaston's *Amores Troili et Cressidæ*, a translation of the two first books of Chaucer's Poem\*; but it was reserved for famous BARNABY to employ the barbarous ornament of rhyme, so as to give thereby point and character to good Latinity."

Southey does not seem to have known those remarkable productions of the middle ages, which have been made accessible to us by the researches of Docen, of Grimm, of Schmeller, and of Mr. Wright; and, above all, of that exquisite gem, "De Phyllide et Flora," first printed by Docen †, and since given by Mr. Wright in his collection of *Poems attributed to Walter de Mapes*. We have, however, a much better text from the hand of Jacob Grimm, in the *Memoirs of the Academy of Berlin for 1843*, p. 239. Of this poem it is perhaps not exaggeration to say, that it is an Idyll which would have done honour to the literature of any age or country; and if it is the production of Walter de Mapes, we have reason to be proud of it. It is a dispute between two maidens on the qualities of their lovers, the one being a soldier, the other a priest. It breathes of the spring, of nature, and of love:

"Erant ambæ virgines et ambæ reginæ,  
Phyllis coma libera Flora comito crine,  
Non sunt formæ virginum sed formæ divinæ,  
Et respondent facies luci matutinæ.  
Nec stirpe, nec facie, nec ornatu viles,  
Et annos et animos habent juveniles  
Sed sunt parum in pares, et parum hostiles  
Nam hinc placet clericus illi vero miles."

\* Southey was not aware that the whole of Chaucer's Poem, and the "Testament of Cressid," by Henryson, was translated by Kinaston and accompanied by a copious commentary in English, but only exists in one sole MS. The press of the Camden Society would be well employed on it.

† In Baron von Aretin's *Beitrage zur Geschichte und Literatur*, vol. vii. p. 301.; but the copy, though a good text, was defective at the end.

Love is called in to decide the dispute, and it causes no surprise to find, after due ventilation of the cause, the judgment of the court to be :

“ *Secundum scientiam et secundum morem,  
AD AMOREM CLERICUM DICUNT APTIOREM.*”

Your readers who are not already acquainted with this interesting picture of ancient manners will, I think, be pleased with having it pointed out to their notice.

Should the following song not be already in print, I can also furnish from the same source a version of the ballad on “Robin Goodfellow” by the same hand, should it be acceptable.\*

S. W. SINGER.

“ CANTIO.

“ O Pampine ! quo venisti ?  
Cur me spectas fronte tristi ?  
Tolle caput, sis jucundus,  
Tolle poculum exue fundus,  
Et salutem jam bibamus,  
Ad sodales quos amamus ;  
O Pampine ! tibi primum  
Haustum summus hunc ad imum.

Ecce de christallo factum  
Purum vas, et hoc intactum,  
Lympha nunc et succo plenum,  
Nec includit hoc venenum ;  
Medicamen quod repellit  
Omnes malos, nec fefellit,  
O Pampine ! invito Momo,  
Tibi, tu es meus homo.

Hic est sacer fons et flumen,  
Quod qui potant vocant numen,  
Iras pellit, demit lites,  
Et superbos facit mites ;  
Et post flumen hoc te amœnum  
Annos reparare senum :  
O Pampine ! tibi habe,  
Bibe si sis dignus tabe.

Hoc si tu gustabit nectar,  
Si sis Paris fies Hector,  
Iras demit inquietas,  
In memento facit lætas ;  
Pro doloribus est solamen,  
Pro pulcibus medicamen ;  
O Pampine ! habe tibi,  
Bibe tu cum ego bibi.

Hic est aqua vera fortis,  
Vincula quæ solvet mortis,  
Aut, si placet, aqua vitæ,  
Roborans ab atra Dite :  
Hinc sunt uti qui potestis  
Omnia, cibus, potis, vestis ;  
O Pampine ! tibi cito  
Bibe, aut ab hinc abito.

\* [We are sure we are only expressing the opinion of the majority of our readers when we say it will be most acceptable. — ED.]

Si frigistis, sine joco,  
Solo hoc utare foco,  
Si esuries hic sunt oves,  
Pulli, vituli, et boves ;  
Quod si sitis ecce montem,  
Quem si scandes habet fontem ;  
O Pampine ! bibe rursus,  
Bibe, tu nam venit cursus.

Si ægrotas sume potum,  
Vis ut valeas tolle totum,  
Cape potum hunc paratum,  
Sanus eris, — est probatum ;  
Si in corpore aut in mente  
Dolebant in quavis dente ;  
O Pampine ! tibi statim  
Sume potum hinc gradatim.

Bacche jam et jam Silene,  
Pocula impleatis plene,  
Ope jam adiutus vestra  
Domum, feram e fenestra,  
Ædes vertunt jam rotundæ,  
Et succedant res secundæ :  
O Pampine ! tibi bibo,  
Bibe, vale ! ego abibo.”

#### STRANGE APPEARANCES IN THE SKY.

Strange appearances in the sky have not been without their ominous signification from the time that the greater and lesser lights were placed there at the creation, to the rainbow after the Deluge ; and onward to the “star in the east” which announced our Saviour’s birth, and the “light from heaven” which accompanied St. Paul’s conversion. But the question is, whether there has since been any meaning in other like celestial illuminations ? Some historical credit is claimed for the fiery sword, and armies fighting in the air, which preceded the siege of Jerusalem : for the cross of the Emperor Constantine : for the bow about the sun seen by Augustus Cæsar, when he took possession of the Roman empire : and for stars, or other heavenly lights, which have seemed to herald the births or deaths of illustrious personages. But are these stories to be believed ? and, if they are, where is the line of credibility to be drawn ? People cannot come together, and talk either on this subject, or on that of ghosts, but every one “hath a revelation, hath an interpretation.” The poet, walking on the mountains, looked into the sky, and

“ The appearance, instantaneously disclosed,  
Was of a mighty city — boldly say  
A wilderness of building, sinking far,  
And self-withdrawn, into a wondrous depth,  
Far sinking into splendour — without end ?”

The two following extracts are from private letters now before me. The first account was written in 1825 by a physician, still alive, and

who at the time read an account of what he had seen at a meeting of the Plinian Society. He says,

"I last evening read a paper upon an extraordinary appearance of letters, formed by the clouds, seen by a Mr. T. and myself. We had also with us two little boys, one nine, the other eleven, years of age, who were able to make out each letter equally with ourselves. These children were at the time walking some distance behind us: but, upon their coming up, and being shown the letters, they read them without having heard any observation of ours respecting them. We saw them for about two minutes, when they gradually changed their form — each letter changing its perpendicular for a horizontal position, and at length the whole becoming converted into that form of cloud denominated cirro-stratus. I will endeavour to give you a faint idea of the appearance, by forming the letters as well as my memory will enable me. I make no comment upon the words themselves, as they are too extraordinary for observation of any kind. It was upon the 12th of last month: several showers had fallen in the course of the day, but the afternoon was fine. The time seven in the evening. The letters were formed upon a fine blue surface, having no other clouds near them, except very small ones, which tended much to heighten the effect of the whole.

## ETERNAL

(ETERNAL)

## MILLENNIUM

(MILLENNIUM)

"You will observe several deficiencies in the letters of the first word, viz. in the first 'E,' also in the 'N,' the second part being short; and a slight defect in the letter 'A.' With respect to the second word, the first six letters were very perfect: the others, with the exception of the 'M,' mere strokes; but in number sufficient to make up the word: and they had the appearance of having been perfect. I can assure you they were anything but obscure, and required very little stretch of the imagination. In the first word the letters were equidistant and beautifully uniform. The second word was not quite straight, being curved towards its termination. This appeared to me to arise from the change of position which the letters were undergoing, as before stated."

My other extract is from a letter written in 1851. The scene to which it refers is a sick chamber occupied by an octogenarian grandmother, who is *in extremis*. Her daughter, who writes the account, is present, together with a grandchild, who is nearly eleven years old. The nurse has left the room.

"We afterwards stood by poor grandmamma's fire, and then we sat at her window to see the moon rise. There were many clouds about it, and directly under it was the most marked figure of our Saviour on the cross. The head was concealed in light, but the arms were outstretched, and the body quite distinct. M. saw it too, and said, 'How appropriate, aunt, for the beginning of Lent!' She has never alluded to it

since, nor, of course, have I; nor do I think any more of it, than that *there it was*: and there is something happy in the fancy, at all events, for it shone on her dying bed."

As you admit folk lore into "NOTES AND QUERIES," also well-attested anecdotes, although these may not absolutely conduce to the advancement of learning or art, perhaps you will receive this paper for the amusement of those who, like myself, feel an interest in anything which takes us a little out of the *hardware facts* of "the age we live in."

ALFRED GATTY.

Ecclesfield.

### "AFTER ME THE DELUGE."

If stolen wisdom could be returned to its rightful authors, great, indeed, would be the transfer of property. Prince Metternich is said to be the sayer of "After me the Deluge." And yet the Prince took the saying from the mouth of Madame Pompadour; and she took it — from whom? It may be reasonably doubted that her brain originated it; for it was not an order of brain that packs wisdom in few syllables.

"'After me the Deluge,' said Prince Metternich; a fine saying, but a false prophecy we trust."

I quote this from an admirable paper in *The Times* of to-day (April 10.) on the Crystal Palace, and quote the subscribed from an *Essai sur la Marquise de Pompadour*, prefixed to the *Mémoires de Madame du Hausset, Femme de Chambre de Madame Pompadour*, in Barrière's *Bibliothèque des Mémoires*.

"Madame de Pompadour, dans l'ivresse de la prospérité, répondit à toutes les menaces de l'avenir par ces trois [quatre] mots, "APRÈS NOUS, LE DÉLUGE," qu'elle répétait souvent."

In this case, "Pompadour v. Metternich," surely a verdict must be returned for the lady, unless Voltaire puts in a future claim.

DOUGLAS JERROLD.

West Lodge, Putney Common.

### BISHOP THORNBOROUGH'S MONUMENT.

[The writer of the following interesting communication does not appear to be aware that he is obliging us and a correspondent D. Y., who had asked (Vol. iii., p. 168.) for an explanation of the phrase *Denarius Philosophorum*, in the Bishop's Monument.]

Our local antiquaries have long been puzzled by an inscription in the Lady chapel of our cathedral. It stands on the monument of Bishop Thornborough, and was prepared by himself fourteen years before his decease in 1641, at the age of ninety-four. He was addicted to alchymy, and published a book in 1621, entitled *Λιθοθεωρικός, sive, Nihil aliquid, omnia, &c.* In the course of some recent studies in the Pythagorean philosophy, my attention was accidentally engaged by this

inscription; and it at once struck me that it was *thence* that the explanation was to be derived. The epitaph is as follows: on one side,

“Denarius Philosophorum, Dum Spiro, Spero.”  
on the other,

“In Uno, 2<sup>o</sup>. 3<sup>o</sup>. 4<sup>or</sup> 10. non Spirans Sperabo.”

The two latter letters are now effaced.

It is well known that the Pythagoreans found all the modes of space in the relations of numbers.

The monad, or unit, was not only the *point* whence all extension proceeds, but it further symbolised the First Principle, the origin of all. The decad represented the line, as being bounded by two points or monads. The triad stood for surface as length and width. The tetrad for the perfect figure, the cube, length, depth, and width. The decad, or denarius, indicated comprehensively all being, material and immaterial, in the utmost perfection: hence the term *decas*, or *denarius*, was used summarily for the whole science of numbers, as in the title of Meursius's tract *De Denario Pythagorico*, which was published four years after the date of the inscription, and when the philosophy was attracting much attention among European scholars. To be as concise as possible then, I presume that the old bishop intended that the tomb on which his effigy lies was his access to that perfection of existence which philosophers had designated by the *decas*, or *denarius*. During the present life he was hoping for it, “Dum Spiro, Spero.”—On the other side: “In Him, who is the source, the beginning, the middle, and the end of all existence and perfection (in Uno, 2<sup>o</sup>. 3<sup>o</sup>. 4<sup>or</sup> 10. non Spirans Sperabo), though I breathe no more, yet shall I hope.”

Such is probably the meaning of his pious conceit, and I offer it as a solution of what has long served for a riddle to the visitors of our cathedral. Beyond this, your readers and myself may be equally indifferent to such cabalistical quaintness. But let us treat it with charity, as the devout consummation of an aged alchemist. O. F.

College Green, Worcester, March, 1851.

### Minor Dates.

*King Richard III.* (Vol. iii., p. 221.).—On the 14th May, 1491 (6 Henry VII.), one Master William Burton, the schoolmaster of St. Leonard's Hospital, in the city of York, was accused before the magistrates of having said that “King Richard was an hypocrite, a *crocheback*, and buried in a dike like a dog.” This circumstance is recorded in a contemporary document of unquestionable authenticity (vide extracts from *York Records in the Fifteenth Century*, p. 220.); and must remove all doubt as to the fact of Richard's bodily deformity. The conjecture of Dr. Wallis, quoted by G. F. G., can have no weight when opposed by

clear evidence that the word “*crouchback*,” as a term of reproach or contempt, was applied to King Richard within a few years after his death, by one to whom his person must have been familiarly known. Δ.

*Shakspeare a thorough Sailor.*—Let me point attention to a *genuine* nautical expression, in the use of which Shakspeare shows himself a *thorough sailor*:

“The wind sits in the *shoulder* of your sail.”

*Hamlet*, Act I. Sc. 3.

In a “fore and aft sail” of the present day, the “shoulder” is the *foremost upper* corner, and the *last part of the canvass* on which the wind fixes its influence when a vessel is “sailing by the wind,” or even “off the wind.” The “*veriest lout*” in the “after-guard” will appreciate the truthfulness and beauty of the metaphor. A. L.

“A fellow-feeling,” &c.—

“A fellow-feeling makes one wondrous kind.”

This oft-quoted line is from Garrick's Epilogue on quitting the stage. Γ.

*Early Instances of the Word “News.”*—Without the slightest intention of re-opening the discussion as to whether the word “*newes*” be of native growth or imported, I would beg leave to suggest as a means of completing *its history*, that should any of the readers of “NOTES AND QUERIES,” whose researches may lead amongst the authorities of the *fifteenth* century, meet with instances of the word in familiar use between A.D. 1400 and A.D. 1500, they would notify the same.

The earliest date of its colloquial use as yet recorded in “NOTES AND QUERIES,” is A.D. 1513: on the other hand, the word, so far as I am aware, is nowhere used by Chaucer, although his near approach to it in the following lines is very remarkable:

“There is right now come into the toun a gest,  
A Greek espie, and telleth *newe things*,  
For which I come to tell you *newe tidings*.”

*Troilus and Creseide*, b. ii. 1113.

After this, the transition to the word itself is so extremely easy, that it could not be far distant.

A. E. B.

*Under the Rose.*—It may interest the inquirers into the origin of this expression to know, that at Lullingston Castle in Kent, the residence of Sir Percival Dyke, there is in the hall an old picture, or painted carving (I forget which, as it is many years since I saw it), of a rose, some two feet in diameter, surrounded by an inscription, which, if I remember right, runs as follows, or nearly so:—

“Kentish true blue;  
Take this as a token,  
That what is said here  
Under the rose is spoken.”

It is now, or was when I saw it, in the hall of that

ancient mansion, but I believe had been brought from an old house in the neighbourhood.

E. H. Y.

### Queries.

#### PORTRAITS OF SPENSER.

The engraved portraits of Spenser differ so much from each other as to throw doubts on their resemblance to the poet.

I have now before me the following :

1. That prefixed to Bell's edition, 1777, engraved by Cook from "an original in Lord Chesterfield's collection."

2. Prefixed to an edition in one volume published by Spiers, 1840.

3. Prefixed to Moxon's edition, 1845.

We are not told from what paintings Nos. 2. and 3. are engraved, but they resemble each other, and are somewhat like that in Bell's edition; so I shall set these three down as forming one class of portraits. No. 2. has, however, a curious inscription, *Edmund Spenser, obiit 1559*, which would lead us to reject it altogether, and look on it as an imaginary likeness.

4. The portrait in Pickering's Aldine edition, 1839: this bears no resemblance, either in costume or features, to those already mentioned; but, if I mistake not, is like that in Todd's edition, published in 1805, — we may call these a second class.

An original portrait of Spenser is said to be in Lord Chesterfield's collection; another in Duplin Castle, the seat of Lord Kinnoul (of this there is a copy at Althorpe by Sir Henry Raeburn). Mr. Wright, in his *Memorials of Cambridge*, mentions a portrait at Pembroke College, "a copy by Wilson," but he does not say from what original: Mr. Craik, in *Spenser and his Writings*, speaks of two as being in this college.

The writer thinks he recollects a law-suit relative to a portrait of the poet, which had been sold to the late Sir Robert Peel, and which was stated to have come from Ireland. Perhaps some of your readers could give information respecting this picture.

It is clear, if the first three are all from the Chesterfield original, that this painting, and the one from which Mr. Pickering's is taken, cannot both be portraits of Spenser. The object of this Query is to ascertain, if possible, which engraving, or class of engravings, resembles the poet.

E. M. B.

#### THE VENDACE.

The very remarkable fish called the *Vendace* is to be found but in one place in the three kingdoms, — the Castle Loch of Lochmaben, a parish

to the south of Dumfriesshire in Scotland. The *Vendace*, it is said, derives its name from *Vendois* in France, and was brought to this country by one of the James's. This, however, is mere conjecture, and, from its habits, highly improbable — because *they die the moment they are either touched or exposed to the air.*

According to Mr. Stewart (*Elements of Natural Hist.*), the *Vendace* belongs to a species which he calls *Salmo albula*, or the "Juvangis."

"This species," he adds, "is found in Lochmaben in Scotland, and *nowhere else*: it is said to have been carried thither from England in the time of Robert the Bruce."

Mr. Stewart describes the fish, but from his description it is evident he has never seen it. The following one is exact: —

"This beautiful fish measures from four to six inches in length, and tapers gradually to the tail. When taken out of the water, it has a bright silvery white appearance, with a slight tendency to a light blue along the back and part of the sides. In size it resembles a small herring or par, but particularly the former, not only in the mouth and external appearance, but also in the anatomical structure. *Upon the top of the head there is a very distinct shape of a heart, covered with a transparent substance of a brownish colour, resembling a thin lamina of mica slate, through which the brain is visible.* This peculiar mark proves it to be as yet a distinct and undescribed species. Nothing is ever found visible to the naked eye in the stomach of the *Vendace*. They are extremely delicate, and are allowed to be the most pleasing to the taste of all fish. The general mode of catching them is with a net, as there is no instance known of their having been caught either with bait or the artificial fly. The pike, with which this lake abounds, is their greatest enemy. It has been frequently stated that no fewer than fifteen distinct species of fish, fit for the table, have been found in the Castle Loch."

Dr. Knox, sometime Lecturer upon Anatomy in Edinburgh, states:

"That he has not only discovered the food of the *Vendace*, but actually exhibited it before the Members of the Royal Society, and offers suggestions for the stocking of the various lakes in Britain with this exquisite fish; pointing out first the necessity of locating its natural food, without which it cannot live."

Allowing, however, that some neighbouring lake could be covered with some of these invisible and "incredibly minute entomostraceous animals," which the learned lecturer says constitute their food, we should still find a difficulty in transferring the fish; as every attempt to do so, though conducted with the greatest possible care and nicety, *has failed.*

In the preceding account, I have followed the Rev. John Gardiner of Lochmaben, who, in 1835, drew up an admirable account of his parish, which is inserted in the statistical survey of the county.

The gentlemen of the county have formed a

*Vendace Club*, which meets at Lochmaben annually on the 25th and 26th of July, when they dine off the fish. I asked one of the members how long it had been in existence, and he said about thirty years.

JARLTZBERG.

### Minor Queries.

*Ex Pede Herculem.*—I shall feel much obliged if any of your correspondents or readers can inform me of the origin of the proverb "Ex pede Herculem." In what classical author is it to be found? I have looked in vain through *Erasmii Adagia* for it.

H. H.

"*To-day we purpose.*"—Will any one be good enough to say where these lines (quoted by Mr. Ruskin, *Modern Painters*, vol. ii. p. 188.) are to be found:—

"To-day we purpose, ay, this hour we mount  
To spur three leagues towards the Apennine;  
Come down, we pray thee, ere the hot sun count  
His dewy rosary on the eglantine."

G. N.

"*God takes those soonest whom He loves the best.*"—Where shall we find the origin of this expression, so frequently occurring on tombstones in almost all parts of the country? Or how far back can it be traced? The following, in Rainham church, Kent, is of the year 1626:

"Here slepes my babe in silance, heauen's his rest,  
For God takes soonest those he loueth best."

T. H. K.

Malew, Man.

*Quakers' Attempt to convert the Pope.*—At what period, and in what author besides Veryard's *Tour in the Low Countries*, is the story of two Quakers being imprisoned in the Lazzaretto in Rome, for attempting to convert the Pope, to be found? Were they persons of any standing in the Society?

B. S. S.

*Whychcote of St. John's.*—In one of the volumes published under the foregoing title, in 1833, there is a striking story, evidently fictitious in the main, but assuming, as an element of fact, the remembered existence of a head-stone over a grave in the little burial-ground, under the shadow of the venerable ruins of Tynemouth Priory in Northumberland, containing the single word "Fanny." Does any one of the Tyneside readers of the "NOTES AND QUERIES" personally recollect the actual existence of such a memorial? Is the *real name* of the author of the entertaining work disclosed in any subsequent publication, or is it generally known?

J. D.

*Meaning of Rechibus, &c.*—Among the rights claimed by the Esturmys in Savernak forest, 8 Edw. III., occurs—

"Et omnia placita de leporibus, rechibus, heymectis, tessonibus, vulpibus, murilegis, et perdricibus:"

which I translate —

"And all pleas concerning hares, traps, hedgehogs, badgers, foxes, wild-cats, and partridges."

but I confess I have no confidence in some of these words, as the glossaries in the British Museum Library fail to explain them. I therefore solicit your courteous assistance.

JAMES WAYLEN.

*Family of Queen Katherine Parr.*—The pedigree of the once eminent family of Parr, as recorded in various printed works—Dugdale, Nicholls, Burke, &c., is far from being complete or satisfactory. Could any one versed in the genealogy of the northern counties supply any information on the following points?—

I. The early descent.—Dugdale, in his *Baronage*, commences with Sir William Parr, who married Elizabeth De Ros, 1383; but he states the family to have been previously "of knightly degree." A MS. pedigree in the Herald's College also mentions Sir William as "descended from a race of knights." Where is an account of this race to be found?

II. The separation between the two lines of Parr and Kendal.—Sir Thomas Parr, father of Queen Katherine, died 1518; and his *Inq. p. m.* states him to have held manors, messuages, lands, woods, and rents, in Parr, Wigan, and Sutton. Ten years afterwards, 1528, Bryan Parr was found by *Inq. p. m.* to have held the manor, messuages, woods, lands, &c. of Parr. How was Bryan related to Sir Thomas?

III. The descendant in the fourth degree of Bryan was Henry Parr, of Parr, who was, according to a MS. in the college, aged twenty in 1621. Had he any descendants?

If no positive information can be afforded, yet a clue to where it might be sought for would oblige

GENEALOGICUS LANCASTRIENSIS.

*Skort.*—

"Or wily Cyppus that can wink and snort,  
While his wife dallies on Mæcenas' skort."

Hall, *Satires*, Book iv. Sat. 1. (Whittingham's edition, 1824.)

Of course the general meaning of these two verses is obvious enough. But how is the latter to be read? Are we to read "dallies on," as one word, *i. e.* keeps dallying, and "skort" (as a mere abbreviation of the Latin "scortum") as a nominative in apposition with "wife?" If so, the verse is intelligible, though harsh enough even for Hall.

If not, the word "skort" must have some other meaning which I am unacquainted with. I cannot find it at all in Halliwell, the only authority I have at hand to refer to.

K. I. P. B. T.

*Religious Teaching in the German Universities.*

—Will any of your numerous readers direct me to any book or books containing information on the present state of religion and religious teaching in the German Universities? ROBERT.

*Epigram by Dunbar—Endymion Porter.*—Can any of your correspondents supply the deficient verses in the following epigram, addressed by Thomas Dunbar, keeper of the Ashmolean Museum from 1815 to 1822, to Miss Charlotte Ness, who required him to explain what was meant by the terms *abstract* and *concrete*?

“ Say what is *abstract*, what *concrete*,  
Their difference define?

They both in one fair person meet,  
And that fair form is thine.

\* \* \*  
\* \* \*

For when I lovely Charlotte view,  
I then view loveliness.”

Can any one substantiate the local tradition that Endymion Porter was born at the manor-house of Aston Subedge, in Gloucestershire; or furnish any particulars of his life before he became gentleman of the bedchamber to Prince Charles? BALLIOLENSIS.

*Sathaniel.*—Can any of your correspondents inform me in what book, play, poem, or novel, a character named Sathaniel appears? There is a rather common picture bearing that title; it represents a dark young lady, in Eastern dishabille, with a turban on her head, reclining on a many-cushioned divan, and holding up a jewel in one hand. I have seen the picture so often, that my curiosity as to the origin of the subject has been completely aroused; and I have never yet found any one able to satisfy it. F. T. C.

*The Scoute Generall.*—I have in my possession a small 4to. MS. of 32 pages, entitled *The Scoute Generall*, “communicating (impartially) the martiall affaires and great occurrences of the grand councill (assembled in the lowest House of Parliament) unto all kingdomes, by rebellion united in a covenant,” &c., which is throughout written in verse, and particularly satirical against the Roundheads of the period (1646), and remarkable for the following prognostication of the death of the unfortunate monarch Charles I.:

“ Roundheads bragge not, since 'tis an old decree,  
In time to come from chaines wee should be free;  
Traytors shall rule, Injustice then shall sway,  
Subjects and nephewes shall their king betray;  
And he himselfe, O most unhappy fate!  
For kings' examples, kingdomes imitate:  
What he maintain'd, I know it was not good,  
Brought in by force, and out shall goe by blood,” &c.

It occupies about thirty lines more. At the bottom of the title, and at the conclusion of the postscript, it has merely the initials S. D. Could

any of your worthy correspondents inform me who S. D. was?

The MS. is evidently cotemporary, and, according to the introduction, was “ordered to be forthwith published, MDCCXLVI.,” and as I cannot trace that such a production was ever issued, the answer would confer a favour on C. HAMILTON.

City Road, April 1. 1851.

*Arthur Pomeroy, Dean of Cork.*—Can any one of your genealogical readers assist me in ascertaining the parentage of Arthur Pomeroy, who was made Dean of Cork in 1672? He was fellow of Trinity College, Cambridge, in which university he graduated as A. B. in 1660, M. A. in 1664, and S. T. P. in 1676. He is stated in Archdale's edition of Lodge's *Peerage of Ireland* (article “Harberton”) to have sprung from the Pomeroyes of Ingsdon in Devonshire, and is stated to have gone to Ireland as chaplain to the Earl of Essex, Lord Lieutenant. J. B.

*Minor Queries Answered.**Civil War Tract.*—

“A Letter sent from a worthy Divine, to the Right Honourable the Lord Mayor of the City of London: Being a true relation of the battaile fought betwene His Majesty and his Excellence the Earle of Essex. From Warwicke Castle, the 24. of October, 1642, at two a clock in the morning. Together with a Prayer for the happy uniting of the King and Parliament, fit to be used by all good Christians, daily in their houses. London, Octob. 27. Printed for Robert Wood, 1642.”

The above is the title of a tract now in my possession. Is it known to any collector of tracts relating to the Battle of Edgehill? Who was the “worthy divine,” the writer? P. Q.

[On the title-page of this tract among the King's pamphlets in the British Museum, the name of Mr. Bifield has been written. No doubt it is the production of the Rev. Adoniram Byfield, chaplain to Col. Cholmondeley's regiment, in the army of the Earl of Essex in 1642, and who was subsequently one of the scribes to the Assembly of Divines, and a most zealous Covenanters. See Wood's *Athenæ*, by Bliss, vol. iii. p. 670.]

*Trisection of the Circle.*—Has the problem of the trisection of the angle been solved? or, if not, is there any reward for its solution; and what steps should be taken to obtain it?

JOHN VINCENT LYSTER.

[The problem of the trisection of the angle by aid of the straight line and circle, used as in Euclid, has never been solved—no reward was ever offered for its solution.]

*Wolsey's Son.*—Can any of your readers give an account of a son of Cardinal Wolsey, whose existence is recorded in a letter from Eustace

Châypys to the Emperor Charles V., October 25, 1529, in the following words:—

“The cardinal has now retired with a very small train to a place about ten miles hence. A son of his has been sent for from Paris, who was there following his studies, and of whom I have formerly made some mention to your Majesty.”—*Correspondence of Charles V.*, p. 291.

Cardinal Beaton had lots of bastards, but I never remember to have seen in any account of Wolsey mention made of natural children.

J. M.

[The existence of a natural son of Cardinal Wolsey is a fact as well ascertained as any other fact of the Cardinal's history, and referred to in the various biographies of him that have appeared. His name was Thomas Winter. In Chalmers's *Biographical Dictionary*, vol. xxxii. pp. 255. and 256. note, reference is made to a Bull of Pope Julius II., dated August, 1508, to be found in Kennet's MSS. in the British Museum, in which he is styled, “dilecti filio Thomæ Wolsey,” Rector of Lymington, diocese of Bath and Wells, Master of Arts, “*pro dispensatione ad tertium incompatible.*” This is explained by the passage in Wood's *Athenæ Oxon. Fasti*, part i. p. 73. (Bliss ed.), relating to him. “This Tho. Winter, who was nephew (or rather nat. son) to Cardinal Tho. Wolsey, had several dignities confer'd upon him before he was of age, by the means of the said Cardinal,” viz. the archdeaconry of York, 1523; chancellorship of the church of Sarum; the deanery of Wells, 1525; the provostship of Beverly; and the archdeaconry of Richmond, &c.: on which there is a note by Baker, that “this Tho. Winter is said to have held of the church's goods clearly more than 2000 pds. per an.” Wood adds, that about the time of the Cardinal's fall, he gave up all or most of his dignities, keeping only the archdeaconry of York, which he resigned also in 1540. In Grove's *Life and Times of Cardinal Wolsey*, vol. iv. p. 31., among the “Articles” against the Cardinal, Article XXVII. expressly charges him, “that he took from his son Winter his income of 2,700l. a-year, applied it to his own use, and gave him only 200l. yearly to live on.” A reference is made in Sir H. Ellis's *Letters Illustrative of English History*, 2nd Series, vol. ii. p. 70., to a letter of Edmund Harvel to Dr. Starkey, dated from Venice, April 1535, in which the writer expresses his obligations to Mr. Winter, for his “friendly mynde toward him,” and begs him to return his thanks.

In Mr. Galt's *Life of Wolsey* (Appendix IV. p. 424. of Bogue's edition) will be found a copy of a letter from John Clusy to Cromwell, in relation to a natural daughter of Wolsey's in the nunnery of Shaftesbury.]

*Cardinals and Abbots in the English Church.*—It may not be generally known, but the fact is so, that the English church numbers two CARDINALS and a LORD ABBOT amongst her members. In Whitaker's *Clerical Diary*, under the head of London Diocese, there is attached to St. Paul's a senior and a junior cardinal; and in Ireland exists the exempt jurisdiction of Newry and Mourne,

under the government of the Lord Abbot, who is the Earl of Kilmorey. Can any of your readers give me any information respecting these officials?

W. J.

[*Cardinal.*—The title of cardinal (*cardinalis*) in early times was frequently applied to any bishop, priest, or deacon holding an official post. In France there were many cardinal priests: thus, the curate of the parish of St. John de Vignes is called, in old charters, the cardinal priest of that parish. There were also cardinal deacons, who had the charge of hospitals for the poor, and who ranked above the other deacons. Thus, two of the minor canons of St. Paul's are called *cardinals of the choir*, whose duties are to preserve order in Divine service, administer the Eucharist, and officiate at funerals. In former times, they heard confessions and enjoined penances. (Newcourt's *Repertorium*, vol. i. p. 233.) It was not till the twelfth century that the Sacred College of Cardinals was organised; nor was it till 1567 that clergymen were forbidden by Pius V. to assume the title of cardinal unless appointed by the Pope.

*Lay Abbots.*—In early times we frequently find secular persons denominated “field abbots” and “abbot counts,” upon whom the sovereign had bestowed certain abbeys, for which they were obliged to render military service, as for common fiefs. In the time of Charles the Bald many of the nobility in France were abbots, having a dean to officiate for them. Thus, too, in Scotland, James Stuart, the natural son of James V., was, at the time of the Reformation, Prior of St. Andrew's, although a secular person. The Earl of Kilmorey, who is impropiator of the tithes of St. Mary, Newry, is a lay abbot, or representative of the preceding abbots of a Cistercian Abbey which formerly existed in that town. His abbatial functions, however, are confined to convening ecclesiastical courts, and granting probates of wills and licenses for marriages, subject only to the metropolitan jurisdiction of the Archbishop of Armagh. A remnant of the secularisation of ecclesiastical dignities has already been noticed in our pages (Vol. ii., pp. 447. 500.), in the case of the late Duke of York, who was at the same time Commander-in-chief and Bishop of Osnaburg.]

### Replies.

SIE BALTHAZAR GERBIER.

(Vol. ii., p. 375.)

Your correspondent J. Mt. has great reason to congratulate himself on the possession of the singularly curious tract which he describes, and which gives an autobiography of this extraordinary adventurer. I am not aware of any other copy in any public or private collection. I have a 4to. tract in nineteen pages, evidently printed abroad, the title of which is—

“Balthazar Gerbier, Knight,  
to  
All Men that love Truth.”

This gives a very interesting life of him by himself, perfectly distinct from, and containing many particulars not given in the tract possessed by your correspondent, which also contains matter not in the above. I have likewise another tract, privately printed in Holland in English, French, and Dutch, in fifteen pages 12mo., the English title to which is—

“A true Manifest,  
By S<sup>r</sup> B. Gerbier.  
Anno  
1653.”

In this, which gives some curious particulars as to “Mr. Hughe Peeters,” and the book entitled *The Nonsuch Charles*, he refers to another “little manifest” published on the 2nd day of October, 1652, “that the world might take notice that he was not at all invested with any foreign engagement.” Of the tract so referred to, I regret to say no copy is known. None of the other three tracts appear to have been seen by Horace Walpole, who had collected a great number of Gerbier’s pamphlets, and also the MS. next mentioned, which, at the Strawberry Hill sale, came together into my possession. The MS. contains the original appointments of Sir Balthazar to the offices he held while in England, a pedigree of his family beautifully emblazoned, and a large quantity of MS., prose and poetry, in his autograph; including a most extensive collection of projects and proposals, which seem to have been equally at the service of England or France. The best account we have of Gerbier is that which Horace Walpole has supplied in the *Anecdotes of Painting* (see *Works*, vol. iii. p. 189.); but his diplomatic negotiations, and his career as an artist and adventurer, never forgetting his academy at Whitefriars and Bethnal Green, would furnish matter for a very amusing volume. The general biography, however, to which he would be most appropriately remitted, and which is still a desideratum in literature, is that which is proposed by Dr. Johnson, in Chalmers’s admirable parody:

“I think a good book might be made of scoundrels. I would have a *Biographia Flagitiosa*, the Lives of Eminent Scoundrels from the earliest accounts to the present day.”

JAS. CROSSLEY.

#### THE TRAVELS OF BARON MUNCHAUSEN.

(Vol. ii., p. 519.; Vol. iii., p. 117.)

Is not your correspondent J. ME. in error when he says the original travels of the Baron were written to ridicule Bruce? I think this will only apply to the second volume, or “Sequel,” seeing that there exists an edition of *Gulliver Revived*, printed at Oxford, 1786, four years before Bruce published. J. ME. further remarks, that there was at

one time reason to believe that James Graham was the author of the well-known book in question, but that circumstances have come to his knowledge altogether precluding the possibility that the author of *The Sabbath* and *The Travels of Baron Munchausen* are identical.

To me it appears there were two of these James Grahams, and that from their being contemporaries, they are usually rolled into one. I have in my library a volume containing *Wallace, a Tragedy*, Edinburgh, 1799; and *Mary Stewart, Queen of Scots, an Historical Drama*, Edinburgh, 1801, which appears to have belonged to Mr. George Chalmers, upon the titles of which that gentleman has written, “by James Graham, Advocate, Edinburgh, son of T. Graham, a writer of reputation in Glasgow.”

From this one would think Mr. Chalmers had the author of *The Sabbath* in his eye: a conclusion, however, difficult to come to in the face of a critique which thus characterises the tragedy of *Wallace*:

“The play is not uninteresting, and the author has exhibited occasional proofs of poetical genius; but there are some passages in the piece that fall little short of blasphemy:”

—a charge which, of course, could never apply to this “lovable” and subsequently *reverend* author of *The Sabbath*, a poem breathing the humblest piety, and published only five years after *Wallace*; consequently here is, in the author of the tragedy of *Wallace*, another James Graham at the service of J. ME., to whom, if his other proofs are strong, the Baron may be assigned with more probability.

I may add, taking it for granted that Chalmers was right in claiming these two plays for a James Graham, that there is the strongest corroborative proof of there being two of the name in the existence of *Mary Stewart, a Dramatic Poem*, the acknowledged performance of the author of *The Sabbath* (see his *Poems*, 2 vols. 1809), a production differing in title, and bearing no resemblance, I should think, to the first named.

While upon the subject, and presuming that the tragedy of *Wallace* is known to J. ME., I may take the opportunity to ask him, as he is *ayont the Tweed*, whether there is really any authority for the assertion contained in the Abbotsford Library Catalogue, and also in that of Constable’s Library, sold in 1817, that of this anonymous tragedy of *Wallace* there were *only six copies printed*? Upon the face of mine there is nothing to indicate its rarity, it being an octavo, printed for A. Constable; but the remarkable book may be some other: your correspondents will, however, I dare say, be able to enlighten me.

A COLLECTOR.

*Baron Munchausen* (Vol. ii., p. 519.).—As it was nearly thirty years since I had seen the *Percy Anecdotes*, I was obliged to speak doubtfully of

having derived from that work the statements that the author of *Munchausen* was a Mr. "M—," and that he was a prisoner in France. Accident has within the last few days thrown in my way the very volume of the *Anecdotes* in which this is stated (vol. v., *Anecdotes of Captivity*, p. 103.); and I find that I was mistaken only in supposing "M—'s" place of confinement to have been the Bastile, whereas the time is said to have been the Reign of Terror, and therefore of course the Bastile cannot have been the place. J. C. R.

### Replies to Minor Queries.

*Tobacco in the East* (Vol. ii., pp. 155, 231).—M. D. asks for "chapter and verse" of A. C. M.'s reference to Sale's *Koran* respecting tobacco.

Had A. C. M. recollected that tobacco (*Nicotiana*) is an American plant, he would hardly have asked whether "*tobacco* is the word in the original" of the tradition mentioned by Sale in his *Preliminary Discourse*, § 5. p. 123. (4to. ed. 1734.) Happily Reland, whom Sale quotes (*Dissert. Miscell.*, vol. ii. p. 280.), gives his authority, the learned orientalist, Dr. Sike, who received the Hadéth at Leghorn from Ibn Sáleh, a young Muselman. It says, in good Arabic, that in the latter days Moslems, undeserving of the name, shall drink hashish (hemp), and call it tabák; the last words, "*yukál lehn tabáku*," are no doubt a modern addition by those who had heard of *tambákó* (the Romaic *ταμπάκου*). As the use of hashish or *hashishah* (the herb), more completely *hashishata fukara*, i. e. Monk's Wort, a technical term for *hemp*, chewed as a narcotic by fakirs (monks), was not known till A. H. 608 (A. D. 1211), it could not be mentioned in the *Koran* unless Mohammed were, as Sale observes, "a prophet indeed." *Tabakah*, a plate, dish, or shelf, is now sometimes used by ignorant persons in the East for *tambákó*, of which a complete account is given in the *Karábádén*, or great treatise of *Materia Medica* in Persian. Of that work, there is a beautifully written copy, made, probably, for the late Mr. Colebrooke, by whom it was presented to the library of the Royal Asiatic Society. I shall conclude by another Query: What is the Greek word transformed by Asiatic scribes into *Karábádén*?

ANATOLICUS.

*Captain John Stevens* (Vol. ii., p. 359).—This ingenious man, as to whom your correspondent inquires, was one of the hard-working translators in the early part of the last century. The materials for his biography are very scanty. He was a Roman Catholic, and at the Revolution followed the fortunes of his abdicating master, in whose service he accepted a commission, and accompanied him in the wars in Ireland. He was also employed in several other services, and died October 27,

1726. See *Biographia Dramatica*, vol. i. p. 691., edit. 1812. He is not noticed in Chalmers's *Biographical Dictionary*, though as the continuator of Dugdale's *Monasticon* he unquestionably ought to have been. Watt gives a list (*Bib. Brit.*, vol. i. p. 880.) of his books and translations; but it is, as usual, very defective and erroneous. It does not include his translation of *Don Quixote*, of Dupin, of *An Evening's Intrigue* (1707, 8vo.), and a great number of other works; and it ascribes to him the *History of the Wars of Charles XII., King of Sweden*, London, 1715, which was written, as it needs no great sagacity to discover, by Daniel Defoe, though Chalmers and Wilson have not noticed it. JAMES CROSSLEY.

*MS. Catalogue of Norman Nobility* (Vol. iii., p. 266.).—The MS. Catalogue of Norman Nobility referred to in No. 75., a document of great value, is or was in the possession of Sir William Betham, having been purchased by him about six years ago, from Mr. Boone, of New Bond Street.

Your correspondent will find that Odardus de Loges was infeoffed by Earl Ranulph the 1st in the barony of Wigton in Cumberland, in which he was confirmed by Henry I. Bigod, whose name was attached to the charter of foundation of St. Werburg's Abbey, is elsewhere, according to Ormerod, called Robert. M. J. T.

*Illustrations of Chaucer, No. III.* (Vol. iii., p. 258.).—

"Fro Venus VALANUS might this palais see."

(or) volant

? Might Venus, *volans* fro this palais, see.

(flying)

Φωσ.

*Comets* (Vol. iii., pp. 223, 253.).—If your correspondent S. P. O. R. wish to go fully into the history of comets, and be not alarmed at the prospect of three thick folios, through which I have gone, I can assure him, with considerable interest, let me recommend to him *Theatrum Cometicum, Auctore Stanislao Lubienietz Lubieniecio Rolitsio*, Amst., in 2 vols. (but generally bound in three) folio. The first contains an immense correspondence, not merely with astronomers, but with poets, critics, physicians, and philosophers, to whom the indefatigable editor wrote for their opinions on the subject of comets. The second vol. gives a history of comets from the Deluge to 1665, and is a repository of everything bearing upon the subject. From this work Bayle derived his learning, when he wrote his most amusing work on comets. JAMES CROSSLEY.

*Pope Joan* (Vol. iii., p. 265.).—NEMO will find much information on the question, "Whether Pope Joan ever held the keys of St. Peter?" in Alexander Cooke's *Dialogue between a Protestant and a Papist; manifestly proving that a Woman*

called *Joane was Pope of Rome: against the surmises and objections made to the contrary by Robert Bellarmini and Cæsar Baronius, Cardinals, Florimondus Ræmondus, and other Popish Writers, impudently denying the same*, 4to., pp. 128, 1610. The work was dedicated to the Archbishop of York, and was reprinted in 1625 in 4to., and in French, 1633, 8vo. The author, in his address *To the Popish Reader*, says:

"I offer unto thee here a discourse touching POPE JOANE (if thou darest read it, for fear of falling into thy Pope's curse), whose Popedome I will make good unto thee, not by the testimonies of Pantaleon, and Functius, and Sleidan, and Illyricus, and Constantinus Phrygio, and John Bale, and Robert Barnes, because thou hast condemned their persons, and their books too, to hell; but by the testimonies of thy brethren, the sonnes of thine own mother; because, as one saith, 'Amici contra amicum, et inimici pro inimico, invincibile testimonium est.'"

E. C. HARRINGTON.

The Close, Exeter.

*Abbot Eustacius* (Vol. iii., p. 141.).—As J. L.'s inquiry after an abbot of that name has hitherto been unsuccessful, perhaps he would like to know that Eustacia was abbess of the monastery at Shaftesbury (founded by King Alfred), tempore incerto, but probably in the time of Stephen. See Willis's *History of Abbeys*, and a *History of the Ancient Town of Shaftesbury*, p. 21. BLOWEN.

*The Vellum-bound Junius* (Vol. iii., p. 262.).—In the Minor Queries of your Number 75., you have kindly inserted my notice on the vellum-bound *Junius*. I beg to state further, that the reason of my being so desirous to procure this copy at the Stowe sale was, that it was not only bound in vellum, but was also printed on that article. If any of your correspondents can inform me of another copy printed on vellum, I should be glad. W. D. HAGGARD.

Bank of England, April 5. 1851.

*Meaning of Waste-book* (Vol. iii., pp. 118. 195. 251.).—Among a list of "the books printed for, and are to be sold by John Hancock, at the sign of the Three Bibles in Pope's-head Alley, in Cornhill," I find *The Absolute Accountant, or London Merchant*, containing instructions and directions for the methodical keeping of merchant's accounts, after the most exact and concise way of debtor and creditor; also a *Memorial*, vulgarly called a waste-book, and a cash-book, with a journal and a ledger, &c., 1670. This is the first reference I have seen to the correct designation of the book, which might have received its vulgar name of *wasta* from *wast*, the second person of *was*—thus the *Memorial* or the *Wast-book*.

BLOWEN.

*Cowdray* (Vol. iii., p. 194.).—There is a misprint here of *Eastbourne* for *Easebourne*. There is

a curious note on Cowdray, and the superstition attached to it, in Croker's *Boswell*, p. 711. 8vo. edit. C.

*Solemnisation of Matrimony* (Vol. ii., p. 464.).—A. A. will find, from Blackstone's *Commentaries*, vol. ii. p. 135., that in feudal times a husband had the power of protecting his lands from the wife's claim to dower, by endowing her, *ad ostium Ecclesie*, with specific estates to the exclusion of others; or, if he had no lands at the time of the marriage, by an endowment in goods, chattels, or money. When special endowments were thus made, the husband, after affiancement made and troth plighted, used to declare with what specific lands he meant to endow his wife ("*quod dotat eam de tali manerio*," &c.); and therefore, in the old York ritual (*Seld. Ux. Hebr.* l. ii. c. 27.) there is at this part of the matrimonial service the following rubric—"Sacerdos interroget dotem mulieris; et si terra ei in dotem detur, tunc dicatur psalmus iste," &c. When the wife was endowed generally, the husband seems to have said "with all my lands and tenements I thee endow," and then they all became liable to her dower. When he endowed her with personalty only, he used to say, "with all my worldly goods (or, as the Salisbury ritual has it, "with all my worldly chattels") I thee endow," which entitled the wife to her thirds, or *pars rationabilis*, of his personal estate, which is provided for by Magna Charta, cap. 26. The meaning, therefore, of the words noticed in A. A.'s Query, if they can be said to have any meaning in the present state of the law, is simply that the wife's dower is to be general, and not specific, or, in other words, that she is to have her *pars rationabilis* in all her husband's goods. J. F. M.

*Epitaph on the Countess of Pembroke* (Vol. iii., p. 262.).—Although J. H. M. has concluded that William Browne was not the author of this epitaph, because it is not to be found amongst his *Pastorals*, it would nevertheless appear that the lines are rightly attributed to him, if the following extract may be relied on:

"The well-known epitaph of the celebrated Countess of Pembroke, the sister of Sir Philip Sidney, has been generally ascribed to Ben Jonson. The first stanza is printed in Jonson's poems; but it is found in the manuscript volume of poems by William Browne, the author of *Britannia's Pastorals*, preserved in the Lansdown Collection, British Museum, No. 777., and on this evidence may be fairly appropriated to him, particularly as it is known that he was a great favourite with William, Earl of Pembroke, son of the Countess."—*Relics of Literature*: London, Boys, 1823, p. 60.

ALFRED GATTY.

*Scandal against Queen Elizabeth* (Vol. ii., p. 393.; Vol. iii., pp. 11. 151. 197. 225.).—Your correspondents seem to have overlooked the celebrated

letter of Queen Mary of Scotland, printed in the *State Trials*, and lately reprinted by Lord Campbell in his *Lives of the Chancellors*, tit. Sir C. Hatton. I may as well add (though I do not believe the fact) that my grandmother (herself a Devereux) repeated to me the tradition of a son of Queen Elizabeth's having been sent to Ireland. C.

*The Tanthony* (Vol. iii., pp. 105. 229.).—I am obliged to A. for the trouble he has taken in reference to my Query; but perhaps I may be correct in my suggestion, for on looking into the second volume of the *Archæological Journal* the other day, I accidentally found an account of the discovery of a figure of St. Anthony at Merthyr, near Truro, in which it is mentioned that

"Under the left arm appears to have passed a staff, and the pig, with a large bell attached to its neck, appears in front of the figure."—P. 202.

I shall be much obliged to anybody who will settle the point satisfactorily. The fair held on old St. Andrew's Day is always called in Kimbolton and the neighbourhood "Tandrew" fair, so why not "Tanthony" for "Saint Anthony?"

ARUN.

*The Hippopotamus* (Vol. iii., p. 181.).—Your correspondent MR. E. S. TAYLOR will find in Vol. ii., p. 458., an example of the word *ἰπποπόταμος* cited from Lucian, a writer anterior both to Horapollon and Damascius. In the same page is a reference to the story of the wickedness of the hippopotamus in Plutarch; so that Horapollon and Damascius, doubtless, borrowed from a common source, or repeated a current fable, to be found in many writings then extant. L.

*Tu Autem* (Vol. iii., p. 265.).—The words "Tu autem, Domine, miserere nostri," "But Thou, O Lord! have mercy upon us," were originally a form of prayer used by the preacher at the end of his discourse, as a supplication for pardon for any sinful pride or vainglory, into which he might have been betrayed in addressing his congregation. Hence the words "tu autem," as Pegge properly says, came to denote a hint to the reader to leave off.

The custom is still in constant use among the members of the cathedral church of Durham. At the public dinners given by the canons, in what is there called "hospitality residence," one of the choristers comes in after dinner, dressed in his official costume, and, taking his station behind the canon in residence, reads, in the manner which is now well known as *intoning*, eight verses of the 119th Psalm, first saying, "Here beginneth the — part of the 119th Psalm."

When the eight verses are concluded, the canon turns round to the chorister, saying "tu autem," giving him a shilling; to which the chorister replies, "Domine miserere nostri," and retires.

The explanation of the words, as originally employed, is given by Rupertus *De Divinis Officiis*, lib. i. c. xiv.:

DE "TU AUTEM DOMINE."

"Quodque in fine dicit, 'Tu autem Domine miserere nostri,' hoc innuit, ne ipsum quidem bonum officium prædicandi sine alicujus vel levis culpæ pulvere possa pagi. Nam, ut ait B. Augustinus, 'Verbum prædicationis securius auditur quàm dicitur. Prædicator quippe cùm benè dicere se sentit, difficile nimis est ut non quantulumcunque spiritu elationis tangat; et quia quasi per terram ambulat et pedes ejus pulvere sordidantur, ideoque misericordiâ Dei indiget, ut in hæc parte lavetur, etiamsi mundus sit totus.'"

From this explanation it is plain, that the Monk of St. Albans, writing to the abbot—

"Si vis, veniam; Sin autem, tu autem,"

would be understood to express—

"If you wish, I will come; but if otherwise, there is an end of the matter."

T. C.

Durham; April 8. 1851.

*Places called Purgatory* (Vol. iii., p. 241.).—There is a farm-house still called "Purgatory," about two miles south of Durham, east of the London road, and close to the left bank of the river Wear. The farm is part of the estate of a highly respectable family, which has, I believe, always been Roman Catholic. No reason for the name is known in the neighbourhood.

T. C.

Durham, April 8. 1851.

*Swearing by Swans, &c.* (Vol. ii., p. 392.; Vol. iii., pp. 70. 192.).—In addition to what has already appeared on this subject, the following extract from Tyrwhitt's *Glossary to Chaucer* will, I hope, be acceptable.

"Ale and Bred. This oath of Sire Thopas on ale and bred was perhaps intended to ridicule the solemn vows, which were frequently made in the days of chivalrie, to a peacock, a pheasant, or some other noble bird."—See M. de Sainte Palaye, *Sur l'anc. Cheval.*, Mem. iii<sup>m</sup>.

This practice is alluded to in "Dunbar's Wish that the King were Johne Thomsonnis man" (MS. Maitland, st. v.):

"I would gif all that ever I have  
To that condition, so God me saif,  
That ye had vovit to the swan  
Ane yeir to be Johne Thomsonnis man."

And so in the *Prol. to the Contin. of the Canterb. T.*, ver. 452., the Hosteler says:

"I MAKE A VOWE TO THE PECOCK, ther shall wake a foule mist."

The instance given in Vol. iii., p. 192., is recorded by Monstrelet, *Hist. de France, Charles VII.*

T. J.

*Edmund Prideaux and the Post-office* (Vol. iii., pp. 186. 266.).—In a MS. on parchment, now

before me, are contained entries of the dates of the various letters patent and grants connected with the post-office, to the latter end of the reign of Charles I., and the names of the persons to whom the grants were made. The earliest date is the 37th of Henry VIII., and the last the 13th of Charles I. If an extract from the MS., which gives a similar index to the appointments in the Courts of Law, the Customs, the Forests, and a great variety of other offices, will assist your correspondent, I shall be happy to supply it. I may notice, what seems to have been overlooked by your two correspondents who have replied to the inquiry, that some account of Prideaux is given by Wood (Vid. *Fast.* vol. i. p. 424., edit. Bliss), from which it appears that he was M.A. of Cambridge, Member of the Inner Temple, Member of Parliament for Lyme in Dorsetshire, and Recorder of Exeter; and that his death took place on the 19th Aug., 1659 (misprinted 1569 in this edit.), and that —

“From his employments gaining a vast estate, he left at the time of his death an incredible mass of gold (as the credible report then went), besides lands of very great demesnes.”

JAS. CROSSLEY.

*Small Words and “Low” Words* (Vol. ii., pp. 305. 349. 377.).—Apropos to Pope’s use of “low words,” in the sense of *short* words, conf. Boileau, satire iv. 97. 8.

“Lui faisant voir ses vers et sans force et sans graces,  
Montés sur deux grands mots, comme sur deux échasses.”

On which one of his commentators makes the following note:

“Boileau, pour se moquer des mots gigantesques, citoit ordinairement ce vers de Chapelain :

‘De ce sourcilieux roc l’inébranlable cime.’

Et il dispoit ce vers comme il est ici à côté.  
Dans cette disposition il semble que le mot ‘roc’ soit monté sur deux échasses.”

roc l'inébranlable cime.  
de ce sourcilieux roc

I commend to  $\Phi$ .’s attention this instance of a “low” word supported on two “high” ones.

K. I. P. B. T.

*Lord Howard of Effingham* (Vol. iii., pp. 185. 244.).—It has been supposed that the Earl of Nottingham was a Catholic, and having held office in the reign of Queen Mary, he probably was so at that time; but he certainly was a Protestant during the reign of Queen Elizabeth, and in the beginning of James I. was at the head of a commission to discover and expel all Catholic priests. (Vide *Memorials of the Howard Family*.) R. R. M.

*Obeahism. — Ventriloquism* (Vol. iii., pp. 59. 149.).—T. H. will find, in the authorities given below, that Obeahism is not only a rite, but a religion, or rather superstition, viz. *Serpent-worship*. *Modern Universal History*, fol. vol. vi. p. 600.; 8vo. vol. xvi. p. 411.; which is indebted for its information to the works of De Marchais, Barbot, Atkyns, and Bosman: the last of which may be seen in Pinkerton’s *Collection*, vol. xvi., and a review of it in *Acta Eruditor.*, Lips. 1705, p. 265., under the form of an “Essay on Guinea.” In Astley’s *Collection of Voyages*, there is an account compiled from every authority then known, and a very interesting description of the rites and ceremonies connected with this superstition. According to the same authors, the influence of the Obeist does not depend on the exercise of any art or natural magic, but on the apprehensions of evil infused into his victim’s mind. See also Lewis’s *Journal of a Residence among the Negroes in the West Indies*.

The following references will furnish a reply at once to two Queries; to that here noticed, and to that on “Ventriloquism” (Vol. ii., p. 88.).

The name of the sacred serpent, which in the ancient language of Canaan was variously pronounced, was derived from “ob” (inflare), perhaps from his peculiarity of inflation when irritated. See Bryant’s *Analysis*, vol. i.; Deane’s *Worship of the Serpent*, p. 80. From a notion of the mysterious inflation produced by the presence of the divine spirit, those who had the spirit of Ob, or Python, received the names of Ob, or Pythia; according to the not unusual custom for the priest or priestess of any god to take the name of the deity they served. See Selden, *De Dis Syris*, Synt. 1. c. 2. It is a curious coincidence, that as the Witch of Endor is called “Oub,” and the African sorceress “Obi,” from the serpent-deity *Oub*, so the old English name of a witch, “hag,” bears apparent relationship to the word *hak*, the ancient British name of a species of snake. In Yorkshire, according to Stukeley, they call snakes “hags” and “hag-worms,” (Abury, p. 32.).

In the Breton language, *Belech* is “Priest,” and may similarly indicate a priest of Bel-the-Dragon.

From the Hebrew *Ob*, the Greek  $\delta\phi\iota\varsigma$  was probably derived; for the same word, in Hebrew, Arabic, and Greek, which denotes “divination” denotes a “serpent.” “Nachash,”\* “ilahat,”† “ $\sigma\iota\alpha\nu\iota\zeta\epsilon\sigma\theta\alpha\iota$ ,”‡ have the same double signification as if the serpent were recognised as the grand inspirer of the heathen prophets. See Faber’s *Horæ Mosaicæ*, vol. i. p. 98.

The word “Ob” was translated by the LXX.  $\epsilon\gamma\gamma\alpha\sigma\tau\rho\mu\acute{\alpha}\theta\omicron\varsigma$ , “a ventriloquist,” in accommoda-

\* See Parkhurst.

† Dickinson’s *Delphi Phœnic.*, p. 10.

‡ Stillingfleet’s *Orig. Sacra*, book iii. c. iii. s. 18.

tion to the received opinions respecting the Pythian priestess. See the Notes to Creech's *Lucretius*, book v.; Jones's (of Nayland) *Physiolog. Disquis.* p. 290. The deception practised by the Witch of Endor, and by the damsel mentioned in Acts xvi. 16., was of this description. See Wierus de *Præstig. Dæmon.* p. 203.; and Reginald Scot's *Discoverie of Witchcraft*, p. 148.

The serpent, which with heathen mythologists had various acceptations (see Vossius, *Theologia Gent. et Physiologia Christ.*), was also understood as a natural symbol or hieroglyphic of the air. Can any of your learned correspondents furnish materials illustrative of this figurative relation between the serpent and the elements? T. J.

*Meaning of Peep* (Vol. ii., p. 118.).—You have already told us the meaning of the word *peep* in the phrase "Wizards that *peep* and that mutter;" in confirmation I may add that the noise made by the queen bee in the hive previous to swarming is in Devonshire called *peeping*. J. M. (4.)

*Venwell or Venville* (Vol. iii., p. 38.).—*Venwell* or *Venville* appears to me to be a corruption of the word *fengfield*; and the meaning of it seems to be, that custom of delivering possession of land to a purchaser by cutting a piece of turf from the field bought, and delivering it into his hands.

I well remember, when a boy, accompanying my father to receive possession of an outlying field, distant from the main estate which he had bought; the seller's agent, I think, came with us and cut a small piece of turf from the ground, and delivered it into my father's hands, saying (if I recollect right), "By this turf I deliver this field into your possession." By this means my father "*fenged*" (took) the "*field*" into his own hands, and became the legal proprietor of it. P.

*Venville*.—The peat or black earth of Dartmoor is still called *ven* or *fen*. Is it not more probable that the adjoining parishes (or parts of them) are said to be in *Venville* or *fengfield*, from their being within the peat district, than that an abbreviation of a legal term, *finēs villarum*—*fin. vil.*, should become naturalised among the peasantry, as is the case with the word *Venville*?

The second part of the word seems akin to the Scottish *fail*, "a turf, or flat clod covered with grass cut off from the rest of the sward." (Jamieson.) K.

*Hand-bells at Funerals* (Vol. ii., p. 478.).—In the *Testamenta Eboracensia*, p. 163., Johannes Esten de Scardeburgh, le Ankersymth, bequeaths 2*d.*—

"Clerico ecclesie pro pulsacione campanarum, et le belman portand' campanam per villam excitandum populum ad orandum."

A hand-bell (as I am informed by a Roman Catholic gentleman) often precedes the Host, when

carried in procession to the sick, &c., in order to clear the way, and remind passengers of the usual reverence paid at such times. B.

Lincoln.

*Shillings and Sixpences of George III.* (Vol. iii., p. 275.).—R. W. C. has fallen into a misconception in supposing that these coins present an erroneous spelling of the Latinized style of the monarch, whilst the contemporary crowns and half-crowns have the correct orthography. The spelling of the legend on the sixpences and shillings was intentional, and with a meaning, being inscribed in an abridged form—GEOR: III. D: G: BRITT: REX R: D:—the reduplication of the T was designed, after classical precedent, to represent the plural *Britanniarum*, i. e., Great Britain and Ireland. N.

*Odour from the Rainbow* (Vol. iii., p. 224.).—I hope that I have found JARLTZBERG's note in the following lines:

"Like to that smell which oft our sense descries  
Within a field which long unploughed lies,  
Somewhat before the setting of the sun;  
And where the rainbow in the horizon  
Doth pitch her tips; or as when in the prime,  
The earth being troubled with a drought long time,  
The hand of heaven his spongy clouds doth strain,  
And throws into her lap a shower of rain;  
She sendeth up (conceiv'd from the sun)  
A sweet perfume and exhalation."

Browne, *Britannia's Pastorals*, Book i. Song 2.  
[Clarke's Cabinet Series, 1845, p. 70.]

C. FORBES.

*Odour from the Rainbow*.—The following stanzas are from a poem, called "The Blind Girl," in a publication by Pickering, 1845, of *Memorials of a Tour, and Miscellaneous Poems*, by Robert Snow, Esq. Lond., 1845:—

"Once in our porch whilst I was resting,  
To hear the rain-drops in their mirth,  
You said you saw the rainbow cresting  
The heavens with colour, based on earth:

And I believe it fills the showers  
With music; and when sweeter air  
Than common breathes from briar-rose bowers,  
Methinks the Rainbow hath touched there."

[We have reason to believe that the idea was suggested to Mr. Snow neither from Bacon's *Sylva*, nor from any of our English poets, but from a Greek writer after the Christian era, referred to by Coleridge in his *Table Talk*.]

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Mr. Hepworth Dixon, who is already favourably known as the author of a *Life of Howard*, has just published *William Penn, an Historical Biography*. It is unquestionably a book of considerable talent; and even those who may be most inclined to dissent from the

author's views of the political principles of the Quakers (and we suspect many of the Quakers themselves will be found among that number), will admit that in treating him not as a mere Quaker, as preceding biographers had been too much disposed to do, but as "a great English historical character—the champion of the Jury Laws—the joint leader, with Algernon Sidney, of the Commonwealth men—the royal councillor of 1684–8—the courageous defender of Free Thought—the founder of Pennsylvania"—Mr. Dixon has succeeded in the task which he had proposed to himself, namely, that of transforming William Penn "from a myth into a man." His vindication of this great man from what he designates "The Macaulay Charges" would not, however, have lost one iota of its efficiency, had it been couched in somewhat more measured terms.

Mr. Murray announces *The Grenville Papers; being the Private Correspondence of Richard Grenville Earl Temple, his Brother George Grenville, their Friends and Contemporaries*, as in the press. It will contain some letters from Junius, and Mr. Grenville's Diary, particularly during his premiership, from 1763 to 1765. The fifth and sixth volumes of Lord Mahon's *History of England from the Peace of Utrecht* are also at press.

Lady Theresa Lewis is nearly ready with a work which cannot but be of great interest. It is entitled *Lives of the Friends and Contemporaries of Lord Chancellor Clarendon, illustrative of Portraits in his Gallery; with an Account of the Origin of the Collection; and a descriptive Catalogue of the Pictures*. It will form two volumes, and be accompanied by illustrative portraits.

Mr. Colburn announces a new library edition of Miss Strickland's *Lives of the Queens of England*. Although revised and considerably augmented by new materials which have been placed at Miss Strickland's disposal since the appearance of the earlier impressions of her book, this edition is to be comprised in eight monthly volumes.

**BOOKS RECEIVED.**—*The Buried City of the East: Nineveh*. A popular view of the discovery of the remains of the great city, compiled principally from Botta, and illustrated with numerous woodcuts, affords information enough, perhaps, for those who may be unable to consult the stirring narrative of Layard himself, but must send to his pages a great number of readers, in whom it can only serve to waken a lively interest in this great triumph of individual perseverance.—*The Iliad of Homer, literally translated, with explanatory Notes*, by T. A. Buckley, B.A., is the new volume of Bohn's *Classical Library*; and the Editor expresses his hopes "that it will be found to convey, more accurately than any which has preceded it, the words and thoughts of the original." The work has obviously been executed with great care; and the notes, though brief, are to the point.

**CATALOGUES RECEIVED.**—John Miller's (43, Chandos Street) Catalogue No. XXI. of Books Old and New; J. Russell Smith's (4, Old Compton Street) Catalogue Part III. of Choice Useful and Curious Books, English and Foreign; and Catalogue of a singular Collection of 25,000 Ancient and Modern Tracts and Pamphlets, Part II.

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## Notices to Correspondents.

Among many articles of great interest which are in type, but unavoidably postponed until next Saturday, the fourth and last in the month, when we shall consequently publish a double number, are *Shakspeare and Fletcher*, by Mr. Hickson—*Illustrations of Chaucer*, No. IV.—*Illustrations of Tennyson—Sallust and Tacitus—Haybands in Seals*, by Mr. Lower, Mr. Burt, and L. B. L.—*North Side of Churchyards—Sir F. Kynaston's Academy*, by Dr. Rimbault—and several very important communications on the proposed MONUMENTARIUM ANGLICANUM.

S. J. R. is referred to our First Volume, p. 467., for information on the subject of May Marriages being unlucky.

AN OLD BOY. We will do our best to follow the good advice so pleasantly given; but he has little knowledge of the difficulty of pleasing all—to say nothing of our editorial selves. For instance, in the case to which he has referred in our Second Volume, we have ascertained that the second article was in type before the one which precedes it had reached us.

H. K. G. S. Received with great regret. We believe we best consulted the respect due to our correspondent by the course we followed, as we are certain that we adopted it with the best intentions towards him.

We are this week compelled to go to press one day earlier than usual; we have to request the indulgence of our correspondents for the omission of our usual LIST OF REPLIES RECEIVED, and for not replying until next week to several inquiries which have been addressed to us.

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WILLIAM J. THOMS, Secretary.

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Communications from Gentlemen desirous of becoming Members may be addressed to the Secretary; or to Messrs. NICHOLS, No. 25, Parliament Street, Westminster, by whom the Subscriptions of all Members resident in London are received.

**T**HE QUARTERLY REVIEW, No. CLXXVI., is just published.

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SATURDAY, APRIL 26. 1851.

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## ON THE PROPOSED SUGGESTIONS FOR PRESERVING A RECORD OF EXISTING MONUMENTS.

The following communications have reached us since the publication of our remarks on the proposed *MONUMENTARIUM ANGLICANUM* (No. 73. p. 217. et seq.). They serve to show how much interest the subject has excited among those best qualified to judge of the great utility of some well-organised plan for the preservation of a record of our still existing monuments.

MR. DUNKIN'S letter (which was accompanied by a copy of the Prospectus issued by him in 1844) claims precedence, as showing the steps which *that* gentleman has already taken. It is a communication highly creditable to his exertions in the cause, but does not alter our views as to the practicability of any successful attempt to accomplish this object by individual exertion.

In No. 73. Vol. iii. of "NOTES AND QUERIES" you have honoured me by an allusion to the *Monumenta Anglicana* I have in the press, as "a plan which would have your hearty concurrence and recommendation, if it were at all practicable; but which must fail from its very vastness." It may be so; but the motto of my family is *Essayez*. Every "gigantic scheme" must have a commencement, and this "scheme," I am perfectly aware, is one "that no individual, however varied in attainments and abilities, could without assistance hope to achieve." My father, upwards of half a century since, commenced collecting mortuary memorials; many of the monuments from which he copied the inscriptions have since been destroyed by time, and many, very many, more by the ruthless innovations of beautifying churchwardens. These "very vast" collections—the labour of a life—however, only form a portion of the materials I now possess; for since I issued my prospectus in 1844, I have received many thousands of inscriptions and rubbings of brasses from clergymen and others; and I trust I shall be favoured with still further assistance, as in all cases where information is rendered, the source whence derived shall be most thankfully and freely acknowledged.

The plan I have adopted with regard to arrangement is to folio each page three times, viz., i. each parish by itself; ii. each county; iii. alphabetically; so that each parish can be considered complete in itself; each county can be bound up by itself; or the whole alphabetically, gazetteer-wise.

The index will be also in three divisions, — i. general; ii. names of places; iii. names of persons.

With regard to the number of volumes, — I need not say that that is entirely *in nubibus*. My impression is limited to seventy-five copies, the same as my father's *Oxfordshire*, with which it corresponds in size.

I should have preferred seeing the government performing the task of preserving manuscripts of all existing monuments; but it is the fashion in Britain for government to leave all apparently national undertakings to individual exertion. I will here conclude with a quotation from the report I have just published of the Transactions at the Congress of the British Archæological Association held in Worcester:

“Lamentation is, however, worse than useless: the spirit of the age forbids all idle mourning. If we would awaken a sympathy and interest in our pursuits, we must gird up our loins like men, and be doing, and that right earnestly; for it is hopeless any longer waiting for the government, as a ‘*Deus ex machina*,’ to help us to rescue our antiquities from destruction.”

ALFRED JOHN DUNKIN.

Our next is from a correspondent (who has favoured us with his name) who proposes a scheme almost more extensive than that advocated by Mr. DUNKIN, but who differs from that gentleman by recognising the necessity of combined endeavour to carry it out.

A few years since I propounded a scheme for an *Ecclesiologicon Anglicanum*, or record of the history, not only architectural and monumental, but also local and traditional, of every parish in England. Though I had long conceived such a design, I must confess myself indebted to some excellent remarks on the subject which appeared in the *Ecclesiologist* (New Series, No. x., April, 1846). Fully aware that so stupendous a work could never be accomplished by any single individual, I compiled a prospectus of my design, and invited the co-operation of all antiquaries. I proposed to publish at intervals, and in alphabetical order, the parishes of every county, and by dividing the labour among different coadjutors, and giving to each a separate branch of inquiry, thereby insuring, by successive revisions, a certainty of correctness, I hoped to succeed in the undertaking. My project was, however, laid aside by reason of other engagements; but, as I still think it worthy of consideration, I have

troubled you with these “Notes” in the hope that, by publication in your pages, they may be the means of suggesting to others interested in the matter the practicability of carrying them out. Though with no definite object in view, but with a presentiment of their after utility, I have, during many provincial campaigns, collected architectural notes, as well as genealogical memoranda, from the churches I have visited. To these, such as they are, any of your readers is welcome, for the purposes to which I have referred, and I know many who would gladly send their contributions to such an undertaking. W. J. D. R.

Our next letter, though brief, is valuable as furnishing a case in point, to prove the practical utility which would result from the realisation of some well-considered scheme for the attainment of the great national object which we are advocating.

As an instance of the practical use of such a collection, let me inform your readers that in 1847, being engaged in an ejection case on the home circuit, it became most important to show the identity of a young lady in the pedigree, the parish register of St. Christopher le Stocks only giving the name and date of burial. I found that when St. Christopher's was pulled down for the enlargement of the Bank of England, some kind antiquary had copied all the monuments. The book was found at the Herald's College; it contained an inscription proving the identity, and a verdict was obtained. J. S. B.

Our last communication is, we have reason to believe, from an active and zealous Fellow of the Society of Antiquaries, who would heartily co-operate in carrying out the practical suggestions thrown out in his letter.

In Vol. iii., p. 218., you suggest that the Society of Antiquaries is the body which should undertake the task of forming a record of existing monuments in churches. Entirely agreeing in the opinion you have expressed, I would venture to offer some remarks on the subject. The undertaking is a vast and laborious one, and can only be effected by great subdivision of labour.

That the Society of Antiquaries is the fittest agent for the work, I think admits of little doubt; its Fellows are widely spread throughout the country. In every neighbourhood may be found one or more gentlemen able and willing to give their aid, and to excite others to assist. The Archæological Institute and the British Archæological Association would doubtless add the weight of their influence, and the personal assistance of their members.

The clergy throughout the country would be able and willing labourers; and surely these conjoined forces are adequate to the occasion.

One consideration suggests itself, viz., whether

the record should be confined to monuments in churches, or whether it should be extended to those in churchyards? I think it should be so extended, partially—that is, that *all* the monuments in churches should be given; and such of the monuments in churchyards as, upon a careful inspection, may appear to be in any way worthy of preservation. We do not perhaps want the ten thousand “afflictions sore” which ten thousand John Smiths are stated to have “long time bore.”

The inscriptions in churches should be accompanied with rubbings of all brasses; and, as far as possible, with drawings of the most interesting monuments.

I am satisfied the thing can be done, if it be undertaken with prudence, and continued with energy. The copies should be certified by the signature of the person making them, and they should all be transcribed on paper of the same description, so that they might be bound in volumes.

The expense would probably be considerable, because in some instances paid labour might be requisite; but it would be as nothing compared with the magnitude and importance of the result; and if, as is probable, the Society of Antiquaries might hesitate at undertaking the whole charge, I doubt not that many would contribute towards it, and amongst them

Q. D.

A very slight consideration of the object which it is proposed to accomplish, and the means by which it can be attained, will show that it falls properly into three distinct operations, namely, Collection, Preservation, and Publication.

The first and most important is, the Collection of Materials. In this, it is obvious, the co-operation of individuals well qualified for the work may be secured in all parts of the country, provided some well-defined plan of operation is furnished for their guidance, by some recognised centre of union. A Committee of the Society of Antiquaries, who should well consider and determine upon some uniform plan of recording the inscriptions, &c., is clearly the body who, from their position, could most effectually, and with the greatest propriety, issue such circulars. That the Antiquaries would in this receive the support of both the Archæological Societies, there cannot, of course, be any doubt.

And as we have in the Society of Antiquaries a machinery already established for the proper collection of the materials, so we have an existing and most appropriate place for their preservation in the British Museum, where they may be consulted at all times, by all parties, with the greatest facility, and free of charge.

These two great points, then, of Collection and Pre-

servation, it is clear may be attained at an expense so inconsiderable, compared with the benefits to be gained from their accomplishment, that we cannot believe in their failure from want of funds.

For the accomplishment of the third great end, that of Publication, there is no existing machinery. But let the work of collection and preservation be once fairly entered upon—let it be seen how valuable a collection of materials has been gathered ready to the hand of a Society which should undertake its publication, and there need be little fear that from the supporters of the various Antiquarian, Archæological, and Publishing Societies, now spread throughout the country, there would be found plenty of good men and true ready to lend their aid to the printing and publishing of the *MONUMENTARIUM ANGLICANUM*.

But as the first step is *COLLECTION*—and that step is the one in which the *SOCIETY OF ANTIQUARIES* can best move, we trust that the present year, in which this Society celebrates the centenary of its chartered existence, will be signalised by its promotion of such a Record of Existing Monuments as is here proposed; which cannot be otherwise regarded—(and we use the words of the Society’s Charter)—than as “good, useful, honest, and necessary for the encouragement, advancement, and furtherance of the study and knowledge of Antiquities and the History of this Country.”

### Notes.

#### ILLUSTRATIONS OF CHAUCER, NO. IV.

##### *The Pilgrimage to Canterbury.*

“Whanne that April with his shoures sote  
The droughte of March hath perced to the rote,  
And bathed every veine in swiche licour  
Of which vertue engendred is the flour;  
When Zephyrus eke with his sote brethe  
Enspired hath in every holt and hethe  
The tendre croppes—and the yonge Sonne  
Hath in the Ram his halfe cours yronne;  
\* \* \* \* \*  
Than longen folk to gon on pilgrimages—  
\* \* \* \* \*  
\* \* \* \* \*  
Befelle, that in that seson, on a day.”

##### *Prologue.*

I quote these lines because I wish to show that Tyrwhitt, in taking them as indicative of the very day on which the journey to Canterbury was performed, committed a great mistake.

The whole of the opening of the prologue, down to the line last quoted, is descriptive, not of any particular day, but of the usual season of pilgrimages; and Chaucer himself plainly declares, by the words “in that seson, on a day”—that the day is *as yet* indefinite.

But because Tyrwhitt, who, although an excellent literary critic, was by no means an acute reader of his author's meaning, was incapable of appreciating the admirable combination of physical facts by which Chaucer has not only identified the real day of the pilgrimage, but has placed it, as it were, beyond the danger of alteration by any possible corruption in the text, he set aside these physical facts altogether, and took in lieu of them the seventh and eighth lines of the prologue quoted above, which, I contend, Chaucer did not intend to bear any reference to the day of the journey itself, but only to the general season in which it was undertaken.

But Tyrwhitt, having seized upon a favourite idea, seems to have been determined to carry it through at any cost, even at that of altering the text from "*the Ram*" into "*the Bull*:" and I fear that he can scarcely be acquitted of unfair and intentional misquotation of Chaucer's words, by transposing "his halfe cours" into "half his course," which is by no means an equivalent expression. Here are his own words:

"When he (Chaucer) tells us that 'the shoures of April had perced to the rote the drought of March' (ver. 1, 2.), we must suppose, in order to allow due time for such an operation, that April was far advanced; while, on the other hand, the place of the sun, 'having just run *half his course in the Ram*' (ver. 7, 8.), restrains us to some day in the very latter end of March. This difficulty may, and, I think, should, be removed by reading in ver. 8. the **BULL**, instead of the **RAM**. All the parts of the description will then be consistent with themselves, and with another passage (ver. 4425.), where, in the best MSS., *the eighte and twenty day of April is named as the day of the journey to Canterbury.*"—*Introductory Discourse.*

Accordingly, Mr. Tyrwhitt did not hesitate to adopt in his text the twenty-eighth of April as the true date, without stopping to examine whether that day would, or would not, be consistent with the subsequent phenomena related by Chaucer.

Notwithstanding Tyrwhitt's assertion of a difficulty only removable by changing the Ram into the Bull, there are no less than two ways of understanding the seventh and eighth lines of the prologue so as to be perfectly in accordance with the rest of the description. One of these would be to suppose the sign Aries divided into two portions (not necessarily *equal* in the phraseology of the time), one of which would appertain to March, and the other to April—and that Chaucer, by the "halfe cours yronne," meant the *last*, or the *April*, half of the sign Aries. But I think a more probable supposition still would be to imagine the month of April, of which Chaucer was speaking, to be divided into two "halfe cours," in one of which the sun would be in Aries, and in the other in Taurus; and that when Chaucer says that

"the yonge Sonne had in the Ram his halfe cours yronne," he meant that the *Aries half of the month of April* had been run through, thereby indicating in general terms some time approaching to the middle of April.

Both methods of explaining the phrase lead eventually to the same result, which is also identical with the interpretation of Chaucer's own contemporaries, as appears in its imitation by Lydgate in the opening of his "*Story of Thebes*:"

"Whan bright Phebus passed was the Ram,  
Midde of Aprill, and into the Bull came."

And it is by no means the least remarkable instance of want of perception in Tyrwhitt, that he actually cites these two lines of Lydgate's *as corroborative of his own interpretation*, which places the sun in the middle of Taurus.

I enter into this explanation, not that I think it necessary to examine too curiously into the consistency of an expression which evidently was intended only in a general sense, but that the groundlessness of Tyrwhitt's alleged necessity for the alteration of "*the Ram*" into "*the Bull*" might more clearly appear.

I have said that Tyrwhitt was not a competent critic of Chaucer's practical science, and I may perhaps be expected to point out some other instance of his failure in that respect than is afforded by the subject itself. This I may do by reference to a passage in "*The Marchante's Tale*," which evinces a remarkable want of perception not only in Tyrwhitt, but in all the editors of Chaucer that I have had an opportunity of consulting.

The morning of the garden scene is said in the text to be "er that dayes eight were passed of the month of *Juil*"—but, a little further on, the same day is thus described:

"Bright was the day and blew the firmament,  
Phebus of gold his stremes down hath sent  
To gladen every flour with his warmnesse;  
He was that time in Geminis, I gesse,  
But litel fro his declination  
In Cancer."

How is it possible that any person could read these lines and not be struck at once with the fact that they refer to the 8th of *June* and not to the 8th of *July*? The sun would leave Gemini and enter Cancer on the 12th of June; Chaucer was describing the 8th, and with his usual accuracy he places the sun "but litel fro" *the summer solstice!*

Since "*Juil*" is an error common perhaps to all previous editions, Tyrwhitt might have been excused for repeating it, if he had been satisfied with only that: but he must signalise *his edition* by inserting in the Glossary attached to it—"JUIL, the month of July," referring, as the sole

authority for the word, to this very line in question of "The Marchante's Tale!"

Nor does the proof, against him in particular, end even there; he further shows that his attention must have been especially drawn to this garden scene by his assertion that Pluto and Proserpine were the prototypes of Oberon and Titania; and yet he failed to notice a circumstance that would have added some degree of plausibility to the comparison, namely, that Chaucer's, as well as Shakspeare's, was a *Midsummer Dream*.

It is, perhaps, only justice to Urry to state that he appears to have been aware of the error that would arise from attributing such a situation of the sun to the month of July. The manner in which the lines are printed in his edition is this: —

"ere the dayis eight  
Were passid, er' the month July befill."

It is just possible to twist the meaning of this into the *eighth of the Kalends of July*, by which the blunder would be in some degree lessened; but such a reading would be as foreign to Chaucer's astronomy as the lines themselves are to his poetry.

A. E. B.

Leeds, April 8. 1851.

THE ACADEMIES OF SIR FRANCIS KYNASTON AND  
SIR BALTHAZAR GERBIER.

Among the many interesting associations connected with old Covent Garden and its neighbourhood, we ought not to overlook Sir Francis Kynaston's "Museum Minervæ."

In the year 1635, King Charles the First granted his letters patent to Sir Francis Kynaston, "Esquire of the body to his Majesty," whereby a house in Covent Garden, which Sir Francis had purchased, and furnished with books, manuscripts, musical and mathematical instruments, paintings, statues, antiques, &c., was appropriated for ever as a college for the education of the young nobility, and others, under the name of the "Museum Minervæ." Sir Francis Kynaston was made the governor with the title of "regent;" Edward May, Thomas Hunt, Nicholas Phiske, John Spidell, Walter Salter, Michael Mason, fellows and professors of philosophy and medicine, music, astronomy, geometry, languages, &c. They had power to elect professors also of horsemanship, dancing, painting, engraving, &c.; were made a body corporate, were permitted to use a common seal, and to possess goods and lands in mortmain. (Pat. 11 Car. pt. 8. No. 14.) In the following year, 1636, was published, dedicated to the "Regent and Professors," *The Constitutions of the Museum Minervæ; giving an Account of an Academy for teaching chiefly Navigation, Riding, Fortification,*

*Architecture, Painting, and other useful Accomplishments.*

The "Museum" seems to have been highly patronised, for we find that on the 27th February, 1635 (the year of its foundation), Prince Charles, the Duke of York, and the Lady Mary their sister, honoured it with their presence to witness a masque, entitled "Corona Minervæ," which was written and prepared for the occasion by Sir Francis Kynaston. This masque was, I believe, printed in the year of its production, but I do not find it mentioned in the last edition of the *Biographia Dramatica*.

Mr. Cunningham, in his *Handbook of London*, mentions (p. 42.) that

"Sir Francis Kynaston, the poet, was living in Covent Garden in 1636, on the east side of the street towards Berrie" (Bedfordbury).

And again, in his notice of Bedford Street (p. 44.), he says, Sir Francis resided "on the west side in 1637." Both these entries refer to the same residence — a noble mansion, built in the year 1594, which, after being inhabited by several important families, finally passed into the possession of Sir Francis Kynaston, who altered and adapted it (rebuilding some portions) as the college of the "Museum Minervæ." The ground plan, which is now before me, exhibits a well-arranged and commodious building with two fronts, one in what is now Bedfordbury, and the other (probably added by Sir Francis) in the street now called Bedford Street. The building, when Sir Francis Kynaston purchased it in 1634, stood in the centre of a large garden. The surrounding streets, — King Street, New Street, Bedford Street, Chandos Street, Henrietta Street, and Bedfordbury, were not commenced building until the year 1637.

The "Museum Minervæ" is not named in Mr. Cunningham's excellent *Handbook*; but when we take into consideration the enormous amount of information required for a work of the kind, we ought not to blame the author for a few trifling omissions.

Sir Balthazar Gerbier, an enterprising projector of the same century, by profession a painter and an architect, but now scarcely remembered as either, seems to have imitated the "Museum Minervæ" in an academy opened at Bethnal Green in 1649. Here, in addition to the more common branches of education, he professed to teach astronomy, navigation, architecture, perspective, drawing, limning, engraving, fortification, fireworks, military discipline, the art of well speaking and civil conversation, history, constitutions and maxims of state, and particular dispositions of nations, "riding the great horse," &c. Once in each week, at three o'clock in the afternoon, Sir Balthazar gave a public lecture gratis on the various sciences. The lectures were gene-

rally advertised in the *Perfect Diurnal*, and a few curious specimens of these advertisements may be seen in *Lysons' Environs of London*, ed. 1795, vol. ii. p. 30.

Balthazar Gerbier was born at Antwerp about 1591, came young into England, and was a retainer of the Duke of Buckingham as early as 1613. Upon the accession of Charles the First, he was employed in Flanders to negotiate privately a treaty with Spain. In 1628 he was knighted at Hampton Court; and, as he says himself in one of his books, was promised by the king the office of surveyor-general of the works, after the death of Inigo Jones. In 1637 he was employed in some private transactions of state; and on the 13th of July, 1641, he took the oaths of allegiance and supremacy, having a bill of naturalisation. In 1648 he appears to have projected the above-named academy, the failure of which very soon happened. Sir Balthazar then went to America, where he seems to have been very ill treated by the Dutch, and narrowly escaped with his life. He afterwards returned to England, and designed the triumphal arch for the reception of Charles the Second. He died at Hempsted-marshal, in 1667, whilst engaged in superintending the mansion of Lord Craven, and was buried in the chancel of that church.

In conclusion, it may be as well to mention, that, prior to the establishment of the "Museum Minervæ," a committee had been appointed in the House of Lords, consisting of the Duke of Buckingham and others, for taking into consideration the state of the public schools, and method of education. What progress was made in this inquiry is not known, but in all probability the academies of Sir Francis Kynaston and Sir Balthazar Gerbier owed their origin to the meetings of this committee. EDWARD F. RIMBAULT.

#### SHAKSPEARE AND FLETCHER.

I feel greatly obliged to your correspondent C. B. for the attention he has bestowed on the question of Fletcher's connexion with *Henry VIII.*, as it is only through the concurrent judgments of those who think the subject worthy of their full and impartial consideration, that we can hope to arrive at the truth. His remarks (Vol. iii., p. 190.) are the more valuable, as they coincide with a doubt in my own mind, which has, to a great extent, ripened since I last communicated with you on the subject; and, indeed, I have no need to hesitate in saying, that I had more difficulty in coming to a conclusion with regard to the scene (Act III. Sc. 2.) in which the passages occur quoted by C. B., than with any other scene in the whole play. The suggestion, that Shakspeare might have touched scenes of which the mass had been written by Fletcher, is a point

which I had not overlooked, and which indeed, to some extent, might be said to follow from the view I took of the relation of Shakspeare and Fletcher as master and scholar. Yet this suggestion is especially valuable regarding this scene, and may account for that which, without it, is not so easily explained.

If, however, there be any lurking notion in your correspondent's mind, that the scene in *Antony and Cleopatra* (Act III. Sc. 1.) referred to by X. Z. (Vol. iii., p. 139.) is, judging from certain coincidences of expression, an interpolation, and not by Shakspeare, I beg at once to be allowed to express my total dissent from such a view. Whether, also, there may have been any secondary allusion to some known event of the day, as X. Z. supposes, and as is by no means improbable, I cannot say; but I protest against its being said that the scene referred to is "totally unconnected with what goes before, and what follows." Antony is the hero of the play; and this scene shows the culminating point of Antony's fortunes, when his very successes turn against him.

To return to *Henry VIII.*, the compliment to the Queen, to which your correspondent refers, is, as he very justly observes, brought in in a very forced manner. This, to my mind, is very strong evidence; otherwise I should not think it unworthy of Shakspeare. And it still has to be borne in mind, that he would have had to accommodate his characters and circumstances to the views of another writer. Shakspeare's spirit was too catholic, too universal, to have allowed, in a work entirely his own, even his Wolsey to have made use of the term "a spleeny Lutheran;" yet neither in the passage in which this expression occurs, nor in the one above referred to, is the versification characteristic of Fletcher. For my own part, however, I cannot recognise Shakspeare's spirit in this antagonism of creeds, which is, perhaps, even more strongly displayed in the prophetic speech of Cranmer's in the last scene, wherein he says, "God shall be truly known!" It may be said, that in both these instances the expressions are true to the characters of Wolsey and Cranmer. It may be so; for both are wanting in that ideal elevation which Shakspeare never fails to give. That, with this reservation, he becomes the mouth-piece of each character, is most true; and a curious instance of the writer's utter forgetfulness of his assumed character of contemporary with the events he is relating, occurring in Act. IV. Sc. 2., where Griffiths says —

"He was most princely: ever witness for him  
Those twins of learning, that he rais'd in you,  
Ipswich and Oxford! one of which fell with him,  
Unwilling to outlive the good that did it;  
The other, though unfinish'd, yet so famous,  
So excellent in art, and still so rising," —

has no parallel in Shakspeare's works. To John Fletcher, indeed, at the close of the reign of Queen Elizabeth, these things were known; but scarcely to the attendant of Queen Katherine, who has but just narrated the circumstances, then newly happened, of Wolsey's fall. On maturer consideration, then, I am inclined to think that the whole of the scene (Act III. Sc. 2.) to which your correspondent refers, was originally written by Fletcher, although, as it now stands, it is strongly marked by the hand of Shakspeare. In the same category, also, I am inclined to place Scenes 3. and 4. of Act II. It will be observed that these changes are not inconsistent with the view I had previously taken; the effect being merely, that I am inclined to ascribe a little more than in the first instance to the hitherto unsuspected participator in the work. I am not sure, too, that I shall not be coming nearer to MR. SPEDDING; as, if I am not mistaken, it is in some of these scenes that he imagines he detects "a third hand;" a theory which, though I do not adopt, I certainly have not confidence enough to reject altogether. But this view affects so very small a portion of the play, that it is of very little consequence.

SAMUEL HICKSON.

#### ILLUSTRATIONS OF TENNYSON.

That great poets are sometimes obscure, needs no proof. That the greatest poets will necessarily be so to the ordinary reader, seems to me equally indisputable.

Not without effort can one enter into the spontaneous thought of another, or even of himself in another mood. How much more when that other is distinguished from his fellows by the *greatness* and *singularity* of his thoughts, and by the extreme subtilty of their connecting links. Obscurity is not a blemish but an excellence, if the pains of seeking are more than compensated by the pleasures of finding, the luxury of *μαθησις*, where the concentrated energy of a passage, when once understood, gives it a hold on the imagination and memory such as were ill sacrificed to more diluted clearness.

*Grandis præfatio tenui incepto*—a sort of apology to Tennyson for implying that he needs illustration. Some time ago I made a few notes on particular passages in *Locksley Hall*, which I now enclose. Some of them are, I dare say, superfluous—some, possibly, erroneous. If so, they will stand a fair chance of being corrected in your valuable publication.

By the bye, if a "NOTES AND QUERIES" had existed in the days of Æschylus, we might have been saved from many a recourse to "corrupt text" and "lacunæ admodum desendæ."

*Notes on Locksley Hall.*

Stanza 2. "Dreary gleams:" in apposition with

"curls." I know the construction of this line has puzzled a good many readers.

Stanza 23. "Yet it shall be." Yet "decline" thou certainly wilt.

Stanza 28. "He will answer," &c. With an oath, it may be—at the least with a coarse rebuff.

Stanza 29. "The heart's disgrace." The disgrace, the injury, and degradation the heart has suffered—its prostitution to a mercenary service by a marriage of interest.

Stanza 34. "Never." Alas! I never can.

Stanza 35. "In division of the records of the mind." In dividing my recollections of her into two groups, and erasing the one.

Stanza 38. "The poet is" (as I think has been already pointed out) Dante.

Stanza 40. "He hunts," &c. He—thy husband.

Stanza 42. "Never, never," &c. Never again! (joys never to return) sung by the ghosts of years departed.

Stanza 51. "I have but an angry fancy"—my only *qualification*.

Stanza 53. "But the jingling of the guinea," &c. But there is no fighting now: the nations get over their quarrels in another way—by the jingling of the guinea, instead of the clang of arms.

Stanzas { 54. "Mother-age."  
93. "Mother-age, for mine I know not."

This mother-age is a great difficulty. At first I took it for *the past of history*, but now understand by it *the past of his own life*, at least its earliest and brightest period—that age which had been as a mother, the only mother he ever knew.

Stanza 70. "Youthful joys." The bright hopes of his youth. (?)

Stanza 75. "Blinder motions." Less rational, less well-guided emotions.

Stanza 91. "The distance." The distant future, the "good time coming."

There are some lines in *In Memoriam* (I have not the book at hand, but any reader thereof will instantly recollect them), which indicate Tennyson's acquaintance with and appreciation of Jeremy Taylor, who thus expresses the thoughts of the "wild fellow in Petronius," suggested by the sight of a floating corpse.

"That peradventure this man's wife, in some part of the Continent, safe and warm, looks next month for the good man's return: or, it may be, his son knows nothing of the tempest: or his father thinks of that affectionate kiss which is still warm upon the good old man's cheek ever since he took a kind farewell; and he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his father's arms."—*Holy Dying*.

Compare with "Sure never moon to evening," &c., in the same poem, and I think the same place:

"Nec nox ulla diem, neque noctem aurora secuta est,  
Quæ non audierit mistos vagitibus ægris  
Floratus mortis comites, et funeris atri."

*Lucretius*, ii. 579.

G. P.

FOLK LORE.

*Sacramental Wine* (Vol. iii., p. 179).—From a note by MR. ALBERT WAX, on the use of sacramental wine, one would be led to infer that it was recommended on account of some superstitious belief in its superior excellency from having been used in religious worship; but I would suggest that the same reasons which recommend Teynt wine, the kind generally used for the Sacrament, are those which have established for it a reputation in cases of sickness: these are its rich red colour, and sweet and agreeable flavour.

Weakness is popularly supposed to be caused by a thinness and want of blood; if wine be recommended for this, there is a deeply rooted prejudice in favour of red wine because the blood is red, and upon no better principle than that which prescribes the yellow bark of the barberry for the yellow state of jaundice; the nettle, for the nettle-rash; and the navel-wort (*Cotyledon umbilicus*), for weakness about the umbilical region. The truth is, that rustic practice is much influenced by the doctrine of similitudes, the principle of "*similia similibus curantur*" having been more extensively recognised in the olden time than since the days of Hahnemann.

The sweetness of Teynt wine would recommend it for children, to whom a stronger wine is generally distasteful; but Port is generally prescribed as a tonic for adults.

It may further be remarked, that the recommendation to give Sacramental wine might arise from the fact, that, as in some parishes more wine is provided than is required, the remainder is put by to be given to the poor who may require it at the hands of the clergyman.

In sending these remarks, I am led to request that your correspondents would make Notes upon such old wives' remedies as are employed upon the principles I have mentioned.

JAMES BUCKMAN.

Cirencester, April 12.

*Cure of Disease by means of Sheep*.—A child in my parish has been for some time afflicted with disease of some of the respiratory organs. The mother was recommended to have it carried through a flock of sheep as they were let out of the fold in the morning. The time was considered to be of importance.

L.—Rectory, Somerset.

ANCIENT INEDITED BALLADS, NO. IV.

I next transcribe the following lines from the same MS. as my last. It is another epitaph on the Mr. Browne that I mentioned in No. II. It contains a curious illustration of a passage in Shakspeare, which has been often debated in the pages of "NOTES AND QUERIES," and so deserves preservation.

"Vpon the death of that right worthy man, MR. BROWNE, late of Caius and Gonville Colledge deceased. Epicedion."

(*Harl. MSS.*, No. 367. fol. 155.)

"If vowes or teares from heartes or eyes,  
Could pearce the unpenitrable skyes,  
Then might he live, that now heere lyes.

But teares are tongueslesse, vowes are vaine,  
T' recall what fate calls; els how faine 5  
What death hath seis'd, wold I regaine.

But sure th' immortal one belaves  
This wished soule in 's blissfull waves:  
Ill comes too oft, when no man craves.

Rest, therefore, vrne, rest quietly, 10  
And when my fates shall call on me,  
So may I rest, as I wish the.

"R. CONSTABLE,  
Caio-Gonvillensis."

I need hardly point out the striking similarity between the expression in Shakspeare—

"and the delighted spirit

To bathe in fiery floods,"—

and the third stanza of this poem.

KENNETH R. H. MACKENZIE.

POETICAL COINCIDENCES, ETC.

*Byron.*

In the *Jealous Lovers* of Thomas Randolph, the following passage occurs, which may possibly have suggested to Lord Byron the fearful curse he has put into the mouth of Eve, in "the grand and tremendous drama of *Cain*."\*

"May perpetual jealousy  
Wait on their beds, and poison their embraces  
With just suspicions: may their children be  
Deform'd, and fright the mother at the birth:  
May they live long and wretched; all men's hate,  
And yet have misery enough for pity:  
May they be long a-dying — of diseases  
Painful and loathsome," &c.

That exquisite stanza in the Third Canto of *Childe Harold*, "Even as a broken mirror," &c., has been often admired. In Carew's poem, *The Spark*, I find the following lines, which contain a similar image:

\* Sir Walter Scott.

"And as a looking-glass, from the aspect,  
Whilst it is whole, doth but one face reflect,  
But being crack'd, or broken, there are shown  
Many half faces, which at first were one;  
So Love," &c.

To the coincidences which have been already pointed out regarding that exquisite line in the *Bride of Abydos* :

"The mind, the music breathing from her face," the following from Carew may perhaps be added :

"The harmony of colours, features, grace,  
Resulting airs (the magic of a face)  
Of musical sweet tunes, all which combin'd,  
To crown one sovereign beauty, lie confined  
To this dark vault."—*Epitaph on the Lady S.*

All will recollect the wonderful description of the shipwreck in *Don Juan*; and more particularly the incidents so graphically related in stanzas 52 and 53 of the Second Canto : to a part of which, the following passage from Lee's *Œdipus* bears some resemblance :

"Methought I heard a voice,  
Now roaring like the ocean, when the winds  
Fight with the waves; now in a still small tone  
Your dying accents fell, as wrecking ships,  
After the dreadful yell, sink murm'ring down,  
And bubble up a noise."

I have now before me a print of John, the first Lord Byron, engraved from a painting in the collection of Lord Delaware; in which he is portrayed in armour, with a truncheon in the left hand, and the *right arm bare* to above the elbow. Can this have suggested to Lord Byron the idea of describing "Alp the renegade" as fighting with "the white arm bare," in the *Siege of Corinth*?

Byron refers to Smollett as an authority for "blatant beast," apparently forgetting that the figure originated with Spenser. Again, in a note to *Don Juan* respecting his use of the phrase "reformadoes," he remarks :

"The Baron Bradwardine, in *Waverley*, is authority for the word."

It occurs, however, in Ben Jonson, and may be found in Blount's *Glossographia*; Phillips's *World of Words*, and other old dictionaries of the same period.

T. C. SMITH.

#### THE REPUBLIC OF SAN MARINO.

Amidst the Apennines, far removed from the ordinary track of tourists, is the diminutive republic of San Marino, which boasts never to have been subjugated. Whether it has escaped invasion because it has escaped notice, or because burglars never attack an empty cottage, is a point which I shall not stop to discuss. Few travellers visit it, but the trouble of doing so would be amply repaid. The situation is highly romantic; and the view from the summit of the bold escarpment, upon

which the town is perched, extends over a wilderness of mountains.

The population of the territory is said not to exceed 6,000 or 7,000 souls. Its whole income is derived from a moderate duty on tobacco; and its standing army (for it possesses this indispensable incident to political independence) is chiefly employed in vain attempts to prevent the evasion of that duty.

Among the greatest and most highly esteemed curiosities of the place, is a statue of Christ on the cross, with a head of real hair, which is cut twice a year, and always grows again! This faculty of reproduction is as profitable as it is wonderful; for, besides the resort of pious visitors, drawn by the capillary attractions of such a miraculous piece of sculpture, the locks that are cut off are stated, by the ecclesiastical functionaries in charge of the statue, to be a sure preservative against all harm to the wearer, and are of course in request as an article of commerce. My object in communicating to you these notes, is to introduce to you a copy, which I transcribed myself, of one of the state papers preserved in the archives of the republic. It appears to be a letter of encouragement, addressed by the Priors and Gonfaloniere of the republic of Florence to that of S. Marino, during a siege that the latter was undergoing. Perhaps some of your readers may be able to point out the precise occasion that called for the letter.

SYDNEY SMIRKE.

"Magnifici viri amici ñri car<sup>mi</sup>, Abbiamo vedato la lettera vi scrive il Governatore, et habbiamo inteso la voluntà dello exercito della Chiesa. Dovete essere di buono animo et stare constanti et fermi: et perdere la vita insieme con la libertà che è meglio allo huomo uso a essere libero, essere morto che essere servo. Iddio a chi piace la libertà vi aiuterà difenderai: et noi et la ñra lega non vi mancherà: havete inteso le provisioni facte et di denari et di gente ad Arimino; et faremo delle altre tante che saranno abastanza. Valet. Ex palatio ñro die viij. Junij, M.CCCCLXVIIIJ.

"Priores libertatis et } Populi Florentinj.  
Vexillifer Justitiæ }

"Barth. Scala.

"Magnificis Viris hominibus terræ Sã Marini amicis ñris car<sup>mi</sup>."

ST. FRANCIS.

I think Mrs. Jameson, in her *Legends of the Monastic Orders*, has left unnoticed the very remarkable book of the *Conformity of St. Francis's Life with that of Jesus Christ*, a work, the blasphemy of which is only equalled by its absurdity.

The book was written by Bartholomew of Pisa, a monk of the order, and licensed in 1399 by the general of the Minorites.

"Approbatum est a fr. Henrico ord. frat. Minorum generali ministro et servo et cæteris ministris et diffinitoribus capituli generalis apud Sacrum locum de Assisio die 2 Augusti A. D. 1399."

The title of the first edition, which is very rare, is as follows :

"Liber Conformitatum Vitæ S. Francisci ad Vitam Jesu Christi. Authore Fr. Bartholomæo degli Albizzi, ex recens. Fran. Zenonis. Impressum Mediolani per Gotardum Ponticum apud templum Sancti Satyri. Anno M.CCCCX. die 18 mensis Septembris. In fol. literis quadratis."

The second edition :

"Opus aur. et inexplicabilis bonitatis et continentie, Conformitatum scilicet vitæ Beati Fræ. ad vitæ Di. nri Jesu xpi. Mediolani, in edibus Zanoti castilionei 1513. in fol. goth."

The third edition, also in folio, appeared at Bologna (1590) as "Liber aureus, inscriptus liber Conformitatum, etc., per Hierem Buccium," with some alterations in the text.

Fourth edition :

"Vita S. Frañ. conf. ad vit. Xti., per S. Bonaventuram Conscriptu ab Henr. Sedulio Com. illustrata, 4to., Antr. 1597."

Another edition, by Jer. Bucc, in folio, appeared at Bologna in 1620; and an abridged edition in octavo, by Phil. Bosquier, at Cologne, under the title of *Antiquitates Franciscanae*, a very good edition of the *Liber Conform.*, "Et ex Analibus Madingi collecta per Tibur. Navarrum," was published in 4to. at Rome in 1670.

The late Dr. Elrington had a very fine copy of the following French translation :—

"Traite des Conformités du Disciple avec son Maitre, c'est à dire, de Saint François avec J. C., etc., le tout recueilli par un frere mineur récollect. (Valentin Marée.) Liege, 1658-60. 4 part. en 3 vol. in 4to."

In 1542 a small volume was put forth, containing choice passages from the *Liber Conformitatum*, with a preface and letter to the reader, purporting to be from Martin Luther. It was accordingly by many attributed to him; the real compiler was Erasmus Alberus. The title of the first edition is

"Alcoranus Franciscorum, etc., ex libro conformitatum : Francof. 1542, parv. 8vo."

It was reprinted, with a French translation, by Conrad Badius, at Geneva, 1560 or 1578; so says Brunet.

The best edition of this work was that published at Amsterdam in 1734, in two vols. 12mo., with some capital plates by Picart. The title is—

"L'Alcoran des Cordeliers, tant en Latin qu'en François; c'est à dire, Recueil des plus notables bourdes et blasphemes de ceux qui ont osé comparer Sainet François à Jesus Christ : tiré du grand livre des *Conformités*, jadis composé par frere Barthelemi de Pise, Cordelier en son vivant. Nouvelle edition, ornée de figures dessinées par B. Picart. A Amsterdam. Aux Defens de la Compagnie. MDCCLXXXIV."

Another work, printed the same year, is often found with this :—

"Legende Dorée, ou Sommaire de l'Histoire des Freres-mendians de l'ordre de Saint François. (Par Nic. Vignier.) Amsterdam, 1734. 12mo. Réimpr. sur l'ed. de Leyde, 1608 in 8vo."

Thomas of Celano, the friend and scholar of St. Francis, and the author of the famous *Dies Iræ*, after the saint's death composed a brief account of his life, which he afterwards greatly enlarged, and which even now is the most authentic we possess. I should be glad to know the best, as well as the latest editions of this life.

"Francis," said Luther, "was no doubt an honest and a just man. He little thought that such superstition and unbelief should proceed out of his life."—*Tischreden*.

Berington says of St. Francis :

"In an age of less intemperance in religion, miracles and the fancied intervention of peculiar favours from heaven, would not have been deemed necessary to stamp worth and admiration on a character which in itself possessed the purest excellences that fall to the lot of man. But this circumstance, and more than this, the reception which an institute so peculiarly framed met with, serve to manifest the singular taste of the age."—*Berington's Henry II.*, p. 629.

"It is scarcely possible," says Mr. Massingberd, "to read the history of St. Francis of Assisi, without believing that there was in him a sincere and self-devoted, however ill-directed, piety." We must not let the foolish legends afterwards written of him lower him in our estimation, nor cease to regard him as a sincere and devoted Christian.

MARICONDA.

### Minor Notes.

*Charles Lamb's Epitaph.*—Perhaps the following lines, which I have copied from the gravestone of Charles Lamb, who lies in the churchyard at Edmonton, may be interesting to those of your readers who are among the admirers of the witty and gentle Elia :—

"Farewell, dear friend; that smile, that harmless mirth,  
No more shall gladden our domestic hearth;  
That rising tear, with pain forbid to flow,  
Better than words, no more assuage our woe;  
That hand outstretch'd from small but well-earn'd  
store,  
Yield succour to the destitute no more.

Yet art thou not all lost: thro' many an age  
With sterling sense and humour shall thy page  
Win many an English bosom, pleased to see  
That old and happier vein revived in thee.  
This for our earth, and if with friends we share  
Our joys in heav'n, we hope to meet thee there."

I have heard it conjectured that the above were written by Wordsworth. I shall feel obliged if any of your readers will inform me whether the late laureate was the author of them or not?

MARIA S.

Edmonton.

*M. or N.* (Vol. i., p. 415.; Vol. ii., p. 61.).— There have been several suggestions as to the origin of the use of these letters in the services of the church, but I do not think that any correspondent has hit upon the very simple one which I have always considered to be most probably the true explanation; which is, that as these services were compiled when algebra stood much higher in the rank of sciences than it does at present, it is by no means unlikely that these two letters should be used to signify indefinite and variable *names*, as they are in algebra to represent indefinite or variable *numbers*, in the same manner as A. B. C. are as signs of known or definite, and X. Y. Z. of unknown sums. E. H. Y.

*Henry VIII. and Sir Thos. Curwen.*— The following quaint extract from Sandford's MS. *History of Cumberland*, now in the library of the Dean and Chapter of Carlisle, exhibits that "renowned king," Henry VIII., in so good-natured a light, that I think, if you can find a corner for it, it may amuse some of your readers. That the good knight and "excellent archer" should have been so outwitted by his son-in-law is a matter of some regret to one of his descendants:—

"Sir Thos. Curwen, Knight, in Henry the Eighth's time, an excellent archer at twelvescore merks; and went up with his men to shoote with that renowned King at the dissolution of abbeyes: and the King says to him, Curwen, why doth thee begg none of these Abbeyes? I wold gratify thee some way. Quoth the other, Thank yow, and afterward said he wold desire of him the Abbie of furness (nye unto him) for 20<sup>ty</sup> one yeares. Sayes the King: take it for ever: quoth the other, it is long enough, for youle set them up againe in that time: but they not likely to be set up againe, this Sir Tho. Curwen sent Mr. Preston, who had married his daughter, to renew the lease for him; and he even renewed in his own name; which when his father-in-law questioned, quoth Mr. Preston, you shall have it as long as you live; and I think I may as well have it with your daughter as another."

After some descents, this family of Preston, of the manor of Furness, terminated in a daughter, who married Sir William Lowther, whose grandson left his estates in Furness and Cartmell to his cousin, Lord George Cavendish, through whom they are inherited by the Earl of Burlington. As Harry the Eighth's good intentions towards Sir Thomas Curwen have been frustrated, his descendants must console themselves by knowing that the glorious old ruin of Furness could not be in better hands than his lordship's. H. C.

Workington.

*Periodical Literature, 1707.*—

"The author of the *Observer* is MR. RIDPATH, y<sup>o</sup> author of the *Flying Post*. The base author of the late paper, which has been some time since dropp'd, viz. *The Observer Reviv'd*, was one PEARCE, an exchange

broker, some time since concerned in the paper called *Legion's Address*, and forced to fly on that account into Holland. The publisher of the *Phoenix* is a Presbyterian bookseller, named J. Darby, in Bartholomew Close, who has told me that he was chiefly assisted therein by the famous MR. COLLINS, the supposed author of *The Use of Reason in Propositions, &c.*, and Dr. Tindal's familiar acquaintance."— *Original Letter of the Rev. Robert Watts, M.A.*, dated London, Feb. 6. 1707-8.

P. B.

*Archbishop Sancroft.*— It is well known that Dr. William Dillingham, Master of Emanuel College, Cambridge, published, in 1678, a volume of Latin poems, partly translations from George Herbert, partly pieces of his own, with some few added from other sources. But it is not known that most of the pieces in this volume were corrected by the hand of Archbishop Sancroft, and that one certainly was from his own pen. It occurs at p. 155. of the octavo volume alluded to, and is entitled "Hippodromus." This is a translation from an epigram by Thomas Bastard, first printed in 1598, and beginning:

"I mett a courtier riding on the plaine."

That it is Archbishop Sancroft's is proved from an original letter addressed to him by Dillingham in 1677, and preserved in the Bodleian. P. B.

*Sir Henry Slingsby.*— This gallant cavalier, who was murdered (as Lloyd says in his *Memoirs*) by Oliver Cromwell in 1658, wrote an account of the scenes in which he bore a part, from 1638 to 1648, which he called "Commentaries, containing many remarkable occurrences during the Civil Wars." Can any of your correspondents tell me where the original manuscript is to be found, and whether it was ever printed? I have seen an indifferent transcript, beginning, "The chappel at Red House was built by my father, Sir Henry Slingsby." If it has never been published, it would be an acceptable contribution to the historical memoirs of the times, and worth the attention of the Camden Society. P. B.

*Origin of a Surname.*— Martha Denial, widow, aged seventy-five, was buried in Ecclesfield churchyard, 3rd February, 1851. Her husband, Joseph Denial, told the parish clerk that his grandfather was found when an infant deserted in a church porch; and that he was surnamed Denial, as one whom *all deny*; and was christened Daniel, which is composed of the same letters. This is the tradition of the origin of a surname now common in this parish. A. G.

Ecclesfield.

*Madden's Reflections.*— *Madden's Reflections and Resolutions for the Gentlemen of Ireland.* In the preface to the reprint of this work we meet with the following paragraph:

"The very curious and interesting work which is

now reprinted, and intended for a wide and gratuitous circulation, is also of uncommon rarity: there is not a copy of it in the Library of Trinity College, or in any of the other public libraries of this city [Dublin], which have been searched on purpose. The profoundly-learned Vice-Provost, Doctor Barrett, never met with one; and many gentlemen well skilled in the literature of Ireland, who have been applied to for information on the subject, are even unacquainted with the name of the book."

The full title of the work to which I refer, and which is an 8vo. volume of 200 or 300 pages, is *Reflections and Resolutions proper for the Gentlemen of Ireland, as to their Conduct for the Service of their Country*. It was printed in Dublin in 1738; it was reprinted there in 1816 at the sole expense of the well-known philanthropist, Thomas Pleasants, and the author was Samuel Madden, D.D., the author of several publications: a great patron of arts and literature in his native land, and one of whom Dr. Johnson remarked with truth,—“His was a name Ireland ought to honour.” For some authentic information respecting him, see Nichols's *Literary Anecdotes of the Eighteenth Century*, vol. ii. pp. 31. 699.; and Grosley's *Tour in England*, vol. ii. p. 260. These writers, however, make no mention of his *Reflections*.

The original edition may indeed be looked upon as rather rare, but not so rare as some appear inclined to think. I have a copy, and until lately had two; and at different times I have met with copies for sale. However, the copy now in the library of the Royal Dublin Society was purchased some years ago at a high price; and, unless I am mistaken, there is not one as yet in the British Museum. The reprint which is there is much to be preferred by readers in general.

ABHBA.

### Queries.

#### THE BELLMAN, AND HIS HISTORY.

I have often read Vincent Bourne's poem, “Ad Davidem Cook, Westmonasterii Custodem Nocturnum et Vigilantissimum, Anno 1716:” Pickering's edition, p. 129. This nightly guardian, it appears, was accompanied by a dog:

“Cum variis implent tenebræ terroribus orbem,  
Tu comite assuetum cum cane carpis iter,”

was armed with a stout staff, or knotty club:

“Nee te perterrent, nodoso stipite fretum,  
Subdola qui tacito pectore furta parant,”

and carried a bell:

“Tinnitu adventum signans, oriantur an astra,  
Narras, an purè lucida Luna micet.”

To the last-mentioned part of his equipment, he owed the title of “Bellman.”

The Bellman's duty, however, was not confined

to crying the rising of the stars, or the shining of the moon, but he cheered his nightly round with many a chant:

“Nocturnum multo carmine fallis iter.”

The next lines are descriptive of the Bellman's poetry, and tell us the subjects of it. Of some of these I want explanation; and of all, examples. I am at a loss to explain the following four lines:

“Divorum hybèrni menses quoteunque celebrant,  
Cuique locum et versum dat tua musa suum:  
*Crispino* ante omnes; neque enim sine carmine fas est  
Nobile sutorum præterisse decus.”

The next lines refer to the Bellman's loyalty in ever remembering the Royal Family; to his salutation of masters and mistresses; to the useful instruction he pours forth in song to young men and maidens; and to the happy marriages he wishes to such as give heed to his warnings. The Bellman then addresses himself to men-servants and maid-servants, enjoining honesty on the former, cleanliness on the latter. Repeatedly wishing prosperity to his masters, he concludes with one pre-eminent exhortation to keep in mind, that the friendly hand of death levels the highest and the lowest.

My ignorance asks several questions. When did the Bellman lay aside his bell, and assume the rattle; and, with this change (I presume), drop the name of Bellman for that of Watchman, to whom the silent policeman has succeeded? Was the dog the usual aide-de-camp of the Bellman? Are there any other instances in which the dog is mentioned as assisting the Bellman in his nocturnal guardianship?

As to the Bellman's poetry, Milton will occur to every one:

“Or the bellman's drowsy charm  
To bless the door from nightly harm.”

*Il Penseroso.*

1. Herrick's *Hesperides*, p. 169., is a Bellman's song, a blessing, concluding:

“Past one o'clock, and almost two,  
My masters all, good-day to you.”

2. *Ibid.* p. 251. is another song; a warning to remember the judgment-day, and ending—

“Ponder this when I am gone,  
By the clock 'tis almost one.”

See *The Tatter*, No. 111., for the Bellman's salutation:

“Good morrow, Mr. Bickerstaff, good morrow, my masters all.”

“It was the owl that shriek'd, the fatal bellman,  
Which gives the stern'st good night.”

Shakspeare, *Macbeth*, Act II. Sc. 2.

Gay refers to the Bellman's song in the following lines:

“Behold that narrow street which steep descends,  
Whose building to the slimy shore extends;

Here Arundel's fam'd structure rear'd its frame,  
The street alone retains the empty name ;  
Where Titian's glowing paint the canvass warm'd,  
And Raphael's fair design, with judgment, charm'd,  
Now hangs *the bellman's song*, and pasted here  
The colour'd prints of Overton appear."

*Trivia*, book ii. 482.

In the *Archaic and Provincial Dictionary*, the duty of the Bellman in his poetic character seems to be limited to blessing the sleepers. It appears from the poem by Vincent Bourne, that his Muse took a much more extensive range.

Can you inform me where I can find more about the Bellman, his bell and his dog; and, especially, his songs? Where can I find "The Bellman's Songs?"

Is "Bellman" a name given to dogs in modern times? See *Taming of the Shrew*, Induction.

F. W. T.

[We cannot insert F. W. T.'s Query without referring to the admirable translation of Vinny Bourne's Ode, which is to be found in our First Volume, p. 152.]

—  
WAS SALLUSTIUS A LECTURER?—CONNEXION  
BETWEEN SALLUSTIUS AND TACITUS.

Sallustius, in his celebrated abstract of the Punic records of Thempsal, makes the following remark:

"Nam de Carthagine silere melius puto, quam parum dicere, *quoniam ulio properare tempus monet.*"—*De Bello Jugurthino*, c. xix. ed. Allen.

Does not this sound as if the history has been read out to an assembly? There is strong presumptive evidence in favour of such a supposition, in the tradition of Herodotus having read aloud his history at the Grecian Games. Besides, it was a common practice of Cicero and Plinius the Younger to read out their orations and treatises. I cannot help thinking that the histories of Sallustius were first delivered as lectures, *taken down by reporters*\* employed by himself for the purposes of preserving his words, as he had only notes before him, fairly transcribed from the stenographic character, and then, *but not till then*, made a subject of closet-study. This, I think, is easy of proof, and instances may be adduced (the expression I have quoted is one) where the lecturer peeps out.

The interpolated state in which this classic has come down to us is indeed sad: there is scarcely a chapter throughout the Catiline and Jugurtha where some transcriber has not been at work, sticking in words and sometimes whole sentences, which, I am astonished to see, have escaped the notice of Curtius, Allen, and the older editors.

I said above that Sallustius made his lectures or orations on the history of his country a subject of closet study. He did so, and in an eminent

degree. His conciseness, clearness (when relieved from the burden of interpolation), and usual impartiality, point to a careful and spiritual study of Thucydides; but he could not attain to an equal degree of sweetness as the Greek historian, on account of the general character of their several languages differing. As far, however, as Roman could approach to Greek, I conceive Sallustius has approached to Thucydides. Tacitus (whose mind was impregnated with, and steeped in Sallustius) rarely enounces a sentiment in his numerous works the origin of which is not referable to the latter author. It requires some careful thought sometimes, before the passages can be traced; but they *are* traceable; and if we had the whole works of Sallustius, I doubt not but that we should be able to trace them all much more easily. Perhaps—I say it without stress, mind; it is a mere suggestion—it would be possible to restore, or rather connect some of the historical fragments of Sallustius by means of the works of Tacitus. When we find a sentiment of Sallustius half expressed in the fragment, and trending towards the conclusion arrived at by Tacitus, may we not, as we know how completely the latter had imbibed the thoughts of the former, reasonably suppose the remainder of the passage to be parallel; and, following out the idea, restore it, taking into consideration the difference of the mode of expression in the two eras? And this may hold good, not only between Tacitus and Sallustius, but between Sallustius and Thucydides.

Such is the aspect under which I endeavour to behold the classics, viz. as one great whole, having here and there pieces gone or faded (lost or hopelessly corrupted), and which fit into each other, showing the building which intellect erects, the only building calculated to withstand the hand of time. Thanks be to printing, to cheap literature, and to English energy and investigation, antiquity may again rear her head, and feel that it is comprehended in all its varied bearings, and lights and shadows.

To men like Niebuhr, Grote, Layard, Prescott, St. John, Wilkinson, Rawlinson, and Norris, do we owe a debt of gratitude, for such patience and investigation; and no one cheers them on with a more sincere feeling, and thanks them for their past exertions, than

KENNETH R. H. MACKENZIE.

—  
THE OUTER TEMPLE.

Mr. Peter Cunningham, in his delightful *Hand-book of London*, says, that when the New Temple "passed to the Knights of St. John of Jerusalem, the Inner and Middle Temple were leased to the Students of the Common Law; and the OUTER TEMPLE to Walter Stapleton, Bishop of Exeter:" and in describing Essex House, by which name it

\* Short-hand, we know, was in use at Rome.

was afterwards known, he repeats the same statement; as if the Outer Temple was part of the original property of the Knights Templars.

I should be very glad to know what authority he has for this; because I have very great doubt whether the "Outer Temple" ever belonged to the Knights Templars or to the Knights of St. John, or was in any manner comprehended within the property. The New Temple, as the whole property was called, belonged to Aymer de Valence, Earl of Pembroke, at the time of his death, in June, 1323. The Council of Vienna, in 1324, bestowed all the lands of the Knights Templars on the Knights of St. John. Since my letter to you on the general subject of the Temple, and L. B. L.'s obliging answer (Vol. ii., pp. 103. 123.), I have been kindly furnished by Mr. Joseph Burt, of the Chapter House, with a deed, dated June 28, 1324, by which the Knights of St. John granted the *whole* of the New Temple, "*totum messuagium nostrum vocatum Novum Templum,*" to Hugh le Despencer the younger; describing it to be lying *between the house* (hospicium) *of the Bishop of Exeter* towards the west, and the house of Hugo de Courteneye towards the east. This shows manifestly that if the Bishop of Exeter's house ever belonged to the Temple, it did not at that time; and I am not aware of any earlier evidence proving that the Templars ever possessed it.

I believe, though I have not seen the record, that, in the grant to Sir William Paget, temp. Henry VI., it is described as the "Outer Temple;" but I am inclined to think, from various circumstantial testimonies, that it was merely so called because it was situate on the *outside* of the Temple.

If any of your correspondents could illustrate this question, or that more curious one,—when the New Temple was first divided between Inner and Middle,—I should feel infinitely obliged.

EDWARD FOSS.

#### BIBLIOGRAPHICAL QUERIES.

1. Can any of your readers give me any information regarding a work which I find recorded in a catalogue thus:—*A Catalogue of above 300 Coins of Canute, King of Denmark and England, found near Kirkwall, with Specimens.* 4to. London, 1777? I should like, if possible, to have a copy of the title-page, the size, and the number of pages; and, if possible, the name of the compiler.

2. I should like to find out the name of the translator into English, of Pontoppidan's *Natural History of Norway*, published in folio in London in 1755.

3. Can any of your readers oblige me with the name of the author of a controversial sermon, entitled *Whigs no Christians*, preached at London, on the anniversary of the martyrdom of King Charles, in 1712-13, and published in the same year?

Bopeas.

#### DUTCH BOOKS PUBLISHED OUT OF THE NETHERLANDS.

Although the Dutch language is now regarded in foreign countries with a neglect bordering on contempt, and its study, when attended to at all, generally undertaken as a work of necessity rather than a labour of love, I have thought it would not be without interest to examine to what extent it was formerly cultivated (were it even chiefly by Dutchmen) in foreign lands; to institute a search after the productions of the Dutch mind in the Dutch language brought forth on foreign soils; in a word, to pass in review the Dutch books which have been published in other countries during the period included between the invention of printing and our own days.

It appears to me that such a review would lead to much interesting research, and would tend not only to illustrate our literature, but also to clear up many points still obscure in our national, and more especially in our ecclesiastical, history.

The review which I propose would be limited, in the first instance, to the formation of an exact and complete list of such *exotic* works, with the addition of such notes as I might be able to add. A more experienced hand may then make use of these materials to form a more perfect treatise on this portion of our literature.

In execution of this plan I have already compiled a list of names of books and authors; these have been gathered partly from an examination of the works themselves, partly from catalogues and other sources where such works are mentioned. Now, however, as my resources are nearly exhausted, and my labours by no means complete, I take the liberty to lay my plan before those who may be disposed to concur with me, those who may be able to procure me information, those who have the possession or the care of libraries in which such books are to be found, and of which catalogues have not been printed; and, for the end I have in view, I invite them all to help me in the completion of my work. The editors of the *Navorscher* have consented to open their columns to contributors. To spare needless trouble, I wish it to be distinctly understood that I do not include any works published in *Belgium*, or in the colonies now or formerly in our possession. MARTINUS.

Amsterdam, March 11. 1851.

#### WHAT WAS THE COUNTRY OF THE ANGLES?

What country was inhabited by the Angles before they occupied Britain? Adam of Bremen (*Hist. Eccl. c. 3.*) says:

"Igitur Saxones primo circa Rhenum sedes habitant et vocati sunt Angli quorum pars inde veniens in Britanniam, etc."

Notwithstanding the opinion of Turner, and most other historians, I venture to offer a few facts in confirmation of the monk's testimony. 1. The names of places on the Lower Rhine, and more especially in Guelderland, point to an *Anglian* origin: for instance, *Engelanderholt*, *Engelenburg* and *Engelberg*, *Angerlo* olim *Angelerlo*. *Engeland*, near Beekbergen, is mentioned in a charter\* dated 801 as *villa Englandi*. Several other places bear the same name: two near Hardenberg, one in the land of Putten, another in our parish; which also contains *Henschoten* olim *Hengestschoten*, and owes its own name to *Woden*. Near Nimwegen, we have *Horszen*. 2. Many local names in the same district, which can only be explained by reference to the A.-S. *Hulkestein* on the Zuyder Sea, *Hulkestein* near Arnhem, from A.-S. *hulc*, a dwelling: thus, stone buildings, castles. *Thri*, A.-S., three, is mentioned in a charter dated 855 as the name of a villa, now the hamlet *Drie*, near Ermelo. *Hierd* and *Heerd*, from A.-S. *hierde*, perhaps also *Hardewick* or *Harderwyk* from the same. *Braclog*, a wood near Engelanderholt, from *brac*, enemy, and *locen*, an enclosure, is mentioned in a charter (801). *Luntern* and *Lunhorst*, from A.-S. *Lun*, poor. *Wigmond*, from *wig*, war; and *mund*, defence. *Culenburg*, from *ciol* or *ceol*, a ship. *Klingelbeck*, near Arnhem, from *clingan*, to shrink up. *Ysseloord* from *ord*, a point; and thus confluence of two rivers, as we see also on the Rhine, *Roerort* and *Angerort*. *Herwynen*, *Herveld*, *Hernen*, *Herwaarden*, *Winden* *Delwynen*, *Sennewyn*, can be explained † by A.-S. *here* and *win*. 3. The agreement between the names of places here, and those of every part of England occupied by the Angles. Out of a great number of instances collected by Mr. Molhuysen (see Nyhoff's *Bijdragen*, vol. iii.) I will take a few. In Kent we have *Appeldore*, *Appleton*, *Appleby*; here *Appeldorn*, *Appel*, *Appeltern*, *Appelenburg* on the Wahal. *Ashe* and *Ash*; *Asch*, near Buren, and others. *Barne*; *Bern* near Heusden, and *Baarn* near Amersfoort. *Barnefield*; *Barneveld*. *Bonington*, *Boningen*. *Dover*; *Doveren*. *Gillingham*; *Gellinghem*. *Hearne*; *Hiern*, near Waardenburg. *Herne*; *Hernen*. *Leisdon*; *Leusden*. *Lone*; *Loenen*. *Sandwich*; *Sandwyk*, near Tiel. *Watchorne*; *Waghorn*, in the Veluwe. In Yorkshire: *Beel*; *De Beele*, near Voorst. *Byland*; *Byland*. *Campe*; *Campen*. *Catwich*; *Katwyk*. *Dodworth*; *Dodewaard*. *Ecope*; *Heicop*. *Grimestone*; *Grimmestein*, on the Eem. *Heck*; *Eck*. *Hampall*; *Empel*, near Engelen. *Iierfield*; *Herveld*. *Hewick*; *Ewyk*, &c. &c.—The evident similarity of names in this list, which might be extended

through several pages, affords at least a strong presumption that a part of the land of our fathers is to be sought here. I will just add that there is a MS. containing copies of charters, registers, &c., collected by Opstraeten van der Moelen, a genealogist, who died in the early part of the seventeenth century, now in the possession of Mr. Van Asch van Wyck. In this is an article entitled "De Nobili et Antiqua Familia dicta Amersfoort seu potius Heemsfurt vel Hemefurt a vado Heeme seu Hemi fluvii." The writer makes mention of the well-known grant of Charlemagne to the cathedral of Utrecht, by which Lisidunum (Leusden) and four forests on the banks of the Eem were ceded to this church: *Hengestschoten*, *Fornese*, *Mocoroth*, and *Widoc*. The writer considers the last-named forest to be that of *Wede* or *Woden*; and derives thence the family-name *Weede*. Concerning *Hengestschoten* is remarked:

"*Hengist*, qui circum annum 450 Britanniam insulam cum suis Frisonibus et Saxonibus occupat." And further: "*Weede* nomen adhuc retinere videtur a *Woden*, qui fuit avus avi *Hengesti*, sicut *Hengestschoten*, nunc prædium dominorum Oestbroek, ab *Hengisto* nominatur."

*Henschoten* was ceded to the abbey of Oestbroek in 1130, and sold at the breaking up of the monasteries; and is now the property of Mr. Van Asch van Wyck. Since, therefore, the above extract must have been written before the Reformation, the belief that our forefathers proceeded from this country is by no means new; and the evidence in its support is, I think, stronger than that adduced by Turner and Lappenberg in favour of an immigration from Sleswig; indeed it seems not improbable that the first settlers, with *Hengist* at their head, sailed from the mouth of the Eem. I have more to add in a future Number, if "NOTES AND QUERIES" can afford me space.

J. S.

Woudenberg, April, 1851.

### Minor Queries.

*Villanage*.—Can any of your readers inform me at what period villanage became extinct in this kingdom? I have now before me a grant of a manor from the Crown, in the third and fourth year of the reigns of King Philip and Queen Mary, conveying, amongst other goods and chattels, the bondmen, bondwomen, and villeins, with their sequels,—"*Nativos, nativas, e villanos cum eoz sequelis*." According to Blackstone, the children of villeins were in the same state of bondage with their parents; whence they were called, in Latin, "*nativi*," which gave rise to the female appellation of a villein, who was called a *neife*. What I wish to learn is, whether the old wording of Crown grants had survived the ex-

\* Bondam's *Charter-boek*.† See Gibson, *A.-S. Chron.*

istence of villenage; or whether bondage was a reality in the reign of Philip and Mary; and if so, at what time it became extinct? H. C.

Workington.

[Our correspondent's Query is an interesting one; but he does not seem to be aware that in our First Vol., p. 139., Mr. E. SMIRKE had given the names of three "bondmen of bloude" living near Brighton in 1617.]

*Roman Roads near London.*—In the most ancient maps of Middlesex that I have seen, there are no roads marked out. In a folio coloured map of Middlesex, published by Bowen (the date of which is, I think, 1709, although the same map has various dates, like those of Speed, where the date only is altered several times), the roads are introduced. A Roman road appears from the corner of the Tottenham Court Road, where the Hampstead Road and the New Road now meet, running through what must now be the Regent's Park, until it reaches Edgeware, and thence to Brockley Hills, called Sulloniacæ, an ancient city in Antonine's *Itinerary*. The lanes marking this road are so different from the other roads, as to show at once what is intended; and yet, either in this same map, or in another with the same route, Watling Street is printed upon the highway that leads to Tyburn Turnpike, in a manner to show the whole of that distance is meant. The Roman road from Tottenham Court, after making its appearance in a variety of other maps up to a certain date, about 1780, is nowhere to be found since, in any of the Middlesex maps. Can any of your readers show by what authority this was first introduced, and why discontinued; and if the Watling Street branched off, upon its approach to London, where did the part crossing Oxford Street at Tyburn lead to? JOHN FRANCIS-X.

*Mrs. Catherine Barton.*—In Brewster's *Life of Sir Isaac Newton*, p. 250., is the following passage:

"This accomplished nobleman was created Earl of Halifax in 1700, and after the death of his first wife he conceived a strong attachment for Mrs. Catherine Barton, the widow of Colonel Barton, and the niece of Newton."

I wish particularly to know the maiden name of this Catherine Barton; she married Mr. Conduitt, who succeeded Sir I. Newton as Master of the Mint. J. E. R. S.

Sampford, Braintree, April 7. 1851.

*Sempecta at Croyland.*—DR. MAITLAND has so kindly answered your correspondent's Query respecting his work on Mesmerism, that I venture to ask him another, through the medium of your pages. Where can be found the poem respecting the old soldier monk at Croyland (or *Sempecta*, as Ingulphus calls him), from which DR. M. has given extracts in p. 305. of his *Dark Ages*? H. R. L.

Trin. Coll.

*Schmidt's Antiquitates Neomagensis—Roman Medicine-stamps.*—Can any of your readers inform me, —

1st. Of the DATE when Schmidt published his *Antiquitates Neomagensis*, and WHERE: also in what libraries it is to be found?

2nd. Of the existence of any Roman medicine-stamps found in the British Islands, as yet undescribed by those who have written on the subject. Q.

*Sir Harris Nicolas' History of the Royal Navy.*—Is there any probability that the *History of the Royal Navy*, begun by Sir N. H. Nicolas, and carried by him to the reign of Henry V., will ever be continued. It is a most valuable work, and was stopped by his lamented death, just as it was beginning to be most interesting. E. N. W.

*Wooden Baldrocks.*—*Thanksgiving-book.*—In the vestry-books of St. Peter's, Ruthin, co. Denbigh, there are some entries, explanations of which will be very acceptable.

From 1683, and many subsequent years, there is a constant repetition in the churchwarden's account of "Wooden Baldrocks," from time to time supplied new to the parish.

In 1704, "A Thanksgiving-book" is charged in the parish accounts.

Query the use and nature of Baldrock? and what book is meant by a Thanksgiving-book?

About the above period, continual payments are made for the destruction of hedgehogs, which seem to be valued at sixpence a-piece, in some cases fourpence; and to have been allowed in the parish accounts. A CHURCHWARDEN.

*History of the Jesuits.*—Who was the author of *A History of the Jesuits; to which is prefixed a Reply to Mr. Dallas's Defence of that Order*. It was published in two volumes 8vo, London, 1816, by Baldwin, Cradock, and Joy, Paternoster Row.

H. R. L.

Trin. Coll.

*Mind your P's and Q's.*—What is the origin of this phrase? I have heard one solution of it, but wish to ascertain whether there is any other?

R. D. H.

*Mode of hiring Domestic Servants in Holderness—Sittings—Fest.*—It is customary once a year for men and women servants out of place to assemble in the market places of Hedon and Patrington, the two chief towns in Holderness, and there to await being hired. This very ancient custom is called Hedon *Sittings* or *Statutes*. What is the name derived from? A small sum of money given to each servant hired, is supposed to legalise the contract, and is called the *Fest*. From what is the word derived? F. R. R.

*Home-made Wines.*—It is stated in *The Times* of this morning (Feb. 17) that—

"We know from old chronicles that most of the wine drank by Englishmen, under the Plantagenets, was of home production."

Can any, and if so what, authority be shown for this statement? J. SN.

*Inscription on a Clock.*—Under the curious clock in Exeter Cathedral are inscribed these words:

"PEREUNT ET IMPUTANTUR, SC. HORÆ."

I have been told that they are the concluding words of a longer inscription on some foreign clock. Can any of your readers tell me if they be so? J. W. HEWETT.

*Inscription on the Tomb of Peter the Hermit.*—At Huy, on the Meuse, is shown the tomb where Peter the Hermit was buried: it is in the shape of an obelisk, and has an inscription on each of the four sides. Of this inscription, which is curious, and which I copied when I was there, I have lost the greater part: can one of your correspondents supply it for me, or tell where the lines are originally to be found, as I fancy they are adapted to, and not made for, the monument.

The part of the inscription which I have runs as follows:

(INSCRIPTION.)

"Soldat du Pape Urbain, aux cris de 'Dieu le veut,'  
Il a précipité l'Europe sur l'Asie;  
Le péril arrivé, sa sainte frenesie  
N'a plus trouvé qu'un cri arrive 'Sauvé qui pent.'  
Dieu,

L'intolérant l'outrage, insulte à sa grandeur,  
Tel masque qu'il affecte, il n'est qu'une imposteur."

Another two-lined motto is headed "Les Illusions;" and a third, "La Liberté;" but neither these, nor a longer one (which I fancy introduces the names of Molière, Rousseau, and Fénelon), am I able to quote. H. A. B.

*Wife of James Torre.*—James Torre, the Yorkshire antiquary, married for his first wife Elizabeth Lincolne (see *Ducatus Leod.*, p. 119. Whitaker's ed.): can any one inform me who was that lady's father, and if there is any pedigree known of the family?

I have little doubt that the Rev. William Lincolne, rector of Ilalton, Lincolnshire, mentioned by Walker, in his *Sufferings of the Clergy*, b. ii. p. 295., was of the same family.

EDWARD PEACOCK, JUN.

Bottesford Moors.

"*The Bear's Bible.*"—In the library of Queen's College, Oxon, is a copy of the Spanish version of the Bible, by Cassiod. Reyna (1569), with the following inscription:—

"Ampliss. Antistiti. ac Dño R<sup>mo</sup> D. Edmundo Grindalo, archiepiscopo Cantuariensi, et totius Angliæ primati digniss. Ob erepta lujus Hispanica versionis

*sacrorum librorum Scripta ex hostium manibus* Cassiodorus Reinius ejusdem versionis author gratitudinis ergo et in perpetuæ observantiæ pignus D. D. D."

What are the circumstances here alluded to?

H. H. W.

*Harris, Painter in Water-Colours.*—Some friends of mine have a large paper copy of the edition of the Bible, published in 1802, by Messrs. Nicoll, of Pall-Mall, and known as "Reeves' Bible," which is adorned with a large number of small original drawings in water-colour by "J. Harris, of Walworth, Surrey." I should be obliged if any of your correspondents can give me any information respecting Mr. Harris, and can tell me whether he is still living. The drawings were made before the year 1819.

T. C. W.

*University Hoods.*—The Scotch universities of Aberdeen, St. Andrew's, and Glasgow had, before the Reformation, or before the Revolution rather, hoods for the several degrees of M.A., D.D., LL.D., and D.C.L. What these were, is a question which it is now very difficult to determine; but this much is known, that the hoods of Aberdeen were identical with those of Paris, those of St. Andrew's with those of Louvain, and those of Glasgow with those of Bologna. The Revolution, however, has done much to obliterate the traces of even the Parisian hoods; and the M.A. hood of Paris is all that has hitherto rewarded the researches of the university antiquary. Can any of your readers assist in the somewhat interesting investigation by endeavouring to discover, or informing us if they already know, what were the hoods of the universities of Paris, Louvain, and Bologna, for the several degrees I have enumerated. G. A. J.

"*Nullis Fraus tuta latebris.*"—Can any of your correspondents favour me with a reference to the above motto? S. S.

*Voltaire, where situated?*—The "terre," hamlet, or other property of Voltaire, from which the French poet took the addition to his paternal name of Arouet,—where situated? That there is, or at least was, in Voltaire's time, such an estate, Condorcet's statement (*vide* Voltaire) makes apparent. But the locality is not pointed out. Can any of your correspondents help me to it? V.

*Table of Prohibited Degrees, 1563.*—By the 99th canon of the Church of England the "table of prohibited degrees" set forth by authority in 1563 is ordered to "be in every church publicly set up and fixed at the charge of the parish." Is this usually done now? and if not, why is it omitted to be done?

What is the authority for the insertion of the Canons, or the Articles, or the table of the pro-

hibited degrees found in the Book of Common Prayer? J. O. M.

*Launcelot Lyttleton.*—I shall be greatly obliged to any genealogist who can tell me who was that Launcelot Lyttleton, a Lichfield gentleman, whose eldest daughter, Mary, married the Hon. Francis Roper, and became the mother of the fourteenth Lord Teynham. Was this Launcelot a descendant of Sir Edward Lyttleton, temp. Eliz., who married a daughter of Sir William Devereux?

I could answer my own question by an inspection of the "Roper Roll;" but unfortunately that is in Ireland, and I may not soon discover the address of its possessor. H. G. R. C.

Erechtheim.

*The Antediluvians.*—Can you or any of your learned correspondents inform me of any work likely to assist me in my researches into the antediluvian history of our race? The curious treatise of Reimmanus, and the erudite essay of J. Joachimus Maderus, I have now before me; but it occurs to me that, besides these and the more patent sources of information, such as Bruckerus and Josephus, there must be other, and perhaps more modern, works which may be more practically useful. Perhaps the author of the elegant essay on the subject in *Erwin* may be able to refer to such a work. G. A. J.

### Minor Queries Answered.

*Wither's Haleluiah.*—Mr. R. A. Willmott, in his *Lives of Sacred Poets*, has done himself credit by doing justice to George Wither, and vindicating his claims as a poet, whom it has long been the fashion to underrate; but who Southey said "had the heart and soul of a poet in him."—(*Life*, iii. 126.)

In the *Life*, Mr. Willmott says:

"In 1641 appeared the *Haleluiah*, or *Britain's Second Remembrancer* . . . which book, now as scarce as the first *Remembrancer* is common, I have not seen."

It is therefore very probable that the work is seldom to be met with. I have a copy, but it is unfortunately imperfect; wanting a few leaves (only a few I imagine) at the end. There is no index, nor table of contents, by which I might ascertain the extent of the deficiency. The last page is 478, and contains a portion of Hymn 60, part iii. If any reader of "NOTES AND QUERIES" would kindly inform me what is the number of pages of the work, and where a copy may be seen, he will oblige S. S. S.

[The work consists of 487 pages, with an Index of twelve more. A copy of it is in the Library of the British Museum.]

*Voltaire's Henriade.*—Is it known who is the author of the English translation of this poem

into blank verse, published in 1732. The preface and the notes create a desire to know the author. In one of the notes (17) he speaks of something as being "proved at large in my *History of Christianity* now ready for the press." I am not aware that any such work exists. Was it ever published? If not, what became of the manuscript? S. T. D.

[Voltaire's *Henriade* was translated by John Lockman, a gentleman of great literary industry, who died Feb. 2, 1771. See Nichols's *Bowyer*, and Chalmers's *Biographical Dictionary*. A list of his published works will be found in Watt's *Bibliotheca Britan.*]

*Christ-Crosse A.*—In Tatham's *Fancie's Theater*, 12mo., 1640, is a poem in praise of sack, wherein the following lines occur:

"The very children, ere they scarce can say  
Their Pater Noster, or their *Christ-crosse A*,  
Will to their Parents prattle, and desire  
To taste that Drinke which Gods doe so admire."

Can any of your readers inform me the meaning of "*Christ-Crosse A*" here mentioned? Does it allude to some alphabet then in use? CATO.

[The alphabet was so designated, because in the old primers a cross was prefixed to it. Nares tells us that in French it was called *Croix de par Dieu*: and upon reference to Cotgrave for an expression of that term, we find, "The Christ's-cross-row; or the hornbook wherein a child learns it."]

*Apple-pie Order.*—*Spick and Span new.*—My wife very much grudges my spending threepence a week for the "NOTES AND QUERIES," and threatens me with stopping the allowance unless I obtain from some of your correspondents answers to the two following Queries:—

1. What is the origin of the phrase "Apple-pie order?"
2. Ditto—of "Spick and span new?"

JERRY SNEAK.

[We leave to some of our friends the task of answering the first of the Queries which our correspondent has put to us by desire of his "better-half."]

There is much curious illustration of the phrase *Spick and Span* in Todd's *Johnson*, s. v. *Spick*: and Nares in his *Glossary* says, "*Span-newe* is found in Chaucer:

'This tale was aie *span-newe* to begin.'  
*Troil. and Cres.*, iii. 1671.

It is therefore of good antiquity in the language, and not having been taken from the French may best be referred to the Saxon, in which *spannan* means to stretch. Hence *span-new* is fresh from the *stretchers*, or frames, alluding to cloth, a very old manufacture of the country; and *spick* and *span* is fresh from the spike, or tenter, and frames. This is Johnson's derivation, and I cannot but think it preferable to any other."

A very early instance of the expression, not quoted by Todd, may be found in the *Romance of Alexander*:

“Richeliche he doth him schrede  
In spon-neowe knightis weode.”

L. 4054-5.

And Weber, in his *Glossary* (or rather, Mr. Douce, for the “D” appended to the note shows it to have proceeded from that accomplished antiquary), explains it, “*Spon-neowe*, span-new, newly spun. This is probably the true explanation of spick and span new. Ihre renders sping-spang, *plane novus*, in voce fick fack.” The learned Jamieson, in his *Dictionary*, s. v. *Split-new* (which corresponds to the German *Splitter neu*, i. e. as new as a splinter or chip from the block), shows, at greater length than we can quote, that *split* and *span* equally denote a splinter or chip; and in his *Supplement*, s. v. *Spang-new*, after pointing out the connexion between *spinga* (assula) and *spaungha* (lamina), shows that, if this be the original, the allusion must be to metal newly wrought, that has, as it were, the gloss from the fire on it: in short, that the epithet is the same as one equally familiar to us, i. e. *fire-new*, Germ. *vier-neu*. We will bring this note to a close by a reference to Sewell’s *Dutch Dictionary*, where *Spikspëlder nieuw* is rendered “Spick and span new.”]

*Theory of the Earth’s Form.*—Have any objections to the received theory of the earth’s spherical form, or any revival of the old “plane” doctrine, been recently noticed and controverted by scientific men of known standing?  
BRUNO.

[The old theory has been advanced, and even lectured on, within these two years; but no notice has been taken of it by scientific men.]

*Carolus Lawson.*—Who was “Carolus Lawson,” of whom I have a good print, engraved by Heath. He is called “Scholæ Mancuniensis Archididascalus,” 1797. “*Pietas alumnorum*” is inscribed underneath, and on the back is written, probably by some grateful pupil—

“Cari propinqui, cari liberi, cari parentes, sed omnes omnium caritates *Archididascalus noster* comprehendit.”—*Cicero* (verbis quibusdam mutatis).

NEMO.

[Mr. Charles Lawson was educated at Corpus Christi College, Oxford, and was presented by the president, Dr. Randolph, in 1749, to the place of Second Master of Manchester Grammar School; upon the death of Mr. Purnell, in 1764, he succeeded him as Head Master. The colleges of St. John, in Cambridge, and of Brazenose, in Oxford, can bear witness to the success with which he laboured for more than half a century in his profession, having received from the Manchester school, whilst under his direction, a very considerable number of well-grounded classical scholars. He died at Manchester on April 19, 1807, aged seventy-nine. Some further particulars respecting him may be found in the *Gentleman’s Magazine*, vol. lxxvii. part i. p. 583.]

## Replies.

HAYBANDS IN SEALS.

(Vol. iii., pp. 186. 248. 291.)

I am sorry that in referring to a peculiarity in ancient seals under this title, Mr. Lower should have pinned to his notice a theory which I feel persuaded is quite untenable. It is surely something new to those who have directed their attention to the numerous devices upon seals to find that the husbandman had so low an opinion of his own social status as to reject the use of any emblematical sign upon his seal, when Thomas the smith, Roger the carpenter, and William the farrier, bore the elements of their respective crafts as proudly as the knight did his chevron or fess. But the question is one of facts. The following examples of the use of the “hayband” are now before me:—

6 June, 7 Henry IV. Grant by John Dursley, citizen and armorer of London, to William Serjaunt Taverner, of Stanes, and another, of a messuage, &c. in Westminster. Seal of dark red wax, about  $1\frac{1}{2}$  inch in diameter; a hay-stalk twisted and pressed into the wax while hot, inclosing a space as large as a shilling, in which is a poor impression of a badly engraved seal; the whole very clumsy and rough.

26 November, 24 Henry VI. Grant by Maurice Brune, Knight, Robert Darcy, John Doreward, Henry Clovill, Esquire, John Grene, and Henry Stampe, to Richard Hill and others, of lands, &c., in Springfield, &c., in Essex. Each seal is round and thick, and has the impression of a small armorial bearing. The 1st, 2nd, and 5th seals have a small plaited coil of hay pressed into the wax, and inclosing the impression.

26 Henry VI. Receipt by Jane Grene for 10*l.* paid her by the Earl of Ormond. Seal of diminutive size, and the impression nearly defaced. Round the extreme edge is a “diminutive hayband.”

2 January, 34 Henry VI. Grant by Thomas Tudenham, Knight, John Leventhorp, Esquire, and Thomas Radclyff, of the reversion of the manor of Newhall to John Neell and others. All the seals, which are large and thick and more than two inches in diameter, have the impression of a signet ring inclosed with a “hayband” of parchment pressed into them. One of these coils being loose shows itself to be a thin strip of the label itself brought through the wax.

10 February, 14 Edward IV. Lease by Sir Thomas Urswyk, Knight, Chief Baron of the Exchequer, and Thomas Lovell, to John Morton and others, of the manor of Newhall, Essex, and other lands, &c. The seal of Lovell has his armorial bearings and legend; that of the Lord Chief Baron is the impression of a signet ring, being a classical bust. The seal itself is a thick ball of wax about

two inches across, pressed into the face of which is a "hayband" or twisted coil of *thin parchment* inclosing the impression.

I am sure that I have seen many examples much earlier and later, but those given are merely in reference to the theory of your Lewes correspondent. Even they are surely inconsistent with the idea of the practice being peculiar to any locality or distinctive of any class. My recollection would lead me to assign the fourteenth to the sixteenth centuries as the period of its use. But still the question remains—Has it any, and what significance? I have always considered it to have been a contrivance to strengthen the substance of the seal itself. The earliest instances I have seen were "appliqué" seals, such as the royal privy seals, and with these it would seem to have originated. Their frail nature suggested the use of some substance to protect the thin layer of wax from damage by the crumpling of the parchment on which they were impressed. For some time its use was confined to this kind of seal; and fashion may perhaps have extended the practice to pendent seals, where, however, it was often efficacious in neutralising the bad quality of the wax so general in the fifteenth and sixteenth centuries. The plaiting of the hay or straw sometimes assumed a fanciful shape. Although the impressions of seals of the time of Henry VII. are often very bad, there are generally traces of their existence; these may perhaps be discovered in MR. LOWER'S seals if he looks more to the enclosure than to the substance forming it.

JOSEPH BURTT.

*Haybands in Seals.*—M. A. LOWER thinks that MR. T. HUDSON TURNER has misapplied his description of the seals in his possession. The seals are not *impressed upon haybands*, neither do "some ends of the hay or straw protrude from the surface." The little fillet or wreath of hay, about equal in diameter to a shilling, is *inlaid* upon the pendent lump of wax, and forms the ornament or device of the seal, rather than an integral portion of it, like that in the specimens referred to by MR. TURNER.

M. A. LOWER begs, under favour, to add, that the very fact of a Query being inserted in the pages of this invaluable — one might almost say indispensable — publication, implies a candid avowal *pro tanto* of ignorance on the part of the Querist, who might reasonably expect a plain answer, unaccompanied by any ungracious reflection on the side of the more highly-gifted *savant* that furnished the reply. As a simple matter of taste, many other correspondents besides MARK ANTONY LOWER may probably object, like the latter's eminent namesake, Mr. Tony Weller, to being "pulled up so very short," especially in cases where there is a clear misapprehension on the part of the respondent.

*Haybands in Seals.*—It is impossible for one moment to doubt the correctness of MR. HUDSON TURNER'S remarks on this question, and I hasten to retract my own suggestions, frankly acknowledging them to be erroneous.

I had always taken the same view as MR. TURNER (for it is very palpable to the eye, and speaks for itself), till diverted from it by one of those sudden fancies which, spite of all caution, will ever and anon unaccountably cross the mind and bewilder the better judgment. To have established my view, these rushes should have been proved to be affixed to deeds of *feoffment alone*; a point which, at the moment, I overlooked. Even while I write, I have before me a *lease* granted by the abbey of Denney in the fifteenth century, with a rush in the seal; and MR. TURNER'S cited instances of royal charters put an end to all question.

Lest others be led astray by my freak of fancy, without an opportunity of correcting it by MR. TURNER'S statement, the proper course for me is to acknowledge myself wrong—palpably, unmistakably wrong,—MR. TURNER'S explanation is the correct one; thanks to him for it—*liberavi animam meam.* ;

L. B. L.

#### NORTH SIDE OF CHURCHYARDS.

(Vol. ii., pp. 93. 253.; Vol. iii., p. 125.)

Your correspondents on this subject have generally taken it as granted, that the prejudice against burying in this portion of the churchyard is almost universal. In a former communication (Vol. ii., p. 93.) I stated that there are at least some exceptions. Since that time I have visited perhaps a hundred churchyards in the counties of York, Derby, Stafford, Bucks, Herts, and Oxford, and in nearly half of these burial had evidently been long since practised on the north side of the several churches. The parish church of Ashby de la Zouch is built so near the south wall of the churchyard, that the north must clearly have been designed for sepulture. I was incumbent of an ancient village church in that neighbourhood, which is built in the same manner, with scarcely any ground on the south, the north being large and considerably raised by the numerous interments which have taken place in it. It has also some old tombs, which ten years ago were fast falling to decay. The part south of the church contains very few graves, and all apparently of recent date.

In my former communication I mentioned, that in this churchyard burial has been chiefly, till of late, on the north side of the church; and, since that communication, a vault has been made on the south side, which has convinced us the ground had never before been there broken up. The soil is chalk; whereas, whenever a grave is made on the north side, human dust and bones are so

abundant, that the chalk soil has almost lost its nature.

Till more light can be thrown on the subject than what has yet appeared in "NOTES AND QUERIES," I cannot but retain my original opinion, viz., that the favourite part of interment, in earlier times, was that nearest the principal entrance into the church. The original object of burying in churches and churchyards was the better to insure for the dead the prayers of the worshippers, as they assembled for public devotion. Hence the churchyard nearest the entrance into church would be most in request. The origin of the prejudice for the south side, which I believe to be of recent date, may, I doubt not, be ascertained from any superstitious cottager who entertains it. "It would be so cold, sir," said one to me, "to be always lying where the sun would never shine on me."

If your correspondent on this subject in Vol. iii., p. 125., would ask an old inhabitant of his parish which is the *backside* of their church, and why it is so called? he would probably come at the fact. I would refer him to Burn's *History of Parish Registers*, page 96., foot-note, where he will find it stated that "a part of the churchyard was sometimes left unconsecrated, for the purpose of burying excommunicated persons."

W. HASTINGS KELKE.

Drayton Beauchamp.

*North Side of Churchyards.*—Your correspondents seem to be agreed as to the facts, not as to the origin of the objection. I suspect MR. HAWKER (Vol. ii., p. 253.) is nearest the truth; and the following, from *Coverdale on Praying for the Dead*, may help to strengthen his conjecture:

"As men die, so shall they arise: *if in faith* in the Lord *towards the south*, they need no prayers; they are presently happy, and shall arise in glory: *if in unbelief* without the Lord *towards the north*, then are they past all hope."

N. S.

*North Side of Churchyards* (Vol. ii., pp. 253. 346.).—The subjoined extract from Bishop Wilkins's *Discourse concerning a New Planet, tending to prove that it is probable our Earth is one of the Planets*, 8vo., 1640, pp. 64–66., will serve to illustrate the passage from Milton, of the north being "the devoted region of Satan and his hosts."

"It was the opinion of the Jewish rabbies, that man was created with his face to the east; therefore the Hebrew word signifies *ante*, or the east; *post*, or the west; *dextra*, or the south; *sinistra*, or the north. You may see all of them put together in that place of Job xxiii. 8, 9: 'Behold I go forward, and he is not there; and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him. He hideth himself on the right hand, that I cannot see him.' Which expressions are, by

some interpreters, referred unto the four coasts of heaven, according to the common use of those original words. From hence it is that many of the ancients have concluded hell to be in the north, which is signified by the left hand; unto which side, our Saviour tells us, that the goats shall be divided. Which opinion likewise seems to be favoured by that place in Job xxvi. 6, 7., where it is said, 'Hell is naked before God, and destruction hath no covering.' And presently it is added, 'He stretcheth out the north over the empty place.' Upon these grounds, St. Jerome interprets that speech of the Preacher, Eccles. xi. 3.: 'If the tree fall toward the south, or toward the north, in the place where the tree falleth, there shall it be,' concerning those who shall go either to heaven or hell. And in this sense also do some expound that of Zechariah (xiv. 4.), where it is said that 'the Mount of Olives shall cleave in the midst: half of it shall remove toward the north, and half of it toward the south.' By which it is intimated, that amongst those Gentiles, who shall take upon them the profession of Christ, there are two sorts: some that go to the north, that is, to hell; and others to the south, that is, to heaven. And therefore it is, say they, that God so often threatens evil out of the north: and upon this ground it is, saith Besoldus, that there is no religion that worships that way. We read of the Mahometans, that they adore towards the south; the Jews towards the west; Christians towards the east; but none to the *north*."

J. Y.

Hoxton.

#### THE ROLLIAD, AND SOME OF ITS WRITERS.

(Vol. iii., p. 276.)

MR. DAWSON TURNER asks for information regarding three writers in the *Rolliad*, viz.: Tickell, Richardson, and Fitzpatrick. Memoirs of the first two are given in Chalmers's *Dictionary*; but in Moore's *Life of Sheridan*, MR. TURNER will find several notices of them, far more attractive than dry biographical details. They were both intimately associated with Sheridan; Tickell, indeed, was his brother-in-law. One would prefer calling them his *friends*, but steady friendship must rest upon a firmer basis than those gifts of wit, talent, and a keen sense of the ridiculous, which prevailed so largely amongst this clever trio.

Tickell's production, *Anticipation*, is still remembered from its cleverness and humour; but when every speaker introduced into its pages has long been dead, and some of them were little known to fame, the pamphlet is preserved by a few solely from the celebrity which it once possessed.

His death in 1793 was a most melancholy one. It is described by Professor Smyth in his interesting *Memoir of Sheridan*, a book printed some years ago for distribution among his friends, and which well deserves publication.

Independent of his contributions to the *Rolliad*,

Richardson did little as an author. His comedy of *The Fugitive*, acted and published in 1792, was well received, and is much praised. Why has this production so completely disappeared?

General Fitzpatrick was born in 1749, and died in 1815. He was the second son of John, Earl of Upper Ossory; twice Secretary-at-War; once secretary to the Lord Lieutenant of Ireland, the Duke of Portland; but what he regarded as his highest distinction, and it is recorded on his tomb, was the friendship of Fox during forty years of their lives.

Some of his speeches on the union with Ireland will be found in the thirty-fourth volume of the *Parliamentary History*.

His epitaph, by himself, is inscribed on a sarcophagus in the church-yard at Sunning Hill, in which he describes himself—what his friends admitted to be truth—a politician without ambition, a writer without vanity.

Which is the true reading in the following lines by Fitzpatrick on Fox? In my copy the word "course" in the third line is erased, and the word "mind" is substituted.

"A patriot's even course he steered,  
Mid Faction's wildest storms unmoved;  
By all who marked his *course* revered,  
By all who knew his heart beloved."

Sheridan says most justly:

"Wit being generally founded upon the manners and characters of its own day, is crowned in that day, beyond all other exertions of the mind, with splendid and immediate success. But there is always something that equalises. In return, more than any other production, it suffers suddenly and irretrievably from the hand of Time."

Still some publications, from their wit and brilliancy, are sufficiently buoyant to float down to posterity. The publication in question, the *Rolliad*, is one; the *Anti-Jacobin* another. You may not be unwilling, in your useful pages, to give a list of some of the writers in the latter publication. My own copy of it is marked from that belonging to one of the writers, and is as follows:—

Nos. 1. 4. 9. 19. 26, 27—33., by Mr. George Ellis.  
Nos. 6. and 7., by Messrs. Ellis and Frere.  
Nos. 20, 21, 22. 30—36., by Mr. Canning.  
No. 10. by M.; No. 13. by C. B.; No. 39. by N.

To the remaining numbers, neither names nor initials are affixed. Can any of your readers explain the initials, M., C. B., and N.; and give us the authors of the *remaining* numbers?

In replying to Mr. TURNER'S *Queries*, I shall attend to the wish expressed by so old and so valued a friend, and substitute for initials, of which he disapproves, the name of J. H. MARKLAND.

RICHARDSON — TICKELL — FITZPATRICK.

(Vol. iii., p. 276.)

I am much surprised at Mr. DAWSON TURNER'S inquiry about these names. I will not say with him that, "not to know them argues himself unknown." On the contrary, my wonder is, that one, himself so well and so favourably known as Mr. TURNER, should have need to ask such a question about men with whom, or, at least, with whose fame, he must have been a contemporary, presuming, as I do, that he is the same Mr. DAWSON TURNER with whose works we have been acquainted for above half a century. Since, however, he has made the Query, I will answer it as succinctly as I can.

The Right Honourable Richard Fitzpatrick was the only brother of the last Earl of Upper Ossory, and prominent in fashion, in politics, and in elegant literature, and not undistinguished as a soldier. He sat in *nine* successive parliaments (in two which I knew him). As early as 1782 he was Secretary for Ireland, and in 1783 Secretary-at-War, which office he again filled in 1806. In the galaxy of opposition wits, when opposition was wittiest, Fitzpatrick was generally admitted to be the first, and there were those who thought him in *general powers* superior even to Fox and Sheridan. His oratory, however, did not do justice to his talents, and he was both shy and indolent. His best speech was that in December, 1796, for the release of Lafayette, to which even the ridicule of the *Anti-Jacobin* allowed the merit of pathetic eloquence. His share in the *Rolliad* was considerable, and there are many other sprightly and some elegant specimens of his poetical talents scattered through various publications. I wish they were collected.

Richard Tickell, the grandson of Addison's friend, and brother-in-law to Sheridan, was the author of *Anticipation*, one of the liveliest political pamphlets ever written. He published many occasional poems, the best of which is a poetical "Epistle from Charles Fox, partridge shooting, to Lord John Townsend, cruising." Mr. DAWSON TURNER will find more about him in the *Biographical Dictionary*.

Joseph Richardson, who died in 1803, was M.P. for Newport in three parliaments. He was an intimate friend of Sheridan's, and partner with him in Drury Lane Theatre. He wrote a play, entitled *The Fugitive*; but he is only remembered for his contributions (whatever they were) to the *Rolliad*. In the *Gentleman's Magazine* (vol. lxxiii. p. 602.), Mr. DAWSON TURNER will find a longer notice of him.

There are a few remarks on the authors of the *Rolliad* in Moore's *Life of Sheridan*, i. 420. C.

## QUAKERS' ATTEMPT TO CONVERT THE POPE.

(Vol. iii., p. 302.)

I have never met with any satisfactory account of this singular Quaker aggression. Perhaps it may be a contribution towards one if you can find room for some notice of a tract in my possession. It is entitled, *A Narrative of some of the Sufferings of J. P. in the City of Rome. London, printed for Thomas Simmons, at the Bull and Mouth, near Aldersgate, 1661, 4to., pp. 16.* This narrative of John Perrot's does not, however, give any particulars respecting his going to Rome, or the proceedings which led to his captivity there, but begins with the words—

“When I was cast into Prison, because I loved the souls of my enemies,” &c.;

and after eight pages, chiefly occupied by inflated description of his sorrows, from which one obtains no facts, he tells us that God took pity on him,

“And raised up his little babe, my dear Brother Thomas Hart, to set his tender soul nearer unto my sufferings, and made him take my burdens on his back, and the yoke of my tribulation on his neck, and made him sup of my sore sorrows, and drink of the bleedings of my grief,—

and so he goes on; but we do not learn what Thomas Hart did, except that he comforted John Perrot in his confinement.

“Moreover,” he says, “the everlasting mercies of my God did stir up the bowels of other two of his tender babes, named in the tent Jane Stokes and Charles Baylie, to come to visit me whilst I was as forsaken of all men.”

They persevered, he tells us,

“in their pilgrimage until they arrived to Rome, where C. B. offered his life to ransom me, and both of them entered into captivity for the love which they bore to my life.”

His *Narrative* (strictly speaking) contains no further information, but that at the bottom of the tenth page it is dated and signed,

“Written in Rome Prison of Madmen. JOHN.”

The remaining six pages of the pamphlet consist of a letter from Charles Baylie, giving an account of his pilgrimage with Jane Stokes, from Dover to Calais, Paris, Marseilles, Genoa, until

“Arriving,” he says, “safe at Rome, we were drawn in our lives directly to the place where the dearly beloved J. P. was, and coming to the prison door, I enquired for him, and having answer of his being there, I desired for to speak with him, but it would not be permitted us; So it was said in me, *Write unto him*, which I did, the which he answered us in the fulness of love, which refreshed us after our weary steps; For our souls were refreshed one in another, though one another's faces we had never seen to the outward, and then we being kept in a holy fear not to do nor act one way nor other, but as we were moved of the Lord, least we should add to his bonds,—I say, being thus kept,

we were delivered out of the snare of the fowler, who secretly lay in wait to betray our innocency; And after a little time the Lord showed me I should go to the inquisition, which I did, and enquired for the Inquisitor, as I was showed of the Lord I should do; and when I spoke to him I told him *I was come from England for to see my brother J. P.*; to which he answered, *I should see him*, and appointed me to come to a certain place called *Minerva*, and there, saith he, *I will procure you the liberty of the Cardinalls to see him*; he had me also to the Inquisition office, where he asked many questions of me concerning our religion, to which I answered in the simplicity of my heart in the fear of the Lord; and at the appointed time I came to the place aforesaid, and there I was showed what further I should do, which was to tender my body for my brother; and so from that time I hardly missed opportunity to speak to them as often as they met: for their manner was thus to meet twice a-week, the one time at *Minerva*, and the other time at *Monte-Cavallo*, where the Pope's own dwelling is, where I also did the like, more than once, which stirred them up against me, in great enmity,” &c.

I am afraid I am trespassing on your overfilled columns; but—omitting his account of his going to the Jews' synagogue, and of the command which he received to fast twenty days as a testimony against those who falsely stated that John Luffe had fasted nineteen days and died on the twentieth—omitting this, I must give one more extract. Having been detained in one of his visits to the *Minerva*, he says:

“From thence I was carried to the Inquisition, where I was shut up close, and after I had been there 3 dayes the Lord said to me, *Thou must go to the Pazzarella*, which was the Prison or Hospital of mad men, where our dear brother was prisoner; and it was also said unto me, *Thou shalt also speak to the Pope*; And at the 17 dayes end, I was led from the Inquisition towards the other prison, and by the way I met the Pope carried in great pomp; as it was the good will of the Lord that I should speak unto him, men could not prevent it, for I met him towards the foot of a bridge, where I was something nigh him, and when he came against me, the people being on their knees on each side of him, I cried to him with a loud voice in the Italian tongue, *To do the thing that was Just, and to release the Innocent*; and whilst I was speaking, the man which led me had not power to take me away until I had done, and then he had me to prison where my endeared brother was, where I fasted about 20 dayes as a witness against that bloody generation,” &c.

As to how they got out, he only says:

“Soon after my fast, the Lord, by an outstretched arm, wrought our deliverance, being condemned to perpetual galley-slavery, if ever we returned again unto Rome.”

It appears, however, that though thus prevented from exercising his office of a missionary in Rome, Charles Baylie did not relinquish it. In the letter just quoted he informs his correspondent (who this was does not appear), that since he had seen his face, he had been several times (as he was while

writing) shut up in strong prisons; and the letter is dated

"The third of the sixth month, 1661. *From the Common Gaol in Burkdon, in France, about thirty leagues from Dover, where I am a sufferer for speaking the Word of the Lord to two Priests, saying, All Idols, all Idolatries, and all Idol Priests must perish.*"

John Perrot seems to have considered that his mission extended over all the world. While in Rome Prison of Madmen, he wrote an address "To all people upon the face of the Earth," which he "sent thence the 8th of the 10th month, 1660;" and he was, no doubt, the author of the tract which follows it (and precedes the narrative) in my volume, entitled "Blessed openings of a day of good things to the Turks. Written to the Heads, Rulers, Ancients, and Elders of their Land, and whomsoever else it may concern," though it is only signed "JOHN." To him also, I suppose, we must ascribe another tract, *Discoveries of the Day-dawning to the Jewes. Whereby they may know in what state they shall inherit the riches and glory of Promise.* "J. P." is all that is given for the author's name on the title-page, but the tract is signed יוהן, that is, John. He too, I presume, was the author of another of the tracts, *An Epistle to the Greeks, especially to those in and about Corinth and Athens, &c. Written in Egipto in the Island of Negroponte, by a Servant of the Lord: J. P.* He seems to have been at Athens on the 27th day of the 7th month, in the year accounted 1657, being the first day of the week, the day of Greek solemn worship, and to have been "conversant" with Carlo Dessio and Gumeno Stephiaci, "called Greek doctors." S. R. M.

Gloucester.

#### SNAIL-EATING.

(Vol. iii., p. 221.)

Snail-eating is by no means uncommon. When I was a youth I took a dozen snails every morning to a lady who was of a delicate constitution, and to whom they were recommended as wholesome food. They were boiled, and mixed up with milk. They were the common snail, usually found about old garden walls. A friend of mine, in walking round his garden, was in the habit of picking the snails off his fruit-trees and eating them raw. He was somewhat fastidious, for I have seen him take a snail, put it to his tongue, and reject it as not of a good flavour, and select another more agreeable to his taste. We are strange creatures of habit, especially in our feeding. I am fond of oysters, muscles, and cockles; but I do not think anything could induce me to taste a snail, a periwinkle, or a limpet. B. H.

*Snail-eating.*—This practice is very general in Italy. While residing near Florence, my atten-

tion was often attracted by a heap of fifty or one hundred very clean, empty, snail-shells, in a ditch, or under a bush; and I indulged in many vain speculations, before I could account for so strange a phenomenon.

One day, however, I happened to meet the *contadina* coming out of my garden with a basket on her arm; and from her shy, conscious manner, and an evident wish to avoid my seeing the contents, I rather suspected she had been making free with my peaches. To my surprise, however, I found that she was laden with the delicious *frutta-di-terra* (sometimes so called, as the *Echinus*, so common along the Italian coast, is called *frutta-di-mare*); and thinking that she had been collecting them simply from regard to my fruit and vegetables, I thanked her for her kind services. But she understood me ironically, and, with a good deal of confusion, offered to carry them to the kitchen, apologising most elaborately, and assuring me that she would on no account have taken them, had not our cook told her that we despised them, and that she would no doubt be welcome. I asked her what in the world she intended to do with them? and, with a look of amazement at my question, even surpassing mine at her reply, she informed me that her brother and his wife had come to pay them a visit, and that, with my kind permission, she would thus treat them to "*una bellissima cena.*" She had collected about three quarts, during a search of two hours. The large brown kind only are eaten. Among the poor they are generally esteemed a delicacy, and are reputed to be marvellously nutritious. NOCAB.

#### SIR JOHN DAVIES, DAVIS, OR DAVYS.

(Vol. iii., p. 82.)

The following additional particulars of this eminent lawyer and poet may be deemed interesting. In a letter from Mr. Pary to the Rev. Josiah Mead, of the 26th November, 1626, it is stated:

"Tomorrow, it is said Sergeant Richardson shall be Lord Chief Justice of the Common Pleas, and Sir John Davis nominated to the King's Bench, because he hath written a book in defence of the legality of this new Loan."

In another letter of the 9th December, 1626, it is stated:

"I heard last night that Sergeant Davis, who it is said looked to be Lord Chief Justice of the King's Bench, in place of Sir Randal Crew, was found dead in his bed."

And, again, in a letter from the Rev. Josiah Mead to Sir Martin Stuteville, of the 16th Dec., 1626:

"This of the death of Sir John Davis, for aught I

can hear, holds true. It is added, that he was at supper with my Lord Keeper that evening before I was told by him that he should be Lord Chief Justice of the King's Bench; but he lived not to see the morning. My Lord of Huntingdon rode up, upon this news, for he is his heir."

Ferdinando Lord Hastings, eldest son of Henry, Earl of Huntingdon, married Lucy, daughter and heiress of Sir John Davis, and in 1613 succeeded his father as Earl of Huntingdon.

Sir John Davis married Lady Eleanor, only daughter of the Earl of Castlehaven, and sister of the infamous Earl. She remarried Sir Archibald Douglas, and died in 1652. She was the lady of the anagram celebrity, "Reveal, oh, Daniel," and "Never so mad a lady." There is no doubt that she and her brother were as mad as could well be.

In a letter from Mr. Edward Rossingham to Sir Thomas Puckering, dated 4th January, 1636, it is stated:

"Sunday before Christmas the Bishop, Dean, and Chapter of Lichfield sent up a complaint against the Lady Eleanor Davis. It seems the cathedral church in Lichfield is lately very beautifully set out with hangings of arras behind the altar, the Communion table handsomely railed in, and the table itself set out in the best manner, and the Bishop's seat fairly built. This Lady came one Communion day, in the morning, with a kettle in one hand and a brush in the other, to sprinkle some of her holy water (as she called that in the kettle) upon these hangings and the Bishop's seat, which was only a composition of tar, pitch, sink-puddle water, &c., and such kind of nasty ingredients, which she did sprinkle upon the aforesaid things. This being the act of a mad woman, the Lords, to prevent further mischief, have given out two warrants, the one to bring the Lady to Bethlehem, the other to the keeper of Bethlehem to receive her. There are messengers gone into Staffordshire to bring her up."

It appeared afterwards she was so poor, that it became a question at the Council who should maintain her. She seems to have been wholly neglected by her second husband.

Sir John Davis and his lady are buried in the church of St. Martin's in the Fields, and the following are their epitaphs, from Strype's *Stow*, book vi. p. 72.:

"D. O. M. S. Johannes Davys, Equestris ordinis quondam Attornati Regis Generalis amplissima Provincia in regno Hib. functus. Inde in Patriam revocatus inter Servientes Domini Regis ad Legem primum locum sustinuit. Ob. 1626."

"Accubat dignissimo marito incomparabilis Uxor, &c., 1652."

"Note. — She was the Lady Eleanora, the only daughter of the Earl of Castlehaven, Baron Audley."

W. H. LAMMIN.

Fulham, April 15. 1851.

LOCKE MSS.

(Vol. ii., p. 413.)

In reference to an inquiry after MSS. relating to Locke, I enclose particulars of a small 4to. MS. volume in my possession. THOMAS KERSLAKE.

"MANUSCRIPT. — LOCKE'S (John, an Attorney living at Publow, and father of the illustrious Metaphysician of the same name) Common-Place Book, containing Matters (relating to the Hundreds of Chew, Chewton, Kainsham, Brewton, Catsashe, Norton Ferris, Horethorne, Froome, Wellowe, Whitstone, Wells Forum, Portbury, Bathe Forum, Winterstoke, Bempstone, Kilmersdon, Brent, Hartliffe and Bedminster, Hampton and Claverton, and Phillips Norton Liberties, Glaston, Queene Camell, &c.) of daily use to him as Court Keeper to Col. Alex. Popham, a Magistrate and Leader of Parliamentary Forces in Somersetsh., variously dated from 1629 to 1655, all in the handwriting of the elder John Locke, — also many entries by other hands of other matters, in the remaining leaves of the same volume, many of which are probably in the handwriting of the afterwards distinguished younger John Locke, 4to. original vellum wrapper, 12l. 12s.

Contains: —

Entries of Bailments and Bindings over of Prosecutors in cases of Felony which occurred in the neighbourhood of Pensford, for the Assizes at Bath, Taunton, Bridgewater, and Wells; 1630-31.

Appointment at Bathe of Overseers of Woollen Cloth, 1631, for Chew, Dundry, Chewstoke, Ubley, Mids. Norton, Kainsham, Publow, Kelston, Mounston Coombe, Bathford, Bathwicke, Freshford, Weston, Froome, Rode, Beckington, Lullington, Berkley, Chew, Mells, and Leigh, Colsford, Hampton et Claverton, Batheaston, Charterhouse Hinton, with the names of the Overseers.

Scotch Postures (Humorous).

Names of the Tithings in the Hundreds of Chew, Chewton, and Kainsham.

Abp. Usher on the Liturgie and Episcopall Government, 1640.

The Sums of the Payment of each Tithing of the above hundreds of the 1st of 15th and 10th of the Subsidy of 3-15ths and 10ths to K. James, to declare war against Spain, 1623-4.

The Yearlie Proportion of the Sevrall Hundreds of the Easterne Division of the Countie towarde the releife of the Hospitall, 1632. — Ditto, Western Division.

The Yearlie Rate for the Maymed Soldiers of every Hundred and Libertie within this County of Somerset.

The Rate of Kainsham Hundred, with the amount of each Parish.

A Rate devised at Hinton in 1601, for the raising of 100 men for Ireland, with consent of the Bath Magistrates, and their names.

The number and proportion of Shipping within Englande and Wales, to be made readie against Mar. 1, 1635.

Hundred of Kainsham, Quarterlie Payment of each tithing to the Hospitalls and Maymed Soldiers.

A Rate made at Pensford 23rd Sept., 1635, for the raising of 160l.

The Assizes holden at Bath, 24th July, 1637, before the Right Honble. S. Fynch,—the Names of the Justices (among whom are John Stowell, Ralph Hopton, John Horner, Rob. Hopton, John Harington, &c.), and the Names of the Grand Jury.

Subsidie 17th Charles:—A Particular how each Tithing within the Hundreds of Chew, Chewton, and Kainsham stands charged, for the Reliefe of his Maties Army and the Northerne parte of the Kingdom, Thomas Hunt of Dundry, Collector.

The Protestation by Order of Parliament, 5<sup>o</sup> Maij, 1641,—with Jo. Locke's acceptance of the Protestation in the Parish Church of Publoe, 3rd Apr., 1642.

Kainsham:—The "Purblinde, Partiall, and Innovated Rate" of this Hund., 24th Sept., 1649.

Kainsham Hund.:—A Rate for Ship-money—with the Particulars of every Tithing, Parish, and Particular Person charged—contains the name of every rateable person in the parishes of Burnet, Preston, Stanton Drew, Stanton Prior, Salford, Publoe, Marksbury, Chelworth, Shrubwell, Belluton, Compton Dando, Farmborrow, Chewton, Whitechurch, Charlton, Brislington, and Kainsham, with the amount of this celebrated tax assessed to each person.

The Names of the Lords Lieutenants nominated by the Howse of Comons, 1641.

The Muster Roll of the Collonell Sir Rawfe Hopton, Knight, his Band of 200 foote Soldiers, within the Eastern Division, and Regiment of the Countie of Somerset.—Bath, xxi<sup>o</sup> xxij<sup>o</sup> Maij, 1639.—(Contains, a List of the Officers, "William Tynte," &c.—a list of bearers of Pikes, with the Names of the Soldiers and of the gentlemen or tithings for whom they serve,—also a similar list of the bearers of "Shott.")

A list of Parishes in the Deaneries of Froome and Bedminster, with the name of the Clergyman of each, the arms supplied by him, and the Names of the men who bore them.

A Rate for raising £41-00-03 per mensem, in the hund. of Kainsham, for Generall Fairfax Army, 1618.

Several Papers relating to Differences concerning Rates between the In Hundred and Out Hundred of Kainsham.

Particulars and Value of Feer's Tenement, in Bel-luton, now in the possession of Henry Stickland, given in by him this day, 24 Dec., 1655.

Rente to my Landlord, Coll. Alex. Popham, out of the 3 Tenements I hold in Publoe, and the Lives thereon at the time of their obtaining, 1650.

A Receipt for his Rente at Publoe, 3. 8bris & 11 Dec., 1638.

*The above are in the handwriting of Jo. Locke, the elder; in another hand, on blank covers, left by the former, are—* Propositions on

Philosophy:—Phisicke, Ethike, and Dialectike.

De Providentia Dei et ad genus.

De Prædestinatione.

Propositiones Catholicæ.

N.B. One of the later chapters of the Essay on the Human Understanding is treated under propositions nearly identical with the leaf of the MS. which is described in the preceding four lines.

Copia Actus Locationis Mensæ Dominicæ in Ecclesia S. Gregorij Civitatis London.

Character of Drunkenness (*Rhyme*), &c. &c.

At the end, in several hands, are various receipts: one in the elder Locke's handwriting, 'The Weapon Salve, and the use thereof, as it was sent unto mee as a most excellent and rare secret from my Cosin Alderman John Locke\*, of Bristol, in his Letter, dat. 5<sup>o</sup> Apr., 1650,'—also 'To make Shineing Inke,' signed 'J L: Ox:'

On the last leaf is a record of the Births, Marriages, and Deaths of the Locke Family, from 1603 to 1624, including that of John Locke, the father, 29 April, 1606."

### Replies to Minor Queries.

*Defoe's Anticipations* (Vol. iii., p. 287.).—Defoe had probably seen the English translation, or rather abridgment, of Father Dos Santos's *Ethiopia Oriental*, in Purchas's *Pilgrimes* (vol. ii. 1544, fol. ed.), in which some hints are given of the great lake (nyassi, i. e. sea) Maravi, which lies nearly parallel with the eastern coast, and was known to D'Anville, in whose map *Massi* is mis-engraved for Niassi. A very careful examination of the Portuguese expeditions across the continent of Africa has been given by Mr. Cooley, in the *Journal of the Royal Geographical Society* (vol. xv. p. 185.; xvi. p. 138.), and he has ascertained, approximately, the extent and position of that great lake, which, from distrust of D'Anville, one of the most exact geographers, had been expunged from all modern maps. It is considerably to the N. and E. of the Nyami lately determined, and of much greater extent. ANATOL.

*Epitaph in Hall's Discovery* (Vol. iii., p. 242.).—The work entitled *Discovery of a New World, or a Description of the South Indies, hitherto unknown, by an English Mercury, imprinted by E. Blount*, no date, 12mo., is not, as your correspondent supposes, very rare, nor is it by Bishop Hall. It is a free translation, or rather paraphrase, and an excellent one in its way, by John Healey, of Bishop Hall's very entertaining *Mundus Alter et Idem*, first published in 12mo., Francof., without date, afterwards reprinted with Campanella's *Civitas Solis* and Bacon's *Atlantis* at Utrecht, 1643, 24mo., and subsequently included in the edition of Bishop Hall's works by Pratt, 10 vols., Lond., 1808, 8vo. The epitaph quoted is not a satire upon any statesman of the time. The writer is describing the Land of Changeableness, or, as it is called in the Latin original, "Variana vel Moronia Mobilis," and gives in the course of his description this epitaph on Andreas Vortunius (a vertendo), or, as he is styled in the English trans-

\* High Sheriff of Bristol in 1626, and the Mayor of Bristol in 1641 who refused admittance to the royal forces. See Barrett and Seyer.

lation, "Andrew Turncoate." The epitaph occurs in p. 132. of the Latin edition of 1643, and is evidently, as indicated by the marginal note, an imitation or parody of the famous one on Ælia Lælia Crispis, which has exercised the ingenuity of so many writers, and of which our own countryman, Richard White, of Basingstoke, the historian, has given three different interpretations. See his *Ælia Lælia Crispis, Epitaphium Antiquum quod in Agro Bononiensi adhuc videtur, a diversis interpretatum varie, novissime autem a Richardo Vito explicatum*, Padua, 1568, 4to. An article on this epitaph and its various interpreters, of whom I have collected about forty, might be made a very interesting one.

JAMES CROSSLEY.

[We wish MR. CROSSLEY — than whom no one is more competent — would favour us with such an article. The following communication from MR. FORBES is only one of several we have received, showing that the interest in this enigma is not abated.]

*Epitaph in Hall's Discovery* (Vol. iii., p. 242.). — When this epitaph is assigned to its right owner, it may perhaps throw some light on its twin-brother — the epitaph on "Ælia Lælia Crispis" — "about which many of the learned have puzzled their heads." (See *Encyc. Brit.*, article "Ænigma.") I enclose a copy of this epitaph, which you can use or not, as you please. If you think that it might help to "unearth" Mister Andrew Turncoate, you may perhaps like to lay it before your readers; if, on the other hand, that it would but increase the difficulty of the operation by distracting attention needlessly, you can hand it over to "the Editor's best friend" — the fire.

"D. M.

Ælia Lælia Crispis,  
 Nec vir, nec mulier,  
 Nec androgyna;  
 Nec puella, nec juvenis,  
 Nec anus;  
 Nec casta, nec meretrix,  
 Nec pudica;  
 Sed omnia;  
 Sublata  
 Neque fame, neque ferro,  
 Neque veneno;  
 Sed omnibus:  
 Nec cælo, nec terris,  
 Nec aquis,  
 Sed ubique jacet.  
 Lucius Agatho Priscus,  
 Nec maritus, nec amator,  
 Nec necessarius;  
 Neque mœrens, neque gaudens,  
 Neque flens;  
 Hanc,  
 Nec molem, nec pyramidem,  
 Nec sepulchrum,  
 Sed omnia,  
 Scit et nescit, cui posuerit."

C. FORBES.

*Saint Thomas of Lancaster.* — The following passage in Fuller's *Worthies* (of Yorkshire) does not seem to have been noticed by either of your correspondents who replied to MR. R. M. MILNES' Query in Vol. i., p. 181.:

"Thomas Plantagenet. Before I proceed, I must confess myself formerly at a great loss to understand a passage in an honourable author, speaking of the counterfeit reliques detected and destroyed at the Reformation: 'The Bell of Saint Guthlac, and the *Felt* of Saint Thomas of Lancaster, both remedies for the headache.' (Vide Lord Herbert's *Life of Henry VIII.*, p. 431.) But I could recover no Saint Thomas (saving him of *Canterbury*) in any English Martyrology, till since, on enquiry, I find him to be this *Thomas Plantagenet*. He was Earl of Derby, Lancaster, Leicester, and (in the right of Alice his wife) of Lincoln. A popular person, and great enemy to the two Spencers, minions to King Edward II., who being hated as devils for their pride, no wonder if this Thomas was honored as a Saint and Martyr by the common sort.\* Indeed he must be a very good elymist who can extract *martyr* out of *malefactor*: and our chronicles generally behold him put to death for treason against King Edward II. But let him pass for a saint in this shire, though never solemnly canonized, it being true of such local saints, what Servius Honoratus observeth of topical gods, '*ad alias regiones nunquam transibant*,' they travelled not so far as to be honored in other countries. His beheading, *alias* his martyrdom, happened at Pomfret A.D. 1322."

It would appear from the foregoing extract that Thomas of Lancaster was never admitted into the Romish calendar of saints; though his memory was locally revered, especially for his opposition to the two Spencers, or Dispensers, as they are called by Hume. This historian had no respect for "the turbulent Lancaster;" but the quaint old Fuller seems to have thought well of him.

As a *bell-man* I am more interested in the virtues of the bell of Saint Guthlac, than in the hat of Saint Thomas; and I take this opportunity of asking assistance from the readers of "NOTES AND QUERIES" towards a collection of curious anecdotes and information about bells, which I am endeavouring to make. Any contributions will be thankfully received by me.

ALFRED GATTY.

Ecclesfield.

*Francis Moore* (Vol. iii., p. 263.). — That such a personage really did exist there can be little doubt. Bromley (in *Engraved Portraits, &c.*) gives 1657 as the date of his birth, and says that there was a portrait of him by Drapentier *ad vivum*. Lysons mentions him as one of the re-

\* "In sanctorum numerum retulit vulgus. — Camden's *Brit.* in Yorkshire. Amongst other profits received by the abbey of Leicester, in 1348, from oblations at the church of St. Martin in that town, occurs, *pes Thomæ Lancastræ respondebat, 6l. 10s.* — *History of Leicestershire*, vol. i. p. 591.

markable men who, at different periods, resided at Lambeth, and says that his house was in Calcott's Alley, High Street, then called Back Lane, where he seems to have enlightened his generation in the threefold capacity of astrologer, physician, and schoolmaster.

J. C. B.

Lambeth.

"*Tickhill, God help me*" (Vol. i., p. 247.; Vol. ii., p. 452.). — Although I am full late with my pendent, I am tempted to add the instance of "Kyme God Knows," well known to all explorers of the Fens. The adjunct, "God knows," is supposed to be part of the following verse:

"It's Kyme, God knows,  
Where no corn grows,  
And very little hay;  
And if there come a wet time,  
It washes all away."

If I misquote, perhaps some Fen man will set me right.

As to the "Lincoln-heath where should 'un?" instanced by your correspondent H. C. ST. CROIX, in the No. for April 27, 1850, it is quite unknown in this neighbourhood, and I believe must belong to some other locale.

B.

Lincoln.

*Meaning of Tye* (Vol. iii., p. 263.). — On or contiguous to the South Downs, in Sussex, there are several portions of land bearing this designation, as Berwick Tye, Alfriston Tye, Telscombe Tye, &c. They are all contiguous to the villages from which they derive their names. These lands were formerly held in common by the tenants of the respective manors, and I think the origin of the expression may be traced to the tethering or *tying-up* of cows, horses, &c., for the double purpose of preventing their straying, and of preserving the fences of the neighbouring tenements. I offer this conjecture with some diffidence, because the word is very often found in *composition* with proper names of places, as Lavortye, Brambletye, Holtye, Puxtye, Ollantigh. The vulgar notion, that it means a space which originally measured ten acres, is, I think, untenable.

M. A. LOWER.

Lewes.

*Dutch Church in Norwich* (Vol. iii., p. 209.). — Some interesting details connected with the establishment of the Dutch Church in Norwich, as well as the first settlement of the Walloons in that city, will be found in Blomefield's *History of Norfolk*, vol. iii. p. 282. et seq., edit. 1806.

J. Y.

*The Dutch Church, Norwich.*—Some account of this church may be seen in Burn's *History of the Foreign Refugees*, 1846. It is to be regretted, however, that the registers and acts of vestry are

missing. The *seal* of the church has lately been discovered.

J. S. B.

*Lost Manuscripts* (Vol. iii., pp. 161. 261.). — In pursuance of MR. MACKENZIE'S suggestions respecting the search for lost manuscripts, permit me to ask, if all hope must be considered as given up of decyphering any more of those discovered at Herculaneum, or of resuming the excavations there, that have been so long discontinued? Perhaps the improved chemical processes of recent days might be found more successful in facilitating the unrolling of the MSS., than the means resorted to so long ago by Sir H. Davy. Can any of your correspondents state whether anything has been done lately with the Herculaneum MSS.?

Eustace says that —

"As a very small part of Herculaneum has hitherto been explored, it is highly probable that if a general excavation were made, ten times the number of MSS. above mentioned (1800) might be discovered, and among them, perhaps, or very probably, some of the first works of antiquity, the loss of which has been so long lamented." — *Classical Tour*, vol. i. 4to., p. 585.

J. M.

Oxford.

*The Circulation of the Blood* (Vol. iii., p. 252.). — In a paraphrase on Ecclesiastes xii. 1—6., entitled, *King Solomon's Portraiture of Old Age*, by John Smith, M.D., London, 1676, 8vo., 1752, 12mo., the author attributes the discovery of the circulation of the blood to King Solomon. Mede also finds the same anticipation of science in "the pitcher broken at the fountain." Who was the first to suggest the transfusion of blood? T. J.

*Alliteration* (Vol. iii., p. 165.). — Your correspondent H. A. B., in quoting the seventh stanza from Phineas Fletcher's *Purple Island*, observes, that the second line,

"A life that lives by love, and loves by light,"

is "noticeable" for its *alliteration*. But the best specimen that I have met with in English — after having read much verse, and published a volume, which my partial friends call poetry — will be found in Quarles' *Divine Emblems*, book ii. emblem ii. Beyond all question, Quarles was a poet that needed not "apt alliteration's artful aid" to add to the vigour of his verse, or lend liquidity to his lines. Quarles is often queer, quaint, and querulous, but never prolix, prosey, or puling.

"We sack, we ransack to the utmost sands  
Of native kingdoms, and of foreign lands:  
We travel sea and soil; we pry, we prowl,  
We progress, and we prog from pole to pole."

Verily, old Francis must have had a prophetic peep at the effects of *free trade*, and the growing greatness of Great Britain, in the gathering of the Nations under a huge GLASS CASE in Hyde Park, in the present year 1851!

C. G.

Edinburgh.

*Vineyards in England* (Vol. ii., p. 392.).—The Lincoln "Vine Closes" may as well be added to the rest. They were given to the church here by Henry I. See the charter, entitled *Carta Hen. I. de Vinea sua Linc.*, in Dugdale (Caley's) vol. vi. p. 1272. Their site is a rather steep slope, facing the south, and immediately east of the city. The southern aspect of our hill was celebrated long ago by some poet, as quoted by H. Huntingdon:

"Urbs in colle sita est, et collis vergit ad austrum."

N.B. One of the Abbey fields at Bullington, a few miles east of Lincoln, is known as the Hop-yard. The plant has never been cultivated in these parts within memory, or the range of the faintest tradition, but the character of the soil is clayey, and perhaps not unsuitable. Were hop-yards often attached to monasteries? The house at Bullington was of the order of Sempringham.

B.

Lincoln.

*Countess of Desmond* (Vol. iii., p. 250.).—If your correspondents on this subject should be wandering to the south-east of London, they may be interested in knowing that there are two very striking portraits of this lady in Kent, one at Knowle, near Seven Oaks; the other, which is the more remarkable picture of the two, at Bedgebury, near Cranbrook, the seat of Viscount Beresford. E. H. Y.

*St. John's Bridge Fair* (Vol. iii., pp. 88. 287.).—I cannot agree with the conjecture that this was Peterborough Bridge Fair. On the confines of Gloucestershire and Berkshire, at the distance of about 77 miles from London, near Lechlade, and on the road to Farringdon, is a St. John's Bridge, near which was a priory or hospital. It is at this place that the Thames first becomes navigable. (Leland's *Itinerary*, vol. ii. fo. 21, 22, 23.; vol. iv. fo. 48.; Bowles's *Post Chaise Companion*, 1782, pl. 28.; Lysons' *Berkshire*, vol. i. p. 193., and map of county prefixed; *Collectanea Topographica et Genealogica*, vol. i. p. 320.; *Parliamentary Gazetteer*, art. "Lechlade.") Whether there is or ever was a fair at this place is more than I can state; but perhaps some of your correspondents dwelling in those parts can give information on this point.

C. II. COOPER.

Cambridge, April 14. 1851.

*Paring the Nails unlucky on Sundays* (Vol. ii., p. 511.; Vol. iii., p. 55.).—Compare Sir Thomas Browne's *Vulgar Errors*, lib. v. cap. xxi. § x.

ACHE.

*Errata in Braithwait's Latin Drinking-song* (Vol. iii., p. 297.).—It is well for us that honest Barnaby is not alive to visit upon us the scandalous "negligences and ignorances" with which our transcript of his song abounds; and it is no excuse perhaps to say, that the errors almost all of

them exist in the MS. from whence the transcript was made. Sensitive as he has shown himself "upon the errata's," he would not have accepted the apology from us which he makes for himself. "Good reader, if this impression have errors in it, excuse it. The copy was obscure; neither was the editor, by reason of his distance, and employments of higher consequence, made acquainted with the publishing of it."

"His Patavinus erravit prelis,  
Authorem suis laurando telis."

The following corrections, which are necessary to the sense, have been pointed out, and have no doubt been already silently made by many of our readers.

	<i>Sic in MS.</i>	<i>forsan.</i>
Stanza 3.	hoc te amœnum reparare	hoc amœnum reperire
Stanza 4.	memento gustabit	momento gustabis
Stanza 5.	solvet potis	solvit potus
Stanza 6.	frigestis	frigescis
Stanza 8.	succedant	succedant

Omit the comma between *Domum* and *feram*, and disregard the erroneous punctuation generally.

There may be other errors; for, as it stands at present, the song is inferior to the other known productions of the pleasant author of the *ITINERARIUM*. We can only hope that its publication, in even this imperfect form, may lead to the discovery of a better text; and we must be content if the lines of the author are applied to our blunders:

"Delirans iste Sapiens Gottam,  
Reddit Coetum propter Cotem."

"Quid si breves fiant longi?  
Si vocales sint diphthongi?  
Quid si graves sint acuti?  
Si accentus fiant muti?  
Quid si placidè, plenè, planè,  
FREGI FRONTEM PRISCIANI?  
Quid si sedem muto sede?  
Quid si carmen claudò pede?  
Quid si noctem sensi diem?  
Quid si veprem esse viam?  
Sat est, Verbum declinavi,  
Titubo—titubas—titubavi."

In the last line of the extract from "Phyllis and Flora," *hinc* is printed for *huic*; *inpaes*, in the preceding line, is the correct reading for *impares*. "*Impar* richtiger *Inpar*" (Scheller).

S. W. S.

### Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The publication of *The National Cyclopædia of Useful Knowledge* has just been completed by the issue of

the twelfth volume. We notice this useful condensation of *The Penny Cyclopædia* principally, however, for a feature which we hope to see more widely extended, namely, that of issuing it in a strong and handsome half-binding, at the moderate charge of one shilling per volume extra. The practice of publishing books in a bound form (more especially such books as are intended for very general circulation) is one which we have no doubt may be widely extended with great satisfaction to purchasers. It has, generally speaking, been, up to the present time, too closely confined to books of high price, adapted only to wealthy purchasers, whom the words "bound by Hayday," or "morocco extra," with the necessary increase of price, charm, rather than discourage.

There is perhaps no work to which, at the present moment,—when the World's Fair is about to commence, and we are sure to be visited by hundreds, or rather thousands, of our Gallic friends, with whom we shall be in daily and hourly conversation,—we can more appropriately call the attention of our readers than to the second division (*Partie Française-Anglaise*) of M. Tarver's *Dictionnaire Phraséologique Royal*, in which we can assure them they will find the readiest solution of all those phraseological queries which may arise during their intercourse with our lively neighbours. A very cursory examination of its pages will serve to convince the inquirer of the great learning and patient industry of M. Tarver; and his interest in the work will not be diminished by the reflection that the name of its accomplished author will be found in the obituary of the present week.

When noticing, a few weeks since, one of Captain Knox's interesting volumes, we spoke of the undying popularity of White's *Selborne*. A proof at once of this popularity, and a means of increasing it, will be found in a new edition of this delightful book just issued as one of the volumes of *Bohn's Illustrated Library*. It is entitled to its place in this series on account of forty admirable woodcuts by which it is illustrated; and to a place on the bookshelves of every Naturalist, for the sake of the additional notes of Sir W. Jardine, and its present editor, Mr. Jesse.

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## Notices to Correspondents.

J. S. S. (Leicester). THE CHAUCER MONUMENT. *It will require about 100l. to make a complete restoration. Not one-half that amount has yet been subscribed.*

X. Y. Z. *The custom of "Swearing on the Horns at Highgate" is very ably treated by Home, Every-Day Book, vol. ii. p. 79, et seq. It probably arose from the graziers who put up at the Gatehouse on their way to Smithfield, and were accustomed, as a means of keeping strangers out of their company, to bring an ox to the door as a test: those who did not like to be sworn of their fraternity, and kiss its horns, not being deemed fit members of their society.*

W. R. M. *Will this correspondent favour us with another copy of his Queries, which were received and intended for insertion, but have apparently been omitted by some accident?*

A. W. H. *Our correspondent will find that his Query had been anticipated in Vol. i., p. 336. Its appearance then brought it a mass of Replies, mostly of a very unsatisfactory kind. We delayed repeating the Query until we could find leisure to condense those replies, so as to prevent our correspondents furnishing us with information already in our possession. We hope to do this next week.*

SING. Bryan Walter Procter, Esq., one of the Commissioners of Lunacy.

REPLIES RECEIVED.—*Nettle in—San Graal—Duchess of Buckingham—Newburgh Hamilton—Ex Pede Herculeum—Knebsend—Derivation of Yankee—Passage in Virgil—Bacon and Fagan—Solid-hoofed Pigs—Under the Rose—Stick at Nothing—Ejusdem Farinæ—Meaning of Rack—Meaning of Tye—The Tanthony—Dog's Head in the Pot—Baron Munchausen—Shakespeare's Seamanship—Criston—B god de Loges—God's Acre—Joseph Nicolson—Britt. Rex—Tradescant—Moore's Almanack—The Mistletoe—St. John's Bridge Fair—Curious Fact in Natural History—Pursuits of Literature—Burton's Birthplace—Engelbert of Treves—God takes those soonest—Tandem D. O. M. &c.—Bartolomeo's Pictures—Herstmonceaux, &c.*

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 79.]

SATURDAY, MAY 3. 1851.

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## Notes.

### ILLUSTRATIONS OF CHAUCER, NO. V.

#### *The Arke of Artificial Day.*

Before proceeding to point out the indelible marks by which Chaucer has, as it were, stereotyped the true date of the journey to Canterbury, I shall clear away another stumbling-block, still more insurmountable to Tyrwhitt than his first difficulty of the "halfe cours" in Aries, viz. the seeming inconsistency in statements (1.) and (2.)

in the following lines of the prologue to the Man of Lawe's tale:—

- (1.) { "Oure hoste saw wel that the bright sonne,  
The arke of his artificial day, had ironne  
The fourthe part and halfe an houre and more,  
\* \* \* \* \*
- (2.) { And saw wel that the shadow of every tree  
Was as in length of the same quantitie,  
That was the body erecte that caused it,  
And therefore by the shadow he toke his wit  
That Phebus, which that shone so clere and  
bright,  
Degrees was five and fourty clombe on hight,  
And for that day, as in that latitude  
It was ten of the klok, he gan conclude."

The difficulty will be best explained in Tyrwhitt's own words:—

"Unfortunately, however, this description, though seemingly intended to be so accurate, will neither enable us to conclude with the MSS. that it was 'ten of the clock,' nor to fix upon any other hour; as the two circumstances just mentioned are not found to coincide in any part of the 28th, or of any other day of April, in this climate."—*Introductory Discourse*, § xiv.

In a foot-note, Tyrwhitt further enters into a calculation to show that, on the 28th of April, the fourth part of the day and half an hour and more (even with the liberal allowance of a quarter of an hour to the indefinite phrase 'and more') would have been completed by nine o'clock A. M. at the latest, and therefore at least an hour too soon for coincidence with (2.).

Now, one would think that Tyrwhitt, when he found his author relating facts, "seemingly intended to be so accurate," would have endeavoured to discover whether there might not be some hidden meaning in them, the explaining of which might make that consistent, which, at first, was apparently the reverse.

Had he investigated with such a spirit, he must have discovered that the expression "arke of the artificial day" could not, in this instance, receive its obvious and usual meaning of the horary duration from sunrise to sunset—

And for this simple reason: That such a meaning would presuppose a knowledge of the hour—of the very thing in request—and which was about

to be discovered by "our hoste," who "toke his wit" from the sun's altitude for the purpose! But he knew already that the fourth part of the day IN TIME had elapsed, he must necessarily have also known what that time was, without the necessity of calculating it!

Now, Chaucer, whose choice of expression on scientific subjects is often singularly exact, says, "Our hoste saw that the sonne," &c.; he must therefore have been referring to some visible situation: because, afterwards, when the time of day has been obtained from calculation, the phrase changes to "*gan conclude*" that it was ten of the clock.

It seems, therefore, certain that, even setting aside the question of consistency between (1.) and (2.), we must, *upon other grounds*, assume that Chaucer had some meaning in the expression "arke of the artificial day," different from what must be admitted to be its obvious and received signification.

To what other ark, then, could he have been alluding, if not to the *horary* diurnal ark?

I think, to the AZIMUTHAL ARCH OF THE HORIZON included between the point of sunrise and that of sunset!

The situation of any point in that arch is called its bearing; it is estimated by reference to the points of the compass; it is therefore *visually* ascertainable: and it requires no previous knowledge of the hour in order to determine when the sun has completed the fourth, or any other, portion of it.

Here, then, is *primâ facie* probability established in favour of this interpretation. And if, upon examination, we find that it also clears away the discrepancy between (1.) and (2.), probability becomes certainty.

Assuming, upon evidence which I shall hereafter explain, that the sun's declination, on the day of the journey, was 13° 26' North, or thirteen degrees and a half,—the sun's bearing at rising, in the neighbourhood of London, would be E.N.E., at setting W.N.W.; the whole included arch, 224°; and the time at which the sun would complete one-fourth, or have the bearing S.E. by E., would be about 20 minutes past nine A.M.,—thus leaving 40 minutes to represent Chaucer's "halfe an hour and more!"

A very remarkable approximation — which converts a statement apparently contradictory, into a strong confirmation of the deduction to be obtained from the other physical facts grouped together by Chaucer with such extraordinary skill!

On the other hand, it is impossible to deny that the "hoste's" subsequent admonition to the pilgrims to make the best use of their time, warning them that "the fourthe partie of this day is gon," seems again to favour the idea that it is the day's actual horary duration that is alluded to.

This can be only hypothetically accounted for by observing that in this, as in many other instances, Chaucer seems to delight in a sort of disguised phraseology; as though to veil his true meaning, and designedly to create scientific puzzles to exercise the knowledge and discernment of his readers.

A. E. B.

Leeds, April 14. 1851.

#### FOREIGN ENGLISH — GUIDE TO AMSTERDAM.

I doubt not many of your readers will have been as much amused as myself with the choice specimens of Foreign English enshrined in your pages. When at Amsterdam, some years since, I purchased a *Guide* to that city, which I regard as a considerable literary curiosity in the same line. It was published at Amsterdam, by E. Maescamp, in 1829, and contains from beginning to end a series of broken English, professing all the while to be written by an Englishman.

It commences with the following "Advertisement:"

"The city of Amsterdam — remarkable as being one of the chief metropolises of Europe, and as being in many respects the general market of whole the universe; justly celebrated for — its large interior canals, on both of their sides enlivened and sheltered by ranges of large, thick, and beautiful trees, and presenting, on large broad and neatly kept, most regularly pav'd quays, long chains of sumptuous habitations, or rather palaces of the principal and *wealthy* merchants; moreover remarkable by its Museum for the objects of the fine arts, &c., its numberless public edifices adapted either to the *cultivation* of arts, or to the exertions of trade, or to *establishments* charitable purposes, or of temples of all manners of divine worship — the city of Amsterdam, we say," &c. It is dated "This 15<sup>th</sup> of Juin, 1829."

In page 14. the author gives us an account of his habits, &c. —

"I live in Amsterdam since some considerable time I drink no strong liquors, nor do I smoke tobacco and with all this — I have not been *attacked* by those agues and fevers w<sup>h</sup> frequently reign here from the month of Juin to the end of the autumn: and twenty foreigners whom I know, do follow the same system, and are still as healthy as I myself; while I have seen a great many of natives taking their drams and smoking their pipes *ad libitem*, and moreover *chawing* tobacco in a quite disgusting manner, who," &c.

An Amsterdam Sunday, p. 42. :

"On sundays and holydays the shops and warehouses, and, *intra muros*, those of public entertainment are *close*: the devotees go to church, and sanctify the sabbath. Others go to walk outside the town-gates: after their walk, they hasten to fine public-play-gardens, where wine, tea, &c. is sold. Neither the mobility remains idle at *these* entertainments. Every one invites his damsel, and joyously they enter play-gardens of a little less brilliancy than the former. There, at the crying sound of an instrument that *rents* the ear,

accompanied by the delightful handle-organs and the rustic triangle, their tributes are paid to Terpsichore; every where a similitude of talents: the dancing outdoes not the musician."

#### Description of the Assize Court :

"The forefront has a noble and sublime aspect, and is particularly characteristic to what it ought to represent. It is built in a division of three fronts in the corinthian order; each of them consists in four raising columns, resting upon a general basement, from the one end of the forefront to the other, and supporting a cornish, equally running all over the face; upon this cornish rests a balustrad, like the other pieces altogether of Bremen-hardstone. The middle front, serving for the chief entrance, is adorned with the provincial arms, sculpted by Mr. Gabriel, &c. . . . . Every where a sublime plan, and exact execution is exhibited here, and the whole tends as much to the architects, who are the undertakers of it, as they have earned great praises by building anew the burnt Lutheran church."

I will not trespass on your space by any further extracts; but these will suffice to show that my book is *sui generis*, and worth commemoration.

C. W. B.

#### SEVEN CHILDREN AT A BIRTH THREE TIMES FOLLOWING.

Your correspondent N. D.'s papers (Vol. ii., p. 459., and Vol. iii., p. 64.) have reminded me of another remarkable instance of fecundity related by the well-known civil engineer JAN ADRIAENSZ. LEEG-WATER, in his *Kleyne Chronycke*, printed at Amsterdam in 1654 :

"Some years since," says he, p. 31., "I was at *Wormer*, at an inn near the town-hall: the landlady, whose name was *Frankjen*, told me of the Burgomaster of *Hoorn*, who in the spring went over the (*Zuyder*?) sea to buy oxen, and going into a certain house he found seven little children sitting by the fire, each with a porringer in its hand, and eating rice-milk, or pap, with a spoon; on which the Burgomaster said, 'Mother, you are very kind to your neighbours, since they leave their children to your care.' 'No,' said the woman, 'they are all my own children, which I had at one birth; and if you will wait a moment, I will show you more that will surprise you.' She then fetched seven other children a *birth* older: so she had fourteen children at two births. Then the woman said to the Burgomaster, 'I am now *enceinte*, and I think in the same way as before: if you come here next year, call upon me again.' And so, the next year, when the Burgomaster went over the sea, he called upon the woman; and the woman had again brought forth seven children at a birth. Thus the woman had at three births twenty-one children."

I subjoin the original of which the above is a literal translation.

J. S.

Woudenberg, April, 1851.

#### RAMASSED, MEANING OF THE TERM.

In the curious volume recently edited by Sir Henry Ellis for the Camden Society, entitled *The Pilgrimage of Syr R. Guylforde, Knight*, a singular term occurs, which may claim a note of explanation. It is found in the following passage :

"Saterdaye to Suse, Noualassa, and to Lyungborough; and at the sayd Noualassa we toke moyles to stey us vp the mountayne, and toke also marones to kepe vs frome fallynge. And from the hyght of the mounte down to Lyuyngborough I was ramassed, whiche is a right straunge thyngc."—P. 80.

Sir Henry has not bestowed upon us here any of those erudite annotations, which have customarily enhanced the interest of works edited under his care.

Sir Richard Guylforde was on his homeward course from the Holy Places by way of Pavia, where he visited the convent and church which contained the shrine and relics of St. Augustine, as also the tomb of Lionel, Duke of Clarence, second son of Edward III., whose monumental inscription (not to be found in Sandford's *Genealogical History*) the worthy knight copied.

On the 13th Feb. 1506, Sir Richard approached the ascent of Mont Cenis by the way of S. Ambrogio and Susa. At the village of Novalesse, now in ruins, the party took mules, to aid their ascent, and *marroni*, long-handled mattocks, or pick-axes, to prevent their falling on the dangerous declivities of the snow. The journey was formerly made with frightful expedition by means of a kind of sledge—an expedient termed *la ramasse*—which enabled the traveller, previously to the construction of that extraordinary road, well known to most readers, to effect in a few minutes a perilous descent of upwards of 6000 feet. The *ramasse*, as Cotgrave informs us, was—

"A kind of high sled, or wheelbarrow, whereon travellers are carried downe certaine steep and slippery hills in Piemont."

Its simplest form had probably been a kind of fagot of brushwood,—*ramazza*, or a besom, not much unlike the rapid locomotive of witches, who were called in old times *ramassières*, from their supposed practice of riding on a *ranée*, *ramasse*, or besom. At the present time even, it occasionally occurs that an adventurous traveller crossing the Mont Cenis is tempted to glide down the rapid descent, in preference to the long course of the zigzag road; and I remember to have heard at Lauslebourg the tale, doubtless often related, of an eccentric *Milord* who ascended the heights thrice from that place, a journey of some hours, for the gratification of the repeated excitement caused by a descent on the *ramasse* in about as many minutes. The cranium of a horse, as it was stated, was the vehicle often preferred for this curious adventure: and the tra-

veller guided or steadied his course by trailing a long staff, a practice for security well known to the Alpine tourist. This may probably have been the use of the "marones" taken by Sir Richard Gwyldford and his party at Novalesa.

The term, to be "ramassed," is not, as I believe, wholly disused in France. It was brought to the metropolis with the strange amusement known as the *Montagne Russe*. In the valuable *Complément du Dictionnaire de l'Académie*, compiled under the direction of Louis Barré, we find the following phrase:

"Se faire ramasser, se dit aujourd'hui, dans une acception particulière, pour, Se faire lancer dans un char, du haut des élévations artificielles qui se trouvent dans les jardins publics."

Such a disport had been known previously to the expedition to Moscow, and the favourite divertimento à la Russe, so much in vogue amongst the Parisians for a few subsequent years. Roquefort informs us that—

"*Ramasse* étoit le nom d'un jeu que nous avons apporté des Alpes, où il est encore en usage pendant l'hiver, et principalement en temps de neige."

ALBERT WAY.

AUTHORS OF THE POETRY OF THE ANTI-JACOBIN.

The following notices of the writers of many of the poetical pieces in the *Anti-Jacobin* may prove interesting to many of your readers. They are derived from the following copies, and each name is authenticated by the initials of the authority upon which each piece is ascribed to particular persons:

- c. Canning's own copy of the poetry.
- b. Lord Burghersh's copy.
- w. Wright the publisher's copy.
- u. Information of W. Upcott, amanuensis.

The copy of the *Anti-Jacobin* to which I refer is the fourth, 1799, 8vo.

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31. Introd. to Poetry	-	Canning.
35. Inscript. for Door of Cell	-	Canning, } c.
&c.		Frere, } c.
71. Sapphics: Knifegrinder	-	Frere, } c.
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103. Invasio	-	Hely Addington, w.
136. La Saint <sup>e</sup> Guillolem	-	Canning, } c.
		Frere, } c.
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169. Soldier's Friend	-	Canning, } c.
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		Ellis, b.
Sonnet to Liberty	-	Lord Carlisle, b.
201. Dactylies	-	Canning, b.
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Ipsa mali Hortatrix, &c.	-	Marq. Wellesley, u.
		Frere, b.

256. Parent of countless Crimes, &c.	-	Marq. Wellesley, u.
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265. Duke and taxing Man	-	Bar. Macdonald, c., b.
267. Epigram	-	Frere, b.
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303. You have heard of Reubel	-	Frere, b.
371. Bard of the borrow'd Lyre	-	Canning, c.
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380. Ode to Lord Moira	-	Geo. Ellis, c., b.
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452. Anne and Septimius	-	Geo. Ellis, c.
486. Foe to thy Country's Foes	-	Geo. Ellis, b.
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98. Progress of Man	-	Canning, } c.
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134. Jacobin	-	Nares, w.
168. Loves of the Triangles	-	Frere, c.
		Canning, b.
200. Loves of the Triangles	-	Geo. Ellis, c., w.
		Canning, b.
204. Loves of Triangles: So with dark Dirge	-	Canning, w.
205. "Romantic Ashboun." The road down Ashboun Hill winds in front of Ashboun Hall, then the residence of the Rev. — Leigh, who married a relation of Mr. Canning's, and to whom Mr. Canning was a frequent visitor.	-	e. u.
226. Brissot's Ghost	-	Frere, b.
274. Loves of the Triangles	-	Canning, } b., w., c.
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312. Consolatory Address	-	Lord Morpeth, b.
315. Elegy	-	Canning, } b., c.
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343. Ode to my Country	-	Frere, } c.
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532. Translation of a Letter - Gifford, }  
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602. Ballynahinch - - - Canning, c.  
 Viri eruditi - - - Canning, B.  
 623. New Morality - - - Canning, } B.  
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 Gifford, } c.  
 G. Ellis, }
- From Mental Mists - Frere, w.  
 Yet venial Vices, &c. - Canning, w.
624. Bethink thee, Gifford, &c. These lines were written by Mr. Canning some years before he had any personal acquaintance with Mr. Gifford.
625. Awake! for shame! - Canning, w.  
 628. Fond Hope! - Frere, w.  
 629. Such is the liberal Justice - Canning, w.  
 631. O Nurse of Crimes - Frere, }  
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632. See Louvet - - - Canning, w.  
 633. But hold severer Virtue - Frere, }  
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634. To thee proud Barras bows - Frere, }  
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 Ellis, }
635. Ere long perhaps - - - Gifford, } w.  
 Ellis, }
- Couriers and Stars - - - Frere, }  
 Canning, } w.
637. Britain beware - - - Canning, w.

Wright, the publisher of the *Anti-Jacobin*, lived at 169. Piccadilly, and his shop was the general morning resort of the friends of the ministry, as Debrell's was of the oppositionists. About the time when the *Anti-Jacobin* was contemplated, Owen, who had been the publisher of Burke's pamphlets, failed. The editors of the *Anti-Jacobin* took his house, paying the rent, taxes, &c., and gave it up to Wright, reserving to themselves the first floor, to which a communication was opened through Wright's house. Being thus enabled to pass to their own rooms through Wright's shop, where their frequent visits did not excite any remarks, they contrived to escape particular observation.

Their meetings were most regular on Sundays, but they not unfrequently met on other days of the week, and in their rooms were chiefly written the poetical portions of the work. What was written was generally left open upon the table, and as others of the party dropped in, hints or suggestions were made; sometimes whole passages were contributed by some of the parties present, and afterwards altered by others, so that it is almost impossible to ascertain the names of the authors. Where, in the above notes, a piece is ascribed to different authors, the conflicting statements may arise from incorrect information, but sometimes they arise from the whole authorship being assigned to one person, when in fact both may have

contributed. If we look at the references, vol. ii. pp. 420. 532. 623.; we shall see Mr. Canning naming several authors, whereas Lord Burghersh assigns all to one author. Mr. Canning's authority is here more to be relied upon. "New Morality" Mr. Canning assigns generally to the four contributors; Mr. Wright has given some interesting particulars by appropriating to each his peculiar portion.

Gifford was the working editor, and wrote most of the refutations and corrections of the "Lies," "Mistakes," and "Misrepresentations."

The papers on finance were chiefly by Pitt: the first column was frequently for what he might send; but his contributions were uncertain, and generally very late, so that the space reserved for him was sometimes filled up by other matter. He only once met the editors at Wright's.

Upcott, who was at the time assistant in Wright's shop, was employed as amanuensis, to copy out for the printer the various contributions, that the authors' handwriting might not be detected.

EDW. HAWKINS.

*The Anti-Jacobin* (Vol. iii., p. 334.).—In a copy of the *Poetry of the Anti-Jacobin*, now in my possession, occurs this note in the autograph of Mr. James Boswell:—

"These lines [*Lines written by a Traveller at Czarcozelo*] were written by William PITT—as I learnt from his nephew, on the 28th of May 1803, at a dinner held in honour of his memory."

The surname is in large capital letters; the *year* is indistinctly written. This is the note which is indicated in the auction-catalogue of the library of Mr. Boswell, No. 2229.

BOLTON CORNEY.

### Minor Dates.

*Egg and Arrow-Ornament.*—Mr. Ruskin, in his *Stones of Venice*, vol. i. p. 305., says—

"The Greek egg and arrow cornice is a nonsense cornice, very noble in its lines, but utterly absurd in its meaning. Arrows have had nothing to do with eggs (at least since Leda's time), neither are the so-called arrows like arrows, nor the eggs like eggs, nor the honeysuckles like honeysuckles: they are all conventionalized into a monotonous successiveness of nothing—pleasant to the eye, useless to the thought."

The ornament of which Mr. R. thus speaks is indifferently called egg and tongue, egg and dart, as well as egg and arrow. It seems to me that the *egg* is a complete misnomer, although common to all the designations; and I fancy that the idea of what is so called was originally derived from the full-length shield, and therefore that the ornament should be named the *shield and dart*; an association more reasonable than is suggested by any of the ordinary appellations. Can any of

your correspondents offer any confirmation of this?

B. J.

Liverpool, March 31. 1851.

*Defoe's Project for purifying the English Language.*—Among the many schemes propounded by De Foe, in his *Essay upon Projects*, published in 1696, there is one which still remains a theory, although eminently practicable, and well worthy of consideration.

He conceived that there might be an academy or society formed for the purpose of correcting, purifying, and establishing the English language, such as had been founded in France under Cardinal Richelieu.

"The work of this society," says Defoe, "should be to encourage polite learning, to polish and refine the English tongue, and advance the so much neglected faculty of correct language; also, to establish purity and propriety of style, and to purge it from all the irregular additions that ignorance and affectation have introduced; and all these innovations of speech, if I may call them such, which some dogmatic writers have the confidence to foster upon their native language, as if their authority were sufficient to make their own fancy legitimate."

Never was such a society more needed than in the present day, when you can scarcely take up a newspaper, or a periodical, a new poem, or any modern literary production, without finding some new-coined word, perplexing to the present reader, and a perfect stumbling-block in the way of any future editor.

Some of these words are, I admit, a welcome addition to our common stock, but the greater part of them are mere abortions, having no analogy to any given root.

A society similar to the one proposed by Defoe might soon be established in this country, if a few such efficient authorities as Dr. Kennedy would take the initiative in the movement.

He who should first establish such a society, and bring it to a practicable bearing, would be conferring an inestimable boon on society.

I trust that these hints may serve to arouse the attention of some of the many talented contributors to the "NOTES AND QUERIES," and in due season bring forth fruit.

DAVID STEVENS.

Godalming, April 19. 1851.

*Great Fire of London.*—Our popular histories of England, generally, contain very indefinite statements respecting the extent of destruction wrought upon the city of London by the Great Fire. I have therefore thought it may be interesting to others, as it has been to myself, to peruse the following, which purports to be "extracted from the Certificates of the Surveyors soon after appointed to survey the Ruins."

"That the fire that began in London upon the second of September, 1666, at one Mr. Farryner's house,

a baker in Pudding Lane, between the hours of one and two in the morning, and continued burning until the sixth of that month, did overrun the space of three hundred and seventy-three acres within the walls of the city of London, and sixty-three acres three roods without the walls. There remained seventy-five acres three roods standing within the walls unburnt. Eighty-nine parish churches, besides chappels burnt. Eleven parishes within the walls standing. Houses burnt, Thirteen thousand two hundred.

"JONAS MOORE, }  
"RALPH GATRIK, } Surveyors."

I copy this from a volume of tracts, printed 1679 to 1681; chiefly "Narratives" of judicial and other proceedings relating to the (so called) "Popish Plots" in the reign of Charles II.

WM. FRANKS MATHEWS.

#### *Noble or Workhouse Names*—

"The only three noble names in the county were to be found in the great house [workhouse]; mine [Berners] was one, the other two were Devereux and Bohun."—*Lavengro*, iii. 232.

The above extract reminds me of a list of names of the poor about St. Alban's, which I forwarded some months since, viz. Brax, Brandon, De Amer, De Ayton, Fitzgerald, Fitz John, Gascoigne, Harcourt, Howard, Lacey, Stanley, Ratcliffe. A. C.

#### Queries.

#### PASSAGES IN THE NEW TESTAMENT ILLUSTRATED FROM DEMOSTHENES.

Acts xvii. 21.:

"For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

Can any of your biblical correspondents inform me in what commentary upon the New Testament the coincidence with the following passages in Demosthenes is noticed, or whether any other source of the historical fact has been recorded? In the translation of Petrus Lagnerius, Franc. 1610 (I have not at hand the entire works), we find these words:

"Nihil est omnium, Athenienses, in presentia nocentius, quam quod vos alienati estis a rebus, et tantisper operam datis, dum audientes sedetis, si quid Novi nuntiatum fuerit" (4. contr. *Phil.*).

Again:

"Nos vero, dicetur verum, nihil facientes, hic perpetuo sedemus cunctabundi, tum decernentes, tum interrogantes, si quid Novi in foro dicatur."—4 *Orat. ad Philipp. Epist.*

Pricæus, in his very learned and valuable *Commentarii in varios N. T. Libros*, Lond. 1660, fol., at p. 628., in v. 21., says only—

"Videantur quæ ex Demosthene, Plutarcho, aliis, *Eruditi* annotarunt."

Matthew xiii. 14.:

"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive."

This proverb seems to have been common to all ages and countries. It is of frequent occurrence in the New Testament (Mark iv. 12.; viii. 18.; John xii. 40.; Acts xxviii. 25.; Romans xi. 8.), and, as in Matthew, is referred to Isaiiah. But, in the Old Testament, there is earlier authority for its use in Deuteronomy xxix. 4. It occurs also in Jeremiah v. 21.; in Ezekiel xii. 2., and, with a somewhat different application, in the Psalms, cxv. 5.; cxxxv. 16.

That it was employed as an established proverb by Demosthenes seems to have been generally overlooked. He says:

"Οἱ μὲν οὕτως ὁρῶντες τὰ τῶν ἡτυχηκότων ἔργα, ὥστε τὸ τῆς παροιμίας, ὁρῶντες μὴ ὁρᾶν, καὶ ἀκούοντας μὴ ἀκούειν. (Κατὰ Ἀριστογείτονος, A. Taylor, Cantab. vol. ii. pp. 494-5.)

It is quoted, however, by Pricæus (p. 97.), who also supplies exactly corresponding passages from Maximus Tyrius (A. D. 190), Plutarch (A. D. 107-20), and Philo (A. D. 41). Of these, the last only can have been prior to the publication of St. Matthew's Gospel, which Saxius places, at the earliest, in the reign of Claudius.

Hugo Grotius has no reference to Demosthenes in his *Annotationes in Vet. Test.*, Vogel & Doderein, 1776; but cites Heraclitus the Ephesian, who, according to Saxius, flourished in the year 502 B. C., and Aristides, who, on the same authority, lived in the 126th year of the Christian era. Has any other commentator besides Pricæus alluded to the passage in Demosthenes? C. H. P.

Brighton, April 21.

#### THE HOUSE OF MAILLÉ.

The house of Maillé (vide Lord Mahon's *Life of Condé*) contributed to the Crusades one of its bravest champions. Can any of your numerous contributors give me information as to the name and achievements of the Crusader?

Claire Clémence de Maillé, daughter of the Maréchal Duke de Brezé, and niece of Richelieu, was married in 1641 to the Duc d'Enghien, afterwards the Great Condé; and Lord Mahon, somewhere in his life of the hero, makes mention of the princess as the "last of her family."

Claire Clémence had an only brother, who held the exalted post of High Admiral of France, and in 1646 he commanded a French fleet which disembarked 8000 men in the marshes of Sienna, and himself shortly afterwards fell at the siege of Orbello. The admiral having died unmarried, the Brezé estates became the property of the princess,

who transmitted them to her descendants, the last of whom was the unfortunate Duc d'Enghien, who perished at Vincennes.

Thus much is patent; but I think it probable his lordship was not aware that a branch of the family was exiled, and with the La Touches, La Bertouches, &c., settled in the sister kingdom, most likely at the Revocation of the Edict of Nantes. Their descendants subsequently passed over into this country, and have contributed to the lists of the legal and medical professions. Up to the present century a gentleman bearing the slightly altered name of Mallié held a commission in the British army. Even now, the family is not extinct, and the writer being lately on a visit to a lady, probably the sole representative *in name* of this once powerful house, noticed in her possession a series of four small engravings, representing the Great Condé; his mother, a princess of Montmorency, pronounced to be the "handsomest woman in Europe;" the old Maréchal de Maillé Brezé; and his daughter, Claire Clémence.

Our *Pall Mall* is, I believe, derived from *Pailée Maillé*, a game somewhat analogous to cricket, and imported from France in the reign of the second Charles: it was formerly played in St. James's Park, and in the exercise of the sport a small hammer or *mallet* was used to strike the ball. I think it worth noting that the *Mallié* crest is a mailed arm and hand, the latter grasping a *mallet*.

Be it understood that the writer has no pretensions to a knowledge of heraldic terms and devices; so, without pinning any argument on the coincidence, he thought it not without interest. He is aware that the mere fact of a similarity between surnames and crests is not without its parallel in English families. A NEW SUBSCRIBER.

Birmingham, April 22. 1851.

#### Minor Queries.

*Meaning of "eign."*—What is the meaning of the word "eign" in Presteign, also the name of a street and a brook? Is it connected with the Anglo-Saxon *thegen* or *theign*? H. C. K.

Hereford.

*The Bonny Cravat.*—Can any of your readers give a probable explanation of the meaning of the sign of an inn at Woodchurch, in Kent, which is "The Bonny Cravat," now symbolised as a huge white neckcloth, with a "waterfall" tie?

E. H. Y.

*What was the Day of the Accession of Richard III.?*—Sir Harris Nicolas, in his *Chronology of History*, (2nd edition, p. 326.) decides for June 26, 1433, giving strong reasons for such opinion. But his primary reason, founded on a fac-simile extract from the Memoranda Rolls in the office of the King's Remembrancer in the Exchequer of

Ireland, printed, with fac-simile, in the second *Report of the Commissioners on Irish Records*, 1812, p. 160., gives rise to a doubt; for, as Sir Harris Nicolas states,

“It is remarkable that the printed copy should differ from the fac-simile in the identical point which caused the letter to be published, for in the former the ‘xxvij<sup>th</sup> of June’ occurs, whereas in the fac-simile it is the ‘xxvj<sup>th</sup> of June.’ The latter is doubtless correct; for an engraver, who copies precisely what is before him, is less likely to err than a transcriber or editor.”

This is most probably the case; but perhaps some of your correspondents in Ireland will settle the point accurately. J. E.

*Lucas Family.*—Can any of your correspondents inform me what were the names of the sons of John Lucas, of Weston, co. Suffolk, who lived at the end of the fifteenth and beginning of the sixteenth century? One of them, Thomas, was Solicitor-General, and a Privy Councillor, to Henry VII., and had estates in Suffolk. W. L.

*Watch of Richard Whiting.*—In Warner’s *History of Glastonbury* mention is made of the watch of Richard Whiting, the last abbot. It is stated in the *Gentleman’s Magazine* of 1805 to have been in the possession of the Rev. Mr. Bowen, of Bath. Since then, I think, it was sold by auction; at least I have heard so. Perhaps some of your readers know what has become of it, and can say where it now is. The name “Richard Whiting” is said to be engraved inside it. C. O. S. M.

*Laurence Howel, the Original Pilgrim.*—The unfortunate Laurence Howel published in 1717 (the year in which he was committed to Newgate) a little volume, entitled *Desiderius; or, the Original Pilgrim, a Divine Dialogue, showing the most compendious Way to arrive at the Love of God. Rendered into English, and explained, with Notes.* By Laurence Howel, A. M. London; printed by William Redmayne, for the Author, 1717. In the preface he tells us, that the work was originally written in Spanish; afterwards translated into Italian, French, High-Dutch and Low-Dutch, and about the year 1587 into Latin from the High-Dutch, by Laurentius Surius. There were subsequently two more Latin versions: one by Vander Meer, from the French and Dutch copies, compared with the original; and another by Antonius Boetzer in 1617. The author’s name, he says, was unknown to all the editors, and the several editions had different titles; by some it was called the *Treasure of Devotion*, by others the *Compendious Way to Salvation*. The last, however (Boetzer’s, I presume), bears that of *Desiderius*. As this was the author’s title, Mr. Howel adopted it for his translation, adding, he says, that of the *Original Pilgrim*, to distinguish it from others of the same name, or very like it. He there informs

us that Mr. Royston (the distinguished publisher in Charles II.’s and James II.’s reigns) had declared that Bishop Patrick took his *Parable of the Pilgrim* from it, and that it had formed the ground-work of the writings of many authors in that style.

Can any of your readers give me the titles of the editions in Spanish, or any language, of this interesting little book? I should be much obliged for any information regarding it. Is Howel’s little translation scarce? Has the authorship of the original ever been hinted at?

RICHARD HOOPER.

University Club, March 22. 1851.

*The Churchwardens’ Accounts, &c., of St. Mary-de-Castro, Leicester.*—Nichols, in his *History of Leicestershire*, has given numerous extracts from the accounts of this ancient collegiate establishment (founded in 1107), and also from a book relating to the religious guild of The Trinity connected with the church. All these documents have now, however, entirely disappeared,—how, or at what period since the publication of the work, is unknown; but I find by a newspaper-cutting in my possession (unfortunately without date or auctioneer’s name), that a very large collection of ancient documents, filling several boxes, and relating to this church and others in the county, was sold by auction in London some years ago, probably between the years 1825 and 1850. I shall feel obliged if any of your correspondents can inform me in whose possession they now are, and if they can be consulted. LEICESTRENSIS.

*Aristotle and Pythagoras.*—What reason (if any) is there for supposing that Aristotle derived his philosophy from Pythagoras himself? D. K.

*When Deans first styled Very Reverend.*—Can any of your correspondents state at what period Deans of Cathedrals were first designated as “Very Reverend?” Forty years ago they prayed at Christ Church, Oxford, for the Reverend the Deans, the Canons, &c. The inscription on the stone covering the remains of Sir Richard Kaye, Bart., Dean of Lincoln, who died in 1809, terms him “the Reverend.” X. X.

*Form of Prayer at the Healing* (Vol. iii., pp. 42. 93. 148.).—As my note on this subject has been misunderstood, I would prefer this Query. What is the earliest edition of the Prayer Book in which the Form for the Healing appears? Mr. Lathbury states 1709, which is I believe the generally received date; but it is found in one printed in London in 1707 immediately before the Articles. Its appearance in the Prayer Book is entirely unauthorised; and it would be curious to ascertain also, whether it found a place in the Prayer Books printed at Oxford or Cambridge.

N. E. R. (a Subscriber).

*West Chester.*—In maps of Cheshire, 1670, and perhaps later, the city of Chester is thus called. Why is it so designated? It does not appear to be so called now. Passing through a village only six miles from London last week, I heard a mother saying to a child, "If you are not a good girl I will send you to West Chester." "Go to Bath" is common enough; but why should either of these places be singled out? The Cheshire threat seems to have been in use for some time, unless that city is still called West Chester.

JOHN FRANCIS X.

*The Milesians.*—With respect to the origin of the Milesian race little seems to be known, even by antiquaries who have given their attention to the archæology of Ireland, the inhabitants of which country are reputed to have been Milesian origin. The Milesian race, also, is thought to have come over from Spain, a conjecture which is rather confirmed by the etymology of the names of some Irish towns, where the letters *gh*, as in Drogheda and Aghada, if so convertible, have the same pronunciation as the Spanish *j* in Aranjuez and Badajoz, and also by the expression and cast of features marked in many of the peasants of the south-west of Ireland, which strikingly resemble those of the children of Spain.

There is also another subject of antiquity in Ireland, and closely connected with her early history, of the true origin of which the world seems much in ignorance, viz. her Round Towers. Possibly some of your able correspondents will kindly supply some information on one or both of these subjects.

W. R. M.

*Round Robin.*—In Dr. Heylin's controversy with Fuller on his Church History, the following quotation\* occurs:

"That the Sacrament of the Altar is nothing else but a piece of bread, or a little *predie round robbin*."

In the East Riding of Yorkshire the term is designative of a petition, in which all the names are signed radiating from a centre, so as to render it impossible to discover who was the first to sign it. What is the derivation of it? R. W. E.

Cor. Chr. Coll., Cambridge.

*Experto crede Roberto.*—What is the origin of this saying? N. B.

*Captain Howe.*—

"Captain Howe, the King's (George II.) nephew by an illegitimate source."—*Pictorial History of England*, iv. 597.

Can you inform me how this captain was thus related to George II.? F. B. RELTON.

*Bactria.*—Can you refer me to a work worthy the name of *The History of Bactria*, or to detached

information concerning Bactriana, under the Scythian kings? I also want a guide to the Græco-Bactrian series of coins. BLOWEN.

### Replies.

#### THE FAMILY OF THE TRADESCANTS.

(Vol. ii., pp. 119. 286.)

The family of the Tradescants is involved in considerable obscurity, and the period of the arrival of the first of that name in England is not, for a certainty, known. There were, it seems, three of the Tradescants at one time in this country—grandfather, father, and son. John Tradescant (or Tradescin, as he was generally called by his contemporaries) the elder was, according to Anthony Wood, a Fleming or a Dutchman. He probably came to England about the latter end of the reign of Elizabeth, or in the beginning of that of James the First. He is reported to have been a great traveller, and to have previously visited Barbary, Greece, Egypt, and other Eastern countries. Upon his first arrival here he is said to have been successively gardener to the Lord Treasurer Salisbury, Lord Weston, the Duke of Buckingham, and other noblemen of distinction. In these situations he remained until the office of royal gardener was bestowed upon him in 1629.

To John Tradescant the elder, posterity is mainly indebted for the introduction of botany in this kingdom. "He, by great industry, made it manifest that there is scarcely any plant existing in the known world, that will not, with proper care, thrive in our climate." In a visit made by Sir W. Watson and Dr. Mitchell to Tradescant's garden in 1749, an account of which is inserted in the *Philosophical Transactions*, vol. xlvi. p. 160., it appears that it had been many years totally neglected, and the house belonging to it empty and ruined; but though the garden was quite covered with weeds, there remained among them manifest footsteps of its founder. They found there the *Borago latifolia sempervirens* of Caspar Bauhine; *Polygonatum vulgare latifolium*, C.B.; *Aristolochia clematitis recta*, C.B.; and the *Dracontium* of Do-doons. There were then remaining two trees of the *Arbutus*, which from their being so long used to our winters, did not suffer from the severe cold of 1739-40, when most of their kind were killed in England. In the orchard there was a tree of the *Rhamnus catharticus*, about twenty feet high, and nearly a foot in diameter. There are at present no traces of this garden remaining.

In the Ashmolean Library is preserved (No. 1461.) a folio manuscript (probably in the handwriting of the elder Tradescant) which purports to be "The Tradescants' Orchard, illustrated in sixty-five coloured drawings of fruits, exhibiting various kinds of the apple, cherry, damson, date,

\* *Appeal of Injured Innocence*, p. 462.

gooseberry, peares, peaches, plums, nectarines, grape, Hasell-nutt, quince, strawberry, with the times of their ripening."

Old John Tradescant died in the year 1652, at which period he was probably far advanced in years, leaving behind him a son (also of the same name) who seems to have inherited his father's talents and enthusiasm. There is a tradition that John Tradescant the younger entered himself on board a privateer going against the Algerines, that he might have an opportunity of bringing apricot-trees from that country. He is known to have taken a voyage to Virginia, whence he returned with many new plants. The two Tradescants were the means of introducing a variety of curious species into this kingdom, several of which bore their name. Tradescants' *Spiderwort* and *Aster* are well known to this day; and Linnæus has immortalised them among the botanists by making a new genus under their names of the *Spiderwort*, which had been before called *Ephemeron*.

When the elder Tradescant first settled in England, he formed a curious collection of natural history, coins, medals, and a great variety of "uncommon rarities." A catalogue of them was published in 12mo. in the year 1656, by his son, under the name of *Museum Tradescantianum*; to which are prefixed portraits, both of the father and son, by Hollar. This Museum or "Ark," as it was termed, was frequently visited by persons of rank, who became benefactors thereto; among these were Charles the First, Henrietta Maria (his queen), Archbishop Laud, George Duke of Buckingham, Robert and William Cecil, Earls of Salisbury, and many other persons of distinction: among them also appears the philosophic John Evelyn, who in his *Diary* has the following notice:

"Sept. 17, 1657, I went to see Sir Robert Needham, at Lambeth, a relation of mine, and thence to John Tradescant's museum."

"Thus John Tradescant starves our wondering eyes  
By boxing up his new-found rarities."

Ashmole, in his *Diary* (first published by Charles Burman in 1717), has three significant entries relating to the subject of our notice, which I transcribe *verbatim*:

"Decem. 12, 1659. Mr. Tradescant and his wife told me they had been long considering upon whom to bestow their closet of curiosities when they died, and at last had resolved to give it unto me.

"April 22, 1662. Mr. John Tradescant died.

"May 30, 1662. This Easter term I preferred a bill in Chancery against Mrs. Tradescant, for the rarities her husband had settled on me."

The success of Ashmole's suit is well known; but the whole transaction reflects anything but honour upon his name. The loss of her husband's treasures probably preyed upon the mind of Mrs.

Tradescant; for in the *Diary* before quoted, under April 4, 1678, Ashmole says:

"My wife told me that Mrs. Tradescant was found drowned in her pond. She was drowned the day before at noon, as appears by some circumstance."

This was the same Hesther Tradescant who erected the Tradescant monument in Lambeth church-yard. She was buried in the vault where her husband and his son John (who "died in his spring") had been formerly laid.

The table monument to the memory of the Tradescants was erected in 1662. The sculptures on the four sides are as follows, viz.: on the *north*, a crocodile, shells, &c., and a view of some Egyptian buildings; on the *south*, broken columns, Corinthian capitals, &c., supposed to be ruins in Greece, or some Eastern country; on the *east*, Tradescant's arms, on a bend three fleurs-de-llys, impaling a lion passant; on the *west*, a hydra, and under it a skull; various figures of trees, &c., in relievo, adorn the four corners of the tomb: over it is placed a handsome tablet of black marble. The monument, by the contribution of some friends to their memory, was in the year 1773 repaired, and (according to Sir John Hawkins) the following lines, "formerly intended for an epitaph, inserted thereon." Other authorities say that they were merely *restored*.

"Know, stranger, ere thou pass beneath this stone,  
Lye John Tradescant, grandsire, father, son;  
The last dy'd in his spring; the other two  
Liv'd till they had travell'd Art and Nature through,  
As by their choice collections may appear,  
Of what is rare, in land, in sea, in air;  
Whilst they (as Homer's *Iliad* in a nut)  
A world of wonders in one closet shut;  
These famous antiquarians that had been  
Both Gardeners to the *Rose and Lily Queen*,  
Transplanted now themselves, sleep here; and when  
Angels shall with their trumpets waken men,  
And fire shall purge the world, these hence shall rise,  
And change this garden for a Paradise."

A number of important errors concerning this once celebrated family have been made by different writers. Sir John Hawkins, in a note to his edition of Walton's *Angler* (edit. 1792, p. 24.), says:

"There were, it seems, three of the Tradescants, grandfather, father, and son: the son is the person here meant: the two former were gardeners to Queen Elizabeth, and the latter to King Charles I."

The epitaph above quoted satisfactorily proves, I think, that the Tradescants were never gardeners to the maiden Queen. "The rose and lily queen" was certainly Henrietta Maria, the queen of Charles the First. I have now before me (from the cabinet of a friend) a small silver medal struck to commemorate the marriage of Charles the First. It has on the obverse the busts of Charles and Henrietta, the sun shining from the clouds above

them: the inscription is CH: MAG: ET: HEN: MA: BRIT: REX: ET: REG. The reverse contains in the field, Cupid mixing *lilies with roses*; the legend being FVNDIT: AMOR: LILIA: MIXTA: ROSIS. In the exercise is the date 1625. The Tradescant mentioned by Walton in 1653 was the *second* of that name, not the son, as stated by Sir John Hawkins.

The editor of the last edition of Evelyn's *Diary* (vol. ii. p. 414.) says, speaking of the Tradescants:

"They were all eminent gardeners, travellers, and collectors of curiosities. The two first came into this country in the reign of James I., and the second and third were employed in the Royal Gardens by Charles I."

Here is a *positive* statement that the elder Tradescant and his son came into England in the reign of *James I.* But there is no *proof* of this given. It is merely the writer's assertion. At the end of the same note, speaking of Tradescant's Ark, the editor observes:

"It formed the foundation of the Ashmolean Museum at Oxford, and a catalogue of its contents was printed by the youngest John Tradescant in 1656, with the title of *Museum Tradescantianum*. He died in 1652."

It was not the *youngest* John Tradescant that died in 1652, but the *oldest*, the *grandfather*—the first of that name that settled in England.

The following is a list of the portraits of the Tradescant family now in the Ashmolean Museum; both father and son are in these portraits called *Sir John*, though it does not appear that either of them was ever knighted. Mr. Black, in his excellent catalogue of the Ashmolean Library, also calls the elder Tradescant *Sir John*. (See p. 1266.)

1. Sir John Tradescant, sen., three-quarter size, ornamented with fruit, flowers, and garden roots.

2. The same, after his decease.

3. The same, a small three-quarter piece, in water colours.

4. A large painting of his wife, son, and daughter, quarter-length.

5. Sir John Tradescant, junior, in his garden, with a spade in his hand, half-length.

6. The same with his wife, half-length.

7. The same, with his friend Zythepsa of Lambeth, a collection of shells, &c. upon a table before them.

8. A large quarter piece inscribed Sir John Tradescant's second wife and son.

Granger says he saw a picture at a gentleman's house in Wiltshire, which was not unlike that of the deceased Tradescant, and the inscription was applicable to it:

"Mortuus haud alio quam quo pater ore quiesti,  
Quam facili frueris nunc quoque nocte doees."

I may add, in conclusion, that several beautiful drawings of the Tradescant monument in Lam-

beth churchyard are preserved in the *Pepysian* library. These drawings were engraved for the *Philosophical Transactions*, vol. lxiii. p. 88.; and are printed from the same plates in the *Bibliotheca Topographica Britannica*, vol. ii.

EDWARD F. RIMBAULT.

#### MEANING OF VENVILLE.

(Vol. iii., pp. 152. 310.)

I observe, in p. 310. of the present volume, that two correspondents, P. and K., have contributed conjectures as to the meaning and origin of the term *venville*, noticed and explained *antè*, p. 152. The *origin* of the word is of course to some extent open to conjecture; but they may rest assured that the *meaning* of it is not, nor ever has been, within the domain of mere conjecture with those who have had any opportunities of inquiry in the proper quarter. The term has not the slightest reference to the ceremony of delivering possession, which P. has evidently witnessed in the case of his father, and which lawyers call livery of seisin; nor is there on Dartmoor any such word as *ven* signifying peat, or as *fail*, signifying turf. No doubt a fen on the moor would probably contain "black earth or peat," like most other mountain bogs; and if (as K. says) *fail* means a "turf or flat clod" in Scotland, I think it probable that a Scotchman on Dartmoor might now and then so far forget himself as to call peat or turf by a name which would certainly not be understood by an aboriginal Devonian. The local name of the peat or other turf cut for fuel is *vaggs*, and this has perhaps been confounded in the recollection of K.'s informant with *ven*. At all events, I can assure both P. and K. (who, I presume, are not familiar with the district) that the tenants of *venville* lands have no functions to perform, as such, in any degree connected with either turf-cutting or "fenging fields," and that they do not necessarily, or generally, occupy peat districts, or rejoice in

"All the infections that the sun sucks up,"

From bogs, fens, flats," &c.;

but, on the contrary, they are the owners of some of the most valuable, salubrious, and picturesque purlieus of the forest. With regard to the name "fengfield," although I am pretty familiar with the records of the forest extant for the last five hundred years past, I do not remember that it is ever so named or spelt in the muniments of the manor or forest. It is so written by Risdon, and in some few other documents entitled to little weight, and from which no safe inference can be drawn. Whatever be the etymological origin of the term, it should be assumed as indisputable by any one who may hereafter exercise his ingenuity or his fancy upon it, that the four most prominent

incidents to the tenure are — 1. payment of fines; 2. situation in an ancient vill; 3. attendance on the lord's court; 4. enjoyment of certain rights of common. It may be that neither the *fine* nor the *vill* forms a component part of the name; but K. need have no scruple in believing that an abbreviated Latin or "legal term" (invented, of course, by the stewards or bailiffs of the lord) may have become naturalised among those of the inhabitants of the Moor whom it concerns. The tenants or retainers of a manor have no alternative but to submit to any generic name by which the steward may please to distinguish them. Thus the "priors" and "censers" of Dartmoor forest are content to be called by those names, because they were designated as "prehurdarii" and "censarii" in the court rolls some hundred years ago. The tenants of a certain lordship in Cornwall know and convey their tenements by the name of *landams* to this day, merely because the stewards two hundred years ago, when the court rolls were in Latin, well knowing that *landa* was the Latin for *land*, and that transitive verbs in that language require an accusative case, recorded each tenant as having taken of the lord "unam landam, vocatam Tregollup," &c. Indeed so easily does a clipt exotic take root and become acclimated among the peasantry of the Moor, whose powers of appropriation are so much disparaged by the sceptical doubts of K., that since the establish-

ment of local courts the terms *fiſa* and *casa* have become familiar to them as household words; and the name and uses of that article of abbreviated Latinity called a 'bus are, as I am credibly informed, not unknown to them. E. SMIRKE.

Replies to Minor Queries.

*Newburgh Hamilton* (Vol. iii., p. 117.). — In Thomas Whincop's *List of Dramatic Authors, &c.*, the following notice of Hamilton occurs:—

"Mr. Newburgh Hamilton.

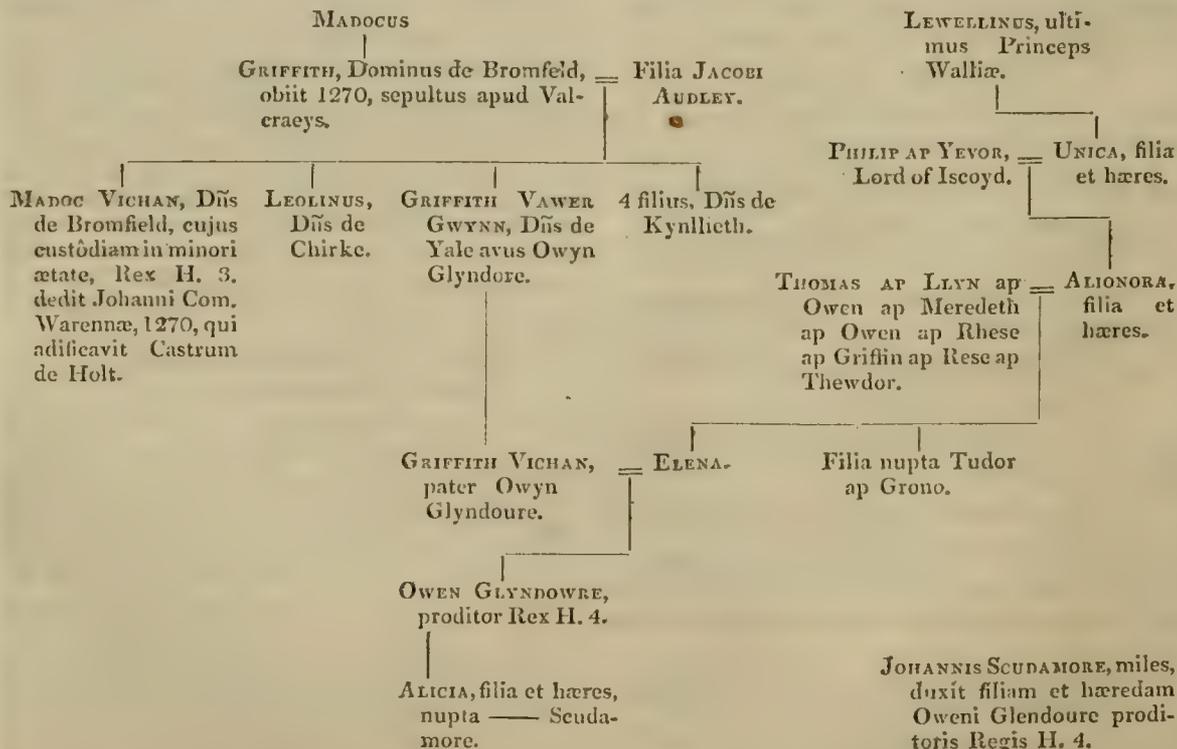
A Gentleman, who I think was related to, at least lived in the family of Duke *Hamilton*; he wrote two Plays, called

I. *The Doating Lovers, or The Libertine Tam'd*; a Comedy acted at the Theatre in *Lincoln's Inn-Fields*, in the year 1715, with no success; but supported to the third night, for the Author's Benefit; when the Boxes and Pit were laid together at the unusual Price of six Shillings each Ticket.

II. *The Petticoat Plotter*; a Comedy of two Acts, performed at the Theatre Royal in *Drury-Lane*."

T. C. T.

*Pedigree of Owen Glendower* (Vol. iii., p. 222.). — A contributor who is not a Cambrian, sends the following pedigree of Owen Glyndwr, with the authority from whence he has obtained it, viz. Harl. MS. 807., Robert Glover's Book of Pedigrees and Arms, drawn up in part about 1574. H. E.



*Mind your P's and Q's* (Vol. iii., p. 328.).— This expression arose from the ancient custom of hanging a slate behind the alehouse door, on which was written *P.* or *Q.* (i. e. *Pint* or *Quart*) against the name of each customer, according to the quantity which he had drunk, and which was not expected to be paid for till the Saturday evening, when the wages were settled.

The expression so familiar to schoolboys of "going tick," may perhaps be traced to this, a *tick* or mark being put for every glass of ale.

C. DE LA PRYME.

*The Sempecta at Croyland* (Vol. iii., p. 328.).— He was not there, however; and I am sorry to say, I do not remember where he was personally, or exactly where the account of him is to be found. I have no doubt of its being in one or other of the fourteen volumes of Martene's *Thesaurus et Amplissima Collectio*. I do not now possess those books, and have not access to them; but I think your correspondent will find what he wants without much difficulty if (as I suspect) it is with some other pieces in rhyme, and therefore likely to catch the eye in turning over a volume chiefly in prose. Perhaps the name "Francis" may be in the index. If he does not, I shall be happy to seek for information.

S. R. MAITLAND.

Gloucester.

*Solid-hoofed Pigs* (Vol. iii., p. 263.).— I saw a pig of this kind a few years ago, in possession of Sir William Homan, Bart., of Dromroe, near Cappoquin, in the county of Waterford.

I do not know whether he has any of that breed at present; but have little doubt that a note, addressed to Sir William on the subject, would receive a courteous reply.

H. C.

Thurles, April 9, 1851.

*Porci solide-pedes* (Vol. iii., p. 263.).— A correspondent of "NOTES AND QUERIES" inquires about the breed of solid-hoofed pigs. Some years, perhaps twenty years, ago there were several pigs of that sort in the possession of Robert Ramsden, Esq., of Coulton Hall, Netts, of which he was good enough to give some to my father. I believe they were considered of Chinese origin, but how remotely I do not know. They were very easily fattened, but always of small size; and I think, unless my memory much deceives me, on removing the horny portion of the hoof, the rudiments of a cloven hoof, like that of the ordinary swine, were to be seen.

E. G. SELWYN.

Blackheath, April 17, 1851.

*Sir Henry Slingsby's Diary* (Vol. iii., p. 323.).— The council of "THE CAMDEN SOCIETY" will no doubt be pleased to find that your correspondents are good enough to keep in view the welfare of that Society, and to suggest works suitable for their publication.

If Sir Henry Slingsby's *Diary* had never been published, it would indeed have been an excellent book for the Camden Society; but be kind enough to inform your correspondent P. B. that, besides some quotations printed in Seward's *Anecdotes*, and large extracts published at Edinburgh, in an octavo volume, in 1806, the whole *Diary*, with a great deal of illustrative matter relating to the Slingsby family, was published in one volume, 8vo., London, 1836, under the very competent editorship of the Rev. Daniel Parsons, of Oriel College, Oxford.

It appears from the preface to that publication, that the original MS. is not now known to be in existence. Mr. Parsons printed from a copy of the original, made by Sir Savile Slingsby, in 1714-5, which then remained at Scriven. ETTIE.

*Criston, Somerset* (Vol. iii., p. 278.).— Perhaps PRISTON is the place inquired for. This is a village near Keynshem, where a Mr. Vaughan Jenkins has some property. *Criston*, as a place in Somerset, is unknown to

J.

Bath, April 18.

*Criston* (Vol. iii., p. 278.).— There is a small village in Somersetshire called Christon, about five miles N. W. of Axbridge.

C. I. R.

*Tradesmen's Signs* (Vol. iii., p. 224.).— In the delightful little volume on Chaucer, in Knight's shilling series, entitled *Pictures of English Life*, the author has the following on the Tabard, at p. 19.:—

"The sign and its supports were removed in 1776, when all such characteristic features of the streets of London in the olden time, disappeared in obedience to a parliamentary edict for their destruction."

It would appear, however, by the subsequent quotation from Brand's *Antiquities*, vol. ii. p. 359., that the edict above referred to was not carried into execution against all signs; or that, if so, it was soon repealed:—

"Lord Thurlow, in his speech for postponing the further reading of the Surgeons' Incorporation Bill, July 17th, 1797, stated 'that by a statute still in force, the barbers and surgeons were each to use a pole.'"

R. W. E.

Cor. Chr. Coll., Cambridge.

*Emendation of a Passage in Virgil* (Vol. iii., p. 237.).— The emendation of SCRIBLERUS is certainly objectionable, and by no means satisfactory, for these reasons:— 1st. "Ac sunt in spatio" is by no means elegant Latin, which "addunt se in spatia" is; for the word "addunt" is constantly used in the same way elsewhere.

2nd. The word "spatium" is seldom used to signify a chariot course.

"Spatia," the plural, was the proper expression, and is only so deviated from in poetry in a single instance. (*Juv. Sat. vi. 582.*) It is used in

the plural in Virg. *Æn.* v. 316. 325. 327.; Statius, *Theb.* vi. 594.; Horace, *Epist.* l. xiv. 9.

Vide Smith's *Dictionary of Antiquities*, under art. Circus, p. 232.

Surely there is nothing unintelligible in the expression, "addunt se in spatia," which is the reading given in almost all the best editions.

J. E. M.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Archdeacon Cotton, whose endeavours to ascertain and record the succession of the Prelates and Members of the Cathedral Bodies in Ireland are probably known to many of our readers (at least, by the Queries which have appeared in our Columns), has just completed his *Fasti Ecclesiæ Hiberniæ*, in 4 vols. 8vo. From the nature of the work, it is obvious that it could never have been undertaken with a view to profit. The printing, &c., has cost upwards of six hundred pounds, and the Archdeacon, naturally unwilling to lose the whole of this outlay, is circulating a prospectus offering copies at fifty shillings the set. Of these, there are but two hundred. The utility of a book which contains the names and preferments of every occupant of an Irish see, dignity, or prebend, from the earliest period to the present day, so far as existing materials permits, is so obvious, that it can scarcely be doubted that it must eventually find a place in all public and official libraries.

CATALOGUES RECEIVED.—J. Miller's (43. Chandos Street) Catalogue No. XXII, of Books Old and New; D. Nutt's (270. Strand) List of Valuable Books, Foreign Theology, Canon Law, Monastic History, Fathers of the Church, &c.; Nattali and Bond's (23. Bedford Street, Covent Garden) Catalogue of Ancient and Modern Books in all Languages; W. Heath's (29½. Lincoln's Inn Fields) Catalogue No. III. for 1851, of Valuable Second-hand Books in all classes of Literature; T. D. Thomson's (13. Upper King Street, Russell Square) Catalogue Part XIV. of Second-hand Books English and Foreign; J. Tupling's (320. Strand) Catalogue of Books on Divinity, so classified as to form a guide to Students in their choice; J. Lilly's (7. Pall Mall) Catalogue No. III. of Valuable Books relating to English History, Antiquities, &c.; Olive Lasbury's (10. Park Street, Bristol) Catalogue No. XI. of Books now on Sale; J. Petheram's (94. High Holborn) Catalogue Part CXXII. of Books Old and New; W. S. Lincoln's (Cheltenham House, Westminster Road) Catalogue No. LXVIII. of Cheap Second-hand Books.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

HISTORY OF JENNY SPINNER, THE HERTFORDSHIRE GIRL, written by herself. London. 18mo. J. Wheble, Warwick Square. 1800. ANTI-JACOBIN REVIEW. Vols. LI. and LII.  
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### Notices to Correspondents.

OUR PROGRESS IN THE COLONIES. We cannot resist bringing before our readers the following passage from a letter which accompanied some very interesting communications from ADELAIDE, SOUTH AUSTRALIA, received by us this week:—

"A lover and a student of all that is interesting or curious in literary antiquity, my position necessarily debars me from all access to original manuscripts, and to such volumes as are only to be found in large public libraries; and also keeps me in ignorance of much that is going on in the literary world. Thus there is a blank in the course of my favourite study which is well filled up by your excellent and interesting periodical. It is indeed a great boon to all situated as I am at a distance from the fountain head of antiquarian knowledge."

Such an acknowledgment of our utility to our brethren abroad, is most gratifying to us. We trust those of our readers who have friends and relatives who are fond of literary pursuits, resident in the colonies, will do them and us the kindness of directing their attention to "NOTES AND QUERIES."

V. is requested to say how we can address a letter to him.

W. P. A. The Catalogue of Sir T. Phillip's MSS. is privately printed. There are copies, we believe, at the Bodleian, the Athenæum, and the Society of Antiquaries.

E. B. P. Correct in this supposition.

W. A. The Camden Society could not undertake the publication of the proposed Monumentarium Anglicanum, without neglecting the objects for which it was more immediately instituted.

D. K.'s Query was in type before we received his reminder. We do not acknowledge the receipt of Queries, from an anxiety not to occupy space unnecessarily.

C. W. and B. W. E. are both thanked for the friendly tone of their communications.

X. Y. Z. HALLAM'S LITERATURE OF EUROPE. The supplemental notes on the Literature of Europe have not yet been incorporated in any edition of that work. They form a separate volume adapted to all the existing editions.

MONUMENTARIUM ANGLICANUM. We continue to receive valuable communications upon this subject, which we shall take an early opportunity of bringing before our Readers.

DE H. A private communication awaits this correspondent. Will he furnish us with his address?

Among many communications which we are this week obliged to postpone for want of room, we may mention Mr. PETER CUNNINGHAM'S Reply to Mr. FOSS on the Outer Temple—An interesting paper on The Lay of the Last Minstrel, and many Replies.

REPLIES RECEIVED. Post Conquestum—Quakers' Attempt to Convert the Pope—Statute Sessions or Sittings—Thanksgiving Book—Locke MSS.—Poetry of the Anti-Jacobin—Nullis Fraus, &c.—Meaning of Tye—Apple-Pie Order—Launcelot Lyttelton—Villenage—God takes those soonest—Sir H. Stingsby—Inscription on a Clock—Christ's Cross Row—Four Want Ways—Francis Moore—Witte van Hemstede—Dutch Church, Peter Sterry, &c.—Mistletoe—Obeism—San Graal—Cleopatya—Auriga—Shakespeare's Use of Delighted—Dutch Books.

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All communications for the Editor of NOTES AND QUERIES should be addressed to the care of Mr. BELL, No. 186. Fleet Street.

**THE GENTLEMAN'S MAGAZINE** for MAY contains, among other articles:—The Sayings of Charles II. by PETER CUNNINGHAM, Esq., being Chapter V. of the Story of Neil Gwyn.—Fourier and Fourierism.—A Few Facts about Radulph Agas, the Land Surveyor.—History of the Puritans.—Historical Illustrations of the Reign of Henry VII. from the Municipal Archives of York.—Original Letter of Lady Mary Wortley Montagu.—Biography of William Penn.—The Archæology of Scotland (with several Engravings).—Origin and Development of Window Tracery in England, &c. &c. With Notes of the Month, Review of New Publications, Reports of Antiquarian and other Societies, Historical Chronicle; and OBITUARY, including Memoirs of the Earl of Harrington, the Earl of Meath, Lord Dacre, Lord de l'Isle and Dudley, Lord Monieriff, Sir Alexander Hood, Alderman Sir John Pirie, Lt.-Gen. Sir Dudley Hill, Capt. J. D. Cunningham, Charles Kirkpatrick Sharpe, Esq., T. S. Davies, Esq., and other Eminent Persons recently deceased. Price 2s. 6d.

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## THE GREAT EXHIBITION, NOTES AND QUERIES, AND CHAUCER'S PROPHETIC VIEW OF THE CRYSTAL PALACE.

The first of May, eighteen hundred and fifty-one, will be remembered in the Calendar for centuries after those who witnessed its glories shall have passed away. Its memory will endure with our language; and the

Macaulays and Hallams of the time to come will add brilliancy to their pages by recounting the gorgeous yet touching ceremonial of this great Apotheosis of Peace. Peace has occasionally received some foretaste of that day's glory; but only at times, when the sense of its value had been purchased by the horrors which accompany even the most glorious warfare. But never until the reign of Victoria were its blessings thus recognised and thus celebrated, after they had been uninterruptedly enjoyed for upwards of a quarter of a century. Who then, among the thousands assembled around our Sovereign in that eventful scene, but felt his joy heightened by gratitude, that his lot had been cast in these happy days.

It was a proud day for Queen Victoria, for her illustrious Consort, for all who had had "art or part" in the great work so happily conceived, so admirably executed. And we would add (even at the risk of reminding our readers of Dennis' energetic claim, "That's my Thunder!") that it was also a proud day for all who, like ourselves, desire to promote intercommunication between men of the same pursuits, — to bring them together in a spirit, not of envious rivalry, but of generous emulation, — to make their powers, faculties, and genius subservient to the common welfare of mankind. In our humble way we have striven earnestly to perform our share in this great mission; and although in the Crystal Palace cottons may take the place of comments, steam-engines of Shakspeare, the palpable creations of the sculptor of the supersensual imaginings of the poet, the real of the ideal, — still the GREAT EXHIBITION OF THE INDUSTRY OF ALL NATIONS is, in more senses than one, merely a MONSTER NUMBER OF "NOTES AND QUERIES." So palpable, indeed, is this similarity, that, if the long-talked-of *Order of Civil Merit* should be instituted, (and certainly there was never a more fitting moment than the present for so honouring the cultivators of the peaceful arts), we make no doubt that "NOTES AND QUERIES" will not be forgotten. Should our prophecy be fulfilled, we need scarcely remind our readers of Captain Cuttle's injunction and our Motto.

And here, talking of prophecy, we would, first reminding our readers how, in the olden time, the Poet and the Prophet were looked upon as identical, call their attention to the following vision of our Queen in her Crystal Palace, which met the eye when in "finephrensy rolling" of the Father of English Poetry, as he has recorded in his *House of Fame*. Had Chaucer attended the opening of the Exhibition as "*Our own Reporter*," could his description have been more exact?

THE TEMPLE Y—MADE OF GLAS.

*A Prevision by Dan Chaucer, A.D. 1380.*

Now hearken every manir man  
That English understande can,  
And listeth to my dreame here,  
For nowe at erst shall ye here :  
O thought, that wrote al that I met  
And in the tresorie it set  
Of my braine, nowe shall men see  
If any vertue in thee bee  
To tellen al my dreame aright  
Nowe kithe thy engine and thy might !  
\* \* \* \*

But, as I slept, me mette I was  
Within a temple ymade of glas,  
In which there were no images  
Of gold, standing in sundry stages,  
Sette in mo rich tabernacles,  
And with perrie mo pinnacles,  
And mo curious portraitures,  
And queint manner of figures  
Of gold worke, than I saw ever.

But all the men that been on live  
Ne han the conning to describe  
The beaute of that ilke place,  
Ne couden casten no compace  
Soch another for to make,  
That might of beauty be his make ;  
Ne so wonderly ywrought,  
That it astonieth yet my thought,  
And maketh all my witte to swinke  
On this castel for to thinke,  
So that the wondir great beutie  
Caste, crafte, and curiositie,  
Ne can I not to you devise,  
My witte ne may not me suffice ;  
But nathelesse all the substance  
I have yet in my remembraunce,  
For why? Me thoughtin, by saint Gile,  
All was of stone of berile,  
Bothe the castel and the toure,  
And eke the hall, and every boure ;  
Without peeces or joynings,  
But many subtell compassings,  
As barbicans and pinnacles,  
Imageries and tabernacles ;  
I saw, and ful eke of windowes  
As flakes fallen in great snowes ;

And eke in each of the pinnacles  
Weren sundry habitacles.

When I had scene all this sight  
In this noble temple thus,  
Hey, Lord, thought I, that madest us,  
Yet never saw I such noblesse  
Of images, nor such richesse  
As I see graven in this church,  
But nought wote I who did them worche,

Yet certaine as I further passe,  
I wol you all the shape devise.  
Yet I ententive was to see,  
And for to poren wondre low,  
If I could anywise yknow  
What maner stone this castel was :  
For it was like a limes glas,  
But that it shone full more clere,  
But of what congeled matere  
It was, I n' iste redely,  
But at the last espied I,  
And found that it was every dele  
A thing of yse and not of stele :  
Thought I, "*By Saint Thomas of Kent,  
This were a feeble foundement  
To builden on a place so hie ;  
He ought him litte to glorifie  
That hereon bilte, God so me save.*"

But, Lord, so faire it was to shewe,  
For it was all with gold behewe :  
Lo, how should I now tell all this,  
Ne of the hell eke what need is ?  
But in I went, and that anone,  
There met I crying many one  
"A larges, a larges, hold up well !  
God save the Lady of this pell !  
Our owne gentill Lady Fame  
And hem that willen to have a name."  
For in this lustie and rich place  
All on hie above a deis  
Satte in a see imperiall  
That made was of rubie royall  
A feminine creature  
That never formed by nature  
Was soche another one I saie :  
For alderfirst, soth to saie,  
Me thought that she was so lite  
That the length of a cubite  
Was lenger than she seemed to be ;  
\* \* \* \*

Tho was I ware at the last  
As mine eyen gan up cast  
That this ilke noble queene  
On her shoulders gan sustene  
Both the armes and the name  
Of tho that had large fame.

And thus found I sitting this goddessse  
In noble honour and richesse  
Of which I stinte a while now  
Other thing to tellen you.

But Lord the perrie and the richesse,  
I saw sitting on the goddessse,  
And the heavenly melodie  
Of songes full of armonie  
I heard about her trone ysong  
That all the palais wall rong.

Tho saw I standen hem behind  
A farre from hem, all by hemselve  
Many a thousand times twelve,  
That made loud minstralcies,  
In conemuse and shalmies,  
And many another pipe,  
That craftely began to pipe.  
And Pursevauntes and Heraudes  
That crien riche folkes laudes,  
It weren, all and every man  
Of hem, as I you tellen can,  
Had on him throwe a vesture  
Which men clepe a coate armure.

Then saw I in anothir place,  
Standing in a large space,  
Of hem that maken bloody soun,  
In trumpet, beme, and clarioun.

Then saw I stande on thother side  
Streight downe to the doores wide,  
From the deis many a pillere  
Of metall, that shone not full clere,  
But though ther were of no richesse  
Yet were they made for great noblesse.

There saw I, and knew by name  
That by such art done, men have fame.

There saw I Coll Tragetour  
Upon a table of sicamour  
Play an uncouth thing to tell,  
I saw him carry a wind-mell  
Under a walnote shale.

Then saw I sitting in other sees,  
Playing upon sundrie other gleees,  
Of which I n' ill as now not rime,  
For ease of you and losse of time,  
For time ylost, this know ye,  
By no way may recovered be.

What should I make longer tale?  
Of all the people that I sey  
I could not tell till domisdey.

Then gan I loke about and see  
That there came entring into the hall  
A right great company withall,  
And that of sondry regions  
Of all kind of condicions  
That dwelle in yearth under the Moone,  
Poore and riche; and all so soone  
As they were come into the hall  
They gan on knees doune to fall  
Before this ilke noble queene.  
"Madame," said they, "we bee  
Folke that here besechen thee  
That thou graunt us now good fame,  
And let our workes have good name;

*In full recompensacioun  
Of good worke, give us good renown."*  
And some of hem she graunted sone,  
And some she warned well and faire,  
And some she graunted the *contraire*.  
Now certainly I ne wist how,  
Ne where that Fame dwelled or now,  
Ne eke of her descripcion,  
Ne also her condicion,  
Ne the order of her *dome*  
Knew I not till I hider come.  
\* \* \* \* \*

At the last I saw a man,  
Which that I nought ne can,  
But he semed for to bee,  
A man of great auctoritie  
And therewithall I abraide,  
Out of my slepe halfe afraide,  
Remembring well what I had sene,  
And how hie and farre I had bene  
In my gost, and had great wonder  
Of that the God of thonder  
Had let me knowen, and began to write  
Like as you have herd me endite,  
Wherefore to study and rede alway,  
I purpose to do day by day.  
Thus in dreaming and in game,  
Endeth this litell booke of Fame.

We are indebted for this interesting communication to our correspondent A. E. B., whose admirable ILLUSTRATIONS OF CHAUCER in our columns have given so much pleasure to the admirers of the old poet. Our correspondent has sent it to us in the hope that it may be made available in helping forward the good work of restoring Chaucer's tomb. We trust it will. The Committee who have undertaken that task could, doubtless, raise the hundred pounds required, by asking those who have already come forward to help them, to change their Crown subscriptions into Pounds. With a right feeling for what is due to the poet, they prefer, however, accomplishing the end they have in view by small contributions from the admiring many, rather than by larger contributions from the few. As we doubt not we number among the readers of "NOTES AND QUERIES" many admirers of

"Old Dan Chaucer, in whose gentle spright,  
The pure well-head of poetry did dwell,"

to them we appeal, that the monument which was erected by the affectionate respect of Nicholas Brigham, nearly three centuries ago, may not in our time be permitted to crumble into dust; reminding them, in Chaucer's own beautiful language,

"That they are gentle who do gentle dedes."

## Notes.

## ON "THE LAY OF THE LAST MINSTREL."

I resume the subject commenced in the comments on "a Passage in *Marmion*," printed in No. 72., March 15, 1851; and I here propose to consider the groundwork and mechanism of the most original, though not quite the first production of Scott's muse, *The Lay of the Last Minstrel*. In the Introduction prefixed to this poem, nearly thirty years after its publication, Sir Walter Scott informs the world that the young Countess of Dalkeith, much interested and delighted with the wild Border tradition of the goblin called "Gilpin Horner" (which is given at length in the notes appended to the poem), enjoined on him the task of composing a ballad on the subject:

"And thus" (says Sir Walter) "the goblin story objected to by several critics as an excrescence upon the poem, was, in fact, the occasion of its being written."

Yes, and more than this; for, strange as it may appear to those who have not critically and minutely attempted to unravel the very artful and complicated plot of this singular poem, the Goblin Page is, as it were, the key-note to the whole composition, the agent through whose instrumentality the fortunes of the house of Branksome are built up anew by the pacification of ancient feud, and the union of the fair Margaret with Henry of Cranstoun. Yet, so deeply veiled is the plot, and so intricately contrived the machinery, that I question if this fact be apparent to one reader out of a thousand; and assuredly it has never been presented to my view by any one of the critics with whose comments I have become acquainted.

The Aristarchus of the *Edinburgh Review*, Mr. Jeffrey, who forsooth thought fit to regard the new and original creations of a mighty and inventive genius "as a misapplication, in some degree, of very extraordinary talents," and "conceived it his duty to make one strong effort to bring back the great apostle of this (literary) heresy to the wholesome creed of his instructor," seems not to have penetrated one inch below the surface. In his opinion "the Goblin Page is the capital deformity of the poem," "a perpetual burden to the poet and to the readers," "an undignified and improbable fiction, which excites neither terror, admiration, nor astonishment, but needlessly debases the strain of the whole work, and excites at once our incredulity and contempt."

Perhaps so, to the purblind vision of a pedantic formalist; but, nevertheless, *The Lay of the Last Minstrel*, that poem, whose varied imagery and vivid originality, combined with all its other beauties, have been, and ever will be, the delight and admiration of its readers, could not exist without this so-called "capital deformity." This I shall undertake to demonstrate, and in so doing

to prove the "capital absurdity" of such criticism as I have cited.

Let us therefore begin with the beginning. The widowed Lady of Branksome, brooding over the outrage which had deprived her husband of life, meditates only vengeance upon all the parties concerned in this affray. The lovely Lady Margaret wept in wild despair, for her lover had stood in arms against her father's clan:

"And well she knew, her mother dread,  
Before Lord Cranstoun she should wed,  
Would see her on her dying bed."

The first Canto of the poem contains that singular episode, when—

"(The Ladye) sits in secret bower  
In old Lord David's western tower,  
And listens to a heavy sound  
That moans the mossy turrets round," &c.

"From the sound of Teviot's tide  
Chafing with the mountain side,  
&c. &c.

The Ladye knew it well!  
It was the Spirit of the Flood that spoke,  
And he called on the Spirit of the Fell."

And when the River Spirit asks concerning the fair Margaret, who had mingled her tears with his stream:

"What shall be the maiden's fate?  
Who shall be the maiden's mate?"

the Mountain Spirit replies, that, amid the clouds and mist which veil the stars,—

"Ill may I read their high decree:  
But no kind influence deign they shower  
On Teviot's tide and Branksome's tower,  
Till pride be quelled, and love be free."

I must here transcribe the following Section xviii.:

"The unearthly voices ceased,  
And the heavy sound was still;  
It died on the river's breast,  
It died on the side of the hill.  
But round Lord David's tower,  
The sound still floated near,  
For it rung in the Ladye's bower,  
And it rung in the Ladye's ear,  
She raised her stately head,  
And her heart throbbed high with pride:  
'Your mountains shall bend,  
And your streams ascend,  
Ere Margaret be our foeman's bride!'"

In pursuance of this stern resolution, "the Ladye sought the lofty hall" where her retainers were assembled:

"And from amid the armed train  
She called to her William of Deloraine."

She then gives him the commission, well remembered by every reader, to proceed on that night to Melrose Abbey to unclothe the grave of Michael

Scott, and to rifle it of the magical volume which was accessible only on St. Michael's night, at the precise moment when the rays of the moon should throw the reflexion of the red cross emblazoned in the eastern oriel upon the wizard's monumental stone, — expecting that the possession of this "Book of Might" would enable her to direct the destiny of her daughter according to the dictates of her own imperious nature. "Dis aliter visum." Fate and MICHAEL SCOTT had willed it otherwise. And here I must beg my readers to take notice that this far-famed wizard, Michael Scott, although dead and buried, is supposed still to exert his influence from the world of spirits as the guardian genius of the house of Buccleuch; and he had been beforehand with the Ladye of Branksome in providing Henry of Cranstoun with one of his familiar spirits, in the shape of the Goblin Page, *by whose agency alone* (however unconscious the subordinate agent may be) a chain of events is linked together which results in the union of the two lovers. After this parenthesis I resume the thread of the narrative.

Deloraine rides to Melrose in the night, presents himself to the Monk of St. Mary's aisle, opens the sepulchre of the wizard, and presumes to take

"From the cold hand the Mighty Book,"

in spite of the *ominous frown* which darkened the countenance of the dead. He remounts his steed and wends his way homeward

"As the dawn of day  
Began to brighten Cheviot gray;"

while the aged monk, having performed the last duty allotted to him in his earthly pilgrimage, retired to his cell and breathed his last in prayer and penitence before the cross.

Ere Deloraine could reach his journey's end, he encounters a feudal foeman in the person of Lord Cranstoun, attended by his Goblin Page, who is here first introduced to the reader. A conflict takes place, and Deloraine being struck down wounded and senseless, is left by his adversary to the charge of this elf, who in stripping off his corslet espied the "Mighty Book." With the curiosity of an imp he opens the iron-clasped volume by smearing the cover with the blood of the knight, and reads ONE SPELL, *and one alone, by permission*; for

"He had not read another spell,  
When on his cheek a buffet fell,  
So fierce, it stretched him on the plain  
Beside the wounded Deloraine.  
From the ground he rose dismayed,  
And shook his huge and matted head;  
One word he muttered, and no more,  
'Man of age, thou smitest sore!'  
&c. &c.

Now, if you ask who gave the stroke,  
I cannot tell, so mot I thrive —  
*It was not given by man alive."*

But he had read sufficient for the purposes of his mission, and we shall see how he applies the knowledge so marvellously acquired.

By the glamour of this spell he was empowered to make one thing assume the form of another.

"It had much of glamour might,  
Could make a ladye seem a knight;  
The cobwebs on a dungeon wall,  
Seem tapestry in a lordly hall,"  
&c. &c.

The first use he makes of his power is to convey the wounded knight, laid across his weary horse, into Branksome Hall

"Before the beards of the warders all;  
And each did after swear and say,  
There only passed a wain of hay."

Having deposited him at the door of the Ladye's bower, he repasses the outer court, and finding the young chief at play, entices him into the woods under the guise to him of a "comrade gay."

"Though on the drawbridge, the warders stout,  
Saw a terrier and a lurcher passing out;"

and, leading him far away "o'er bank and fell," well nigh frightens the fair boy to death by resuming his own elvish shape.

"Could he have had his pleasure wilde,  
He had crippled the joints of the noble child;  
&c. &c.  
But his awful mother he had in dread,  
*And also his power was limited,*  
&c. &c.

Here let me observe that all this contrivance is essential to the conduct of the narrative; and if we simply grant the postulate which a legendary minstrel has a right to demand, to wit, the potency of magic spells to effect such delusions (*pictoribus atque Poetis Quiddlibet audendi semper fuit æqua potestas*), all the remainder of the narrative is easy, natural, and probable. This contrivance is necessary, because, in the first place, if it had been known to the warders that William of Deloraine had been brought into the castle wounded almost unto death, he could not be supposed capable of engaging Richard Musgrave in single combat two days afterwards; nor, in the second place, would the young chief have been permitted to stroll out unattended from the guarded precincts.

To proceed: the boy thus bewildered in the forest falls into the hands of an English forayer, and is by him conveyed to Lord Dacre, at that time one of the Wardens of the Marches, by whom he is detained as a hostage, and carried along with the English troops, then advancing towards Branksome under the command of the Lord Wardens in person.

"(But) though the child was led away,  
In Branksome still he seemed to stay,  
For so the Dwarf his part did play."

And there, according to his own malicious nature, played likewise a score of monkey tricks, all of which, grotesque and "*undignified*"! as they may be, yet most ingeniously divert the mind of the reader from the real errand and mission of this supernatural being.

Shortly afterwards, on his exhibiting symptoms of cowardice at the expected contest, he is conveyed from the castle by the Ladye's order, and speedily rejoins his lord, after the infliction of a severe chastisement from the arm of Wat Tinlinn. He then procures Cranstoun's admission within the walls of Branksome (where the whole clan Scott was assembling at the tidings of the English Raid) by the same spell —

"Which to his lord he did impart,  
And made him seem, by glamour art,  
A knight from hermitage."

And on the following day, as Deloraine did not appear in the lists ready to engage in the appointed duel with Richard Musgrave, we are told, —

"Meantime, full anxious was the Dame,  
For now arose disputed claim,  
Of who should fight for Deloraine,  
'Twixt Harden and 'twixt Thistlestaine,  
&c. &c.

But yet, not long the strife — for, lo!  
Himself the Knight of Deloraine,  
Strong, as it seemed, and free from pain,  
In armour sheathed from top to toe,  
Appeared, and craved the combat due;  
The Dame her charm successful knew,  
And the fierce chiefs their claims withdrew."

The conflict takes place, and ends in favour of the Scottish knight; when the following scene occurs:

"As if exhausted in the fight,  
Or musing o'er the piteous sight,  
The silent victor stands:  
His beaver did he not unclasp,  
Marked not the shouts, felt not the grasp  
Of gratulating hands.  
When lo! strange cries of wild surprise,  
Mingled with seeming terror rise  
Among the Scottish bands,  
And all, amid the thronged array,  
In panic haste gave open way  
To a half-naked ghastly man,  
Who downward from the castle ran;  
He crossed the barriers at a bound,  
And wild and haggard looked around,  
As dizzy, and in pain;  
And all, upon the armed ground  
Knew William of Deloraine!  
Each ladye sprung from seat with speed,  
Vaulted each marshal from his steed;  
'And who art thou,' they cried,  
'Who hast this battle fought and won?'  
His plumed helm was soon undone —  
'Cranstoun of Teviotside!  
For this fair prize I've fought and won,  
And to the Ladye led her son."

Then is described the struggle that takes place in the maternal breast:

"And how the clan united prayed  
The Ladye would the feud forego,  
And deign to bless the nuptial hour  
Of Cranstoun's Lord and Teviot's Flower.

xxvi.

"She looked to river, looked to hill,  
Thought on the Spirit's prophecy,  
Then broke her silence stern and still,  
'Not you, *but Fate*, has vanquished me;  
*Their influence kindly stars may shower*  
On Teviot's tide and Branksome's tower,  
For pride *is* quelled, and love *is* free.'"

The mission of the elf is now accomplished, his last special service having been to steal the armour of William of Deloraine "while slept the knight," and thus to enable his master to personate that warrior.

It may be remarked that hitherto there is no direct evidence that the Page was sent by Michael Scott. That evidence is reserved for the moment of his final disappearance.

On the same evening, after the celebration of the nuptials, a mysterious and intense blackness enveloped the assembled company in Branksome Hall.

"A secret horror checked the feast,  
And chilled the soul of every guest;  
Even the high Dame stood half aghast,  
She knew some evil in the blast;  
The elvish Page fell to the ground,  
And, shuddering, muttered, 'Found! found! found!'

xxv.

"Then sudden through the darkened air,  
A flash of lightning came,  
So broad, so bright, so red the glare,  
The castle seemed on flame,  
&c. &c.  
Full through the guests' bedazzled band  
Resistless flashed the levin-brand,  
And filled the hall with smouldering smoke,  
As on the elvish Page it broke,  
&c. &c.  
When ended was the dreadful roar,  
The elvish Dwarf was seen no more.

xxvi.

"Some heard a voice in Branksome Hall,  
Some saw a sight, not seen by all;  
That dreadful voice was heard by some  
Cry, with loud summons, 'Gylbin, come!'  
And on the spot where burst the brand,  
Just where the Page had flung him down,  
Some saw an arm, and some a hand,  
And some the waving of a gown:  
The guests in silence prayed and shook,  
And terror dimmed each lofty look,  
But none of all the astonished train  
*Was so dismayed as Deloraine,*  
&c. &c.

At length, by fits, he darkly told,  
 With broken hint, and shuddering cold,  
 That he had seen, right certainly,  
*A shape with amice wrapped around,*  
*With a wrought Spanish baldrick bound,*  
*Like a pilgrim from beyond the sea,*  
 And knew — but how it mattered not —  
 IT WAS THE WIZARD, MICHAEL SCOTT."

After this final consummation, it is amusing to notice a slight "incuria" on the part of the poet, which I wonder has never been corrected in the later editions. Having described the nuptial ceremony of Cranstoun and Margaret in the early part of the last Canto, he says in Section xxviii.,

"Nought of the bridal will I tell,  
 Which after in short space befell,"  
 &c. &c.

I think I have now succeeded in proving that the Goblin Page, so far from being a mere "intruder" into this glorious poem — so far from being a mere after-thought, or interpolation, to "suit the taste of the cottagers of the Border," as Mr. Jeffrey "suspects," — is the essential instrument for constructing the machinery of the plot. We have, indeed, the author's word that it formed the foundation of the poem. My readers will therefore form their own estimate of the value of Mr. Jeffrey's criticisms, couched as they are in no very considerate, much less complimentary phraseology. I cannot but admire the "douce vengeance" of the gentle-spirited subject of his rebukes, who has contented himself with printing these worthless sentences of an undiscerning critic along with the text of his poems in the last edition, — there to remain a standing memorial of the wisdom of that resolution adhered to throughout the life of the accomplished author, who tells us,

"That he from the first determined, that without shutting his ears to the voice of true criticism, he would pay no regard to that which assumed the form of satire."

In point of fact, Sir Walter had no very exalted opinion of the *genus* Critic; and I could give one or two anecdotes, which I heard from his own lips, strongly reminding one of the old fable of the painter who pleased nobody and everybody.

In conclusion, I beg leave to observe, that in these "Notes" I do not presume to underrate, in any degree, Mr. Jeffrey's acknowledged powers of criticism. He and Scott have alike passed away from the stage of which they were long the ornaments in their respective spheres; but I must consider that in the passages here cited, *as well as in many others*, he has proved himself either incompetent or unwilling to appreciate the originality, the power, and, above all, the invention of Sir Walter Scott's genius. A BORDERER.

POEMS DISCOVERED AMONG THE PAPERS OF SIR  
 KENELM DIGBY.

Since I last wrote to you on the subject of these poems, I have discovered the remaining portions of Ben Jonson's poem on the Lady Venetia: I have therefore no doubt now that my MS. is a genuine autograph; and if so, not only this, but the "Houreglasse," which was inserted in your 63rd No., is Ben Jonson's. This last has, I think, never been published; nor have I ever seen in print the following lines, which are written in the same hand and on the same paper as the "Houreglasse." They were probably written after Lady Venetia's death.

"You wormes (my rivals), whiles she was alive,  
 How many thousands were there that did strive  
 To have your freedome? for theyr sakes forbear,  
 Unseemely holes in her soft skin to wear,  
 But if you must (as what worme can abstaine?)  
 Taste of her tender body, yet refraine  
 With your disordered eatings to deface her,  
 And feed yourselves so as you most may grace her.  
 First through her cartippes, see you work a paire  
 Of holes, which, as the moyst enclosed *ayre* [*air*]  
 Turnes into water, may the cold droppes take,  
 And in her eares a payre of jewels make.  
 That done, upon her bosome make your feaste,  
 Where on a crosse carve Jesus in her brest.  
 Have you not yet enough of that soft skinne,  
 The touch of which, in times past, might have bin  
 Enough to ransom many a thousande soule  
 Captiv'd to love? then hence your bodies roule  
 A little higher; where I would you have  
 This epitaph upon her forehead grave;  
 Living, she was fayre, yong, and full of witt;  
 Dead, all her faults are in her forehead writt."

If I am wrong in supposing this never to have been printed, I shall feel much obliged by one of your correspondents informing me of the fact.

H. A. B.

Trin. Col. Cambridge.

FOLK LORE.

*The Christmas Thorn.* — In my neighbourhood (near Bridgewater) the Christmas thorn blossoms on the 6th of January (Twelfth-day), and on this day only. The villagers in whose gardens it grows, and indeed many others, verily believe that this fact pronounces the truth of this being the day of Christ's birth. S. S. B.

*Milk-maids in 1753.* — To Folk-lore may be added the following short extract from Read's *Weekly Journal*, May 5, 1733:

"On May-Day the Milk-Maids who serve the Court, danced Minuets and Rigadoons before the Royal Family, at St. James's House, with great applause."

Y. S.

*Diseases cured by Sheep* (Vol. iii., p. 320.). — The attempted cure of consumption, or some com-

plaints, by walking among a flock of sheep, is not new. The present Archbishop of Dublin was recommended it, or practised it at least, when young. For pulmonary complaints the principle was perhaps the same as that of following a plough, sleeping in a room over a cowhouse, breathing the diluted smoke of a limekiln, that is, the inhaling of carbonic acid, all practised about the end of the last century, when the knowledge of the gases was the favourite branch of chemistry.

A friend of mine formerly met Dr. Beddoes riding up Park Street in Bristol almost concealed by a vast bladder tied to his horse's mouth. He said he was trying an experiment with oxygen on a broken-winded horse. Afterwards, finding that oxygen did not answer, he very wisely tried the gas most opposite to it in nature. C. B.

*Sacramental Wine* (Vol. iii., p. 320.).—This idea is a relic of Roman Catholic times. In Ireland a weakly child is frequently brought to the altar rails, and the priest officiating at mass requested to allow it to drink from the chalice of what is termed *the ablution*, that is, the wine and water with which the chalice is *rinsed* after the priest has taken the communion, and which ablution ordinarily is taken by the priest. *Here* the efficacy is ascribed to the cup having just before contained the blood of Our Lord. I have heard it seriously recommended in a case of hooping-cough. Your correspondent Mr. BUCKMAN does not give sufficient credit for common sense to the believers in some portion of folk lore. Red wine is considered tonic, and justly, as it contains a greater proportion of *turmic* than white. The yellow bark of the barberry contains an essential tonic ingredient, as the Jesuit's bark does *quinine*, or that of the willow *salicine*. Nettle juice is well known as a purifier of the blood; and the navelwort, like Euphrosia, which is properly called *Eye-bright*, is as likely to have had its name from its proved efficacy as a simple, as from any fancied likeness to the region affected. The old monks were shrewd herbalists. They were generally the physicians of their neighbourhood, and the names and uses of the simples used by them survive the ruin of the monasteries and the expulsion of their tenants. KERRIENSIS.

"*Nettle in Dock out*" (Vol. iii., pp. 133. 201. 205.).—I can assure A. E. B. that in the days of my childhood, long before I had ever heard of Chaucer, I used invariably, when I was stung with nettles, to rub the part affected with a dock-leaf or stalk, and repeat,

"Nettle out, dock in."

This charm is so common in Huntingdonshire at this day that it seems to come to children almost instinctively. None of them can tell where they first heard it, any more than why they use it.

ARUN.

#### METROPOLITAN IMPROVEMENTS.

The following passage from a sermon preached at Paul's Cross, March 26, 1620, by John King, Bishop of London, refers in a curious manner to many improvements and alterations which have either been already effected in our own time, or are still in contemplation. The sermon was "on behalfe of Paule's Church," then in a ruinous condition; and was delivered in the presence of James himself, who suggested the preacher's text, Psal. cii. 13, 14.

"So had my manner ever beene aforetime," says the Bishop, "to open the volume of this Booke, and goe through the fields of the Old and New Testament, plucking and rubbing such eares of corne therein as I best liked, making choice (I meane) of my text, and buckling myself to my task at myne owne discretion; but now I am girt and tied to a Scripture by him, who as he hath most right to command, so best skill to direct and appoint the best service I can."

After an elaborate laudation of England, and of London as the "gem and eye," which has "the body of the King, the morning and midday influence of that glorious sun; other parts having but the evening. . . . *O fortunati nimium*; you have the finest flowre of the wheat, and purest bloud of the grape, that is, the choice of His blessed Word hath God given unto you; and great is the companie of the preachers"—

the Bishop proceeds thus:

"Not to weary mine eyes with wandering and roving after private, but to fixe upon publicke alone,—when I behold that Forrest of masts upon your river for trafficke, and that more than miraculous bridge, which is the *communis terminus*, to joyne the two bankes of that river; your Royall Exchange for merchants, your Halls for Companies, your gates for defence, your markets for victuall, your aqueducts for water, your granaries for provision, your Hospitalls for the poore, your Bridewells for the idle, your Chamber for orphans, and your Churches for holy assemblies; I cannot denie them to be magnificent workes, and your City to deserve the name of an Augustious and majesticall City; to cast into the reckoning those of later edition, the beautifying of your fields without, and pitching your Smithfield within, new gates, new waterworkes, and the like, which have been consecrated by you to the dayes of his Majestie's happy reigne: and I hope the cleansing of the River, which is the *vena porta* to your City, will follow in good time. But after all these, as Christ to the young man in the Gospell, which had done all and more, *Unum tibi deest, si vis perfectus esse, vade, vende*; so may I say to you. There is yet one thing wanting unto you, if you will be perfit,—perfit this church: not by parting from *all*, but somewhat, not to the poore, but to God himselfe. This Church is your Sion indeed, other are but *Synagogues*, this your *Jerusalem the mother to them all*, other but daughters brought up at her knees; this the Cathedrall, other but Parochiall Churches; this the *Bethel* for the daily and constant service of God, other have their intermissions, this the common to you all, and to this *doe*

*your tribes ascend* in their greatest solemnities; others appropriated to several Congregations, this the standard in the high rode of gaze; others are more retired, this the mirror and marke of strangers, other have but their side lookes: finally, this unto you, as *S. Peters in the Vatican* at Rome, *S. Marks* at Venice, and that of *Diana* at Ephesus, and this at Jerusalem of the Jewes; or if there be any other of glory and fame in the Christian world, which they most joy in."

RICHARD JOHN KING.

### Minor Dates.

*Meaning of Luncheon.*—Our familiar name of *luncheon* is derived from the daily meal of the Spaniards at eleven o'clock, termed *once* or *l'once* (pronounced *l'onchey*).—From Ford's *Gatherings in Spain*. A. L.

*Charade upon Nothing translated.*—In your No. for July a correspondent asks who was the author of the very quaint charade upon "Nothing:"

"Me, the contented man desires,  
The poor man has, the rich requires,  
The miser gives, the spendthrift saves,  
And all must carry to their graves."

Possibly he may not object to read, without troubling himself as to the authorship of, the subjoined translation:

"Me, qui sorte sua contentus vixerit, optat,  
Et quum pauper habet, dives habere velit;  
Spargit avarus opum, servat sibi prodigus æris,  
Secum post fati funera quisque feret."

EFFIGIES.

*Giving the Lie.*—The great affront of giving the lie arose from the phrase "Thou liest," in the oath taken by the defendant in judicial combats before engaging, when charged with any crime by the plaintiff; and Francis I. of France, to make current his giving the lie to the Emperor Charles V., first stamped it with infamy by saying, in a solemn assembly, that "he was no honest man that would bear the lie." BLOWEN.

*Anachronisms of Painters.*—An amusing list is given in D'Israeli's *Curiosities of Literature* (edit. 1839, p. 131.). The following are additional:

At Hagley Park, Worcestershire, the seat of Lord Lytton, is a painting by Varotari, a pupil of Paul Veronese, of Christ and the Woman taken in Adultery. One of the Jewish elders present wears spectacles.

At Kedleston, Derbyshire, the seat of Lord Scarsdale, is a painting by Rembrandt, Daniel interpreting Belshazzar's Dream. Daniel's head is covered with a peruke of considerable magnitude. J. E.

*Spenser's Faerie Queene.*—The following brief notes may perhaps prove interesting:—

1. Spenser gives us a hint of the annoyances to which Shakspeare and Burbage may have been subject:—

"All suddenly they heard a troublous noise,  
That seemed some perilous tumult to design,  
Confused with women's cries and shouts of boys,  
Such as the troubled theatres oft-times annoys."  
B. IV. iii. 37.

2. Spenser's solitary pun occurs in book iv. canto viii. verse 31.:

"But when the world wox old, it wox *war-old*,  
Whereof it might."

3. Cleanliness does not appear to have been a virtue much in vogue in the "glorious days of good Queen Bess." Spenser (book iv. canto xi. verse 47.) speaks of

"Her silver feet, fair washed against this day,"  
*i. e.* for a special day of rejoicing.

4. An instance of the compound epithets so much used by Chapman in his translation of Homer, is found in Spenser's description of the sea-nymphs, book iv. canto xi. verse 50.:

"Eione well-in-age,  
And seeming-still-to-smile Glaucenome."

J. H. C.

Adelaide, South Australia.

*Prayer of Mary Queen of Scots.*—The incorrect arrangement, in Seward's *Anecdotes*, of the following beautiful lines, said to be composed by Mary Queen of Scots, and repeated immediately before her execution, and a diffuse paraphrase subjoined, in which all their tenderness is lost by destroying their brevity and simplicity, may justify another arrangement, and an attempt to preserve their simple and tender character in fewer words and a different measure:—

"O Domine Deus,	O Lord, my God,
Speravi in Te,	I have trusted in Thee:
O mi care Jesu,	My Jesu beloved,
Nunc libera me:	Me presently free:
In dura catena,	In cruel chains,
Desidero Te.	In penal pains,
Languendo, gemendo,	I long for Thee,
Et genu flectendo,	I moan, I groan,
Adoro, imploro,	I bend my knee;
Ut liberes me.	I adore, I implore,
	Me presently free."

Can any of your correspondents inform me where these lines first appear? on what authority they are ascribed to Mary Queen of Scots? and also who mentions their having been repeated immediately before her execution?

ALEXANDER PYTTS FALCONER.

Beeton-Christchurch, Hants.

*A small Instance of Warren Hastings' Magnanimity.*—During the latter years of his life, Warren Hastings was in the habit of visiting General D'Oyley in the New Forest; and thus he became

acquainted with the Rev. W. Gilpin, vicar of Boldre, and author of *Forest Scenery*, &c. Mr. Gilpin's custom was to receive morning visitors, who sat and enjoyed his agreeable conversation; and Warren Hastings, when staying in the neighbourhood, often resorted to the Boldre Parsonage. It happened, one Sunday, that Mr. Gilpin preached a sermon on the character of Felix, which commenced in words like these :

"Felix was a bad man, and a bad governor. He took away another man's wife and lived with her; and he behaved with extortion and cruelty in the province over which he ruled."

Other particulars followed equally in accordance with the popular charges against the late Governor-General of India, who, to the preacher's dismay, was unexpectedly discovered sitting in the D'Oyley pew. Mr. Gilpin concluded that he then saw the last of his "great" friend. But, not so: on the following morning Warren Hastings came, with his usual pleasant manner, for a chat with the vicar, and of course made no allusion to the sermon.

This was told me by a late valued friend, who was a nephew and curate of Mr. Gilpin; and I am not aware that the anecdote has been put on record.

ALFRED GATTY.

Ecclesfield.

*Richard Baxter*.—In the long list of Richard Baxter's works, one is entitled, *An unsavoury Volume of Mr. Jo. Crawford's anatomized: or, a Nosegay of the choicest Flowers in that Garden, presented to Mr. Joseph Caryl, by Richard Baxter*. 8vo., Lond. 1654.

At the end of a postscript to this tract, the following sentence is subjoined :

"Whatsoever hath escaped me in these writings that is against meekness, peace, and brotherly love, let it be all unsaid, and hereby revoked; and I desire the pardon of it from God and Man.

RICHARD BAXTER."

Baxter's literary career was not the least extraordinary part of his history. Orme's life of him says, that the catalogue of his works contains nearly a hundred and sixty-eight distinct publications. A list of no less than one hundred and seven is given at the end of his *Compassionate Counsel to all Young Men*, 8vo., Lond. 1682.

Baxter's most popular treatises, as the world knows, were his *Call to the Unconverted*, and his *Saint's Everlasting Rest*. H. E.

*Registry of Dissenting Baptisms in Churches*.—A fact came to my knowledge some time since, which seems worthy of having a note of it made, and recorded in your journal. On looking over the registry of baptisms administered in the meeting-house of an ancient city, I was struck by the occurrence of four names, which I had seen entered in a genealogy as from the baptismal registry of one of its parish churches. This appeared to me

so strange, that I examined the parish registry in order to verify it; and I found that the baptisms were actually recorded as on the same days in both registries. Of course, the father, having had his child baptized by the dissenting minister, prevailed on the clergyman of his parish church to register it.

Whether this was a common custom at the time when it took place (1715–21) I have no means of knowing. As a fee was probably charged for the registration, it was not likely to be asked for in all instances; and, no doubt, when it was asked for, many clergymen would consider it inconsistent with their duty to grant it.

D. X.

### Queries.

#### NOTES AND QUERIES RELATING TO SCANDINAVIA.

Can any of your readers furnish a list of the different editions of *Olaus Magnus*? I have lately met with a curious one entitled *Historia delle Gente et della Natura delle Cose Settentrionali, da Olao Magno Gotho Arcivescovo di Vpsala nel Regno di Svezia e Gozia, descritta in XXII Libri. Tradotta in Lingua Toscana. In Vinegia, 1565*. This edition, in folio, contains a very interesting old map of Scandinavia, and a profusion of little cuts or engravings, representing men, animals, gods, mountains, weapons, religious rites, natural wonders, and everything relating to the people and the country that could be conceived or gathered together. Is there any English translation of *Olaus Magnus*?

Is there any English translation of *Jornandes' Histoire Générale des Goths*? It is full of curious matter. The French edition of 1603 gives the following accounts of the midnight sun:—

"Diverses nations ne laissent pas d'habiter ces contrées" (Scanzia or Scandinavia). "Ptoloméé en nomme sept principales. Celle qui s'appelle Adogit, et qui est la plus reculée vers le Nord, voit (dit on) durant l'Esté le Soleil rouler l'horizon quarante jours sans se coucher; mais aussi pendant l'Hyver, elle est privée de sa lumière un pareil espace de temps, payant ainsi par le long ennui que lui cause l'absence de cet Astre, la joye que sa longue présence lui avoit fait ressentir."

There is a little old book called *Histoire des Intrigues Galantes de la Reine Christine de Suède et de sa Cour, pendant son séjour à Rome. A Amsterdam, 1697*. It opens thus:

"Rome, qui est le centre de la religion, est aussi le Théâtre des plus belles Comédies du Monde:"

and after giving various accounts, personal and incidental, of her mercurial majesty, and of her pilgrimage to Rome, recites the following epigram on her first intrigue there, which, to give due precedence to the church, happened to be with a Cardinal, named Azolin:—

“ Mais Azolin dans Rome  
 Scout charmer ses ennuis,  
 Elle eût sans ce grand homme  
 Passé de tristes nuits;”

adding :

“ Dans ce peu de paroles Mr. de Coulanges [its author] dit beaucoup de choses, et fait comprendre l'intrigue du Cardinal avec la Reine.”

I can find no account of this Reverend Cardinal. Who was he (if anybody), and what is his history? And who was the author of these odd memoirs of the Swedish Queen?

At page 228. of “NOTES AND QUERIES” I see mention of an English translation of *Danish ballads* by Mr. Borrow. Is there any translation of *Norwegian ballads*? Many of them are very beautiful and characteristic, and well worthy of an able rendering into our own language, if there were any one to undertake it. There is also much beauty in the Norwegian national music, of which a pretty but limited collection, the *Norske Field-Melodier*, arranged by Lindeman, is published at Christiania.

What is the best method of reaching Iceland? and what *really good* books have been published on that country within the last twenty years?

WILLIAM E. C. NOURSE.

London, April 22. 1851.

THE ROTATION OF THE EARTH.

Query, Has Mons. Foucault's pendulum experiment been as yet clearly enunciated? and do I understand it aright, when I conceive it is intended to show the existence of a certain uniform rotation in azimuth of the horizon, but different for different latitudes; which rotation, if made out to exist, is acquired solely in virtue of the uniform diurnal rotation (15° hourly) in right ascension of the equator, identical in all latitudes.

A pendulum, manifestly, can only be suspended vertically, and can only vibrate in a vertical plane; and surely can only be conceived, in the course of the experiment, to be referred to the horizon, that great circle of the heavenly sphere to which all vertical circles are referred.

A spectator at the north pole has the pole of the heavens coincident with his zenith; and there, all declination circles are also vertical circles; and there, the equator coincides with the horizon; whereby the whole effect of the rotation of the earth there (15° hourly) may be conceived to be given to the horizon: whilst, at the equator, the horizon is perpendicular to the equator, which therefore gives no such rotation at all to the horizon. Simple inspection of a celestial globe will illustrate this. Considering the matter thus, at the pole the rotation of the horizon is 15° hourly, and at the equator is 0, or nothing. But the sine of the latitude (=90°) at the pole is unity, or 1;

and the sine of the latitude (=0°) at the equator is 0. Therefore, at these two extremes, the expression 15° × sin. lat. actually does give the amount of hourly apparent rotation of the horizon; namely, 15° at one place, and 0° at the other. Now, as I understand the experiment, as given in the public prints, it is asserted that the same expression of 15° × sin. lat. will give the rotation of the horizon in intermediate latitudes; of which rotation I subjoin a table calculated for the purpose.

Degrees of Latitude.	Natural Values of Sine of the Latitude.	Value of 15° × Sin. Lat., or apparent hourly Amount of Rotation of Horizon, in Degrees and Decimals.	Apparent corresponding Times of Horizon, performing one Rotation of 360°, in Hours and Decimals.
0	0.000	0.00	Infinite time.
1	0.017	0.26	1371.0
2	0.035	0.53	682.1
3	0.053	0.79	458.5
4	0.070	1.05	342.6
5	0.087	1.31	255.4
6	0.104	1.57	229.6
7	0.122	1.83	169.9
8	0.139	2.09	172.5
9	0.156	2.35	153.4
10	0.173	2.60	138.1
20	0.342	5.13	70.2
30	0.500	7.50	48.0
40	0.643	9.64	37.3
50	0.766	11.49	31.3
60	0.866	13.00	27.7
70	0.940	14.09	25.5
80	0.985	14.77	24.4
90	1.000	15.00	24.0

Now this is the point which, it should seem, ought to be the business of experimenters to establish; it being proposed, as we are informed, to swing, in different latitudes, freely suspended pendulums, over horizontal dials, or circular tables, properly graduated, similarly to the horizons of common globes; and to note the apparent variation of the plane of oscillation of the pendulums with respect to the graduated dials; these latter serving as representatives of the horizon. For the hypothesis is (as I understand it), that the pendulums will continue to swing each of them severally in one invariable vertical plane fixed in free space, whilst the horizontal dials beneath, by their rotation, will slip away, as it were, and turn round in azimuth, from under the planes of the pendulums.

It should seem to be imperative on those who wish to put this experiment to proof, to give all possible attention to the precautions suggested in the excellent paper that appeared on the subject, on Saturday, April 19, in the *Literary Gazette*, copied also into the *Morning Post* of Monday the 21st. To my mind, the experiment is beset with practical difficulties; but even should the matter

be satisfactorily made out to those best capable of judging, I cannot readily conceive of an experiment less likely than the above to carry conviction to the minds of the wholly unlearned of the rotation of the earth.

I perceive that B. A. C., in the *Times* of April 24, avows his determined scepticism as to the virtue of the experiment.

ROBERT SNOW.

### Minor Queries.

*William ap Jevan's Descendants.*—In Burke's *Landed Gentry*, p. 1465., mention is made of William ap Jevan, "an attendant upon Jasper Duke of Bedford, and afterwards upon Hen. VII.;" and of a son, Morgan Williams, ancestor of the Cromwells. Will some correspondent oblige by giving a reference to where any account may be met with of any other son, or children, to such William ap Jevan, and his or their descendants? W. P. A.

"*Geographers on Afric Downs.*"—Can any of your correspondents tell me where these lines are to be found?—

"So geographers on Afric downs,  
Plant elephants instead of towns."

They sound Hudibrastic, but I cannot find them in *Hudibras*. A. S.

*Irish Brigade.*—Can any of your correspondents furnish any account of what were called "The Capitulations of the Irish Brigades?" These *Capitulations* (to prevent mistakes) were simply the agreements under which foreign regiments entered the French service. The Swiss regiments had their special "capitulations" until 1830, when they ceased to be employed in France. They appear to have differed in almost every regiment of the Irish brigade; the privileges of some being greater than those of others. One was common to all, namely, the right of *trial* by their officers or comrades solely, and according to the laws of their own country.

Also, is there any history of the brigades published? I have heard that a Colonel Dromgoole published one. Can any information be afforded on that head? K.

*Passage in Oldham.*—The following lines, on the virtues of "impudence," occur in that exquisite satirist, Oldham, described by Dryden as "too little and too lately known:"

"Get that great gift and talent, impudence,  
Accomplish'd mankind's highest excellence;  
'Tis that alone prefers, alone makes great,  
Confers alone wealth, titles, and estate;  
Gains place at court, can make a fool a peer;  
An ass a bishop; can vil'st blockhead rear  
To wear red hats, and sit in porph'ry chair:  
'Tis learning, parts, and skill, and wit, and sense,  
Worth, merit, honour, virtue, innocence."

I quote this passage chiefly with reference to the "porphyry chair," and with the view of ascertaining whether the allusion has been explained in any edition of Oldham's Poems. Does the expression refer to any established use of such chairs by the wearers of "red hats?" or is it intended merely to convey a general idea of the sumptuousness and splendour of their style of living?

HENRY H. BREEN.

St. Lucia, March, 1851.

*Mont-de-Piété.*—Can any of your readers furnish information as to the connexion between these words and the thing which they are used to denote? Mrs. Jameson says, in her *Legends of the Monastic Orders*, p. 307.:

"Another attribute of St. Bernardin's of Siena, is the *Monte-di-Pietà*, a little green hill composed of three mounds, and on the top either a cross or a standard, on which is the figure of the dead Saviour, usually called in Italy a *Pietà*. St. B. is said to have been the founder of the charitable institutions still called in France *Monts-de-Piété*, originally for the purpose of lending to the poor small sums on trifling pledges—what we should now call a loan society,—and which, in their commencement, were purely disinterested and beneficial. In every city which he visited as a preacher, he founded a *Monte-di-Pietà*; and before his death, these institutions had spread all over Italy and through a great part of France."

It is added in a note:

"Although the figures holding the M. di P. are, in Italian prints and pictures, styled 'San Bernardino da Siena,' there is reason to presume that the honour is at least shared by another worthy of the same order, 'Il Beato Bernardino da Feltri,' a celebrated preacher at the end of the fifteenth century. Mention is made of his preaching against the Jews and usurers, on the miseries of the poor, and on the necessity of having a *Monte-di-Pietà* at Florence, in a sermon delivered in the church of Santa Croce in the year 1488."

On p. 308. is a representation of the *Monte-di-Pietà*, borne in the saint's hand. I need not specify the points on which the foregoing extract still leaves information to be desired. W. B. H. Manchester.

*Poem upon the Grave.*—A. D. would be obliged by being informed where to find a poem upon The Grave. Two voices speak in it, and it commences—

"How peaceful the grave; its quiet how deep!  
Its zephyrs breathe calmly, and soft is its sleep,  
And flowerets perfume it with ether."

The second voice replies—

"How lonesome the grave; how deserted and drear,"  
&c. &c.

*Clocks: when self-striking Clocks first invented.*  
—In Bolingbroke's *Letters on the Study of History*

(Letter IV.), I read the following passage in relation to a certain person :

"His reason had not the merit of common mechanism. When you press a watch or pull a clock, they answer your question with precision; for they repeat exactly the hour of the day, and tell you neither more nor less than you desire to know."

I believe this work was written about 1711. Can you tell me when the self-striking clock was invented, and by whom? JINGO.

Clarkson's "*Richmond*."—Can any of your readers inform me who is in possession of the papers of the late Mr. Clarkson, the historian of Richmond, in Yorkshire? I wish to know what were the ancient documents, or other sources, from which the learned author ascertained some facts stated in his valuable work. To whom should I apply on the subject? D. Q.

"*Felix quem faciunt*," &c.—I wish you could tell me where I can find this line:

"*Felix quem faciunt aliena pericula cautum*."

EFFIGIES.

Whitehall.

Sir Francis Windebank's elder Son.—Sir Francis Windebank, "of treacherous memory," it is well known, died at Paris in September, 1646. He had two sons; what became of Thomas, the elder? Francis, the second, was a colonel in the royal army: he was tried for cowardice in surrendering Blechingdon House, in Oxfordshire, to Oliver Cromwell without a blow; and being found guilty, was shot at Broken Hayes, near Oxford, in April, 1645. I am anxious to make out the fate of his elder brother.

EDWARD F. RIMBAULT.

Incised Slab.—I have a large incised slab in my church, with the figures of a man (Richard Grenewey) and his wife upon it, with the date 1473. Following the date, and filling up the remainder of the line of the inscription, is the figure of a cock in a fighting attitude. Can any of your readers enlighten me on the subject? H. C. K.

Etymology of Balsall.—Will you allow me to ask some of your readers to give me the etymology of Balsall? It occurs frequently about here, as Balsall Temple, B. Sheet, B. Grange, B. Common, and near Birmingham is Balsall Heath. It is not to be confounded with Beausall Common, which also is near this place. F. R.

Kenilworth.

St. Olave's Churches.—In the *Calendar of the Anglican Church*, Parker, Oxford, 1851, at pp. 267. and 313., it is stated that Saint Olave helped King Ethelred to dislodge the Danes from London and Southwark, by destroying London Bridge; and that, in gratitude for this service, the churches at each end of the bridge are dedicated to him;—on

the Southwark side, St. Olave's, Tooley Street, is; but was there ever a church on the London side, bearing the same name?—The nearest one to the bridge is St. Olave's, Hart Street; but that is surely too distant to be called "at the end of the bridge."

E. N. W.

Southwark, April 21. 1851.

*Sabbatical and Jubilee Years of the Jews*.—As the solution of many interesting topics in connexion with Jewish history is yet dependent on the period of the institution of the Sabbatical and Jubilee years, the following observations will not perhaps be deemed unworthy of a "nook" in your columns. A spark may blaze! I therefore throw it out to be fanned into a more brilliant light by those of your readers whose studies peculiarly fit them to inquire more searchingly into the subject. The Jews, it has been remarked by various writers, were ignorant of astronomy. Both, however, the Sabbatical and Jubilee years have been, as I conceive and will endeavour to show, founded on astronomical observation, commemorative of no particular event in Jewish history, but simply that of the moon's revolutions; for instance, with reference to the Sabbatical year, allowing for a difference of four days and a half, which occurs annually in the time of the moon's position on the equator, it would require, in order to realise a number corresponding to the days (29) employed by the moon in her synodical revolution round the earth, a period to elapse of little less than six years and a half: thus exhibiting the Jews' seventh or Sabbatical year, or year of rest. This result, besides being instructive and commemorative of the moon's menstrual course, is at the same time indicative, as each Sabbatical year rolls past, of the approach of the "*finisher of the Seven Sabbaths of years*," or year of Jubilee, so designated from its being to the chosen people of God, under the Jewish dispensation, a year of "freedom and redemption," in commemoration of the moon's complete revolution, viz., her return to a certain position at the precise time at which she set out therefrom, an event which takes place but once in fifty years: in other words, if the moon be on the equator, say, on the first day of February, and calculating twenty-nine days to the month, or twelve lunations to the year, a cycle of fifty years, or "seven Sabbaths of years," must elapse ere she will again be in that position on the same day.

HIPPARCHUS.

Limehouse, March 31. 1851.

Arms of Isle of Man.—The arms of the Isle of Man are gules, three legs conjoined in the fess point, &c. &c. or. These arms were stamped on the old halfpence of the island, and we may well call them the current coin.

In an old edition of the *Mythology of Natalis*

*Comus*, Patavii, 1637, small 4to., at page 278., I find an Icon of Triptolemus sent by Ceres in a chariot drawn by serpents, hovering in the clouds over what I suppose to be Sicily, or Trinacria; and on a representation of a city below the chariot occurs the very same form of coin, the three legs conjoined, with the addition of three ears of corn.

This seems to me to be a curious coincidence.

MERVINIENSIS.

*Doctrine of the Resurrection.*—Can any of your readers inform me of any traces of the doctrine of the Resurrection to be found in authors anterior to the Christian era? The following passage from Diogenes Laertius is quoted in St. John's *Manners and Customs of Ancient Greece*, vol. i. p. 355.:

“Καὶ ἀναβιώσεσθαι, κατὰ τοὺς Μάγους, φησὶ (θεοποιῶν), τοὺς ἀνθρώπους, καὶ ἔσεσθαι ἀθανάτους.”

How far does the statement in this passage involve the idea of a *bodily* resurrection? I fancy the doctrine is not countenanced by any of the apparitions in the poetical Hades of Virgil, or of other poets.

ZETETICUS.

*National Debts.*—Is there any published work descriptive of the origin of the foundation of a “National Debt” in Florence so early as the year 1344, when the state, owing a sum of money, created a “Mount or Bank,” the shares in which were transferable, like our stocks? It is not mentioned in Niccolò Machiavelli's *History of Florence*; but I have a note of the fact, without a reference to the authority. Is there any precedent prior to the foundation of our National Debt?

F. E. M.

*Leicester's Commonwealth.*—Are the real authors of *Leicester's Commonwealth*, and the poetical tract generally found with it, *Leicester's Ghost*, known? According to Dodd's *Church History*, the first is *erroneously* attributed to Robert Parsons the Jesuit.

EDWARD F. RIMBAULT.

### Replies.

HISTOIRE DES SÉVARAMBES.

(Vol. iii., pp. 4. 72. 147.)

The *History of the Sevarites*, in the original English edition, consists of two parts: the first published in 1675, in 114 pages, small 12mo., without a preface; the second published in 1679, in 140 pages, with a preface of six pages. The French version of this work is much altered and enlarged. The title is changed into *Histoire des Sévarambes*, the “Sevarites” being dropped. There is a preface of fifteen pages, containing a supposed letter from Thomas Skinner, dated Bruges, Oct. 28, 1672. The work is divided into five parts, three of which are in the first, and two in the second volume of the Amsterdam edition of 1716.

These five parts are together more than twice as bulky as the two parts of the English work: There is no copy of the original French edition of 1677–9 described by Marchand, in any English public library; but if there is a copy in the French national library, any of your bibliographical correspondents at Paris could easily ascertain whether (as is probably the case) the Amsterdam edition is a mere reprint from the original Paris edition.

The French version of this work is not only much enlarged, but it differs in the names and incidents, and is fuller in the account of the institutions and customs of the imaginary state. The English edition of 1738 (1 vol. 8vo.) is a literal translation from the French version, though it does not purport to be a translation. It may be doubted whether the translator was aware of the existence of the English publication of 1675–9. The German translation was published in 1680; the Dutch translation in 1682: both these appear to have been taken from the French.

Morhof (*Polyhistor.*, vol. i. p. 74.), who inserts this work among the *libri damnati*, and dwells upon its deistical character, refers to the French version; and though he knew that the book had originally appeared in English, he probably was not aware of the difference between the two versions. A note added by his first editor, Moller, states that Morhof often told his friends that he believed Isaac Vossius to have been the author of the work. Isaac Vossius was in England from 1670 until his death, which took place at Windsor, February 21, 1689. His residence in England, combined with the known laxity of his religious opinions, doubtless suggested to Morhof the conjecture that he wrote this freethinking Utopia. There is, however, no external evidence to support this conjecture, or to show that it had any better foundation than the conjecture that Bishop Berkeley wrote *Gaudentio di Lucca*. The University of Leyden purchased the library of Isaac Vossius for 36,000 florins. If it is still preserved at Leyden, a search among his books might ascertain whether there is among them any copy of the English or French editions of this work, and whether they contain any written remark by their former possessor. Moreover, it is to be observed that the system of natural religion is for the first time developed in the French edition; and this was the part which chiefly gave the book its celebrity: whereas, the supposition of Morhof implies that the English and French versions are identical.

Heumann, in his *Schediasma de Libris Anonymis et Pseudonymis* (Jena, 1711), p. 161. (reprinted in Mylius, *Bibliotheca Anon. et Pseudon.*, Hamburg, 1740, vol. i. pp. 170–6.) has an article on the *Histoire des Sévarambes*. It is there stated that “Messieurs de Portroyal” superintended the French translation of the work; but no authority is given for the statement. Christian Thomasius,

in his *Monthly Review* of November 1689, attributed the work to D'Allais (or Vairasse). He alleged three reasons for this belief: 1. The rumour current in France; 2. The fact that Allais sold the book, as well as his French grammar; 3. That a comparison of the two works, in respect of style and character of mind, renders it most probable that both are by the same author. The testimony of Thomasius is important, as the date of its publication is only ten years posterior to the publication of the last part of the French version.

Leclerc, in a review of the *Schediasma* of Heumann, in the *Bibliothèque Choisie*, published in 1712 (tom. xxv. p. 402., with an addendum, tom. xxvi. p. 460.), attests positively that Vairasse was the author of the work in question. He says that Vairasse (or, as he spells the name, Veiras) took the name of D'Allais in order to sell his book. He had this fact from persons well acquainted with Vairasse. He likewise mentions that Vairasse was well known to Locke, who gave Leclerc an account of his birthplace. Leclerc adds that he was acquainted with a person to whom Vairasse wished to dedicate his book (viz. the *Histoire des Sévarambes*), and who possessed a copy of it, with a species of dedication, written in his hand.

This testimony is so distinct and circumstantial, as to leave no reasonable doubt as to the connexion of Vairasse with the French version. The difficulty as to the authorship of the English version still, however, remains considerable. The extensive alterations introduced in the French edition certainly render it probable that two different writers were concerned in the work. The words of Leclerc respecting the information received from Locke are somewhat ambiguous; but they do not necessarily imply that Locke knew anything as to the connexion of Vairasse with the book, though they are not inconsistent with this meaning. Locke had doubtless become acquainted with Vairasse during his residence in England. Considering the length of time which Vairasse passed in England, and the eminence of the persons with whom he is said to have had relations (viz. the Duke of York, Lord Clarendon, and Locke), it is singular that no mention of him should be discoverable in any English book.

The error, that the work in question was written by Algernon Sidney, appears to have arisen from a confusion with the name of Captain Siden, the imaginary traveller. Fabricius (*Bibliograph. Antiq.*, c. xiv. § 16. p. 491.) mentions Sidney and Vairasse as the two most probable claimants to the authorship.

Hume, in his *Essay on Polygamy and Divorces*, refers to the *History of the Sevarambians*, and calls it "an agreeable romance." L.

WAS THERE AN "OUTER TEMPLE" IN THE POSSESSION OF THE KNIGHTS TEMPLARS OR KNIGHTS OF ST. JOHN? — (Vol. iii., p. 325.)

I have great pleasure in complying with the very proper request of Mr. Foss, and give my authority at once for stating in the *Hand-book for London* that the so-called "Outer Temple" was a part of the Fleet Street possession of the Knights Templars or Knights of St. John, or was in any manner comprehended within the New Temple property off Fleet Street and Temple Bar. My authority is Sir George Buc, whose minute and valuable account of the universities of England is dedicated to Sir Edward Coke. Buc's words are these:—

"After this suppression and condemnation of the Templars, their house here in Fleete Street came to the handes and occupation of diuers Lordes. For our Antiquaries and Chronologers say, that after this suppression Sir Thomas Plantagenet Earl of Lancaster (and Cousin to the King then rainging) had it, but being after attainted of treason, hee enjoyed it but a short time.

"Then next Hugh Spencer Earle of Gloucester got into it, but he also was soone after attainted, and executed for Treason. After him Andomare de Valence, a nobleman of the great house of Lusignan, and Earle of Pembroke, was lodged in it for a while. But this house was 'Equus Seianus' to them all: and (as here it appeareth) was ordayned by God for other better uses, and whereunto now it serueth. After all these noble tenants and occupants were thus exturbed, dead, and gone, then certaine of the reuerend, ancient professors of the Lawes, in the reign of King Edward the Third, obtained a very large or (as I might say) a perpetuall Lease of this Temple, or (as it must bee understood) of two parts thereof distinguished by the names of the Middle Temple and the Inner Temple, from the foresayd Ioannites . . . . . But the other third part, called the Outward Temple, Doctor Stapleton, Bishop of Exceter, had gotten in the reign of the former King, Edward the Second, and conuerted it to a house for him and his successors, Bishops of Exceter . . . . . of whom the late Earle of Essex purchased it, and it is now called Essex house: hauing first beene (as I haue sayd) a part of the Templers' house, and in regard of the scituation thereof, without the Barre, was called the Outward or Utter Temple, as the others, for the like causes, were called the Middle Temple and the Inner Temple."—Sir George Buc, in *Stow by Howes*, ed. 1631, p. 1068.

This seems decisive, if Buc is to be relied on, as I think he is. But new facts, such as Mr. Foss's researches and Mr. BURR's diligence are likely to bring to light, may upset Buc's statement altogether.

I must join Mr. Foss in his wish to ascertain when the names Inner Temple and Middle Temple were first made use of, with a further Query, which I should be glad to have settled, when the See of Exeter first obtained the site of the so-called

"Outer Temple?" Stapleton, by whom it was perhaps obtained, was Bishop of Exeter from 1307 to 1326.

PETER CUNNINGHAM.

#### OBEISM.

(Vol. iii., p. 59.)

In reply to F. H., I beg leave to state that Obeism is not in itself a religion, except in the sense in which Burke says that "superstition is the religion of feeble minds." It is a belief, real or pretended, in the efficacy of certain spells and incantations, and is to the uneducated negro what sorcery was to our unenlightened forefathers. This superstition is known in St. Lucia by the name of *Kembois*. It is still extensively practised in the West Indies, but there is no reason to suppose that it is rapidly gaining ground. F. H. will find ample information on the subject in Père Labat's *Nouveau Voyage aux Isles françaises de l'Amérique*, tome ii. p. 59., and tome iv. pp. 447. 499. and 506., edition of 1742; in Bryan Edwards' *History of the West Indies*, vol. ii. ch. iii., 5th edition (London, 1819); and in Dr. R. R. Madden's *Residence in the West Indies*, vol. ii. letter 27. Perhaps the following particulars from Bryan Edwards (who says he is indebted for them to a Mr. Long) on the etymology of *obeah*, may be acceptable to some of your readers:—

"The term *obeah*, *obiah*, or *obia*, (for it is variously written,) we conceive to be the adjective, and *obe* or *obi*, the noun substantive; and that by the word *obia*—men or women—is meant those who practise *obi*. The origin of the term we should consider as of no importance, in our answer to the question proposed, if, in search of it, we were not led to disquisitions that are highly gratifying to curiosity. From the learned Mr. Bryant's commentary upon the word *oph*, we obtain a very probable etymology of the term. 'A serpent, in the Egyptian language, was called *ob* or *aub*.' '*Obion* is still the Egyptian name for a serpent.' 'Moses, in the name of God, forbids the Israelites ever to inquire of the demon *Ob*, which is translated in our Bible, charmer or wizard, divinator aut sorcilegus.' 'The woman at Endor is called *aub* or *ob*, translated Pythonissa; and *oubaois* (he cites from *Horus Apollo*) was the name of the Basilisk or Royal Serpent, emblem of the sun, and an ancient oracular deity of Africa.'"

One of your correspondents has formed a substantive from *obe* by the addition of *ism*, and another from *obeah* by the same process; but it will be seen by the above quotation that there is no necessity for that obtrusive termination, the superstitious practice in question being already sufficiently described by the word *obe* or *obi*.

HENRY H. BREEN.

St. Lucia, March, 1851.

#### SAN MARINO.

(Vol. iii., p. 321.)

On the death of Sigismondo Pandolfo Malatesta, without legitimate male issue, in October, 1468, Pope Paul II. declared Rimini and his other fiefs to have reverted to the Holy See. In the spring of the following year the Pontiff proceeded, with the assistance of the Venetians, to enforce his claim, and threatened the Republicans of San Marino with his vengeance if they did not aid him and his allies in gaining possession of Rimini, which Roberto Malatesta, one of the illegitimate sons of Sigismondo Pandolfo, had seized by stratagem.

By advice of their faithful friend Federigo, Count of Urbino, who was at the head of the opposite league, comprising the King of Naples, the Duke of Milan, and the Florentines, the San-Marinese forwarded the Papal mandate to Florence, and requested through their ambassador, one Ser Bartolomeo, the support of that Republic. Several letters appear to have been sent in answer to their applications, and the one communicated by MR. SYDNEY SMIRKE is characterised by Melchiarre Delfico (*Memorie storiche della Repubblica di San Marino*. Capolago, 1842, 8vo. p. 229.) as

"Del tutto didattica e parenetica intorno alla libertà, di cui i Fiorentini facevano gran vanto, mentre erano quasi alla vigilia di perderla intieramente."

San Marino was not attacked during the campaign, which terminated on the 30th of August of the same year (1469) with the battle of Vergiano, in which Alessandro Sforza, the commander of the Papal forces, was signally defeated by Federigo.

San Marino has never, so far as I have been able to ascertain, undergone the calamity of a siege, and its inhabitants have uninterruptedly enjoyed the blessing of self-government from the foundation of the Republic in the third or fourth century to the present time, with the exception of the few months of 1503, during which the infamous Cesare Borgia forced them to accept a Podestà of his own nomination. Various causes have contributed to this lengthened independence; but it may be stated that, in the fifteenth and sixteenth centuries, the San Marinese owed it no less to their own patriotism, courage, prudence, and good faith, than to the disinterested protection of the Counts and Dukes of Urbino, whose history has been so ably written by Mr. Dennistoun, in his recently published memoirs of that chivalrous race.

The privileges of the Republic were confirmed on the 12th of February, 1797, by Napoleon Buonaparte, who offered to enlarge its territory,—a boon which its citizens were wise enough to decline; thinking, perhaps, with Montesquieu, that—

"Il est de la nature d'une république qu'elle n'ait qu'un petit territoire: sans cela, elle ne peut guère subsister."—*Esprit des Lois*, liv. viii. chap. 16.

Your readers will find some notices of San

Marino in Addison's *Remarks on several Parts of Italy*; Aristotle's *Politics*, translated by Gillies, lib. ii. Appendix.

Its lofty and isolated situation has supplied Jean Paul with a simile in his *Unsichtbare Loge*:

"Alle andre Wissenschaften theilen sich jetzt in eine Universal Monarchie über alle Leser: aber die Alten sitzen mit ihren wenigen philologischen Lehnsleuten einsam auf einem S. Marino-Felsen." — *Jean Paul's Werke* (Berlin, 1840, 8vo.), vol. i. p. 125.

In the first line of the letter, "vedato" should be veduto; and in the seventh line, "difenderai" difendervi.

F. C. B.

#### THE BELLMAN AND HIS HISTORY.

(Vol. iii., p. 324.)

The Bellman's songs may be found in the *Bellman's Treasury*, containing above a Hundred several Verses, fitted for all Humours and Fancies, and suited to all Times and Seasons. London: 8vo. 1707. Extracts from this book are given in Hone's *Every Day Book*, vol. ii. p. 1594.

I have now before me a broadside thus entitled: "A copy of Verses, humbly presented to the Right Worshipful the Mayor, Aldermen, and Common Councilmen, and the rest of my worthy Masters and Mistresses, dwelling in Cambridge. By Thomas Adams, Bellman, 1810." There is a large engraving, from a wood-block, apparently a century old, representing a bellman, in a flowing wig and a three-cornered hat, holding in his right hand a bell, and in his left a javelin and lantern; his dog is behind him.

The verses are:

1. Prologue.
2. To the Right Worshipful the Mayor.
3. To the Aldermen.
4. To the Common Councilmen.
5. To the Town Clerk.
6. To the Members for the Town.
7. On the King.
8. On the Queen.
9. On Christmas Day.
10. On New Year's Day.
11. To the Young Men.
12. To the Young Maids.
13. On Charity.
14. On Religion.
15. Epilogue.

This is marked as the 24th sheet; that is, as I suppose, the 24th set of verses presented by Mr. Adams.

I have also a similar broadside, "by Isaac Moule, jun., bellman, 1824," being "No. III." of Mr. Moule's performances. The woodcut is of a more modern character than Mr. Adams's, and delineates a bellman in a three-cornered hat, modern coat, breeches, and stockings, a bell in

his right hand, and a small dog by his side. The bellman is represented as standing in front of the old Shire Hall in Cambridge, having Hobson's Conduit on his right.

The subjects of Mr. Moule's verses are similar to those of Mr. Adams, with the following variations. He omits verses to the Town Clerk, the Members for the Town, the Queen, on Charity, and on Religion, and inserts verses "On St. Crispin," and "To my Masters and Mistresses."

The office of bellman in this town was abolished in 1836, and to the bellman's verses have succeeded similar effusions from the lamplighters, who distribute copies when soliciting Christmas boxes from the inhabitants.

C. H. COOPER.

Cambridge, April 28. 1851.

#### Replies to Minor Queries.

"God takes those soonest," &c. (Vol. iii., p. 302.). — In Morwenstow churchyard, Cornwall, there is this epitaph on a child:—

"Those whom God loves die young!

They see no evil days,—  
No falsehood taints their tongue,  
No wickedness their ways.

"Baptized, and so made sure,  
To win their blest abode,—  
What shall we pray for more?  
They die, and are with God!"

C. E. H.

The belief expressed in these words is of great antiquity. See the story of Cleobis and Biton, in Herod. l. 31., and the verse from the  $\Delta\lambda\iota\ \xi\epsilon\lambda\alpha\pi\alpha\tau\omega\nu$  of Menander:

"Ὅν οἱ θεοὶ φιλοῦσιν ἀποθνήσκει νέος."

Meineke, *Fragm. Com. Gr.*, vol. iv. p. 105.

L.

I would suggest to T. H. K. that the origin of this line is Menander's

"Ὅν οἱ θεοὶ διλοῦσιν ἀποθνήσκει νέος."

Fragm. 128. in Meineke, *Fr. Com. Gr.*

imitated by Plautus:

"Quem di diligunt adulescens moritur."

*Bacch.* iv. 7. 18.

whence the English adage,

"Whom the gods love die young."

Wordsworth's *Excurs.*, b. i., has this sentiment:

"O, Sir, the good die first,  
And those whose hearts are dry as summer dust,  
Burn to the socket."

C. P. PR\*\*\*\*.

[Several other correspondents have kindly replied to this Query.]

*Disinterment for Heresy* (Vol. iii., p. 240.).—Mr. Tracy's will, dated 10th October, 22d Henry VIII. [1530], is given at length in Hall's *Chronicle* (ed. 1809, p. 796.), where will be found the particulars of the case to which ARUN alludes. See also Burnet's *History of the Reformation* (ed. 1841, vol. i. pp. 125. 657, 658. 673.), and Strype's *Annals of the Reformation*, vol. i. p. 507. Strype states that Mr. Tracy's body was dug up and burnt "anno 1532." William Tyndale wrote *Exposition on Mr. Will. Tracis Will*, published in 8vo. at Nuremburgh, 1546. (Wood's *Athen. Oxon.*, vol. i. p. 37.)

C. H. COOPER.

Cambridge, April 2. 1851.

"William Tracy, a worshipful esquire in Gloucestershire, and then dwelling at Todington," made a will, which was thought to contain heretical sentiments. His executor having brought in this will to be proved two years after Tracy's death (in 1532), "the Convocation most cruelly judged that he should be taken out of the ground, and burnt as an heretick," which was accordingly done; but the chancellor of the diocese of Worcester, to whom the commission was sent for the burning, was fined 300*l.* for it by King Henry VIII. Such is the story in Fox's *Martyrs*, anno 1532 (vol. ii. p. 262. ed. 1684, which I have before me).

EXON.

The date and some particulars of the exhumation of the body of W. Tracy, Esq., of Todington Park, ancestor of the present Lord Sudeley, ARUN will find in Foxe's *Acts and Monuments*, vol. v. p. 31. ed. 1843, and the note in appendix will point out other sources.

NOVUS.

*The Vellum-bound Junius* (Vol. iii., pp. 262. 307.).—In the Number dated April 19, 1851, p. 307., is a request for information relative to the "Vellum-bound copy of Junius;" also a reference to the subject in a prior number of the "NOTES AND QUERIES." Not being in England, and not having the prior numbers, it is not possible to make myself acquainted with the subject contained in that reference, but I will endeavour to throw some light on the Query in the Number which has been forwarded to me. The writer of the *Letters of Junius* was the secretary of the first Marquis of Lansdowne, better known as Lord Shelburne. From his Lordship he obtained all the political information necessary for his compositions. The late Marquis of Lansdowne possessed the copy bound in vellum (two volumes), with many notes on the margin in Lord Shelburne's handwriting; they were kept locked up in a beautiful ebony casket bound and ornamented with brass. That casket has disappeared, at least so I have been told, and not many years ago inquiry was made for it by the present head of that house. Maclean was a dark, strong-featured man, who wore his hat

slouched over his eyes, and generally a large cloak. He often corrected the slips or proofs of his letters at Cox's, a well-known printer near Lincoln's Inn, who deemed himself bound in honour never to divulge what he knew of that publication, and was agitated when once suddenly spoken to on the subject near the door of the small room in which the proofs were corrected, and with a high and honourable feeling requested never to be again spoken to on the subject. The late President of the Royal Academy, Benjamin West, knew Maclean; and his son, the late Raphael West, told the writer of these remarks, that when a young man he had seen him in the evening at his father's in Newman Street, and once heard him repeat a passage in one of the letters which was not then published. A more correct and veracious man than Mr. R. West could not be. Maclean stammered, and was consequently of no use to Lord Shelburne as a debater and supporter in parliament. A place in the East Indies was obtained for him, and he sailed in the Aurora frigate for that dependency, and was lost in her at the same time with Falconer, the author of the poem entitled *The Shipwreck*. The able tract published by Mr. Pickering, Piccadilly, would constitute a fair foundation on which to build the inquiry.

ÆGROTUS.

*Pursuits of Literature* (Vol. iii., p. 240.).—I trust that the following notes may be useful in assisting your correspondent S. T. D. to ascertain "how the author of the *Pursuits of Literature* became known." The first edition of the first part of the *Pursuits of Literature* appears to have been published in quarto, by J. Owen, 168. Piccadilly, in 1794. In a volume of pamphlets I have the above bound up with the following:—

"The Sphinx's Head Broken: or a Poetical Epistle, with notes to THOMAS JAMES M<sup>th</sup>\*, Clerk to the Q<sup>ueen's</sup> Tr<sup>ansactions</sup>. Proving him to be the author of the *Pursuits of Literature*: a Satirical Poem. With occasional Digressions and Remarks. By Andrew Œdipus, an injured Author. London: Printed for J. Bell, No. 148. Oxford Street, opposite New Bond Street, MCCCXCVIII."

This epistle is a very severe castigation for Mathias, whom Œdipus styles the "little black jogging man," whose

"Politics and religion are very well, but he is a detestable pedant, and his head is a lumber-garret of Greek quotations, which he raps out as a juggler does ribbands at a country fair."

And speaking of "Chuckle Bennet," he calls him in a note,

"A good calf-headed bookseller in Pall Mall, the intimate confidant and crony of little M<sup>th</sup>\*, and who, upon Owen's bankruptcy, published Part IV. of *Pursuits of Literature* himself."

Of Owen, who published Part I., our author says:

"Hither the sly little fellow got crony Becket to send his satirical trumpery;"

which is further explained in the following note:

"Becket's back door is in an alley close to his house; here have I often seen little M\*th\*s jog in and sit upon thorns for fear of being seen, in the back-parlour, chattering matters over with old Numscull. After passing through many hands, the proof sheets at last very slyly reached little M\*th\*s that he might revise the learned lumber."

After alluding to several pieces published by Mathias, our unmerciful critic adds in another note:

"It is very remarkable how strongly the characteristic features of identity of authorship are marked in these several pieces; the little man had not even the wit to print them in a different manner, yet strange to tell, few, very few, could smell the he-goat!

"Who reads thy *hazy weather* but must swear,  
'Tis Thomas James M\*th\*s to a hair!"

## MERCURII.

*Dutch Books* (Vol. iii., p. 326.). — MARTINUS is probably aware that the library of the Fagel family is now a part of the University Library of Dublin, and that it contains a very fine collection of Dutch literature, in which it is very possible some of the books of which he is in search may be found.

The auction catalogue prepared in 1800, when the library was to have been sold by auction, had it not been purchased by the University of Dublin, is printed, and a copy of it is at his service, if he will inform me through you how to send it to him.

This library contains many rare tracts and documents well worthy of Mr. Macaulay's attention, if he is about to continue his history of the Revolution; but I have not heard whether he has made any inquiry after them, or whether he is aware of their existence. There is a curious MS. catalogue of them in the possession of the University, which was too voluminous to be printed, when the library was about to be sold. HIBERNICUS.

*Engilbert, Archbishop of Treves* (Vol. i., p. 214.). — There can be no doubt that the bishop's reference is incorrect, and the suggestion of T. J. (Vol. iii., p. 291.) to consult the reprint of 1840 affords no aid in setting it right; for there we find (p. 178.) a note as follows:

"There was no Engilbert, Archbishop of Treves, nor is there any work in this name in Goldasti."

I have, however, consulted Mr. Bowden's *Life and Pontificate of Gregory VII.*, in order, if possible, to find a clue; and in a note in vol. ii. p. 246. of that work is a statement of the hesitation of the Pope on the doctrine of the eucharist, with a reference as follows:

"Vid. *Engilberti* archiep. Trevir. epist. adv. Greg. VII.; in *Eccardi Corp. historic. Medii Ævi. t. ii. p. 170.*"

This reference I have verified, and found in the epistle of Egilbertus the passage which, no doubt, Bishop Cosin refers to, and which Mr. Bowden cites:

"En verus pontifex et sacerdos, qui dubitat si illud quod sumatur in dominicâ mensâ sit verum corpus et sanguis Christi!"

So much for that part of the difficulty, but another still remains. Was there ever an Egilbertus, or Engilbertus, Archbishop of Treves? To solve this question I consulted a list of the Archbishops of Treves in the *Bibliothèque Sacrée* of Richard et Giraud, and I there find the following statement:

"*Engelbert*, grand-prévôt de Passau, fut intrus par la faveur de l'empereur Henri IV., et sacré par des évêques schismatiques. Il mourut en 1101."

TYRO.

Dublin.

*Charles Lamb's Epitaph* (Vol. iii., p. 322.). — According to Mr. Thorne (*Rambles by Rivers*, 1st series, p. 190.) the inscription in the churchyard at Edmonton, to the memory of Charles Lamb, was written "by his friend, Dr. Carey, the translator of 'Dante.'" Mr. Thorne gives an anecdote concerning this inscription which I venture to transcribe, in the expectation that it may interest your correspondent MARIA S., and others of your numerous readers.

"We heard a piece of criticism on this inscription that Lamb would have enjoyed. As we were copying it, a couple of canal excavators came across the churchyard, and read it over with great deliberation; when they had finished, one of them said, 'A very fair bit of poetry that;' 'Yes,' replied his companion, 'I'm blest if it isn't as good a bit as any in the churchyard; rather too long, though,'"

By "Dr. Carey," of course, is meant the Rev. Henry Francis Cary, M.A., Vicar of Bromley Abbots, Staffordshire, and Assistant Librarian in the British Museum, as he was the translator of "Dante," and an intimate friend of Charles Lamb. C. H. COOPER.

Cambridge, April 28. 1851.

*Charles II. in Wales* (Vol. iii., p. 263.). — In answer to DAVYDD GAM'S Query, it may be observed that I have never heard of the tradition in question, nor have I met with any evidence to show that Charles II. was in any part of Wales at this period. In "The true Narrative and Relation of his most sacred Majesty's Escape from Worcester," *Selection from the Harleian Miscellany*, 4to., p. 380., it is stated that the king meditated the scheme of crossing into Wales from White Ladies, the house of the Penderells, but that "the design was crossed." One of the "Boscobel Tracts," at p. 137., treating of the same period, and compiled by the king himself in 1680, mentions his

intention of making his escape another way, which was to get over the Severn into Wales, and so get either to Swansea, or some other of the sea towns that he knew had commerce with France; besides that he "remembered several honest gentlemen" that were of his acquaintance. However, the scheme was abandoned, and the king fled to the southward by Madeley, Boscobel, &c., to Cirencester, Bristol, and into Dorsetshire, and thence to Brighton, where he embarked for France on the 15th Oct., 1651.

Lancaiach is still in possession of the Prichard family, descendants of Col. Prichard.

There is a tradition that Charles I. slept there on his way from Cardiff Castle to Brecon, in 1645, and the tester of the bed in which his Majesty slept is stated to have been in the possession of a Cardiff antiquary now deceased. The facts of the case appear in the *Iter Carolinum*, printed by Peck (*Desiderata Curiosa*). The king stayed at Cardiff from the 29th July to the 5th August, 1645, on which day he dined at Llancaiach, and supped at Brecon.

J. M. T.

"*Ex Pede Herculem*" (Vol. iii., p. 302).—The following allusion to the foot of Hercules occurs in *Herodotus*, book iv. section 82.:

"Ἰχθὺς Ἡρακλέους φαίνουσι ἐν πέτρῃ ἐνεδν, τὸ οἶκε μὲν βήματι ἀνδρὸς, ἔστι δὲ τὸ μέγαθος δίπηχυν, παρὰ τὴν Τύρην ποταμὸν."

ALFRED GATTY.

The origin of this phrase is connected with the following story:—A certain Greek (whose name has for the present escaped me, but who must have been ready to contribute to the "NOTES AND QUERIES" of his time) was one day observed carefully "stepping" over the *ἀλλός* or footrace-course at Olympia; and he gave as a reason for so doing, that when that race-course was originally marked out, it was exactly six hundred times as long as Hercules' foot (that being the distance Hercules could run without taking breath): so that by ascertaining how many times the length of his own foot it contained, he would know how much Hercules' foot exceeded his foot in length, and might therefrom calculate how much Hercules' stature exceeded that of ordinary men of those degenerate days.

J. EASTWOOD.

Ecclesfield.

This proverb does not appear to be of classical origin. Several proverbs of a similar meaning are collected in Diogenian, v. 15. The most common is, *ἐκ τῶν ὀνίχων τὸν λέοντα, ἐκ ungue leonem*. The allusion to Hercules is probably borrowed from some fable.

L.

*Bucaneers* (Vol. i., p. 400).—Your correspondent C. will find an interesting account of the

Bucaneers in a poem by M. Poirié St. Aurèle, entitled *Le Flibustier*, and published by Ambroise Dupont & Co., Paris, 1827. The Introduction and Notes furnish some curious particulars relative to the origin, progress, and dissolution of those once celebrated pirates, and to the daring exploits of their principal leaders, Montauban, Grammont, Monbars, Vand-Horn, Laurent de Graff, and Sir H. Morgan. The book contains many facts which go far to support Bryan Edwards's favourable opinion. I may add that the author derives the French word *flibustier* from the English *freebooter*, and the English word *bucaneer* from the French *boucanier*; which latter word is derived from *boucan*, an expression used by the Caribs to describe the place where they assembled to make a repast of their enemies taken in war.

HENRY II. BREEN.

St. Lucia, March, 1851.

*God's Acre* (Vol. iii., p. 284).—By a *Saxon* phrase, MR. LONGFELLOW undoubtedly meant *German*. In Germany *Gottes-acker* is a name for churchyard; and it is to be found in Wachter's *Glossarium Germanicum*, as well as in modern dictionaries. It is true there is the other word *Kirchhof*, perhaps of more modern date.

"*Gots-aker*. Cæmeterium. Quasi ager Dei, quia corpora defunctorum fidelium comparantur semini. 1 Cor. xv. 36., observante Keyslero in *Antiq. Septentr.* p. 109."—Wachter's *Gloss. Germanicum*.

Very interesting are also the other allegorical names which have been given to the burial-places of the dead. They are enlarged upon in Minshew's *Guide to Tongues*, under the head "Church-yard."

"Cæmeterium (from the Greek), signifying a dormitory or place of sleep. And a Hebrew term (so Minshew says), Beth-chajim, *i. e.* domus viventium, 'The house of the living,' in allusion to the resurrection."

Our matter-of-fact "Church-yard or inclosure" falls dull on the ear and mind after any of the above titles.

HERMES.

*God's Acre*.—The term *God's Acre*, as applied to a church-garth, would seem to designate the consecrated ground set apart as the resting-place of His faithful departed, sown with immortal seed (1 Cor. xv. 38.), which shall be raised in glory at the great harvest (Matt. xiii. 39.; Rev. xiv. 15.). The church-yard is "dedicated wholly and only for Christian burial," and "the bishop and ordinary of the diocese, as *God's minister, in God's stead accepts it as a freewill offering, to be severed from all former profane and common uses, to be held as holy ground,*" and "to be *God's storehouse for the bodies of His saints there to be interred.*" See "Bishop Andrewes' Form of Consecration of a Churchyard," *Minor Works*, pp. 328—333., Oxf., 1846.

MACKENZIE WALCOTT, M. A.

P.S. When was the name of *Poet's Corner* first attached to the south transept of Westminster Abbey?

Jermyn Street.

*Abbot Eustacius*, of whom J. L. (Vol. iii., p. 141.) asks, was the Abbot of Flay, and came over from Normandy to England, and preached all through this kingdom with much effect in the beginning of John's reign, A. D. 1200, as Roger Hovedene tells us, *Annal.*, ed. Savile, London, 1596, *fos.* 457. b, 466. b. Wendover (iii. 151.) and Matt. Paris in *anno*, mention him. D. ROCK.

*Vox Populi Vox Dei* (Vol. iii., p. 288.) is, I find, a much older proverb in England than Edward III.'s reign, for whose coronation sermon it was chosen the text, not by Simon Mephram, but Walter Reynolds, as your correspondent ST. JOHNS rightly says. Speaking of the way in which St. Odo yielded his consent to be Abp. of Canterbury, circ. A. D. 920, William of Malmesbury writes: "Recogitans illud proverbium, *Vox populi vox Dei*." — *De Gestis Pont.*, L. i. fo. 114., ed. Savile.

D. ROCK.

*Francis Moore and his Almanack* (Vol. iii., p. 263.). — Mr. Knight, in his *London*, vol. iii. p. 246., throws a little light on this subject:

"The renowned Francis Moore seems to have made his first appearance about the end of the seventeenth century. He published a *Kalendarium Ecclesiasticum* in 1699, and his earliest *Vox Stellarum* or *Almanac*, as far as we can discover, came out in 1701," &c.

But Mr. Knight is not sure that "Francis Moore" was not a *nom de guerre*, although at p. 241. he gives the portrait of the "Physician" from an anonymous print, published in 1657.

A. A.

Abridge.

There is an Irish edition published in Drogheda, sold for threepence, and *embellished* with a portrait of Francis Moore. Can Ireland claim this worthy? Many farmers and others rely much on the weather prophecies of this almanack. A tenant of mine always announces to me triumphantly that "Moore is right!" but his triumphs come at very long intervals. K.

I can answer part of H. P. W.'s Query. Francis Moore's celebrated *Almanack* first appeared in 1698. We have this date upon his own confession. Before his *Almanack* for 1771 is a letter which begins thus:

"Kind Reader,

"This being the 73rd year since my *Almanack* first appeared to the world, and having for several years presented you with observations that have come to pass to the admiration of many, I have likewise presented you with several hieroglyphics," &c.

EDWARD F. RIMBAULT.

That such a personage really did exist there can be little doubt. Bromley (in *Engraved Portraits, &c.*) gives 1657 as the date of his birth, and says that there was a portrait of him by Drapentier *ad vivum*. Lysons mentions him as one of the remarkable men who, at different periods, resided at Lambeth, and says that his house was in Calcott's Alley, High Street, then called Back Lane, where he seems to have enlightened his generation in the threefold capacity of astrologer, physician, and schoolmaster. J. C. B.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Professor De Morgan has just furnished a new contribution to *L'Art de vérifier les Dates*, in the shape of a small but most useful and practical book, entitled *The Book of Almanacks, with an Index of Reference, by which the Almanack may be found for every year, whether in the Old Style or New, from any Epoch Ancient or Modern up to A. D. 2000. With means of finding the Day of any New or Full Moon from B. C. 2000 to A. D. 2000.* An example will show, better even than this ample title-page, the great utility of this work to the historical enquirer. Walter Scott, speaking of the battle of Bannockburn, which was fought on the day of St. John the Baptist, June 24, 1314, says,

"It was a night of lovely June,

High rose in cloudless blue the moon."

Now, should the reader be desirous of testing the accuracy of this statement, (and how many statements have ere this been tested by the fact of the moon's age!), he turns to Professor De Morgan's Index, which at 1314 gives Epact 3., Dominical Letter F., Number of Almanack 17. Turning to this almanack, he finds that the 24th June was on a Monday; from the Introduction (p. xiii.) and a very easy calculation, he learns that the full moon of June, 1314, would be on the 27th, or within a day, and from a more exact method (at p. xiv.), that the full moon was within two hours of nine A. M., on the 28th. So that Sir Walter was correct, there being more than half moon on the night of which he was speaking. Such an instance as the one cited will show how valuable the *Book of Almanacks* must prove to all historical students, and what a ready test it furnishes as to accuracy of dates, &c. It must take its place on every shelf beside Sir H. Nicolas' *Chronology of History*.

We doubt not that many of our readers share our feeling as to the importance of children's books, from the influence they may be destined to exercise upon generations yet unborn. To all such we shall be doing acceptable service by pointing out Mrs. Alfred Gatty's little volume, *The Fairy Godmothers and other Tales*, as one which combines the two essentials of good books for children; namely, imagination to attract, and sound morals to instruct. Both these requisites will be found in Mrs. Gatty's most pleasing collection of tales, which do not require the very clever frontispiece by Miss Barker to render the volume an acceptable gift to all "good little Masters and Mistresses."

Messrs. Sotheby and Wilkinson (3, Wellington Street, Strand) will commence on Monday a six-days' Sale of most interesting Autograph Letters, Historical Documents, and original MSS. of distinguished writers, as that of *Kenilworth* in the Autograph of Sir W. Scott, of *Madoc* in that of Southey, unpublished poems by Burns, and *Le Second Manuscrit venu de St. Hélène*. One of the most curious Lots is No. 1035, Shakspeare's play of *Henry IV.*, two parts condensed into one, — a contemporary and unique Manuscript, being the only one known to exist of any of the productions by the Sweet Bard of Avon. It is presumed to be a play-house copy with corrections in the Autograph of Sir Edward Deering of Surrenden, in Kent, (who died in 1644); and, as no printed copy is known to contain the various corrections and alterations therein, is supposed to have been so corrected for the purposes of private representation, it being well known that theatricals formed a portion of the amusements in vogue at that baronet's country seat during the early portion of the reign of James I. Our readers will remember that the Shakspeare Society showed their sense of its value by printing it under the editorship of Mr. Halliwell.

CATALOGUES RECEIVED. — Emerson Charnley's (45, Bigg Market, Newcastle-upon-Tyne) Catalogue Part IV. of Books Old and New; W. Brown's (46, High Holborn) Catalogue Part LIII. of Valuable Second-hand Books.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

- DIANA (ANTONINUS) COMPENDIUM RESOLUTIONEM MORALIUM. Antwerp. Colon. 1634-57.  
 PASSIONAEL EFTE DAT LEVENT DER HEILIGEN. Folio. Basil, 1522.  
 CARTARI — LA ROSA D'ORO PONTIFICIA. 4to. Rome, 1631.  
 BROEMEL, M. C. H., FEST-TANZEN DER ERSTEN CHRISTEN. Jena, 1705.  
 THE COMPLAINT OF SCOTLAND, edited by Leyden. 8vo. Edin. 1801.  
 THOM'S LAYS AND LEGENDS OF VARIOUS NATIONS. Parts I. to VII. 12mo. 1834.  
 L'ABBÉ DE SAINT PIERRE, PROJET DE PAIX PERPETUELLE. 3 Vols. 12mo. Utrecht, 1713.  
 CHEVALIER RAMSAY, ESSAI DE POLITIQUE, où l'on traite de la Nécessité, de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye, without date, but printed in 1719.  
 The same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénelon," 12mo. Londres, 1721.  
 PULLEN'S ETYMOLOGICAL COMPENDIUM, 8vo.  
 COOPER'S (C. P.) ACCOUNT OF PUBLIC RECORDS, 8vo. 1822. Vol. I.  
 LINGARD'S HISTORY OF ENGLAND. Sm. 8vo. 1837. Vols. X. XI. XII. XIII.  
 MILLER'S (JOHN, OF WORCESTER COLL.) SERMONS. Oxford, 1831 (or about that year).

\*\* Letters, stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186, Fleet Street.

## Notices to Correspondents.

Although we have this week again enlarged our paper to twenty-four pages, we have been compelled to postpone many interesting articles. Among these we may particularise "Illustrations of Chaucer, No. VI., a valuable paper by MR. SINGER on "John Tradescent," and another on the "Tradescent Family" by Mr. PINKERTON; and many Replies.

A. X. The Brussels edition of the Biographie Universelle is in 21 vols. Bickers of Leicester Square marks a copy half-bound in 7 vols. at Five Guineas.

TRIVIA and A. A. D. The oft-quoted line "TEMPORA MUTANTUR," &c., is from *Borbonius*. See "NOTES AND QUERIES," Vol. i., pp. 234, 419.

A. A. D. is referred to p. 357. of our last Number for an explanation of "Mind your Ps and Qs."

NEMO's Query respecting Pope Joan was inserted in No. 75. p. 265; a Reply to it appears in No. 77. p. 306; and we have several more communications to which we hope to give insertion next week.

REPLIES RECEIVED. — Ramasse — Prayer at the Healing — M. or N. — Deans Very Reverend — Family of the Tradescants — Epitaph on the Countess of Pembroke — West Chester — Demosthenes and New Testament — Pope Joan — Handbills at Funerals — Ventriloquist Hoax — Solid-hoofed Pigs — Aerial Apparitions — Apple-pie Order — Wife of James Torre — Snail-eating — Epigram by T. Dunbar.

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All communications for the Editor of NOTES AND QUERIES should be addressed to the care of MR. BELL, No. 186, Fleet Street.

Errata. — Page 336. l. 4. for "Burkdon" read "Burkdou," (i. e. Bourdeaux); p. 341. l. 11. for "laurando" read "laccrando;" and in p. 352. instead of between the years "1825 and 1850," read "1825 and 1830;" and we are requested to add that the churchwardens' account of S. Mary de Castro, Leicester, had disappeared from the parish chest long prior to the time mentioned.

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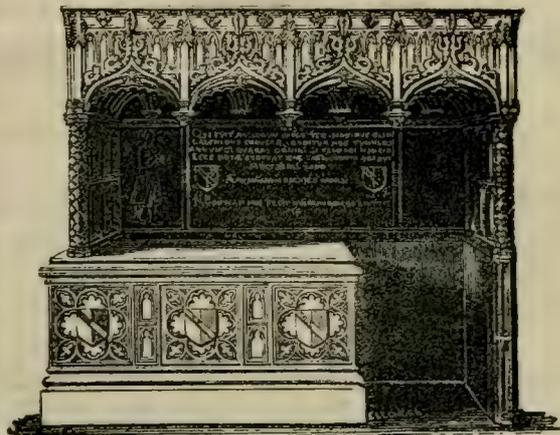
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The Table of Contents of this Volume will best explain its Object.

## INTRODUCTION.

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

No. 81.]

SATURDAY, MAY 17. 1851.

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## Notes.

### ILLUSTRATIONS OF CHAUCER, NO. VI.

Unless Chaucer had intended to mark with particular exactness the day of the journey to Canterbury, he would not have taken such unusual precautions to protect his text from ignorant or careless transcribers. We find him not only recording the altitudes of the sun, at different hours, in words; but also corroborating those words by associating them with physical facts incapable of being perverted or misunderstood.

Had Chaucer done this in one instance only, we might imagine that it was but another of those

occasions, so frequently seized upon by him, for the display of a little scientific knowledge; but when he repeats the very same precautionary expedient again, in the afternoon of the same day, we begin to perceive that he must have had some fixed purpose; because, as I shall presently show, it is the repetition alone that renders the record imperishable.

But whether Chaucer really devised this method for the express purpose of preserving his text, or not, it has at least had that effect,—for while there are scarcely two MSS. extant which agree in the verbal record of the day and hours, the physical circumstances remain, and afford at all times independent data for the recovery or correction of the true reading.

The day of the month may be deduced from the declination of the sun; and, to obtain the latter, all the data required are,

1. The latitude of the place.
2. Two altitudes of the sun at different sides of noon.

It is not absolutely necessary to have any previous knowledge of the hours at which these altitudes were respectively obtained, because these may be discovered by the trial method of seeking two such hours as shall most nearly agree in requiring a declination common to both at the known altitudes. Of course it will greatly simplify the process if we furthermore know that the observations must have been obtained at some determinate intervals of time, such, for example, as complete hours.

Now, in the Prologue to the "Canterbury Tales" we know that the observations could not have been recorded except at complete hours, because the construction of the metre will not admit the supposition of any parts of hours having been expressed.

We are also satisfied that there can be no mistake in the altitudes, because nothing can alter the facts, that an equality between the length of the shadow and the height of the substance can only subsist at an altitude of 45 degrees; or that an altitude of 29 degrees (more or less) is the nearest that will give the ratio of 11 to 6 between the shadow and its gnomon.

With these data we proceed to the following comparison:

Forenoon altitude 45°.		Afternoon altitude 29°.	
Hour.	Declin.	Hour.	Declin.
XI A. M.	8° 9' N.	II P. M.	3° 57' S.
X „	13° 27' „	III „	3° 16' N.
IX „	22° 34' „	IV „	13° 26' „
VIII „	Impossible.	V „	Impossible.

Here we immediately select “X A.M.” and “IV P.M.” as the only two items at all approaching to similarity; while, in these, the approach is so near that they differ by only a single minute of a degree!

More conclusive evidence therefore could scarcely exist that these were the hours intended to be recorded by Chaucer, and that the sun's declination, designed by him, was somewhere about thirteen degrees and a half North.

Strictly speaking, this declination would more properly apply to the 17th of April, in Chaucer's time, than to the 18th; but since he does not profess to critical exactness, and since it is always better to adhere to written authority, when it is not grossly and obviously corrupt, such MSS. as name the 18th of April ought to be respected; but Tyrwhitt's “28th,” which he states not only as the result of his own conjecture but as authorised by “the best MSS.,” ought to be scouted at once.

In the latest edition of the “Canterbury Tales” (a literal reprint from one of the Harl. MSS., for the Percy Society, under the supervision of Mr. Wright), the opening of the Prologue to “The Man of Lawes Tale” does not materially differ from Tyrwhitt's text, excepting in properly assigning the day of the journey to “the eightetene day of April;” and the confirmation of the forenoon altitude is as follows:

“And sawe wel that the schade of every tree  
Was in the lengthe the same quantite,  
That was the body erecte that caused it.”

But the afternoon observation is thus related:

“By that the Manciple had his tale endid,  
The sonne fro the southe line is descendid  
So lowe that it nas nought to my sight,  
Degrees nyne and twenty as in hight.  
Ten on the klokke it was as I gesse,  
For eleven foote, or litil more or lesse,  
My schadow was at thilk time of the yere,  
Of which feet as my lengthe parted were,  
In sixe feet equal of proporcoun.”

In a note to the line “Ten on the klokke” Mr. Wright observes,

“Ten. I have not ventured to change the reading of the Harl. MS., which is partly supported by that of the Lands. MS., *than*.”

If the sole object were to present an exact counterpart of the MS., of course even its errors were to be respected: but upon no other grounds can I understand why a reading should be pre-

served by which broad sunshine is attributed to ten o'clock at night! Nor can I believe that the copyist of the MS. with whom the error must have originated would have set down anything so glaringly absurd, unless he had in his own mind some means of reconciling it with probability. It may, I believe, be explained in the circumstance that “ten” and “four,” in horary reckoning, were *convertible terms*. The old Roman method of naming the hours, wherein noon was the sixth, was long preserved, especially in conventual establishments: and I have no doubt that the English idiomatic phrase “o'clock” originated in the necessity for some distinguishing mark between hours “of the clock” reckoned from midnight, and hours of the day reckoned from sunrise, or more frequently from six A.M. With such an understanding, it is clear that *ten* might be called *four*, and *four ten*, and yet the same identical hour be referred to; nor is it in the least difficult to imagine that some monkish transcriber, ignorant perhaps of the meaning of “o'clock,” might fancy he was correcting, rather than corrupting, Chaucer's text, by changing “four” into “ten.”

I have, I trust, now shown that all these circumstances related by Chaucer, so far from being hopelessly incongruous, are, on the contrary, harmoniously consistent;—that they all tend to prove that the day of the journey to Canterbury could not have been later than the 18th of April;—that the times of observation were certainly 10 A.M. and 4 P.M.;—that the “arke of his artificial day” is to be understood as the horizontal or azimuthal arch;—and that the “halfe cours in the Ram” alludes to the completion of the last twelve degrees of that sign, about the end of the second week in April.

There yet remains to be examined the significance of those three very obscure lines which immediately follow the description, already quoted, of the afternoon observation:

“Therewith the Mones exaltacioun  
In mena Libra, alway gan ascende  
As we were entryng at a townes end.”

It is the more unfortunate that we should not be certain what it was that Chaucer really did write, inasmuch as he probably intended to present, in these lines, some means of identifying the year, similar to those he had previously given with respect to the day.

When Tyrwhitt, therefore, remarks, “In what year this happened Chaucer does not inform us”—he was not astronomer enough to know that if Chaucer had meant to leave, in these lines, a record of the moon's place on the day of the journey, he could not have chosen a more certain method of informing us in what year it occurred.

But as the present illustration has already extended far enough for the limits of a single number of “NOTES AND QUERIES,” I shall defer the

investigation of this last and greatest difficulty to my next communication.

A. E. B.

Leeds, April 29.

#### DUTCH FOLK-LORR.

1. A baby laughing in its dreams is conversing with the angels.

2. Rocking the cradle when the babe is not in it, is considered injurious to the infant, and a prognostic of its speedy death.

3. A strange dog following you is a sign of good luck.

4. A stork settling on a house is a harbinger of happiness. To kill such a bird would be sacrilege.

5. If you see a shooting star, the wish you form before its disappearance will be fulfilled.

6. A person born with a caul is considered fortunate.

7. Four-leaved clover brings luck to the person who finds it unawares.

8. An overturned salt-cellar is a ship wrecked. If a person take salt and spill it on the table, it betokens a strife between him and the person next to whom it fell. To avert the omen, he must lift up the shed grains with a knife, and throw them behind his back.

9. After eating eggs in Holland, you must break the shells, or the witches would sail over in them to England. The English don't know under what obligations they are to the Dutch for this custom. Please to tell them.

10. If you make a present of a knife or scissors, the person receiving must pay something for it; otherwise the friendship between you would be cut off.

11. A tingling ear denotes there is somebody speaking of you behind your back. If you hear the noise in the right one, he praises you; if on the left side, he is calling you a scoundrel, or something like that. But, never mind! for if, in the latter case, you bite your little finger, the evil speaker's tongue will be in the same predicament. By all means, don't spare your little finger!

12. If, at a dinner, a person yet unmarried be placed inadvertently between a married couple, be sure he or she will get a partner within the year. It's a pity it must be inadvertently.

13. If a person when rising throw down his chair, he is considered guilty of untruth.

14. A potato begged or stolen is a preservative against rheumatism. Chestnuts have the same efficacy.

15. The Nymphaea, or water-lily, whose broad leaves, and clear white or yellow cups, float upon the water, was esteemed by the old Frisians to have a magical power. "I remember, when a boy," says Dr. Halbertsma, "that we were extremely careful in plucking and handling them;

for if any one fell with such a flower in his possession, he became immediately subject to fits."

16. One of my friends cut himself. A manservant being present secured the knife hastily, anointed it with oil, and putting it into the drawer, besought the patient not to touch it for some days. Whether the cure was effected by this sympathetic means, I can't affirm; but cured it was: so, don't be alarmed.

17. If you feel on a sudden a shivering sensation in your back, there is somebody walking over your future grave.

18. A person speaking by himself will die a violent death.

19. Don't go under a ladder, for if you do you will be hanged.

\* a ?

Amsterdam.

#### Minor Dates.

*Verses in Pope*—"Bug" or "Bee."—Pope, in the *Dunciad*, speaking of the purloining propensities of Bays, has the lines:

"Next o'er his books his eyes began to roll,

In pleasing memory of all he stole;

How here he sipp'd, how there he plunder'd snug,

And suck'd all o'er, like an industrious bug."

In reading these lines, some time ago, I was forcibly struck with the incongruity of the terms "sipp'd" and "industrious" as applied to "bug;" and it occurred to me that Pope may have originally written the passage with the words "free" and "bee," as the rhymes of the two last lines. My reasons for this conjecture are these: 1st. Because Pope is known to have been very fastidious on the score of coarse or vulgar expressions; and his better judgment would have recoiled from the use of so offensive a word as "bug." 2ndly. Because, as already stated, the terms "sipp'd" and "industrious" are inapplicable to a bug. Of the bug it may be said, that it "sucks" and "plunders;" but it cannot, with any propriety, be predicated of it, as of the bee, that it "sips" and is "industrious." My impression is, that when Pope found he was doing too much honour to Tibbald by comparing him to a bee, he substituted the word "bug" and its corresponding rhyme, without reflecting that some of the epithets, already applied to the one, are wholly inapplicable to the other.

HENRY H. BREEN.

St. Lucia, March, 1851.

*Rub-a-dub*.—This word is put forward as an instance of how new words are still formed with a view to similarity of sound with the sound of what they are intended to express, by Dr. Francis Lieber, in a "Paper on the Vocal Sounds of Laura Bridgeman compared with the Elements of Phonetic Language," and its authorship is assigned

to Daniel Webster, who said in a speech of July 17, 1850 :

"They have been beaten incessantly every month, and every day, and every hour, by the din, and roll, and *rub-a-dub* of the Abolition presses."

Dr. L. adds :

"No dictionary in my possession has *rub-a-dub* ; by and by the lexicographer will admit this, as yet, half-wild word."

My note is, that though this word be not recognised by the dictionaries, yet it is by no means so new as Dr. L. supposes ; for I distinctly remember that, some four-and-twenty years ago, one of those gay-coloured books so common on the shelves of nursery libraries had, amongst other equally *recherché* couplets, the following attached to a gaudy print of a military drum :

"Not a *rub-a-dub* will come  
To sound the music of a drum :"

—no great authority certainly, but sufficient to give the word a greater antiquity than Dr. L. claims for it ; and no doubt some of your readers will be able to furnish more dignified instances of its use.

J. EASTWOOD.

Ecclesfield.

[To this it may be added, that *Dub-a-dub* is found in Halliwell's *Arch. Gloss.* with the definition, "To beat a drum ; also, the blow on the drum. 'The *dub-a-dub* of honour.' Woman is a weathercock, p. 21., there used metaphorically." Mr. Halliwell might also have cited the nursery rhyme :

"Sing *rub-a-dub-dub*,  
Three men in a tub."

#### Quotations.—

1. "In time the savage bull doth bear the yoke."

Quoted in *Much Ado about Nothing*, Act I. Sc. 1.

Mr. Knight (Library Edition, ii. 379.) says this line is from Hieronymo, but gives no reference, and I have not found it. In a sonnet by Thomas Watson (A. D. 1560-91) occurs the line (see Ellis's *Specimens*) —

"In time the bull is brought to bear the yoke."

Whence did Shakspeare quote the line ?

2. "*Nature's mother-wit.*" This phrase is found in Dryden's "Ode to St. Cecilia," and also in Spenser, *Faerie Queene*, book iv. canto x. verse 21. Where does it first occur ?

3. "The divine chit-chat of Cowper." Query, Who first designated the "Task" thus ? Charles Lamb uses the phrase as a quotation. (See *Final Memorials of Charles Lamb*, i. 72.)

J. H. C.

Adelaide, South Australia.

*Minnis.* — There are (or there were) in East Kent seven Commons known by the local term "Minnis," viz., 1. Ewell Minnis ; 2. River do. ; 3. Cocclescombe do. ; 4. Swingfield do. ; 5. Worth do. ; 6. Stelling do. ; 7. Rhode do. Hasted (*His-*

*tory of Kent*) says he is at a loss for the origin of the word, unless it be in the Latin "Mina," a certain quantity of land, among different nations of different sizes ; and he refers to Spelman's *Glossary*, verbum "Mina."

Now the only three with which I am acquainted, River, Ewell, and Swingfield Minnis, near Dover, are all on high ground ; the two former considerably elevated above their respective villages.

One would rather look for a Saxon than a Celtic derivation in East Kent ; but many localities, &c. there still retain British or Celtic names, and eminently so the stream that runs through River and Ewell, the Dour or Dwr, *unde*, no doubt, Dover, where it disembogues into the sea. May we not therefore likewise seek in the same language an interpretation of this (at least as far as I know) hitherto unexplained term ?

In Armorican we find "Menez" and "Mene," a mount. In the kindred dialect, Cornish, "Men-hars" means a boundary-stone ; "Maenan" (Brit.), stoney moor ; "Mynydh" (Brit.), a mountain, &c.

As my means of research are very limited, I can only hazard a conjecture, which it will give me much pleasure to see either refuted or confirmed by those better informed.

A. C. M.

*Brighton.* — It is stated in Lyell's *Principles of Geology*, that in the reign of Elizabeth the town of Brighton was situated on that tract where the Chain Pier now extends into the sea ; that in 1665 twenty-two tenements still remained under the cliffs ; that no traces of the town are perceptible ; that the sea has resumed its ancient position, the site of the old town having been merely a beach abandoned by the ocean for ages. On referring to the "Attack of the French on Brighton in 1545," as represented in the engraving in the *Archæologia*, April 14, 1831, I find the town standing *apparently* just where it is now, with "a felde in the middle," but with some houses on the beach opposite what is now Pool Valley, on the east side of which houses the French are landing ; the beach end of the road from Lewes.

A. C.

*Voltaire's "Henriade."* — I have somewhere seen an admirable translation of this poem into English verse. Perhaps you can inform me of the author's name. The work seems to be scarce, as I recollect having seen it but once : it was published, I think, about thirty years ago. (See *antè*, p. 330.)

The house in which Voltaire was born, at Chatnaye, about ten miles from Paris, is now the property of the Comtesse de Boigne, widow of the General de Boigne, and daughter of the Marquis d'Osmond, who was ambassador here during the reign of Louis XVIII. The mother of the poet being on a visit with *the then* proprietor (whose name I cannot recollect), was unexpectedly confined. There is a street in the village called the Rue Voltaire. The Comtesse de Boigne is my

authority for the fact of the poet's birth having taken place in her house.

A. J. M.

Alfred Club.

### Queries.

#### THE BLAKE FAMILY.

The renowned Admiral Blake, a native of Bridgewater, and possessed of property in the neighbourhood, left behind him a numerous family of brothers, sisters, nephews, and nieces, settled in the county of Somerset; to wit, his brothers Humphrey, William, George, Nicholas, Benjamin, and Alexander all survived him, as did also his sisters, Mrs. Bowdich, of Chard, and Mrs. Smith, of Cheapside, in London. His brother Samuel, killed in an early part of the Civil War, left two sons, Robert and Samuel, both of them honourably remembered in the will of their great uncle. Can any of your readers, acquainted with Somerset genealogies, give me any information which may enable me to make out the descent of the present families of Blake, in that county, from this stock?

There are at least two Blake houses now in existence, who are probably of the blood of the illustrious admiral; the Blakes of Bishop's Hall, near Taunton, of which William Blake, Esq., a magistrate for the county, is the head; and the Blakes of Venue House, Upton, near Wiveliscombe, the representative of which is Silas Wood Blake, son of Dr. William Blake, a bencher of the Inner Temple. These families possess many relics of the admiral — family papers, cabinets, portrait, and even estates; and that they are of his blood there are other reasons for believing; but, so far as I know, the line is not clearly traced back. In a funeral sermon spoken on the death of the grandfather of the present William Blake, Esq., of Bishop's Hall, I find it stated that —

“He was descended from pious and worthy ancestors; a collateral branch of the family of that virtuous man, great officer, and true patriot Admiral Blake. His grandfather, the Rev. Malachi Blake, a Nonconformist minister, resided at Blogden, four miles from Taunton. This gentleman, by his pious labours, laid the foundation of the dissenting congregation at Wellington, in the county of Somerset. After the defeat of the Duke of Monmouth, to whose cause he had been friendly, he was obliged to flee from home, and went to London disguised in a lay-dress, with a tye-wig and a sword.”

This minister had three sons, John, Malachi, and William; and it is from the last named that the Blakes of Bishop's Hall are descended. But who was the father of Malachi Blake himself? He was probably a son or grandson of one of the admiral's brothers — but of which?

Permit me to add to this Query another remark. I am engaged in writing a Life of Admiral Blake,

and shall be extremely grateful to any of your correspondents who can and will direct me, either through the medium of your columns or by private communication, to any new sources of information respecting his character and career. A meagre pamphlet being the utmost that has yet been given to the memory of this great man, the entire story of his life has to be built up from the beginning. Fragments of papers, scraps of information, however slight, may therefore be of material value. A date or a name may contain an important clue, and will be thankfully acknowledged. Of course I do not wish to be referred to information contained in well-known collections, such as Thurloe, Rushworth, Whitelock, and the Parliamentary Histories, nor to the Deptford MSS. in the Tower, the Admiralty papers in the State Paper Office, or the Ashmole MSS. at Oxford. I am also acquainted, of course, with several papers in the national collection of MSS. at the British Museum throwing light on the subject; but while these MSS. remain in their present state, it would be very rash in any man to say what is *not* to be found in them. Should any one, in reading for his own purposes, stumble on a fact of importance for me in these MSS., I shall be grateful for a communication; but my appeal is rather made to the possessors of old family papers. There must, I think, be many letters — though he was a brief and abrupt correspondent — of the admiral's still existing in the archives of old Puritan families. These are the materials of history of which I am most in need.

HEPWORTH DIXON.

84. St. John's Wood Terrace.

### Minor Queries.

*John Holywood the Mathematician.* — Is the birthplace of this distinguished scholar known? Leland, Bale, and Pits assert him to have been born at Halifax, in Yorkshire; Stanyhurst says, at Holywood, near Dublin; and according to Dempster and Mackenzie, at Nithsdale, in Scotland.

EDWARD F. RIMBAULT.

*Essay on the Irony of Sophocles, &c.* — Who is the author of the *Essay on the Irony of Sophocles*, which has been termed the most exquisite piece of criticism in the English language?

Is it Cicero who says,

“Malo eum Platone errare, quam eum aliis recte sentire?”

And who embodied the somewhat contradictory maxim, —

“Amicus Plato, sed magis amica veritas?”

NEMO.

*Meaning of Mosaic.* — What is the exact meaning and derivation of the word Mosaic as a term in art?

H. M. A.

*Stanedge Pole.*—Can any one inform me in what part of Yorkshire the antiquarian remains of Stanedge Pole are situated; and where the description of them is to be found? A. N.

*Names of the Ferret.*—I should be much obliged by any one of your readers informing me what peculiar names are given to the male and female ferret? Do they occur any where in any author? as by knowing how the words are spelt, we may arrive at their etymology.

T. LAWRENCE.

Ashley-de-la-Zouch.

*Colfabias.*—Can any of your learned correspondents furnish the origin and meaning of this word? It was the name of the *privy* attached to the Priory of Holy Trinity in Dublin; and still is to be seen in old leases of that religious house (now Christ Church Cathedral), spelled sometimes as above, and other times *coolfabios*.

The present dean and chapter are quite in the dark upon the subject. I hope you will be able to give us a little light from your general stock.

A CH. CH. MAN.

Dublin.

*School of the Heart.*—This work consists of short poems similar in character and merit to Quarles's *Emblems*, and adorned with cuts of the same class. I have at hand none but modern editions, and in these the production is ascribed to Quarles. But Montgomery, in his *Christian Poet*, quotes the *School of the Heart*, without explanation, as the work of Thomas Harvey, 1647. Can any of your readers throw light on this matter? S. T. D.

*Milton and the Calves-head Club.*—I quote the following from *The Secret History of the Calves-head Club: or the Republican Unmasqu'd*, 4to., 1703. The author is relating what was told him by "a certain active Whigg, who, in all other respects, was a man of probity enough."

"He further told me that Milton, and some other creatures of the Commonwealth, had instituted this Club [the Calves-head Club], as he was inform'd, in opposition to Bp. Juxon, Dr. Sanderson, Dr. Hammond, and other divines of the Church of England, who met privately every 30th of January; and though it was under the Time of Usurpation, had compil'd a private Form of Service for the Day, not much different from what we now find in the Liturgy."

Do any of Milton's biographers mention his connexion with this club? Does the form of prayer compiled by Juxon, Sanderson, and Hammond exist? K. P. D. E.

*David Rizzio's Signature.*—Can any reader of "NOTES AND QUERIES" furnish the applicant with either a fac-simile or a minute description of the signature and handwriting of David Rizzio? The application is made in order to the verification of

a most remarkable alleged instance of clairvoyance, recorded at large in a volume on that and its kindred subjects just published by Dr. Gregory of Edinburgh. F. K.

*Lambert Simnel*—*Was this his real Name?*—It occurs to me that we are not in possession of the real name of Lambert Simnel, the famous claimant of the crown of England. We are told that he was the son of a baker; and we learn from Johnson's *Dictionary* that the word "simnel" signified a kind of sweet-bread or cake. Now, considering the uncertainty and mutability of surnames in former times, I am led to suspect that "Simnel" may have been a nickname first applied to his father, in allusion to his trade; and I am strengthened in my suspicion by not finding any such name as "Simnel" in any index of ancient names. Could any of your correspondents throw light on this question, or tell whether Lambert left any posterity? T.

*Honor of Clare, Norfolk.*—I have seen a letter, dated about 1702, in the possession of a gentleman of this town, which alludes "To His Majesty's Honor of Clare;" and I shall feel obliged if any of your correspondents can render me any information as to whether there are any documents relative to this "Honor" in existence: and if so, where they are to be met with? for I much wish to be informed what fragments were made from *South Green* (a part of this town), which was held of the above-mentioned "Honor," and by whom made; and further, who is the collector of them at this period? J. N. C.

*Sponge.*—When was the sponge of commerce first known in England? THURD.

*Babington's Conspiracy.*—Miss Strickland, in her life of Queen Elizabeth (*Lives of the Queens of England*, vol. vii. p. 33.), after describing the particulars of this plot, adds in a Note,—

"After his condemnation, Babington wrote a piteous letter of supplication to Elizabeth, imploring her mercy for the sake of his wife and children."—Rawlinson MSS., Oxford, vol. 1340. No. 55. f. 19.

A copy of a letter to which the description given by Miss Strickland would apply, has been lately found among some papers originally belonging to Lord Burleigh; and it would be very desirable to compare it with the letter said to be in the Rawlinson collection. I have, however, authority for saying that the reference above quoted is incorrect. I should be very glad indeed to find whether the letter referred to by Miss Strickland is printed in any collection, or to trace the authority for the reference given in the *Lives of the Queens*. The MS. copies in the British Museum are known.

J. Br.

*Family of Sir John Banks.*—R. H. wishes to be informed how many children were left by

Sir John Banks, Lord Chief Justice in Charles I.'s reign: also, whether any one of these settled at Keswick: and also, whether Mr. John Banks of that place, the philosopher, as he was called, was really a lineal descendant of Sir John B., as he is stated to have been by the author of an old work on the Lakes? R. C. H. H.

*Sewell, Meaning of.*—It is usual in some deer-parks in different parts of England, but more especially, as far as my own knowledge goes, in Kent, for the keepers, when they wish to drive and collect the deer to one spot, to lay down for this purpose what they call *sewells* (I may be wrong as to the orthography), which are simply long lines with feathers attached at intervals, somewhat after the fashion of the tails of kites. These "sewells," when stretched at length on the ground, the herd of deer will very rarely pass; but on coming up will check themselves suddenly when in full career, and wheel about. The same contrivance was in use in Virgil's time for the same purpose, under the name of *formido* (*Geor.* iii. 372.):—"Punicæve agitant pavidos formidine pennæ." Can any of your readers help me to the origin of the modern term *sewell*? H. C. K.

— Rectory, Hereford.

*Abel represented with Horns.*—In one of the windows of King's College Chapel, the subject of which is the Death of Abel, the artist has given him a pair of horns. Can any of your readers explain this? C. J. E.

### Minor Queries Answered.

*The Fifteen O's.*—In the third part of the "Sermon of Good Works" is this passage:

"Let us rehearse some other kinds of papistical superstitions and abuses; as of beads, of lady psalters and rosaries, of fifteen oos, of St. Barnard's verses, of St. Agathe's letters, of purgatory, of masses satisfactory, of stations and jubilees, of feigned relics, of hallowed beads, bells, bread, water, palms, candles, fire, and such other; of superstitious fastings, of fraternities, of pardons, with such like merchandise, which were so esteemed and abused to the prejudice of God's glory and commandments, that they were made most high and most holy things, whereby to attain to the eternal life, or remission of sin."

I cite the above from the Parker Society's edition of Archbishop Cranmer's *Miscellaneous Writings and Letters*, p. 148. It occurs also in Professor Corrie's edition of the *Homilies*, p. 58. I shall be glad to be informed what is meant by the "fifteen Oo's," or "fifteen O's" (for so they are spelt in the above edition of the *Homilies*).

C. H. COOPER.

Cambridge, April 14. 1851.

[The fifteen O's are fifteen prayers commencing with the letter O, and will be found in *Hora Beatissime*

*Virginis Marie, secundum usum ecclesie Sarum*, p. 201. edit. 1527.]

*Meaning of Pightle.*—As I dare say you number some Suffolk men among your readers, would any of them kindly inform me the meaning and derivation of the word "pightle," which is always applied to a field adjoining the farm-houses in Suffolk? PHILO-STEVENS.

[Phillips, in his *New World of Words*, has "PIGLE or PIGHTEL, a small Parcel of Land enclosed with a Hedge, which in some Parts of England is commonly call'd a Pingle."]

*Inscription on a Guinea of George III.*—Round the reverse of a guinea of George III., 1793, are the following initials:—"M. B. F. ET H. REX—F. D. B. ET L. D. S. R. I. A. T. ET E." The earlier letters are sufficiently intelligible; but I should be glad to learn the meaning of the whole inscription. J. H. C.

Adelaide, South Australia.

[Of the Faith Defender, of Brunswick and Lunenburg Duke, of the Holy Roman Empire Arch-Treasurer and Elector.]

*Meaning of Crambo.*—Sir Thomas Browne (*Religio Medici*, part ii. § 15. ed. 1678) says:

"I conclude, therefore, and say, there is no happiness under (or, as Copernicus will have it, above) the sun, nor any Crambo in that repeated verity and burthen of all the wisdom of Solomon, *All is vanity and vexation of spirit.*"

Query, What is the meaning of *crambe* here, and is it to be met with elsewhere with a similar meaning? J. H. C.

Adelaide, South Australia.

[The words "nor any Crambo" mean that the sentiment expressed by Solomon is a truth which cannot be too often repeated. Crabbe says, "*Crambo* is a play, in rhyming, in which he that repeats a word that was said before forfeits something." In all the MSS. and editions of the *Religio Medici*, 1642, the words "nor any Crambo," are wanting. See note on the passage in the edition edited by Simon Wilkin, F.L.S.]

### Replies.

JOHN TRADESCANT PROBABLY AN ENGLISHMAN, AND HIS VOYAGE TO RUSSIA IN 1618.

(Vol. iii., pp. 119. 286. 353.)

DR. RIMBAULT justly observes that "the history of the Tradescants is involved in considerable obscurity." He does not, however, seem to have been aware that some light has been thrown on that of the elder John Tradescant by the researches of Dr. Hamel, in his interesting Memoir published in the *Transactions of the Imperial Academy of St. Petersburg* in 1847, with the following title:—"Tradescant der Ältere 1618 in Russland. Der

Handelsverkehr zwischen England und Russland in seiner Entstehung," &c.

DR. RIMBAULT'S note contains a good epitome of the most obvious English notices respecting the Tradescants; but while correcting the errors of others, he has himself fallen into one important mistake, in stating that "Old John Tradescant died in 1652;" for that is the date of the death of his grandson, John, who died young. Old John died in 1638, leaving a son, also named John, who was born in 1608, and died in 1662, having survived his only son ten years; and, having no heir to his treasures, he had previously conveyed them, by deed of gift, to Elias Ashmole, who seems to have contrived to make himself agreeable to him by his pursuits as a virtuoso, and by his alchemical and astrological fancies. When Dr. Hamel was in England, I had the pleasure of indicating to him the site of "Tradescant's Ark" in South Lambeth. It was situate on the east side of the road leading from Vauxhall to Stockwell, nearly opposite to what was formerly called Spring Lane. Ashmole built a large brick house near that which had been Tradescant's, out of the back of part of which he made offices. The front part of it became the habitation of the well-known antiquary, Dr. Ducarel. It still remains as two dwellings; the one, known as "Turret House," is occupied by John Miles Thorn, Esq., and the other, called "Stamford House," is the dwelling of J. A. Fulton, Esq.

In his indefatigable researches to elucidate the early intercourse between England and Russia, Dr. Hamel's attention was accidentally called to the Tradescants and their Museum; and the following passage in Parkinson's *Paradisus Terrestris*, p. 345. (Art. "Neesewort," then called *Elleborus albus*), led to the discovery of a relation of Old John's voyage to Russia:—

"This (says Parkinson) grows in many places in Germany, and likewise in certain places in Russia, in such abundance, that, according to the relation of that worthy, curious, and diligent searcher and preserver of all nature's rarities and varieties, my very good friend John Tradescante, of whom I have many times before spoken, a moderately large ship (as he says) might be laden with the roots thereof, which he there saw on a certain island."

The same notice, in other words, also occurs in Parkinson's *Theatrum*, p. 218.

In searching among the MSS. in the Ashmolean Museum, Dr. Hamel bore this passage in memory, and one MS., thus described in Mr. Black's excellent catalogue, No. 824., xvi., contained confirmatory matter:

"A Voïag of Ambassad undertaken by the Right Honourabl S<sup>r</sup> Dudlie Diggs, in the year 1618."  
"This curious narrative of the voyage round the North Cape to Archangel, begins with a list of the chief persons employed in the embassy, and contains observations of the weather, and on the commercial, agri-

cultural, and domestic state of Russia at that time. It is written in a rude hand, and by a person unskilled in composition. The last half page contains some chronological notes and other stuff, perhaps written by the same hand."

Thus far Mr. Black. The full title of the MS. is,—

"A Viag of Ambassad undertaken by the Right Honourabl S<sup>r</sup> Dudlie Diggs in the year 1618, being atended on withe 6 Gentillmen, whiche beare the nam of the king's Gentillmen, whose nams be heere notted. On M. Nowell, brother to the Lord Nowell, M. Thomas Finche, M. Woodward, M. Cooke, M. Fante, and M. Henry Wyeld, withe every on of them ther man. Other folloers; on Brigges, Interpreter, M. Jams, an Oxford man, his Chaplin, on M. Leake his Secretary, withe 3 Scots; on Captain Gilbert and his Son, withe on Car, also M. Mathew De Quester's Son, of Filpot Lane, in London, the rest his own retenant, some 13 *whearof* (*Note on Jonne an Coplie wustersher men*) M. Swanli of Limhouse, master of the good Ship called the Dianna of Newcastle, M. Nelson, part owner of Newe Castell."

Dr. Hamel says:

"What the words in Italics may signify is not quite clear, but that 'on Jonne' must relate to Tradescante himself. Perhaps this passage may lead to the discovery that Tradescant did not, as it has been conjectured, come from Holland, but that he was a native of Worcestershire. The name Tradescant might be an assumed one (it was also written *Tradeskin*, which might be interpreted *Fellmonger*)."

From documents in the archives at Moscow, Dr. Hamel recovered the Christian names, and a list of Sir Dudley Digges' attendants in this voyage, which corresponds with that in the MS., thus:—*Arthur Nowell, Thomas Woodward, Adam Cooke, Joseph Fante, Thomas Leake, Richard James, George Brigges, Jessy De Quester, Adam Jones, Thomas Wakefield, John Adams, Thomas Crisp, Leonard Hugh, and JOHN COPLIE*. This last must therefore have designated *John Tradescant* himself, who was certainly there.

Sir Dudley Digges, to whom Tradescant seems to have attached himself in order to obtain knowledge of the plants and other natural curiosities of Russia, was sent by King James I. to the Czar Michael Fedorowitsch, who had in the previous year despatched an embassy to the king, principally to negotiate for a loan. This ambassador, Wolünsky, returned at the same time, in another vessel accompanying that of Sir Dudley.

Dr. Hamel in his memoir has given considerable extracts from the MS. narrative of the voyage, which show that Tradescant was an accurate observer not only of objects connected with his studies of phytology and natural history, but of other matters. Parkinson has justly styled him "a painful industrious searcher and lover of all natural varieties;" and elsewhere says: "My very

good friend, John Tradescantes, has wonderfully laboured to obtain all the rarest fruits hee can heare of in any place of Christendome, Turky, yea, or the whole world." The passages in the journal of his voyage, which prove it to be indubitably his, are numerous, but the one which first struck Dr. Hamel was sufficient; for in following the narrator on the Dwina, and the islands there, and, among others, to Rose Island, he found this note, "Helebros albus, enoug to load a ship." There are, however, others confirmatory beyond a doubt. Parkinson, in his *Paradisus Terrestris*, p. 528., has the following passage:—

"There is another (strawberry) very like unto this (the Virginia strawberry, which carrieth the greatest leafe of any other except the Bohemian), that John Tradescante brought with him from Brussels (i. Russia) long ago, and in seven years could never see one berry ripe on all sides, but still the better part roiten, although it would flower abundantly every yeare, and beare very large leaves."

Tradescant mentions that he also saw strawberries to be sold in Russia, but could never get of the plants, though he saw the berries three times at Sir D. Digges's table; but as they were in nothing differing from ours, but only less, he did not much seek after them. It is most probable that he brought seed, as he did of another berry, of which he sent part, he tells us, to his correspondent Vespasian Robin at Paris.

Of a man to whom the merit is due of having founded the earliest Museum of Natural History and Rarities of Art in England, and who possessed one of the first, and at the same the best, Botanic Garden, every little particular must be interesting, and it would be pleasing to find that he was an Englishman, and not a foreigner. The only ground for the latter supposition is, I believe, the assertion of Anthony à Wood, that he was a Fleming or a Dutchman. The name Tradescant is, however, neither Flemish nor Dutch, and seems to me much more like an assumed English pseudonyme. That he was neither a Dutchman nor a Fleming will, I think, be obvious from the following passage in the narration of his travels:

"Also, I have been tould that theare growethe in the land bothe tulipes and narsisus. By a Brabander I was tould it, though by his name I should rather think him a Holander. His name is Jonson, and hathe a house at Archangell. He may be eyther, for he [is] always drüke once in a day."

Now, had Tradescant himself been a Fleming or a Dutchman, he would at least have been able to speak decisively on this occasion; to say nothing of the vice of intemperance which he attributes to the natives of those countries. Again, it is quite clear that this journal of travels was written by Tradescant; yet that name does not appear either in the MS. or in the Russian archives: but we have

*John Cople* in both, with the indication in the MS. that he was a *Worcestershire man*. Let us therefore, on these grounds, place him in the list of English worthies to whom we owe a debt of gratitude. But supposing *Tradescant* to have been his real name, it is quite evident that he travelled under the name of *John Cople*; and it is perhaps vain to speculate upon the reasons for the assumption of a pseudonyme either way.

Dr. Richard James, who accompanied Sir Dudley Digges as chaplain, appears, from Turner's account of his MSS., which are deposited in the Bodleian, to have left behind him a MS. account of his travels in Russia, in five sheets; but this MS. seems to have been lost or mislaid in that vast emporium, or we might have some confirmation from it respecting Tradescant.

South Lambeth was in former times one of the most agreeable and salubrious spots in the vicinity of London, and at the time when Tradescant first planted his garden he must have had another worthy and distinguished man for a neighbour, Sir Noel Caron, who was resident ambassador here from the States of Holland for twenty-eight years. His estate contained 122 acres; he was a benefactor to the poor of his vicinity by charitable actions, some of which remain as permanent monuments of his benevolence, in the shape of almshouses, situate in the Wandsworth Road. The site of Caron House is now possessed by Henry Beaufoy, Esq., who has worthily emulated the deeds of his predecessor by acts of munificent benevolence, which must be fraught with incalculable good for ages yet to come. Mr. Beaufoy has, among his literary treasures, a very interesting collection of letters in MS., written in French, by Sir Noel Caron to Constantine Huyghens, I think, which contain many curious illustrations of the events of that period.

Let us hope that time may bring to light further and more complete materials for the biography of these Lambethan worthies, who have deserved to live in our memories as benefactors to mankind.

S. W. SINGER.

Manor Place, So. Lambeth, May 5. 1851.

#### THE FAMILY OF THE TRADESCANTS.

In Chambers's *Edinburgh Journal*, No. 359., New Series, may be found an account of this family, written by myself; I hope to be excused when I say that it is the most accurate hitherto published. It gave me great pleasure to find that so distinguished an antiquary as DR. RIMBAULT mainly corroborates the article alluded to; but I regret that I feel bound to notice a serious error into which that gentleman has fallen. DR. R. states that "Old John Tradescant died in the year 1652;" and in another place he states that—

"It was not the *youngest* John Tradescant that died in 1652, but the *oldest*, the *grandfather*, the first of that name that settled in England."

The conflicting accounts and confusion in the history of the Tradescants, have no doubt arisen from the three, "grandsire, father, and son," having been all named John; consequently, for the sake of perspicuity, I shall adopt the plan of our worthy editor, and designate the Tradescant who first settled in England, No. 1.; his son, who published the *Musæum Tradescantianum*, No. 2.; and the son of the latter, who "died in his spring," No. 3. Now, to prove that it was the youngest of the Tradescants, No. 3., who died in 1652, we have only to refer to the preface of the *Musæum Tradescantianum*, which was published in 1656. There we find that Tradescant No. 2. says that—

"About three years agoe (by the persuasion of some friends) I was resolved to take a catalogue of those rarities and curiosities, which my father had sedulously collected, and myself with continued diligence have augmented and hitherto preserved together."

He then proceeds to account for the delay in the publication of the work in these words:

"Presently thereupon my *only son* died, one of my friends fell sick," &c.

Again, in Ashmole's *Diary* we find the following entry:

"Sept. 11th, 1652. Young John Tradescant died."

And, further on, Ashmole states that

"He was buried by his grandfather, in Lambeth Churchyard."

The word *by*, in the quotation, meaning, *by the side of*, *close by* his grandfather. The burial register of Lambeth parish gives the date of the interment, Sept. 16, 1652. Ashmole's *Diary*, as quoted by DR. RIMBAULT, and the burial register also, give the date of the death of Tradescant No. 2., who survived his son ten years: the family then became extinct.

Ashmole, who became acquainted with the Tradescants in 1650, never mentions the grandfather (No. 1.), nor is his name to be found in the burial registry; and consequently the date of his death, as far as I have read, has always been set down as uncertain. There are other parish records, however, than burial registers; and I was well repaid for my search by finding, in the Churchwardens' Accounts of St. Mary's, Lambeth, the following entries:

"1634. June 1. Received for burial of Jane, wife of John Tradescan, 12s."

"1637-8. Item. John Tradescan; ye gret bell and black cloth, 5s. 4d."

This last entry, in all probability, marks the date of the death of the first Tradescant. Assuming that it does, and as the engraving by Hollar represents him as far advanced in years, his age did not exclude him from having been in the ser-

vice of Queen Elizabeth, so much so as it would if he had died in 1652. I read the line on the tombstone,—

"Both gardeners to the Rose and Lily Queen"—as signifying that one of the Tradescants had been gardener to Elizabeth, the Rose Queen, and the other to Henrietta, the Lily Queen. However, as that is little more than a matter of opinion, not of historical fact, it need not be further alluded to at present.

I am happy to say, that I have every reason to believe that I am on the trace of new, curious, and indisputably authentic information respecting the Tradescants. If successful, and if the editor will spare me a corner, I shall be proud to communicate it to the readers of "NOTES AND QUERIES."

Tradescant's house, and the house adjoining, where Ashmole lived, previous to his taking possession of Tradescant's house, after Mrs. Tradescant's death (see Ashmole's *Diary*), are still standing, though they have undergone many alterations. Even there, the name of Tradescant seems forgotten: the venerable building is only known by a *nick-name*, derived most probably from its antique chimneys. I had many weary pilgrimages before I discovered the identical edifice. I have not seen the interior, but am aware that there are some traces of Ashmole in the house, but none whatever of Tradescant in either house or garden. I had a conversation with the gardener of the gentleman who now occupies it: he appeared to have an indistinct idea that an adept in his own profession had once lived there, for he observed that, "If old What's-his-name were alive now, the potato disease could soon be cured." Oh! what we antiquaries meet with! He further gave me to understand that "*furriners* sometimes came there wishing to see the place, but that I was the only Englishman, that he recollected, who expressed any curiosity about it."

The *restorers* of the tomb of the Tradescants merely took away the old leger stone, on which were cut the words quoted by A. W. H. (Vol. iii., p. 207.), and replaced it by a new stone bearing the lines quoted by DR. RIMBAULT, which were not on the original stone (see Aubrey's *Surrey*), and the words—

"Erected 1662.

Repaired by Subscription, 1773."

But although the name of the childless, persecuted widow, Hester Tradescant, is not now on the tomb which she piously erected to the memories of her husband and son; still, on the west end of it, can be traced the form of a hydra tearing a human skull—fit emblem of the foul and vulture-like rapacity of Elias Ashmole.

WILLIAM PINKERTON.

Dalmeny Cottage, Ham, Surrey.

POPE JOAN.

(Vol. iii., p. 265.)

In reply to your correspondent NEMO's Query, whether any such personage as Pope Joan ever held the keys of St. Peter, and wore the tiara? and if so, at what period, and for what time, and what is known of her personal history? I would remark that the story runs thus: that between the pontificates of Leo IV., who died in the year 855, and of Benedict III., who died in 858, a female of the name of Joan found means to cause herself to be elected Pope, which post she held for a term of upwards of two years, under the title of Joannes VII., according to Sabellicus, or, according to Platina, of Joannes VIII. She is generally said to have been an Englishwoman, the daughter of a priest, who in her youth became acquainted with an English monk belonging to the Abbey of Fulda, with whom she travelled, habited as a man, to many universities, but finally settled at Athens, where she remained until the death of her companion, and attained to a great proficiency in the learning common to the time. After this she proceeded to Rome, and having by the talent she displayed in several disputes obtained the reputation of a learned divine, was, on the death of Leo IV., elected to fill the pontifical chair. This position she held for upwards of two years, but soon after the expiration of that time was delivered of a child (but died during parturition), while proceeding in a procession between the Coliseum and the Church of St. Clemente.

The first mention of this story appears to have been made by Marianus Scotus, who compiled a chronicle at Mayence, about two hundred years after the event is said to have occurred, viz. about 1083. He was followed by Sigebert de Gemblours, who wrote about 1112; and also by Martino di Cistello, or Polonus, who wrote about 1277; since when the story has been repeated by numberless authors, all of whom have, more or less, made some absurd additions.

After the satisfactory proofs of the fictitious character of the story, which have been produced by the most eminent writers, both Catholic and Protestant, it may appear a work of supererogation to add anything on the point; yet it may perhaps be permitted to observe, that in the most ancient and esteemed manuscripts of the works of the authors above quoted, no mention whatever is made of the Papissa Giovanna, and its introduction must therefore have been the work of some later copyist.

The contemporary writers, moreover, some of whom were ocular witnesses of the elections both of Leo IV. and Benedict III., make no mention whatever of the circumstance; and it is well known that at Athens, where she is stated to have

studied, no such school as the one alluded to existed in the ninth century.

The fact will not, I think, be denied that it was the practice of the chroniclers of the early ages to note down the greater portion of what they heard, without examining critically as to the credibility of the report; and the mention of a fact once made, was amply sufficient for all succeeding authors to copy the statement, and make such additions thereto as best suited their respective fancies, without making any examination as to the truth or probability of the original statement. And this appears to have been the case with the point in question: Marianus Scotus first stated, or rather some later copyist stated for him, the fact of a female Pope; and subsequent writers added, at a later period, the additional facts which now render the tale so evidently an invention.

R. R. M.

*Pope Joan* (Vol. iii., p. 265.).—You have referred to Sir Thomas Browne, and might have added the opinion of his able editor (*Works*, iii. 360.), who says, "Her very existence itself seems now to be universally rejected by the best authorities as a fabrication from beginning to end." On the other hand, old Coryat, in his *Crudities* (vol. ii. p. 443.), has the boldness to speak with "certainty of her birth at a particular place, — viz. at Mentz." Mosheim tells us (vol. ii. p. 300.) that during the five centuries succeeding 855, "the event was generally believed." He quotes some distinguished names, as well among those who maintained the truth of the story as amongst those who rejected it as a fable. Bayle may be included amongst the latter, who, in the third volume of his *Dictionary* (Article *PAPESSE*), has gone deeply into the question. Mosheim himself seems to leave it where Sir Roger de Coverley would have done,—"much may be said on both sides."

J. H. M.

#### Replies to Minor Queries.

*Robert Burton, his Birth-place* (Vol. iii., pp. 106. 157.).—A friend who has just been reading the *Anatomy of Melancholy*, has referred me to the following passage, which seems to give conclusive testimony respecting the birth-place of Burton:—

"Such high places are infinite: . . . . and two amongst the rest, which I may not omit for vicinities sake, Oldbury in the confines of Warwickshire, where I have often looked about me with great delight, at the foot of which hill I was born; and Hanbury in Staffordshire, contiguous to which is Falde, a pleasant village, and an ancient patrimony belonging to our family, now in the possession of mine elder brother, William Burton, Esquire." [Note on words "*I was born.*" At Lindley in Leicestershire, the possession and dwelling place of Ralph Burton, Esquire, my late

deceased father.]—*Anatomy of Melancholy*, Part ii. Sec. 2. Mem. 3. ad fin.

I knew of the following, but as it merely mentions Lindley as the *residence* of the family, it would not have answered DR. RIMBAULT'S Query.

"Being in the country in the vacation time, not many years since, at Lindly in Lecestershire, my father's house," &c.—*Ibid.* Part ii. Sec. 5. Mem. 1. subs. 5.

C. FORBES.

*Barlaam and Josaphat* (Vol. iii., pp. 135, 278.).—I do not know of any English translation of this work. If any Middle Age version exists, it should be published immediately. A new and excellent *German* one (by Felix Liebrecht, Münster, 1847) has lately appeared, written, however, for Romish purposes, as much as from admiration of the work itself. It would be well if some member of our own pure branch of the Church Catholic would turn his attention to this noble work, and give us a faithful but fresh and easy translation, with a literary introduction descriptive of all the known versions, &c.; and a chapter on the meaning and limits of the asceticism preached in the original. In this case, and if published *cheap*, as it ought to be, it would be a golden present for our youth, and would soon become once more a *folk-book*. The beautiful free *Old Norwegian* version (written by King Hákon Sverresson, about A. D. 1200) mentioned in my last has now been published in Christiania, edited by the well-known scholars R. Keyser and C. R. Unger, and illustrated by an introduction, notes, glossary, fac-simile, &c. (*Barlaams ok Josaphats Saga*. 8vo. Christiania, 1851.) The editors re-adopt the formerly received opinion, that the Greek original (now printed in Boissonade's *Anecdota Græca*, vol. iv.) is not older than the eighth century, and was composed by Johannes Damascenus. But this must be decided by future criticism.

GEORGE STEPHENS.

Stockholm.

*Witte van Haemstede* (Vol. iii., p. 209.).—It may be of use to the editors of the "NAVORSCHER" to know that *Adrianus Hamstedius* became pastor of the Dutch church in Austin Friars, London, in the year 1559. He succeeded Walterus Delaenus, and resigned his office, one year after his appointment, in favour of Petrus Delaenus, probably a son of the before-named Walterus.

I cannot answer the question as to whether there still exist any descendants of *Witte van Haemstede*; but as late as 1740, *Hendrik van Haemstede* was appointed pastor to the Dutch congregation in London. He held the office until the year 1751, when Henricus Putman succeeded him.

EDWARD F. RIMBAULT.

*The Dutch Church in Norwich* (Vol. iii., p. 209.).—The editors of the "NAVORSCHER" will find the

early history of this church in Strype's *Annals of the Reformation*; Blomefield's *History of Norwich*; and in Burn's *History of the Foreign Refugees*. Dr. Hendrik Gehle, the pastor of the Dutch church in Austin Friars, who is also the occasional minister of the Dutch church at Norwich, would be the most likely person to furnish information as to its present state.

EDWARD F. RIMBAULT.

*Fest Sittings* (Vol. iii., p. 328.).—*Festing* is, I presume, without doubt, a Saxon word. A "Festing-man," among the Saxons, was a person who stood as a surety or pledge for another. "Festing-penny" was the money given as an earnest or token to servants when hired.

In the word *sittings* there *might* be some reference to the *statute-sessions*, which were courts or tribunals designed for the settlement of disputes between masters and servants.

R. VINCENT.

*Quakers' Attempt to convert the Pope* (Vol. iii., p. 302.).—I beg to refer B. S. S. to the *Correspondance inédite de Mabillon et de Montfaucon avec l'Italie* . . . . edited by M. Valéry, Paris, 1846, vol. ii. p. 112. In a letter from the Benedictine Claude Estiennot to Dom. Bulteau, dated Rome, September 30, 1687, he will read:

"Ce qu'on a dit ici des quakers d'Angleterre n'est ni tout-à-fait vrai ni tout-à-fait faux. Il est certain qu'il en est venu un qui a fort pressé pour avoir une audience de Sa Sainteté et se promettait de le pouvoir convertir à sa religion; on l'a voulu mettre au Passarella; monseigneur le Cardinal Howard l'a fait enfermer au couvent de saint-Jean et Paul et le fera sauver sans bruit pour l'honneur de la nation."

C. P. PH\*\*\*\*.

*The Anti-Jacobin* (Vol. iii., p. 348.).—As you have so many articles in the *Anti-Jacobin* owned, I may mention that No. 14. was written by Mr. Bragge, afterwards Bathurst.

When I was at Oxford, 1807 or 1808, it was supposed that the simile in *New Morality*, "So thine own Oak," was written by Mr. Pitt. C. B.

*Mistletoe* (Vol. iii., p. 192.).—

"In a paper of Tho. Willisel's he names these following trees on which he found misseltoe growing, viz. oak, ash, lime-tree, elm, hazel, willow, white beam, purging thorn, quicken-tree, apple-tree, crab-tree, white-thorn." Vide p. 351. *Philosophical Letters between the late learned Mr. Ray and several of his Ingenious Correspondents*, &c.: Lond. 1718, 8vo.

R. WILBRAHAM FALCONER, M.D.

Bath.

*Verbum Græcum*.—The lines in Vol. i., p. 415., where this word occurs, are in a doggerel journal of his American travels, written by Moore, and published in his *Epistles, Odes, and other Poems*. They are introduced apropos to the cacophony of the names of the places which he visited. D. X.

"*Après moi le Déluge*" (Vol. iii., p. 299).—This sentiment is to be found in a verse of a Greek tragedian, cited in Sueton. *Nero*, c. 38.:

"Ἐμοῦ θανάτου γαῖα μυχθήτω πυρί."

Suetonius says that some one, at a convivial party, having quoted this line, Nero outdid him by adding, *Immo ἔμοῦ ζῶντος*. Nero was not contented that the conflagration of the world should occur after his death; he wished that it should take place during his lifetime.

Dio Cassius (lviii. 23.) attributes this verse, not to Nero, but to Tiberius, who, he says, used frequently to repeat it. See Prov. (app. ii. 56.), where other allusions to this verse are cited in the note of Leutsch. L.

[We are indebted for a similar reply to C. B., who quotes the line from Euripides, *Fragm. Inc.* B. xxvii.]

"*Après moi*," or "*après nous le Déluge*" sounds like a modernisation of the ancient verse,—

"Ἐμοῦ θανάτου γαῖα μυχθήτω πυρί,"

the use of which has been imputed to the emperor Nero. The spirit of Madame de Pompadour's saying breathes the same selfish levity; and it amounts to the same thing. But it merits remark that the words of Metternich were of an entirely distinct signification. They did not imply that he cared only for himself and the affairs of his own life; but that he anticipated the inability of future ministers to avert revolution, and foreboded the worst. Two persons may use the same words, and yet their sayings be as different as the first line of Homer from the first of Virgil. The omission of the French verb disguises the fact, that the one was said in the optative, and the other in the future indicative. A. N.

*Eisell*, the meaning of which has been much discussed in the pages of "NOTES AND QUERIES," is a word which seems to have been once the common term for vinegar. The *Festival* in the sermon for St. Michael's day employs this term thus:

"And other angellīs with hī (St. Michael) shall brynge al the Instrumētis of our lordis passyon, the crose; the crowne; spere; nayles; hamer; sponge; eysseel; gall, scourges; t̄ all other thynges y<sup>t</sup> wē atte cristis passyon."—*Rouen*, A. D. 1499, fo. cl. b.

D. ROCK.

"*To-day we purpose*" (Vol. iii., p. 302).—The verse for which your correspondent G. N. inquires, is taken from *Isabella, or the Pot of Basil*, an exquisitely beautiful poem by Keats, founded on one of Boccaccio's tales. E. J. M.

*Modern Paper* (Vol. iii., p. 181).—Cordially do I agree with every word of your correspondent LAUDATOR TEMPORIS ACTI, and especially as to the prayer-books for churches and chapels, printed by the Universities. *Experto crede*, no solicitude

can preserve their "flimsy, brittle, and cottony" leaves, as he justly entitles them, from rapid destruction. Might not the delegates of the University presses be persuaded to give us an edition with the morning and evening services printed on vellum, instead of the miserable fabric they now afford us? C. W. B.

*St. Pancras* (Vol. iii., p. 285).—In Breviar. Rom. sub die XII Maii, is the following brief notice of this youthful saint, whose martyrdom was also commemorated (Sir H. Nicolas' *Chron. of Hist.*) on April 3 and July 21:

"Pancratius, in Phrygia nobili genere natus, puer quatordecim annorum Romam venit Diocletiano et Maximiano Imperatoribus: ubi à Pontifice Romano baptizatus, et in fide christiana eruditus, ob eandem paulò post comprehensus, cùm diis sacrificare constanter renuisset, virili fortitudine datis cervicibus, illustrem martyrii coronam consecutus est; cujus corpus Octavilla matrona noctu sustulit, et unguentis delibutum via Aurelia sepelivit."

Amongst the reliques in the church of St. John of Laterane, in "the glorious mother-city of Rome," Onuphrius (de VII. Urbis Ecclesiis) and Serranus (de Ecclesiis Urbis Rom.), as quoted by Wm. Crashaw (temp. James I.), enumerate:

"Item. caput Zachariæ Prophetæ, et caput Sancti Pancratii de quo sanguis emanavit ad tres dies quinn Ecclesia Lateranensis combusta fuit."

COWGILL.

*Joseph Nicolson's Family* (Vol. iii., p. 243).—A. N. C. is justly corrected as to the insertion of the letter *h* in Dr. Wm. Nicolson's name, though it has been adopted by some of his family since. The mother of Dr. Wm. and Joseph Nicolson was Mary Brisco, of Crofton; not Mary Miser.

I find from *Nichols' Correspondence of Dr. Wm. Nicolson*, that his brother Joseph was Master of the Apothecaries' Company in London. He died in May, 1724. He lived in Salisbury Court, where it would appear the Bishop resided at least on one occasion that he was in London. MONKSTOWN.

*Demosthenes and New Testament* (Vol. iii., p. 350).—The quotations from Demosthenes, and many others more or less pointed, are to be found, as might be expected, in the well-known, very learned, and standard edition of the New Testament by Wetstein. C. B.

*Crossing Rivers on Skins* (Vol. iii., p. 3).—To the Latin authors cited by JANUS DOUSA illustrating this practice, allow me to add the following from the Greek. Xenophon, in his *Anabasis*, lib. iii. cap. v., so clearly exhibits the *modus operandi*, that I shall give a translation of the passage:

"And while they were at a loss what to do, a certain Rhodian came up and said, 'I am ready to ferry you over, O men! by 4000 heavy armed men at a

time, if you furnish me with what I want, and will give me a talent as a reward.' And being asked of what he stood in need:—'I shall want,' said he, '2000 leathern bags; and I see here many sheep, and goats, and oxen, and asses; which, being flayed, and (their skins) inflated, would readily furnish a means of transport. And I shall require also the girths, which you use for the beasts of burden. And on these,' said he, 'having bound the leathern bags, and fastened them one to another, and affixing stones, and letting them down like anchors, and binding them on either side, I will lay on wood, and put earth over them. And that you will not then sink, you shall presently very clearly perceive; for each leathern bag will support two men from sinking, and the wood and earth will keep them from slipping.'

Skins, or tent coverings, stuffed with hay, appear also to have been very generally used for this purpose (Vid. Id., lib. i. cap. v.). Arrian relates (lib. v. Exped. cap. 12.) that Alexander used this contrivance for crossing the Hydaspes:

“Αὐτὸς δὲ (Ἀλέξανδρος)—ἄγων ἐπὶ τὴν νῆσον καὶ τὴν ἄκραν, ἔνθεν διαβαίνειν ἦν ἐγνωσμένον. Καὶ ἐνταῦθα ἐπληροῦντο τῆς νυκτὸς αἱ διφθέραι τῆς κάρφης ἐκ πολλοῦ ἤδη παρενηνεγμένα, καὶ κατεβράπτοντο ἐς ἀκρίβειαν.”

E. S. TAYLOR.

Martham, Norfolk.

*Curious Facts in Natural History* (Vol. iii., p. 166.).—There is a parallel to the curious fact contributed by your Brazilian correspondent in the “vegetable caterpillar” of New Zealand. This natural rarity is described in Angas's *Savage Life and Scenes in Australia and New Zealand*, vol. i. p. 291.:—

“Amongst the damp moss at the root of the *rata* trees, in the shady forests not far from Auckland, and also in various parts of the northern island, are found those extraordinary productions called vegetable caterpillars, the *hotete* of the natives. In appearance, the caterpillar differs but little from that of the common privet sphinx-moth, after it has descended to the ground, previously to its undergoing the change into the chrysalis state. But the most remarkable characteristic of the vegetable caterpillar is, that every one has a very curious plant, belonging to the fungi tribe, growing from the *anus*; this fungus varies from three to six inches in length, and bears at its extremity a blossom-like appendage, somewhat resembling a miniature bulrush, and evidently derives its nourishment from the body of the insect. This caterpillar, when recently found, is of the substance of cork; and it is discovered by the natives seeing the tips of the fungi, which grow upwards. They account for this phenomenon, by asserting that the caterpillar, when feeding upon the *rata* tree overhead, swallows the seeds of the fungus, which take root in the body of the insect, and germinate as soon as it retreats to the damp mould beneath, to undergo its transformation into the pupa state. Specimens of these vegetable caterpillars have been transmitted to naturalists in England, by whom they have been named *Sphaeria Robertii*.”—*Savage Life and*

*Scenes in Australia and New Zealand*, by G. F. Angas: London, 1847, vol. i. p. 291.

I recently had several specimens of the insect, with its remarkable appendage, which had been brought from the colony by a relative. R. W. C.

*Prideaux* (Vol. iii., p. 268.).—The Prideaux, who took part in the Monmouth rebellion, was a son of Sir Edmund Prideaux, the purchaser of Ford Abbey. (See Birch's *Life of Tillotson*.) Tillotson appears to have been a chaplain to Sir E. Prideaux at Ford Abbey, and a tutor to the young Prideaux. K. TH.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Our readers will probably remember that the result of several communications which appeared in our columns on the subject of the celebrated *Treatise of Equivocation*, found in the chambers of Tresham, and produced at the trial of the persons engaged in the Gunpowder Plot, was a letter from a correspondent (J. B., Vol. ii., p. 168.) announcing that the identical MS. copy of the work referred to by Sir Edward Coke on the occasion in question, was safely preserved in the Bodleian Library. It was not to be supposed that a document of such great historical interest, which had been long sought after, should, when discovered, be suffered to remain unprinted; and Mr. Jardine, the accomplished editor of the *Criminal Trials* (the second volume of which, it will be remembered, is entirely devoted to a very masterly narrative of the Gunpowder Plot), has accordingly produced a very carefully prepared edition of the Tract in question; introduced by a preface, in which its historical importance is alone discussed, the object of the publication being not controversial but historical. “To obviate,” says Mr. Jardine, “any misapprehension of the design in publishing it at a time when events of a peculiar character have drawn much animadversion upon the principles of the Roman Catholics, it should be stated that the *Treatise* would have been published ten years ago, had the inquiries then made led to its discovery; and that it is now published within a few weeks after the manuscript has been brought to light in the Bodleian Library.” The work is one of the most important contributions to English history which has recently been put forth, and Mr. Jardine deserves the highest credit for the manner in which he has discharged his editorial duties.

*Horæ Egyptiacæ, or the Chronology of Ancient Egypt discovered from Astronomical and Hieroglyphical Records, including many dates found in coeval inscriptions from the period of the building of the great Pyramid to the times of the Persians, and illustrative of the History of the first Nineteen Dynasties, &c.*, by Reginald Stuart Poole, is the ample title of a work dedicated to the Duke of Northumberland, under whose auspices it has been produced. The work, which is intended to explain the Chronology and History of Ancient Egypt from its monuments, originally appeared in a series of

papers in the *Literary Gazette*. These have been improved, the calculations contained in them subjected to the most rigid scrutiny; and when we say that in the preparation of this volume Mr. Poole has had assistance from Mr. Lane, Mr. and Mrs. Lieber of Cairo, Dr. Abbot of Cairo, Mr. Birch of the British Museum, Professor Airy, and, lastly, of Sir Gardener Wilkinson, who, in his *Architecture of Ancient Egypt*, avows that "he fully agrees with Mr. Poole in the contemporaneousness of certain kings, and in the order of succession he gives to the early Pharaohs," we do quite enough to recommend it to the attention of all students of the History and Monuments of Ancient Egypt.

BOOKS RECEIVED. — *Plato Translated by G. Burges*, vol. 4. The new volume of Bohn's Classical Library is the fourth volume of the Translation of Plato, which, strange as it may sound to those of our readers who know anything of what is essential to a popular book in these days, has, we believe, been one of the most popular of the many cheap books issued by Mr. Bohn. How much the impression made on the public mind by the well-worn quotation, "Plato, thou reasonest well," may have contributed to this result, we leave others to decide. — *What is the working of the Church of Spain? What is implied in submitting to Rome? What is it that presses hardest upon the Church of England? A Tract by the Rev. F. Meyrick, M.A.* London: J. H. Parker. These are three very important *Queries*, but obviously not of a nature for discussion in NOTES AND QUERIES. — *The Penny Post*, I. to IV., February to May. The words "thirtieth thousand" on the title-page, show the success which has already attended this Church Penny Magazine.

CATALOGUES RECEIVED. — T. Kerslake's (3. Park Street, Bristol) Catalogue of Books lately bought; Cole's (15. Great Turnstile) List No. XXXV. of very Cheap Books; C. Hamilton's (22. Anderson's Buildings, City Road) Catalogue No. XLII. of a remarkably Cheap Miscellaneous Collection of Old Books, Tracts, &c.; G. Johnston's (11. Goodge Street, Tottenham Court Road) Book Circular.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

- DIANA (ANTONINUS) COMPENDIUM RESOLUTIONEM MORALIUM. Antwerp.-Colon. 1634-57.  
 PASSIONAEL EFTE DAT LEVENT DER HEILIGEN. Folio. Basil, 1522.  
 CARTARI—LA ROSA D'ORO PONTIFICIA. 4to. Rome, 1681.  
 BROEMEL, M. C. II., FEST-TANZEN DER ERSTEN CHRISTEN. Jena, 1705.  
 THE COMPLAINT OF SCOTLAND, edited by Leyden. 8vo. Edin. 1801.  
 THOMAS' LAYS AND LEGENDS OF VARIOUS NATIONS. Parts I. to VII. 12mo. 1834.  
 L'ABBÉ DE SAINT PIERRE, PROJET DE PAIX PERPETUELLE. 3 Vols. 12mo. Utrecht, 1713.  
 CHEVALIER RAMSAY, ESSAI DE POLITIQUE, où l'on traite de la Nécessité, de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye, without date, but printed in 1719.  
 The same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénelon," 12mo. Londres, 1721.  
 PULLEN'S ETYMOLOGICAL COMPENDIUM, 8vo.  
 COOPER'S (C. P.) ACCOUNT OF PUBLIC RECORDS, 8vo. 1822. Vol. I.  
 LINGARD'S HISTORY OF ENGLAND. Sm. 8vo. 1837. Vols. X. XI. XII. XIII.

MILLER'S (JOHN, OF WORCESTER COLL.) SERMONS. Oxford, 1831 (or about that year).

WHARTON'S ANGLIA SACRA. Vol. II.

PREBUS (Gaston, Conte de Foix), Livre du deduyt de la Chasse.

TURNER'S SACRED HISTORY. 3 vols. demy 8vo.

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## Notices to Correspondents.

G. E. F. Will this correspondent oblige us with another copy of his *Query* respecting the Knapp Family? The *Query* to which he alludes came from a gentleman who has shown by his published works that he is both able and willing to search out information for himself. It is the more surprising, therefore, that he should have overlooked the very obvious source from which the information was eventually supplied.

We are unavoidably compelled to omit from the present Number our usual list of Replies Received.

FOREIGN CHURCHES. W. A. thinks we should be doing a kindness to our foreign visitors by reminding them of the existence of the Dutch Church in Austin Friars, and of the Swedish Church, Prince's Square, Ratcliffe Highway, around which are yet flourishing some of the trees imported and planted by Dr. Solander.

MERCURIUS is thanked for his last packet. We shall make use of some parts of it when we return, as we purpose doing very shortly, the proposed Record of Existing Monuments. We cannot trace the *Queries* to which he refers. Will he oblige us with copies of them?

E. H. Y. Will our correspondent say where we may address a communication to him?

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# NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

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No 82.]

SATURDAY, MAY 24. 1851.

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### NOTE UPON A PASSAGE IN "MEASURE FOR MEASURE."

The Third Act of *Measure for Measure* opens with Isabella's visit to her brother (Claudio) in the dungeon, where he lies under sentence of death. In accordance with Claudio's earnest entreaty, she has sued for mercy to Angelo, the sanctimonious deputy, and in the course of her allusion to the only terms upon which Angelo is willing to remit the sentence, she informs him that he "must die," and then continues:

"This outward-sainted deputy, —  
Whose settled visage and deliberate word  
Nips youth i' the head, and follies doth emmew,  
As falcon doth the fowl, — is yet a devil;  
His filth within being cast, he would appear  
A pond as deep as hell."

Whereupon (according to the reading of the folio of 1623) Claudio, who is aware of Angelo's reputation for sanctity, exclaims in astonishment:

"The *preznie* Angelo?"

To which Isabella replies (according to the reading of the same edition):

"O, 'tis the cunning livery of hell,  
The damned'st body to invest and cover  
In *preznie* guards! Dost thou think, Claudio,  
If I would yield him my virginity,  
'Thou might'st be freed?"

Claudio, still incredulous, rejoins:

"O, heavens! it cannot be."

The word *preznie* has given rise to much annotation, and it seems to be universally agreed that the word is a misprint. The question is, what was the word actually written, or intended, by Shakspeare? Steevens and Malone suggested "princely;" Warburton, "priestly;" and Tieck, "precise." Mr. Knight adopts "precise," the reading of Tieck, and thinks "that, having to choose some word which would have the double merit of agreeing with the sense of the passage and be similar in the number and form of the letters, nothing can be more unfortunate than the correction of "princely;" Mr. Collier, on the other hand, follows Steevens and Malone, and reads "princely," observing that Tieck's reading ("precise") "sounds ill as regards the metre, the accent falling on the wrong syllable. Mr. Collier's choice is determined by the *authority* of the second folio, which he considers ought to have considerable weight, whilst Mr. Knight regards the authority of that edition as very trifling; and the only point of agreement between the two distinguished recent editors is with respect to Warburton's word "priestly," which they both seem to think nearly conveys the meaning of the poet.

I have over and over again considered the several emendations which have been suggested, and it seems to me that none of them answer all the necessary conditions; namely, that the word adopted shall be (1.) suitable to the reputed character of Angelo; (2.) an appropriate epithet to the word "guards," in the reply of Isabella above quoted; (3.) of the proper metre in both

places in which the misprint occurred; and (4.) similar in appearance to the word "preznie." "Princely" does not agree with the sense or spirit of the particular passage; for it is extremely improbable that Claudio, when confined under sentence of death for an absurd and insufficient cause, would use a term of mere compliment to the man by whom he had been doomed. "Precise" and "priestly" are both far better than "princely;" but "precise" is wholly unsuited to the metre in both places, and "priestly" points too much to a special character to be appropriate to Angelo's office and position. It may also be remarked, that both "princely" and "priestly" differ from the number and form of the letters contained in "preznie."

The word which I venture to suggest is "PENSIVE," a word particularly applicable to a person of saintly habits, and which is so applied by Milton in "Il Penseroso:"

"Come, pensive nun, devout and pure,  
Sober, stedfast, and demure."

The word "pensive" is stated by Dr. Johnson to mean "sorrowfully thoughtful, sorrowfully serious," or melancholy; and that such epithets are appropriate to the reputed character of Angelo will be seen from the following extracts:

"I implore her, in my service, that she make friends  
To the strict deputy." *Claudio, Act I. Sc. 3.*

"I have deliver'd to Lord Angelo,  
A man of strieture, and firm abstinence."  
*Duke, Act I. Sc. 4.*

"Lord Angelo is precise;  
Stands at a guard with envy; scarce confesses  
That his blood flows, or that his appetite  
Is more to bread than stone."  
*Duke, Act I. Sc. 4.*

"A man, whose blood  
Is very snow-broth; one who never feels  
The wanton stings and motions of the sense,  
But doth rebate and blunt his natural edge  
With profits of the mind, study and fast."  
*Lucio, Act I. Sc. 5.*

See also Angelo's portraiture of himself in the soliloquy at the commencement of Act II. Sc. 4.:

"My gravity,  
Wherein (let no man hear me) I take pride,  
Could I, with boot, change for an idle plume  
Which the air beats for vain."

And, lastly, the passage immediately under consideration:

"This outward-sainted deputy,  
Whose settled visage and deliberate word,  
Nips youth i' the head, and follies doth emmew."  
*Isabella, Act III. Sc. 1.*

Thus much as to the propriety of the word "pensive," in relation to the reputed character of Angelo.

The next question is, whether the word "pen-

sive" is an appropriate epithet to the word "guards." If Messrs. Knight and Collier are correct in construing "guards" to mean the "trimmings or border of a robe," this question must be answered in the negative. But it appears to me that they are in error, and that the true meaning of the word "guards," in this particular passage, is "outward appearances," as suggested by Monck Mason; and, consequently, that the expression "pensive guards" means a grave or sanctified countenance or demeanour—"the settled visage and deliberate word" which "nips youth i' the head, and follies doth emmew."

It requires no argument to establish that the word "pensive" is suitable to the metre in both places in which the misprint occurred; and it is equally clear that "preznie" and "pensive" in manuscript are so similar, both in the number, form, and character of the letters, that the one might easily be printed for the other. The two words also have a certain resemblance, in point of sound; and if the word "pensive" be not very distinctly pronounced, the mistake might be made by a scribe writing from dictation.

Referring to Mrs. Cowden Clarke's admirable concordance of Shakspeare, it appears that the word "pensive" is used by Shakspeare in the *text* of his plays twice; namely, in *Romeo and Juliet*, Act IV. Sc. 1., where Friar Laurence addresses Juliet thus:

"My leisure serves me, pensive daughter, now."  
and again, in the Third Part of *Henry VI.*, Act IV. Sc. 1., where Clarence is thus addressed by King Edward upon the subject of his marriage with the Lady Grey:

"Now, brother Clarence, how like you our choice,  
That you stand pensive, as half mal-content?"

I also find that, according to the stage directions (both ancient and modern) of Act II. Sc. 2. of *Henry VIII.* (see Collier's *Shakspeare*, vol. v. p. 534., *note*), the king is described to be found "reading pensively," at a moment when he is meditating his divorce from Katharine of Arragon, not "because the marriage of his brother's wife had crept too near his conscience," but "because his conscience had crept too near another lady."

I might extend the argument by further observations upon the reference last cited, but not without risk of losing all chance of a place in "NOTES AND QUERIES."

Query, Whether pensive was ever written or printed penzive in Shakspeare's time? If so, that word would bear a still closer resemblance to "preznie."  
LEGES.

#### RHYMING LATIN VERSION OF THE SONG ON ROBIN GOODFELLOW.

In the same MS. from which I extracted Braithwait's Latin Drinking Song, the following version

of the well-known song on Robin Goodfellow occurs. It is apparently by the same hand. I give the English, as it contains but six stanzas, and affords some variations from the copy printed by Percy; and indeed one stanza not given by him. Peck attributes the song to Ben Jonson, but we know not on what foundation. It must be confessed that internal evidence is against it. The publication of Percy's *Reliques* had a no less beneficial influence on the literature of Germany than it had on our own; and Voss had given an admirable version of nine stanzas of this song as early as the year 1793. The first stanza will afford some notion of his manner:

“ Von Oberon in Feenland,  
Dem Könige der Geister,  
Komm' ich, Knecht Robert, abgesandt,  
Von meinem Herrn und Meister.  
Als Kobolt und Pux,  
Wohlkundig des Spuks,  
Durchschwärm' ich Nacht vor Nacht,  
Jetzt misch' ich mich ein  
Zum polternden Reihn,  
Wohlauf, ihr alle, gelacht, gelacht !”

Although the classic ear may be offended by the “barbarous adjunct of rhyme,” and by the solecisms and false quantities which sometimes occur, “*et alia multa damna atque outragia*,” others may be amused with these emulations of the cloistered muse of the Middle Ages. The witty author of *Whistlecraft* has shown that he had a true relish for them, and has successfully tried his hand, observing at the same time:

“ Those monks were poor proficient in divinity,  
And scarce knew more of Latin than myself;  
Compar'd with theirs, they say that true Latinity  
Appears like porcelain compar'd with delf.”

Honest Barnaby had no intention of rivalling Horace: his humbler, but not less amusing, prototypes were Walter de Mapes and his cotemporaries. We may accept his own defence, if any is needed:

“ That paltry Patcher is a bald translator,  
Whose awl bores at the words but not the matter;  
But this TRANSLATOR makes good use of leather,  
By stitching rhyme and reason both together.”

S. W. SINGER.

A SONG ON ROBIN GOODFELLOW.

“ From Oberon in faery-land,  
The king of ghosts and goblins there,  
Mad Robin I, at his command,  
Am sent to view the night-sports here.  
What revel rout is here about,  
In every corner where I go;  
I will it see, and merry be,  
And make good sport with ho, ho, ho !

“ As swift as lightning I do fly  
Amidst the aery welkin soon,  
And, in a minute's space, desery  
What things are done below the moon.

There's neither hag nor spirit shall wag,  
In any corner where I go;  
But Robin I, their feats will spy,  
And make good sport with ho, ho, ho !

“ Sometimes you find me like a man,  
Sometimes a hawk, sometimes a hound,  
Then to a horse me turn I can,  
And trip and troll about you round:  
But if you stride my back to ride,  
As swift as air I with you go,  
O'er hedge, o'er lands, o'er pool, o'er ponds,  
I run out laughing ho, ho, ho !

“ When lads and lasses merry be,  
With possets and with junkets fine;  
Unknown to all the company,  
I eat their cake and drink their wine;  
Then to make sport, I snore and snort,  
And all the candles out I blow;  
The maids I kiss; they ask who's this?  
I answer, laughing, ho, ho, ho !

“ If that my fellow elf and I  
In circle dance do trip it round,  
And if we chance, by any eye  
There present, to be seen or found,  
Then if that they do speak or say,  
But mummies continue as they go,\*  
Then night by night I them affright,  
With pinches, dreams, and ho, ho, ho !

“ Since hag-bred Merlin's time have I  
Continued night-sports to and fro,  
That, for my pranks, men call me by  
The name of Robin Goodfellow.  
There's neither hag nor spirit doth wag,  
The fiends and goblins do me know;  
And beldames old my tales have told;  
Sing Vale, Vale, ho, ho, ho !”

*The Latine of the foregoing verses.*

“ Ab Oberone lemurum  
Cœmetriorum regulo,  
Spectator veni lubricum,  
Illius jussu, Robbio;  
Quocunque joci, sit hic loci,  
Quocunque vado in angulo,  
Id speculabor, et conjocabor,  
Sonorem boans; ho, ho, ho !

“ Præceps feror per aerem  
Telo trisulco citius,  
Et translunaria penetrem  
Momento brevi ocyus;  
Larvatus frater non vagatur  
Quocunque vado in angulo,  
Nam Robbio, huic obvio,  
Et facta exploro, ho, ho, ho !

“ Nunc canis nunc accipiter,  
Et homo nunc obambulo,  
Nunc equi forma induor  
Et levis circumeursito;

\* This line is distinctly so written: We should probably read *or* instead of *but*. *Mummies* may mean *mumbling*, *muttering*.

Si quis me prenda, et ascendat,  
 Velocius aurá rapio,  
 Per prata, montes, vada, fontes,  
 Risumque tollo, ho, ho, ho!

“ Cum juvenes convivio  
 Admiscent se puellulis,  
 Ignotus vinum haurio  
 Et impleor bellariis;  
 Tunc sterto, strepo, et dum crepo,  
 Lucernam flatu adventillo,  
 Hæc basiatur; hic quis? clamatur,  
 Cachinnans reddo, ho, ho, ho!

“ Si quando cum consorte larva  
 In circulum tripudio,  
 Et observemur nos per arva  
 Acutiori oculo;  
 Et si spectator eloquatur  
 Nec os obhæret digito,  
 Nocte terremus et torquemus  
 Ungue spectris, ho, ho, ho!

“ Post incubiginam Merlinum  
 Nocturni feci ludiera,  
 Et combibonem me Robbinum  
 Vocent ob jocularia,  
 Me dæmones, me lemures,  
 Me novite tenebrio,  
 Decantant me veneficæ;  
 Vale! Valet! ho, ho, ho!”

---

FOLK LORE.

DEVONSHIRE FOLK LORE.

1. *Storms from Conjuring*.—A common Devonshire remark on the rising of a storm is, “Ah! there is a conjuring going on somewhere.” The following illustration was told me by an old inhabitant of this parish. In the parish of St. Mary Tavy is a spot called “Steven’s grave,” from a suicide said to have been buried there. His spirit proving troublesome to the neighbourhood, was laid by a former curate one Sunday after afternoon service. A man who accompanied the clergyman on the way was told by him to make haste home, as a storm was coming. The man hurried away home; but though the afternoon had previously been very fine, he had scarcely reached his door before a violent thundrstorm came to verify the clergyman’s words.

2. *The Heath-hounds*.—The *brutende heer* are sometimes heard near Dartmoor, and are known by the appellation of “Heath-hounds.” They were heard in the parish of St. Mary Tavy several years ago by an old man called Roger Burn: he was working in the fields, when he suddenly heard the baying of the hounds, the shouts and horn of the huntsman, and the smacking of his whip. This last point the old man quoted as at once settling the question. “How could I be mistaken? why I heard the very smacking of his whip.”

3. *Cock scares the Fiend*.—Mr. N. was a Devonshire squire who had been so unfortunate as to sell his soul to the devil, with the condition that after his funeral the fiend should take possession of his skin. He had also persuaded a neighbour to undertake to be present on the occasion of the flaying. On the death of Mr. N., this man went in a state of great alarm to the parson of the parish, and asked his advice. By him he was told to fulfil his engagement, but he must be sure and carry a cock into the church with him. On the night after the funeral, the man proceeded to the church armed with the cock; and, as an additional security, took up his position in the parson’s pew. At twelve o’clock the devil arrived, opened the grave, took the corpse from the coffin and flayed it. When the operation was concluded, he held the skin up before him, and remarked: “Well! ’twas not worth coming for after all, for it is all full of holes!” As he said this, the cock crew; whereupon the fiend, turning round to the man, exclaimed: “If it had not been for the bird you have got there under your arm, I would have your skin too.” But, thanks to the cock, the man got home safe again.

4. *Cranmere Pool*.—Cranmere Pool, in the centre of Dartmoor, is a great penal settlement for refractory spirits. Many of the former inhabitants of this parish are still there expiating their ghostly pranks. An old farmer was so troublesome to his survivors as to require seven clergymen to secure him. By their means, however, he was transformed into a colt; and a servant boy was directed to take him to Cranmere Pool. On arriving at the brink of the pool, he was to take off the halter, and return instantly without looking round. Curiosity proving too powerful, he turned his head to see what was going on, when he beheld the colt plunge into the lake in the form of a ball of fire. Before doing so, however, he gave the lad a parting salute in the form of a kick, which knocked out one of his eyes. J. M. (4.)

St. Mary Tavy, May 5. 1851.

*St. Uncumber and the offering of Oats* (Vol. ii., pp. 286. 342. 381.).—A further illustration of this custom is found in the legend of St. Rhadegund, or at least in the metrical version of it, which is commonly ascribed to Henry Bradshaw. A copy of this very scarce poem, from the press of Pynson, is preserved in the library of Jesus College, Cambridge. We there read as follows:

“ Among all myracles after our intelligence  
 Which Radegunde shewed by her humilite,  
 One is moost vsuall had in experience  
 Among the common people noted with hert fre  
 By offering of otes after theyr degre  
 At her holy aulters where myracles in sight  
 Dayly haue be done by grace day and nyght.

"By oblation of othes, halt lame and blynde  
Hath ben restored vnto prosperite;  
Dombe men to speke aboue cours of kynde  
Sickemen deluyered from paine and miserie,  
Maydens hath kept theyr pure virginite,  
Wyddowes defended from greuous oppression,  
And clarkes exalted by her to promocion."

It is also remarkable that a *reason* exists in the story of this saint for the choice of so strange an offering. As she was escaping from her husband, a crop of *oats* sprang up miraculously, to testify in her behalf, and to silence the messengers who had been sent to turn her from her purpose.

On this account is there not room for the conjecture that *St. Rhadegund* is the original *St. Uncumber*, and that the custom of offering oats at *Poules*, when a wife was weary of her husband, is traceable to the story of the French queen, who died in 587.

C. H.

St. Catharine's Hall, Cambridge.

"*Similia similibus curantur.*"—The list proposed by MR. JAMES BUCKMAN (Vol. iii., p. 320.) of "old wives' remedies," based on the above principle, would, I imagine, be of endless length; but the following extract from the *Herbal* of Sir John Hill, M.D., "Fellow of the Royal Academy of Sciences at Bordeaux," published in 1789, will show at how late a period such notions have been entertained by men of education and even scientific attainment:—

"It is to be observed that nature seems to have set her stamp upon several herbs, which have the virtue to stop bleedings; this [cranesbill] and the tutsan, the two best remedies the fields afford for outward and inward bleedings, become all over as red as blood at a certain season."

SELEUCUS.

*Cure of large Neck.*—I send you two remedies in use here for the cure of a common complaint, called "large neck." Perhaps they may be worthy of a place in your "Folk Lore."

A common snake, held by its head and tail, is slowly drawn, by some one standing by, nine times across the front part of the neck of the person affected, the reptile being allowed, after every third time, to crawl about for a while. Afterwards the snake is put alive into a bottle, which is corked tightly and then buried in the ground. The tradition is, that as the snake decays the swelling vanishes.

The second mode of treatment is just the same as the above, with the exception of the snake's doom. In this case it is killed, and its skin, sewn in a piece of silk, is worn round the diseased neck. By degrees the swelling in this case also disappears.

ROBERT.

Withyam, Sussex.

## DIBDIN'S LIBRARY COMPANION.

A few days since the writer was musing over the treasures of one of the most amiable of the bibliographical brotherhood, when his eye rested on a document endorsed with the following mysterious notification: "A Squib for Dibdin, to be let off on the next Fifth of November." What in the name of Guido Fawkes have we here! Thinking that the explosion in "NOTES AND QUERIES" would do no harm, but perhaps some good, a note was kindly permitted to be taken of it for that publication. It was evidently written soon after the appearance of the *Library Companion*.

"*Sundry Errors discovered in the Library Companion, recently put forth by the Rev. T. F. Dibdin, F.R.S., A.S.* This work exhibits the most extraordinary instance of gross negligence that has appeared since the discovery of the profitable art of book-making. In two notes (pp. 37, 38.), comprised in twelve lines, occur *fifteen* remarkable blunders, such as any intelligent bookseller could, without much trouble, have corrected for the Rev. and learned author.

"*Henry's Exposition of the Old and New Testaments* first appeared collectively in 1710<sup>1</sup>, five<sup>2</sup> vols. folio; but the recent edition of 1810<sup>3</sup>, in six vols. 4to., is the best<sup>4</sup>, as the last volume contains<sup>5</sup> additional matter from the author's MSS. left at his decease.—Dr. Gill's *Exposition of the New Testament* was published in 1746, &c., three vols. folio; of the Old, in 1748<sup>6</sup>, &c., nine<sup>7</sup> vols. folio; but the work advancing in reputation and price, became rare, so as to induce Mr. Bagster<sup>8</sup> to put forth a new edition of the whole, in ten<sup>9</sup> vols. 4to. I recommend the annotations of Gill to every theological collector, and those who have the quarto edition will probably feel disposed to purchase Gill's *Body of Practical*<sup>10</sup> *Divinity*, containing<sup>11</sup> some account of his life, writings, and character, in two<sup>12</sup> volumes 4to. 1773.<sup>13</sup> These two<sup>14</sup> volumes are worth about 1*l.* 15*s.*<sup>15</sup>"

<sup>1</sup> Instead of 1710, read 1707.

<sup>2</sup> This edition is in *six* volumes.

<sup>3</sup> It bears the date of 1811.

<sup>4</sup> The best edition of Henry's *Commentary* was elegantly printed by Knapton, in 5 vols. folio, 1761, known as the fifth edition.

<sup>5</sup> This new edition is respectable, except the plates, which had been well worn in Bowyer's *Cabinet Bible*. The *Commentary* is printed verbatim from the former editions, and has no additional matter from the author's MSS. left at his decease; no mention of anything of the kind is made in the title, preface, or advertisement, until Mr. Dibdin so marvellously brought it to light: upon what authority he makes the assertion remains a mystery. A very considerable number of sets remain unsold in the warehouse of a certain great bookseller. *Query*. Was the Rev. gentleman's pen dipped in gold when he wrote this puff direct?

<sup>6</sup> Not 1748, &c.: it first appeared in 1763, &c.

<sup>7</sup> Nine volumes folio should be *six* volumes folio.

<sup>8</sup> It was not Mr. Bagster, but Messrs. Mathews and Leigh of the Strand, who put forth the new edition of Dr. Gill's *Exposition*.

<sup>9</sup> It was completed in *nine* vols. 4to.

<sup>10</sup> The title is *A Body of Doctrinal Divinity*.

<sup>11</sup> Dr. Gill's *Body of Divinity* was published by *himself*, and has no account of his life, writings, and character.

<sup>12</sup> It was in *three* vols. 4to., not in two.

<sup>13</sup> Instead of 1773, it was published in 1769-70; nor did any new edition appear for many years, until those recently printed in 3 vols. 8vo., and 1 vol. 4to.

<sup>14</sup> These two vols. should be *three* vols.

<sup>15</sup> Dr. Gill's *Body of Divinity* is introduced under the head of "English Bibles!"

"These glaring errors are made with regard to

modern books, and may seriously mislead the bibliomaniacs of the next generation; but what can be expected from an author who, in giving directions for the selection of Hebrew Bibles, forgets the beautiful and correct editions of VANDERHOOGHT and JABLONSKI; who tells us that Frey republished Jahn's\* edition of the Hebrew Bible in 1812; and who calls Boothroyd's incorrect and ugly double-columned 4to, 'admirable.' †

"The Rev. gentleman fully proves, in the compilation of his volume, that he can dip his pen in gall, as well as allow it to be guided by gold. Dr. Warton's *History of English Poetry*, a very beautiful and correct edition, greatly enlarged from most interesting materials at a very considerable expense, has just issued from the press in 3 vols. 8vo. But 'Can any good thing come out of Nazareth?' It was not published by any of the favoured houses; hence the following ominous notice of it: 'Clouds and darkness rest upon it! ‡ Gentle reader, they are the clouds and darkness of *Cheapside*. It may be possible that some propitious golden breeze had driven all the clouds and darkness from Cornhill, Paternoster Row, the Strand, Pall-Mall, and Bedford Street."

J. Y.

Hoxton.

#### Minor Notes.

*A Note on Dress.*—Dress is mutable, who denies it? but still old fashions are retained to a far greater extent than one would at first imagine. The Thames watermen rejoice in the dress of Elizabeth: while the royal beefeaters (buffetiers) wear that of private soldiers of the time of Henry VII.; the blue-coat boy, the costume of a London citizen of the reign of Edward VI.; the London charity-school girls, the plain mob cap and long gloves of the time of Queen Anne. In the brass badge of the cabmen, we see a retention of the dress of Elizabethan retainers: while the shoulder-knots that once decked an officer now adorn a footman. The attire of the sailor of William III.'s era is now seen amongst our fishermen. The university dress is as old as the age of the Smithfield martyrs. The linen bands of the pulpit and the bar are abridgments of the falling collar.

Other costumes are found lurking in provinces, and amongst some trades. The butchers' blue is the uniform of a guild. The quaint little head-dress of the market women of Kingswood, Gloucestershire, is in fact the gipsy hat of George II. Scarlet has been the colour of soldiers' uniform from the time of the Lacedemonians. The blue of the army we derived from the Puritans; of the navy from the colours of a mistress of George I.

TORRO.

\* Frey republished Vanderhooght's Hebrew Bible in 1811.

† Note on page 24.

‡ Note on page 667.

*Curious Omen at Marriage.*—In Miss Benger's *Memoirs of Elizabeth, Queen of Bohemia*, it is mentioned that,—

"It is by several writers observed that, towards the close of the ceremony, *certain coruscations of joy* appeared in Elizabeth's face, which were afterwards supposed to be sinister presages of her misfortunes."

In a note, Echard is alluded to as the authority for this singular circumstance.

Can any of your readers explain *why* such a *coruscation of joy* upon a wedding day should forebode evil? or whether any other instances are on record of its so doing? H. A. B.

*Ventriloquist Hoax* (Vol. ii., p. 101.).—The following is extracted from *Admirable Curiosities, Rarities, and Wonders in England, Scotland, and Ireland*, by R. B., Author of the *History of the Wars of England, &c.*, Remarks of London, &c., 12mo., 1684, p. 137. It may serve as a pendant to the ventriloquist hoax mentioned by C. H., Vol. ii., p. 101.:—

"I have a letter by me, saith Mr. Clark, dated July 7, 1606, written by one Mr. Bovy to a minister in London, where he thus writes: 'Touching news, you shall understand that Mr. Sherwood hath received a letter from Mr. Arthur Hildersham, which containeth this following narrative: that at Brampton, in the parish of Torksey, near Gainsborough in Lincolnshire, an ash-tree shaketh both in the body and boughs thereof, and there proceed from thence sighs and groans, like those of a man troubled in his sleep, as if it felt some sensible torment. Many have climbed to the top thereof, where they heard the groans more plainly than they could below. One among the rest being a-top, spoke to the tree; but presently came down much astonished, and lay grovelling on the earth speechless for three hours, and then reviving said, *Brampton, Brampton*, thou art much bound to pray.' The author of this news is one Mr. Vaughan, a minister who was there present and heard and saw these passages, and told Mr. Hildersham of it. The Earl of Lincoln caused one of the arms of the ash to be lopped off, and a hole to be bored into the body, and then was the sound or hollow voice heard more audibly than before; but in a kind of speech which they could not comprehend nor understand."

K. P. D. E.

*Barker, the original Panorama Painter.*—Mr. Cunningham, at p. 376. of his admirable *Handbook of London*, says that Robert Barker, who originated the Panorama in Leicester Square, died in 1806. Now, Barker, who preceded Burford, and eventually, I think, entered into partnership with him, married a friend of my family, a daughter of the Admiral Bligh against whom had been the mutiny in the *Bounty*. I remember Mr. Barker, and his house in Surrey Square, or some small square on the Surrey side of London Bridge; also its wooden rotunda for painting in; and this, too, at the time when the picture of Spitzbergen was in progress

and you felt almost a chill as the transparent icebergs were splashed on.

If there have not been two Messrs. Barker connected with the Panorama, Mr. Cunningham must be incorrect in his date, for I was not in existence in 1806.

A. G.

Ecclesfield.

### Minor Queries.

*Vegetable Sympathy.*—I have been told that Sir Humphrey Davy asserted that the shoots of trees, if transplanted, will only live as long as the parent stock—supposing that to die naturally. How is this to be accounted for, if true?

A. A. D.

*Court Dress.*—When was the present court dress first established as the recognised costume for state ceremonials? and if there are extant any orders of the Earl Marshal upon the subject, where are they printed?

HENCO.

*Dieu et mon Droit.*—When was this first adopted as the motto of our sovereigns? I have heard widely different dates assigned to it.

LEICESTRENSIS.

*Cachecope Bell.*—In the ancient accounts of the churchwardens of the parish of St. Mary-de-Castro, Leicester, and also in those of St. Martin in the same town, the term "cachecope," "kachecope," "catche coppe," or "catch-corpe-bell," is not of unfrequent occurrence: *e. g.*, in the account for St. Mary's for the year 1490, we have:

"For castynge ye cachecope bell, js.

"It. To Thos. Raban for me'dyng ye kachecope bell whole, iiijd."

I have endeavoured in vain to ascertain the meaning and derivation of the word, which is not to be found in Mr. Halliwell's excellent *Dictionary of Archaic Words*. Can you enlighten me on the subject?

LEICESTRENSIS.

*The Image of both Churches.*—A curious work, treating largely of the schism between the Catholics and Protestants in the reign of Queen Elizabeth, was printed at Tornay in 1623, under the following title: *The Image of bothe Churches, Hierusalem and Babel, Unitie and Confusion, Obedience and Sedition, by P. D. M.* What is the proof that this was written by Dr. Matthew Paterson?

EDWARD F. RIMBAULT.

*Double Names.*—Perhaps some one would explain why so many persons formerly bore two names, as "Hooker *alias* Vowel." Illegitimacy may have sometimes caused it: but this will not explain those cases where the bearers ostentatiously set forth both names. Perhaps they were the names of both parents, used even by lawfully born persons to distinguish themselves from others of the same paternal name.

T.

"*If this fair flower,*" &c.—Would you kindly find a place for the lines which follow? I have but slender hopes of discovering their author, but think that their beauty is such as to deserve a reprint. They are not by Waller; nor Dryden, as far as I know. I found them in a periodical published in Scotland, during the last century, and called *The Bee*.

"Lines supposed to have been addressed, with the present of a white rose, by a Yorkist, to a lady of the Lancastrian faction.

'If this fair flower offend thy sight,

It in thy bosom bear:

'Twill blush to be unmatched in white

And turn Lancastrian there!"

I observe that amongst the many "Notes" and quotations on the subject of the supposed power of prophecy before death, no one has cited those most beautiful lines of Campbell in "Lochiel's Warning:"

"'Tis the *sunset* of life gives me mystical lore,  
And coming events cast their shadows before."

W. J. BERNHARD SMITH.

Temple.

*Hugh Peachell*—*Sir John Marsham*.—Can any of your correspondents give me information respecting one Hugh Peachell, of whom I find the following curious notice in a bundle of MSS. in the State Paper Office, marked "*America and West Indies, No. 481A.*"

"St. Michael's Toune in ye Barbados, Sept. 30. [1670]. Jo Neuington, Adresse w. Mr. James Drwater, Merch<sup>t</sup> at Mr. Jo. Lindapp's, at ye Bunch of Grapes in Ship yard by Temple barre.—All ye news I can write from here is, y<sup>t</sup> one Hugh Peachell, who hath been in this Island almost twenty years and lived w<sup>th</sup> many persons of good esteem, and was last with Coll. Barwick. It was observed that he gained much monyes, yet none thrived lesse than hee; and falling sicke about 3 weeks since, was much troubled in his conscience, but would not utter himself to any but a minister, who being sent for He did acknowledge himself ye person y<sup>t</sup> cut off ye head of King Charles, for w<sup>ch</sup> he had 100<sup>l</sup><sup>bs</sup> and w<sup>th</sup> much seeming penitence and receiving such comforts as the Devine, one parson Leshely, an emminent man here, could afford him, he dyed in a quarter of an hour afterwards. This you may report for truth, although you should not have it from any other hand. He had 100<sup>l</sup><sup>bs</sup> for ye doing of itt. There is one Wm. Hewit condemned for ye same, I think now in Newgate; he will be glad you acquaint him of this if he have it not already."

Oldmixon, in his *British Empire in America*, mentions a Sir John Marsham of Barbados; was he a knight or baronet, and when did he die?

W. DOWNING BRUCE, F.S.A.

Middle Temple.

*Legend represented in Frettenham Church.*—Perhaps some one of your numerous readers may

be able to give an explanation of the following legend, for such I suppose it to be:—

In the parish church of Frettenham, co. Norfolk, several alabaster carvings were discovered some years ago, near the chancel arch, having traces of colour. The most perfect, and the one which had most claims to merit as a piece of sculpture, represented a very curious scene. A horse was standing fixed in a kind of stocks, a machine for holding animals fast while they were being shod. But it (the horse) had only three legs: close by stood a Bishop, or mitred Abbot, holding the horse's missing fore quarter, on the hoof of which a smith was nailing a shoe. Of course the power which had so easily removed a leg would as easily replace it.

The details of the story may be very safely conjectured to have been—a Bishop or high church dignitary is going on a journey or pilgrimage; his horse drops a shoe; on being taken to a smith's to have it replaced, the animal becomes restive, and cannot be shod even with the help of the stocks; whereupon the bishop facilitates the operation in the manner before described. One feels tempted to ask why he could not have replaced the shoe without the smith's intervention.

What I want to know is, of whom is this story told? I regret that not having seen the carving in question, I can give no particulars of dress, &c., which might help to determine its age; nor could my informant, though he perfectly well remembered the subject represented. He told me that he had often mentioned it to people likely to know of the existence of such a legend, but could never gain any information respecting it. C. J. E.

King's Col. Cambridge, May 9. 1851.

*King of Nineveh burns himself in his Palace*—In a review of Mr. Layard's work on Nineveh (*Quarterly*, vol. lxxxiv. p. 140.) I find the following statement:

"The act of Sardanapalus in making his palace his own funeral pyre and burning himself upon it, is also attributed to the king who was overthrown by Cyaxares."

May I ask where the authority for this statement is to be found? X. Z.

*Butchers not Jurymen.*—

"As the law does think it fit,  
No butchers shall on juries sit."

Butler's *Ghost*, cant. ii.

The vulgar error expressed in these lines is not extinct, even at the present day. The only explanation I have seen of its origin is given in Barrington's *Observations on the more Ancient Statutes*, p. 474., on 3 Hen. VIII., where, after referring in the text to a statute by which surgeons were exempted from attendance on juries, he adds in a note:

"It may perhaps be thought singular to suppose that this exemption from serving on juries is the

foundation of the vulgar error, that a surgeon or butcher from the barbarity of their business may be challenged as jurors."

Sir H. Spelman, in his *Answer to an Apology for Archbishop Abbott*, says,—

"In our law, those that were exercised in slaughter of beasts, were not received to be triers of the life of a man."—*Posth. Works*, p. 112.; *St. Trials*, vol. ii. p. 1171.

So learned a man as Spelman must, I think, have had some ground for this statement, and could scarcely be repeating a vulgar error taking its rise from a statute then hardly more than a hundred years old. I hope some of your readers will be able to give a more satisfactory explanation than Barrington's. E. S. T. T.

*Redwing's Nest.*—I trust you will excuse my asking, if any of your correspondents have found the nest of the redwing? for I lately discovered what I consider as the egg of this bird in a nest containing four blackbirds' eggs. The egg answers exactly the description given of that of the redwing thrush, both in Bewick and Wood's *British Song Birds*; being bluish-green, with a few largish spots of a dark brown colour. The nest was not lined with mud, as is usually the case with a blackbird's, but with moss and dried grass.

Has the egg of the redwing been ever seen in this situation before? C. T. A.

Lyndon.

*Earth thrown upon the Coffin.*—Is there anything known respecting the origin of the ceremony of throwing earth upon the coffin at funerals? The following note is from a little German tale, *Die Richtensteiner*, by Van der Velde, a tale of the time of the Thirty Years' war. Whether the ceremony is still performed in Germany as there described, I do not know.

"Darauf warfen, nach der alten, frommen Sitte, zum letzten Lebwohl, der Wittwer, und die Waisen drei Hände voll Erde auf den Sarg hinunter . . . . Alle Zuschauer drangten sich nur um das Grab . . . . und aus hundert Händen flog die Erde hinab auf den Sarg."

J. M. (4.)

*Family of Rowe.*—Lysons, in his work *Environ's of London*, gives an extract from the will of Sir Thomas Rowe, of Hackney, and, as his authority, says in a note:—

"*Extracts of Wills in the Prerogative Office*, by E. Rowe Mores, Esq., in the possession of Th. Astle, Esq., F. R. A. S."

Can any of your numerous readers inform me in whose possession the above now is? And whether, wherever it is, it is open to inspection?

TEE BEE.

*Portus Canum.*—Erim, one of the biographers of Becket, states that the archbishop's murderers

(*S. Thom. Cantuar.*, ed. Giles, vol. i. p. 65.), having crossed from France, landed at *Portus Canum*. It has been conjectured that this means Hythe, which is close to Saltwood Castle, where the knights were received by Ranulph de Broc (*English Review*, December, 1846, p. 410.). Is the conjecture right? I believe Hasted does not notice the name.

J. C. R.

*Arms of Sir John Davies.*—Can any of your correspondents inform me what were the arms, crest, and motto (if any), borne by Sir John Davies, the eminent lawyer and poet? In a collection which I have made of the armorial bearings of the families of Davies, Davis, and Davys, amounting to more than fifty distinct coats, there occur the arms of three Sir John Davies or Davys, but there is nothing to distinguish which of them was the Sir John.

LLAW GYFFES.

*William Penn.*—Will MR. HEPWORTH DIXON, or some of your correspondents, be so good as to send a reply to this Query?

What was the name, and whose daughter was the lady to whom William Penn (the son of William Penn and Miss Springett) was married?

A. N. C.

*Who were the Writers in the North Briton?*—The *Athenæum* of Saturday, May 17, contains a very interesting article on the recently published *Correspondence of Horace Walpole with Mason*, in which certain very palpable hits are made as to the identity of Mason and Junius. In the course of the article the following Query occurs:

“In the second Part of the folio edition of the *North Briton* published by Bingley, in the British Museum, are inserted two folio pages of manuscript thus headed:—

‘The Extraordinary  
NORTH BRITON.

By W. M.’

This manuscript is professedly a copy from a publication issued June 3rd, 1768, by Staples Steare, 93. Fleet Street, price three-pence. It is a letter addressed to Lord Mansfield, and an appeal in favour of Wilkes, on whom, the writer says, judgment is this day to be pronounced. It is written somewhat in the style of Junius. The satire is so refined that the reader does not at first suspect that it is satire,—as in Junius’s *Letters*, wherein the satirical compliments to the King have been mistaken for praise, and quoted in proof of inconsistency.

“Who was this ‘W. M.’? Who were the writers in the *North Briton*?—not only ‘The Extraordinary’ *North Briton*, published by Steare, but the genuine *North Briton*, published by Bingley. These questions may perhaps be very simple, and easily answered by persons better informed than ourselves.”

As the inquiries of your correspondent W. M. S. (Vol. iii., p. 241.) as to the Wilkes MSS. and the writers of the *North Briton* have not yet been

replied to, and this subject is one of great importance, will you allow me to recall attention to them?

F. S. A.

### Minor Queries Answered.

“*Many a Word.*”—Your correspondent’s observations are perfectly correct: we daily use quotations we know not where to find. Perhaps some of your friends may be able to reply whence

“Many a word, at random spoke,  
Will rend a heart that’s well-nigh broke.”

S. P.

[The lines will be found in Walter Scott’s *Lord of the Isles*, Canto V. St. 18.

“O! many a shaft, at random sent,  
Finds mark the archer little meant!  
And many a word, at random spoken,  
May soothe or wound a heart’s that broken!”]

*Roman Catholic Church* (Vol. iii., p. 168.).—Many thanks for your reference to the *Almanach du Clergé de France*; but as I have failed to obtain the requisite information through my booksellers, might I beg the additional favour of knowing what is the cost of the book, and where it can be procured?

E. H. A.

[The *Almanach* to which our correspondent refers is or was published by *Gaume frères à Paris*, and sold also by Grand, rue du Petit-Bourbon, 6, in the same city. Its price, judging from the size of the book, is about a couple of francs.]

*Tick* (Vol. iii., p. 357.).—MR. DE LA PRYME’S suggestion as to the origin of the expression “going tick” is ingenious; nevertheless I take it to be clear that “tick” is merely an abbreviation of ticket. (See Nares’s *Glossary*, and Halliwell’s *Dictionary of Archaic and Provincial Words*, under “Ticket.”) In addition to the passages cited by them from Decker, Cotgrave, Stephens, and Shirley, I may refer to the Act 16 Car. II. c. 7. s. 3., which relates to gambling and betting “upon ticket or credit.”

C. H. COOPER.

Cambridge, May 3. 1851.

[In the *Mirror for Magistrates*, p. 421., we read:—

“Of tickle credit ne had bin the mischiefe.”

“Tickle credit,” says Pegge, “means easy credit, alluding to the credulity of Theseus.”—*Anonymiana*, cent. ii. 44. Mr. Jon Bee, in his *Sportsman’s Slang Dictionary*, gives the following definition:—

“*Tick*, credit in small quantities; usually scored up with chalk (called *ink* ironically), which being done with a sound resembling ‘tick, tick, tick,’ gives the appellation ‘going to tick,’ ‘tick it up,’ ‘my tick is out,’ ‘no more tick!’”]

*Hylles’ Arithmetic.*—Having seen it mentioned in the public papers that a copy of the first edition of Cocker’s *Arithmetic* (considered unique) was lately sold at an exceedingly high price by Messrs. Puttick and Simpson, I am induced to send you a

copy of the title-page of an arithmetical work in my possession which seems a curiosity in its way; but whether unique or not, my slender bibliographical knowledge does not enable me to determine. It is as follows:

"The Arte of Vulgar Arithmetick, both in Integers and Fractions, divided into two Bookes, whereof the first is called *Nomodidactus Numerorum*, and the second *Portus Proportionum*, with certeine Demonstrations, reduced into so plaine and perfect Method, as the like hath not hetherto beene published in English. Wherevnto is added a third Booke, entituled *Musa Mercatorum*: comprehending all the most necessarie and profitable Rules used in the trade of Merchandise. In all which three Bookes, the Rules, Precepts, and Maxims are only composed in meeter for the better retaining of them in memorie, but also the operations, examples, demonstrations, and questions, are in most easie wise expounded and explained, in the forme of a dialogue, for the reader's more cleere vnderstanding. A knowledge pleasant for Gentlemen, commendable for Capteines and Soldiers, profitable for Merchants, and generally necessarie for all estates and degrees. Newly collected, digested, and in some part devised by a welwiller to the Mathematicals."

"*Ecclesiasticus*, cap. 19.

"Learning unto fooles is as fetters on their feete and manicles vpon their right hand; but to the wise it is a Jewell of golde, and like a Bracelet vpon his right arme.

"*Boetius. I. Arith.* cap. 2.

"*Omnia quæcunque a primæua natura constructa sunt, Numerorum videntur ratione formata. Hoc enim fuit principale in animo conditoris exemplar.* Imprinted at London by *Gabriel Simson*, dwelling in Fleete Lane, 1600."

The volume (which is a small quarto of 270 folios) is dedicated "To the Right Honorable sir Thomas Sackuill, Knight, Baron of Buckhurst, Lord Treasurer of England," &c. &c., by Thomas Hylles.

Perhaps one or other of your correspondents will kindly inform me whether this volume is a rarity, and also oblige me with some information regarding Thomas Hylles, its author.

SN. DAVIE, Jun.

[Professor De Morgan, in his "*Arithmetical Books from the Invention of Printing to the present Time*," describes Hylles' work "as a big book, heavy with mercantile lore;" and the author as being, "in spite of all his trifling, a man of learning." A list of the author's other works will be found in Watt's *Bibliotheca Britannica*, and Lowndes's *Bibliographer's Manual of English Literature*, under the word *Hills* (Thomas). See also Ames's *Typographical Antiquities*.]

### Replies.

#### VILLENAGE.

(Vol. iii., p. 327.)

Your correspondent H. C. wishes to know whether bondage was a reality in the time of Philip

and Mary; and, if so, when it became extinct. It was a reality much later than that, as several cases in the books will show. Dyer, who was appointed chief justice of the Court of Common Pleas in 1559, settled several in which man claimed property in his fellow-man, hearing arguments and giving judgment on the point whether one should be a "villein regardant" or a "villein in gross." Lord Campbell, in his *Lives of the Chief Justices*, gives the following, tried before Dyer, C. J.:

"A. B., seised in fee of a manor to which a villein was regardant, made a feoffment of one acre of the manor by these words: 'I have given one acre, &c., and further I have given and granted, &c., John S., my villein.' Question, 'Does the villein pass to the grantee as a villein in gross, or as a villein appendant to that acre?' The Court being equally divided in opinion, no judgment seems to have been given."—*Dyer*, 48 b. pl. 2.

Another action was brought before him under these circumstances:—Butler, Lord of the Manor of Badminton, in the county of Gloucester, contending that Crouch was his villein regardant, entered into certain lands, which Crouch had purchased in Somersetshire, and leased them to Fleyer. Crouch thereupon disseised Fleyer, who brought his action against Crouch, pleading that Butler and his ancestors were seised of Crouch and his ancestors as of villeins regardant, from time whereof the memory of man runneth not to the contrary. The jury found that Butler and his ancestors were seised of Crouch and his ancestors until the first year of the reign of Henry VII.; but, confessing themselves ignorant whether in point of law such seisin be an actual seisin of the defendant, prayed the opinion of the Court thereon. *Dyer, C. J.*, and the other judges agreed upon this to a verdict for the defendant, for "the lord having let an hundred years pass without redeeming the villein or his issue, cannot, after that, claim them." (*Dyer*, 266. pl. 11.)

When Holt was chief justice of the King's Bench, an action was tried before him to recover the price of a slave who had been sold in Virginia. The verdict went for the plaintiff. In deciding upon a motion made in arrest of judgment, Holt, C. J., said,—“As soon as a negro comes into England he is free: one may be a villein in England, but not a slave.” (*Cases temp. Holt*, 405.)

As to the period at which villenage in England became extinct, we find in *Litt.* (sec. 185.):—

"Villenage is supposed to have finally disappeared in the reign of James I., but there is great difficulty in saying when it ceased to be lawful, for there has been no statute to abolish it; and by the old law, if any freeman acknowledged himself in a court of record to be a villein, he and all his after-born issue and their descendants were villeins."

Even so late as the middle of the eighteenth century, when the great Lord Mansfield adorned

the bench, it was pleaded "that villenage, or slavery, had been permitted in England by the common law; that no statute had ever passed to abolish this *status*;" and that "although *de facto* villenage by birth had ceased, a man might still make himself a villein by acknowledgment in a court of record." This was in the celebrated case of the negro Somerset, in which Lord Mansfield first established that "the air of England had long been too pure for a slave." In his judgment he says,—

" . . . . Then what ground is there for saying that the *status* of slavery is now recognised by the law of England? . . . . At any rate, villenage has ceased in England, and it cannot be revived."—*St. Tr.*, vol. xx. pp. 1–82.

And Macaulay, in his admirable *History of England*, speaking of the gradual and silent extinction of villenage, then, towards the close of the Tudor period, fast approaching completion, says:

"Some faint traces of the institution of villenage were detected by the curious as late as the days of the Stuarts; nor has that institution ever to this hour been abolished by statute."

TEE BEE.

*Villenage* (Vol. iii., p. 327.).—In reply to the question put by H. C., I beg to say that in Burton's *Leicestershire* (published in 1622), a copy of which is now before me, some curious remarks occur on this subject. Burton says, under the head of "Houghton-on-the-Hill," that the last case he could find in print, concerning the claim to a villein, was in Mich. 9 & 10 Eliz. (*Dyer*, 266. b.), where one Butler, Lord of the Manor of Badminton in Gloucestershire, did claim one Crouch for his villein regardant to his said manor, and made an entry upon Crouch's lands in Somersetshire. Upon an answer made by Crouch, an *ejectione firmæ* was brought in the King's Bench; and upon the evidence it was moved, that as no seizure of the body had been made, or claim set up by the lord, for sixty years preceding, none could then be made. The Court held, in accordance with this, that no seizure could be made. I do not know what the reference means; perhaps some of your legal correspondents may do so.

JAYTEE.

MACLEAN NOT JUNIUS.

(Vol. iii., p. 378.)

Your correspondent ÆGROTUS (*antè*, p. 378.) is not justified in writing so confidently on a subject respecting which he is so little informed. He is evidently not even aware that the claims of Maclean have been ably and elaborately set forth by Sir David Brewster, and, as I think, conclusively, on the evidence, set aside in the *Athenæum*. He has, however, been pleased to new vamp some old stories, to which he gives

something of novelty by telling them "with a difference." I remember, indeed, four or five years since, to have seen a letter on this subject, written by Mr. Pickering, the bookseller, to the late Sir Harris Nicolas, in which the same statements were made, supported by the same authorities,—which, in fact, corresponded so exactly with the communication of ÆGROTUS, that I must believe either that your correspondent has seen that letter, or that both writers had their information from a common story-teller.

Respecting the "vellum-bound copy" locked up in the ebony cabinet in possession of the late Marquis of Lansdowne, Mr. Pickering's version came nearer to the authority; for he said, "*My informant saw the bound volumes and the cabinet when a boy.*" The proof then rests on the recollection of an Anonymous, who speaks positively as to what took place nearly half a century since; and this anonymous boy, we are to believe, was already so interested about Junius as to notice the fact at the time, and remember it ever after. Against the probabilities of this we might urge, that the present Marquis—who was born in 1780, and came to the title in 1809, is probably as old, or older than Anonymous; as much interested in a question believed by many persons, ÆGROTUS amongst them, intimately to concern his father, and quite as precocious, for he was Chancellor of the Exchequer in 1805—never saw or heard of either the volumes or the cabinet; and, as ÆGROTUS admits, after a search expressly made by his order, they could not be found. Further, allow me to remind you, that it is not more than six weeks since it was recorded in "NOTES AND QUERIES" that a "vellum-bound" Junius was lately sold at Stowe; and it is about two months since I learnt, on the same authority, that a Mr. Cramp had asserted that vellum-bound copies were so common, that the printer must have taken the Junius copy as a pattern; so that, if ÆGROTUS's facts be admitted, they would prove nothing. There is one circumstance, however, bearing on this question, which perhaps ÆGROTUS himself will think entitled to some weight. It was not until 1812, when George Woodfall published the private letters of Junius, that the public first heard about "a vellum-bound" copy. If therefore the Anonymous knew before 1809 that some special interest did or would attach more to one vellum-bound book than another, he must be Junius himself; for Sampson Woodfall was dead, and when living had said nothing about it.

ÆGROTUS then favours us with the anecdote about "old Mr. Cox" the printer, and that Maclean corrected the proofs of *Junius' Letters* at his printing-office. Of course, persons acquainted with the subject have heard the story before, though not with all the circumstantialities now given. Where, I might ask, is the authority for

this story? Who is responsible for it? But the emphatic question which common sense will ask is this: Why should Junius go to Mr. Cox's printing-office to correct his proofs? Where he wrote the letters he might surely have corrected the proofs. Why, after all his trouble, anxiety, and mystification to keep the secret, should he needlessly go to anybody's printing-office to correct the proofs, and thus wantonly risk the consequences?—in fact, go there and betray himself, as we are expected to believe he did? The story is absurd, on the face of it. But what authority has ÆGROTUS for asserting that Junius corrected proofs at all? Strong presumptive evidence leads me to believe that he did not: in some instances he could not. In one instance he specially desired to have a proof; but it was, as we now know, for the purpose of forwarding it to Lord Chatham. Junius was also anxious to have proofs of the Dedication and Preface, but it is by no means certain that he had them; the evidence tends to show that they were, at Woodfall's request, and to remove from his own shoulders the threatened responsibility, read by Wilkes: and the collected edition was printed from Wheble's edition, so far as it went, and the remainder from slips cut from the *Public Advertiser*, both corrected by Junius; but we have no reason to believe that Junius ever saw a proof, even of the collected edition,—many reasons that tend strongly to the contrary opinion. Under these circumstances, we are required to believe an anonymous story, which runs counter to all evidence, that we may superadd an absurdity.

Mr. Pickering further referred to Mr. Raphael West, as one who "could tell much on the subject." Here ÆGROTUS enlarges on the original, and tells us what this "much" consisted of. The story, professedly told by Benjamin West, about Maclean and Junius, on which Sir David Brewster founded his theory, may be found in Galt's *Life of West*. But Galt himself, in his subsequent autobiography, admits that the story told by West "does not relate the actual circumstances of the case correctly;" that is to say, Galt had found out, in the interval, that it was open to contradiction and disproof, and it has since been disproved in the *Athenæum*. So much for a story discredited by the narrator himself. Of these facts ÆGROTUS is entirely ignorant, and therefore proceeds by the following extraordinary circumstantialities to uphold it. "The late President of the Royal Academy knew Maclean; and his son, the late Raphael West, told the writer of these remarks [ÆGROTUS himself] that when a young man he had seen him [Maclean] in the evening at his father's house in Newman Street, and once heard him repeat a passage in one of the letters which was not then published;" and ÆGROTUS adds, "a more correct and veracious man than Mr. R. West could not be." So be it. Still it is

strange that the President, who was said to have told his anecdote expressly to show that Maclean was Junius, never thought to confirm it by the conclusive proof of having read the letters before they were published! Further,—and we leave the question of extreme accuracy and *veraciousness* to be settled by ÆGROTUS,—the President West was born in 1738; he embarked from America for Italy in 1759; on his return he visited England in 1763, and such was the patronage with which he was welcomed, that his friends recommended him to take up his residence in London. This he was willing to do, provided a young American lady to whom he was attached would come to England. She consented; his father accompanied her, and they were married on the 2nd of September, 1765, at St. Martin's Church. Now Maclean embarked for India in December, 1773, or January, 1774, and was lost at sea, when "the young man," Master Raphael, could not have been more than seven years of age,—nay, to speak by the card, as Master Raphael heard one of Junius' letters read before it was published, and as the last was published in January, 1772, it follows, assuming that he was the eldest child, born in nine months to the hour, and that it was the very last letter that he heard read, he *may have been* five years and seven months old—a very "young man" indeed; or rather, all circumstances considered, as precocious a youth as he who found out the vellum-bound copy years before it was known to be in existence.

I regret to have occupied so much of your space. But speculation on this subject is just now the fashion. "NOTES AND QUERIES" is likely hereafter to become an authority, and if these circumstantial statements are admitted into its columns, they must be as circumstantially disproved.

M. J.

#### Replies to Minor Queries.

*The Ten Commandments* (Vol. iii., p. 166.).—The controversy on the division of the Ten Commandments between the Romanists and Lutherans on the one side, and the Reformers or Calvinists on the other, has been discussed in the following works:—1. Goth (Cardinalis), *Vera Ecclesia*, &c., Venet., 1750 (Art. xvi. § 7.); 2. Chamieri *Panstratia* (tom. i. l. xxi. c. viii.); 3. Riveti *Opera* (tom. i. p. 1227., and tom. iii. *Apologeticus pro vera Pace Ecclesiastica contra H. Grotii Votum.*); 4. Boblii *Vera divisio Decalogi ex infallibili principio accentuationis*; 5. Hackspanii *Notæ Philologicæ in varia loca S. Scripturæ*; 6. Pfeifferi *Opera* (Cent. i. Loc. 96.); 7. Ussher's *Answer to a Jesuit's Challenge (of Images), and his Sermon at Westminster before the House of Commons, out of Deuteronomy, chap. iv. ver. 15, 16., and Romans, chap. i. ver. 23.*; 8. Stillingfleet's *Controversies with Godden, Author of "Catholics no Idolators,"* and

with *Gother*, Author of "The Papist Misrepresented," &c.

The earliest notices of the division of the Decalogue, are those of Josephus, lib. iii. c. 5. s. 5.; Philo-Judæus de *Decem Oraculis*; and the Chaldaic Paraphrase of Jonathan. According to these, the third verse of Exod. xx. contains the first commandment; the fourth, fifth, and sixth, the second. The same distinction was adopted by the following early writers:—Origen (*Homil. viii. in Exod.*), Greg. Nazienzen (*Carmina Mosis Decalogus*), Irenæus (lib. iii. c. 42.), Athanasius (*in Synopsis S. Scripturæ*), Ambrose (*in Ep. ad Ephes. c. vi.*).

It was first abandoned by Augustine, who was instigated to introduce this innovation by the unwarranted representation of the doctrine of the Trinity by the First Table containing three commandments. The schoolmen followed his example, and accommodated the words of God to the legislative requirements of their new divinity, progressive development, which terminated in the Church of Rome, in compelling them to command what He strictly prohibits. (See Ussher's *Answer*.)

"Hath God himself any where declared this to be only an explication of the first commandment? Have the prophets or Christ and His apostles ever done it? How then can any man's conscience be safe in this matter? For it is not a trifling controversy whether it be a distinct commandment or an explication of the first; but the lawfulness or unlawfulness of the worship of images depends very much upon it, for if it be only an explication of the first, then, unless one takes images to be gods, their worship is lawful, and so the heathens were excused in it, who were not such idiots; but if it be a new and distinct precept, then the worshipping any image or similitude becomes a grievous sin, and exposes men to the wrath of God in that severe manner mentioned in the end of it. And it is a great confirmation that this is the true meaning of it, because all the primitive writers\* of the Christian Church not only thought it a sin against this commandment, but insisted upon the force of it against those heathens who denied that they took their images for gods; and, therefore, this is a very insufficient account of leaving out the second commandment (that the people are in no danger of superstition or idolatry by it.)."—Stillingfleet's *Doctrines of the Church of Rome*, 25. *Of the Second Commandment*.

"If God allow the worship of the represented by the representation, he would never have forbidden that worship absolutely, which is unlawful only in a certain respect."—*Ibid. Answer to the Conclusion*.

With your permission I shall return to this sub-

\* Thus St. Augustine himself: "In the first commandment, any similitude of God in the figments of men is forbidden to be worshipped, not because God hath not an image, but because no image of Him ought to be worshipped, but that which is the same thing that He is, nor yet that for Him but with Him."—See what is further cited from Augustine by Ussher in his *Answer*.

ject, not of Images, but of the Second Commandment, in reply to Mr. GATTY's Queries on the division at present adopted by the Jews, &c.

T. JONES.

Chetham's Library, Manchester.

*Mounds, Munts, Mount* (Vol. iii., p. 187.).—If R. W. B. will refer to Mr. Lower's paper on the "Iron Works of the County of Sussex," in the second volume of the *Sussex Archaeological Collections*, he will find that iron works were carried on in the parish of Maresfield in 1724, and probably much later. It is therefore probable that the lands which he mentions have derived their names from the pit-mounts round the mouths of the pits through which the iron ore was raised to the surface. In Staffordshire and Shropshire the term *mount* is used to denote fire-clay of an inferior kind, which makes a large part of every coal-pit mount in those counties. If the same kind of fire-clay was found in the iron mines of Sussex, it is not necessary to suggest the derivation of the word *mount*.

I take this opportunity of suggesting to Mr. ALBERT WAX that the utensil figured in page 179. of the above-mentioned work is not an ancient mustard-mill, but the upper part of an iron mould in which cannon-shot were cast. The iron tongs, of which a drawing is given in page 179., were probably used for the purpose of drawing along a floor recently cast shot while they were too hot to be handled.

V. X. Y.

*San Graal* (Vol. iii., pp. 224. 281.).—Roquefort's article of nine columns in his *Glos. de la L. Rom.*, is decisive of the word being derived from *Sancta Cratera*; of *Graal*, *Gréal*, always having meant a vessel or dish; and of all the old romancers having understood the expression in the same meaning, namely, *Sancta Cratera*, *le Saint Graal*, *the Holy Cup or Vessel*, because, according to the legend, Christ used it at the Paschal Supper; and Joseph of Arimathea afterwards employed it to catch the blood flowing from his wounds. Many cities formerly claimed the honour of possessing this fabulous relic. Of course, as Price shows, it was an old Oriental magic-dish legend, imitated in the West.

GEORGE STEPHENS.

Stockholm.

*Epitaph on the Countess of Pembroke* (Vol. iii., pp. 262. 307.).—It has been asserted that the second part of this epitaph was written by Lady Pembroke's son; among whose poems, which were published in 1660, the whole piece was included. (Park's *Walpole*, ii. 203. *note*; Gifford's *Ben Jonson*, viii. 337.) But it is notorious, that no confidence whatever can be placed in that volume (see this shown in detail in Mr. Hannal's edit. of *Poems by Wotton and Raleigh*, pp. 61. 63.); nor have we any right to distribute the two parts between different authors. There are at least *four*

old copies of the whole; two in MSS. which are referred to by Mr. Hannah; the one in Pembroke's *Poems*; and the one in that Lansdowne MS., where it is ascribed to William Browne. Brydges assigned it to Browne, when he published his *Original Poems* from that MS. at the Lee Priory Press in 1815, p. 5. Upon the whole, there seems to be more direct evidence for Browne than any other person. R.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

*A History of the Articles of Religion: to which is added a Series of Documents from A. D. 1536 to A. D. 1615; together with Illustrations from Contemporary Sources*, by Charles Hardwick, M. A., is the title of an octavo volume, in which the author seeks to supply a want long felt, especially by students for Holy Orders; namely, a work which should show not the *doctrine* but the *history* of the Articles. For, as he well observes, while many have enriched our literature by expositions of the *doctrine* of the Articles, "no regular attempt has been made to illustrate the framing of the Formulary itself, either by viewing it in connection with the kindred publications of an earlier and a later date, or still more in its relation to the period out of which it originally grew." This attempt Mr. Hardwick has now made very successfully; and it is because his book is historical and not polemical, that we feel called upon to notice it, and to bear our testimony to its interest, and its value to that "large class of readers who, anxious to be accurately informed upon the subject, are precluded from consulting the voluminous collectors, such as Strype, Le Plat, or Wilkins." Such readers will find Mr. Hardwick's volume a most valuable handbook.

A practical illustration that "union is strength," is shown by a volume which has just reached us, entitled, *Reports and Papers read at the Meetings of the Architectural Societies of the Archdeaconry of Northampton, the Counties of York and Lincoln, and of the Architectural and Archæological Societies of Bedfordshire and St. Alban's during the Year m̄cccl.* Presented gratuitously to the Members. Had each of these Societies, instead of joining with its fellows, put forth a separate Report, the probability is, it would not only have involved such Society in an expense far beyond what it would be justified in incurring, but the Report itself would not have excited half the interest which will now be created by a comparison of its papers with those of its associate Societies; while, with the reduced expense, the benefit of a larger circulation is secured. The volume is one highly creditable to the Societies, and to the authors of the various communications which are to be found in it.

Messrs. Puttick and Simpson (191. Piccadilly) will be engaged on Monday and two following days in the Sale of a Library rich in works on every branch of what is now known as Folk Lore and Popular Antiquities, and which may certainly, and with great propriety, be styled "a very curious collection." The mere enumeration of the various subjects on the title-page of the Catalogue, ranging, as they do, from Mesmerism

and Magic, to Celestial Influences, Phrenology, Physiognomy, &c., might serve for the Table of Contents to a History of Human Weakness.

BOOKS RECEIVED.—*Neander's History of the Planting and Training of the Christian Church by the Apostles*, translated from the third edition of the original German by J. E. Ryland, is the fourth volume of the Standard Library which Mr. Bohn has devoted to translations of the writings of Neander; the first and second being his *Church History*, in two volumes, and the third his *Life of Christ*.—*Cosmos, a Sketch of the Physical Description of the Universe by Alexander Von Humboldt*, translated from the German by E. C. Otté, vol. iii., is the new volume of Bohn's Scientific Library, and completes his edition of the translation of the great work of the Prussian philosopher.

CATALOGUES RECEIVED.—Adam Holden's (60. High Street, Exeter) Catalogue Part XXXI. of Books in every Department of Literature; J. Wheldon's (4. Paternoster Row) Catalogue Part III. for 1851, of a valuable Collection of Topographical Books; J. Row-sell's (28. Great Queen Street) Catalogue No. XLIII. of a select Collection of Second-hand Books.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

- DIANA (ANTONINUS) COMPENDIUM RESOLUTIONEM MORALIUM. Antwerp.-Colon. 1634-57.  
 PASSIONAEL EFTE DAT LEVENT DER HEILIGEN. Folio. Basil, 1522.  
 CARTARI.—LA ROSA D'ORO PONTIFICIA. 4to. Rome, 1681.  
 BROEMEL, M. C. H., FEST-TANZEN DER ERSTEN CHRISTEN. Jena, 1705.  
 THE COMPLAINYNT OF SCOTLAND, edited by Leyden. 8vo. Edin. 1801.  
 THOM'S LAYS AND LEGENDS OF VARIOUS NATIONS. Parts I. to VII. 12mo. 1834.  
 L'ABBÉ DE SAINT PIERRE, PROJET DE PAIX PERPETUELLE. 3 Vols. 12mo. Utrecht, 1713  
 CHEVALIER RAMSAY, ESSAI DE POLITIQUE, où l'on traite de la Nécessité, de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye, without date, but printed in 1719.  
 The same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénelon," 12mo. Londres, 1721.  
 PULLEN'S ETYMOLOGICAL COMPENDIUM, 8vo.  
 COOPER'S (C. P.) ACCOUNT OF PUBLIC RECORDS, 8vo. 1822. Vol. I.  
 LINGARD'S HISTORY OF ENGLAND. Sin. 8vo. 1837. Vols. X. XI. XII. XIII.  
 MILLER'S (JOHN, of WORCESTER COLL.) SERMONS. Oxford, 1831 (or about that year).  
 WHARTON'S ANGLIA SACRA. Vol. II.  
 PHEBUS (Gaston, Conte de Foix), Livre du deduyt de la Chasse.  
 TURNER'S SACRED HISTORY. 3 vols. demy 8vo.  
 KNIGHT'S PICTORIAL HISTORY OF ENGLAND. Vol. IV. Commencing from Abdication of James II.  
 LORD DOVER'S LIFE OF FREDERICK THE GREAT. 8vo. 1832. Vol. II.  
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 \*\* Letters, stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

### Notices to Correspondents.

- QUIDAM. *Vernon's Anglo-Saxon Guide should be followed up by Thorpe's Analecta and Anglo-Saxon Gospels.*  
 SILENUS. *If our correspondent will refer to our First Volume, pp. 177. 203. 210. 340., and our Second Volume, p. 3., he will find the history of the well-known couplet from the Musarum Deliciæ,*  
 "For he that fights, and runs away,  
 May live to fight another day,"

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WRITING PAPER. *Will our correspondent, who sometime since*

sent us a specimen manufactured at Penshurst, favour us for the information of another correspondent with the name of the maker?

RECORD OF EXISTING MONUMENTS. We hope next week to return to this important subject. In the meantime, Mr. A. J. Dunkin, of Dartford, announces that the first part of his MONUMENT, ANGLIC. is in the press, and will be published in July.

REPLIES RECEIVED.—Meaning of Crambe—Ex Pede Herculem—Cardinal Azolin—Charles Lamb's Epitaph—Poem on the Grave—Bunyan and the Visions of Hell—Colfabis—Coptic Language—Benedicite—Amicus Plato—Doctrine of the Resurrection—Registry of Dissenting Baptisms—The Bellman—Babington's Conspiracy—Epitaph—Quotations—Prayer of Mary Queen of Scots—Robertii Sphæria—Ob—Blake Family—To endeavour oneself—Cart before the Horse—Anonymous Ravennas—Family of Sir J. Banks—Mind your P's and Q's—Mazer Wood.

NOTES AND QUERIES may be procured, by order, of all Booksellers and News-vendors. It is published at noon on Friday, so that our country Subscribers ought not to experience any difficulty in procuring it regularly. Many of the country Booksellers, &c., are, probably, not yet aware of this arrangement, which will enable them to receive NOTES AND QUERIES in their Saturday parcels.

Errata.—Page 350. col. 1. lines 12. and 13. for "Prichard" read "Richards;" p. 389., in the Query on the "Blake Family," for "Bishop's Hall" read "Bishop's Hull;" p. 390. col. 2. l. 29., for "fragments" read "payments;" and l. 30., for "South Green" read "South Lynn;" p. 393. col. 2. l. 11., for "Turners" read "Tanners."

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No. 83.]

SATURDAY, MAY 31. 1851.

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## ON THE PROPOSED RECORD OF EXISTING MONUMENTS.

Although disappointed in the hope we had entertained of being, by this time, in a position to announce that some decided steps had been taken to carry out, in a practical manner, the great scheme of preserving a record of our existing Monuments, we are gratified at being enabled to bring under the notice of our readers several communications which show the still increasing interest which is felt upon the subject.

The first, by Sir Thomas Phillipps, besides some valuable information upon the matter immediately under consideration, contains several very useful suggestions upon other, though kindred points.

In approving of the design mentioned in your "NOTES" by MR. DUNKIN, it has surprised me that in no one of the communications which you have there printed is any allusion to the multitude of inscriptions already collected, and now preserved in the British Museum and other libraries. A list of what are already copied should *first* be made, which would considerably abridge the labour of collecting. For instance, the whole of Gloucestershire has been preserved by Bigland, and nearly two-thirds of these have been printed. I should recommend his plan to be adopted, being *multum in parvo*, as to the headstones in the churchyards, and the clearest for reference by its alphabetical order of parishes. He copied them about 1780; so that now seventy years remain to be obtained. His collection would make two, or at most three, volumes folio, by which we can form an approximate idea as to the extent for the kingdom, which I estimate at one hundred volumes for the forty counties, because some of these are very small, and many monuments have been destroyed by the barbarous Gothlike conduct of church renovators and builders. (*A propos* of which conduct, I believe they are liable to an *action at law* from the next of kin: at all events, it is sacrilege.) In many county histories, *all* the monuments inside the churches, up to nearly the date of the publication, have been printed, as in Nichols's *Leicestershire*. I have myself printed the greater part of those for Wiltshire; but some are incorrectly printed, not having been collated; for I merely printed a few as handbooks to accompany me in my personal correcting survey of each church at another time. I have also printed as far as letter "E" of Antony à Wood's and Hinton's *Oxfordshire Monuments*, of which, I believe, MR. DUNKIN has a MS. copy. Now, it would be useless to reprint those which have been printed; consequently I should imagine twenty-five or thirty volumes, on Bigland's plan, would comprise all the villages; and I should imagine five or ten volumes

at most would comprise all the capital towns. Allow me here to suggest the absolute necessity of taking "Notes" of the residence, parentage, and kindred of *every one* of the families of that vast tide of emigration now quitting our shores; and I call Lord Ashley's and Mr. Sidney Herbert's attention to it. These poor people will, many of them, become rich in half a century; will then probably die without a kindred soul in America to possess their wealth; and their next of kin must be sought for in the mother land, where, unless some *registered memorial* of their departure and connexions is kept, all traces of their origin may be lost for ever. It was the neglect of an act like this which has involved the beginning of nations in such profound obscurity. It was the neglect of such a register as I here propose, that makes it so difficult now for the American to discover the link which actually connected him with England. There is a corporate body, long established in this country, whose sole occupation is to make such registers; but at present they confine themselves to those called gentlemen. Why not make them useful as registers of the poor, at a small remuneration for entering each family. These poor, or their descendants, will some day become gentlemen, and perhaps not ashamed of their ancestry, although they may derive it through poverty. How gratified they may feel to be able, by means of this proposed registry, clearly to trace themselves to Great Britain (once the mistress of half the world), when their now adopted country has risen up in her place, and the mother has become subject to the daughter.

And then, too, how valuable will Americans and Canadians, Australians and New Zealanders, find the proposed *Monumentarium* of MR. DUNKIN.

THOS. PHILLIPPS.

Middle Hill, April, 1851.

The next is from a frequent contributor to our pages, and we have selected it for publication from among many which we have received promising assistance in the carrying out of the great scheme, because it shows very strikingly how many of the memorials, which it is the especial object of that scheme to preserve, have disappeared within the last few years.

Your valuable remarks on this head have induced me to send you a few observations in the same direction. You have justly said that the means by which the object can be accomplished fall into the three distinct operations of Collection, Preservation, and Publication. The first will require the help of all antiquaries throughout the kingdom who will volunteer their services, and of the clergymen resident in country parishes. Where possible, it would be well to find a co-operator in every county town, who would undertake the collection of all ancient memorials in his own district, either by personal inspection, or by the aid of the

clergy. For this county we have, fortunately, a record of all or most of the monuments existing in the time of James I., published in Burton's History. Besides the monuments, there are also mentioned the coats of arms preserved in the churches. In the useful and voluminous work of Nichols, the record is brought down nearly to the commencement of the present century. But in late years, many ancient memorials have been removed altogether, or displaced. A day or two ago, I found only one monument in a village church, where Burton says there were two in his time. The chancel of St. Martin's Church, Leicester, a few years ago, contained a large number, of which many have been placed elsewhere, in order to "improve" the appearance of this part of the edifice. I believe a list of the monuments is preserved somewhere. This kind of proceeding has been carried on very generally throughout the country since the desire for "church restoration" has prevailed, and has led to great alterations in the interiors of our old parish churches. I should be happy to lend a helping hand in the collections for Leicester and the neighbourhood. JAYTEE.

From our next communication, it will be seen that the Scottish Antiquaries, whose zeal and intelligence in the preservation and illustration of objects of national interest, are beyond all praise, are working in the same direction; and although we have not seen the *Origines Parochiales*, we can readily believe in the great value of a work of such a character when undertaken by the Bannatyne Club.

It may interest some of your "Monumental" and "Ecclesiological" correspondents to be informed that in 1834 there was collected and published by D. Macvean, bookseller, Glasgow, a volume of *Epitaphs and Monumental Inscriptions in Scotland*. Also, that there has just been published by Lizars, Edinburgh, for the Bannatyne Club, the first volume of the *Origines Parochiales Scotiae*.

The former of these books (*Epitaphs, &c.*) is perhaps of no great value, being badly selected and worse arranged; but the latter (*Origines, &c.*) seems to be exactly such a work as W. J. D. R. (Vol. iii., p. 314.) has in his mind's eye for England. Y.

A correspondent, MERCURIUS, has also directed our attention to a small volume, published in 1848, by one of the most valued contributors to our own columns, MR. DAWSON TURNER, under the title of *Sepulchral Reminiscences of a Market Town, as afforded by a List of the Interments within the Walls of the Parish Church of St. Nicholas, Great Yarmouth, collected chiefly from Monuments and Gravestones still remaining, June, 1845*. This little volume may be regarded as a public testi-

mony on the part of MR. DAWSON TURNER to the value of the plan under consideration, and there are few antiquaries whose opinions are entitled to greater respect upon this or any other point to which he has devoted his talents and attention. Can we doubt, then, the success of a plan which has met with such general approbation, and is undertaken with so praiseworthy an object,—an object which may well be described in the words which Weever used when stating the motive which led him to undertake the publication of his *Funeral Monuments*, viz., “To check the unsufferable injury, offered as well to the living as to the dead, by breaking down and almost utterly ruining monuments with their epitaphs, and by erasing, tearing away, and pilfering brazen inscriptions, by which inhumane deformable act, the honorable memory of many virtuous and noble persons deceased is extinguished, and the true understanding of divers families is so darkened, that the course of their inheritance is thereby partly interrupted.”

### Notes.

#### ILLUSTRATIONS OF CHAUCER, NO. VIII.

##### *The Star Min Al Auwá.*

“Adam Scrivener, if ever it thee befall  
Boece, or Troilus, for to write newe,  
Under thy long locks thou mayst have the scull  
But, after my making, thou write more trew;  
So oft a day I mote thy worke renew,  
It to correct, and eke to rubbe and scrape,  
And all thorow thy negligence and rape.”

*Chaucer to his own Scrivener.*

If, during his own lifetime, and under his own eye, poor Chaucer was so sinned against as to provoke this humorous malediction upon the head of the delinquent, it cannot be a matter of surprise that, in the various hands his text has since passed through, many expressions should have been perverted, and certain passages wholly misunderstood. And when we find men, of excellent judgment in other respects, proposing, as Tyrwhitt did, to alter Chaucer's words to suit their own imperfect comprehension of his meaning, it is only reasonable to suspect that similar mistakes may have induced early transcribers to alter the text, wherever, to their wisdom, it may have seemed expedient.

Now I know of no passage more likely to have been tampered with in this way, than those lines of the prologue to the *Person's Tale*, alluded to at the close of my last communication. Because, supposing (which I shall afterwards endeavour to prove) that Chaucer really meant to write something to this effect: “Thereupon, as we were entering a town, the moon's rising, with *Min al auwá* in *Libra*, began to ascend (or to become visible),” —and supposing that his mode of expressing this had been,

“Therewith the mone's exaltacioun,  
In libra men alawai gan ascende,  
As we were entryng at a towne's end:”

—in such a case, what can be more probable than that some ignorant transcriber, never perhaps dreaming of such a thing as the Arabic name of a star, would endeavour to *make sense* of these, to him, obscure words, by converting them into English. The process of transition would be easy; “*min*” or “*men*” requires little violence to become “*mene*” (the modern “*mean*” with its many significations), and “*al auwá*” (or “*alwai*,” as Chaucer would probably write it) is equally identical with “*alway*.” The misplacement of “*Libra*” might then follow as a seeming necessity; and thus the line would assume its present form, leaving the reader to understand it, either with Urry, as,

“I mene *Libra*, that is, I refer to *Libra*;”

or with Tyrwhitt:

“In mene *Libra*, that is, In the middle of *Libra*.”

Now, to Urry's reading, it may be objected that it makes *the thing ascending* to be *Libra*, and does not of necessity imply the moon's appearance above the horizon. But since the rising of the moon is a *visible* phenomenon, while that of *Libra* is theoretical, it must have been to the former Chaucer was alluding, as to something witnessed by the whole party as they

“Were entryng at a towne's end;”

or otherwise this latter observation would have no meaning.

The objection to Tyrwhitt's reading is of a more technical nature — the moon, if in *the middle* of *Libra*, could not be above the horizon, in the neighbourhood of Canterbury, at four o'clock P. M., in the month of April. Tyrwhitt, it is true, would probably smooth away the difficulty by charging it as another inconsistency against his author; but I — and I hope by this time such readers of “NOTES AND QUERIES” as are interested in the subject — have seen too many proofs of Chaucer's competency in matters of science, and of his commentator's incompetency, to feel disposed to concede to the latter such a convenient method of interpretation.

But there is a third objection common to both readings — that they do not satisfactorily account for the word “*alway*;” for although Tyrwhitt endeavours to explain it by *continually*, “*was continually ascending*,” such a phrase is by no means intelligible when applied to a single observation.

For myself, I can say that this word “*alway*” was, from the first, the great difficulty with me — and the more I became convinced of the studied meaning with which Chaucer chose his other expressions, the less satisfied I was with this; and

the more convinced I felt that the whole line had been corrupted.

In advocating the restoration of the reading which I have already suggested as the original meaning of Chaucer, I shall begin by establishing the *probability* of his having intended to mark the moon's place by associating her rising with that of a known fixed star—a method of noting phenomena frequently resorted to in ancient astronomy. For that purpose I shall point out another instance wherein Chaucer evidently intended an application of the same method for the purpose of indicating a particular position of the heavens; but first it must be noted, that in alluding to the Zodiac, he always refers to *the signs*, never to the constellations—in fact, he does not appear to recognise the latter at all! Thus, in that palpable allusion to the precession of the equinoxes, in the Frankeleyn's Tale—

“ He knew ful wel how fer Alnath was shove  
From the hed of thilke fixe Aries above :”

—by *the hed of Aries*, Chaucer did not mean the *os frontis* of the Ram, whereon Alnath still shines conspicuously, but the equinoctial point, from which Alnath *was shove* by the extent of a whole sign.

This being premised, I return to the indication of a point in the ecliptic by the coincident rising of a star; and I contend that such was plainly Chaucer's intention in those lines of the Squire's Tale wherein King Cambuscan is described as rising from the feast:—

“ Phebus hath left the angle meridional,  
And yet ascending was the beste real,  
The gentle Leon, with his Aldryan.”

Which means that *the sign* Leo was then in the horizon—the precise degree being marked by the coincident rising of the star Aldryan.

Speght's explanation of “Aldryan,” in which he has been copied by Urry and Tyrwhitt, is—“a star in the neck of the Lion.” What particular star he may have meant by this, does not appear; nor am I at present within reach of probable sources wherein his authority, if he had any, might be searched for and examined; but I have learned to feel such confidence in Chaucer's significance of description, that I have no hesitation in assuming, until authority for a contrary inference shall be produced, that by the star “Aldryan” he meant REGULUS, not the neck, but the heart, of the Lion—

1st. Because it is the most remarkable star in the sign Leo.

2nd. Because it was, in Chaucer's time, as it now is, nearly upon the line of the ecliptic.

3rd. Because its situation in longitude, about two-thirds in the sign Leo, just tallies with Chaucer's expression “*yet ascending*,”—that is, one-third of the sign was still below the horizon.

Let us examine how this interpretation consists with the other circumstances of the description. The feste-day of this Cambuscan was “The last idus of March”—that is, the 15th of March—“after the yere”—that is, after the *equinoctial year*, which had ended three or four days previously. Hence the sun was in three degrees of Aries—confirmed in Canace's expedition on the following morning, when he was “in the Ram foure degrees yronne,” and his corresponding right ascension was twelve minutes. Now by “the angle meridional” was meant the two hours *inequall* immediately succeeding noon (or while the “1st House” of the sun was passing the meridian), and these two hours may, so near the equinox, be taken as ordinary hours. Therefore, when “Phebus hath left the angle meridional,” it was two o'clock P.M., or eight hours after sunrise, which, added to twelve minutes, produces eight hours twelve minutes as the ascending point of the equinoctial. The ascending point of *the ecliptic* would consequently be twenty degrees in Leo, or within less than a degree of the actual place of the star Regulus, which in point of fact did rise on the 15th of March, in Chaucer's time, almost exactly at two in the afternoon.

Such coincidences as these could not result from mere accident; and, whatever may have been Speght's authority for the location of Aldryan, I shall never believe that Chaucer would refer to an inferior star when the great “Stella Regia” itself was in so remarkable a position for his purpose—assuming always, as a matter of course, that he referred his phenomena, not to the country or age wherein he laid the action of his tale, but to his own.

This, then, is the precedent by which I support the similar, and rather startling interpretation I propose of these obscure words “In mena Libra alway.”

There are two twin stars, of the same magnitude, and not far apart, each of which bears the Arabic title of Min al auwâ; one ( $\beta$  Virginis) in the sign Virgo—the other ( $\delta$  Virginis) in that of Libra.

The latter, in the south of England, in Chaucer's time, would rise a few minutes before the autumnal equinoctial point, and might be called *Libra* Min al auwâ either from that circumstance, or to distinguish it from its namesake in Virgo.

Now on the 18th of April this *Libra* Min al auwâ would rise in the neighbourhood of Canterbury at about half-past three in the afternoon, so that by four o'clock it would attain an altitude of about five degrees—not more than sufficient to render the moon, supposing it to have risen with the star, visible (by daylight) to the pilgrims “entrying at a town's end.”

It is very remarkable that the only year, perhaps in the whole of Chaucer's lifetime, in which

the moon could have arisen with this star on the 18th of April, should be the identical year to which Tyrwhitt, *reasoning from historical evidence alone*, would fain attribute the writing of the *Canterbury Tales*. (Vide Introductory Discourse, note 3.)

On the 18th of April, 1388, Libra *Min al auwâ*, and the moon, rose together about half-past three P. M. in the neighbourhood of Canterbury; and Tyrwhitt, alluding to the writing of the *Canterbury Tales*, "*could hardly suppose it was much advanced before 1389!*"

Such a coincidence is more than remarkable — it is convincing: especially when we add to it that 1388 "is the very date that, by a slight and probable injury to the last figure, might become the *traditional* one of 1383!"

Should my view, therefore, of the true reading of this passage in Chaucer be correct, it becomes of infinitely greater interest and importance than a mere literal emendation, because it supplies that which has always been supposed wanting to the *Canterbury Tales*, viz., some means of identifying the year to which their action ought to be attributed. Hitherto, so unlikely has it appeared that Chaucer, who so amply furnishes materials for the minor branches of the date, should leave the year unnoted, that it has been accounted for in the supposition that he reserved it for the unfinished portion of his performance. But if we consider the ingenious though somewhat tortuous methods resorted to by him to convey some of the other data, it is by no means improbable that he might really have devised this circumstance of the moon's rising as a means of at least *corroborating* a date that he might intend to record afterwards in more direct terms. A. E. B.

P. S. — Since writing the foregoing I have obtained, through the kindness of Mr. Thoms, the several readings of the lines commented upon in six different MSS. in the British Museum. And I have great satisfaction in finding that five out of the six confirm my hypothesis, at least with respect to the uncertain spelling of "always." The readings in respect of the two words are these:

I meene	-	-	alweye.
In mena	-	-	alway.
I mene	-	-	allweye.
In mene	-	-	allwey.
I mene	-	-	alweie.
I mene	-	-	alweye.

I acknowledge that, from the first, if I could have discovered a probable interpretation of "mene" as an independent word, I should have preferred it rather than that of making it a part of the Arabic name, because I think that the star is sufficiently identified by the latter portion of its name "Al auwâ," and because the preservation of "mene" in its proper place in the line would afford

a reading much less forced than that I was obliged to have recourse to. Now it very singularly happens that in "NOTES AND QUERIES" of this day (page 388.) I find, upon the authority of A. C. M., that there is an Armorican word "menex" or "mene," signifying a summit or boundary. Here is an accidental, though most probable, original of the Chaucerian "mene," because the moon's place in longitude at the time specified was precisely on the verge or boundary of Libra: or even in the sense "summit" the word would be by no means inappropriate to that point of a sign in the ecliptic which first emerges from the horizon; with such a reading the lines would stand thus, which is a very slight change from *their present form*:

"Then, with the mone's exaltacioun  
In menez Libra, ALWAI gan ascende,  
As we were entryng at a towne's end."

Perhaps A. C. M. would be good enough to cite his authorities for the word "mene," "menez" — in the signification of "summit" or "margin" — with examples, if possible, of its use in these or kindred senses.

And perhaps some Arabic scholar will explain the name "Min al auwâ," and show in what way the absence of the prefix "Min" would affect it?

A. E. B.

#### TRADITIONS FROM REMOTE PERIODS THROUGH FEW LINKS.

In some of your former numbers (Vol. iii., pp. 206. 237. 289.) allusions have been made by your correspondents, showing that traditions may come down from remote periods through very few links. Having myself seen a man whose father lived in the time of Oliver Cromwell, I trust I shall be excused for stating some particulars of this fact, which I think will be considered by your readers as one of the most remarkable on record. In the year 1844 died James Horrocks, a small farmer, who lived at Harwood, a short distance from Bolton, in Lancashire, having completed his hundredth year. This circumstance, however, was not so remarkable as that of his own birth, his father, William Horrocks, having been born in 1657, one year before the death of Cromwell, and having married in 1741, at the advanced age of eighty-four, a second wife, a young and buxom woman of twenty-six, by whom he had one child, the above James Horrocks, born March 14, 1744, and baptized at Bradshaw Chapel, near Bolton.

It is believed that the first wife of William Horrocks had been employed in the well-known family of the Chethams, at Castleton Hall, near Rochdale (a branch of that of Humphrey Chetham), by whom they were both much respected; and soon after the second marriage, he and his

youthful wife were sent for to Castleton Hall by the Chethams, by whom they were treated with much kindness; and the remarkable disparity of years in their marriage having no doubt created great interest, a painter was employed to take their portraits, which are still in existence, with the ages of the parties at the time, and the dates, when taken, painted upon them.

I paid the son, James Horrocks, more than one visit, and on the last occasion, in company with James Crossley, Esq., of Manchester, the Reverend Canon Parkinson, Principal of St. Bees' College, and one or two other gentlemen, I took my son with me. It happened to be the very day on which he completed his hundredth year, and we found him full of cheerfulness and content, expecting several of his descendants to spend the day with him. I possess a portrait in crayons of this venerable patriarch, taken on that day by a very clever artist, who accompanied us on our visit, and which is an extremely faithful likeness of the original. Should it please Providence to spare my son to attain to his seventieth year, he also will be enabled, in the year 1900, to say that he has seen a man whose father lived in the time of Oliver Cromwell; thus connecting events, with the intervention of *one* life only, comprehending a period of very nearly two centuries and a half.

P. S. A very interesting narrative of all the facts of this case was published in the *Manchester Guardian* a few years ago, comprising many curious particulars not noticed by myself, a copy of which I shall be glad to send you, if you think it worthy of insertion in "NOTES AND QUERIES."

THOMAS CORSEB.

Stand Rectory.

[We accept with thanks the offer of our valued correspondent.]

#### DR. YOUNG'S NARCISSA.

A pamphlet was recently published at Lyons and Paris, by a Monsieur de Terrebasse, intending to prove that the daughter-in-law of Dr. Young, so pathetically lamented by him in the *Night Thoughts* under the poetical name of "Narcissa," was not clandestinely buried at Montpellier; that Dr. Young did not steal a grave for her from the Roman Catholics of that city; and that consequently the celebrated and touching episode in *Night III.* is purely imaginary. This opinion of M. de Terrebasse, first given to the world by him in 1832, and now repeated, has been controverted by the writer of an article in the *Gazette Médicale* of Montpellier. The tomb, it is said, of Elisabeth Lee, Dr. Young's daughter-in-law, was discovered a few years since at Lyons; and M. de Terrebasse endeavours to prove, from that circumstance, and from a comparison of facts and dates, that this

Elisabeth Lee was the "Narcissa" of the poet. Not having seen M. de Terrebasse's pamphlet, and being indebted to the *Journal des Savants* for this brief account of it, it seems difficult to discover from it how M. de Terrebasse can pretend so summarily to invalidate the solemn and touching assertions of the poet, which assuredly are anything but flights of fancy.

"Deny'd the charity of dust to spread  
O'er dust! a charity their dogs enjoy,  
What could I do? what succour? what resource?  
With pious sacrilege a grave I stole;  
With impious piety that grave I wrong'd;  
Short in my duty, coward in my grief!  
More like her murderer than friend, I crept  
With soft suspended step, and muffled deep  
In midnight darkness, whisper'd my last sigh."

*Night Thoughts; Narcissa.*

In the notes to an edition of the *Night Thoughts*, printed in 1798, by C. Whittingham, for T. Hep-  
tinstall—

"It appears," it is stated, "by the extract of a letter just printed, that in order to obtain a grave, the Doctor bribed the under gardener, who dug the grave, and let him in by a private door, bearing his beloved daughter, wrapped up in a sheet, upon his shoulder. When he had laid her in this hole he sat down, and, as the man expressed it, 'rained tears.' It appears also, that some time previous to this event, expecting the catastrophe, he had been seen walking solitarily backward in this garden, as if to find the most solitary spot for his purpose."—See *Evang. Mag.*, Nov. 1797.

I do not know what authority this letter quoted from the *Evang. Mag.* may possess. J. M.

Oxford, May 20.

#### Minor Dates.

*Curious Epitaph.*—The following lines are on a stone in Killyleagh churchyard. I have a faint recollection of seeing a similarly constructed epitaph in Harris's *History of the County of Down*, which was perhaps composed by the same person. Is any of your readers acquainted with any English inscription in the same style?

"Mysta, fidelis, amans, colui, docui, relevavi,

Numen, oves, inopes, pectore, voce, manu.

Laude orbem, splendore polum, cineresque beatos,

Fama illustravit, mens colit, urna tenet."

It will easily be seen that the first, fourth, seventh, and tenth words are to be read in connexion, as are those that follow these, and those next in succession.

The person on whose tomb the lines occur was the Rev. William Richardson, who died in 1670, having been minister of Killyleagh for twenty-one years. By the way, is not *mysta* a strange designation for a Presbyterian minister? I should think it would be now considered as objectionable as *sacerdos*.

E. H. D. D.

Killyleagh, co. Down.

*The Curse of Scotland* (Vol. i., pp. 61. 90.; Vol. iii., p. 22.).—

“The queen of clubs is called in Northamptonshire Queen Bess, perhaps, because that queen, history says, was of a swarthy complexion; the four of spades, Ned Stokes, but why I know not; the nine of diamonds, the curse of Scotland, because every ninth monarch of that nation was a bad king to his subjects. I have been told by old people, that this card was so called long before the Rebellion in 1745, and therefore it could not arise from the circumstance of the Duke of Cumberland’s sending orders, accidentally written upon the card, the night before the battle of Culloden, for General Campbell to give no quarter.”

The above extract from a communication to the *Gentleman’s Magazine* for 1791, p. 141., is quoted in Mr. Singer’s *Researches into the History of Playing Cards*, p. 271.; but the reason assigned by the writer does not explain why the nine of diamonds should have acquired the name in question. The nine of any other suit would be equally applicable. L.

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

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

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

Y. S.

*Pictorial Antiquities.*—The following memorandum, in the *autograph* of Edward, Earl of Oxford (the Harleian collector), seems worth preserving:

“A picture of Edward IV. on board at Kensington.

“A whole length of him at St. James’s, in a night-gown and black cap.

“A portrait of his queen in the Ashmolean Museum at Oxford.

“Jane Shore at Eaton (*sic*).

“Richard III. at Kensington.

“Picture of Henry V. and his family at Mr. West’s.

“A picture of Mabuse at St. James’s, called Albert Durer.

“Matthew Paris with miniatures, in the British Museum.

“William of Wickham’s Crozier at Oxford.

“Greek enamellers in the reign of the two Edwards.

“An old altar-table at Chiswick; Lord Clifford and his lady kneeling; Consecration of Thomas à Becket at Devonshire House, both by Van Eyck.”

“Froissart illuminated, wherein is a miniature of Richard II., in the Museum.”

One might have thought that these notes were made for the use of Horace Walpole’s *History of Painting*; but their writer, the second Lord Oxford, died in June, 1741, long before Walpole could have thought of such matters. They perhaps may afford clues to other antiquaries. C.

### Queries.

ENGLISH POEMS BY CONSTANTINE HUYGHENS.

It is probable that some of your friendly correspondents in Holland may have it in their power to indicate where the English verses of Constantine Huyghens are to be found which he refers to in his *Koren Bloemen*, 2<sup>de</sup> Deel, p. 528. ed. 1672, where he has given Dutch translations with the following superscriptions: “Aen Joff<sup>w</sup> Utricia Ogle, uyt mijn English;” and “Aen Me-Vrouwe Stanhope, met mijn Heilige dagen, uyt mijn Engesh.”

Huyghens appears to have had a thorough knowledge of our language, and his very interesting volume contains translations of twenty of Dr. Donne’s poems, very ably rendered, considering the difficulty of the task. He refers to this in his address to the reader, and says that an illustrious Martyr [Charles I.] many years since had declared that he could not have believed that any one could have successfully accomplished it. Huyghens confesses that the Latinisms with which our language abounds, had given him much to wrestle with; and that it was difficult to express in pure Dutch such words as *ecstasy*, *atomy*, *influence*, *legacy*, *alloy*, &c. The first stanza of the song, “Go and catch a falling Star,” may perhaps be acceptable to some of your readers, who may not readily have access to the book:

“Gaet en vatt een Sterr in ’t vallen,

Maeckt een’ Wortel-mensch \* met kind,

Seght waer men al den tijd die nu verby is vindt,

En wie des Duyvels voet geklooft heeft in twee ballen:

Leert my Meereminnen hooren,

Leert my hoe ick ’t boose booren,

Van den Nijd ontkommen moet,

En wat Wind voor-wind is voor een oprecht gemoed.”

One more example of his translation, from the epigram on Sir Albertus Morton, may be allowed, as it is short:

“She first deceased; he for a little tried

To live without her; liked it not, and died.”

“Sy stierf voor uyt: hy pooghd<sup>d</sup> haer een’ wijl tijds te derven,

Maer had geen’ sin daer in, en ging oock liggen sterven.”

Considering the affinity of the languages, and the frequent and constant intercourse with Hol-

\* Mandrake.

land, it is singular that we should have to reproach ourselves with such almost total ignorance respecting the literature of that country. With the exception of the slight sketch given by Dr. Bowring of its poetical literature, an Englishman has no work to which he can turn in his own language for information; and Dutch books may be sought for in vain in London. The late Mr. Heber when in Holland did not neglect its literature, and at the dispersion of his library I procured a few valuable Dutch books; among others, the very handsome volume which has given rise to this note. It contains much interesting matter, and affords a most amiable picture of the mind of its distinguished author, who lived to the very advanced age of ninety-one. There is a speaking and living portrait of him prefixed, from the beautiful graver of Blotelingk, and a view of his chateau of Hofwyck, with detailed plans of his garden, &c. He was secretary to three successive princes of Nassau, accountant to the Prince of Orange, and Lord of Zuylichem; and lived in habits of friendly intercourse with almost all the distinguished men who flourished during his long and prosperous life. His son is well known to the world of science as the inventor of the pendulum.

Translations of three or four of Constantine Huyghens' poems are given by Dr. Bowring in his *Batavian Anthology*. And the great Vondel pronounces his volume to be —

“A garden mild of savours sweet,  
Where Art and Skill and Wisdom meet;  
Rich in its vast variety  
Of forms and hues of ev'ry dye.”

S. W. SINGER.

THE REV. MR. GAY.

The very interesting notices which you have often given us of the truly great and inestimable Locke, induce me to trouble you with an inquiry relative to a philosophical writer, who followed in his school, I mean the Rev. Mr. Gay, the author of the Dissertation prefixed to Bishop Law's translation of King's *Origin of Evil*. It is sufficient evidence of the importance of that Dissertation, that it put Hartley upon considering and developing the principle of association, into which principle he conceived, and endeavoured to prove, that all the phenomena of reasoning and affection might be resolved, and of which Laplace observes, that it constitutes the whole of what has yet been done in the philosophy of the human mind; “la partie réelle de la métaphysique” (*Essai Philosophique sur les Probabilités*, p. 224. ed. 1825).

Of this Mr. Gay, I have not yet been able to learn more than that he was a clergyman in the West of England; but of what place, of what family, where educated, of what manner of life, or what habits of study, no biographical or topo-

graphical reading has hitherto furnished me with any information. I should feel greatly indebted to any of your readers who would give the clue to what is known or can be known about him. It is probably within easy reach, though I have missed it. The ordinary biographical dictionaries make no mention of him.

EDWARD TAGART.

North End, Hampstead, May 19. 1851.

### Minor Queries.

*Carved Ceiling in Dorsetshire*.—In the south of Dorsetshire there is a house (its name I do not remember) which has a beautifully carved ceiling in the hall. This is said to have been sent from Spain by a King of Castile, who, being wrecked on this coast, and hospitably entertained by the owners of the mansion, took this method of showing his gratitude. Can any of your readers inform me what king this was, or refer me to any work in which I may find it? JERNE.

*Publicans' Signs*.—Will any of your readers inform me whether the *signs of publicans* were allowed to be retained by the same edict which condemned those of all other trades? ROBERT.

*To a T*.—What is the origin of the phrase; and of that “To fit to a T.” (Query, a “T square” = ad amussim.) A. A. D.

*Skeletons at Egyptian Banquet*.—Where did Jer. Taylor find this interpretation of the object of placing a skeleton at the banqueting table:—

“The Egyptians used to serve up a skeleton to their feasts, that the vapours of wine might be restrained with that bunch of myrrh, and the vanities of their eyes chastened by that sad object.”

Certainly not in Herodotus, 2. 78.; which savours rather of the *Sardanapalian* spirit: “Eat, drink, and love—the rest's not worth a fillip!” Comp. Is. xxii. 13., 1 Cor. xv. 32. A. A. D.

*Gloves* (Vol. i., pp. 72. 405.; Vol. ii., p. 4.; Vol. iii., p. 220.).—Blount, in his *Law Dictionary*, fo. 1670, under the title “*Capias Utlagatum*,” observes:

“At present, in the King's Bench, the *outlawry* cannot be reversed, unless the defendant appear in person, and, by a present of gloves to the judges, implore and obtain their favour to reverse it.”

Perhaps some of your correspondents may be able to state when the practice of presenting gloves to the judges on moving to reverse an outlawry in the King's Bench was discontinued. The statute 4 & 5 Will. and Mar. c. 18., rendered unnecessary a *personal* appearance in that court to reverse an outlawry (except for treason or felony, or where special bail was ordered). C. H. COOPER.

Cambridge, March 24. 1851.

*Knapp Family in Norfolk and Suffolk*.—I should be much obliged to any Norfolk or Suffolk anti-

quary who would give me information as to the family of Knapp formerly settled in those counties, especially at Ipswich, Tuddenham, and Needham Market in the latter county. My inquiries have not discovered any person of the name at present residing in any of these places; and my wish is to learn how the name was lost in the locality; whether by migration—and if so, when, and to what other part of the county; or if in the female line, into what family the last heiress of Knapp married; and, as nearly as may be, when either of these events occurred? G. E. F.

*To learn by "Heart."*—Can you give any account of the origin of a very common expression both in French and English, *i. e.* "Apprendre par cœur, to learn by heart?" To learn by memory would be intelligible. A SUBSCRIBER TO YOUR JOURNAL.

*Knights.*—At some periods of our history the reigning monarch bestowed the honour of knighthood, 1306, Edward I.; at other times, those in possession of a certain amount of property were compelled to assume the order, 1254. Query, Was there any difference in rank between the two sorts of knights? B. DE. M.

*Supposed Inscription in St. Peter's Church, Rome.*—When at school in France, some twenty years ago, I was informed that the following inscription was to be found in some part of St. Peter's Church in Rome:

"Nunquam amplius super hanc cathedram cantabit Gallus."

It appears that the active part taken by the French in fomenting the great schism of the Church during the fourteenth century, when they set up and maintained at Avignon a Pope of their own choosing, had generated an abhorrence of French interference in the Italian mind; and that, when the dissensions were abated by the suspension of the rival Popes, the *ultramontane* cardinals had posted up this inscription to testify their desire for the exclusion of French ecclesiastics from the Papal chair. In one respect the prediction remains in force to this day; for I believe I am correct in saying that no Frenchman has worn the triple crown for the last 450 years. But that portion of it which is implied in the second meaning of "Gallus," has been woefully belied in our time by the forcible occupation of Rome by a French army, on which occasion the Gallic cock had all the "crowing" to himself.

I have never had an opportunity of ascertaining the existence of this inscription, and shall be obliged to any correspondent of "NOTES AND QUERIES" who will afford information on the subject. HENRY II. BREEN.

St. Lucia, April, 1851.

*Rag Sunday in Sussex.*—Allow me to ask the explanation of "Rag Sunday" in Sussex. I

lately saw some young gentlemen going to school at Brighton, who had been provided with some fine white handkerchiefs, when one observed they would not stand much chance of escape on "Rag Sunday." He then told me that each boy, on the Sunday but one preceding the holidays, always tore a piece of his shirt or handkerchief off and wore it in the button-hole of his jacket as his "rag." When a boy, I remember being compelled to do the same when at school at Hailsham in Sussex, and all boys objecting had their hats knocked off and trod on. H. W. D.

*Northege Family.*—Can any one tell me the county and parish in which the family of Northege were located in the sixteenth century? E. H. Y.

*A Kemble Pipe of Tobacco.*—In the county of Herefordshire, the people call the last or concluding pipe that any one means to smoke at a sitting, a *Kemble pipe*. This is said to have originated in a man of the name of Kemble, who in the cruel persecution under Queen Mary, being condemned for heresy, in his walk of some miles from the prison to the stake, amidst a crowd of weeping friends and neighbours, with the tranquillity and fortitude of a primitive martyr, *smoked a pipe of tobacco!* Is anything known of this Kemble? and where can I find any corroboration of the story here told? EDWARD F. RIMBAULT.

*Durham Sword that killed the Dragon.*—In the Harleian MS. No. 3783., letter 107., Cosin, in describing to Sancroft some of the ceremonies of his reception at Durham, mentions "*the sword that killed the dragon,*" as a relic of antiquity introduced on the occasion. I should feel obliged, if you, or any of your antiquarian readers, could kindly refer me to some tolerably full account of the ceremony alluded to, or throw any light upon the meaning of the custom in question, the origin and history of the sword, and the tradition connected with it. J. SANSOM.

#### Minor Queries Answered.

"*At Sixes and Sevens*" (Vol. iii., p. 118).—May not this expression bear reference to the *points* in the card-game of piquet? G. F. G.

May not this expression have arisen from the passage in Eliphaz's discourse to Job?

"He shall deliver thee in *six* troubles; yea, in *seven* there shall no evil touch thee."—Job, v. 19.

A. M.

Mr. Halliwell, in his *Dictionary of Archaic and Provincial Words*, vol. ii. p. 724., thus explains this phrase:

"The Deity is mentioned in the *Towneley Mysteries*, pp. 97. 118., as He that 'sett alle on seven,' *i. e.*, set or appointed everything in seven days. A similar phrase at p. 85. is not so evident. It is explained in the

Glossary, 'to set things in, to put them in order;' but it evidently implies, in some cases, an exactly opposite meaning, to set in confusion, to rush to battle, as in the following examples. 'To set the steven, to agree upon the time and place of meeting previous to some expedition,'—*West and Cumb. Dial.* p. 390. These phrases may be connected with each other. Be this as it may, hence is certainly derived the phrase *to be at sixes and sevens*, to be in great confusion. Herod, in his anger at the wise men, says:

"'Bot be they past me by, by Mahowne in heven,  
I shalle, and that in hy, set alle on sex and seven;  
Trow ye a kyng as I wyll suffre thaim to neven  
Any to have mastry bot myself fulle even.'

*Towneley Mysteries*, p. 143.

"' Thus he settez on sevens with his sekyre knyghttez.'  
*Morte Arthure*, MS. Lincoln, f. 76.

"' The duk swore by gret God of hevene,  
Wold my hors so evene,  
Zet wold I sett all one seven  
Ffor Myldor the swet !'

*Degrevant*, 1279.

"' Old Odcombs odnesse makes not thee uneven,  
Nor carelesly set all at six and seven.'

Taylor's *Workes*, 1630, ii. 71."

J. K. R. W.

[Six and seven make the proverbially unlucky number *thirteen*, and we are inclined to believe that the allusion in this popular phrase is to this combination.]

*Swobbers*.—There is a known story of a clergyman who was recommended for a preferment by some great men at court to an archbishop. His Grace said, "He had heard that the clergyman used to play at whist and *swobbers*; that as to playing now and then a sober game at whist for pastime, it might be pardoned; but he could not digest those wicked *swobbers*;" and it was with some pains that my Lord Somers could undeceive him. So says Swift, in his *Essay on the Fates of Clergymen*; and a note in Sir W. Scott's edition (1824, vol. viii. p. 231.) informs us that the primate was "Tenison, who, by all contemporary accounts, was a very dull man." At the risk of being thought as dull as the archbishop, I venture to ask for an explanation of the joke.

J. C. R.

[Johnson, under "Swobber" or "Swabber," gives, "1. A sweeper of the deck;" and "2. Four privileged cards that are only incidentally used in betting at the game of whist." He then quotes this passage from Swift, with the difference that he says "clergymen." Were not the cards so called because they "swept the deck" by a sort of "sweep-stakes?"]

*Handel's Occasional Oratorio*.—Will DE. RIMBAULT, or some other musical correspondent of your journal, enlighten us as to the true meaning of the name *Occasional Oratorio*, prefixed to one of Handel's compositions, of which no one that I have ever met with has heard more than the overture? This composition has become almost

universally known from the foolish practice which used to prevail of performing it as an introduction to *Israel in Egypt*, or any other work to which its composer had purposely denied the preliminary of an overture; a practice now happily exploded, which seems to have had its origin in a misinterpretation of the name; as though Handel had written the overture to suit any *occasion* when one might be needed, instead of, as I am rather disposed to believe, having some particular occasion in view for which the oratorio was composed. E. V.

[Surely, if there is no *Occasional Oratorio* to be found, the *Overture* must mean that it was to be used on *occasion*. Our correspondent does not seem to know the word as it is used by writers of a century ago, for "Occasional Sermons" or services, &c. The question is simply one of fact. Is there an Oratorio? Everybody knows the overture. The writer of this note remembers being horrified, when a freshman, at hearing the fugue break forth in the College Chapel, was pondering in his mind whether it was Drops of Brandy, or the Rondo in the Turnpike-Gate, both then popular tunes.]

*Archbishop Waldeby's Epitaph*.—W. W. KING would be obliged by a perfect copy of the inscription on the monumental brass of Archbishop Waldeby in Westminster Abbey.

[The brass is engraved in Harding's *Antiquities of Westminster Abbey*; but it appears that one half of the following inscription, which was formerly round the verge of the brass, has now been torn away:—

"Hic fuit expertus in quovis jure Robertus,  
De Waldeby dictus nunc est sub marmore strictus;  
Sacre Scripture Doctor fuit, et geniture  
Ingenuus Medicus et plebis semper amicus  
Presul Adurensis posthoc Archas Dublinensis  
Hinc Cicestrensis, tandem Primas Eboensis  
Quarto kalend. Junii migravit cursibus anni  
Sepultus milleni ter C. septem Nonies quoque deni.  
Vos precor, Orate quod sint sibi dona beate  
Cum sanetis vite requiescat et hic sine lite."

Weever, in his *Funeral Monuments*, quotes the following description of him from a MS. account of the Archbishops of York, in the Cottonian Collection:—

"Tunc Robertus ordinis fratris Augustini  
Ascendit in cathedram primatis Paulini,  
Lingua scientificus sermonis latini  
Anno primo proximat vite sue fini,  
De carnis ergastulo presul evocatur  
Gleba sui corporis Westminster humatur."]

*Verstegan*.—Will any of the contributors to your valuable miscellany be kind enough to inform me if there are any engraved portraits of the quaint old antiquary Richard Verstegan, the author of a curious work, entitled *A Restitution of Decayed Intelligence*? The portraits may be common, but living in the country, and at a distance from town, I have no friend from whom I can glean the required information. Can my informant at the

same time acquaint me with the best edition of his work? There was one printed at Antwerp in 1605.  
J. S. P. (a Subscriber.)

[Our correspondent will find a notice of Verstegan's work in page 85. of this volume. The first edition was printed at Antwerp in 1605, and was reprinted at London in 4to. in 1634, and in 8vo. in 1655 and 1673. The first edition is deservedly reckoned the best, as well on account of containing one or more engravings, afterwards omitted, as also for the superiority of the plates, those in the subsequent editions being very indifferent copies. No portrait of the author is noticed either by Granger or Bromley.]

*Royal Library.*—In the new edition of Boswell's *Life of Johnson* (published by the proprietors of the *Illustrated London News*), in the *National Illustrated Library*, the editor, in reference to the library of King George III. (which is generally understood to have been presented to the nation by George IV., and which is recorded to have been given, in an inscription placed in that magnificent hall), has appended the following note:—

"It has recently transpired that the government of the day bought the library of George IV., just as he was on the eve of concluding a sale of it to the Emperor of Russia."

Can any of your readers inform me if this is correct, and whether the nation have really paid for what has always been considered a most worthy and munificent present from a monarch to his subjects? I trust to hear that the editor has been misinformed.  
J. S. L.

[The nation certainly never paid one farthing for this munificent present. The Russian Government offered, we believe, to purchase the library; and this is probably the origin of the statement in the note quoted by our correspondent.]

### Replies.

#### HUGH HOLLAND AND HIS WORKS.

An accidental circumstance having led me to re-peruse the article entitled *Hugh Holland and his works* (Vol. ii., p. 265.), I feel myself called on, as a lover of facts, to notice some of the statements which it contains.

1. "He was born at Denbigh in 1558." He was born at Denbigh, but not in 1558. In 1625 he thus expressed himself:

"Why was the fatall spinster so vnthrifty?  
To draw my third four yeares to tell and fifty!"

2. "In 1582 he matriculated at Baliol College, Oxford." He did not quit Westminster School till 1589. If he ever pursued his studies at Baliol College, it was some ten years afterwards.

3. "About 1590 he succeeded to a fellowship at Trinity College, Cambridge." In 1589 he was elected from Westminster to a *scholarship* in

Trinity College, Cambridge—not to a *fellowship*. At a later period of life, he may have succeeded to a fellowship.

4. "Holland published two works: 1. *Monumenta sepulchralia Sancti Pauli*, London, 1613, 4to. 2. *A cypriss garland* etc., London, 1625, 4to." Hugh Holland was not the compiler of the first-named work: the initials H. H. admit of another interpretation. This, however, is a very pardonable oversight. I could give about twenty authorities for ascribing the work to Hugh Holland.

5. The dates assigned to the *Monumenta Sancti Pauli* are "1613, 1616, 1618, and 1633." Here are three errors in as many lines. The *first* edition is dated in 1614. The edition of 1633, which is entitled *Ecclesia Sancti Pavli illustrata*, is the *second*. No other editions exist.

6. "Holland also printed a copy of Latin verses before Alexander's *Roxana*, 1632." No such work exists. He may have printed verses before the *Roxana* of W. Alabaster, who was his brother-collegian.

The authorities which I have consulted are Fuller, Anthony à Wood, Henry Holland, son of the celebrated Philemon Holland, Hugh Holland, and Joseph Welch; and in submitting the result of my researches to critical examination, I must commend the writer of the article in question for his continued efforts to produce new facts, and to explode current errors.

Insensible as modern critics may be to the poetical merits of Hugh Holland, we find him described by Camden as one of the *most pregnant wits* of those times; and he certainly gave a notable proof of his wit—for fame is that which *all hunt after*—in contributing some lines to *Mr. William Shakespeares comedies, histories, and tragedies*.

On that account, if on no other, the particulars of his life should be inquired into and recorded. His *Cypriss garland*, a copy of which I possess, is rich in autobiographical anecdote; and I have collected some of his fugitive verses, a specimen of which may amuse. As one of the shortest, I transcribe the lines which he addressed to Giles Farnaby, a musical composer of some eminence, on the publication of his *Canzonets to fowre voyces*, A. D. 1598.

"M. Hu. Holland to the author.

I would both sing thy praise, and praise thy singing,  
That in the winter nowe are both a-springing;

But my muse must be stronger,  
And the daies must be longer.

When the sunne's in his hight with y<sup>e</sup> bright Barnaby,

Then should we sing thy praises, gentle Farnaby."

BOLTON CORNEY.

## THE MILESIAINS.

(Vol. iii., p. 353.)

In reply to W. R. M., who asks for information respecting the round towers of Ireland, I beg to refer him to Dr. Petrie's essay on the *Ecclesiastical Architecture of Ireland*, in which he will find a full discussion of the origin, uses, and history of the round towers.

In reference to the Milesians and other early colonists of Ireland, he will find the most authentic ancient traditions in the Irish version of the *Historia Britonum of Nennius*, lately published by the Irish Archæological Society of Dublin, with a translation and notes, by the Rev. J. H. Todd, D.D. The same volume contains also some very curious and valuable notes by the Hon. A. Herbert.

What W. R. M. says about the pronunciation of certain names of towns in Ireland, as confirming the tradition of a Milesian colony from Spain, is a complete mistake. The pronunciation of *gh* to which he alludes, exists only amongst the English (or Anglicised natives) who are unable to pronounce the guttural *ch* or *gh* of the Celtic Irish, and have substituted for it the sound of *h*, or the sound of the Spanish *j*, to which W. R. M. refers. Besides this, every philologist knows that the present language of Spain had no existence at the period to which the Milesian invasion of Ireland must be referred. It is true that on the west coast of Ireland some families among the peasantry retain many of the characteristic features of modern Spaniards; but this circumstance is due to an intercourse with Spain of a much more recent date than the Milesian invasion, and is therefore no evidence of that event. It is well known that considerable trade with Spain was carried on at Galway and other ports of western Connaught, two centuries ago, and that many Spanish families settled in Ireland, or intermarried with the natives, during the sixteenth and seventeenth centuries.

To remove W. R. M.'s mistaken impression that Drogheda, Aghada, &c., are names of Spanish origin, it may be well to inform him, first, that the *gh* in such names is not sounded like the Spanish *j*, except, as I have said, by — (I was on the point of writing *foreigners*), but I mean by those who are unable to pronounce our Celtic guttural aspirates. Secondly, that Drogheda, Aghada, &c., are names significant in the Irish language and perfectly well understood, and that as now written they are not seen in their correct orthography, but in an Anglicised spelling intended to represent to English ears the native pronunciation. In the last century Drogheda was usually written *Tredagh* in English; but the word in its proper spelling is *Droichet-atha*, the bridge of the ford, *trajectum vadi*. There are many places in Ireland named from this word *Droichet*, which is no doubt the Latin *trajectum*, the same which forms a part of

the name of *Utrecht* (Ultrajectum), and other towns on the continent.

The word *Agha*, properly *Achadh*, signifies a *field*, and enters into the composition of hundreds of topographical names in Ireland. But in every case the *gh* (or *ch*, as it properly is) is pronounced gutturally by the peasantry; the *h* or Spanish *j* sound is a modern Anglicised corruption.

On the subject of Irish proper names of places and persons a vast body of curious and valuable information will be found in the publications of the Irish Archæological Society, and also in O'Donovan's splendid edition of the *Annals of the Four Masters*.  
HIBERNICUS.

We mere Irish assume to be descended from a Phœnician colony; the word *Milesian* is not Irish, the families so designated being known in the Irish language only as "Clonna G  el" (I spare the English reader the *mute* consonants, which would rather bother him to get his tongue round).

Our tradition is, that the leader of the said colony saw Ireland from a tower, still said to exist near Corunna; he bore the style of *Mileadla Spaniogle*, for which no better translation is offered than "the soldier of Spain." His brothers and sons, the chief himself having deceased, are said to have conducted the expedition to Ireland; and if your correspondent wishes for a full account of their adventures, he should consult Keating's *History of Ireland*, which will, at all events, afford him some amusement.

As to the round towers, Mr. Petrie's book on *The Ecclesiastical Antiquities or Architecture of Ireland* has set that question at rest. He has shown that they are undoubtedly Christian buildings intended as *Bell-houses*, which their name in Irish signifies; and further, probably, for the safe keeping of the sacred vessels, &c., in time of war or tumult. It is unfortunately too certain that agitation was always rife in Ireland. On all points connected with Irish antiquities, the safest and best reference is to the Secretary of the Royal Irish Academy, Dublin. If this answer attract any of your correspondents to visit the museum of that establishment, I venture to prophecy that they will account themselves well repaid for their trouble, even though they should miss visiting the Great Exhibition thereby.

KERRIENSIS.

## THE TANTHONY.

(Vol. iii., pp. 105. 229. 308.)

I remember hearing a worthy citizen of Norwich remark, that it was very odd there should be three churches in the city called after saints whose names began with the letter T. Having been myself resident in that city many years,

without being aware of this fact, I took the liberty of inquiring to which three he alluded; when I was unhesitatingly told, "Why, Sain Tandrew's, Sain Taustin's, and Sain Tedmund's, to be sure!" Let me then be allowed to repeat ARUN's question, and to ask, "Why not Tanthony for Saint Anthony?"

The same worthy citizen was once sheriff of Norwich, and, as is, or haply was, the custom,—for I know not how these matters are managed now-a-days,—went forth in civic state to meet the judges of assize. When their lordships were seated in the sheriff's carriage, one of them charitably observed, "Yours, I believe, is a very ancient city, Mr. Sheriff!" to which the latter, a little flurried, no doubt, at being thus so pointedly addressed, but in decided accents, replied, "It was ONCE, my Lord!" And without stopping to consider what was passing in his mind when he gave utterance to these somewhat ambiguous words, may we not take them up, and ask whether it be not even so, not only as regards Norwich, but most of her venerable sister towns as well? Where are their quondam glories—their arts and rare inventions—their "thoughts in antique words conveyed"—their "boast of heraldry"—their pageantries and shows? Where their high-peaked gables—their curiously wrought eaves and overhanging galleries—their quaint doorways, so elaborately carved, and all their other cunning devices?—"Modern Taste," with finger pointed to the newest creation of her plaster genius, triumphantly echoes the monosyllable, and answers, "Where?" Well, we are perforce content; only with this proviso:—if, fatigued with the tinselled superficialities and glossy refinements of the present, we are fain to "cast one longing lingering look behind," and chance to light upon some worthy illustrative memorial of the literature, the manners, or domestic life of the past,—that the spirit of Captain Cuttle's sage advice be made our own, and that we forthwith transfer our prize for the critical examination of "diving antiquaries" to the conservative pages of "NOTES AND QUERIES." COWGILL.

*The Tanthony.*—Will your correspondent ARUN permit me to refer him to an authority for the use of the word "Tanton" for St. Anthony? An hospital in York, dedicated to St. Anthony, after the dissolution came into the possession of a gild or fraternity of a master and eight keepers, who were commonly called "Tanton Pigs." Vide Drake's *Eboracum*, p. 315. Δ.

*Tanthony Bell at Kimbolton.*—"Tanthony" is from St. Anthony. In Hampshire the small pig of the litter (in Essex called "the cad") is, or once was, called "the Tanthony pig." Pigs were especially under this saint's care. The ensign of the order of St. Anthony of Hainault was a collar of gold made like a hermit's girdle; at the centre

thereof hung a crutch and a small bell of gold. St. Anthony is styled, among his numerous titles, "Membrorum restitutor," and "Dæmonis fugator:" hence the bell.

"The Egyptians have none but wooden bells, except one brought by the Franks into the monastery of St. Anthony."—Rees' *Cyclopædia*, art. Bell.

I hope ARUN will be satisfied with this connexion of St. Anthony with the pig, the crutch, and the bell.

"The staff" in the figure of the saint at Merthyr is, I should think, a crutch.

"The custom of making particular saints tutelars and protectors of one or another species of cattle is still kept up in Spain and other places. They pray to the tutelar when the beast is sick. Thus St. Anthony is for hogs, and we call a poor starved creature a *Tantony pig*."—Salmon's *History of Hertfordshire*, 1728.

A. HOLT WHITE.

May I venture to observe, in confirmation of ARUN's suggestion as to the origin of this term, that the bell appears to have been a constant attribute of St. Anthony, although I have tried in vain to discover any allusion to it in his legend?

Frederick von Schlegel, in describing a famous picture by Bramante d'Urbino (*Æsthetic and Miscellaneous Works*, p. 78.), mentions St. Anthony as "carrying the hermit's little bell;" and Lord Lindsay, in the Introduction to his *Letters on Christian Art* (vol. i. p. 192.), says that St. Anthony is known by "the bell and staff, denoting mendicancy." If this be the case, the bell at Kimbolton was doubtless intended originally to announce the presence of some wayfarer or mendicant. Tanthony is a common contraction for St. Anthony, as in the term "a Tanthony pig;" and a similar system of contraction was in use amongst the troubadours, who put *Na* for *Donna*; as *Nalombarda* for *Donna Lombarda*.

The bell carried by St. Anthony is sometimes thought to have reference to his Temptations; bells being, in the words of Durandus, "the trumpets of the eternal king," on hearing which the devils "flee away, as through fear." I think, however, that these words apply rather to church bells. E. J. M.

#### PILGRIMS' ROAD TO CANTERBURY.

(Vol. ii., pp. 199. 237. 269. 316.)

I think those of your readers who are interested in this Query will feel that the replies it has received are not quite satisfactory, and I therefore trust you will find some room for the following remarks.

I would beg to ask, can there be any doubt that from Southwark to Dartford, and from Rochester to their destination, Chaucer and his fellow pilgrims journeyed along the old Roman way, then for many centuries the great thoroughfare

from London to the south-eastern coast, and which for these portions of the route is nearly identical with the present turnpike-road? The *Tales* themselves make it certain that the pilgrims started on this ancient way; for when the Host interrupts the sermonising of the Reeve, he mentions Deptford and Greenwich as being in their route:

“ Say forth thy tale, and tarry not the time,  
Lo Depesford, and it is half way prime;  
Lo Greenewich, there many a shrew is in,  
It were all time thy tale to begin.”

Shortly after leaving Dartford the turnpike-road bends to the left, reaching Rochester by Gravesend and Gadshill; whilst the Roman way, parts of which are still used, was carried to that city by Southfleet, and through Cobham Park; and it seems to me that the only question we have to solve is, whether Chaucer followed the Roman way throughout, or whether between Dartford and Rochester he took the course of what is now the turnpike-road. For I cannot but think it very unlikely that, with a celebrated road leading almost straight as a line to Canterbury, the pilgrims should either go many miles out of their way to seek another, as they must have done, or run the risk of losing themselves in a “horse-track.”

In attempting to determine this point, your readers will remember the injunction of Poins:

“ But, my lads, my lads, to-morrow morning by four o'clock early at Gadshill; there are pilgrims going to Canterbury with rich offerings, and traders riding to London with fat purses.”—*Henry IV.*, Pt. I. Act I. Sc. 2.

And Gadshill the robber tells his fellows:

“ There's money of the king's coming down the hill;  
'tis going to the king's exchequer.”—Act II. Sc. 2.

Here we learn, not only that in Shakspeare's time the road between London and Canterbury was by Gadshill, but also that the tradition was that the pilgrims had been accustomed to travel that road. We cannot, I think, be far out of the way in concluding this to have been the road that Chaucer selected, and thus have the satisfaction of connecting with it in an immediate and especial manner the two greatest names in our literature; for, if he meant the only other road that seems at all likely, he would, near Cobham, pass within two miles of this famed hill. Nor can there be much doubt that so loyal a company, following a pious custom, would tarry at Rochester, to make their offerings on the shrine of St. William; if so, among the many thousands who have trodden the steps, now well-nigh worn away, leading to its site, is there one individual whose presence here we can recall with more pleasure than that of the father of English poetry?

It is evident that the road mentioned by S. H. (Vol. ii., p. 237.) is not Chaucer's road; but I can well understand why it should be called the “Pil-

grims' Road;” nor should I be surprised to learn that other roads in Kent are known by the same name, for Chaucer tells us in the “Prologue” to the *Tales* that

“ From every shire's end  
Of Engle-land to Canterbury they wend:”

and I need scarcely say that these widely scattered pilgrims would not all traverse the country by one and the same road, but that they would select various routes, according to the different localities from which they came. Hence, several roads might be called “Pilgrims' Roads.”

From a paper which appeared in the *Athenæum* in 1842, and has since been reprinted in a separate form, the writer of which I take to be identical with the reviewer of Buckler's work referred to by MR. JACKSON, I think we may gather that what he speaks of as the “Old Pilgrims' Road” is the Otford Road noticed by S. H. and M. (2.) Messrs. Buckler's tract mentions no wayside chapels in Kent.

It may not be uninteresting to add, that the author of *Cabinet Pictures of English Life—Chaucer* has expressed his firm belief, the grounds for which must be sought in his work, that the “Pilgrims' Room” of the Tabard, now the Talbot, in Southwark, whence these memorable pilgrims set forth, must be at least as old as Chaucer, and that the very gallery exists along which Chaucer and the pilgrims walked.

ARUN.

#### Replies to Minor Queries.

*Shakspeare's Use of “Captious”* (Vol. ii., p. 354.; Vol. iii., p. 229.).—As W. F. S. does me the favour to ask my opinion of his notion respecting the passage in *All's Well that Ends Well*, I beg to say that I am very glad to find he agrees with me in regard to the *signification* of the word “captious;” but that I cannot suppose, with him, that Shakspeare wrote *capatious* in a passage in which the metre is regular; for what sort of verse would be—

“ Yet in this *capatious* and intenable sieve?”

Surely W. F. S. has too good an ear to allow him to fix such a line in Shakspeare's text. J. S. W.

Stockwell, April 3, 1851.

*Inscription on a Clock* (Vol. iii., p. 329.).—The words written under the curious clock in Exeter Cathedral, about which your correspondent M. J. W. HEWETT inquires, and which are, or were, also to be found under the clock over the Terrace in the Inner Temple, London, are, in truth, a quotation from Martial; and it is singular that a sentiment so truly Christian should have escaped from the pen of a Pagan writer:

“ They” (that is, the moments as they pass) “ slip by us unheeded, but are noted in the account against us.”

What could Chrysostom or Augustine have said

stronger or better? The whole epigram is so good that I venture to transcribe it.

"AD MARTIALEM DE AGENDA VITA BEATA.

"Si tecum mihi, care Martialis,  
Securis liceat frui diebus,  
Si disponere tempus otiosum,  
Et veræ pariter vacare vitæ,  
Nec nos atria, nec domos potentum,  
Nec lites tetricas, forumque triste  
Nõssemus, nec imagines superbas:  
Sed gestatio, fabulæ, libelli,  
Campus, porticus, umbra, virgo, thermæ;  
Hæc essent loca semper, hi labores.  
Nunc vivit sibi neuter, heu! bonosque  
Soles effugere atque abire sentit;  
Qui nobis PEREUNT, ET IMPUTANTUR.  
Quisquam vivere cum sciat, moratur?"

Lib. v. ep. 20.

W. (1)

[We are indebted to several other correspondents for similar replies to this Query; and one, A. C. W., remarks that the epigram from which these lines are quoted, is thus translated by Cowley:

"Now to himself, alas! does neither live,  
But sees good suns, of which we are to give  
A strict account, set and march thick away:  
Knows a man how to live, and does he stay?"]

*Authors of the Anti-Jacobin Poetry* (Vol. iii., p. 348.).—I knew *all* the writers, some of them intimately; and I have no doubt of the general accuracy of Mr. HAWKINS's communication. The items marked B are the least to be relied on. I do not think Mr. Hammond, then Canning's colleague as Under-Secretary of State, wrote a line, certainly not of verse, though he no doubt assisted his friend in compiling, and perhaps correcting; good offices, which obtained him an honourable *niche* in the counter-satire issued from Brooke's, and preserved from oblivion by having been reprinted in the *Anti-Jacobin* to give more poignancy to Canning's reply, "Bard of the borrowed lyre," &c.

The Latin verses "Ipsa mali Hortatrix" were the *sole* production of Lord Wellesley, and he reprinted them a year or two before his death; Mr. Frere had no share in them: but, on the other hand, Mr. Frere may have been, and I think was, the author of the *translation*, "Parent of countless crimes." Lord Wellesley certainly was not; for it was made after he had sailed for India.

With regard to Mr. Wright's appropriation of particular passages of the longer poems to different authors, it is obviously impossible that it should be more than a vague conjecture. I *know* that both Canning and Gifford professed *not* to be able to make any such distribution; but both left on my mind the impression that Canning's share of the "New Morality" was so very much the largest as to entitle him to be considered its author. Ought not Canning's verses to be collected? C.

"*Felix, quem faciunt,*" &c. (Vol. iii., p. 373.).—Though I cannot refer EFFIGIES to the original author of this passage, the following parallels may not be unacceptable to him:

"Felix, quem faciunt aliorum cornua cautum,  
Sæpe suo, cœlebs dixit Acerra, patri."  
Joannis Audoeni, *Epigr.* 147. Lib. i. (nat. circa 1600.)

Again:

"Felix, quicumque dolore  
Alterius disces posse carere tuo."

Tibul. lib. iii. 6. 43.

It is remarkable that the annotator on this passage in the Delphin ed., Paris, 1685, p. 327., quotes the line in question thus: "Consonat illud: *Felix quem faciunt,*" &c., *without giving the authority.*

Again:

"Periculum ex aliis facere, tibi quod ex usu siet."—  
Ter. *Heaut.* i. 2. 36. (Not 25., as in the Delphin *Index.*)

Again:

"Feliciter is sapit, qui periculo alieno sapit."

This passage is assigned to Plautus in the *Sylloge* of Petrus Lagnerius, Francf. 1610, p. 312., but I cannot find it in this author. C. H. P.

Brighton, May 12. 1851.

Perhaps it is hardly an answer to EFFIGIES to tell him that the earliest occurrence of this line, with which I am acquainted, is in a rebus beneath the device of the Parisian printer, Felix Balligault, about the year 1496. Thus:

"Felix quem faciunt aliena pericula cautum.  
Felicis monumenta die felicia felix  
Pressit: et hæc viciii dant retinentve nihil."

The device is a fruit-tree, from which a shield is suspended inscribed *felix*. Two apes are seated at the foot of the tree. The thought is, however, common to the wise and the witty of every age. Menander has it thus:—

"βλέπων πεπαίδευμ' εἰς τὰ τῶν ἄλλων κακά."

And Plautus:

"Feliciter sapit qui alieno periculum sapit."

Compare Terence, *Heaut.* i. 2. 36.:

"Periculum ex aliis facere, tibi quod ex usu siet."

And Diodorus Siculus, i. ab init.:

"Καλὸν γὰρ τὸ δύνασθαι τοῖς τῶν ἄλλων ἀγνοήμασι  
πρὸς διόρθωσιν χρῆσθαι παραδείγμασι."

And Tibullus, lib. iii. eleg. vi.:

"Felix, quicumque dolore  
Alterius disces posse carere tuo."

These indications may perhaps put your correspondent in the way of a more satisfactory answer to his question. S. W. SINGER.

*Church Bells* (Vol. iii., p. 339.).—Should the following extract from Mr. Fletcher's *Notes on Nineveh* have escaped the notice of Mr. GATTY, it may probably interest him:—

“During the following (12th) century Dionysius Bar Salibi occupied the (Jacobite) patriarchal throne, a man noted for piety and learning. He composed several works on theological subjects, among which we find a curious disquisition on bells, the invention of which he ascribes to Noah. He mentions that several histories record a command given to that patriarch to strike on the bell with a piece of wood three times a day, in order to summon the workmen to their labour while he was building the ark. And this he seems to consider the origin of church bells, an opinion which, indeed, is common to other Oriental writers.”—Vol. ii. p. 212.

E. H. A.

*Chiming, Tolling, and Pealing* (Vol. iii., p. 339).—Though the following has not, I fear, *canonical* authority, nor is it of *remote* antiquity, still, as they are not lines of yesterday, they may serve as one Reply to MR. GATTY's late Query on *Chiming, tolling, and pealing*:—

“To call the folk to church in time  
We chime,  
 When joy and mirth are on the wing  
We ring,  
 When we mourn a departed soul  
We toll.”

I think it probable (though I have no direct proof of it) that the great bell, or tenor, was always RUNG when a sermon was to be *preached*, which was not the case when there was to be only prayers. I believe it is so at this day at St. Mary's, Oxford; it is very certain that the great bell, being so rung, is in some places called the *Sermon Bell*, though I remember two legends on tenor bells, which seem to imply that they were intended to call to prayers, viz.:—

“Come when I call,  
 To serve God all.”

“For Christ, his flock, I aloud do call,  
 To confess their sins, and be pardoned all.”

The difference between ringing the tenor (or any bell for prayers), and ringing it as a knell, is, that in the latter case the bell is set at every pull or stroke, which causes a solemnity in the sound very different from that produced by the very reverse mode of ringing it. Oh! what language there is in bells. In *ringing*, the bell is swung round; in *tolling*, it is swung merely sufficiently for the clapper to strike the side. *Chiming* is when more bells than one are *toll*ed in harmony; if this be correct, to *toll* can be applied only when *one* bell is sounded, and Horne Tooke's definition of the word, from *tollere*, to *raise up*, must be wrong (humiliter loquor).

With regard to the present use of the old Sanctus Bell, which is called at Ecclesfield *Tom Tinkler*, the same is often called the *Ting Tang*.

H. T. ELLACOMBE.

Clyd St. George.

*Extraordinary North Briton* (Vol. iii., p. 409).—In answer to the inquiries of the reviewer in the *Athenæum* of May 17, and your correspondent, the writer of the *Extraordinary North Briton* appears to have been an individual of the name of William Moore, not, as apparently supposed, the poet William Mason. I have, amongst a complete series of the London newspapers of the day, a set of the *Extraordinary North Briton*, beginning Tuesday (May 10, 1768) and terminating with the 91st No. (Saturday, January 27, 1770). Whether it was continued further I do not know. The early numbers are published by Staples Steare, 93. Fleet Street, and the subsequent ones by T. Peat, 22. Fleet Street, and by William Moore, 55., opposite Hatton Garden, Holborn. The second and subsequent numbers are entitled, *The Extraordinary North Briton*, by W—M—. In the last three numbers the W—M— is altered to William Moore, and at the end of each is “London, printed and sold by the author, W. Moore, No. 22., near St. Dunstan's Church, Fleet Street.” In the 90th number is the following advertisement:

“Mr. Moore thinks it highly incumbent on him to acquaint the public, that Thomas Brayne (who was his shopman all last winter) is now publishing a spurious paper under the same title in Holborn; that they may not be deceived, Mr. Moore's name will be in front of every paper he writes. He begs leave further to add, that Brayne sold several papers last week in his name, and told those who purchased them, that they were wrote by Mr. Moore, and that he published for him. In order that the public may not be deceived by such low artifice, an affidavit of Brayne's proceedings in this respect, will appear in the public papers some time next week.”

I have also the papers published by Brayne, which are advertised at the end to be “Printed and Published by T. Brayne, No. 55., opposite Hatton Garden, Holborn.”

I have referred to No. 4, for Friday, June 3, 1768, addressed to Lord Mansfield, noticed in the *Athenæum*; but, with all due respect to the opinion of the reviewer, I cannot see the slightest similitude to the style of Junius. It appears to me to be a very feeble performance, and by a very inferior person. Indeed, the entire series of the *Extraordinary North Briton* seems poor and flat when compared with its predecessor, the original and famous *North Briton*.

The attempt to show Mason to be Junius is amusing and ingenious; but the reviewer has evidently failed in persuading himself, and therefore, amidst the many startling improbabilities by which such an attempt is encompassed, is scarcely likely to gain many converts to such a theory.

JAMES CROSSLEY.

*Fitzpatrick's Lines on Fox*.—MR. MARKLAND, in your 78th Number (p. 334.), asks the true reading

of the third line.—The word should be “mind,” not “course.”

The lines are under the engraved bust of Fox, prefixed to the edition, in elephant folio, of his *History of the early Part of the Reign of James II.*, and the word there given is “course.” In my copy of that work is inserted a letter from Miller, the publisher, to a deceased friend of mine, who was an original subscriber at “Five Guineas, boards!”

That letter, so far as is material, is as follows:—

“The error in the engraving of the writing was certainly a very bad one, and not to be remedied, but it is a satisfaction to me that it was Lord Holland’s mistake and not mine. I have his lordship’s original writing of the four lines to clear myself. W. Miller, Albemarle Street, June 6, 1808.”

Q. D.

*Ejusdem Farinæ* (Vol. iii., p. 278.).—This phrase was used in a disparaging sense long before the time of the “scholastic doctors and casuists of the middle ages,” as may appear from Persius, v. 115–117., where he is showing that an elevation in rank does not necessarily produce a more elevated tone of mind; and says to an imaginary upstart:

“Sin tu, cum fueris nostræ paulò antè *farinæ*,  
Pelliculam veterem retines, et fronte politus  
Astutum vapido servas sub pectore vulpem,” &c.

It is needless to add that the metaphor is taken from loaves made from the “same batch” of flour, where, if one be bad, all the others must be equally so.

J. EASTWOOD.

Ecclesfield Hall.

Stephens, in his *Thesaurus*, under the head of “*Farinæ*,” states—

“*Proverbiales locutiones sunt, Ejusdem Farinæ, Nostræ farinæ,*”

but makes no allusion to its being a term expressive of baseness and disparagement. Nor does it seem to be so used by Persius in v. 115. of his 5th Satire:

“Si tu, cum fueris nostræ paulò antè *farinæ*.”

We employ a somewhat similar expression, when we say, “both of the same kidney.” C. I. R.

This expression may be traced beyond “the scholastic doctors and casuists of the middle ages.” Erasmus, in his *Adagia*, says,—

“*Ejusdem farinæ dicuntur, inter quos est indiscreta similitudo. Quod enim aqua ad aquam collata, idem ad farinam farinæ.* Persius in 5 Satyr.

“*Nostræ paulò antè farinæ,*

*Pelliculam veterem retines.*”

And again, on the proverb “*Omnia idem pulvis*,” he says,—

“*Quin nobis omnia idem, quod aiunt, pulvis: alludens ad defunctorum cineres, inter quos nihil apparet discriminis. Confine illi quod alio demonstravimas*

*proverbio, ejusdem farinæ. Siquidem antiqui farinam pollinem vocabant.*”

Is. Casaubon, in a note on the above passage of Persius, says,—

“*Proverbium Latinum ad notandum similitudinem, ‘est ejusdem farinæ,’ proprie locum habet in panibus.*”

Though the expression is generally, if not always, used disparagingly, as the corresponding expressions “birds of a feather” and “of the same kidney,” yet I should doubt whether the term “*farinæ*” is itself expressive of baseness, any more than “feather” or “kidney.” By the way, what is the origin of the latter of the above expressions?

E. S. T. T.

*The Sempecta* (Vol. iii., pp. 328. 357.).—I have to return many thanks to DR. MAITLAND for his kindness in so promptly answering my Query. The reference to Martene has enabled me to find the poem in question. It is in Martene and Durand’s *Thesaurus novus Anecdotorum*, Paris, 1717; and will be found in vol. iii. col. 1333. The poem forms caput iii. of the second book of the *Historia Monasterii Villariensis in Brabantia, ordinis Cisterciensis* (a title which shows the monastery to which the old soldier-monk belonged instead of Croyland), and is headed “*Incipit vita beati Franconis.*” I think there are few of your readers who will not thank me for calling their attention to it, if they will take the trouble to refer to Martene’s work.

H. R. LUARD.

Trin. Coll. May 5.

“*Nulli fraus tuta latebris*” (Vol. iii., p. 323.) will be found in *Camerar. Emblem.*, cent. ii. 40. Q. Q.

*Voltaire*—where situated (Vol. iii., p. 329.).—If the Querist will look to the *Critical Essays of an Octogenarian*, by J. R. (the learned, venerable, and respected James Roche, Esq., of Cork), he will find, at p. 11. vol. i., that there is no such place, the word “*Voltaire*” being merely a transposition of the name of the party assuming it as a designation. Thus, he was called *Arouet Le Jeune*. Transpose the letters of *Arouet L. J.*, and allowing *j*, *u* and *i*, *v* to be used for each other, you have *Voltaire*.

K.

*By the Bye* (Vol. ii., p. 424.; Vol. iii., p. 109.).—In further illustration of this phrase, I would advert to the practice of declaring by the bye, which prevailed in the superior courts of common law, before the Uniformity of Process Act (2 Will. IV., c. 39.). The following extract from Burton’s *Eschequer Practice*, 1791, vol. i. p. 149., will sufficiently explain this happily obsolete matter:—

“By the old rules it is ordered, ‘That upon every defendant’s appearance, the plaintiff may put in as many declarations as he will against every such defendant, provided they all be put in at one and the same time.’ If there be more than one declaration delivered at the same time against the same defendant, every

additional declaration so delivered is called delivering the declaration by the bye."

In the King's Bench, in certain cases, any other plaintiff could declare by the bye against the defendant, and that even before the original plaintiffs had declared. See Crompton's *Practice Common-placed*, 2nd ed., 1783, vol. i. p. 100.

*The Doctor* (in chap. cx.) says—

"By the bye, which is the same thing, in common parlance, as by the way, though critically there may seem to be a difference; for by the bye might seem to denote a collateral remark, and by the way a direct one."

By the bye, what a pity it is there is no Index to *The Doctor*. C. H. COOPER.

Cambridge, March 24. 1851.

*Bigod de Loges* (Vol. iii., p. 306.).—There is an error, perhaps a clerical one, in M. J. T.'s statement, that "Bigod, whose name was attached to the charter of foundation of St. Werburgh's Abbey, is elsewhere, according to Ormerod, called Robert."

The remark is by Leycester, not Ormerod, and the purport is exactly the converse. To the words "Signum Roberti de Loges" is added, "alii Bigot de Loges hic legunt." Vide *Monasticon*, pars I., pp. 200. 202.

This passage will be found in Leycester's *Antiquities*, p. 111., reprinted in *Hist. Chesh.*, vol. i. p. 13. But Leycester's *Prolegomena* is the heading, and the initials "P. L." are appended to the note. LANCASTRIENSIS.

*Knepsend or Nebsend, co. York* (Vol. iii., p. 263.).—A part of Sheffield is called Neepsend, which is probably the place inquired after by J. N. C., especially as the ordinary pronunciation of it is Nepsend. J. EASTWOOD.

*Mrs. Catherine Barton* (Vol. iii., p. 328.).—Your correspondent will find all that is known in Sir David Brewster's *Life of Newton*, and will see (p. 323.) that her maiden name must have been either Smith, Pilkington, or Barton itself. M.

*Peter Sterry* (Vol. iii., p. 38.).—In the title-page to his sermon, preached before the Parliament, Nov. 1, 1649 (Lond. 1650, 4to.), Sterry is called "sometime Fellow of Emanuel College, Cambridge; now a Preacher of the Gospel in London." Some account of him may be seen in Burnet's *History of his own Time*; and in the *Memoirs of Edmund Ludlow*. Wood says that Peter Sterry was notorious "for keeping on that side which had proved trump" (*Athenæ*, iii. 197., edit. Bliss). EDWARD F. RIMBAULT.

*Wife of James Torre* (Vol. iii., p. 329.).—In reply to MR. PEACOCK'S Query I beg to inform him that the lady's name was Elizabeth, youngest of the four daughters and co-heiresses of William

Lincolne, D.D., of Bottesford, and by her Mr. Torre had several children, all of whom died young except Jane, who married, in 1701, the Rev. Thomas Hassel. This is taken from Burke's *Dictionary of Landed Gentry*, vol. ii., M to Z, published by Colburn, London, 1847, where the Torre pedigree can be seen, but no other mention of the *Lincolne* family is there made. There are seven different coats of arms and crests under the name *Lincolne* in Burke's *Armory of England, Scotland, and Ireland*, published by Churton in 1843. This is all I can find at present. J. N. C.

*Ramasse* (Vol. iii., p. 347.).—One word to complete MR. WAY'S explanation. This style of sliding down the slopes of the Alps is called a *ramasse*, because the guides are ready below to *ramasser*, that is, to *pick up*, the travellers who are thus sent down. C.

This word is by no means obsolete in France, in the acceptation of "a sledge." In addition to the instances given from Barré and Roquefort by MR. ALBERT WAY, in his instructive note on the "Pilgrimage of Syr R. Guylforde, Knyght," I find in Napoléon Landais' *Dictionnaire général et grammatical des Dictionnaires Français*, the following explanation:—

"RAMASSE, chaise à porteurs, traîneau pour descendre des montagnes où il y a de la neige: *descendre une montagne dans une ramasse.*"

He also says, in defining the meaning of the verb "ramasser: "

"Traîner dans une ramasse: *on le ramassa pendant deux heures; quand il fut sur la montagne, il se fit ramasser.*"

The late Mr. Tarver, in his *Dictionnaire Phraséologique Royal*, has also the following:

"RAMASSE, s. f. (t. de voyageur), sledge.

"On le ramassa, they conveyed him in a sledge.

"RAMASSEUR, a man who drives a sledge."

D. C.

St. John's Wood, May 4. 1851.

*Four Want Way* (Vol. iii., p. 168.).—Halliwell describes the word "want" as meaning in Essex a cross-road. It is still used here as denoting a place where four roads meet, and called "a four want way." I always fancied it meant a wont way, *via solita*; but I have no authority for the etymology. BRAYBROOKE.

Audley End.

["Went" is used in Chaucer in the sense of "way," "passage," "turning," or road: thus, in *Troilus and Creseide*, iii. 788., he speaks of a "a privie went," and v. 605., "And up and down there made he many a went;" and in the *House of Fame*:

"And in a forrest as they went,  
At the tourning of a went."]

*Dr. Owen's Works* (Vol. i., p. 276.).—The editor of the *Works of John Owen* is informed, that in the valuable library of George Offor, Esq., of Hackney, will be found a thick volume in manuscript of unpublished *Sermons on the Fifty-third Chapter of Isaiah*, in the Doctor's own hand-writing, and apparently prepared for publication. The same library also contains two scarce pieces by Dr. Owen, which it is thought have never been reprinted: 1. *The Stedfastness of Promises, and the Sinfulness of Staggering*, opened in a sermon preached at Margaret's, in Westminster, before the Parliament, Feb. 28, 1649, being a Day set apart for Solemn Humiliation throughout the Nation. By John Owen, Minister of the Gospel. London, 1650. 4to. pp. 54.—2. *God's Work in Founding Zion, and his People's Duty thereupon*. A Sermon preached in the Abbey Church at Westminster, at the opening of the Parliament, Sept. 17, 1656. By John Owen, a Servant of Jesus Christ in the Work of the Gospel. Oxford, 1656. 4to. pp. 48.

J. Y.

Hoxton.

*Bactrian Coins* (Vol. iii., p. 353.).—Has your correspondent read the book by Masson *On the Coins, &c. of Affghanistan*, published by Professor H. H. Wilson? There are also references to authorities in Humphreys *On Ancient Coins and Medals*.

C. B.

*Bactria*.—BLOWEN will find some trustworthy information respecting Bactria in Professor Lassen's *Indische Alterthumskunde*, Zweiter Band, pp. 277. et seq. Bonn, 1849; and a list of authorities on the Græco-Bactrian coins in the same work, pp. 282. 283. (notes).

C. H.

*Baldrocks* (Vol. iii., p. 328.).—On looking over a vestry book belonging to South Lynn in this town, commencing at 1605, and ending in 1677, I find some Churchwardens' Accounts, and amongst them the two following entries, which may, I trust, assist "A CHURCHWARDEN," and lead to an elucidation of this word:—

"1610.

"Janua. 17. ffōr a balledrick to y<sup>e</sup> great Bell, xxid.

"1618.

"Novemb. 22. Item. fo<sup>r</sup> mendine of y<sup>e</sup> baldericke for y<sup>e</sup> foore bell, vjd."

From these entries it seems that the "baldrock" was something attached to the great bell.

In most of the recent English Dictionaries the word is applied to furniture, and to a belt or girdle. But in a Latin Dictionary published at Cambridge in 1693, I find in the Anglo-Latin part the following:—

English. A bawdrick of a bell clapper.

Latin. Ropali corrigia.

And the English of "Ropali Corrigia" seems (notwithstanding the English version given with

it) to be "*pieces of leather*," or "*thongs of leather*" to the bell clapper, but for what purpose used I do not know.

JOHN NURSE CHADWICK.

P.S. The word "corrigia" is taken from the word "corium," a skin of leather.

[Were not these leather coverings?—that for the rope, to prevent its cutting the ringer's hands (as we constantly see), and also to prevent his hand slipping; and that for the clapper, to muffle it—straps of leather girded round them.]

*Tu Autem* (Vol. iii., pp. 265. 308.).—The "*Tu Autem*," still remembered at Oxford and Cambridge, and yet lingering at the public dinners of the canons of Durham, is the last fragment of what was once a daily, or at least an almost daily, religious form or service at those ancient places; and it is rather strange that such a fragment should have remained so long in the collegiate and cathedral refectory without having preserved any remembrance of its real origin and meaning. If Bishop Hendren or Father Holdfast would forego their favourite pursuits for a few minutes, and look into your interesting and improving miscellany, they might inform you that in the Romish Breviary—which, no doubt, has preserved many ancient religious services—there is a form entitled *Benedictio mensæ*. As the generality of your readers may not have the Breviary at hand, I send you so much of the service as may suffice for the present purpose.

"BENEDICTIO MENSÆ.

"*Ante prandium Sacerdos benedicturus mensam, incipit, Benedicite, et alii repetunt, Benedicite. Deinde dicit Oculi omnium, et alii prosequuntur. In te sperant, Domine, et tu das escam illorum in tempore opportuno? &c. &c. Then "Gloria Patri" &c., and "Pater noster" &c. &c.*

"Posteà Sacerdos dicit:

"Oremus.

"*Benedic Domine nos, et hæc tua dona, quæ de tua largitate sumus sumpturi. Per Christum Dominum nostrum. Amen.*

"*Deinde Lector. Jube Domine benedicere. Benedictio. Mensæ cœlestis participes faciat nos Rex æternæ gloriæ. Amen.*

"*Post prandium aguntur gratia hoc modo. Dicto à Lectore, Tu autem Domine miserere nobis. Deo gratias, omnes surgunt.*

"*Sacerdos incipit. Confiteantur tibi Domine omnia opera tua. Et Sancti tui benedicant tibi. Gloria Patri, &c.*

"*Posteà Sacerdos absolutè dicat: Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis, &c.*

"*Deinde alternatim dicitur Psalmus. Miserere mei Deus.*

"*Vel Psalmus 116.*" (in our version, 117.), &c. &c. &c.

The service then proceeds with very much repetition. The performance of the whole would probably occupy twenty minutes.

I must note that there are variations in the service depending upon the season, &c. &c.

I have indicated the *rubric* of the Breviary by *Italics*.

J. YALC.

Preston, Lanc.

*Commoner marrying a Peeress* (Vol. ii., p. 230.). — Your correspondent L. R. N. inquires whether there is any decision subsequent to that in the reign of Henry VIII. on the claim to the Taylboys barony, respecting the right of a Commoner marrying a peeress to assume her title and dignity, he having issue male by her. In reply I beg to inform him that there appears to have been one on the claim of Richard Bertie, in 1580, to the Barony of Willoughby, in right of his wife Catherine Duchess of Suffolk, as tenant by the curtesy, which was rejected, and Peregrine Bertie her son was admitted in the lifetime of his father. It seems, however, from the want of modern instances, as also by the elevation of ladies to the rank of peeresses, with remainders to their children, thus enabling the issue to sit in the lifetime of the father, that the prevailing notion is against curtesy in titles of honour. This subject will be found treated at some length in Cruise's *Digest*, vol. iii. pp. 187, 188, 198. ed. 1818.

O. S.

*Ancient Wood Engraving* (Vol. iii., p. 277.). — The subject of THE HERMIT OF HOLYPORT'S question is an engraving of the "Pinax" of Cebes, a Theban philosopher, who wrote circa A. M. 3600, and who, in his allegorical work of that name, described human life under the guise of a picture.

This information is for the HERMIT'S especial benefit, as I suppose it will be old news to most of your correspondents.

I have an old Dutch edition of the "Pinax" (Gerard de Jager, 1683), bound in vellum, with the *Enchiridion* and other works of Epictetus; the frontispiece of which is the fellow to the HERMIT'S engraving.

F. I.

Bradford.

*Vegetating Insects* (Vol. iii., p. 166.). — As the Query of MR. MANLEY in No. 70. has not been answered, I beg to say that Vegetating Insects are not uncommon both in New South Wales and New Zealand. The insect is the caterpillar of a large brown moth, and in New South Wales is sometimes found six inches long, buried in the ground, and the plant above ground about the same length: the top, expanded like a flower, has a brown velvety texture. In New Zealand the *plant* is different, being a single stem from six to ten inches high: its apex, when in a state of fructification, resembles the club-headed bulrush in miniature. When newly dug up, and divided longitudinally, the intestinal canal is distinctly visible, and frequently the hairs, legs, and mandibles. Vegetation invariably proceeds from the

nape of the neck; from which it may be inferred, that the insect, in crawling to the place where it inhumes itself, prior to its metamorphosis, while burrowing in the light vegetable soil, gets some of the minute seeds of the fungus between the scales of its neck, from which in its sickening state it is unable to free itself, and which consequently, being nourished by the warmth and moisture of the insect's body then lying motionless, vegetates, and not only impedes the process of change in the chrysalis, but likewise occasions the death of the insect. The New South Wales specimen is called "Sphæria Innominata," that of New Zealand "Sphæria Robertsii," both named, I believe, by Sir W. J. Hooker. In some specimens of the New Zealand kind now before me, the *bodies* of the insects are in their normal state, but the legs, &c., are gone.

Both specimens are figured and described in the *Tasmanian Journal*, vol. i. No. 4.

VIATOR.

Chatham.

*Prayer at the Healing* (Vol. iii., p. 352.). — N. E. R. inquires whether this prayer found a place in the prayer-books printed at Oxford or Cambridge.

I have it before me in the folio Book of Common Prayer, "Oxford, printed by John Baskett, Printer to the King's Most Excellent Majesty, and to the University, MDCCLXV." It is placed between the form of prayer for Aug. 1. (the King's Accession) and the King's Declaration preceding the Articles.

This form differs from that given by Sparrow, in his *Collection*, edit. 1684, p. 165., as follows:—

Sparrow gives *two* Gospels: Mark, xvi. 14., St. John, i. 1., the imposition of the King's hands taking place at the words "*they shall lay,*" &c. in the reading of the first, and the gold being placed at reading the words "*that light*" in the second.

In Baskett's form, the *first* Gospel only is used, with the collect "*Prevent us, O Lord,*" before it.

In Baskett's form, the supplicatory versicles and Lord's Prayer, which agree in their own order with the earlier form, *follow* this first Gospel, and *precede* the *imposition* and the *suspension of the gold*, during which (it is directed) the chaplain that officiates, *turning himself to his Majesty*, shall say these words following:

"God give a blessing to this work, and grant that these sick persons, on whom the king lays his hands, may recover through Jesus Christ our Lord."

This does *not* appear in Sparrow's form of 1684, *neither* does the following address, at the close, by the "chaplain, *standing with his face towards them that come to be healed.*"

"The Almighty God, who is a most strong tower to all them that put their trust in Him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore your defence, and

make you know and feel that there is none other Name under heaven given to man, in whom, and through whom, you may receive health and salvation, but only the name of our Lord Jesus Christ, Amen."

Objectionable as the ceremony was, there can be no doubt that a much more Protestant character was given to it by these alterations.

LANCASTRIENSIS.

*M. or N.* (Vol. i., p. 415.; Vol. ii., p. 61.; Vol. iii., p. 323.)—With reference to the initials or letters M. and N. found in the Catechism and the Marriage Service of our Common Prayer Book, it has struck me that a fancy of mine may satisfy some of those who wish to find more than a mere caprice in the selection of them.

It is remarkable that in the Catechism we read N. or M., while in the service for Matrimony M. is for the man, N. for the woman.

I have imagined long ago that "N. or M." may mean "nomen viri; aut mulieris:" that M. may stand for "maritus" in the other place, and N. for "nupta."

TYEO ETYMOLOGICUS.

N. stands (as it constantly did in MS.) for "nomen" or name; M. for N. N., "nomina" or names. You will observe that in black letter the forms of N and M are so very similar that by an easy contraction double N would pass into M, and thus the contracted form N. N. for "nomina" might have come into M. Corroborating this is the fact that the answer to What is your name? stands thus: Answer N. or M., and not M. or N.

J. F. T.

P.S. Throughout the Matrimonial Service I observe M. attached to the man's name, but N. to the woman's.

*Dancing Trenchmore* (Vol. iii., p. 89.).—Your correspondent S. G. asks the meaning of this phrase? *Trenchmore* was a very popular dance in the sixteenth and seventeenth centuries. The earliest mention I find of it occurs in 1564, and the latest in 1728. The figure and the musical notes may be seen in the fifth and later editions of *The Dancing Master*. See also Chappell's *National English Airs*, vol. ii. p. 181., where some amusing quotations concerning its popularity are given. *Trenchmore* (the meaning of which we have to seek) was, however, more particularly the name of the *dance* than the *tune*. The *dance*, in fact, was performed to *various* tunes. In proof of this I give the following quotation from Taylor the water-poet's *Navy of Land Ships*, 1627:

"Nimble-heel'd mariners (like so many dancers) capring in the pompes and vanities of this sinful world, sometimes a *Morisco*, or *Trenchmore* of forty miles long, to the tune of *Dusty my deare*, *Dirty come thou to me*, *Dun out of the mire*, or *I waille in woe and plunge in paine*: all these dances have no other musicke."

EDWARD F. RIMBAULT.

*Demosthenes and New Testament* (Vol. iii., p. 350.).—If your correspondent C. H. P. had referred to the *Critici Sacri*, he would have found his questions answered. With regard to the quotation from Acts xvii. 21., I beg to inform him that Drusius makes the same reference, but generally only, as Pricæus; while Grotius gives the passages with particular references, in the same manner as Laguerius. As to the passage from St. Matthew xiii. 14., he would have found, had he consulted the *Critici Sacri*, that Grotius quotes the same passage from Demosthenes as Pricæus; but, as far as I can see, they are the only commentators in that work who observed the parallel passages. However, the fact of its being "employed as an established proverb by Demosthenes having been generally overlooked," as C. H. P. supposes, is not quite correct, as it is mentioned in the brief notes in Dr. Burton's *Greek Testament*, Oxon., 1831.

H. C. K.

— Rectory, Hereford, May 3. 1851.

*Roman Catholic Church* (Vol. iii., pp. 168. 409.).—E. H. A. will find the information which he requires in the *Notizie per l'anno 1851*. It is a very small annual published at Rome by authority. Its price cannot exceed 4s. or 5s.

F.

*Yankee, Derivation of* (Vol. iii., p. 260.).—In Webster's *American Dictionary*, and in the *Imperial Dictionary, English, Technological, and Scientific*, J. M. will see the etymology of Yankee, which M. Philarète Charles supposes not to be given in any work American or English.

NORTHMAN.

*English French* (Vol. iii., p. 346.).—I take the liberty to inform C. W. B., for the justification of my countrymen, as well as of his own, that the *Guide to Amsterdam* was probably written by a British subject born between the tropics, and will point out, not by way of reprisals, but as a curiosity of the same sort, an example of French-English to be found in a book just published by Whittaker and Co., entitled *What's What in 1851?* Let any one who understands French try to read the article, p. 69., headed "Qu'êst que, qu'êst que la veritable luxure en se promenant," and if he can guess at the meaning of the writer, no foreign-English I ever met with will ever give him trouble.

G. L. KEPPEL.

Amsterdam, May 10. 1851.

*Deans, when styled Very Reverend* (Vol. iii., p. 352.).—I cannot answer this question, but I can supply a trace, if not a clue. I find in a long series of old almanacks that the list of deans is invariably given as *the Reverend* the dean down to 1803 inclusive. I unluckily have not those for the three next years, but in that for 1807 I find "the very Reverend the dean."

C.

*Duchess of Buckingham* (Vol. iii., p. 281.).—There is one circumstance omitted by P. C. S. S., in his remarks upon the Duchess of Buckingham, which explains why a *Phipps*, on being called to the peerage, chose the titles of Mulgrave and Normanby.

By her second husband—the Duke of Buckingham and Normanby—she had one son, who succeeded to the title and estates; but, dying unmarried during his mother's lifetime, *bequeathed to her all the Mulgrave and Normanby property*. Her daughter (by her first marriage with James Annesley, third Earl of Anglesey) was then the wife of Mr. W. Phipps, son of Sir Constantine Phipps, Lord Chancellor of Ireland: to their issue, Constantine Phipps, first Lord Mulgrave, the Duchess *left by will these estates*; thus founding her grandson's fortune, although she did not live to see him created the first Baron Mulgrave.

The Sheffield Buckingham family, although extinct in the male line, is represented in the female branch by the Sheffield Dicksons; Mrs. Dickson, the widow of Major Dickson, of the Life-Guards, being in direct descent from the Lady Catherine Darnley's husband, by another wife. A. B.

Redland, April 13.

*Swearing by the Peacock* (Vol. iii., p. 70.).—Swearing in the presence of a peacock, referred to by T. J., from Dr. Lingard's *History of England*, time of Edward I., is, with the ceremony observed at the Feast of the Peacock, in the thirteenth century, related at full by Mr. Knight in his *Old England*, pp. 311. and 312.; and the representation of the Feast from the Bran of Robert Braunche, in the choir of St. Margaret's Church at Lynn (a mayor of Lynn), who died October 15, 1364, is given fig. 1088. BLOWEN.

*Howe Family* (Vol. iii., p. 353.).—Your correspondent who asks what was the connexion of the Howes with the royal family, will find in Walpole's *Reminiscences* (ch. ii.) that Charlotte Viscountess Howe, the mother of Captain Howe, afterwards the celebrated admiral, and of General Sir William Howe, was the daughter of George I. by Madame Kelmanssegge, Countess of Platen, created in England Countess of Darlington. C.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Dr. Gregory, Professor of Chemistry at the University of Edinburgh, and the translator of Reichenbach's *Researches on Magnetism*, has just published a volume destined, we believe, to excite considerable attention, both from the nature of its subject and the position of the writer. It is entitled *Letters to a Candid Inquirer on Animal Magnetism*; and in the first Part, after describing the phenomena, and their application to medical purposes, and to the explanation of

much that is obscure in what is called Magic or Witchcraft, "a great part of which appears to have rested on a knowledge of these phenomena possessed by a few in an ignorant age," Dr. Gregory suggests, not as a fully developed theory, but simply as a conceivable idea, an explanation of the *modus operandi* in magnetic phenomena, especially in clairvoyance. The basis of this explanation is the existence of that universally diffused power or influence, the existence of which, in Dr. Gregory's opinion, Reichenbach has demonstrated. The second Part consists of a large and startling collection of mostly unpublished cases; and Dr. Gregory expresses his conviction that if the evidence is fairly studied, it will be impossible to believe that the alleged facts are the result of imposture or of delusion; or to resist the conviction, which investigation will confirm, that the essential facts, however apparently marvellous, are yet true, and have been faithfully reported. These cases are indeed more extraordinary, and would, at first sight, seem more fitted to fill our Folk Lore columns than to become the subject of scientific enquiry; and most readers, we believe, will rise from their perusal with an inclination to admit that there are more things true than are dreamt of in their philosophy—some with an anxious doubt whether these "arts" are not as "forbidden" as they are "curious."

The Society of Arts have opened a reading-room for the gratuitous use of foreign visitors to London during the Great Exhibition. Our readers will be doing a kindness to their friends from the Continent by making them acquainted with this act of liberality and good feeling on the part of the Society of Arts.

Messrs. Puttick and Simpson (191. Piccadilly) will sell on Wednesday and Thursday next a curious and valuable Library, rich more especially in the department of voyages and travels, and including a collection of very rare works relating to America.

CATALOGUES RECEIVED.—B. Quaritch's (16. Castle Street, Leicester Square) Cheap Book Circular No. 29. of Books in all Languages; C. Hamilton's (22. Anderson's Buildings, City Road) Interesting Catalogue No. 43. of Cheap Tracts, Law and Miscellaneous Manuscripts, &c.; J. Miller's (43. Chandos Street) Catalogue No. 23. of Books Old and New.

### BOOKS AND ODD VOLUMES.

#### WANTED TO PURCHASE.

- DIANA (ANTONINUS) COMPENDIUM RESOLUTIONEM MORALIUM. Antwerp. Colon. 1634-57.  
 PASSIONAEL EFTE DAT LEVENT DER HEILIGEN. Folio. Basil, 1522.  
 CARTARI—LA ROSA D'ORO PONTIFICIA. 4to. Rome, 1681.  
 BROEMEL, M. C. II., FEST-TANZEN DER ERSTEN CHRISTEN. Jena, 1705.  
 THE COMPLAINYNT OF SCOTLAND, edited by Leyden. 8vo. Edin. 1801.  
 THOM'S LAYS AND LEGENDS OF VARIOUS NATIONS. Parts I. to VII. 12mo. 1834.  
 L'ABBÉ DE SAINT PIERRE, PROJET DE PAIX PERPETUELLE. 3 Vols. 12mo. Utrecht, 1713.  
 CHEVALIER RAMSAY, ESSAI DE POLITIQUE, où l'on traite de la Nécessité de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye; without date, but printed in 1719.  
 The same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénelon," 12mo. Londres, 1721.  
 PULLEN'S ETYMOLOGICAL COMPENDIUM. 8vo.  
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**Notices to Correspondents.**

Although we have again enlarged our paper to 24 pages, we are compelled to request the indulgence of our correspondents for omitting many highly interesting communications.

P. J. F. G. The communication referred to does not appear to have reached us.

T. T. W. Received with thanks. Will be used as soon as possible.

T. E. H., who suggests that by way of hastening the period when we shall be justified in permanently enlarging our Paper to 24 pages, we should forward to those correspondents who will circulate them copies of our Prospectus, for them to enclose to such of their friends as they think likely from their love of literature to become Subscribers to "NOTES AND QUERIES," is thanked for his valuable suggestion, which we shall be most ready to adopt. If therefore, T. E. H., or any other friend able and willing so to promote our circulation, will say how Prospectuses may be addressed to them, they shall be sent by return of Post.

MERCURIUS will find his Query respecting Matthew's Mediterranean Passage in our 74th Number, p. 240. This correspondent is assured that our paper is regularly published at noon on Friday, — and that the London agent of his bookseller is deceiving him if he reports it as "not out." If his bookseller will try another agent for a week or two, he will find no difficulty in getting "NOTES AND QUERIES" in time for the Yarmouth readers on Saturday.

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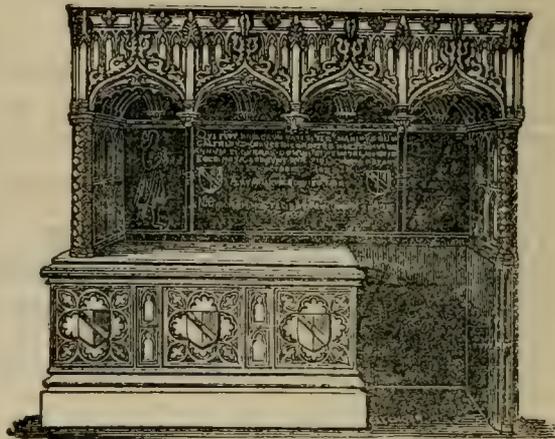
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## Notes.

### EDMUND BURKE, AND THE "ANNUAL REGISTER."

That Burke wrote the *Annual Registers* for Dodsley for some period after its commencement, is well known; but no one has yet distinctly stated when his participation in that work ceased. Mr. Prior, in his *Life of Burke*, places in his list of his writings: "*Annual Register*, at first the whole work, afterwards only the Historical Article, 1758," &c. He also states that "many of the sketches of contemporary history were written from his immediate dictation for about thirty years," and that "latterly a Mr. Ireland wrote much of it under Mr. Burke's immediate direction." (*Life*, vol. i. p. 85. edit. 1826.)

In proof of this statement, a fac-simile is given of Burke's receipts to Dodsley for two sums of 50*l.* each "for the *Annual Register* of 1761," the originals of which were in Upcott's collection. At the sale of Mr. Wilks's autographs this month, I observe there was another receipt for writing the *Annual Register* for 1763. I am not aware whether any other receipts from Burke are in existence for the money paid to him for his contributions to this periodical; but for the *Annual Registers* beginning with 1767, and terminating in 1791, I have the receipts of Thomas English, who appears to have received from Dodsley, first 140*l.*, and subsequently 150*l.* annually, for writing and compiling the historical portion of the work. Burke's connexion with the publication must therefore have lasted a much shorter period than Mr. Prior appears to have supposed, and apparently was not continued beyond seven or eight years, from 1758 to 1766, after which year, English seems to have taken his place.

Everything relating to Burke is of importance; and if any of your correspondents can afford any further assistance in defining as correctly as possible the limits of his participation in the *Annual Register*, I feel assured that the information will be gladly received by your readers.

I have not seen it noticed, that the historical articles in the *Annual Registers*, from 1758 to 1762 inclusive, were collected in an 8vo. vol. under the title of—

"A compleat History of the late War, or Annual Register of its Rise, Progress, and Events in Europe, Asia, Africa, and America, &c." London, 1763.

This work went through more than one edition. My copy, containing 559 pages, is a Dublin edition of the date of 1763, printed by John Exshaw.

As there seems to be no question that what is contained in this volume is the composition of Burke, and as it has never yet been superseded as a spirited history of the stirring period to which it relates, it ought undoubtedly to be attached as a supplement to the 8vo. edition of Burke's *Works*, with his "Account of the European Settlements in America," his title to which is now placed beyond dispute.

It is greatly to be regretted that some of Burke's early publications are yet undiscovered, amongst which are his poetical translations from the Latin, and his attack upon Henry Brooks, the author of the *Fool of Quality*.  
JAS. CROSSLEY.

#### JEWS IN CHINA.

The mail which arrived from East India and China about the middle or end of March last, brought news of the discovery of a race of Jews in the interior of the latter country, of which I have seen no notice taken by the English press.

It being a subject in which a number of your readers will probably feel interested, and but comparatively few of them see the China newspapers, I beg to enclose you an account from the *Overland China Mail*, dated Hong Kong, Jan. 29, 1851.

The existence of a fragment of the family of Abraham in the interior of China has been certainly known for upwards of two hundred years, and surmised much longer. The Jesuit Ricci, during his residence at Peking in the beginning of the seventeenth century, was the means of exciting the attention of foreigners to the Jews of Kai-fung-fú, the ancient capital of Ho-nan province. In 1618 they were visited by Aleni, a follower of Ricci; and a hundred years later, between 1704 and 1723, Fathers Gozani, Domenge, and Gaubil were enabled from personal investigation on the spot to give minute descriptions of the people, their synagogue and sacred books, the latter of which few could even then read, while the former was, with the peculiar institutions of Moses, fast falling to decay. Beyond a few feeble and ineffective efforts on the part of Biblical critics, nothing was subsequently attempted to maintain a communication with this handful of Jews until in 1815 some brethren in London addressed a letter to them in Hebrew, and offered a large reward if any one would bring an answer in the same language. The letter was entrusted to a Chinese bookseller, a native of the province, who is reported to have delivered it, which was doubted, as he brought no written answer.

Recently the Jews' Society in London, encou-

raged by the munificence of Miss Cook, who placed ample funds at their disposal, instituted enquiries on the subject, and sought the co-operation of the Bishop of Victoria, who having previously opened a correspondence with Dr. Medhurst on the subject, during his Lordship's recent visit to Shanghae, the plan of operations was agreed upon. This was to despatch two Chinese Christians, one of them a literary graduate, the other a young man with a competent knowledge of English, acquired at the London Missionary School. The *North China Herald* of the 18th January contains an interesting account of their mission, from which we gather the following particulars.

The two emissaries started on the 15th November last, and after an absence of fifty-five days, returned to Shanghae, the distance between the two cities being about six hundred miles.\* Arrived at their destination, they found in the decayed city of Kai-fung-fú, both Mohamedans and Jews, the latter poverty-stricken and degraded, their synagogue in a state of dilapidation, and the distinguishing symbols of their religion nearly extinct. The books of the Law, written in a small square character on sheepskin, are however still preserved, although it would seem for many years they have been seen by no one able to read them.

The Jesuits mention the existence of the sacred books, but were not suffered to copy or even to inspect them; but the Chinese Christians encountered no such scruples; so that, besides taking copies of inscriptions on the stone tablets, they were enabled to bring away eight Hebrew manuscripts, six of them containing portions of the Old Testament, and two of the Hebrew liturgy. The correspondent of the *North China Herald* states that —

"The portions of Scripture are from the 1st to the 6th chapters of Exodus, from the 38th to the 40th chapters of the same book, Leviticus 19th and 20th chapters, Numbers 13th, 14th, and 15th chapters, Deuteronomy from the 11th to the 16th chapters, with the 32nd chapter of that book. Various portions of the Pentateuch, Psalms, and Hagiographa occur in the books of prayers, which have not yet been definitely fixed. The character in which these portions are written is an antique form of the Hebrew, with points.† They are written on thick paper, evidently by means of a style, and the material employed, as well as the silk in which the books are bound, exhibit marks of a foreign origin. Two Israelitish gentlemen, to whom they have been shown in Shanghae, say that they have seen such books in Aden; and the occurrence here and

\* Kai-fung-fú, according to Williams's map, is situated about a league from the southern bank of the Hwang-ho, or Yellow River, in 34° 55' N. Lat., and 114° 40' E. Long.

† The Jesuits state expressly that the Hebrew was without points.

there of Persian words, written with Hebrew letters, in the notes appended, seem to indicate that the books in question came originally from the western part of Asia, perhaps Persia or Arabia. There is no trace whatever of the Chinese character about them, and they must have been manufactured entirely by foreigners residing in China, or who have come from a foreign country. Regarding their age, it would be difficult to hazard even a conjecture."

The result of this mission has been such that it cannot be doubted another will be sent, and we trust the attempt at least will be made by some discreet foreigner—a Jew, or at all events a Hebrew scholar—to penetrate to Kai-fung-fú; for although the proofs brought away on the present occasion are so far satisfactory, yet in the account given, on the authority of the Chinese emissaries, we presume, there are several things that might otherwise excite incredulity.

SALOPIAN.

[The *Jewish Intelligencer* for May, 1851, contains a long article on the "Present State of the Jews at Kai-fung-fú;" also a fac-simile of the Hebrew MS. found in the synagogue at that place, and a map of the eastern coast of China.]

#### THE DUTCH MARTYROLOGY.

Wall, in his *History of Infant Baptism*, frequently mentions a book called *The Dutch Martyrology* as quoted by Danvers. He appears never to have seen it, and if I mistake not (although I cannot just now find the passage) he somewhere throws out a hint that no such book ever existed. Archdeacon Cotton, in his valuable edition of Wall's book, says (vol. ii. p. 131. note m.):

"Danvers cites this work as 'The Dutch Martyrology called *The bloody Theatre*; a most elaborate and worthy collection: written in Dutch, by M. J. Van Braght.' I have never seen it."

A very fine copy of this curious and very important work is in the Fagel collection in the library of Trinity College, Dublin. It is on large paper, with the exception of some few leaves in different parts of the volume, which have been mounted to match the rest. It is full of beautiful engravings by Jan Luyken, representing the sufferings of the martyrs; some of them, indeed all, possessing very great artistic merit. The first in the volume, a crucifixion, representing Our Lord in the very act of being nailed to the cross, is a most striking picture: and I may also mention another, at p. 385., representing a party in a boat reading the Bible, having put out to sea to escape observation.

The book is a large folio in 2 vols.: the first consisting of 450, the second of 840 pages; and contains a most important collection of original documents, which are indispensable to the history of the Reformation, and many of them are intimately connected with the English Reformation. The history of the martyrs begins with Our Saviour's

crucifixion) for He is represented as the first Anabaptist martyr!), and ends with the year 1660. The Dublin copy is the second edition; and its full title is as follows:—

"Het Bloedig Tooneel, of Martelaers Spiegel der Doops-gesinde of Weerloose Christenen, die om't getuygenis van JESUS naren Seligmaker, geleden hebben, ende gedood zijn, van CHRISTI tijd af tot desen tijd toe. Versamelt uyt verscheyde geloofwaardige Chronijken, Memorien, en Getuygenissen. Door T. J. V. Braght [or, as he is called on the engraved title-page, Tileman Van Braght]. Den Tweeden Druk, Bysonder vermeerderd met veele Autentijke Stucken, en over de hondert curieuse Konstplaten. Amsterdam. 1685."

Since writing the above, I see that the Bodleian Library has a copy; procured, however, it is right (for Dr. Cotton's sake) to say, since the publication of his edition of Wall's *History of Infant Baptism*.

J. H. T.

Trin. Coll., Dub.

#### LADY FLORA HASTINGS' BEQUEST.

All who reverence and love the memory of Lady Flora Hastings,—all who have had the happiness of a personal acquaintance with that gentle and gifted being,—who have mourned over her hapless fate,—who have read her poems, so full of beauty and promise, will receive her "Last Bequest" with feelings of deep interest.

This poem has never before been published.

ERZA.

Oh, let the kindred circle,  
Far in our northern land,  
From heart to heart draw closer  
Affection's strength'ning hand:  
To fill my place long vacant,  
Soon may our loved ones learn;  
For to our pleasant dwelling  
I never shall return.

Peace to each heart that troubled  
My course of happy years;  
Peace to each angry spirit  
That quench'd my life in tears!  
Let not the thought of vengeance  
Be mingled with regret;  
Forgive my wrongs, dear mother!  
Seek even to forget.

Give to the friend, the stranger,  
Whatever once was mine;  
Nor keep the smallest token  
To wake fresh tears of thine,—  
Save one, one loved memorial,  
With thee I fain would leave;  
'Tis one that will not teach thee  
Yet more for me to grieve.  
'Twas mine when early childhood  
Turn'd to its sacred page,  
The gay, the thoughtless glances  
Of almost infant age;

'Twas mine thro' days yet brighter,  
 The joyous years of youth,  
 When never had affliction  
 Bow'd down mine ear to truth.  
 'Twas mine when deep devotion  
 Hung breathless on each line  
 Of pardon, peace, and promise,  
 Till I could call them mine ;  
 Till o'er my soul's awakening  
 The gift of Heavenly love,  
 The spirit of adoption,  
 Descended from above.  
 Unmark'd, unhelp'd, unheeded,  
 In heart I've walk'd alone ;  
 Unknown the prayers I've utter'd,  
 The hopes I held, unknown ;  
 Till in the hour of trial,  
 Upon the mighty train,  
 With strength and succour laden,  
 To bear the weight of pain.  
 Then, Oh ! I fain would leave thee,  
 For now my hours are few,  
 The hidden mine of treasure,  
 Whence all my strength I drew.  
 Take then the gift, my mother,  
 And till thy path is trod,  
 Thy child's last token cherish—  
 It is the Book of God.

#### WITCHCRAFT IN THE SEVENTEENTH CENTURY.

Sir Roger Twysden, with all his learning, could not rise above the credulity of his age ; and was, to the last, as firm a believer in palmistry and witchcraft, and all the illusions of magic, as the generality of his cotemporaries. His commonplace-books furnish numerous instances of the childlike simplicity with which he gave credence to any tale of superstition for which the slightest shadow of authenticity could be discovered.

The following amusing instance of this almost infantine credulity, I have extracted from one of his note-books ; merely premising that his wife Isabella was daughter of Sir Nicholas Saunders, the narrator of the tale :—

“ The 24th September, 1632, Sir Nicholas Saunders told me hee herd my lady of Arundall, widow of Phylip who dyed in y<sup>e</sup> Tower 1595, a virtuous and religious lady in her way, tell the ensuing relation of a Cat her Lord had. Her Lord's butler on a tyme, lost a cuppe or bowle of sylver, or at least of y<sup>t</sup> prise he was much troubled for, and knowing no other way, he went to a wyzard or Conjuror to know what was become of it, who told him he could tell him where he might see the bowle if he durst take it. The servant sayd he would venture to take it if he could see it, bee it where it would. The wyzard then told hym in such a wood there was a bare place, where if he hyed himself for a tyme he appoynted, be-

hind a tree late in the night he should see y<sup>e</sup> Cuppe brought in, but w<sup>th</sup> all advised him if he stept in to take it, he should make hast away w<sup>th</sup> it as fast as myght bee. The servant observed what he was commanded by y<sup>e</sup> Conjuror, and about Mydnyght he saw his Lord's Cat bring in the cup was myst, and divers other creatures bring in severall other things ; hee stept in, went, and felt y<sup>e</sup> Cuppe, and hyde home : where when he came he told his fellow servants this tale, so y<sup>t</sup> at y<sup>e</sup> last it was caryed to my Lord of Arundel's eare ; who, when his Cat came to him, purring about his leggs as they used to doo, began jestingly to speake to her of it. The Cat presently upon his speech flewe in his face, at his throat, so y<sup>t</sup> w<sup>th</sup>out y<sup>e</sup> help of company he had not escaped w<sup>th</sup>out hurt, it was w<sup>th</sup> such violence : and after my lord being rescued got away, unknown how, and never after seene.

“ There is just such a tale told of a cat a Lord Willoughby had, but this former coming from so good hands I cannot but believe.—R. T.”

L. B. L.

*Witchcraft.*—In the 13th year of the reign of King William the Third—

“ One Hathaway, a most notorious rogue, feigned himself bewitched and deprived of his sight, and pretended to have fasted nine weeks together ; and continuing, as he pretended, under this evil influence, he was advised, in order to discover the person supposed to have bewitched him, to boil his own water in a glass bottle till the bottle should break, and the first that came into the house after, should be the witch ; and that if he scratched the body of that person till he fetched blood, it would cure him ; which being done, and a poor old woman coming by chance into the house, she was seized on as the witch, and obliged to submit to be scratched till the blood came, whereupon the fellow pretended to find present ease. The poor woman hereupon was indicted for witchcraft, and tried and acquitted at Surrey assizes, before Holt, chief justice, a man of no great faith in these things ; and the fellow persisting in his wicked contrivance, pretended still to be ill, and the poor woman, notwithstanding the acquittal, forced by the mob to suffer herself to be scratched by him. And this being discovered to be all imposition, an information was filed against him.”—

*Modern Reports*, vol. xii. p. 556.

Q. D.

#### INDULGENCES PROPOSED TO BENEFACTORS TO THE CHURCH OF ST. GEORGE THE MARTYR, SOUTHWARK.

As I believe little is known of the early history of this church, which was dependent upon the Abbey and Convent of Bermondsey, the following curious hand-bill or *affiche*, printed in black letter (which must have been promulgated previous to the disgrace of Cardinal Wolsey, and the suppression of religious houses in the reign of Henry VIII.), seems worthy of preservation. It was part of the

lining of an old cover of a book, and thus escaped destruction. It is surmounted, at the left hand corner, by a small woodcut representing St. George slaying the dragon, and on the right, by a shield, which, with part of the margin, has been cut away by the bookbinder. But few words are wanting, which are supplied by conjecture in Italics.

It appears from *Staveley's History of Churches in England*, p. 99., that the monks were sent up and down the country, with briefs of a similar character, to gather contributions of the people on these occasions, and that the king's letter was sometimes obtained, in order that they might prove more effectual.

It is most probable that the collectors were authorised to grant special indulgences proportionate to the value of the contribution. No comment is necessary upon these proceedings, from which at least the Reformation relieved the people, and placed pious benefactions upon purer and better motives.

MISO-DOLOS.

"Unto all maner and synguler Cristen people beholdynge or herynge these present letters shall come gretynge.

"Our holy Fathers, xii. Cardynallys of Rome chosen by the mercy of Almighty God and by the Auctorite of these apostles Peter and Paule, to all and synguler cristen people of eyther kynde, trewely penytent and confessyd, and deuoutly gyue to the churche of *oure lady* and Seynt George the martyr in Sowthwerke, protector and defender of this Realme of Englande, any thyng or helpe with any parte of theyr *godes* to the Reparacions or maynteyninge of the seruyce of almighty God *done in y<sup>e</sup> same place*, as gyyunge any boke, belle, or lyght, or any other churchly Ornamentis, they shall haue of eche of us Cardynallys syngulerly aforesayd a. C. dayes of pardon.

¶ Also there is founded in the same parysshe churche aforesayd, iii. Chauntre preestis perpetually to praye in the sayd churche for the Bretherne and Systers of the same Fraternyte, and for the soules of them that be departed, and for all cristen soules. And also iiiii. tymes by the yere Placebo and Dirige, with xiiii preestis and clerkes, with iii. solempne Masses, one of our Lady, another of Seynt George, with a Masse of Requiem. ¶ Moreouer our holy Fathers, Cardynallys of Rome aforesayd, hathe graunted the pardons followethe to all them that be Bretherne and Systers of the same Fraternyte at euery of the dayes followynge, that is to say, the firste sonday after the feest of Seynt Johū Baptyst, on the whiche the same churche was halowed, xii. C. dayes of pardon. ¶ Also the feest of Seynt Mychael y<sup>e</sup> Archangell, xii. C. dayes of pardon. ¶ Also the second sonday in Lent, xii. C. dayes of pardon. ¶ Also good Frydaye, the whiche daye Criste sufferyd his passion, xii. C. dayes of pardon. ¶ Also Tewisday in the wytson weke, xii. C. dayes of pardon. ¶ And also at euery feeste of our lorde Criste syngulerly by himselfe, from the firste euynsounge to the seconde euynsounge inclusyuely, xii. C. dayes of pardon. ¶ Also my lorde Cardynall and Chaunceller of Englande hathe gyuen a C. dayes of pardon.

"¶ The summe of the masses that is sayd and songe within the same Parysshe Churche of Seynt George, is a m. and xliiii.

"¶ God Saue the Kyng."

GRAY'S FLAGIARISMS.

Your correspondent VARRO (Vol. iii., p. 206.) rejects as a plagiarism in Gray the instance quoted by me from a note in Byron (Vol. iii., p. 35.), on the ground that Gray has himself expressly stated that the passage was "*an imitation*" of the one in Dante. I always thought that in literature, as in other things, some thefts were acknowledged and others unacknowledged, and that the only difference between them was, that, while the acknowledgment went to extenuate the offence, it the more completely established the fact of the appropriation. A great many actual borrowings, but for such acknowledgment, might pass for coincidences. "On peut se rencontrer," as the Chevalier Ramsay said on a similar occasion.

The object, however, of this Note is not to shake VARRO's belief in the impeccability of Gray, for whose genius I entertain the highest admiration and respect, but to show your readers that the imputation of plagiarism against that poet is not wholly unfounded. First, we have the well-known line in his poem of *The Bard*,—

"Give ample room and verge enough,"—

which is shown to have been appropriated from the following passage in Dryden's tragedy of *Don Sebastian*:

"Let fortune empty her whole quiver on me;  
I have a soul that, like an ample shield,  
Can take in all, and verge enough for more."

To this I shall add the famous apothegm at the close of the following stanzas, in his *Ode On a Prospect of Eton College*:

"Yet, ah! why should they know their fate,  
Since sorrow never comes too late,  
And happiness too swiftly flies;  
..... Where ignorance is bliss,  
'Tis folly to be wise."

The same thought is expressed by Sir W. Davenant in the lines:

"Then ask not bodies doom'd to die  
To what abode they go:  
Since knowledge is but sorrow's spy,  
'Tis better not to know."

But the source of Gray's apothegm is still more obviously traceable to these lines in Prior:

"Seeing aright we see our woes;  
Then what avails us to have eyes?  
From ignorance our comfort flows,  
The only wretched are the wise."

A third sample in Gray is borrowed from Milton. The latter, in speaking of the Deity, has this beautiful image:

"Dark with excessive light thy skirts appear."

And Gray, with true poetic feeling, has applied this image to Milton himself in those forceful lines in the *Progress of Poesy*, in which he alludes to the poet's blindness :

"The living throne, the sapphire blaze,  
Where angels tremble while they gaze,  
He saw; but, *blasted with excess of light*,  
Closed his eyes in endless night."

There is a passage in Longinus which appears to me to have furnished Milton with the germ of this thought. The Greek rhetorician is commenting on the use of figurative language, and, after illustrating his views by a quotation from Demosthenes, he adds: "In what has the orator here *concealed* the figure? plainly *in its own lustre*." In this passage Longinus elucidates one figure by another, — a not unusual practice with that elegant writer.

HENRY II. BREEN.

St. Lucia, April, 1851.

ON THE APPLICATION OF THE WORD "LITTUS" IN THE SENSE OF RIPA, THE BANK OF A RIVER.

The late Marquis Wellesley, towards the close of his long and glorious life, wrote the beautiful copy of Latin verses upon the theme "*Salix Babylonica*," which is printed among his *Reliquia*.

In this copy of verses is to be found the line, —

"At tu, pulchra Salix, Thamesini *littoris* hospes."

Certain critics object to this word "*littoris*," used here in the sense of "*ripa*." The question is, whether such an application can be borne out by ancient authorities. To be sure, the substitution of "*marginis*" for "*littoris*" would obviate all controversy; but as the objection has been started, and urged with some pertinacity, it may be worth while to consider it. The ordinary meaning of *littus* is undoubtedly the sea-shore; but it seems quite certain that it is used occasionally in the sense of "*ripa*."

In the 2d Ode of Horace, book 1st, we find :

"Vidimus flavum Tiberim, retortis  
*Littore* Etrusco violenter undis,  
Ire dejectum monumenta regis,  
Templaque Vestæ;  
Ilia dum se nimium querenti  
Jactat ultorem; vagus et sinistra  
Labitur *ripa*."

— meaning, as I conceive, that the waters of the Tiber were thrown back from the Etruscan shore, or *right bank*, which was the steep side, so as to flood the left bank, and do all the mischief. If this interpretation be correct, which Gesner supports by the following note, the question is settled by this single passage :

"Quod fere malim propter ea quæ sequuntur, *littus ipsius Tiberis* dextrum, quod spectat Etruriam: unde *retortis undis sinistra ripa* Romam alluente, *labitur*"

Thus, at all events, I have the authority of Gesner's scholarship for "*littus ipsius Tiberis*."

There are two other passages in Horace's *Odes* where "*littus*" seems to bear a different sense from the sea-shore. The first, book iii. ode 4. :

"*Insanientem navita Bosporum  
Tentabo, et arentes arenas  
Littoris Assyrii viator.*"

The next, book iii. ode 17. :

"*Qui Formiarum mœnia dicitur  
Princeps, et innantem Maricæ  
Littoribus tenuisse Lirim.*"

Upon which latter Gesner says, that as Marica was a nymph from whom the river received its name, —

"*Hinc patet Lirim atque Maricam fuisse duo unius fluminis nomina.*"

But I will not insist upon these examples even with the support of Gesner, because Marica may have been a district situate on the sea-shore, and because, in the former passage, "*littus Assyrium*" may mean the *Syrian* coast, which is washed by the Mediterranean.

But to go to another author, in book x. of Lucan's *Pharsalia* will be found (line 244.) :

"*Vel quod aquas toties rumpentis littora Nili  
Assiduè feriant, coguntque resistere flatus.*"

This seems to be a clear case of the Nile breaking its banks, and is conclusive. Again, in book viii. l. 641. :

"*Et prior in Nili pervenit littora Cæsar.*"

And again, "*littore Niliaco*," book ix. l. 135.

Lastly, in Scheller's *Dictionary*, the same meaning is given from the 8th book of Virgil's *Æneid* :

"*Viridique in littore conspicitur sus;*"

where, beyond a doubt, is meant "*littore*" *fluviali*.

It appears, then, from these examples, that Lord Wellesley is justified in his application of the word "*littus*" to the adjective "*Thamesinus*."

Q. E. D. (A Borderer.)

Minor Notes.

*Epigrams by Coulanges and Prior*. — Has the following coincidence been noticed between an epigram of M. de Coulanges and some verses by Mat. Prior?

"*L'Origine de la Noblesse.*

"D'Adam nous sommes tous enfants,

La preuve en est connu,

Et que tous nos premiers parents

Ont mené la charrue.

"Mais, las de cultiver enfin

La terre labourée,

L'une a dételé le matin,

L'autre l'après-dinée." — (Published 1698.)

"*The Old Gentry.*

"That all from Adam first begun,

None but ungodly Woolston doubts,

And that his son, and his son's sons

Were all but ploughmen, clowns and louts.

\* *Se. Zephyri.*

"Each, when his rustic pains began,  
To merit pleaded equal right,  
'Twas only who left off at noon,  
Or who went on to work till night."

C. P. PH\*\*\*.

*Brewhouse Antiquities.*—In Forth and others *versus* Stanton, Trinity Term, 20 Charles II., Timothy Alsopp and others sue for 100*l.* for cost of beer, sold by them to defendant's late husband. Can this Timothy Alsopp be a lineal predecessor of the present eminent firm of Samuel Alsopp and Sons? We are told that Child's is the oldest banking-house—which may be the oldest brewing establishment? J. H. S.

*Joseph of Exeter de Bello Antiocheno.*—Joseph of Exeter, or Iscanus, was the author of two poems: 1st, *De Bello Trojano*; 2dly, *De Bello Antiocheno*. The first has been printed and published. The second was only known by fragments to Leland. See his work *De Scrip. Brit.* p. 239. Mr. Warton, in his *History of English Poetry* (1774), affirms, that Mr. Wise, the Radcliffe librarian, had informed him that a MS. copy of the latter was in the library of the Duke of Chandos at Canons. Query, where is it? It was not at Stowe. It is not in Lord Ashburnham's collection, nor in the British Museum; nor in the Bodleian Library, nor in the archives of Sir Thomas Phillipps. For the honour of the nation, we earnestly hope that it may be discovered and committed to the press. EXONIENSIS.

*Illustrations of Welsh History:*—1. *Offer by David, Prince of Wales, to become a Vassal of the Pope.*—2. *Death in the Tower of Griffith ap Llewellyn, Prince of North Wales.*—In Madox's Collections in the British Museum (Add. MSS. No. 4565., vol. lxxxviii. p. 387.) are the annexed references to two interesting incidents in the history of Wales, noticed in a MS. Chronicle of John De Malverne, in the library of Corpus Christi College, Cambridge. The references are sent for insertion in "NOTES AND QUERIES," in the hope that some member of the University may be induced to favour the readers of "NOTES AND QUERIES" with the passages referred to by Madox.

"Per idem tempus David Princeps Norwalliæ ad alas papalis protectionis confugere proponens, terram suam optulit ei ab ipso tenere, reddendo inde sibi quingentas marcas, cui perhibetur D. Papa favorem præbuisse in magnum regni Angliæ præjudicium: novit enim mundus Principem Walliæ ab antiquo vassallum Regis Angliæ extitisse. Ex eod. Chron. [MS. Joh. de Malverne, M. 14.] A. Dom. 1244."

"Griff. fil. Lewel. Princeps Norwalliæ, being in the Tower of London, fell down as he tried to make his escape out of a window, and dyed. Ib. ad. Ann. 1244."

JOHN AN WILLIAM AN JOHN.

Inner Temple, May 28.

### Queries.

#### THE WINDOW-TAX, LOCAL MINTS, AND NOBBS OF NORWICH.

In a MS. chronicle, now before me, of remarkable events which occurred, in connexion with the history of the city of Norwich, from the earliest period to the year 1716, compiled by an inhabitant of the place named Nobbs, of whom a word or two at the end of this note, occurs the following passage:

"This year (1695) the parliament made an act for remedying the coin of the nation, which was generally debased by counterfeits, and diminished by clipping, and laid a tax upon glass windows, to make good the deficiency when it should be taken in. And, for the speedy supply of money to the subjects, upon calling in of the old money, there were mints set up in York, Bristol, Chester, Exeter, and Norwich. The mint in Norwich began to work in Sept. 1696. Coined there 259,371*l.* The amount of plate and coin brought into this mint was 17,709 ounces."

These quantities are identical with those given by Blomefield (*History of Norwich*, fol., 1741, p. 300.).

1. The duties chargeable on windows, as now collected, were regulated by Sched. A. of 48 Geo. III. c. 55.; but, assuming the correctness of Nobbs' statement, is it generally known that this tax originated in the year, and under the circumstances, above recorded?

Bishop Burnet (*Hist. Own Time*, 8vo., 1833, vol. iv. pp. 252. 258.), describing the proceedings taken by parliament for rectifying the state of the coinage, without telling us by what means the money was raised, says (p. 290.):

"Twelve thousand pounds was given to supply the deficiency of the bad and clipped money."

Is this sum the amount of the proceeds of the tax laid, as our chronicle records, upon glass windows? If so, or from whatever source obtained, it may, in passing, be remarked, that it appears to be ridiculously inadequate to meet the requirements of the case; for, according to the Bishop, in another place (p. 316.):

"About five millions of clipped money was brought into the exchequer, and the loss that the nation suffered, by the recoinage of the money, amounted to two millions and two hundred thousand pounds."

The window duties have of late provoked much discussion, and it would prove of some interest, if, through the medium of your pages, any of your correspondents would take the trouble to investigate a little further the subject of this note. It very easily admits of confirmation or denial.

2. The principal reason, however, for now writing, is to request answers to the two following Queries: 1. What amount of money was respectively coined during 1696, and the following year, in the cities of York, Bristol, Chester, and Exeter?

and 2. In what parish of each of these places, including Norwich, was the mint situated?

And now let me add a sentence or two respecting the compiler of the above-named chronicle, which I am induced to do, as his name is closely connected with that of one of the most celebrated controversial writers of the Augustan age of Anne and George I., the friend of Whiston, of Newton, and of Hoadley, and the subject of Pope's sarcastic allusion:

"We nobly take the high priori road,  
And reason downwards till we doubt of God."

It appears, on the authority of a MS. letter before me, dated Aylsham, Norfolk, Jan. 25, 1755, and addressed to Mr. Nehemiah Lodge, town clerk of Norwich, by Mr. Thos. Johnson, who was speaker of the common council of that city from 1731 to 1736, that Nobbs

"Was many years clerk of St. Gregory's parish in Norwich, where he kept a school, and was so good a scholar as to fit youths for the university, amongst whom were the great Dr. Samuel Clarke, and his brother, the Dean of Salisbury."

The old man's MS. is very neatly written, and arranged with much method. It was made great use of, frequently without acknowledgment, by Blomefield, in the compilation of his history; and besides the chronicle of events immediately connected with the city, there are interspersed through its pages notices of earthquakes, great famines, blazing stars, dry summers, long frosts, and other similar unusual occurrences. The simplicity, and grave unhesitating credulity, with which some of the more astonishing marvels, culled, I suppose, from the pages "of Holinshed or Stow," are recorded, is very amusing. I cannot refrain from offering you a couple of examples, and with them I will bring this heterogeneous "note" to a close.

"In the eighth year of this king's reign (E. II.) it was ordained by parliament, that an ox fatted with grass should be sold for 15s., fatted with corn 20s., the best cow for 12s.; a fat hog of two years 3s. 4d.; a fat sheep shorn 14d., and with fleece 20d.; a fat capon 2d., a fat hen 1d., four pigeons 1d. And whosoever sold for more, should forfeit his ware to the king. But this order was soon revoked, by reason of the scarcity that after followed. For, in the year following, 1315, there was so great a dearth, that continued three years, and therewith a mortality, that the living were not sufficient to bury the dead; horses, dogs, and children were eaten in that famine, and thieves in prison plucked in pieces those that were newly brought in, and eat them half alive."

But, again, sub ann. 1349:

"This year dyed in Norwich of the plague, from the first of January to the last of June, 57,374 persons, besides religious people and beggars; and in Yarmouth, 7053. This plague began November the first, 1348, and continued to 1357, and it hath been observed that they that were born after this had but twenty-eight teeth, whereas before they had thirty-two."

This latter notice refers to the first of those three destructive epidemics which visited Europe during the reign of our Edw. III., and are so frequently mentioned in ancient records. It is styled the "Pestilencia Prima et Magna, Anno Domini 1349, a festo Stæ. Petronillæ usque ad festum Sti. Michaelis." (Nicolas, *Chron. of Hist.*, p. 345.)

COWGILL.

### Minor Queries.

*Gillingham.*—Can you, or any of your correspondents, furnish me with any historical or local data that may tend to identify the place where that memorable council was convened, by which the succession to the English crown was transferred from the Danish to the Saxon line? Hutchins, in his *History of Dorset* (Edw. II., 1813, vol. iii. p. 196.), says:

"Malmsbury\* mentions a council held at Gillingham, in which Edward the Confessor was chosen king. It was really a grand council of the realm; but the generality of our historians place it with more probability at London, or in the environs thereof."

I am not aware of anything else that can be advanced in support of the claims of the Dorset shire Gillingham to be the scene of this event except it be the fact that a royal palace or hunting-seat there was the occasional residence of the English kings early in the twelfth century, and subsequently. I do not know whether its existence can be traced prior to the Conquest; and unless that can be done, it is obviously of no importance in the present inquiry. Now it had occurred to me that, after all, Gillingham, near Chatham in *Kent*, may be the true locality; but, unfortunately, my knowledge of that place is limited to the fact, that our London letters, when directed without the addition of "Dorset," are usually sent to rusticate there for a day or two. Perhaps one of your Kentish correspondents will favour me with some more pertinent information. QUIDAM.

"We hope, and hope, and hope."—I wish to discover the author (a disappointed courtier, I believe) of a poem ending thus:

"We hope, and hope, and hope, then sum }  
The total up — Despair!"

C. P. PR\*\*\*.

*What is Champak?*—In Shelley's "Lines to an Indian Air," I read—"The Champak odours fail." Is it connected with the spice-bearing regions of Champava, or Tsiampa, in Siam?

C. P. PR\*\*\*.

*Encorah and Millicent.*—These are very common baptismal names for females in this parish, and I should be very much obliged to any one

\* Book ii. c. 12. p. 45.

who could refer me to the origin and meaning of either or both of them. The former is also spelt *Anchōra* and *Enchōra*. J. EASTWOOD.  
Ecclesfield.

*Diogenes in his Tub.*—It may be hypercritical, but is there any authority for placing Diogenes in the tub at the time of his interview with Alexander, which took place at *Corinth*, as Landseer has done in his celebrated dog-picture? A. A. D.

*Topical Memory.*—Where can I find the subject of "topical memory" treated of? *Cic. de Orat.* i. 34. alludes to it. A. A. D.

*St. Paul's Clock striking Thirteen.*—Will you allow me on this subject to put to men of science, and to watchmakers, the *à priori* question—*Is the alleged fact mechanically possible?* AVENA.

*A regular Mull—Origin of the Phrase.*—"You have made a regular *mull* of it," meaning a complete failure. This expression I have often heard, from my school days even to the present time. Can you give me the origin of it? In reading a very clever and interesting paper communicated by J. M. Kemble, Esq., to the Archæological Institute of Great Britain and Ireland in the volume of their proceedings for 1845, entitled, "The Names, Surnames, and Nicknames of the Anglo-Saxons," I found the following paragraph:

"Two among the early kings of Wessex are worthy of peculiar attention, viz., the celebrated sons of Cēnberht, Cædwealha and his brother Mūl. Of the former it is known, that after a short and brilliant career of victory, he voluntarily relinquished the power he had won, became a convert to Christianity, and having retired to Rome, was there baptized by the name Petrus, and died while yet in the Alps, a few days after the ceremony. His brother Mūl, during their wars in Kent, suffered himself to be surprised by the country-people and was burnt to death, together with twelve comrades, in a house where they had taken refuge."

This "Note," I think, answers my Query. Do you know of any other explanation? W. E. W.

*Register-book of the Parish of Petworth.*—Can any reader of "NOTES AND QUERIES" assist in discovering a document which was formerly quoted by this title? Heylin used it for the reign of Edward VI., but his learned editor (Mr. Robertson) appears to have searched for it in vain. C. II.

St. Catharine's Hall, Cambridge.

*Going to Old Weston.*—When a Huntingdonshire man is asked "If he has ever been to Old Weston," and replies in the negative, he is invariably told, "You must go before you die." Old Weston is an out-of-the-way village in the county, and until within a few years was almost inaccessible by carriages in winter; but in what the point of the remark lies, I do not know. ARUN.

"*As drunk as Chloe.*"—Who was Chloe, and what gave rise to the expression? J. N. C.

*Mark for a Dollar.*—What is the origin of the mark for a dollar, \$? T. C.

*Stepony* (Vol. ii., p. 267.).—If not too stale by this time, may I put a Query to any Worcester-shire reader on the possible connexion of Stepony ale with a well-known country inn in that county, which must have startled many a traveller with strange hippophagous apprehensions, viz., *Stewponey*? B.

Lincoln.

*Longueville MSS.*—Was the collection of MSS. possessed by Henry Viscount Longueville, and catalogued in *Cat. Lib. MSS. Angliæ, 1697*, dispersed; or, if not, where is it to be found? E. T. B.

York, May 13.

*Carling Sunday.*—Carling Sunday, occurring nowabouts, is observed on the north coast of England by the custom of frying dry peas; and much augury attends the process, as indicated by the different effect of the bounding peas on the hot plate. Is any solution to be given? The writer has heard that the practice originated in the loss of a ship (freighted with peas) on the coast of Northumberland. Carling is the foundation beam of a ship, or the main beam on the keel. X.

*Lion Rampant holding a Crozier.*—I met with this crest some time since on a private seal, and should be glad to ascertain whether the device was borne by chancellors and archbishops who exercised these functions contemporaneously, the last of whom was the Archbishop of York, who was also Lord Keeper from 1621 to Nov. 1625. The motto on the seal is—

"Malentour."

To this I cannot trace any meaning. Perhaps some of your heraldic antiquaries can favour me with a solution of the above device of the motto? F. E. M.

*Monumental Symbolism.*—On a monument dated 1600, or thereabouts, erected to a member of an ancient Roman Catholic family in Leicestershire, there are effigies of his children sculptured. Two of the sons are represented in a kneeling posture, with their hands clasped and upraised; while all the others are standing, some cased in armour, or otherwise. Can you, from knowledge of heraldry, or any other source, decide confidently what is the reason of the difference of posture, or rather what it is intended to denote? READER.

*Ptolemy's Presents to the Seventy-two.*—Josephus (*Ant.* b. xii. ch. ii. sect. 15.) mentions, as among the presents bestowed by Ptolemy on the Seventy-two elders, "the furniture of the room in which

they were entertained." Was this a usual custom of antiquity? H. J.

*Baronette* (Vol. ii., p. 194.).—In an extract from a statute temp. Hen. IV., it is stated that "dukes, earls, barons, and *baronettes* might use livery of our lord the king, or his collar," &c. Query the meaning of the term *baronette*, in the reign of Henry IV.? B. DE M.

*Meaning of "Hernshaw."*—*Hernshaw* occurs in *Hamlet*, II. 2. Query, What is the derivation of it? It means, I believe, a young heron. Chaucer ("Squire's Tale," l. 90.) spells it "heronsewe." As *sewe* signifies a dish (whence the word *sewer*, he who serves up the dinner), this word applied to *heron* may mean one fit for eating, young and tender. J. H. C.

Adelaide, South Australia.

*Hogan*.—

"For your reputation we keep to ourselves your not hunting nor drinking hogan, either of which here would be sufficient to lay your honor in the dust."

This passage occurs in a letter from Gray to Horace Walpole in 1737. Can any subscriber state what "hogan" was, the not drinking of which was "to lay your honor in the dust?"

HENRY CAMPKIN.

"*Trepidation talk'd*."—What mean the following words in Milton, *Paradise Lost*, book iii. line 481?

"They pass the planets seven, and pass the fixed,  
And that crystalline sphere whose balance weighs  
The *trepidation* TALK'D, and that first moved."

By the last three words we may easily understand the *primum mobile* of the Ptolemaic astronomy; and *trepidation* is thus explained in the *Imperial Dictionary*:

"In the *old astr.* a libration of the eighth sphere, or a motion which the Ptolemaic system ascribes to the firmament, to account for the changes and motion of the axis of the world."

Newton, in his edition of Milton, is silent. Bentley says in a note:

"Foolish ostentation, in a thing that a child may be taught in a map of these imaginary spheres. *Talk'd*, not good English, for called, styled, named."

Paterson, in his *Commentary on Paradise Lost*, 1744, for the sight of which I am indebted to the courtesy of the librarian of the Chetham Library, says:

"*Trepidation*, Lat., an astronomical T., a trembling, a passing. Here, two imagined motions of those spheres. Therefore Milton justly ridicules those wild notions."

Granting that *trepidation* and *whose balance weighs* are understood, can any of your readers explain the phrase *trepidation talk'd*? W. B. II.

Manchester.

*Lines on the Temple*.—Can any of your readers inform me if these lines, said to be the impromptu production of some passer-by struck with the horse and lamb over the Temple gates, have ever been in print, and where?

"As by the Templars holds you go,  
The Horse and Lamb display'd  
In emblematic figures show,  
The merits of their trade.

"That travellers may infer from hence  
How just is their profession;  
The lamb sets forth their innocence,  
The horse their expedition.

"Oh! happy Britons! happy isle,  
May wondering nations say,  
Where you get justice without guile,  
And law without delay."

J. S.

*Death*.—I am making a collection, for a literary purpose, of the forms or similitudes under which the idea of Death has been embodied in different ages, and among different nations, and shall be highly obliged by any additions which your numerous learned and intelligent correspondents may be able to make to my stock of materials. References to manuscripts, books, coins, paintings, and sculptures, will be highly acceptable. I must confess that it has not yet been in my power to trace satisfactorily the origin, or the earliest pictorial example, of the current representation of Death as a skeleton, with hour-glass and scythe.

S. T. D.

*Was Stella Swift's Sister?*—Being last week on a visit to Dublin, I went to see St. Patrick's Cathedral there, when, contemplating the monuments of the Dean and Stella, the verger's boy informed me, that after the death of the latter, the Dean discovered that she was his own sister, which occasioned him to go mad. Is there any foundation for this? J. H. S.

#### Minor Queries Answered.

*John Marwoode*.—A house in the town of Honiton, Devon, has the following inscription carved above the dining-room mantelpiece:

"John . Marwoode . Gt . Phifition . Bridget . Wife . Buyl'ded."

From a marble tablet in the porch, J. M. appears to have been "Gentleman Physician" to Queen Elizabeth. Any information respecting him will be acceptable to C. P. PH\*\*\*.

[Dr. Thomas Marwood, of Honiton, was a physician of the first eminence in the West of England, and succeeded in effecting a cure in a diseased foot of the Earl of Essex, for which he received from Queen Elizabeth, as a reward for his professional skill, an estate near Honiton. From an inscripton on his tomb in the parish church, it appears that "he died the 18th Sept., 1617, aged above 105." The house

mentioned by our correspondent was erected in 1619 by John Marwood, who was also a physician, and by Bridget his wife. For further particulars respecting the family of the Marwoods, see *Gentleman's Magazine*, vols. lxi. p. 608.; lxiii. 113.; lxxix. 3.; lxxx. pt. i. 429.; lxxx. pt. ii. 320.]

*St. Paul.*—I shall be obliged if you will allow me the opportunity of asking your correspondents for a reference to the fullest and most reliable life of St. Paul the apostle? EMUN.

[Our correspondent is referred to *The Life and Epistles of St. Paul, comprising a complete Biography of the Apostle and a paraphrastic Translation of his Epistles, inserted in Chronological Order*, now in course of publication by Messrs. Longman, under the editorship of the Rev. W. J. Conybeare, M.A., and the Rev. J. S. Howson. The work is copiously illustrated with maps, plans, views, &c.]

*Meaning of Zoll-verein.*—Should a one-shilling visitor to the Crystal Palace ask a question of a holder of a season ticket touching the exact meaning and history of the word Zoll-verein, I wonder what he would tell him? CORDEROY.

[Zoll-Verein, *i. e.* Customs Union. — An union of smaller states with Prussia for the purposes of Customs uniformity, first commenced in 1819 by the union of Schwarzburg-Sondershausen, and which now includes Prussia, Saxony, Bavaria, Wirtemberg, Baden, Hesse-Cassel, Brunswick, and Mecklenburg-Strelitz, and all intermediate principalities. For the purposes of trade and customs these different kingdoms and principalities act as one empire.]

*Crex, the White Bullace.*—Will you insert a Query from a new correspondent but old subscriber? *Crex* is the ordinary name with Cambridgeshire folk for the White Bullace. I cannot answer for the orthography, as neither Dictionary nor Provincial Glossary acknowledges the word. Can any of your correspondents enlighten me? CHARLES THIRIOLD.

St. Dunstan.

[This Cambridgeshire name for the White Bullace is clearly connected with the Dutch name for Cherry, *Kriecke*. See Killian, *s. v.*, where we find *KRIECKE*, *Cerasum*, and the several kinds of cherry, described as *Swarte Kriecke*, *Spaensche Kriecke*, *Rood Kriecke*, &c.]

### Replies.

#### THE OUTER TEMPLE.

(Vol. iii., p. 375.)

While I thank Mr. PETER CUNNINGHAM for his ready compliance with my request, I am sorry to say that I cannot concur in the reliance which he expresses on the authority of Sir George Buc. The passage quoted from that writer contains so palpable a blunder in that part of the history of the Temple of which we have authentic records, that I look with much suspicion on that portion of the relation, with regard to which no documentary evidence has been found.

He makes "Hugh Spencer, Earle of Gloucester," the next successor of the Earl of Lancaster in the possession of the Temple after the suppression, and places "Andomare de Valence" in the house after the execution of Spencer for treason: an account which receives a somewhat significant contradiction in the fact, that Valence died in 1323, and Spencer was beheaded in 1326.

With reference to Buc's assertion, that "the other third part, called the Outward Temple, Doctor Stapleton, Bishop of Exceter, had gotten in the reign of the former king, Edward the Second, and converted it to a house for him and his successors, Bishops of Exceter," I can only say that no such grant has ever been discovered, and that every fact on which we have any information in relation to the Templars' possessions in London, contradicts the presumption that any part of them was disposed of to the bishop. He was raised to his see in 1307. The Templars were suppressed in 1309. Their lands and tenements in London were then placed in the hands of custodes appointed by the king, who in 1311 transferred them into the custody of the sheriffs of London, with directions to account for the rents into the Exchequer. In both of these documents, and in the grants to the Earls of Lancaster and Pembroke, ALL the property that belonged to the Templars in London and its suburbs is expressly included; without excepting any part of it as having been previously granted to the bishop; which, had any such been made, would inevitably have been specially noticed. And I have already shown in my former communication (p. 325.) that the grant by the Hospitallers themselves to Hugh le Despencer in 1324 is of the *whole* of their house called the New Temple, and that the bishop's mansion is therein stated to be its western boundary.

All these particulars confirm me in my opinion, that the bishop's house never formed any part of the New Temple. EDWARD FOSS.

#### THE OLD LONDON BELLMAN AND HIS SONGS OR CRIES.

(Vol. iii., pp. 324. 377.)

The songs of the old bellman are interesting relics of the manners and customs of "London in the olden time;" but they must not be confounded with the more modern "copies of verses" which, until lately, were annually handed about at Christmas time by that all-important functionary the "Parish Beadle." The history of the old London bellman may be gleaned from a series of tracts from the pen of those two prolific writers—Thomas Dekker and Samuel Rowlands. The first of these in the order of date is *The Belman of London. Bringing to light the most notorious Villanies that are now practised in the Kingdome. Profitable for Gentlemen, Lawyers, Merchants, Citizens, Farmers,*

*Masters of Households, and all sortes of Servants to marke, and delightfull for all Men to Reade.* Printed at London for Nathaniel Butler, 4to. 1608. The author of this tract was Thomas Dekker. Its popularity was so great that it passed through three editions in the course of one year. The title-page above given is that of the first impression. It is adorned with an interesting woodcut of the bellman with bell, lantern, and halberd, followed by his dog. In the following year the same author printed his *Lanthorne and Candle-light, or the Bellman's second Nights-walke. In which he brings to light a Brood of more strange Villanies then ever were till this yeare discovered, &c.* London, printed for John Busbie, 4to. 1609. The success of the *Bellman of London*, which Dekker published anonymously, induced him to write this second part, to the dedication of which "to Maister Francis Mustian of Peckham" he puts his name, while he also admits the authorship of the first part. This is the second edition of *Lanthorne and Candle-light*, but it came out originally in the same year. On the title-page of this tract the bellman is represented in a night-cap, without his dog, and with a "brown bill" on his shoulder. Three years later Dekker produced his *O per se O, or a New Cryer of Lanthorne and Candle-light. Being an Addition, or Lengthening of the Bellman's Second Night-walke, &c.* Printed at London for John Busbie, 4to. 1612. Previous to the year 1648, this production went through no fewer than nine distinct editions, varying only in a slight degree from each other. One of these editions, now before me, has for its title *English Villanies Eight severall times Prest to Death by the Printers*, 4to. 1648. The author in this calls the bellman "the childe of darkeness, a common night-walker, a man that hath no man to wait upon him, but onely a dogge; one that was a disordered person, and at midnight would beat at men's doores bidding them (in meere mockerie) to looke to their candles, when they themselves were in their dead sleepes." The following verses are at the back of the title-page, preceded by a woodcut of a bellman. The same lines are also given, "with additions," in the earlier editions of the *Villanies*, but they are too indecent to quote:

"THE BELL-MAN'S CRY.

"Men and children, maids and wives,  
'Tis not too late to mend your lives:  
Midnight feasting are great wasters,  
Servants' riots undoe masters.  
When you heare this ringing bell,  
Thinke it is your latest knell:  
Foure a clock, the cock is crowing,  
I must to my home be going:  
When all other men doe rise,  
Then must I shut up mine eyes."

The exceeding popularity of *the Bellman of London* induced Samuel Rowlands to bring out

his *Martin Mark-all, Beadle of Bridewell, his Defence and Answer to the Belman of London, discovering the long-concealed Originall and Regiment of Rogues when they first began to take head, and how they have succeeded, &c.* Printed for John Budge, &c., 4to. 1610. The object of this publication was to expose Dekker's *Bellman*, which Rowlands says was only a "vamp up" of Harman's *Caveat or Warening for Common Cursetors*; but Harman himself was only a borrower, and the origin of his work is *The Fraternitie of Vacabondes*, printed prior to 1565. Greene's *Ground-work of Coney-catching* is another work which may be pointed out as having been taken from the same original. But as these tracts do not contain any "bellman's songs," I need not now dwell upon them.

Among the many curious musical works printed in London at the close of the sixteenth and the beginning of the following century, I can scarcely point out a more desirable volume than one with this title: *Melismata, Musical Phansies fitting the Court, City, and Country Humours, to three, four, and five voices*:

*To all delightful, except to the spiteful;  
To none offensive, except to the pensive.*

London, printed by William Stansby, &c., 4to. 1611. The work is in five divisions, viz., 1. Court Varieties; 2. Citie Rounds; 3. Citie Conceits; 4. Country Rounds; 5. Country Pastimes. Among the "City Conceits" we have the following:

"A BEL-MAN'S SONG.

"Maides to bed, and cover coale,  
Let the mouse out of her hole;  
Crickets in the chimney sing,  
Whilst the little bell doth ring:  
If fast asleepe, who can tell  
When the clapper hits the bell."

But perhaps the most curious collection of bellman's songs that has been handed down to us, is a small tract of twelve leaves entitled *The Common Calls, Cries, and Sounds of the Bel-Man; or Diverse Verses to put us in minde of our Mortality*, 12mo. Printed at London, 1639. This excessively rare and interesting "set of rhymes" is now before me, and from them I have extracted a few specimens of the *genuine* old songs of the London bellman of past times:—

"THE BEL-MAN'S SOUNDS.

"For Christmas Day.

"Remember all that on this morne,  
Our blessed Saviour Christ was borne;  
Who issued from a Virgin pure,  
Our soules from Satan to secure;  
And patronise our feeble spirit,  
That we through him may heaven inherit."

"For New-Years Day.

"All you that doe the bell-man heere,  
The first day of this hopefull yeare;  
I doe in love admonish you,  
To bid your old sins all adue,  
And walk as God's just law requires,  
In holy deeds and good desires,  
Which if to doe youle doe your best,  
God will in Christ forgive the rest."

"COMMON SOUNDS.

"The belman like the wakefull morning cocke,  
Doth warne you to be vigilent and wise:  
Looke to youre fire, your candle, and your locke,  
Prevent what may through negligence arise:  
So may you sleepe with peace and wake with joy,  
And no mischances shall your state annoy."

"All you which in your beds doe lie,  
Unto the Lord ye ought to cry.  
That he would pardon all your sins;  
And thus the bell-man's prayer begins:  
Lord, give us grace our sinful life to mend,  
And at the last to send a joyfull end:  
Having put out your fire and your light,  
For to conclude, I bid you all good night."

The collection of Bellman's songs here described is sometimes found appended to a little work entitled *Time well Improved, or Some Helps for Weak Heads in their Meditations*, 12mo. 1657. The latter publication is a reprint, with a new title-page, of Samuel Rowlands' *Heaven's Glory, seeke it; Earth's Vanitie, fly it; Hell's Horror, fere it*. But whether the songs in question were written, or merely collected by Rowlands, does not appear. EDWARD F. RIMBAULT.

*The Bellman* (Vol. iii., p. 324.).—Your correspondent F. W. T. will find a very amusing sketch of a night-watchman in *Gemälde aus dem häuslichen Leben und Erzählungen* of G. W. C. Stärke: whether it may help his inquiries or not I cannot say. It will at least inform him of the difficulties in which a conscientious and gallant watchman found himself when he attempted to improve on the time-honoured terms in which he had to "cry the hours."

BENBOW.

Birmingham.

THE TRAVELS OF BARON MUNCHAUSEN, AND THE AUTHOR OF THE SABBATH.

(Vol. iii., p. 305.)

1. In answer to the communication of A COLLECTOR, allow me to remark, that although Bruce did not publish his *Travels* till about seventeen years after his return to Great Britain, various details had got abroad; and, as usually happens, the actual facts, as given by himself, were either intentionally or accidentally misrepresented. Latterly, Bruce, indignant at the persecution he suffered, held his tongue, and patiently awaited the

publication of his *Travels* to silence his accusers. Amongst other teasing occurrences, Paul Jodrell brought him on the stage in a clever after-piece which was acted in the Haymarket in 1779, and was published in 8vo. in 1780. A copy of this piece, which is called *A Widow and no Widow*, is now before me: and Macfable, a Scotch travelling impostor, was acted by Bannister; and the hits at Bruce cannot be mistaken.

Further, Bruce himself understood that he was the party meant by "Munhausen," and he complained of this and many other attacks to a distant relative of mine, who died a few years since, and who mentioned the circumstances to me; adding, that Bruce uniformly declared that the publication of his work would, he had no doubt, afford a triumphant answer to his calumniators.

Whilst on the subject of Munhausen, I may observe, that the story of the frozen words is to be found in *Nugæ venales, or a Complaisant Companion*, by Head, the author or compiler of the *English Rogue*. It occurs among the lies, p. 133.:

"A soldier swore desperately that being in the wars between the Russians and Polomon, there chanced to be a parley between the two generals where a river parted them. At that time it froze so excessive that the words were no sooner out of their mouths but they were frozen, and could not be heard till eleven days after, that a thaw came, when the dissolved words themselves made them audible to all."

As my copy has a MS. title, I should be obliged if any of your readers could furnish me with a correct one.

2. There were not "two James Grahame" contemporaries. The author of *Wallace* was the author of *The Sabbath*, as well as of *Poems and Tales, Scotch and English*, thin 8vo., Paisley, 1794: a copy of which, as well as of *Mary Stewart and Wallace*, is in my tolerably extensive dramatic library. The latter is defective, ending at p. 88.; and was saved some years ago from a lot of the drama about to be consigned to the snuff-shop. Probably the same reasons which caused the suppression of a political romance from the same pen, and of which I have reason to believe the only existing copy is in my library, may have induced the non-completion of *Wallace*. Grahame, like many other young men just emerging at that particular time from the Scotch Universities, had imbibed opinions which in after years his good sense repudiated. He concealed his authorship of the Paisley poems (now very scarce), and the secret only transpired after his death. From the intimacy that subsisted between myself and his amiable nephew and namesake, whose untimely death, in 1817, at the age of twenty, I have never ceased to lament, I had the best means of learning many facts relative to the poet, who was, according to all accounts, one of the most estimable and truly pious men that ever lived. As to the crude opinions of early youth,

can we forget that the truly admirable Southey was the author of *Wat Tyler*?

Whether there were only six copies of *Wallace completed*, I cannot say; but this much I can assert, that there were a great many printed, and that, as before mentioned, the greater part went to the snuff-shop; probably, because people were not fond of purchasing a drama wanting the title and end.

In concluding, I may mention, that the "Mary Stewart" in the 12mo. edition of the *Poems of Grahame*, is quite altered from the one printed in 8vo. in 1801. J. M.

THE PENN FAMILY.  
(Vol. iii., p. 409.)

In reply to your correspondent A. N. C., William Penn, eldest son of the famous Quaker, married Mary Jones, by whom he had three children, Gulielma Maria, Springett, and William. The latter had a daughter by his first wife, Miss Fowler, who married a Gaskill, from which marriage the present Penn Gaskills of Rolfe's Hould, Buckinghamshire, are descended. While writing on this subject, allow me to send you two other "notes."

Hugh David, a Welshman, who went out to America in the same vessel with William Penn, used to relate this curious anecdote of the state founder. Penn, he says, after watching a goat gnaw at a broom which lay on deck, called out to him, "Hugh, dost thou observe the goat? See what hardy fellows the Welsh are; how they can feed on a broom! However, Hugh, I am a Welshman myself, and will relate by how strange a circumstance our family lost their name. My grandfather was named John Tudor, and lived on the top of a hill or mountain in Wales. He was generally called John Penmurith, which in English is — *John on the top of the hill*. He removed from Wales into Ireland, where he acquired considerable property. Upon his return to his own country he was addressed by his friends and neighbours, not in the former way, but as Mr. Penn. He afterwards removed to London, where he continued to reside under the name of John Penn, which has since been the family name." David told this story to a Quaker, who wrote it down in these words, and gave the MS. to Robert Proud, the historian of Pennsylvania. The same David, in a copy of doggerel verses presented to Thomas Penn on a visit to Philadelphia in 1732, made an allusion to this descent. I quote four of the lines:

"For the love of him that now descended be,  
I salute his loyal one of three,  
That ruleth here in glory so serene,  
I branch of Tudor, alias Thomas Penn."

This is at least curious. But I attach little credit to Mr. David's report. He certainly mistook or ill remembered Penn's words; as his grandfather

was Giles Penn, and his ancestors for two generations before Giles are known to have been William.

The second note refers to Penn's descendants, and may claim a corner in your chronicle on more than one ground. William Penn was born in 1644: in 1844 his grandson, Granville Penn, well known as a writer on classical subjects, was still alive! The descendants of his first marriage with Miss Springett, six years ago were in the fifth and sixth generation after him; those by his second wife, Hannah Callowhill, in the second.

HEPWORTH DIXON.

ON THE WORD "PRENZIE" IN "MEASURE FOR MEASURE."

(Vol. iii., p. 401.)

I have read with attention the argument of your correspondent LEGES on the passage in *Measure for Measure*, in which the word "prenzie" occurs; and to much that he advances I should, like the modest orator who followed Mr. Burke, be contented to say "ditto." Nevertheless, as I cannot agree with him altogether, I beg permission to make a few remarks upon the question. The extent of my agreement with your correspondent will be shown in stating, that I think neither "priestly," "princely," nor "precise" to be the true word. We disagree, however, in the measure of our dislike; for of the three suggested corrections, "princely" is, to my mind, by far the best, and "precise," beyond all measure, the worst. Indeed, but that Mr. Knight has adopted the latter term, as well as Tieck, I should have regarded it as an instance of the difficulty in the way of the best qualified Germans of understanding the niceties of English meaning, or of feeling how far license might be tolerated in English versification. In adopting this term Mr. Knight appears to have forgotten that it has a special application as the Duke (Act I. Sc. 4.) uses it. Taken in connexion with the expressions "stands at a guard" and "scarce confesses," *cautiously exact* would appear to express the sense in a passage the whole spirit of which shows a scarcely disguised suspicion. The Duke, evidently, would not have been surprised, as Claudio was; and the expression appropriate to a close observer like the one, is a most unlikely epithet to have been chosen by the other. More fatal, however, is the destruction of the measure. Both instances go beyond all bounds of license. And though we may pass over the error in a critic so eminent even as Tieck, we need feel no compunction at exposing "earless on high" an Englishman who has pilloried so often and so mercilessly others for the same offence.

While, however, LEGES has shown good cause against the adoption of either of the above epithets, it does not appear to me that he has succeeded in establishing a case in favour of the

word "pensive," which he proposes instead. In the first place, the passages your correspondent quotes, show Angelo to be "strict," "firm," "precise," to be "a man whose blood is very snow-broth," &c., but certainly not "pensive" in the common acceptation of the word. Secondly, he fails to show that, if Shakspeare meant by "pensive" anything more than *thoughtful* in the passages he cites, he meant anything so strong as *religiously melancholy*, which would be the sense required to be of any service to him as an epithet to the word "guards."

I will now, with your permission, call attention to what I consider an oversight of enquirers into this subject. The conditions required, as your correspondent well states, are "that the word adopted shall be (1) suitable to the reputed character of Angelo; (2) an appropriate epithet to the word 'guards;' (3) of the proper metre in both places; and (4) similar in appearance to the word 'preznie.'" Now, it does not appear to have been considered that this similarity was to be sought in manuscript, and not in print; or, if considered, that much more radical errors arise from illegible manuscripts than the critics have allowed for. In his "Introductory Notice," Mr. Knight says the word (*preznie*) "appears to have been inserted by the printer in despair of deciphering the author's manuscript." Yet in his note to the text he has printed it, together with three suggested emendations, as though he would call attention to the comparative similarity in print. But if, as all have hitherto assumed, the printer had read the first three or four letters correctly, is it not most probable that the context, with the word recurring within four lines, would have set him right? And his having twice inserted a word having no apparent meaning, is it not as probable that he was misled at the very beginning of the word by some careless combination of letters presenting accidentally the same appearance in the two instances? Having thus shown that the search for the true word may have been too restricted, I will proceed to make a final suggestion.

When Claudio exclaims in surprise—

"The ( ) Angelo!"

it is quite clear that the epithet which has to be supplied is one in total contrast to the character just given of him by Isabella. What is this character?

"This *outward-sainted* deputy,—

Whose settled visage and deliberate word  
Nips youth i' the head, and follies doth emmew,  
As falcon doth the fowl,—*is yet a devil;*  
*His filth within being cast, he would appear*  
*A pond as deep as hell."*

To this it appears to me Claudio would naturally exclaim:

"The *saintly* Angelo!"

and Isabella, as naturally following up the contrast, would continue—

"O, 'tis the cunning livery of hell,  
The damned'st body to invest and cover  
In *saintly* guards!"

My acquaintance with the handwriting of the age is very limited; but I have no doubt there are possible scrawls in which *saintlie* might be made to look like *preznie*. If any one knows a better word, let him propose it; only I beg leave to warn him against *pious*, which I have already tried, and for various reasons rejected.

SAMUEL HICKSON.

St. John's Wood, May 24. 1851.

"*Preznie*" in "*Measure for Measure*."—It must be gratifying to the correspondents of "NOTES AND QUERIES" to know that their suggestions receive attention and consideration, even though the result be unfavourable to their views. I am therefore induced to express, as an individual opinion, that the reading of the word "*preznie*," as proposed by LEGES, does not appear more satisfactory than those already suggested in the various editions.

Of these, "precise" is by far the most consonant with the sense of the context; while "pensive," almost exclusively restricted to the single meaning, *contemplative*,—action of mind rather than strictness of manner,—is scarcely applicable to the hypocritical safeguard denounced by Isabella.

From the original word, too, the deviation of "precise" is less than that of "pensive." Since the former substitutes *e* for *n*, and transposes two letters in immediate proximity, while the latter substitutes *v* for *r*, and transposes it from one end of the word to the other.

But "precise" has the immeasurable advantage of repetition by Shakspeare himself, in the same play, applied to the same person, and coupled with the same word "guard," which is undoubtedly used in both instances in the metaphorical sense of *defensive covering*; and not in that of "countenance or demeanour," nor yet in that of "the formal trimmings of scholastic robes:"

"Lord Angelo is precise;

Stands at a guard with envy—

O, 'tis the cunning livery of hell

The damned'st body to invest and cover

In precise guards."

Therefore, while I cannot quite join with Mr. Knight in understanding "precise" as applicable to the formal cut of Angelo's garments, I nevertheless agree with him, on other grounds, in awarding a decided preference to the reading of the German critic.

A. E. B.

The *Obsolete Word* "*Preznie*."—I agree with your correspondent LEGES, that the several emendations which have been suggested of the word "*preznie*," do not "answer all the necessary con-

ditions." LEGES says, "it is universally agreed that the word is a misprint.\*" Now misprinting may be traced to wrong letters being dropped in the boxes into which compositors put the types, and which generally are found to be neighbours (this is hardly intelligible but to the initiated). However, they will at once see that a more unfortunate illustration could hardly have been suggested. An error, made by the printer, often passes "the reader" or corrector, because it is something, in appearance and sound, like what should have been used. But in this word there is no assimilation of either to any one of the words conjectured to have been meant. Moreover, such a word would never have been *twice* used erroneously in the same piece. May it not rather have been an adaptation from the Norman *prisé*, or the Latin *preso*, signifying *assumed, seized, &c.*? The *sound* comes much nearer, the *sense* would do. I hardly like to venture a suggestion where so many eminent commentators entertain other views; but it seems to me that it is a main excellence of your periodical to encourage such suggestions; and if mine be not too wild, your insertion of it will oblige B. B.

P.S. May I end this note by adopting a Query many years since put forth by a highly valued and, alas! deceased friend and coadjutor in antiquarian pursuits,—"What is the date of that edition of the Bible which reads (Psalm cxix. 161.): *Printers have persecuted me without a cause?*"

*On a Passag: in "Measure for Measure" (Vol. iii., p. 401.).—On: of the very few admissible conjectural emendations on Shakspeare made by the ingenious and gifted poet and critic Tieck, is that which Mr. Knight adopted, and I cannot think your correspondent LEGES happy in proposing to substitute "pensive."*

There can be no doubt that "guards" in the passage in question signifies *facings, trimmings, ornaments*, and that it is used metaphorically for *dress, habit, appearance*, and not for *countenance, demeanour*.

The context clearly shows this:

"*Claud.* The *precise* Angelo?"

"*Isab.* O, 'tis the cunning *livery* of hell,  
The damned'st body to *invest and cover*  
In *prècise* guards."

Isabella had before characterised Angelo—

"This *outward-sainted* deputy is yet a devil:"  
and the Duke afterwards says:

"Oh, what may man within him hide,  
Though angel on the *outward side*."

\* Old as well as modern typographers need have broad backs. Bale, in his Preface to the *Image of both Churches*, says, "But ij cruel enemies have my just labours had \* \* \* The *printers* are the first whose heady hast, negligence, and couetousnesse commonly corrupteth all bokes \* \* \* though they had at their handes ij learned correctours w<sup>h</sup> take all paynes possyble to preserue them."

In *Much Ado about Nothing* (Act I. Sc. 1.), Benedick says:

"The body of your discourse is sometimes *guarded* with fragments, and the *guards* are but slightly basted on, neither."

That the epithet "precise" is peculiarly applicable to the assumed sanctity of Angelo, the poet has decided in Act I. Sc. 4., where the Duke describes him thus:

"Lord Angelo is *precise*,

Stands at a guard with envy, scarce confesses  
That his blood flows, or that appetite  
Is more to bread than stone. Hence we shall see,  
If power change purpose, what our *seemers* be."

"The 'pensive' Angelo" might be admissible, though not so appropriate as "the precise;" but "pensive" is inapplicable to the word "guards," in the sense which the poet everywhere attaches to it. In the second Scene of this Act the Clown says:

"Craft being richer than innocency, stands for the *facings*."

Your correspondent may be assured that the word he would substitute was never written or printed "penzive" in Shakspeare's time.

Mr. Collier's objection, that "precise" "sounds ill as regards the metre, the accent falling on the wrong syllable," has no weight with me, for it is doubtful whether the accent was not placed on the first syllable of "prècise" by the poet and his cotemporaries; but were this not the case, I should still very much prefer the reading proposed by Tieck, and adopted by Mr. Knight, to any other that has been proposed, and have little doubt that it is the true one.

S. W. SINGER.

#### Replies to Minor Queries.

*Countess of Pembroke's Epitaph* (Vol. iii., p. 307.).—Let me thank your correspondent MR. GATTY for his information. In order to complete the history of this inscription, it may be stated that though Gifford is silent as to Jonson having any claim to it, yet, by admitting it into his works (vol. viii. p. 357.), he concurs apparently with Whalley and others, in assigning this "delicate epitaph," as Whalley terms it, to Jonson, though it "hath never yet been printed with his works." Gifford considers that Jonson did not "cancel," as it has been alleged, the six lines, "Marble piles let no man raise," but that he possibly never saw them. They certainly contradict the preceding ones; admitting that such a character as the Countess *might* again appear. These last-mentioned verses, Gifford adds, were copied from the poems of William Herbert Earl of Pembroke, "a humble votary of the Muses." This nobleman, whose amiable character is beautifully drawn by Clarendon, deeply venerated his excellent mother; he, perhaps, could not feel satisfied in leaving her

praises to be sung by another poet, and therefore added this well-intended but feeble supplement.

J. H. M.

*Court Dress* (Vol. iii., p. 407.).—There are no orders of the Earl Marshal, printed or manuscript, upon the subject of court costume—it is not within his department. It is more likely that the Lord Chamberlain has notices upon the subject. In all cases of court mourning, his lordship specifies the dress, and notifies the changes, not always, however, strictly adopted or comprehended. 3.

*Ex Pede Herculem* (Vol. iii., p. 302.).—The origin of this proverb is to be found, I think, in Plutarch, who is quoted by Aulus Gellius (i. 1.) as saying in substance as follows:

“Pythagoras ingeniously calculated the great stature of Hercules, by comparing the length of various stadia in Greece. All these courses were nominally 600 feet in length, but Hercules was said to have measured out the stadium at Olympia with his own feet, while the others followed a standard of later days. The philosopher argued that by how much the Olympic course exceeded all others in length, by the same proportion did the foot of Hercules exceed that of men of a subsequent age; and again, by the same proportion must the stature of Hercules have been pre-eminent.”

(The original is to be found also in *Plutarchi Varia Scripta*, ed. Tauchnitz, vol. vi. p. 393.)

C. P. Pii\*\*\*.

*The Day of the Accession of Richard III.* (Vol. iii., p. 351.).—I have examined the original enrolment of the entry upon the Remembrance Roll *ex parte Capitalis Rememoratoris Hiberniæ*, of the second year of Richard III., with the *fac-simile* of that entry which appears in the Irish Record Reports (1810—1815, plate 9.), and I find that the *fac-simile* is correct. The accession of Richard III. is shown by the entry upon the original record to have taken place on the twenty-sixth day of June. This entry is, as I have stated, upon the roll of the second year of Richard III., and not of the first year, as stated by the said Record Reports, there being no Remembrance or Memoranda Roll of the first year of that monarch to be found amongst the Exchequer Records of Ireland. Upon this subject of Richard III.'s accession, I beg to transmit to you the copy of a regal table which is entered in the Red Book of the Exchequer, probably the most ancient, as well as the most curious, record in Ireland. Judging by the character of the handwriting of this *Tabula Regum*, I would come to the conclusion, that the entries prior in date to that of Henry VIII.'s reign have been made during the time of that monarch; or, in other words, that this table has probably not been compiled at any time previous to the reign of Henry VIII.

J. F. F.

Nomina Regum Angl post conquestū Willi Bastard.

Wiffridus conquestor regnavit p	-	-	-	xxi añ.	Beried at Cane.
Wiffridus Rufus regñ p	-	-	-	xiii añ.	
Henricus primus regñ p	-	-	-	xxxvi añ.	
Stephñs regñ p	-	-	-	xx añ.	
Henr̄ scotus regñ p	-	-	-	xxxvi añ.	
Henr̄ t̄cius regñ p unū annū impfectum & ideo non deb scribi.					
Ric̄us regñ p	-	-	-	ix añ.	
Joñes regñ p	-	-	-	xviii añ.	
Henr̄ t̄cius regñ p	-	-	-	lvi añ.	
Edwardus prim⁹ regñ p	-	-	-	xxxv añ.	
Edwardus s̄cdus regñ p	-	-	-	xix añ.	
Edwardus t̄cius regñ p	-	-	-	l añ. & cxlviii dies.	
Ric̄us s̄cdus regñ p	-	-	-	xxii añ. & c dies.	
Henr̄ quartus regñ p	-	-	-	xiii añ. qz q̄t̄iu⁹ añ. *xiiij, ii dies.	
Henr̄ quint⁹ regñ p	-	-	-	ix añ. & q̄t̄iu⁹ anni lxiii dies.	
Henr̄ sextus regñ p	-	-	-	xxxviii añ. quind & iii dies.	
Edwardus quartus regñ p	-	-	-	xxii añ. xxxvii dies.	
Ric̄us t̄cius regñ p	-	-	-	ii añ. d̄i.	
Henricus septimus regñ	-	-	-	xxiii añ. & d̄i sex sept.	
Henricus octav⁹ regñ	-	-	-	xxxviii añ.	
Edwardus sextus	-	-	-	vii añ.	
Philippus et Maria	-	-	-	v.	
Elizabeth regina nunc	-	-	-	xlvi.	
Jacobus qui hodie regnat	-	-	-	xxii plane.	
Carolus Rex.					

Tennyson's "In Memoriam" (Vol. iii., pp. 142. 227).—I beg to withdraw my former suggestion as to "the crimson-circled star," which, on reconsideration, appears to me manifestly erroneous.

If you can find space for a second suggestion, I think the question will be cleared up by the following extract from the valuable work which I cited before (the *Dictionary of Greek and Roman Biography and Mythology*, edited by Dr. W. Smith):

"Eos, *Hōs*, in Latin Aurora, the goddess of the morning red, who brings up the light of day from the east. At the close of night she ascended up to the heaven from the river Oceanus to announce the coming light of the sun to the gods as well as to men. In the Homeric poems, Eos not only announces the coming Helios (the sun), but accompanies him throughout the day, and her career is not complete till the evening: hence she is sometimes mentioned when one would have expected Helios (*Od.* v. 390. x. 144.); and the tragic writers completely identify her with Hemera (the day), of whom, in later times the same mythes are related as of Eos."

As Aurora rises from the river Oceanus, he may be called her *father*, and as she sinks into the same, he may be called her *grave*. The expression then will mean neither more nor less than this, "We returned home before the close of day."

Perhaps Mr. Tennyson had a line of Lycidas running in his mind:

"So sinks the day-star in the ocean bed."

Milton's day-star, however, I take to be the sun himself.

Another of your correspondents, I see, suggests a different interpretation of the "crimson-circled star."

I hope I shall not be considered as taking too great a liberty if I avail myself of the medium of your pages to request Mr. Tennyson (*deus ex machinâ*) to descend and settle the question. X. Z.

*Cardinal Azzolin* (Vol. iii., pp. 370. 371).—Cardinal Azzolini was appointed by Alexander VII. Intendant to Queen Christina on her receiving a pension of 12,000 scudi from that Pope. On the withdrawal of this grant by Innocent XI., her majesty wrote a furious letter to the Cardinal, which is one of the most curious pieces contained in a *Collection of Letters*, edited by M. Matter (Paris, chez Amiot). That a close intimacy existed between the Queen and the Cardinal appears from some allusions in contemporary letters (1685—1687). See M. Valéry's *Correspondence de Mabilion et de Montfaucon avec l'Italie* (Paris, 1846), vol. i. p. 99.: "La Reine de Suède, grande amie du Cardinal Azzolin" . . . vol. ii. p. 83.:

"Il n'y a plus de différend qu'entre le marquis Del Monte et le Cardinal Azzolin [*sic*], à qui aura meilleure part dans les bonnes grâces de la Reine pendant sa vie, et dans son testament après sa mort."

The editor adds (vol. iii. p. 298.):

"Le Cardinal Azzolini fut le principal héritier de Christine."

C. P. PH\*\*\*.

*Babington's Conspiracy* (Vol. iii., p. 390).—In Dr. Maitland's *Index of English Books in the Lambeth Library* will be found the following entry:

"\* Babington (Anthony), His Letter to the Queen. No place, printer, or date." The asterisk denotes that it is not mentioned by Herbert in his edition of Ames.

This, I believe, will be a satisfactory answer to J. Br.'s Query. H. P.

*Robert de Welle* (Vol. ii., p. 71).—Not observing that H. W.'s Query regarding Robert de Welle has as yet been answered, I would refer him to Blomefield's *Hist. of Norf.*, vol. vii. p. 288., edit. 1807, 8vo., where under "Bicham-well" he will find a Robert de Welle, lord of the manor of Well Hall, an. 1326 (20 Edw. II.), which was held under the *Earl of Clare*, the capital lord. He died circ. 9 Edw. III.

I have met also with a Roger de Welle, in an old roll undated, but about the time of Hen. III., in which he is entered as holding a manor in Wimbotsham, co. Norf.:

Roger<sup>o</sup> de Welle tenet manium suū de Winebodesham cū libe teñ villanis suis t cotar<sup>o</sup> ad illd maniu ptinentibz de comit<sup>o</sup> Warenñ p sviç qarte ptis uni<sup>o</sup> scuti t com de dno r<sup>o</sup> in capite, p quale sviçiū nescim<sup>o</sup>. Et hit in eod manio unū mes<sup>o</sup> t unā carucatā terr<sup>o</sup> arabil t xiiij acras pati in dnico unā molend<sup>o</sup> ad vent<sup>o</sup> libum taur<sup>o</sup> t verrē eid manio ptiñ t facit sectā ad cur<sup>o</sup> de Castelacr<sup>o</sup> de t̄bz septis in tres septias. Et capit amciañta pistoz t braciatorū t hoc sine waranto ut credim<sup>o</sup>. Et clamat hre warenñ p cartā dñi r<sup>o</sup>.

The manor passed from him to Ingaldesthorp, under which manor the continuator of Blomefield mentions (vol. vii. p. 517.) that Roger de *Frevil* in 13 Hen. III. had a carucate of land here. This is probably the same person as Roger de Welle, as it was not uncommon for persons at that period to be known by different designations.

Thomas Knox, M.P. for Dungannon, was created Baron Welles, 1780. H. W. will find the history of the family in Lodge's *Peerage of Ireland*, by Archdall, vol. vii. p. 195., ed. 1789. G. H. D.

*Family of Sir John Banks* (Vol. iii., p. 390).—The following is a correct list of the descendants of Sir John Banks; and as his wife is an historical character, her own immediate descent, as well as the notice of those of the present day who may claim her as their ancestor, may not be uninteresting to your correspondent:—

Thomas Hawtrey, of Chequers, co. Bucks, Esq.,  
A. 9 H. VII.

Ralph Hawtrey, fourth Son

Winifred, d. and h. of Wm. Wallaston,  
Esq., of Ruislip, co. Middx.

Edward Hawtrey, of Ruislip, Esq.

Elizabeth, d. of Gabriel Dormer, co.  
Oxon, Esq.

Ralph Hawtrey, of Ruislip, Esq.

Mary, d. of Ed. Altham of Mark's  
Hall, co. Essex, Esq.

John Hawtrey, of  
Ruislip, Esq.,  
eldest Son.

Mary, only daughter, d. 1661.  
Buried at Ruislip.

The Heroine of Corfe Castle.

Sir John Banks, Queen's Coll.  
Oxon, 1604. Chief Justice,  
temp. C. I. 1640. D. 1644.  
Of Stanwell, Middx., and Corfe  
Castle, Dorset.

- ⌘
- |                                      |  |
|--------------------------------------|--|
| 1. John Banks, d. before his father. | 6. Bridget, d. 1636, at Stanwell, Middx.           |
| 2. Sir Ralph Banks, Kt.              | 7. Alice. 8. Elizabeth.                            |
| 3. Jerome. 4. Charles.               | 9. Mary. 10. Joan.                                 |
| 5. William.                          | 11. Anne, b. 1637, at Stanwell.                    |
|                                      | 12. Frances.                                       |
|                                      | 13. Arabella, baptized July 31, 1642, at Stanwell. |

Of these only two appear to have left descendants: *Sir Ralph Banks*, who is the ancestor of the Earl of Falmouth, and Baroness Le Despenser; and of George Bankes, Esq., M.P. for Corfe Castle, his lineal descendant. *Mary Banks*, third daughter, married Sir Robert Jenkinson, Knt.; and is the ancestor of the Earls of Liverpool and Verulam, of the Countesses of Craven, Clarendon, and Caledon; Viscountess Milton, and Viscountess Folkestone.

Burke's *Commoners* would probably answer the rest of R. C. H. H.'s Query, or Lysons' *Middlesex*. L. H.

*Charles Lamb's Epitaph* (Vol. iii., p. 322.).—I can explain to MARIA S. how this epitaph came to be attributed to Wordsworth. The late laureate did write some lines on the occasion of Lamb's death, beginning—

“To a good man of most dear memory,  
This stone is sacred.”

They were composed, the author says,

“With an earnest wish,

Though but a doubting hope, that they might serve  
Fitly to guard the precious dust of him,  
Whose virtues called them forth. *That aim is  
missed.*”—Vol. v. p. 141. ed. 1850.

C. P. PH\*\*\*.

*Quebeça and his Epitaph* (Vol. iii., p. 223.).—This epitaph is said, upon the authority of *Segrais*, to be upon the king of Spain's preceptor, and to

be seen at *Saragossa*. The version of it in my possession differs from that supplied by your correspondent, and is as follows:

“Here lies John Cabeça, preceptor of my lord the king. When he is admitted to the choir of angels, whose society he will embellish by his powers of song, God shall say to the angels, ‘Cease, ye calves! and let me hear John Cabeça, the preceptor of my lord the king.’”

J. B. COLMAN.

Eye, March 24. 1851.

*The Frozen Horn* (Vol. iii., p. 282.).—The story of the frozen and thawed words in Rabelais' *Pantagruel*, book iv. c. 55. and 56., is borrowed from a passage in Plutarch's *Morals*, vol. vi. p. 293., Leipsic, Reiske's edition. I beg to subjoin the Latin translation of this fable of so remote a date:

“Joco enim Antiphanes dixit, in urbe quadam voces illico frigore loci congelare, ac per æstatem, gelu soluto, demum exaudiri, quæ dicta erant hyeme; ita ille quæ adolescentes e Platone audivissent, aiebat, pleurosque vix tandem ingravescente ætate intelligere.”

C. I. R.

*West Chester* (Vol. iii., p. 353.).—JOHN FRANCIS X. asks “why so designated?” Camden will answer him. That antiquary gives the Roman, British, and Saxon names, and adds:

“Nos contractius *West Chester* ab occidentali situ.”—*Britannia*, edit. 1607, p. 458.

But X. adds:

"In *Maps of Cheshire* 1670, and perhaps later, the city of Chester is thus called."

The writer has the maps and plans of Braun, Hollar, Saxton, Speed, and Blome, before him, but these have "Chester" simply; and does not at present recollect any county map with the prefix mentioned. Perhaps X. will oblige by a reference.

LANCASTRIENSIS.

*West Chester* (Vol. iii., p. 353.).—So called in contradistinction to Chester-le-Street, Chester Magna, Chester Parva, Chesterfield, Chesterton, and a hundred other Chesters throughout England. To be sent to *West Chester* (frequently so called in the beginning of the last century), was to be sent into banishment, *i. e.* into Ireland; of which Chester was in those days the usual, and indeed almost the only, route. C.

*Registry of Dissenters* (Vol. iii., p. 370.).—I beg to inform D. X. that I have met with several instances of Dissenters' burials being entered in parish registers, at a time when a more amicable feeling than now exists prevailed between churchmen and themselves. In the register of Warbleton, co. Sussex, in particular, there are several entries of Quakers who were buried in their own cemetery in that parish, about 150 years since.

M. A. LOWER.

Lewes.

*Registry of Ministerial Offices performed by Dissenters* (Vol. iii., p. 370.).—The note of D. X. has led me to examine the baptismal registers of Ecclesfield parish, and I find on the parchment fly-leaf of the book which contains the baptisms, that date from nearly the beginning of the seventeenth century, the following heading—"Births of the children of some Dissenters enter'd as given." Then comes a list of the names of fourteen children, with the dates of their births; and, after several miscellaneous entries of baptisms, I find,

"January 3. 1750-1, Samuel, son of Thomas Sayles, said to be baptized at Sheffield by y<sup>e</sup> Popish priest."

The enrolment of births is, no doubt, quite improper. But the entering of dissenting baptisms in the parish register (mentioned by D. X.) would not, I think, be equally open to reprobation; inasmuch as the registering has always been of baptisms *in the parish*, and not merely *in the church*. Hence, if dissenting baptism be, as no doubt it is, a valid title to burial by the clergyman, he might, not unreasonably, be disposed to keep a list of such irregular administrations. That the law has regarded them as irregular, is evident from the fact, that when in 1812 an act was passed "for the better regulating and preserving parish and other registers of births, baptisms, marriages, and burials in England," the 146th chap. of the same distinctly declares, that when a baptism is performed by

any other than the licensed minister of the parish the certificate of its performance must state that it was "according to the rites of the United Church of England and Ireland." No dissenting baptism, therefore, could now be registered by the clergyman.

In our burial register there is a slip of paper pinned, with this inscription upon it:

"These are to certify that the remains of Ann, the wife of Thomas Ellis, was buried in the Methodist chapel-yard in Ecclesfield, the 5th day of November, 1826, aged (about) seventy-three."

The poor woman chose to lie apart from her "rude forefathers;" and she has continued to be the solitary tenant of the small enclosure round the chapel. It seems, however, that her friends did the best they could towards preserving her name on the list of those who sleep in the consecrated cemetery.

ALFRED GATTY.

*Poem on the Grave* (Vol. iii., p. 372.).—A correspondent in your No. of May 10th, signed A. D., wishes to be informed of the author of "The Grave," a very beautiful poem; and he gives a portion of it thus:—

"1st Voice.

"How peaceful the grave, its quiet how deep,  
Its zephyrs breathe calmly, and soft is its sleep,  
And flow'rets perfume it with ether."

"2nd Voice.

"How lonesome the grave, how deserted and drear,"  
(From what I remember of the poem, this stanza flows on thus):—

"With the howls of the storm wind, the creaks of the bier,  
And the white bones all clattering together."

This poem extends to fifteen or twenty stanzas, and is exquisite in its imagery, and peculiarly forcible (its author was a Russian, I think Derzhavin), and in its original language might compare with the works of the most polished poetry of advanced nations. It can be found translated in Bowring's *Russian Anthology*, 12mo., published about 1824: where also will be found some beautiful translations from *Lomonosoff*, "Or Broken Nose," and other Russian poets. Derzhavin also has his grandest poem on God, translated there: this poem is popular in no less than thirty-six languages, and is familiar to the Chinese and Tartar nations, and even as far as Southern India. I give the exordium, which is noble:—

"O Thou Eternal One, whose presence bright  
All space doth occupy, all motion guide;  
Unchanged through time's all-devastating flight;  
Thou only God! There is no God beside!"

And in a further portion of the poem, describing Heaven as the abode of God, he speaks thus:

"What shall we call them? Piles of crystal light,  
A glorious company of golden streams,—  
Lamps of celestial ether burning bright,—  
Suns lighting systems with their joyous beams?"

I think I have quoted sufficient to direct A. D.'s attention to the northern poets, who, though few in number, make up their deficiency in quantity by the sterling and magnificent quality of their works.

GREGORY BATEMAN.

Tansor Rectory, near Oundle, Northamptonshire,  
May 15. 1851.

The poem inquired for by A. D. is copied in an album in my possession "from Bowring's translation of Russian Poetry," and is entitled "The Churchyard."

J. R. PLANCHÉ.

*Round Robin* (Vol. iii., p. 353.).—The "little predie round-robin," mentioned by Dr. Heylin, was no doubt a small pancake. (See Halliwell's *Archaic and Provincial Dictionary*, under "Round Robin.")

Of the derivation of the petition also called a round robin, I find the following account in the *Imperial Dictionary*:—

"ROUND ROBIN, n. [Fr. *ron*d and *ru*ban.] A written petition, memorial, or remonstrance signed by names in a ring or circle. The phrase is originally derived from a custom of the French officers, who, in signing a remonstrance to their superiors, wrote their names in a circular form so that it might be impossible to ascertain who had headed the list. It is now used to signify an act by which a certain number of individuals bind themselves to pursue a certain line of conduct."

The round robin sent to Dr. Johnson on the subject of his epitaph on Goldsmith is well known. In speaking of it Boswell states that the sailors make use of it "when they enter into a conspiracy, so as not to let it be known who puts his name first or last to the paper."

C. H. COOPER.

Cambridge, May 3. 1851.

*Derivation of the Word "Yankee"* (Vol. iii., p. 260.).—Your correspondent J. M., and M. Philàrète Charles, are both incorrect in saying that this derivation is not given in any English or American work. In the *Poetical Works of John Trumbull, LL.D.*, published at Hartford (U.S.), 1820, in two volumes, in the Appendix, appears the following Note:

"*Yankies*.—The first settlers of New England were mostly emigrants from London and its vicinity, and exclusively styled themselves the English. The Indians, in attempting to utter the word *English*, with their broad guttural accent, gave it a sound which would be nearly represented in this way, *Yaunghees*; the letter *g* being pronounced hard, and approaching to the sound of *k* joined with a strong aspirate, like the Hebrew *cheth*, or the Greek *chi*, and the *l* suppressed, as almost impossible to be distinctly heard in that combination. The Dutch settlers on the river Hudson and the adjacent country, during their long con-

test concerning the right of territory, adopted the name, and applied it in contempt to the inhabitants of New England. The British of the lower class have since extended it to all the people of the United States. This seems the most probable origin of the term. The pretended Indian tribe of Yankoes does not appear to have ever had an existence; as little can we believe in an etymological derivation of the word from ancient Scythia or Siberia, or that it was ever the name of a horde of savages in any part of the world."

I some time ago thought of sending you a copy of this "Note," but had forgotten it, until recalled to my memory by reading J. M.'s extract.

T. H. KERSLEY, A.B.

King William's College, Isle of Man.

*Yankee—Yankee-doodle* (Vol. iii., p. 260.).—In a curious book on the Round Towers of Ireland (I forget the title), the origin of the term *Yankee-doodle* was traced to the Persian phrase, "Yanki doonial," or "Inhabitants of the New World." Layard, in his book on *Nineveh and its Remains*, also mentions "Yangbi-dunia" as the Persian name of America.

BENBOW.

Birmingham.

*Yankee*.—The following lines from a poem, written in England by the Rev. James Cook Richmond, of Providence, Rhode Island, and dated Sept. 7, 1848, gives the derivation of this word:—

"At Yankes, John, beware a laugh,  
Against yourself you joke:  
For *Yenghees* 'English' is, but half  
By Indian natives spoke."

M. Philàrète Charles then has too hastily concluded that this etymology is not given in "aucun ouvrage américain ou anglais," and has supplied us with a surprising coincidence, since he appears to have fairly translated the first two lines, viz.: "Les Anglais, quand ils se moquent des *Yankies*, se moquent d'eux-mêmes."

W. DN.

*Letters on the British Museum* (Vol. iii., pp. 208. 261.).—Your correspondent's Query as to the author of these letters, published by Dodsley in 1767, 12mo., has not yet been answered. The author's name was Alexander Thomson. It is inserted in manuscript in two copies of this work which I possess. I have also seen the assignment of the copyright to Dodsley, in which the same name occurs as that of the author.

JAS. CROSSLEY.

*Names of the Ferret* (Vol. iii., p. 390.).—The name by which the male ferret is known in the midland counties is the *hob*: the female is called the *jill*. In that district there is a saying current, which is applied to the human genus:

"There's never a Jaek but finds a Jill."

In Welsh, the name of the ferret is *ffured*, which means a wily, crafty creature. A RATCATCHER.

*Anonymous Ravennas* (Vol. i., p. 124.).—W. C.'s Query has not received much elucidation as yet; as a small contribution, I may remark that the Benedictine Dom. Porcheron brought the MS. to light, and published it at Paris, 1686, 8vo., under the title, *Anonymi Ravennatis, qui circa sæculum septimum vixit, de Geographiâ libri quinque*, with a dedication to the Duc de Bourbon, son of the great Condé. My authority is, the *Correspondence inédite de Mabillon et de Montfaucon avec l'Italie*, par M. Valéry, Paris, 1846, vol. ii. pp. 2, 3, 5.

"*Paucis abhinc diebus prodiit ab uno e nostris erutus in lucem Anonymus Ravennas, qui ante annos circiter mille de Geographia scripsit libros quinque.* [Michel Germain à Gattola, Dec. 31. 1686.] Je vous destine un volume in 8vo. que notre cher Dom. Placide Porcheron vient de donner au public, c'est un Anonyme de Ravenne, Goth ou Grec de naissance, qui vivait il y a mille ans . . . [the same, to Magliabechi, Jan. 10. 1687.]"

The editor gives the date 1688, and the form 4to., for this book; the date is evidently a misprint. C. P. PH\*\*\*.

*The Lion, a Symbol of the Resurrection* (Vol. i., pp. 385. 472.).—As JARLTZBERG has not replied to MR. EASTWOOD'S Query, permit me to refer the latter to *Sacred Latin Poetry Selected*, by R. C. Trench, London, 1849, pp. 67. 152. 153.:

"The Middle-Age legend, that the lion's whelps were born dead and first roused to life on the third day by the roar of their sire, was often alluded to in connexion with, and as a natural type of the Resurrection. Adam de S Victore (*De SS. Evangelistis*, verse 25.):

"Est leonis rugientis  
Marco vultus, resurgentis  
Quo claret potentia:  
Voce Patris excitatus  
Surgit Christus . . . ."

"Again, *De Resurrectione Domini*, verse 54.:

"Sic de Judâ Leo fortis,  
Fractis portis diræ mortis  
Die surgit tertiâ,  
Rugiente voce Patris . . . ."

"Hugo de S. Victore (*De Best.*, lib. ii. cap. 1.):

"Cum læna parit, suos catulos mortuos parit, et ita custodit tribus diebus, donec veniens Pater eorum in faciem eorum exhalet, et vivificentur. Sic Omnipotens Pater Filium suum tertiâ die suscitavit a mortuis."

"Hildebert (*De Leone*):

"Natus non vigilat dum Sol se tertiò gyrât,  
Sed dans rugitum pater ejus suscitât illum:  
Tunc quasi vivescit, tunc sensus quinque capescit."

C. P. PH\*\*\*.

*Paring the Nails, &c.* (Vol. ii., p. 511.; Vol. iii., p. 55.).—The legend that I have heard in Devonshire differs from that quoted in Vol. ii. It ran thus:

"Friday cut hair, Sunday cut horn,  
Better that man had never beên born."

The meaning given to it was, that cutting horn was a kind of *work*, and therefore a breach of the Sabbath; and that cutting hair on the Friday was, like a hundred other things, thought unlucky on a Friday, from some obscure reference to the great sacrifice of *Good Friday*. Sir Thomas Browne shows that this was perhaps the continuation of ancient superstition; and it is peculiarly remarkable that amongst the Romans the *Dies Veneris* (Friday) should have been thought unlucky for *hair-cutting*. His reference to the crime of Manasses, "of observing times," enters into no detail, and the text is evidently a general condemnation of superstitious observances. I may as well here remark that Browne's reference to Manasses, 1 Chron. xxxv., in my edition (1686), is erroneous: it should be 2 Chron. xxxiii. 6. C.

*Meaning of Gig-Hill* (Vol. iii., pp. 222. 283.).—Your correspondent N. B., p. 283., has doubtless aptly illustrated Shakspeare's use of the word *gig*, but not as a local name, where "there is no indication of anything in the land to warrant it;" but if your querist K., p. 222., will refer to Bailey's *Dictionary*, article "Gig Mill," "a mill for the fulling of woollen cloth," he will find the key to the local name; and full information as to the illegality and injurious tendency of Gig Mills, with an order for their suppression, &c., will be found in the statute 5 & 6 Edward VI., c. 22, intitled, "An Act for the putting down of Gig Mills." The presence of such mills previous to the suppression would give the name to the sites now known as "Gig's Hills." BLOWEN.

*The Mistletoe on the Oak* (Vol. ii., pp. 163. 214.; Vol. iii., pp. 192. 226.).—MR. BUCKMAN calls the Poplar and Lime native, and the Sycamore and Robinia foreign trees, and adds that the two latter are comparatively recently introduced.

Without doubt, all four are foreign, except the Asp among Poplars, which is a native tree. And the Sycamore was introduced into England long before the Lombardy, and I think before any of the Poplar tribe.

I have seen the Mistletoe propagated by seed inserted, with an upward cut of a knife, under the bark of an apple-tree.

On the Oak I have never seen the Mistletoe. The late Mr. Loudon, when shown it on an oak on the estate of the late Miss Woods, of Shopwyke, near Chichester, said he had only seen it in one other instance. A. HOLT WHITE.

For much learned lore relating to this remarkable plant, see the *Encyclopædia Metropolitana*. Your querist ACHE may be assured that the Mistletoe may be often found in the counties of Devon and Somerset growing on oaks, and frequently on old apple-trees in neglected

orchards. A specimen of it may also be occasionally found on other trees the bark of which is rough, such as the acacia and some species of willow, when of large size. I have heard of an instance of its growing in a furze-bush. S. S. S.

*Spelling of "Britannicus" (Vol. iii., p. 275.).*—If R. W. C. will turn to Akerman's *Coins of the Romans relating to Britain*, he will find, at p. 36., the description of a brass medallion of Commodus having on the reverse a legend commencing "BRITANNIA P. M. TR.," &c.

The author observes :

"The spelling of Britannia is worthy of observation. Dr. Charles Grotefend thinks it is from the Greek, Βρεττανια."

And in a Note to this adds :

"That in Horace and Propertius, the first syllable of Britannia is short ; but in Lucretius, on the contrary, it is long."

I would further observe, that the same mode of spelling "Britannia," with two *t*'s, obtains on the coins of Severus, Caracalla, and Geta.

J. COVE JONES.

Temple, April 17. 1851.

*T. Gilbert on Clandestine Marriages (Vol. iii., p. 167.).*—Thomas Gilbert, the author of the MS. treatise mentioned by your correspondent, was the son of William Gilbert, of Priss, in Shropshire. He was born in 1613, and at the age of sixteen entered the University of Oxford. He took the degree of M.A. in 1638, and was afterwards appointed minister of Upper Winchington, in Buckinghamshire. He joined the Puritan party at the beginning of the rebellion, and was made vicar of St. Lawrence, Reading. Wood says that he turned Independent, "was actually created Bachelor of Divinity in the time of the Parliamentary visitation," and was preferred to the rich rectory of Edgmond, in his native county of Shropshire. Being very active against the Royalists, he was commonly called the "Bishop of Shropshire." After the Restoration he was, of course, ejected, when he retired to Oxford, and lived obscurely many years, with his wife, in the parish of St. Ebbs. He lived latterly upon charity, and died in the extreme of poverty, in the year 1694. For more minute particulars of the life of this person, and a catalogue of his writings, see Wood's *Athenæ Oxon.*, edit. Bliss, vol. iv. p. 406.

EDWARD F. RIMBAULT.

*Dog's Head in the Pot (Vol. iii., p. 264.).*—I have seen this carved and gilt as the sign of R. O. Backwell, ironmonger, Devonport. A person now sitting by me recollects its being adopted there about forty years since. It is perhaps always the sign of an ironmonger, instead of a public-house, as suggested by your correspondent. The

pot (as at Blackfriars) is the three-legged cast-iron vessel called in Devonshire a "crock."

K. TH.

*Pope Joan (Vol. iii., p. 265.).*—If the man who believes in this fable can be found in England, he will meet with the demonstration of its falsehood in the cotemporary chronicles of Galindo, Bishop of Troyes, otherwise called by his assumed name of religion, Prudentius Trecensis, or Trecassensis. (See *Monumenta Germaniæ Historica*, Hanover, 1826, vol. i. p. 449.) It there appears clearly that no Pope John VIII. succeeded Leo IV., or preceded Benedict III. Prudentius survived them both by three years. His words are: "Mense Augusto Leo apostolicæ sedis antistes defunctus est, eique Benedictus successit. Eodem mense duæ stellæ majoris et minoris quantitatis visæ sunt," &c. &c.

It seems to me that a just blindness fell upon men so evil-minded as to desire the falsification of chronology and history for polemical ends, that they should have utterly missed the moral principle by which they would be thought animated. No prelate ordaining a young person, unknown to himself, save by academical reputation, could know that person's sex. The want of beard is no criterion ; nor is the female lip in all instances very smooth. But if it were true that a person eminently distinguished by studies, and bringing from Athens a high reputation for merit, could upon those grounds alone obtain the suffrages of the Roman chapter, more honour would be conferred upon it than that chapter, or other dispensers of patronage, have usually merited. Instead of being unknown, the candidates in the days of Benedict III. were, if anything, *too well known* ; for the jobbery and faction, of which this fable would indicate the entire, and almost unnatural, absence, were sufficiently at work.

A. N.

*"Nettle in dock out" (Vol. iii., p. 205.).*—Bishop Andrewes uses the phrase, "*in docke out nettle, in nettle out docke*," to denote unsteadiness. The passage occurs in Sermon I., "Of the Resurrection," folio, p. 391. :

"Now then that we bee not, all our life long, thus off and on, fast or loose, *in docke out nettle, and in nettle out docke* ; it will behove us once more yet to looke back," &c. &c. &c.

REVERT.

Wittingham, Easter Eve.

*Mind your P's and Q's (Vol. iii., pp. 328. 357.).*—This phrase was, I believe, originally "*Mind your toupées and your queues*,"—the *toupée* being the artificial locks of hair on the head, and the *queue* the pigtail of olden time.

There used to be an old riddle as follows :—Who is the best person to keep the alphabet in order ?—Answer : A barber, because he ties up the *queue*, and puts *toupées* in irons. NEDLAM.

"*Lay of the Last Minstrel*" (Vol. iii., p. 367.).—The BORDERER, with whom, I fancy, every one will fully agree, has himself been guilty of *incuria* in charging it upon Walter Scott. The great festival at which Michael Scott marches off with the Goblin Page, was to celebrate, not the *nuptials*, but the *betrothal*, of the hero and heroine. I do not think I have read the *Lay* since I was a boy; but yet I will bet five nothings to one, that the following lines are spoken by the Lady, when she gives way, as she says, to Fate:—

"For this is your *betrothing* day,  
And all these noble lords shall stay  
And grace it with their company."

It would be an excellent thing if some of your correspondents would furnish you with materials for a corner, to be entitled, "The Prophecy of Criticism." It should give, by short extract, those presages in which criticism abounds, taken from the Reviews of twenty years or more preceding the current year. Thus, in this year of 1851, the corner should be open to any prophecy uttered in or before 1831, and palpably either fulfilled or falsified. In a little while, when the subject begins to cool, the admission should be restricted to prophecy of precisely twenty years of previous date. Such a corner would be useful warning to critics, and useful knowledge to their readers. M.

*Tingry* (Vol. ii., p. 477.).—In reply to E.V.'s Query, if there is any place in the north of France bearing that name, I may inform him that *Tingry* is a commune near Samer, in the arrondissement of Boulogne. *Tingry Hill* is the highest spot in the neighbourhood. In the Boulogne Museum are several mediæval antiquities found at *Tingry*.  
P. S. Kc.

*Sabbatical and Jubilee Years of the Jews* (Vol. iii., p. 373.).—You must find it difficult to know what to do when a correspondent obtains admission into your columns who absolutely requires to be sent back to elementary books. On the one hand, care must be taken not to discourage communication: on the other hand, there is a species of communication which must be gently discouraged. Nothing has ever appeared in your columns which makes this remark more necessary than the communication headed as above, and signed by the venerable name of HIPPARCHUS. Your well meaning, but hitherto not sufficiently instructed, correspondent, seems to imagine either that the Jewish year was wholly lunar, or that a solar year may consist of a fixed number of (wrong) lunar months. Now, the lunar month is *not* 29 days, but 29½ days; and the Jews, whom he calls ignorant of astronomy (which they were, compared with Hipparchus of Rhodes), met this, as most know, by using months of 29 days and of 30 days in equal numbers. And surely every one must know that the Jewish year was

regulated, as to its commencement, by the sun and the equinox. The year opened just before the Passover, which required a supply of lamb. Unless lamb had been obtainable all the solar year round, a regular lunar year (such as the Mahometans have) would have made a due observance of the Passover impossible. I hope your correspondent can bear to be told, good-humouredly, that it passes all reasonable permission that he should speculate on chronological questions as yet. M.

*Luncheon* (Vol. iii., p. 369.).—I cannot help doubting this derivation; and I suspect that the true meaning of the word is, a piece, or slice (or *vulgo*, a "hunch") of bread. When people who dined early, and breakfasted comparatively late, wanted any intermediate refreshment, "a luncheon" (or, as we should now say, "just a crust of bread") was sufficient. The Query brought to my mind some verses of the younger Beattie, which were published with his father's *Minstrel*, &c., in which he uses the word "luncheon" for the piece of bread placed beside the plate at dinner. I have no doubt of the fact, though I cannot recollect the lines, or find the book. But after searching in vain for it, I took down Johnson's *Dictionary*; and under the word I found this couplet by Gay, which is perhaps a better authority:

"When hungry thou stood'st staring like an oaf,  
I sliced the *luncheon* from the barley loaf."

S. R. M.

*Prophecy respecting the Discovery of America* (Vol. i., p. 107.).—Your correspondent C. quotes the following passage from Seneca:

"Venient annis secula seris,  
Quibus Oceanus vincula rerum  
Laxet, et ingens pateat tellus,  
Tethysque novos detegat orbis;  
Nec sit terris ultima Thule."

*Medea*, Act II. ad finem, v. 375.

and he says that some commentator describes these lines as "a vaticination of the Spanish discovery of America." I believe, however, that Lord Bacon may claim the merit of having been the first to notice this vaticination. In his essay "Of Prophecies" he says:

"Seneca, the tragedian, hath these verses:—

'Venient annis  
Sæcula seris, quibus Oceanus  
Vincula rerum laxet, et ingens  
Pateat tellus, Tiphysque novos  
Detegat orbis; nec sit terris  
Ultima thule.

"A prophecy," he adds, 'of the discovery of America.'

I have quoted this from an edition of Bacon's *Essays*, printed at the Chiswick Press, by C. Whittingham, for J. Carpenter, Old Bond Street,

London, 1812: and not the least curious circumstance is the curious form which Bacon, evidently quoting from memory, has given to the passage.

HENRY H. BREEN.

St. Lucia, March, 1851.

*Shakspeare's Designation of Cleopatra* (Vol. iii., p. 273).—I fully agree with your correspondent S. W. SINGER that an imperfect acquaintance with our older language has been the weak point of the commentators, but at the same time I think they have been equally guilty of an imperfect acquaintance with the history and character of Cleopatra, and one at least of a careless reading of the text; otherwise it appears incomprehensible how, on the one hand, the words of the great poet could have been so distorted; on the other hand, how Scarus could be thought to allude, by the word "ribald," to Antony. On reference to Rider's *Dictionary*, published in 1589, the very year in which Malone places Shakspeare's first play, *First Part of Henry VI.*, may be found the word *Ribaud*, leno, a bawd, a pander; *Ribaudrie*, lascivia, obscenitas, impudicitia, Venus; and *Ribaudrous*, obscenus, impudicus, impurus.

*Hagge*, doubtless the word of Shakspeare, also may be found in Rider, answering to the Latin *lamia, fascinatrix, oculo maligna mulier*.

Arguing from the above, what more appropriate term than "ribaudred hagge" could be applied to Cleopatra, a queen celebrated for her beauty, her cunning, her debauchery, nay, even adultery. The sister and wife of Ptolemy Dionysius, she admitted Cæsar to her embraces, and by him had a son called Cæsarion, and afterwards became enamoured of Antony, who, forgetful of his connexion with Octavia, the sister of Cæsar, publicly married her; thus causing the rupture between him and Cæsar, who met in a naval engagement off Actium, where Cleopatra, "when 'vantage like a pair of twins appeared," by flying with sixty sail, ruined the interest of Antony, and he was defeated; and so were called forth the imprecatory words of Scarus.

"Yond ribaudred Hagge of Egypt,  
Whom leprosy o'ertake."

FRANCISCUS.

*Harlequins* (Vol. iii., p. 287).—The origin of the word *hellequin*, unknown to M. Paul Paris, is to be sought in Scandinavia, especially Norway, whence so many swarms of fierce Pagan settlers rushed into Normandy and other parts of France. The *helle-quinna* or *hell-quean* was the famous *hela* or *hel*, the *death-goddess* (whence our word *hell*, the *death-realm*, as still used in the Creed, &c.), so well known also to our own West Scandinavian (commonly called Anglo-Saxon) forefathers. The Wild Hunt of the Helle-quinna (the Death-quean and her Meynie) was therefore soon easily synonymous with that of *La Mort*, and, as M. Paris

has well observed, naturally led to the grotesque mummeries of *notre famille d'Arlequin*.

GEORGE STEPHENS.

Stockholm.

*Christ's-cross Row* (Vol. iii., p. 330).—Quarles, in his *Emblems*, b. 2. 12, p. 124., edition 1812, has the following passage: "Christ's cross is the christ-cross of all our happiness," *i. e.* the alphabet, the beginning, perhaps the alpha and omega. Grose, in his *Olio*, p. 195., 1796, relates the following story:

"An Irishman explaining the reason why the Alphabet is called the Criss-cross-Rowe, said it was because Christ's cross was *prefixed* at the beginning and end of it."

W. B. H.

Manchester.

*Meaning of "Waste-book"* (Vol. iii., pp. 118. 195. 251. 307.).—The gentlemen who have hitherto attempted to explain this term are very evidently unacquainted with the subject on which they write; with the exception, however, of MR. CROSSLEY, whose quotation from the *Merchant's Mirrour* confirms what I am about to say. To the clerk in a merchant's counting-house, like him

"Who pens a stanza when he should engross," the waste-book may indeed be a weary waste; but he does not call it so for that reason, any more than he gives poetical names to the day-book or ledger. In short, we must not go to the merchant's counting-house at all to discover its meaning; or, if we do, "the book-keeper and cashier" who makes the Query may refer us to one of the elders, or head of the firm, who, if he be not too proud to own it, may just recollect that his progenitors or predecessors in the *chandler's shop* made their rough entries in a book which was literally waste. For origins we must look to the lowest forms or types existing. The merchant's system of book-keeping was not invented perfect; and we may see its various stages in the different gradations of trade at the present day. In many respectable shops, in the country especially, the waste-book is formed by a quire or two of the commonest paper used in the particular trade, that will bear pen and ink, sown together. An advance upon this is the waste-book as a distinct book, bound and ruled, of which the day-book or journal is merely a fair copy; and this being made, the former is held of no account. The importance, however, of reference to original entries has no doubt led to the preservation of the "Waste-book" in regular book-keeping, and a modification of its character.

S. H.

St. John's Wood, April 22. 1851.

*Sallust* (Vol. iii., p. 325.).—May I ask your correspondent whether the following lines in the

"Georgics" (iii. 284.), the most exact composition in existence, prove that *they* were first delivered by word of mouth, from notes only:—

"Sed fugit interea, fugit irreparabile tempus,  
Singula dum capti circumvectamur amore."

I might add the passage in Pindar, 4th Pythian, 439.:

"Μακρά μοι νεῖσθαι κατ' ἀμαξίτην· ἕρα γὰρ συνάπτει  
καὶ τινα ὀϊμον ἴσαμι βραχύν."

Such passages are common in all authors. C. B.

*Hand-bells at Funerals* (Vol. iii., p. 478.).—With reference to B.'s remark on the Host being often preceded by a hand-bell, it may more correctly be stated, that the Host, when carried in procession to the sick, is in all Catholic countries uniformly preceded by a bell, in order to warn all persons of its approach, that they may be ready to pay all due reverence as the procession passes. The ringing of the bell on this occasion was first instituted by the Cardinal Guido, who was sent Legate to Germany, to confirm the election of the Emperor Otto. R. R. M.

[Query, May not this have been the original *passing bell*?]

"*Laus tua non tua Fraus,*" &c. (Vol. i., p. 416.; Vol. ii., p. 77.; Vol. iii., p. 290.).—There is the following allusion to these lines by Question and Answer in the *New Help to Discourse*, published about 1670, p. 102.:

Q. "How came the famous Buchanan off, when travelling into Italy, he was, for the freeness of his writing, suspected of his religion, and taken hold of by some of the Pope's Inquisitors?"

A. "By writing to his Holiness this distich:

'Laus tua, non tua fraus, virtus, non copia rerum,  
Scandere te fecit hoc decus eximium.'

For which encomium he was set at liberty; and being gone out of the Pope's jurisdiction, he sent to his Holiness, and desired, according to his own true meaning, to read the self-same verses backward.

If George Buchanan, born 1506, was indeed the author of them, it is certain that no Pope Alexander could have been the subject of them, when written, I presume, in 1551, that being the year in which he obtained his liberty. And now to J. F. M.'s Query p. 290.—If he has transcribed Puttenham aright, he might justly condemn them as very bad "verse Lyon," if that be Leonine; but I take it that he has condemned what is worthy of some praise, and of being "called verse Lyon," for Lyric.

It would lose nothing of the lyrical by translation, but your readers being all classical I forbear.

BLOWEN.

*Francis Moore* (Vol. iii., pp. 263. 381.).—Francis Moore, physician, was one of the many quack doctors who duped the credulous at the latter period of the seventeenth century; he practised

in Westminster: in all probability then, as in our own time, the publication of the almanac was to act as an advertisement of his healing powers, &c. Cookson, Salmon, Gadbury, Andrewes, Tanner, Coley, Partridge, &c. &c., were all his predecessors, and were students in physic and astrology. Moore's *Almanac* appears to be a perfect copy of Tanner's, which was first published in 1656, forty-two years prior to the appearance of Moore's. The portrait in Knight's *London* is certainly imaginary. There is a genuine and very characteristic portrait, now of considerable rarity, representing him as a fat-faced man in a wig and large neck-cloth, inscribed "Francis Moore, born in Bridgnorth, in the county of Salop, the 29th of January, 1656.—JOHN DRAPENTIER, delin. et sculp."

I may mention it as a curious fact, that the portraits of these quack doctors, when in a good state, are frequently of great rarity. I possess one which was in the Stow collection, being a fine impression of the following print by Drapentier, for which the sum of five guineas had been paid:

"The effigies of George Jones, whom God hath blessed with greate success in healing."—"Student in the art of physick and chirurgery for about thirty years in the Upper More Fields, two golden balls on the tops of the two posts of the portel before my door."

W. W. C.

*National Debts* (Vol. iii., p. 374.).—A description of the foundation of a "national debt" in Florence in the years 1344–45 is to be found in the *Florentine History*, by Henry Edward Napier, R. N. (published by Edward Moxon, Dover Street), chap. xxi. p. 125. FIRENEYE.

*Law Courts at St. Alban's* (Vol. i., p. 366.).—I beg to send a copy of a Latin inscription discovered some years since over the west door inside the great nave of St. Alban's Abbey. It may possibly prove to be a record of some historical value, and at all events furnishes a partial reply to the Query of Z. in your First Volume:—

"Propter vicinii situm, et amplum hujus Templi spatium ad magnam confluentium multitudinem excipiendam opportunum, temporibus R. H. VIII. et denuo R. Elizabethæ, peste Londini sævientæ, Conventus Juridicus hic agebatur."

Underneath this is written, —

"Princeps Dei Imago Lex Principis opus  
Finis Legis Justitiæ."

Can any of your learned correspondents clear up the nature and extent of these fear-stricken flights to the old abbey? Was it the Commons, or Westminster Hall, or the Convocation, or all together, avoiding the plague? I may observe that our ancestors seem to have put to some practical use the vast space of an abbey-church on extraordinary occasions; and I would humbly suggest that we too of the nineteenth century might

take the hint, and employ the many unoccupied naves of our ecclesiastical buildings for *religious* purposes on ordinary occasions. W. M. K.

*The Fifteen O's* (Vol. iii., p. 391.).—They are sometimes called *St. Bridget's Prayers*. I have a very small volume entitled:

“¶ A breefe Directory and playne way how to say the Rosary of our blessed Lady: with Meditations for such as are not exercised therein. Whereunto are adioyned the prayers of S. Bryget with others. Bruges Flandrorum, excudebat Hu. Holost. 1576.”

At the end (beginning with fresh signature A i.) are—

“¶ Fiftene Prayers, righte good and vertuous vsually called the XV Oos, and of diuers called S. Briget's prayers, because the holye and blessed Virgin vsed dayly to say them before the Image of the Crucifix in S. Paules Church in Rome.”

Of this diminutive volume I never saw another copy. It was published by J. M., who dates his dedication to his dear sister A. M., “from the Englishe Charter house in Bridges (*sic*), the vigil of the Assumption of Our Lady, 1576.” It seems that the sister was resident in England, and had, previously to her brother's departure for Bruges, requested him to send her a translation of the *Rosary*, which having obtained, his cousin and friend J. Noel procured it to be printed, J. M. willingly confessing “for that I know there be many good women in Englande that honour Our Lady, but good bookes to stirre vp deuotion in them are scarce.” Would not a list of English books printed abroad be an interesting subject for some bibliographical antiquary, and an acceptable addition to our literary antiquities? P. B.

*Bunyan and the Visions of Heaven and Hell* (Vol. iii., p. 89.).—MR. OFFOR has very satisfactorily shown that Bunyan could not, from its grandiloquent style, have been the author of the *Visions of Heaven and Hell*, attributed to him in an edition of that work published in the reign of George I., entitled, *The Visions of John Bunyan, being his last Remains*.

This title must have been a surreptitious one, for, since MR. OFFOR made the above communication, I have obtained a copy of this scarce book published in the *previous reign*, under its legitimate title (as in the Sunderland copy of 1771, mentioned at p. 70. *supra*), and said to be “By G. L. φιλανθρωπο. London, printed for John Gwylim, against Crossby Square in Bishopsgate-street, 1711.”

In his address “To the Reader” (also signed G. L.), the author even makes the following direct allusion to Bunyan's allegory:

“And since the *Way* to Heaven has been so taking under the similitude of a *dream*, why should not the *Journey's End* be as acceptable under the similitude of

a *vision*? Nay, why should it not be more acceptable, since the *end* is preferable to the *means*, and *Heaven* to the *Way* that brings us thither? *The Pilgrim* met with many difficulties; but here they are all over. All storms and tempests here are hush'd in silence and serenity.”

It will therefore, I think, be admitted that the name of Bunyan ought no longer to be associated with this work, and that all inferences drawn from the fallacy of his having been the author of it should henceforth be disregarded.

It would, however, be desirable, if possible, to ascertain who G. L. really was, and how the spurious title-page came to be affixed by “Edward Midwinter, at the Looking-Glass upon London Bridge,” to his edition of this allegory? N. H.

*Mazer Wood* (Vol. iii., pp. 239. 288).—Your Querist asks, “Has the word *Mazer* any signification in itself?” It signifies *Maple*, being a corruption of the Welsh word *Masarn*—the maple-tree. Probably, therefore, the use of the wood of the maple for bowls and drinking-cups prevailed in this country many centuries before the times of Spenser and Chaucer, in whose works they are mentioned. In Devonshire the black cherry-tree, which grows to a large size in that county, is called the mazer-tree. From this circumstance I conjecture that this wood has been used there in former times for bowls and drinking-cups as a substitute for maple. That the original word, *mazer*, should have been retained, is not to be wondered at. It is known that when the mazer bowl was made of silver, the old name was retained. The name of the maple-tree, in the Irish language, is *crann-mhalpais*; therefore the name of the Irish wooden drinking-cup *maedher* cannot be derived from it. S. S. S.

*Robertii Spharia* (Vol. iii., p. 398.).—Any of your readers who are curious in natural history will find, in the *Pharmaceutical Journal*, vol. ii. p. 591., a very full description of this extraordinary production, by Dr. Pereira. It is used as a medicine by the Chinese, by whom it is called the “summer-plant-winter-worm,” and who attribute to it great cordial and restorative powers. The mode of employing it is curious. A duck is stuffed with five drachms of the insect fungus, and roasted by a slow fire; when done, the stuffing is taken out, the virtue of which has passed into the duck, which is to be eaten twice a day for eight or ten days. In the same work, vol. iv. p. 204., Dr. Pereira gives a further account of the moth on whose larva the fungus grows. E. N. W.

Southwark, May 19. 1851.

*Count Xavier de Maistre* (Vol. iii., p. 227.).—I notice a slight inaccuracy in MR. SINGER's reference to the author of *Voyage autour de ma Chambre*. He gives the name as “Jean Xavier

Maitre;" whereas the correct designation is "Count Xavier de Maistre;" the *s* in the patronymic being distinctly pronounced. Such trifling errors are only worth noticing because they appear in a work, one of the main features of which is the correctness of its references to authors and books. No doubt it is his extensive acquaintance with both that induced MR. SINGER, on this occasion, to trust to his memory, rather than turn to a biographical dictionary.

HENRY H. BREEN.

St. Lucia, April, 1851.

*Amicus Plato* (Vol. iii., p. 389.).—The origin of the sentiment, "Amicus Plato," &c., seems to be Aristot. Eth. Nicom. c. iv., where he disputes against Plato, and says: "Both being dear to me, it is right to prefer truth:"

"Αμφοῖν φίλων ὄντων, ὅσιον προτιμᾶν τὴν ἀλήθειαν."

C. B.

*The Coptic Language* (Vol. ii., pp. 376. 499.).—The reply of HERMAPION to the questions put by J. E. is scarcely satisfactory. I will endeavour to answer them more directly. The Coptic language is not an inflected one; and it has very few affixes. There are many prefixes to its nouns and verbs, which before the former are articles or demonstrative pronouns. Between these prefixes and the noun or verb, pronominal infixes are introduced, by which possession is denoted in the case of a noun, and the subject in that of a verb. Thus, *ran* is "a name;" *pi-ran*, "the name;" *pe-v-ran*, "his name;" *i*, is the verbal root, "come;" *a*, the prefix of the past tense; and *a-v-i*, "he came." Some nouns take affixes, as *jo-v*, "his head." Pronominal affixes are also joined to verbs to express their objects, and to prepositions. In the old Egyptian language, from which the Coptic is derived, there were more affixes. I am not aware that infixes have been met with in inscriptions prior to the eighteenth dynasty; and those which are in use are the same as the affixes which annexed to nouns denote possession, and to verbs the subject. The old Egyptian affixes which denoted the object of the verb, are in general different. *En-v-tu* would be "he bringeth thee;" and *en-ka-su*, "thou bringest him." In Coptic, the former would be *e-o-en-k*; the latter, *e-k-en-v*. Probably the Coptic prefixes were originally auxiliary verbs, or prepositions. The old Egyptian affixes greatly resemble the Hebrew ones, especially if *s* be substituted for the Hebrew *h*; and it is very remarkable that the Assyriö-Babylonian affixes differ from the Hebrew principally in this same respect. In like manner, the causative conjugation is formed from the simple one by prefixing *h* in Hebrew, but by prefixing *s* in both Assyriö-Babylonian and Egyptian. No doubt can then exist as to the old Egyptian language being Semitic; but the opposition between the

Semitic languages and the Indo-European ones is by no means so great as was formerly supposed. Relations between them are now clearly to be traced, which prove that they had a common origin, and that at no distant period.

E. H. D. D.

*Benedicite* (Vol. ii., p. 463.) is, I believe, two words — *benedici te* — "that you may be blessed;" and not a single word, as PETER CORONA supposes. The ellipsis is of *jubeo*, or some similar word.

D. X.

*Porci solidi-pedes* (Vol. iii., pp. 263. 357.).—I find, on further inquiry, that my account of the *porci solidi-pedes* is correct; and I can now add the following: that under the eye there was a small protuberance, not, I believe, found in our ordinary English pigs, but which forms a remarkable characteristic of the African wild boar. In the African species it is large; in the Chinese, if it be rightly so called, it is about half the length of a forefinger, and a quarter of an inch in height. I have no doubt that Mr. Ramsden, of Carlton Hall, Notts, would furnish additional information concerning these pigs, should it be required; and the publication of it would perhaps be interesting to many.

E. J. SELWYN.

Blackheath.

*The Cart before the Horse* (Vol. i., p. 348.).—F. C. B. says, "I know not how old may be, 'to put the cart before the horse.'" *Lucian* quotes the proverb ἡ ἄμαξα τὸν βοῦν [scil. ἔλκει] to illustrate the case of the young dying before the old; it is an exact equivalent to the English proverb. (*Lucian. Dial. Mortuor. vi. 2.*) C. P. PH\*\*\*.

*Dies Iræ* (Vol. ii., p. 72.).—I beg to refer MR. SIMPSON to the Rev. R. C. Trench's *Sacred Latin Poetry Selected*, London, 1849, pp. 270—277. The account of Wadding, historiographer of the Franciscan Order, is there adopted, who names Thomas of Celano as the author. The question has been thoroughly discussed by Mohnike, *Hymnologische Forschungen*, vol. i. pp. 1—24. See also Daniel, *Thesaur. Hymnolog.*, vol. ii. p. 103. C. P. PH\*\*\*.

*Apple-pie Order* (Vol. iii., p. 330.).—If MR. SNEAK will consult a work—viz. Mrs. Glasse's (or rather Dr. Hill's) volume of cookery, which may possibly be in his lady's library—he will find a receipt for making a Devonshire squab pie. This is to be formed "by alternate layers of sliced pip-pins and mutton steaks," to be adjusted in the most orderly manner. Now, from the nicety and care requisite in this arrangement, may we not "surmise," though, with Sir Walter Raleigh in the *Critic*, I may add, "forgive, my friend, if the conjecture's rash," that the expression "Apple-pie order" has sprung from the dish in question?

J. H. M.

*The Image of both Churches* (Vol. iii., p. 407.).—There seems to be no doubt that this curious book, respecting which DR. RIMBAULT inquires, was written by Dr. Matthew Pattenson, or Pattenon (not Paterson). Gee, in his *Foot out of the Snare*, published in 1624, the year after the publication of *The Image of both Churches*, in his Catalogue of "English Bookes," mentions "*The Image of both Churches*, by M. Pateson, now in London, a bitter and seditious book." The author is subsequently referred to as "F. (ather) Pate-son, a Jesuit, lodging in Fetter Lane."

See also the Preface to Foulis's *History of the Romish Treasons and Usurpations*, 1671, fol., and Wood's *Athenæ*, edit. Bliss, vol. iv. p. 139., in which it is stated to have been mostly collected from the answers of Anti-Cotton and Joh. Brierley, Priest. In Dodd's *Catholic Church History*, vol. ii. p. 427., folio edit., it is also attributed to Dr. M. Patten-son, of whom some account is given, and who is mentioned to have been Physician in Ordinary to Charles I.

JAS. CROSSLEY.

*School of the Heart* (Vol. iii., p. 390.).—Your correspondent S. T. D. will find in the "Prefatory Notice to the Synagogue," printed with Herbert's *Temple*, edit. Pickering, an account of Christopher Harvey and his works; also in Walton's *Angler*, edited by Sir H. Nicolas. ☞

*Meaning of Mosaic* (Vol. iii., p. 389.).—The breast-plate of the Jewish High Priest, as commanded by *Moses*, was to be four square, and that divided into twelve squares, to designate the twelve tribes of Israel: from this circumstance, the word *Mosaic* was derived as a term of Art, being a series or congregate of small squares of different coloured stones, applicable to the formation of any tessellated figure.

Vide 39th chap. of Exodus, from verse 8. to 14, inclusive.

JOHN KENTOR.

Glyn y mêl, May 21. 1851.

*Mosaic*.—This word would appear to be derived from the Greek, *μῦσα ἐκ μύω*, to close by pressure; Latin, *musa* vel *musivum*, that is, "opus eximia compositione tessellatum," a piece of tessellated or chequered work of superior manufacture, in regard to the manner in which the small stones or pieces of wood are closed or joined together.

FRANCISCUS.

*The Tradescants* (Vol. iii., pp. 119. 286. 353. 391.).—In common with several of your correspondents, I have for some time past taken great interest in the Tradescants, and have read with much pleasure the letters of DR. RIMBAULT, MR. SINGER, and MR. PINKERTON.

I have hitherto been unsuccessful in discovering any further particulars of the family of the Tradescants; but a few days since, in looking into a copy

of Dr. Ducarel's tract on the subject, preserved among the books in the Ashmolean Museum, I found the following note in pencil, not very legibly written in the margin of the tract, where Dr. Ducarel says he has not been able to find any account in the Lambeth Register of the death of the elder Tradescant. "Consult (with certainty of finding information concerning the Tradescants) the Registers of —apham, Kent." Since this note was written, the tract has been bound and the commencement of several words cut off. Amongst them is the name of the place of which the registers are to be consulted. I imagine it to be *Meapham* (*apham* is all that can be read).

Perhaps some of your correspondents may have an opportunity of consulting the registers of Meapham, and should any information respecting the Tradescants be found there, the marginal note will not have been without its use.

I am looking forward with great interest to the information which MR. PINKERTON promises us on the subject; and should this letter be the means of directing him to a new source of information, it will be a matter of great satisfaction to me.

C. C. R.

Linc. Coll., Oxon.

*St. John's Bridge Fair* (Vol. iii., pp. 88. 287. 341.).—Having received the last polish at Peterborough Grammar School in 1840, and from a three years' residence off and on, I am enabled to speak to the fact of there being two fairs held at Peterborough.

One, commonly called St. John's Fair, is usually held on the 18th July; but whether it is also called *St. John's Bridge Fair* I am unable to say, as this fair was always held in our holidays, although it might be so termed.

The other, commonly called "Bridge Fair," is held in the early part of October, and is so called from its proximity to the bridge. The piece in which the fairs are held is called the Bridge Close. Indeed I believe both these fairs were held in the same piece, or at least close by each other, although held at different times.

I hope this may assist, but whether it is the same spoken of at p. 88. I cannot say. J. N. C.

*A Tye* (Vol. iii., p. 263.) is described by your correspondent as a place where three roads meet. Perhaps he means a place where one road divides into two. The nucleus of old English towns will be almost always found to consist of such a fork of one road into two, requiring three principal gates or entrances, and distinguishing the plans of towns from those of cities, in which four roads meet, forming the Carfoix, and requiring four principal gates. Is there any affinity of the words *two*, *tye*, and *town*? The parallel case of the junction of two rivers into one affects the names of places situated there, as *Tiverton*. K. Tu.

*Vineyard* (Vol. ii., pp. 392. 414. 446. 522.).—In reference to the subject of the name "Vineyard" being still applied to certain places in England, it may be curious to note that the little village of *Fingest*, on the borders of Oxon and Bucks, was formerly called *Vingest*; and a farm in the same parish, now known as the *Fineing*, appears on an old tablet in the church as "the *Vincing*." I should add that the country around is full of steep sunny slopes; and would be, in a warmer climate admirably adapted for vines

G. R. M.

*Legend represented in Frettenham Church* (Vol. iii., p. 407.).—Your Cambridge correspondent C. J. E. will do well to refer to the *Acta Sanctorum* of the Bollandists, "June 25, St. Eloy,"—or to any of the numerous biographical notices of that saint, so dear to the French, especially to the Limousins; and he will find, if not the identical legend represented in Frettenham Church, the one which probably suggested it. A. B.

*Family of Rowe* (Vol. iii., p. 408.).—In answer to the inquiry of THE BEE, I beg to refer him to vol. iii. No. 10., pages 225. to 231. of the *Antiquarian Repertory*, where he will find the will of Sir Thomas Rowe of the 2d May, 1569; of his wife Dame Sarah Rowe of the 21st March, 1579; and of Sir Thomas Rowe of Woodford. They were communicated to the publishers by T. Astle, Esq., as well worthy of publication, and containing many pious and charitable bequests, particular directions for their funerals, and the price of wearing apparel in the reign of Queen Elizabeth.

I have been unable to learn in whose possession the original "MS. Extracts of Wills" now remain. J. R. D. T.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

It having occurred to Mr. Hudson Turner that our national records might be made available to illustrate the history of architecture in England, he has for the last sixteen years "made a brief in his note-book" of every fact bearing on the subject which came under his notice in the course of his daily reference to those documents for professional objects; and he has now given to the world some portions of the valuable materials thus collected in a handsome volume published by Mr. Parker, of Oxford, under the title of *Some Account of Domestic Architecture in England, from the Conquest to the end of the Thirteenth Century, with numerous illustrations of existing Remains from original Drawings*. It is not, of course, within our limits to trace even briefly the results of Mr. Turner's labours, or to point out how much light he has thrown upon a branch of architectural study which, although involved in great obscurity, has hitherto received but little attention. But we may remark that its perusal shows,

that to an intimate acquaintance with the invaluable materials for elucidating every department of historical or antiquarian knowledge to be found in our records, Mr. Turner adds considerable tact in the employment of his materials, and has endeavoured therefore, and very successfully, to make his history of domestic architecture an important contribution towards that of our social progress. The consequence is, that while, thanks to the valuable assistance of Mr. Parker, the architectural student will find in this handsomely illustrated volume much to instruct and delight him, it may be read with interest by those who are altogether indifferent to the subject to which it is more immediately devoted.

Our able and indefatigable contributor, Dr. Rimbault, has put forth for the especial delight of those who, like Mopsa, "love a ballad in print," *A Little Book of Songs and Ballads gathered from Ancient Musick Books MS. and Printed*. The various pieces contained in it have been selected from many volumes of considerable rarity, and are illustrated by numerous notes, which are characterised by Dr. Rimbault's accustomed ability and industry.

Mr. Delf has received from America some copies of an octavo volume bearing the title of *A Library Manual, containing a Catalogue Raisonné of upwards of Twelve Thousand of the most important Works in every Department of Knowledge*. Although very imperfectly executed (and the circumstances under which we are informed it was executed may perhaps be pleaded as some excuse for such imperfections), it is still a book which might with advantage be placed on the shelves of newly formed literary societies, as a means of informing the members as to the principal works existing in the various departments of learning. The idea upon which the book is founded is so good, and its object one of such obvious utility, that we have little doubt but it will ere long be much more successfully carried out.

CATALOGUES RECEIVED.—J. Russell Smith's (4. Old Compton Street, Soho) Catalogue Part 4. for 1851 of Choice, Useful, and Curious Books; W. S. Lincoln's (Cheltenham House, Westminster Road) Sixty-ninth Catalogue of Cheap Miscellaneous English and Foreign Books; J. Petheram's (94. High Holborn) Catalogue Part 123., No. 4. for 1851 of Old and New Books.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

- ALBERT LUNEL, a Novel in 3 Vols.  
 DR. ADAMS' SERMON ON THE OBLIGATION OF VIRTUE. Any edition.  
 ENGRAVED PORTRAITS OF BISHOP BUTLER.  
 RETROSPECTIVE REVIEW. Vol. IV.  
 DENS' THEOLOGIA MORALIS ET DOGMATICA. 8 Vols. 12mo. Dublin, 1832.  
 MARLBOROUGH DISPATCHES. Volumes IV. and V.  
 ART JOURNAL, 1839 to 1844 inclusive. Also 1849.  
 BULWER'S NOVELS. 12mo. Published at 6s. per Vol. Pilgrims of the Rhine, Alice, and Zanoni.  
 STEPHANI THESAURUS. Valpy. Parts I. II. X. XI. and XXIX.  
 KIRBY'S BRIDGEWATER TREATISE. 2 Vols.  
 The Second Vol. of CHAMBER'S CYCLOPEDIA OF ENGLISH LITERATURE.  
 GOODWIN'S COURSE OF MATHEMATICS. Last edition.  
 MITFORD'S HISTORY OF GREECE, continued by Davenport. 12mo. 8 Vols. Published by Tegg and Son, 1835. Volume Eight wanted.  
 L'ABBÉ DE SAINT PIERRE, PROJET DE PAIX PERPETUELLE. 3 Vols. 12mo. Utrecht, 1713.

AIKIN'S SELECT WORKS OF THE BRITISH POETS. 10 Vols. 24mo. Published by Longmans and Co. 1821. Vols. I. V. and VIII. wanted.

CAXTON'S REYNARD THE FOX (Percy Society Edition). Sm. 8vo. 1844.

CRISPET, PERE. Deux Livres de la Haine de Satan et des Malins Esprits contre l'Homme. 8vo. Francfort, 1591.

CHEVALIER RAMSAY, ESSAI DE POLITIQUE, où l'on traite de la Nécessité, de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye, without date, but printed in 1719.

The same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénelon," 12mo. Londres, 1721.

\* \* \* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

M. W. B. is thanked. The subscription for six months for the stamped edition of "NOTES AND QUERIES" is Ten Shillings.

GEORGE will see that his suggestion has been attended to. The number of our Volume has, however, always been marked at the foot of our first page.

CIRCULATION OF OUR PROSPECTUSES BY CORRESPONDENTS. The suggestion of T. E. H., that by way of hastening the period when we shall be justified in permanently enlarging our Paper to 24 pages, we should forward copies of our Prospectus to correspondents who would kindly enclose them to such friends as they think likely, from their love of literature, to become subscribers to "NOTES AND QUERIES," has already been acted upon by several friendly correspondents, to whom we are greatly indebted. We shall be most happy to forward Prospectuses for this purpose to any other of our friends able and willing thus to assist towards increasing our circulation.

BONSALL will, upon reference to Vol. iii., pp. 13. and 44., see that his Replies have been anticipated. We shall be glad to receive the "Notes on Pepys" which he kindly offers.

H. SAVICK, on reference to p. 264. of our present Volume, will see that the author of The Modest Enquiry is Henry Care. Bishop Pearson's Dissertations have not, we believe, been translated.

J. B. C. Akerman's Numismatic Manual will probably best answer our correspondent's purpose. The communication referred to by him is one of many on nearly the same subject, which have been reserved for publication at some future time.

JAMES C. The "Dissertation on Dunmore Fort" has not reached us.

Will N. H. kindly favour Mr. OFFOR with a sight of the edition of The Visions in his possession? If left with our publisher, it shall be forwarded to him, and duly returned to N. H. as he may direct.

REPLIES RECEIVED. — Handel's Occasional Oratorio — The Ten Commandments — Verses in Pope — Lines on the Roses — Swabbers — Rag Sunday — Hugh Peachell — Earth thrown upon the Coffin — Curse of Scotland — Curved Ceiling in Dorsetshire — Fit to a T. — Names of the Ferret — Knapp Family — Tanthony — Fiat Justitia — San Graal — To learn by Heart — Folk Talk — Eysell and Captious — Passage in Cymbeline — Skeletons at Egyptian Banquet — Barker the Panoramist — Royal Library — Dieu et mon Droit — A Kemble Pipe — Baldricks.

VOLS. I. and II., each with very copious Index, may still be had, price 9s. 6d. each.

NOTES AND QUERIES may be procured, by order, of all Booksellers and News-venders. It is published at noon on Friday, so that our country Subscribers ought not to experience any difficulty in procuring it regularly. Many of the country Booksellers, &c., are, probably, not yet aware of this arrangement, which will enable them to receive NOTES AND QUERIES in their Saturday parcels.

All communications for the Editor of NOTES AND QUERIES should be addressed to the care of Mr. BELL, No. 186. Fleet Street.

NIMROUD OBELISK.—A reduced Model of this interesting Obelisk is just published, having the Cuneiform Writing, and five rows of figures on each side, carefully copied from that sent by Dr. Layard to the British Museum. The Model is in Black Marble, like the original, and stands twenty inches high. Mr. Tennant, 149. Strand, London, will be happy to show a copy, and receive subscribers' names. He has also Models of several Egyptian Obelisks.

THE VERY IMPORTANT COLLECTION OF ANTIQUE GEMS OF THE LATE RIGHT HON. LORD MONSON.—Messes. CHRISTIE AND MANSON will sell by Auction, at their Great Room, King Street, St. James's Square, on Monday, June 9th, and following day, at one o'clock precisely, the Valuable Collection of Exquisite Gems selected from the celebrated Pomatowski Collection by the Right Hon. Lord Monson, and sold by order of his executors: consisting of Medallions, Intaglio with subjects from the Iliad, Æneid and classical Mythology of the very finest work, upon Sardis, Agates, Amethysts, Cornelians, and Almandines, of great beauty and rarity, mounted in gold. May be viewed, and Catalogues had.

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SATURDAY, JUNE 14. 1851.

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## Notes.

### ILLUSTRATIONS OF CHAUCER, NO. VIII.

(Vol. iii., pp. 388. 420.)

*The Armorican Word "Menez."*

I have been induced, in consequence of the scene of one of the *Canterbury Tales* being

"In *Armorike* that called is Bretaigne,"

to re-examine that tale (the Frankleins's) in the expectation that in it, if anywhere, some light might be thrown upon this newly discovered Chaucerian word "menez"; and I think I have succeeded in detecting its use in the sense of *points* or *summits* of *rocks* emerging from the surface of the water.

But in weighing the probability of this being the true sense in which it is used in the present instance by Chaucer, the wide applicability of the word "means" in its usual acceptation of *instrument to an end*, must not be lost sight of. There is scarcely the name of any one thing for which "means" may not be made a plausible substitution; so much so, that if a man were to ask for a hat to cover his head, his demand would be quite intelligible if expressed by "a means" to cover his head.

I make this proviso as an answer to the probable objection, that "menes," in its usual acceptation, gives sufficiently good sense to the passage in question; it may do so, and still not be the sense intended by the author.

The footing on which I wish to place the inquiry is this:

1st. We have an *Armorican* word which it is desirable to prove was known to, and used by, Chaucer.

2dly. We find this identical word in a tale written by him, of which the scene is *Armorica*.

3dly. It bears, however, a close resemblance to another word of different meaning, which different meaning happens also to afford a plausible sense to the same passage.

The question then is, in case this latter meaning should not appear to be better, nor even so good, as that afforded by the word of which we are in search, shall we not give that word the preference, and thereby render it doubly blessed, giving and receiving light?

In coming to a decision, it is necessary to take in the whole context. Arviragus and Dorigene live in wedded happiness, until the former, leaving his wife, takes shipping

— "to gon and dwelle a yere or twaine  
In Englelond, that cleped was *eke* Bretaigne."

Dorigene, inconsolable at his loss, sits upon the sea-shore, and views with horror the "grisly, fendly, rockes," with which the coast is studded, in every one of which she sees certain destruction to her husband in his return. She accuses the gods of injustice in forming these rocks for the sole apparent purpose of destroying man, so fa-

voured in other respects, and she concludes her apostrophe in these words, —

“Than, semeth it, ye had a gret chertee  
Toward mankind; but how then may it be  
That ye such *menēs* make, it to destroyen,  
Which *menēs* don no good but ever anoyen?”

Undoubtedly, in the third of these lines, “*mencs*” seems to have a perfectly good meaning in the sense of instrument, or *means* to destroy. But, in the last line, the same sense is not so obvious — “*means* to destroy” must necessarily be destructive, and Chaucer would never be guilty of the unmeaning truism of repeating — “*means* which do no good but ever annoy.”

Moreover, I am not aware that the accent is ever thrown upon the silent *e* where the signification of “*mene*” is an instrument —

“She may be *Goddēs mene* and *Goddēs whippe*” —

but in the lines under discussion the last syllable in both cases is accented, agreeing in that respect with the *Armorican sound* — “*menez*.”

Let us now examine whether the *Armorican sense* is capable of giving a perfect meaning to *both* lines? That sense is, a rocky ridge or emerging summit. Let us substitute the word *rockēs* for *menēz*, and then try what meaning the passage receives:

“If, quoth Dorigene, ye love *mankind* so well —  
————— how then may it be  
That ye such *rockēs* make, it to destroyen,  
Which *rockēs* don no good but ever anoyen?”

Here the sense is perfect in both lines — a sense, too, that is in exact keeping with Dorigene’s previous complaint of THE USELESSNESS of these rocks —

“That semen rather a foule confusion  
Of werk, than any faire creation  
Of swiche a parfit wisē God and stable;  
Why have ye wrought this werk unreasonable?  
For by this werk, north, south, ne west, ne est,  
There n’is yfostred man, ne brid, ne best;  
It doth no good, to my wit, but anoyeth.”

I therefore propose the following as the true reading of the passage in question: viz.,

————— “Ye had a great chertee  
Toward mankind; but how then may it be  
That ye swiche *menez* make, it to destroyen,  
Which *menez* don no good, but ever anoyen?”

And if I have succeeded in making good this position, we no longer stand in need of a precedent for the same reading in the case of — “*In menez libra*.”

A. E. B.

Leeds, May 31. 1851.

P.S. I have been favoured, through the publisher of “NOTES AND QUERIES,” with an obliging note from S.S.S. (2), communicating some authorities, of which the most germane to this subject are —

1. From *Archæologia Britannica* (Edward Lhuud. Oxford, 1707): “*Armoric, Men*, a stone; *menez*, a mountain.”

2. From Walter’s *Welsh Dictionary*: “*Welsh, Maen*, a stone; *maen terfyn*, a boundary stone; *maen mawr*, a large stone.”

FOLK TALK: “EYSELL,” “CAPTIIOUS.”

If folk lore be worthy of a place in your columns, folk talk should not be shut out, and that the etymological solutions, gathered from this source, which I have previously forwarded, have not appeared, is doubtless attributable to some other cause than indifferentism to the authority. I have found many inexplicable words and phrases, occurring in the older writers, rendered plain and highly expressive by folk talk definitions; and a glance at the relative positions of the common people of this day, and the writers of the past, to the educated and scholarly world of the nineteenth century, will suffice to show good reasons for a discriminative reference to the language of the one, for the elucidation of the other’s expression. In common with the majority of your readers, as I should think, I found the notes and replies on “*eysell*” and “*captious*” to be highly interesting, and of course applied to the folk talk for its definition. In the first case I obtained from my own experience, what I think will be a satisfactory clue to its meaning, and something more in addition. There is a herb of an acid taste, the common name for which — the only one with which I am acquainted — is *green-sauce*; and this herb is, or rather was, much sought after by children in my boyish days. At a public school not a dozen miles from Stratford-on-Avon, it was a common practice for we lads to spend our holidays in roaming about the fields; and among objects of search, this *green-sauce* was a prominent one, and it was a point of honour with each of us to notify to the others the discovery of a root of *green-sauce*. In doing this, the discoverer, after satisfying himself by his taste that the true herb was found, followed an accepted course, and signified his success to his companions by raising his voice and shouting, what I have always been accustomed to write, “*Hey-sall*.” I have no knowledge of the origin of this word; it was with us as a school-rule so to use it; and I have no doubt but that “*ey-sell*” was in Shakspeare’s time the popular name for the herb to which I allude.

Mixing much with the rural population of Warwickshire, I have, on many occasions, seen the word “*captious*” used in the sense of carping, irritable, unthankfulness, and self-willed; and, in my humble opinion, such a rendering would be more in accordance with the character of the fiction, and the poet’s early teaching, than any definition I have yet seen in your pages. EMUN.

AN OLD MAN WHOSE FATHER LIVED IN THE TIME  
OF OLIVER CROMWELL.

[We are indebted to the kindness of the Rev. THOMAS CORSER for the opportunity of preserving in our columns the following interesting notice, from the *Manchester Guardian* of the 19th August, 1843, of the subject of his communication in our No. for May 31: (No. 83., p. 421.)]

Having heard of the extraordinary circumstance of an old man named James Horrocks, in his hundredth year, living in Harwood; about three miles from Bolton, whose father lived in the time of Oliver Cromwell, we took an opportunity, a few days ago, of visiting this venerable descendant of a sire who was contemporary with the renowned Protector. Until within the last few years he resided at Hill End, a small estate left him by an uncle when he was about twenty-six years old; but both his surviving daughters being married, and himself growing feeble, and his sight failing him, he left the land and went to reside with his eldest daughter, Margaret, and his son-in-law, John Haslam, at a place called "The Nook," near the Britannia, in Harwood. Here we found the old man, surrounded with every comfort which easy circumstances and affectionate friends can afford, and, to use his own language, "neither tired of living, nor yet afraid to die." He is a remarkably good-looking old man; with long silvery locks, and a countenance beaming with benevolence and good nature. He has nearly lost the use of his eyesight, and is a little dull of hearing, yet he is enabled to walk about. The loss of his sight he regrets most of all, as it prevents him from spending his time in reading, to which he was before accustomed; and, as he remarked, also denies him the pleasure of looking upon his children and his old friends. He converses with remarkable cheerfulness for one of his years. As an instance, we may mention, that, on observing to him that he must have been a tall man in his youth, he sprang up from his arm chair with the elasticity of middle age, rather than the decrepitude usually accompanying those few who are permitted to spin out the thread of life to the extent of a century, and, with a humorous smile upon his countenance, put his hands to his thighs, and stood as straight as an arrow against a gentleman nearly six feet, remarking, at the same time, "I don't think I am much less now than ever I was." He stands now about five feet eight inches and a half. A short time ago, on coming down stairs in the morning, he observed to his daughter, with his accustomed good humour, and buoyancy of spirit, "I wonder what I shall dream next; I dreamt last night that I was going to be married again; and who knows but I could find somebody that would love me yet." His son-in-law is an old grey-headed man, much harder of hearing than himself; and it frequently happens, that when any

of the family are endeavouring to explain anything to him, old James will say, "Stop, and I'll insense him;" and his lungs seldom fail in the undertaking.

From this interesting family we learn, that William Horrocks, the father of the present James, of whom we have been speaking, was born in 1657, four years after Oliver Cromwell was declared protector, and one year before his death. He would be two years old when Richard Cromwell; who succeeded his father, resigned; and four years old when Charles II. was crowned in 1661. The exact period of his first marriage we have not been able to ascertain; but it is certain that his bride was employed as nurse in the well-known family of the Chethams, either at Turton Tower, or at Castleton Hall, near Rochdale. By this marriage he had four children, as appears from the following memorandums, written in an excellent hand in the back of an old black-letter Bible, printed in 1583:

"Mary, the daughter of William and Elizabeth Horrocks, was born the 15th day of September, and baptized the 23d day of the same month, Anno Dom. 1683."

"John, the son of William and Elizabeth Horrocks, was born the 18th day of January, and baptized the 25th day of the same month, Anno Dom. 1686."

"Ann, the daughter of William and Elizabeth Horrocks, was born the 14th day of March, and baptized the 23d day of the same month, Anno Dom. 1699."

"William, the son of William and Elizabeth Horrocks, was born the 9th day of June, and baptized the 17th day of the same month, Anno Dom. 1700."

At what time his wife died, we are also unable to ascertain; but there is no doubt he remained a widower for many years, and at length married his housekeeper, a comely blooming young woman, whose kindness to the old man was unremitting, and he married her in 1741, at the age of eighty-four, she being at the time only twenty-six.

This marriage evidently attracted much attention in the neighbourhood, and we find that, about two years afterwards, the old man and his youthful partner were sent for to Castleton Hall, the residence of a branch of Humphry Chetham's family, where they were treated with great kindness, and a portrait painter engaged to take their likenesses, which are now in the possession of their son; and add much to the interest of a visit to him. These portraits are well executed; and, of course, appear rather like those of a grandfather and his grandchild than of husband and wife, although he appears more like sixty than eighty-six. In front of each painting is prominently inscribed the age of each of the parties, and the date when the portrait was taken. Upon that of the husband the inscription is, "ÆTA: 86—1743." And upon that of the wife, "ÆTA: 28—1743." These, it appears, were taken two years after their marriage,

and preserved in the Chetham family, at Castleton Hall, as great curiosities.

In the following year, the present James was born, as appears from the following entry on the back of the same old Bible :

“James, the son of William and Elizabeth Horrocks of Bradshaw Chapel, was born March 14th, 1744.”

He will therefore complete his hundredth year on the 14th of next March. He was born in a house near Bradshaw Chapel, which has long since been removed. He was about twenty-seven years old when an uncle left him a small estate in Harwood, called Hill End; and soon after he married, we believe in 1773, and by that marriage had eight children. William, the son of James and Margaret Horrocks, was born February 21, 1776; Margaret, March 31, 1778; John, August 11, 1781; Simon, Dec. 23, 1783; Matty, June 28, 1786; James, Jan. 13, 1789; Sarah, Sept. 22, 1791; and Betty, Jan. 8, 1794.

Of these, the only survivors are Margaret, aged sixty-five, the wife of John Haslam, with whom the old man now resides; and Betty, the youngest, aged forty-nine, who is married, and has four children.

The old man was only eleven years old when his father died, and has no recollection of hearing him mention any remarkable event occurring in his lifetime.

On asking the old man how he came into possession of the portraits of his father and mother, he stated, that, some years ago, he saw in the newspapers a sale advertised of the property at Castleton Hall, and went there before the day to inquire after the portraits, with the view of purchasing them before the sale. The servants at the hall admitted him, and he found they were not there. He then went to the house of the steward, and found he was not at home; he, however, left a message, desiring that the steward would send him word if there was any probability of his being able to purchase the portraits. Accordingly, the steward sent him word that they had been removed, with the family portraits, to the residence of a lady near Manchester, where he might have the satisfaction of seeing them. The old man cannot remember either the name or the address of the lady. However, he went to the place, in company with a friend, and saw the lady, who treated him with the greatest kindness. She showed him the portraits, and was so much pleased with the desire he manifested to purchase them, that she said, if she could be certain that he was the heir, she would make him a present of them, as his filial affection did him great honour. His friend assured her that he was the only child of his mother by William Horrocks, and she then gave them to him, although she parted with them with regret, as she had no other paintings that attracted so much attention. His recollection of

the circumstances are so perfect, that he remembers offering a gratuity to the servants for packing the portraits, which the lady would not allow them to receive.

As an instance of the health and vigour of this remarkable old man, it may be mentioned, that ten years ago, in the winter of 1832-3, he attended at Newton, to vote for Lord Molyneux, then a candidate for South Lancashire. He was then in his ninetieth year. He walked from Harwood to Bolton, a distance of three miles. From thence he went to Newton by the railway; and, having voted, he by some means missed the train, and walked to Bolton, a distance of fifteen miles. On arriving there he took some refreshment, and again set out for Harwood, and accomplished the distance of twenty-one miles in the day, in the depth of winter.—*Manchester Guardian*, Aug. 19, 1843.

#### Minor Notes.

*On a Passage in Sedley.*—There is a couplet in Sir Charles Sedley's poems, which is quoted as follows in a work in my possession :

“Let fools the name of loyalty divide :

Wise men and Gods are on the strongest side.”

Does the context require the word “divide?” or is it a misprint for “deride?” Of course, the latter word would completely alter the sense, but it seems to me that it would make it more consistent with truth. The word “divide” supposes loyalty to be characteristic of fools, and places the Gods in antagonism to that sentiment; while the word “deride” restores them to their natural position.

HENRY H. BREEN.

St. Lucia, April, 1851.

*On a Passage in Romeo and Juliet.*—In the encounter between Mercutio and Tybalt (Act III. Sc. 1.), in which Mercutio is killed, he addresses Tybalt tauntingly thus:—

“Good king of cats, &c., will you pluck your sword out of his *pitcher* by the ears? Make haste, lest mine be about your ears ere it be out.”

The first quarto has *scabbard*, all the later editions have *pitcher*, a word occurring nowhere else. There has been a vain attempt to make *pitcher* signify a *leathern sheath*, because a *pitch* was a *garment of leather or pelt*. To me it is quite evident that *pitcher* is a mere typographical error for *pitcher*, which, in this jocose, bantering speech, Mercutio substitutes for *scabbard*, else why are the *ears* mentioned? The poet was familiar with the proverb “Pitchers have ears,” of which he has elsewhere twice availed himself. The *ears*, as every one knows, are the *handles*, which have since been called the *lugs*. Shakspeare would hardly have substituted a word of his own creation for *scabbard*; but *pitcher* was suggested by the play

upon the word *ears*, which is used for *hills* in the plural, according to the universal usage of the poet's time. The *ears*, applied to a *leathern coat*, or even a *sheath*, would be quite unmeaning, but there is a well sustained ludicrous image in "pluck your sword out of his *pitcher by the ears*."

S. W. SINGER.

*Inscription on a Tablet in Limerick Cathedral.*—

"Mementi Mory.

"Here lieth LITTLE Samuell Barinton, that great Under Taker, of Famous CITTIS Clock and Chime Maker; He made his one Time goe EARLY and LATTER, But now He is returned to God his Creator.

"The 19 of November Then He ScEST, And for His Memory This Here is Pleast, By His Son Ben 1693."

The correctness of this copy, *in every respect*, may be relied upon.

R. J. R.

### Queries.

#### PRINCESSES OF WALES.

Blackstone, in his *Commentaries*, vol. i. p. 224., says, the heir apparent to the crown is usually made Prince of Wales and Earl of Chester; upon which Mr. Christian in a note remarks, upon the authority of Hume, that this creation has not been confined to the heir apparent, for both Queen Mary and Queen Elizabeth were created by their father, Henry VIII., Princesses of Wales, each of them at the time (the latter after the legitimation of Mary) being heir presumptive to the crown.

Can any of your correspondents inform me upon what authority this statement of Hume rests? or whether there exists any evidence of such creations having been made? Do any such creations appear upon the Patent Rolls? The statement is not supported by any writer of authority upon such subjects, and, as far as your Querist's investigation has proceeded, seems without foundation. It is one, however, too important in connexion with royal titles to remain uncontradicted, if the fact be not so.

G.

### Minor Queries.

*Lady Mary Cavendish.*—Information is requested respecting the *ancestry* of the Lady Mary Cavendish, who married a Lieutenant Maudesley, or Mosley, of the Guards. She is thought to have been maid of honour to Queen Anne. And a Sir Henry Cavendish, who was teller of the Exchequer in Ireland some sixty years ago, was of the same family.

CAVENDO.

*Covey.*—When the witches in this country were very numerous, Satan for convenience divided them into companies of thirteen (one reason why thirteen has always been considered an unlucky number), and called each company a *covine*. Is that the etymology of the word *covey*, as applied to birds?

L. M. M. R.

*Book wanted to purchase.*—Can any one help me to find a little book on "Speculative Difficulties in the Christian Religion?" I read such a book about four years ago, and have quite forgotten its title and its author. The last chapter in the book was on the "Origin of Evil." There is a little book called *Speculative Difficulties*, but that is not the one I mean.

L. M. M. R.

*The Devil's Bit.*—In the Barnane Mountains, near Templemore, Ireland, there is a large dent or hollow, visible at the distance of twenty miles, and known by the name of the "Devil's Bit."

Can any of your readers assist me in discovering the origin of this singular name? There is a foolish tradition that the Devil was obliged, by one of the saints, to make a road for his Reverence across an extensive bog in the neighbourhood, and so taking a piece of the mountain in his mouth, he strode over the bog and deposited a road behind him!

SING.

*Corpse passing makes a Right of Way.*—What is the origin of the supposed custom of land becoming public property, after a funeral has passed over it? An instance of this occurred (I am told) a short time since at Battersea.

R. W. E.

*Nao, a Ship.*—Seeing it twice stated in Mr. G. F. Angus's *Australia and New Zealand*, that "in the Celtic dialect of the Welsh, *Nao* (is) a ship," I am desirous to learn in what author of that language, or in what dictionary or glossary thereof, any such word is to be met with. (See vol. ii., pp. 274. 278.) I doubt, or even disbelieve, the Britons having had *any* name for a ship, though they had a name for an osier floating basket, covered with raw hides. And when they became familiar with the *navis longa* of the Romans, they and their Gaelic neighbours adopted the adjective, and not the substantive. But the question of *nao* is one of fact; and having got the assertion, I want the authority.

A. N.

*William Hone.*—I wish to meet with the interesting and touching account of the conversion of William Hone, the compiler of the *Every Day Book*, and should be obliged to any one who would tell me where it is to be found.

E. V.

*Hand giving the Blessing.*—What is the origin of holding up the two forefingers and thumb, and pressing down the third and little fingers of the right hand in giving "the blessing," as we see in figures of bishops, &c.? Is it a mystic allusion to the Trinity?

A. A. D.

4. Moray Place, Birkenhead.

*Tinsell, a Meaning of.*—I wish to know if this word is still used by the country-people in the midland counties, and on the borders of North Wales, to denote *fire-wood*. In a Report dated in 1620, from a surveyor to the owner of an estate in

Wales, near the borders of Shropshire, the following mention of it occurs :

“There is neither wood nor underwood on the said lands, but a few underwoods in the park of hasell, alders, withie, and thornes, and such like, which the tenants doe take and use for *Tinsel* as need requires.”

The working people in Shropshire and Staffordshire still speak of *tinging* a fire (pronounced *teeing*). This is but a slight change in the Anglo-Saxon word *tynan*, to light a fire. S. S. S.

*Arches of Pelaga.*—A young sailor, in his passage from Alexandria to Trinadas, mentions a place under this designation. Query, Is there a place correctly so called, or is this one of the misnomers not unfrequent among seamen? M. A. LOWER.

*Emiott Arms.*—What are the arms of the family of Emiott of Kent? E. H. Y.

*Well Chapels.*—Will any of your learned readers be kind enough to direct me to the best sources of information on this subject? H. G. T.

*Davy Jones's Locker.*—If a sailor is killed in a sea-skirmish, or falls overboard and is drowned, or any other fatality occurs which necessitates the consignment of his remains to the “great deep,” his surviving messmates speak of him as one who has been sent to “Davy Jones's Locker.” Who was the important individual whose name has become so powerful a myth? And what occasioned the identification of the ocean itself with the locker of this mysterious Davy Jones? HENRY CAMPKIN.

*Æsopus Epulans.*—I shall be much obliged by information respecting the authorship and history of this work, printed at Vienna, 1749, 4to. N. B.

*Written Sermons.*—Information is requested as to when the custom of preaching from written sermons was first introduced, and the circumstances which gave rise to it. M. C. L.

*Pallavicino and the Conte d'Olivares.*—I have in my possession an old Italian MS., 27 pages of large foolscap paper. It is headed “*Caduta del Conte d'Olivares*,” and at the end is signed “*Scritta da Ferrante Pallavicino*,” and dated “28 Genaro, 1643.” Of course this Count d'Olivares was the great favourite of Philip IV. of Spain; but who was Pallavicino? Could it have been the Paravicino who was court chaplain to Philip III. and IV.? or was he of the Genoese family of Pallavicini mentioned by Leigh Hunt (*Autobiography*, vol. ii. p. 177.) as having been connected with the Cromwell family? What favours the latter presumption is, that a gentleman to whom I showed the MS. said at once, “That is Genoa paper, just the same I got there for rough copies;” and he also told me that the water-mark was a well-known Genoa mark: it consists of a bird standing on an eight pointed starlike flower.

If any one can give me any likely account of this Pallavicino, or tell me whether the MS. is at all valuable in any way, I shall owe him many thanks.

CHARLES O. SOULEY.

Broadway, New York, May 10. 1851.

### Minor Queries Answered.

*Athelney Castle, Somersetshire.*—Can any of your readers inform me, whether Athelney Castle, built by King Alfred, as a monastery, in token of his gratitude to God for his preservation, when compelled to fly from his throne, is in existence; or if any remains of it can be traced, as I do not find it mentioned either in several maps, gazetteers, or topographical dictionaries? It was situate about four miles from Bridgewater, near the conflux of the rivers Parrot and Tone? J. S.

Islington, May 15. 1851.

*Athelney.*—In a visit which I recently paid to the field of *Sedgemoor* and the Isle of *Athelney* in Somersetshire, I found on the latter a stone pillar, inclosed by an iron railing, designed to point the traveller's eye to the spot, so closely associated with his earliest historical studies, with the burnt cakes, the angry housewife, and the castigated king. The pillar bears the following inscription, which you may think perhaps worthy of preservation in your useful pages:—

“King Alfred the Great, in the year of our Lord 879, having been defeated by the Danes, fled for refuge to the forest of Athelney, where he lay concealed from his enemies for the space of a whole year. He soon after regained possession of his throne, and in grateful remembrance of the protection he had received, under the favour of Heaven, he erected a monastery on this spot and endowed it with all the lands contained in the Isle of Athelney. To perpetuate the memorial of so remarkable an incident in the life of that illustrious prince, this edifice was founded by John Slade, Esq., of Mansell, the proprietor of Athelney and Lord of the Manor of North Petherton, A. D. 1801.”

J. R. W.

Bristol.

*Legend of St. Molaisse* (Vol. ii., p. 79.).—Can you tell me anything more about this MS., and in whose possession it now is? R. H.

[“The Legend of St. Molaisse” was sold in a sale at Puttick and Simpson's, July 3, 1850, for the sum of £8. 15s.]

*Bogatzky.*—Who was Bogatzky, the author of the well-known *Golden Treasury*? Any particulars of his life will be acceptable. E. V.

[Bogatzky was a Polish nobleman, the pupil of the great Professor Francke, and of a kindred spirit. He died at an advanced age in 1768. It is not generally known that Bogatzky published a Second Volume of his *Golden Treasury*, which Dr. Steinkopff revised and edited in 1812, to which he prefixed a short but inte-

resting account of the author. See also *Allgemeine Encyclopädie von Ersch und Gruber*, s. v.]

### Replies.

GREENE'S "GROATSWORTH OF WITTE."

(Vol. iii., p. 140.)

In answer to MR. HALLIWELL'S Query, "whether the remarkable passage respecting Shakspeare in this work has descended to us in its genuine state," I beg to inform him that I possess a copy of the edition of 1596, as well as of those of 1617 and 1621, from the latter of which the reprint by Sir Egerton Brydges was taken, and that the passage in question is exactly the same in all the three editions. For the general information of your readers interested in Greene's works, I beg to state, that the variations in the edition of 1596 from the other two, consist of the words "written before his death, and published at his dying request," on the title; and instead of the introductory address "To Wittie Poets, or Poeticall Wittes," signed I. H., there are a few lines on A 2, "The Printer to the Gentle Readers:"

"I haue published heere, Gentlemen, for your mirth and benefit, Greene's Groateswoorth of Wit. With sundry of his pleasant discourses ye haue beene before delighted: But now hath death giuen a period to his pen, onely this happened into my hands which I haue published for your pleasures: Accept it fauourably because it was his last birth, and not least worth, in my poore opinion. But I will cease to praise that which is aboue my conceit, and leaue it selfe to speake for it selfe: and so abide your learned censuring.

"Yours, W. W."

Then follows another short address, "To the Gentlemen Readers," by Greene himself; and as this edition is so rare, only two copies being known, and the address is short, I transcribe it entire for your insertion:

"Gentlemen, The Swan sings melodiously before death, that in all his life time vseth but a iarring sound. *Greene*, though able inough to write, yet deeplyer searched with sicknesse than euer herctofore, sendes you his swanne-like song, for that he feares he shall neuer againe carroll to you woonted loue layes, neuer againe discouer to you youth's pleasures. Howeuer yet sicknesse, riot, incontinence, haue at once shown their extremitie, yet if I recouer, you shall all see more fresh springs then euer sprang from me, directing you how to liue, yet not diswading you from loue. This is the last I haue writ, and I feare me the last I shall write. And how euer I haue beene censured for some of my former bookes, yet, Gentlemen, I protest, they were as I had special information. But passing them, I commend this to your fauourable censures, and like an Embrion without shape, I feare me will bee thrust into the world. If I liue to ende it, it shall be otherwise: if not, yet will I commend it to your courtesies, that you may as wel be acquainted with my repentant death, as you haue lamented my carelesse

course of life. But as *Nemo ante obitum felix*, so *Acta exitus probat*: Beseeching therefore to bee deemed hereof as I deserue, I leaue the worke to your liking, and leaue you to your delights."

Greene died in September, 1592; and this is curious, as being probably the last thing that ever came from his pen.

The work commences on sig. A 4, the other three leaves being occupied with the title and the two addresses. It concludes with Greene's "letter written to his wife," and has not "Greene's Epitaph: Discoursed Dialogue-wise betweene Life and Death," which is in the two later editions.

I may here mention that I possess a copy of an extremely rare work relating to Robert Greene, which has only lately become known, viz.:

"Greene's Newes both from Heaven and Hell. Prohibited the first for writing of Bookes, and banished out of the last for displaying of Connycatchers. Com-mended to the Presse by B. R." (Barnabee Rich) 4to. bl. lett. Lond. 1593.

Concerning the great rarity of this interesting tract, which was unknown to the Rev. A. Dyce when publishing his edition of Greene's works, your readers may see a notice by Mr. Collier in his *Extracts from the Registry of the Stat. Comp.*, vol. ii. p. 233., apparently from the present copy, no other being known.

THOS. CORSER.

Stand Rectory.

### THE DUTCH MARTYROLOGY.

(Vol. iii., p. 443.)

Besides the copy of the above work mentioned by your correspondent J. H. T., several others are known to exist in this country. Among them I may mention one in the library of the Baptist College, Bristol. My own copy was supplied by a London bookseller, who has likewise imported several other copies from Holland, where it is by no means a scarce work.

The second illustrated edition was published twenty years after the decease of Van Braght. The first edition, without engravings, now before me, appeared in 1660, which was the edition used by Danvers. But Danvers does not appear to have known its existence, when the first edition of his treatise came out in 1673. The "large additions" of his second edition in 1674, are chiefly made from the work of Van Braght.

The original portion of Van Braght's work is, however, confined to the first part. The second part, *The Martyrology*, strictly so called, is of much earlier date. Many single narratives appeared at the time, and collections of these were early made. The earliest collection of martyrdoms bears the date of 1542. This was enlarged in 1562, 1578, 1580, and 1595. This fact I give on the authority of Professor Müller of Amsterdam, from the *Jaarboekje voor de Doopsgezinde*

*Gemeurten in de Nederlanden, 1838 en 1839*, pp. 102, 103.

An edition, dated 1599, of these very rare books is now before me. It has the following curious and affecting title:

“Dit Boeck wort genaemt: Het Offer des Heeren, Om het inhoud van sommige opgeofferde Kinderen Gods, de welcke voort gebrocht hebben, wt den goeden schat haers herten, Belijdinghen, Sentbrieuen ende Testamenten, de welcke sy met den monde beleden, ende met den bloede bezeghelt hebben, &c. &c. Tot Harlinghen. By my Peter Sebastiaenzoon, Int jaer onsen Heeren MDCXCIX.”

It is a thick 12mo. of 229 folios, and contains the martyrdoms of thirty-three persons (the first of which is Stephen), which were subsequently embodied in the larger martyrologies. Each narrative is followed by a versified version of it. A small book of hymns is added, some of them composed by the martyrs; and the letters and confession of one Joos de Tollenaar, who was put to death at Ghent in 1589.

In 1615, a large collection of these narratives appeared at Haarlem in a thick 4to. volume. The compilers were Hans de Ries, Jaques Outerman, and Joost Govertsoon, all eminent Mennonite ministers. Two editions followed from the press of Zacharias Cornelis at Hoorn in 1617 and 1626, both in 4to., but under different editorship. The last edition was offensive to the Haarlem editors, who therefore published a fourth at Haarlem in 1631. As its title is brief, I will give it from the copy in my library:

“Martelaers Spiegel der Werelose Christenen t' zedert A. D. 1524. Joan, xv. 20. Matt. x. 28. Esai, li. 7. Joan, xvi. 2. 1 Pet. iv. 19. [All quoted at length.] Gedrukt tot Haerlem Bij Hans Passchiers van Wesbusch. In't Jaer onses Heeren, 1631.”

This edition is in small folio. The title-page is from a copperplate, and is adorned with eight small engravings, representing scenes of suffering and persecution from scripture. The narratives of martyrs extends from 1524 to 1624. It is this work which forms the basis of Van Braght's. He added to it the whole of his first part, and also some additional narratives in the second. To the best of his ability he versified the whole.

These works are frequently referred to by Ottius in his *Annales Anabaptistici* under the titles “Martyrologium Harlemense” and “Martyrologium Hornanum.”

From a paper in the *Archiv für Kunde österreichischer Geschichtsquellen*, I learn that a MS. exists in the City library of Hamburg, with the following title:

“Chronickel oder Denkbüchel darinnen mit kurtzen Begriffen, Was sich vom 1524 Jar, Bis auff gegenwärtige Zeit, in der gemain zuegetragen, vnd wie viel trewer Zeugen Jesu Christij die warheit Gottes so ritterlich mit irem bluet bezeugt. 1637.”

The work appears chiefly confined to a history of the Moravian Anabaptists: but from passages given by the writer, Herr Gregor Wolny, it is evident that it contains many of the narratives given by Van Braght. The earlier portion of the MS. was written previous to 1592, when its writer or compiler died. Three continuators carried on the narrations to 1654. The last date in it is June 7, 1654; when Daniel Zwickler, in his own handwriting, records his settlement as pastor over a Baptist church. Mention is made of this MS. by Ottius, and by Fischer in his *Tauben-kobel*, p. 33., &c. For any additional particulars respecting it, I should feel greatly obliged.

It does not appear to be known to your correspondent that a translation of the second part of Van Braght's work has been commenced in this country, of which the first volume was issued by the Hanserd Knollys Society last year. A translation of the entire work appeared in 1837, in Pennsylvania, U. S., for the use of the Mennonite churches, emigrants from Holland and Germany, to whom the language of their native land had become a strange tongue.

E. B. U.

33. Moorgate Street, London.

#### Replies to Minor Queries.

*Spick and Span New* (Vol. iii., p. 330.). — The corresponding German word is *Spann-nagel-neu*, which may be translated as “New from the stretching needle;” and corroborates the meaning given by you. I may remark the French have no equivalent phrase. It is evidently a familiar allusion of the clothmakers of England and Germany.

BENBOW.

Birmingham.

*Under the Rose* (Vol. iii., pp. 300.). — There is an old Club in this town (Birmingham) called the “Bear Club,” and established (ut dic.) circa 1738, formerly of some repute. Among other legends of the Club, is one, that in the centre of the ceiling of their dining-room was once a carved rose, and that the members always drank as a first toast, to “The health of the King” [under the rose], meaning the Pretender.

BENBOW.

*Handel's Occasional Oratorio* (Vol. iii., p. 426.). — The “Occasional Oratorio” is a separate composition, containing an overture, 10 recitatives, 21 airs, 1 duet, and 15 choruses. It was produced in the year 1745. It is reported, I know not on what authority, that the King having ordered Handel to produce a new oratorio on a given day, and the artist having answered that it was impossible to do it in the time (which must have been unreasonably short, to extort such a reply from the intellect that produced *The Messiah* in three weeks, and *Israel in Egypt* in four), his

Majesty deigned no other answer than that done it must and should be, whether possible or not, and that the result was the putting forward of the "Occasional Oratorio."

The structure of the oratorio, which was evidently a very hurried composition, gives a strong air of probability to the anecdote. Evidently no libretto was written for it; the words tell no tale, are totally unconnected, and not even always tolerable English, a fine chorus (p. 39. Arnold) going to the words "Him or his God we no fear." It is rather a collection of sacred pieces, strung together literally without rhyme or reason in the oratorio form, than one oratorio. The examination of it leads one to the conclusion, that the composer took from his portfolio such pieces as he happened to have at hand, strung them together as he best could, and made up the necessary quantity by selections from his other works. Accordingly we find in it the pieces "The Horse and his Rider," "Thou shalt bring them in," "Who is like unto Thee?" "The Hailstone Chorus," "The Enemy said I will pursue," from *Israel in Egypt*, written in 1738; the chorus "May God from whom all Mercies spring," from *Athaliah* (1733); and the chorus "God save the King, long live the King," from the *Coronation Anthem* of 1727. There is also the air "O! Liberty," which he afterwards (in 1746) employed in *Judas Maccabæus*. Possibly some other pieces of this oratorio may be found also in some of Handel's other works, not sufficiently stamped on my memory for me to recognise them; but I may remark that the quantity of *Israel in Egypt* found in it may perhaps have so connected it in some minds with that glorious composition as to have led to the practice referred to of prefixing in performance the overture to the latter work, to which, although the introductory movement, the fine adagio, and grand march are fit enough, the light character of the fugue is, it must be confessed, singularly inappropriate.

I am not aware of any other "occasion" than that of the King's will, which led to the composition of this oratorio. D. X.

*Stone Chalice* (Vol. ii., p. 120.).—They are found in the ancient churches in Ireland, and some are preserved in the Museum of the Royal Irish Academy, and in private collections. A beautiful specimen is engraved in Wakeman's *Handbook of Irish Antiquities*, p. 161. R. II.

*Thanksgiving Book* (Vol. iii., p. 328.).—The charge for a "Thanksgiving Book," mentioned by A CHURCHWARDEN, was no doubt for a Book of Prayers, &c., on some general thanksgiving day, probably after the battle of Blenheim and the taking of Gibraltar, which would be about the month of November. A similar charge appears in the Churchwardens' accounts for the parish of

*Eye, Suffolk*, at a much earlier period, viz. 1684, which you may probably deem worthy of insertion in your pages:

	l.	s.	d.
"It. To Flegg for sweepinge and dressing upp the church the nynth of September beeing A day of <i>Thanks-givinge</i> for his Maties delivañce from the Newkett Plot	00	03	00
"It. For twoe <i>Bookes</i> for the 9 <sup>th</sup> of September aforesaid	00	01	00"

J. B. COLMAN.

Eye, April 29, 1851.

*Carved Ceiling in Dorsetshire* (Vol. iii., p. 424.).—Philip, King of Castile (father to Charles V.), was forced by foul weather into Weymouth Harbour. He was hospitably entertained by Sir Thomas Trenchard, who invited Mr. Russell of Kingston Russell to meet him. King Philip took such delight in his company that at his departure he recommended him to King Henry VII. as a person of spirit "fit to stand before princes, and not before mean men." He died in 1554, and was the ancestor of the Bedford family. Sir Thomas Trenchard probably had the ceiling. See Fuller's *Worthies (Dorsetshire)*, vol. i. p. 313.

A. HOLT WHITE.

The house of which your correspondent has heard his tradition is certainly *Woolverton House*, in the parish of Charminster, near this town.

It was built by Sir Thomas Trenchard, who died 20 Hen. VIII.; and tradition holds, as history tells us, that Philip, Archduke of Austria, and King of Castile, with his queen *Juana*, or *Joanna*, were driven by weather into the port of Weymouth: and that Sir Thomas Trenchard, then the High Sheriff of the county, invited their majesties to his house, and afforded them entertainment that was no less gratifying than timely.

Woolverton now belongs to James Henning, Esq. There is some fine carving in the house, though it is not the ceiling that is markworthy; and it is thought by some to be the work of a foreign hand. At Woolverton House were founded the high fortunes of the House of Bedford. Sir Thomas Trenchard, feeling the need of an interpreter with their Spanish Majesties, happily be-thought himself of a John Russell, Esq., of Berwick, who had lived some years in Spain, and spoke Castilian; and invited him, as a Spanish-English mouth, to his house: and it is said he accompanied the king and queen to London, where he was recommended to the favour of Hen. VII.; and after rising to high office, received from Hen. VIII. a share of the monastic lands.

See Hutchins's *History of Dorset*.

W. BARNES.

Dorchester.

"*Felix quem faciunt*," &c. (Vol. iii., pp. 373. 431.). — The passage cited by C. H. P. as assigned to Plautus, and which he says he cannot find in that author, occurs in one of the interpolated scenes in the *Mercator*, which are placed in some of the old editions between the 5th and 6th Scenes of Act IV. In the edition by Pareus, printed at Neustadt (Neapolis Nemetum) in 1619, 4to., it stands thus:

"Vetum id dictum est: Feliciter is sapit, qui periculo alieno sapit."

I was wrong in attributing it to Plautus, and should rather have called it *Plautine*. By a strange slip of the pen or the press, *periculum* is put instead of *periculo* in my note. Niebuhr has a very interesting essay on the interpolated scenes in Plautus, in the first volume of his *Kleine Historische und Philologische Schriften*, which will show why these scenes and passages, marked as supposititious in some editions, are now omitted. It appears that they were made in the fifteenth century by Hermolaus Barbarus. See a letter from him to the Bishop of Segni, in *Angeli Politiani Epistola*, lib. xii. epist. 25.

To the parallel thoughts already cited may be added the following:

"Ii qui sciunt, quid aliis acciderit, facile ex aliorum eventu, suis rationibus possunt providere."

*Rhetoric. ad Herennium*, L. 4. c. 9.

"P' presi esempio de' lor stati rei,  
Facendomi profitto P' altrui male  
In consolar i casi e dolor miei."

Petrarca, *Trionfo della Castità*.

"Ben' è felice quel, donne mie care,  
Ch' essere accorto all' altrui spese impare."

Ariosto, *Orl. Fur.*, canto X.

S. W. SINGER.

*The Saint Graal* (Vol. iii., p. 413.). — I see that Mr. G. STEPHENS states, that Mons. Roquefort's nine columns are decisive of Saint Graal being derived from Sancta Cratera. I am unacquainted with the word *cratera*, unless in Ducange, as meaning a basket. But *crater*, a goblet, is the word meant by Roquefort.

How should *graal* or *greal* come from *crater*? I cannot see common sense in it. Surely that ancient writer, nearly, or quite, cotemporary with the publication of the romance, Helinandus Frigidimontanus, may be trusted for the fact that *graal* was French for "gradalis or gradale," which meant "scutella lata et aliquantulum profunda in qua preciosæ dapes cum suo jure divitibus solent apponi." (Vide Helinand. ap. Vincentium Bellovacensem, *Speculum Historiale*, lib. 43. cap. 147.) Can there be a more apparent and palpable etymology of any word, than that *graal* is *gradale*? See Ducange in *Gradale*, No. 3, and in *Gradalis*, and the three authorities (of which Helinand is not one) cited by him.

A. N.

*Skeletons at Egyptian Banquet* (Vol. iii., p. 424.). — The *interpretation* of this is probably from Jer. Taylor's own head. See, for the history of the association in his mind, his sermon on the "Marriage Ring."

"It is fit that I should infuse a bunch of myrrh into the festival goblet, and, after the Egyptian manner, serve up a dead man's bones as a feast."

Q. Q.

*Sewell* (Vol. iii., p. 391.). — Allow me to refer H. C. K. to a passage in the *Letters on the Suppression of the Monasteries*, published by the Camden Society, p. 71., for an example of the word *sewelles*. It is there said to be equivalent to *blawnsherres*. The scattered pages of Duns Scotus were put to this use, after he was banished from Oxford by the Royal Commissioners.

The word is perhaps akin to the low Latin *suellium*, threshing-floor, or to the Norman French *swele*, threshold: in which case the original meaning would be *bounds* or *limits*.

C. H.

St. Catharine's Hall, Cambridge.

*Col-fabias* (Vol. iii., p. 390.). — This word is a Latinised form of the Irish words *Cul-reabur* (*cul-feabus*), *i. e.* "a closet of decency," or "for the sake of decency."

FRA. CROSSLEY.

*Poem from the Digby MS.* (Vol. iii., p. 367.). — Your correspondent H. A. B. will find the lines in his MS. beginning

"You worms, my rivals," &c.,

printed, with very slight variations, amongst Beaumont's poems, in Moxon's edition of the Works of Beaumont and Fletcher, 1840. They are the concluding lines of "An Elegy on the Lady Markham."

W. J. BERNHARD SMITH.

*Umbrella* (Vol. iii., pp. 37. 126.). — I find the following passage in the fourth edition of Blount's *Glossographia*, published as far back as 1674.

"*Umbrello* (Ital. *Ombrella*), a fashion of round and broad Fans, wherewith the *Indians* (and from them our great ones) preserve themselves from the heat of the sun or fire; and hence any little shadow, Fan, or other thing, wherewith the women guard their faces from the sun."

In Kersey's *Dictionarium Anglo-Britannicum*, 1708, it is thus noticed —

"*Umbrella*, or *Umbrello*, a kind of broad Fan or Skreen, commonly us'd by women to shelter them from Rain: also a Wooden Frame cover'd with cloth to keep off the sun from a window."

"*Parasol* (*F.*); a small sort of canopy or umbrello, which women carry over their heads."

And in Phillips's *New World of Words*, 7th ed., 1720 —

"*Umbrella* or *Umbrello*, a kind of broad Fan or Skreen, which in hot countries People hold over their

heads to keep off the Heat of the Sun; or such as are here commonly us'd by women to shelter them from Rain: Also, a wooden Frame cover'd with cloth or stuff, to keep off the sun from a window."

"*Parasol* (*Fr.*), a small sort of canopy or umbrello, which women carry over their Heads, to shelter themselves from Rain," &c.

T. C. T.

*The Curse of Scotland* (Vol. iii., p. 22.).—Your correspondent L. says, the true explanation of the circumstance of the nine of diamonds being called the curse of Scotland is to be found in the game of Pope Joan; but with all due deference to him, I must beg entirely to dissent from this opinion, and to adhere to the notion of its origin being traceable to the heraldic bearing of the family of Dalrymple, which are or, on a saltire azure, *nine lozenges of the field*.

There can be no doubt that John Dalrymple, 2nd Viscount and 1st Earl of Stair, justly merited the appellation of the "Curse of Scotland," from the part which he took in the horrible massacre of Glencoe, and from the utter detestation in which he was held in consequence, and which compelled him to resign the secretaryship in 1695. After a deliberate inquiry by the commissioners had declared *him* to be guilty of the massacre, we cannot wonder that the man should be held up to scorn by the most popular means which presented themselves; and the nine diamonds in his shield would very naturally, being the insignia of his family, be the best and most easily understood mode of perpetuating that detestation in the minds of the people. L. J.

*Bawn* (Vol. i., p. 440.; Vol. ii., pp. 27. 60. 94.).—Your correspondents will find some information on this word in *Ledwich's Antiquities of Ireland*, 2nd edit. p. 279.; and in *Wakeman's Handbook of Irish Antiquities*, p. 141. *Ledwich* seems to derive the word from the Teutonic *Bawen*, to construct and secure with branches of trees. R. H.

*Catacombs and Bone-houses* (Vol. i., p. 171.).—MR. GATTY will find a vivid description of the bone-house at Hythe, in Mr. Borrow's *Lavengro*, vol. i. I have no reference to the exact page.

C. P. PH\*\*\*

*Bacon and Fagan* (Vol. iii., p. 106.).—The letters B and F are doubtless convertible, as they are both labial letters, and can be changed, as *b* and *p* are so frequently.

1. The word "batten" is used by Milton in the same sense as the word "fatten."

2. The Latin word "flo" is in English "to blow."

3. The word "flush" means much the same as "blush."

4. The Greek word βρέμω is in the Latin changed to "fremo."

5. The Greek word βορά = in English "forage."

6. *Herod.* vii. 73. Βίλιππος for Φίλιππος; Βρύγες for Φρύγες.

7. Φάλανα in Greek = "balæna" in Latin = "balène" in French.

8. Φέρω in Greek = "to bear" in English.

9. "Frater" in Latin = "brother" in English.

Many other instances could probably be found. I think that we may fairly imply that the labials *p, b, f, v*, may be interchanged, in the same way as the dental letters *d* and *t* are constantly; and I see no reason left to doubt that the word Bacon is the same as the word Fagan. Φιλόλογος.

*To learn by Heart* (Vol. iii., p. 425.).—When A SUBSCRIBER TO YOUR JOURNAL asks for some account of the origin of the phrase "To learn by Heart," may he not find it in St. Luke i, 66, ii. 19. 51.?

"To learn by memory" (or by "rote") conveys to my own mind a very different notion from what I conceive to be expressed by the words "To learn by heart." Just as there is an evident difference between a *gentleman in heart and feeling*, and a *gentleman in manners and education only*: so there is a like difference (as I conceive) between learning by heart and learning by rote; namely, the difference between a *moral*, and a merely *intellectual*, operation of the mind. To learn by *memory* is to learn by *rote*, as a parrot: to learn by *heart* is to learn *morally—practically*. Thus, we say, we give our hearts to our pursuits: we "love God with all our hearts," pray to Him "with the spirit, and with the understanding," and "with the heart believe unto righteousness:" we "ponder in our hearts," "muse in our hearts," and "keep things in our hearts," i. e. "learn by heart." J. E.

*Auriga* (Vol. iii., p. 188.).—Claudius Minois, in his Commentaries on the *Emblemata* of Alciatus, gives the following etymology of "Auriga:"—

"Auriga non dicitur ab auro, sed ab aureis: sunt enim aureæ lora sive fræni, qui equis ad aures alligantur; sicut oreæ, quibus ora coeherentur."—*Alciati Emblemata*, Emb. iv. p. 262.

W. R.

Hospitio Chelhamensi.

*Vineyards in England* (Vol. ii., p. 392.; Vol. iii., p. 341.).—Add to the others *Wynyard*, so far north as Durham. C.

*Barker* (Vol. iii., p. 406.).—Mr. Barker lived in West Square, St. George's Fields, a square directly opposite the Philanthropic Society's chapel. G.

*Barker, the original Panorama Painter*.—MR. CUNNINGHAM is quite correct in stating Robert Barker to be the originator of the Panorama. His

first work of the kind was a view of Edinburgh, of which city, I believe, he was a native.

On his death, in 1806, he was succeeded by his son, Mr. Henry Aston Barker, the Mr. Barker referred to by A. G. This gentleman and his wife (one of the daughters of the late Admiral Bligh) are both living, and reside at Bitton, a village lying midway between this city and Bath.

A. SUBSCRIBER.

Bristol, June 2, 1851.

*The Tanthony* (Vol. iii., pp. 105. 229. 308.).—ARUN'S Query is fully answered by a reference to Mrs. Jameson's *Sacred and Legendary Art*, vol. ii. p. 379., where the bell is shown to be emblematic of the saint's power to exorcise evil spirits, and reference is made to several paintings (and an engraving given of one) in which it is represented. The phrase "A Tanthony Pig" is also explained, for which see further Halliwell's *Dict. of Arch. and Prov. Words*, s. v. Anthony. C. P. PH\*\*\*.

*Essay on the Irony of Sophocles, &c.* (Vol. iii., p. 389.).—Three Queries by NEMO: 1. The Rev. Connop Thirlwall, now Bishop of St. David's, is the author of the essay in question. 2. Cicero, *Tusc. Disp.*, i. 15. 39.:—*Errare mehercule malo cum Platone . . . quam cum istis vera sentire*; (again), Cicero, *ad Attic.*, l. viii. ep. 7.:—*Malle, quod dixerim, me cum Pompeio vinci, quam cum istis vincere*. 3. The remark is Aristotle's; but the same had been said of Homer by Plato himself:

"Aristot. [*Eth. Nicom.* l. i. cap. 6. § 1. ed. Oxon.] is reluctant to criticise Plato's doctrine of *Ideas*, διὰ τὸ φίλον ἀνδρας εἰσαγάγειν τὰ εἶδη: but, he adds, the truth must nevertheless be spoken:—ἀμφοῖν γὰρ ὄντων φίλον, ὅσιον προτιμᾶν τὴν ἀλήθειαν.

"Plato [*de Repub.*, X. cap. 1. p. 595 b.]:—Φιλία τίς με καὶ αἰδῶς ἐκ παιδὸς ἔχουσα περὶ Ὀμήρου ἀποκωλύει λέγειν . . . ἀλλ' οὐ γὰρ πρό γε τῆς ἀλήθειας τιμητέος ἀνηρ."

C. P. PH\*\*\*.

*Achilles and the Tortoise* (Vol. ii., p. 154.).—S. T. Coleridge has explained this paradox in *The Friend*, vol. iii. p. 88. ed. 1850; a note is subjoined regarding Aristotle's attempted solution, with a quotation from Mr. de Quincey, in *Tate's Mag.*, Sept. 1834, p. 514. The passage in *Leibnitz* which Ἰδιώτης requires, is probably "*Opera*, i. p. 115. ed. Erdmann." C. P. PH\*\*\*.

*Early Rain called "Pride of the Morning"* (Vol. ii., p. 309.).—In connexion with this I would quote an expression in Keble's *Christian Year*, "On the Rainbow," (25th Sun. after Trin.):

"Pride of the dewy Morning!

The swain's experienced eye  
From thee takes timely warning,  
Nor trusts the gorgeous sky."

C. P. PH\*\*\*.

*The Lost Tribes* (Vol. ii., p. 130.).—JARLTZBERG will find one theory on this subject in Dr. Asabel Grant's book, *The Nestorians; or, the Lost Tribes*, published by Murray; 12mo. C. P. PH\*\*\*.

"*Noli me Tangere*" (Vol. ii., pp. 153. 253. 379.).—There is an exquisite criticism upon the treatment of this subject by various painters, accompanied by an etching from Titian, in that delightful book, Mrs. Jameson's *Sacred and Legendary Art*, vol. i. pp. 354. 360.; and to the list of painters who have illustrated this subject, add *Holbein*, in the Hampton Court Gallery. (See Mrs. Jameson's *Handbook to the Public Galleries*, pp. 172. 353., 1845.) C. P. PH\*\*\*.

"*The Sicilian Vespers*" (Vol. ii., p. 166.).—Your correspondent is referred to *The War of the Sicilian Vespers*, by Amari, translated by the Earl of Ellesmere, published very lately by Murray. C. P. PH\*\*\*.

*Antiquity of Smoking* (Vol. ii., pp. 216. 521.).—C. B. says, alluding to JARLTZBERG's references, "there is nothing in Solinus;" I read, however, in Solinus, cap. xv. (fol. 70. ed. Ald. 1518), under the heading "Thracum mores, etc.":

"Uterque sexus epulantes focos ambiunt, herbarum quas habent semine ignibus superjecto. Cujus nidore perculti pro lætitiâ habent imitari ebrietatem sensibus sauciatis."

JARLTZBERG's reference to Herod. i. 36. supplies nothing to the point: Herod. iv. 2. mentions the use of bone pipes, *φουσητήρας ὀστείνους*, by the Scythians, *in milking*; but Herodotus (iv. 73. 75.) describes the orgies of the Scythians, who produced intoxicating fumes by strewing hemp-seed upon red-hot stones, as the leaves and seed of the *Hasisha al fokara*, or hemp-plant, are smoked in the East at the present day. (See De Sacy, *Chrestom. Arabe*, vol. ii. p. 155.) Compare also Plutarch de Fluviiis (*de Hebro*, fr. 3.), who speaks of a plant resembling *Origanum*, from which the Thracians procured a stupefying vapour, by burning the stalks:

"Ἐπιτιθέασι πυρὶ . . . καὶ τὴν ἀναφερομένην ἀναθυμίασιν δεχόμενοι ταῖς ἀναπνοίαις, καρδύνται, καὶ εἰς βαθὴν ὕπνον καταφέρονται. [*Opera Varia*, vol. vi. p. 444. ed. Tauchn.]"

C. P. PH\*\*\*.

*Milton and the Calves-Head Club* (Vol. iii., p. 390.).—Dr. Todd, in his edition of *Milton's Works*, in 1809, p. 158., mentions the rumour, without expressing any opinion of its truth. I think he omits all mention of it in his subsequent edition in 1826, and therefore hope he has adopted the prevailing opinion that it is a contemptible libel. In a note to the former edition is a reference to Kennett's *Register*, p. 38., and to *Private forms of Prayer fitted for the late sad times*, &c., 12mo., Lond., 1660, attributed to Dr. Hammond. An anonymous author, quoting the verbal assur-

ance of "a certain active Whigg," would be entitled to little credit in attacking the character of the living, and ought surely to be scouted when assailing the memory of the dead. In Lowndes' *Bib. Man.* it is stated that

"This miserable trash has been attributed to the author of *Hudibras*."

J. F. M.

*Voltaire's Henriade* (Vol. iii., p. 388.).—I have two translations of this poem in English verse, in addition to that mentioned at p. 330., viz., one in 4to., Anon., London, 1797; and one by Daniel French, 8vo., London, 1807. The former, which, as I collect from the preface, was written by a lady and a foreigner, alludes to two previous translations, one in blank verse (probably Lockman's), and the other in rhyme.

J. F. M.

*Petworth Register* (Vol. iii., p. 449.).—Your correspondent C. H. appears to give me too much credit for diligence, in having "searched" after this document; for in truth I did nothing beyond writing to the rector of the parish, the Rev. Thomas Sockett. All that I can positively say as to my letter, is, that it was intended to be courteous; that it stated my reason for the inquiry; that it contained an apology for the liberty taken in applying to a stranger; and that Mr. Sockett did not honour me with any answer. I believe, however, that I asked whether the register still existed; if so, what was its nature, and over what period it extended; and whether it had been printed or described in any antiquarian or topographical book.

Perhaps some reader may have the means of giving information on these points; and if he will do so through the medium of your periodical, he will oblige both C. H. and myself. Or perhaps C. H. may be able to inquire through some more private channel, in which case I should feel myself greatly indebted to him if he would have the goodness to let me know the result.‡

‡ J. C. ROBERTSON.

Beakesbourne.

*Apple-pie Order* (Vol. iii., p. 330.).—The solution of J. H. M. to MR. SNEAK'S inquiry is not satisfactory. "Alternate layers of sliced pippins and mutton steaks" might indeed make a pie, but not an apple-pie, therefore this puzzling phrase must have had some other origin. An ingenious friend of mine has suggested that it may perhaps be derived from that expression which we meet with in one of the scenes of *Hamlet*, "Cap à pied;" where it means perfectly appointed. The transition from *cap à pied*, or "cap à pie," to *apple-pie*, has rather a rugged appearance, orthographically, I admit; but the ear soon becomes accustomed to it in pronunciation.

A. N.

[MR. ROBERT SNOW and several other correspondents have also suggested that the origin of the

phrase "apple-pie order" is to be found in the once familiar "cap à pied.‡"]

*Durham Sword that killed the Dragon* (Vol. iii., p. 425.).—For details of the tradition, and an engraving of the sword, see Surtees' *History of Durham*, vol. iii. pp. 243, 244.

W. C. TREVELYAN.

*Malentour* (Vol. iii., p. 449.)—Your correspondent F. E. M. will find the word *Malentour*, or *Malentour*, given in Edmondson's *Complete Body of Heraldry* as the motto of the family of Patten alias Wansfleet (*sic*) of Newington, Middlesex: it is said to be borne on a scroll over the crest, which is a Tower in flames.

In the "Book of Mottoes" the motto ascribed to the name of Patten is *Mal au Tour*, and the double meaning is suggested, "Misfortune to the Tower," and "Unskilled in artifice."

The arms that accompany it in Edmondson are nearly the same as those of William Pattyn alias Waynflete, Bishop of Winchester and Lord Chancellor temp. Hen. VI.—the founder of Magdalen College, Oxford.

F. C. M.

*The Bellman and his History* (Vol. iii., pp. 324, 377.).—Since my former communication on this subject I have been referred to the cut of the Bellman and his *Dog* in Collier's *Roxburghe Ballads*, p. 59., taken from the first edition of Dekker's *Belman of London*, printed in 1608.

C. H. COOPER.

Cambridge, May 17, 1851.

*Geographers on Afric's Downs* (Vol. iii., p. 372.).—Is your correspondent A. S. correct in his quotation? In a poem of Swift's, "On Poetry, a Rhapsody," are these lines:—

"So geographers, in Afric maps  
With savage pictures fill their gaps,  
And o'er unhabitable downs  
Place elephants for want of towns."

*Swift's Works, with Notes by Dr. Haworth*, 1767,  
vol. vii. p. 214.

C. DE D.

"*Trepidation talk'd*" (Vol. iii., p. 450.).—The words attributed to Milton are—

"That crystalline sphere whose balance weighs  
The trepidation talk'd, and that first moved."

Paterson's comment, quoted by your correspondent, is exquisite: he evidently thinks there were two trepidations, one *talked*, the other *first moved*.

The *trepidation* (not a tremulous, but a turning or oscillating motion) is a well-known hypothesis added by the Arab astronomers to Ptolemy, in explanation of the precession of the equinoxes. This precession they imagined would continue retrograde for a long period, after which it would be direct for another long period, then retrograde again, and so on. They, or their European followers, I forget which, invented the *crystal* heaven, an apparatus outside of the *starry* heaven (these

cast-off phrases of astronomy have entered into the service of poetry, and the *empyrean* heaven with them), to cause this slow turning, or trepidation, in the starry heaven. Some used *two* crystal heavens, and I suspect that Paterson, having some confused idea of this, fancied he found them both in Milton's text. I need not say that your correspondent is quite right in referring the words *first moved* to the *primum mobile*.

Again, *balance* in Milton never *weighs*. *Scales* is his word (iv. 997. x. 676.) for a weighing apparatus. Where he says of Satan's army (i. 349.),

"In even balance down they light  
On the firm brimstone,"

he appears to mean that they were in regular order, with a right wing to balance the left wing. The direct motion of the crystal heaven, following and compensating the retrograde one, is the "balance" which "*was* the trepidation called;" and this I suspect to be the true reading. The past tense would be quite accurate, for all the Ptolemaists of Milton's time had abandoned the *trepidation*. As the text stands it is nonsense; even if Milton did *dictate* it, we know that he never *saw* it; and there are several passages of which the obscurity may be due to his having had to rely on others. Witness the lines in book iv. 995—1002. M.

*Registry of Dissenting Baptisms in Churches* (Vol. iii., p. 370.).—I forward extracts from the Registers of the parish of Saint Benedict in this town relating to the baptism of Dissenters. (Mr. Hussey, mentioned in several of the entries, was Joseph Hussey, minister of a Dissenting congregation here from 1691 to 1720. His meeting-house on Hog Hill (now St. Andrew's Hill) in this town was pillaged by a Jacobite mob, 29th May, 1716. He died in London in 1726, and was the author of several works, which are now very scarce.)

"1697. October 14<sup>th</sup>. William the Son of Richard Jardine and Elisabeth his Wife was baptiz'd in a Private Congregation by Mr. Hussey in y<sup>e</sup> name of the Father the Son and the Holy Ghost.

Witnesses, Robert Wilson,  
Rich<sup>d</sup>. Jardine.

"1698. Henery the Son of John and Sarah Shipp was baptized in a Private Congregation by Mr. Hussey December 1.

Elisabeth the Daughter of Richard and Elisabeth Jardine was born y<sup>e</sup> twenty-first day of January and baptized the second day of February 1693 in a Private Congregation.

"1700. Walter the Son of Richard and Elisabeth Jardine born July 23 and said to be baptized in a Separate Congregation by Mr. Hussey Aug. 20.

"1701. Elisabeth Daughter of Richard Jardine and Elisabeth his wife born October 7. and said to be baptized at a Private Congregation Novemb. 3<sup>d</sup>.

"1702. June 22. Miram the Son of Thomas Short and Mary his Wife said to be baptized at a Separate Congregation.

Jane the Daughter of Richard Jardine and Elisabeth his Wife said to be baptized at a Separate Congregation Dec. 21.

"1703. John the Son of Alexander Jardine and Elisabeth his Wife said to be baptized at a Separate Congregation, Mar. 31.

"1705. Alexander the Son of Alexander Jardine and . . . . . his Wife was as 'tissaid baptized in a Separate Congregation July 1705.

"1706. John the Son of Alexander Jardine and Elisabeth his Wife said to be baptized at a Private Congregation Dec. 11.

"1707. Nov. 11. John the Son of Alexander and Elis. Jardine was said to be baptized in a Separate Congregation.

"1710. Aug. 23. John y<sup>e</sup> Son of Bryan and Sarah Ellis was said to have been baptized in a Separate Congregation.

Nov. 15. Nath. y<sup>e</sup> Son of Alexander and Elisa Jardine was said to be baptiz'd in a Separate Congregation.

I have no recollection of having met with similar entries in any other Parish Register.

C. H. COOPER.

*Redwing's Nest* (Vol. iii., p. 408.).—I think that upon further consideration C. J. A. will find his egg to be merely that of a blackbird. While the eggs of some birds are so constant in their markings that to see one is to know all, others—at the head of which we may place the sparrow, the gull tribe, the thrush, and the blackbird—are as remarkable for the curious variety of their markings, and even of the shades of their colouring. And every schoolboy's collection will show that these distinctions will occur in the same nest.

I also believe that there has been some mistake about the nest, for though, like the thrush, the blackbird coats the interior of its nest with mud, &c., it does not, like that bird, leave this coating exposed, but adds another lining of soft dried grass.

SELEUCUS.

*Champak* (Vol. iii., p. 84.).—A correspondent, C. P. P<sup>\*\*\*</sup>, asks "What is Champak?" He will find a full description of the plant in Sir William Jones's "Botanical Observations on Select Indian Plants," vol. v. pp. 128-30. *Works*, ed. 1807. In speaking of it, he says:

"The strong aromatic scent of the gold-coloured Champac is thought offensive to the bees, who are never seen on its blossoms; but their elegant appearance on the black hair of the Indian women is mentioned by Rumphius; and both facts have supplied the Sanscrit poets with elegant allusions."

D. C.

## Miscellaneous.

## NOTES ON BOOKS, SALES, CATALOGUES, ETC.

The first volume issued to the Members of the Camden Society in return for the present year's subscription affords in more than one way evidence of the utility of that Society. It is an account of *Moneys received and paid for Secret Services of Charles II. and James II.*, and is edited by Mr. Akerman from a MS. in the possession of William Selby Lowndes, Esq. Of the value of the book as materials towards illustrating the history of the period over which the payments extend, namely from March 1679 to December 1688, there can be as little doubt, as there can be that but for the Camden Society it never could have been published. As a publishing speculation it could not have tempted any bookseller; even if its owner would have consented to its being so given to the world: and yet that in the simple entries of payments to the Duchess of Portsmouth, to "Mrs. Elinor Gwynne," to "Titus Oates," to the Pendrells, &c., will be found much to throw light upon many obscure passages of this eventful period of our national history, it is probable that future editions of Mr. Macaulay's brilliant narrative of it will afford ample proof.

The *Antiquarian Etching Club*, which was instituted two or three years since for the purpose of rescuing from oblivion, and preserving by means of the graver, objects of antiquarian interest, has just issued the first part of its publications for 1851. This contains twenty-one plates of various degrees of merit, but all of great interest to the antiquary, who looks rather for fidelity of representation than for artistic effect.

CATALOGUES RECEIVED. — G. Bumstead's (205. High Holborn, Catalogue, Part LI., containing many singularly Curious Books; James Darling's (Great Queen Street, Lincoln's Inn Fields) Catalogue, Part 49. of Books chiefly Theological.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

- ALBERT LUNEL, a Novel in 3 Vols.  
DR. ADAMS' SERMON ON THE OBLIGATION OF VIRTUE. Any edition.  
ENGRAVED PORTRAITS OF BISHOP BUTLER.  
RETROSPECTIVE REVIEW. Vol. IV.  
DENS' THEOLOGIA MORALIS ET DOGMATICA. 8 Vols. 12mo. Dublin, 1832.  
MARLBOROUGH DISPATCHES. Volumes IV. and V.  
ART JOURNAL, 1839 to 1844 inclusive. Also 1840.  
BULWER'S NOVELS. 12mo. Published at 6s. per Vol. Pilgrims of the Rhine, Alice, and Zanoni.  
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KIRBY'S BRIDGEWATER TREATISE. 2 Vols.  
The Second Vol. of CHAMBER'S CYCLOPEDIA OF ENGLISH LITERATURE.  
MITFORD'S HISTORY OF GREECE, continued by Davenport. 12mo. 8 Vols. Published by Tegg and Son, 1835. Volume Eight wanted.  
L'ABBÉ DE SAINT PIERRE, PROJET DE PAIX PERPETUELLE. 3 Vols. 12mo. Utrecht, 1713.  
AIKIN'S SELECT WORKS OF THE BRITISH POETS. 10 Vols. 24mo. Published by Longmans and Co. 1821. Vols. I. V. and VIII. wanted.  
CAXTON'S REYNARD THE FOX (Percy Society Edition). Sm. 8vo. 1844.  
CRÉSPET, PÈRE. Deux Livres de la Haine de Satan et des Malins Esprits contre l'Homme. 8vo. Francfort, 1581.]

CHEVALIER RAMSAY, ESSAI DE POLITIQUE, où l'on traite de la Nécessité, de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye, without date, but printed in 1719.

The same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénelon," 12mo. Londres, 1721.

THE CRY OF THE OPPRESSED, being a True and Tragical Account of the unparalleled Sufferings of Multitudes of Poor Imprisoned Debtors, &c. London, 1691. 12mo.

MARKHAM'S HISTORY OF FRANCE. Vol. II. 1830.

MARKHAM'S HISTORY OF ENGLAND. Vol. II. 1836. Sixth Edition.

JAMES'S NAVAL HISTORY. (6 Vols. 8vo.) 1822-4. Vol. VI.

HUME'S HISTORY OF ENGLAND. (8 Vols. 1818.) Vol. IV.

RUSSELL'S EUROPE, FROM THE PEACE OF UTRECHT. 4to. 1824. Vol. II.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

## Notices to Correspondents.

AN M. D. We cannot say whether the Queries referred to by our correspondent have been received, unless he informs us to what subjects they related.

C. P. PH\*\*\* is thanked for his corrigenda to Vol. I.

H. E. The proper reading of the line referred to, which is from *Nat. Lee's Alexander the Great*, is, —

"When Greeks joined Greeks, then was the tug of war."

See "NOTES AND QUERIES," No. 14. Vol. I., p. 211.

SILENUS. The oft-quoted lines; —

"He that fights and runs away," &c.,

by Sir John Menzies, have already been fully illustrated in our columns. See Vol. I., pp. 177. 203. 210.; and Vol. II., p. 3.

THE TRADESCANTS. In C. C. R.'s communication respecting this family, No. 84. p. 469., for "apham" and "Meapham" read "-opham" and "Meopham."

CIRCULATION OF OUR PROSPECTUSES BY CORRESPONDENTS. The suggestion of T. E. H., that by way of hastening the period when we shall be justified in permanently enlarging our Paper to 24 pages, we should forward copies of our Prospectus to correspondents who would kindly enclose them to such friends as they think likely, from their love of literature, to become subscribers to "NOTES AND QUERIES," has already been acted upon by several friendly correspondents, to whom we are greatly indebted. We shall be most happy to forward Prospectuses for this purpose to any other of our friends able and willing thus to assist towards increasing our circulation.

REPLIES RECEIVED. — *Trepidation talked — Carling Sunday — To learn by Heart — Abet represented with Horns — Moore's Almanack — Dutch Literature — Prenzic — Pope Joan — Death — Gillingham — Lines on the Temple — Champac — Children at a Birth — Mark for a Dollar — Window Tax — Tradescants — Banks Family — A regular Mull — Theory of the Earth's Form — Heronsews — Verse Lyon — Britannicus — By the Bye — Baldrocks — A Kemble Pipe — Republic of San Marino — Mythology of the Stars.*

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## Notes.

### NOTES ON BOOKS, NO. I.

#### *Mackintosh on Ogilvie's Essay on the Right of Property in Land.*

At the dispersion of the library of the late Sir James Mackintosh, striking evidence of his extensive reading appeared. It seems to have been his custom to always read with a pencil in his hand, to score the remarkable passages, and to make occasional notes; generally at the end of the book he indicates the place where, and date when he read it.

One remarkable and not uninteresting example occurs in the following volume in my possession:

"An Essay on the Right of Property in Land, with respect to its foundation in the Law of Nature: its present establishment by the municipal laws of Europe; and the regulations by which it might be rendered more beneficial to the lower ranks of Mankind." London, 1782, 8vo.

On the inside of the cover Sir James Mackintosh has written:

"Clapham Common, July 18, 1828.—An ingenious and benevolent, but injudicious book, which is a good example of the difficulty of forming plans for the service of mankind. To the author, an accomplished recluse, a lettered enthusiast of no vulgar talent or character, I owe the cultivation of a sense of the beautiful in poetry and eloquence, for which at the distance of near half a century I feel a lively gratitude. It was written by *William Ogilvie*, Professor of Humanity in King's College, Aberdeen. I even now recollect passages of his Translation of the 4th Book of the *Eneid*.—J. MACKINTOSH."

I have found a corroboration of the estimate above given of this person, by another of his countrymen, James Ogilvie (who appears to have been an itinerant teacher of oratory in America) in a volume of *Philosophical Essays* published in Philadelphia in 1816. Speaking of a gifted native of Scotland of the name of McAllester, settled in the far west, near Bard's Town, and lamenting that he should choose to bury his talents in obscurity and indolence, the writer says:

"He came nearer to the character of a scientific sage than any human being the narrator has ever

known, with the exception of *William Ogilvie*, Professor of Humanity in King's College, Old Aberdeen, Author of a profound and original 'Essay on the Right of Property in Land.'"

The book itself is, in some respects at least, well worthy of attention, and especially at the present moment, when the subject it embraces presses itself upon all men's consideration. On *emigration*, for instance, Ogilvie has some anticipatory views: thus he observes with truth:

"To increase the prosperity and the happiness of the greater number, is the primary object of government, and the increase of national happiness must be the increase of national strength. Is it not then the duty, and perhaps also the interest of every legislature in the West of Europe to promote the emigration of its less opulent subjects, until the condition of the lower classes of men at home be rendered nearly as comfortable as the condition of the same classes in the new settlements of North America?"—Pp. 50, 51.

Just now, when the Property Tax is to receive the mature consideration of the legislature, the following passage, which also anticipates the public feeling as expressed lately by an influential part of the press, deserves to be cited:

"Without regard to the original value of the soil, the gross amount of property in land is the fittest subject of taxation; and could it be made to support the whole expense of the public, great advantages would arise to all orders of men. What then, may it be said, would not, in that case, the proprietors of stock in trade, in manufactures, and arts, escape taxation, that is, the proprietors of one-half of the national income? They would indeed be so exempted; and very justly, and very profitably for the state; for it accords with the best interests of the community through successive generations, that ACTIVE PROGRESSIVE INDUSTRY SHOULD BE EXEMPTED, IF POSSIBLE, FROM EVERY PUBLIC BURTHEN, and that the whole weight should be laid on that quiescent stock, which has been formerly accumulated, as the reward of an industry which is now no longer exerted."—P. 207.

In another work on political economy, Sir James has also recorded his opinion, and indicated some passages, which have been copied by Godwin. The work is: *Doutes Proposés aux Philosophes Economistes sur l'Ordre Naturel et Essentiel des Sociétés Politiques, par M. l'Abbé de Mably*: à la Haye, 1768, 8vo.

"This book is a greater mixture of sense and nonsense than any other I ever read. What he says against the *Political jargon* of the Economists, their evidence and their *despotisme légal*, is perfectly well reasoned. His own system of ascribing all evils to the Institution of *Separate Property* is too absurd for any serious discussion."

It is pleasant to have these recorded opinions of such a man as Mackintosh on books the subjects of which he had deeply meditated. Indeed, to me there is a great charm in such private memoranda of a distinguished and able man, giving

the passing impression on his mind in the course of his reading.

S. W. SINGER.

Mickleham, June 7. 1851.

#### NOTES ON IRELAND, NO. I.

##### *Notes on Ireland's Freedom from Serpents.*

That Ireland was infested with venomous reptiles before St. Patrick's time, that he banished them, "*and that serpents cannot survive in Ireland,*" is a well-known tradition, and one universally received amongst the native Irish. In Christian symbolism it was usual to designate sin or Paganism by a serpent or dragon, and saints who converted heathen nations, or subdued the evil promptings of their own nature, were represented with a serpent or dragon beneath their feet. Thus, St. Patrick, by preaching the doctrine of the Cross, and uprooting Paganism, may be said to have banished venomous serpents from Ireland. In his case, however, the symbol may have had a deeper meaning, if, as many (and with great probability) think, *serpent worship* formed part of that Oriental heathenism which obtained in early times in Ireland.

Dr. Geoffrey Keating, in his *History of Ireland* (in the Irish language), which he completed about the year 1625, says: "Saoilim gurab do an *deamh-naibh* gairmithear *naithreacha nimke* i m-beathaidh Patraic" ("I think that by the serpents spoken of in the life of St. Patrick were meant *demons*"). *Serpents* figure among the carvings and hieroglyphical ornaments on some of the remnants of Irish antiquity which still puzzle our antiquaries. On Cruach Padruig, in Mayo, there is a sort of tarn which still bears the name of Loch na Pheiste, or the Serpent's Lake; and one of "the Two Lakes," whence Glandaloch derives its name, has the same appellation.

Solinus, who flourished at the close of the second century, notices, I believe, the strange fact of Ireland's having an immunity from reptiles; Isidore and Bede, in the seventh and eighth centuries, respectively repeat the assertion. Donatus, Bishop of Fesulæ, who flourished about the middle of the ninth century, says, in a Latin poem on his native country:

"Nulla venena nocent; nec Serpens scripit in herbâ;  
Nec conquesta canit garrula Rana lacu  
In qua Scotorum gentes habitare merentur;  
Incluta gens hominum, milite, pace, fide."

"Rana." A note on this word in Montgomery's *Poetry of Ireland* declares:

"However fabulous this may appear, it is certain that *Frogs* were formerly unknown in this country: they were first propagated here from spawn introduced as an experiment by a Fellow of Trinity College, Dublin, in 1696."

Joceline of Furnes, Sir James Ware, Fynes

Moryson, and several others, notice the absence of serpents in Ireland.

A Belfast correspondent to the *Dublin Penny Journal*, June, 1834, mentions some cases of *introducing reptiles* into Ireland:

"About 1797, a gentleman is said to have imported from England into Wexford, a number of vipers: "

they died immediately after. He continues:—

"We are sorry to record that the virtues of the good old times have passed away, as *snakes are at this moment* (June, 1834) *free denizens of the County of Down, and gambolling in its shrubberies and plantings.*"

The particulars are as follows:

"In the summer of 1831, a gentleman, by way of experiment to ascertain whether snakes would survive in Ireland, brought from Scotland a few pair of what are usually called the common snake (*Coluber natrix*). These he put into a plantation at Milecross, near Newtownards, where they soon from their number gave evidence of becoming as fruitful as if they had been placed in South Carolina."

I have not heard how long the snakes continued at Milecross, but I believe they are not there now. The Marquis of W——d, I have heard, in a similar freak, endeavoured, but unsuccessfully, to propagate snakes on his property.

The usual Irish word for *serpent* is *nathair*; Welsh, *gnadr*; German, *natter*; Anglo-Saxon, *nædre*; Latin, *natrix*; English, *adder*. The epithet *nimhe*, poison, is often added, and a compound word made, *nathair-neimhe*.

*Peist*, a word I have before alluded to, is analogous with the Latin *best-ia*, and means a *worm*, a *beast*, as well as a *serpent*. EIRIONNACH.

#### CANONS AND ARTICLES OF 1571.

Dearest Sir,

Yours of the 4th I showed to Mr. Baker, who desires me to tell you, that the Canons of 1571, with the subscriptions, are (as the Articles) in paper bound up in the same volume of the *Synodalia*, and stand there next to the "Articles of 1571" subscribed by the Archbishop and ten Bishops.

I agree with you that the MS. of 1562 was designed to be subscribed without alterations; but your reasons do not satisfy me that the alterations were posterior to the subscription, for notwithstanding the alterations it appeared very plain to the subscribers what they subscribed to, and there needed no memorandum to them that the lines of minium were designed to exclude all that was scored; and the care that was taken to alter the account of the number of lines and Articles of the several pages conformably to the alterations made by the lines of minium was wholly unnecessary, and to no purpose, except the subscriptions were to follow, in the middle of which the subscribers own the exact number of

Articles and lines in every page, and therefore this care was necessary that their subscription might be true; but supposing they subscribed before the alterations, the lines of minium were sufficient to show what alterations were to be made in the new copy of the Articles, and not the least occasion for adjusting the number of Articles and lines at the end of the foregoing pages. But both these are but conjectures on your and my part, and the main point does not depend upon them, which is in my opinion, whether this MS. could be designed for the *Publick Record*, and that it was not I think the want of such a memorandum as you speak of, as well as the Archbishop leaving it to C. C. C. as his own property, is a sufficient evidence: though I must confess I am apt to think the postscript in the *Publick Record* (which I take to be printed from the record in Renald Wolfe's edition of 1563 referred to by your adversary) refers to this MS., and the subscriptions to it of both houses.

Mr. Baker nor I had Gibson's *Synod. Anglicana*; but this morning I got a sight of it from the booksellers, and have sent it to Mr. Baker, who I hope will make a better use of it than I am able to do; the passage you refer to favours an opinion that I have had, that the subscriptions were left in the keeping of the President of the Convocation, the Archbishop or Bishop of London; but that a *Publick Record* (different from that with the subscriptions, and left with the President) was engrossed in parchment, and preserved in its proper place, the Registry of the Convocation; and thus that which Archbishop Laud found at Lambeth might be left there.

I cannot tell exactly the number of blank pages (whether three or more) between the subscription of the Bishops and of the Lower House in 1562. Both Mr. Baker and I omitted to take so much notice of it; but we both remember that there might be room in the MS. for the clause in the beginning of the twentieth Article, partly in the space between the nineteenth and the twentieth Article, and partly in the margin; or in the margin there might be room enough for the whole clause.

Rogers' first edition was 1579, under this title: "The English Creed, wherein is contained in tables an Exposition on the Articles, which every one is to subscribe unto. Where the Article is expounded by Scriptures and Confessions of all the Reformed Churches and Heresies displayed, by Thomas Rogers. Printed for Andrew Mansell, 1579, in fol." This title I transcribe from Andrew Mansell's printed Catalogue of Books, published 1595. I mentioned to you another edition in 1585, the first part, and 1587, the second part, with a new title and pretty great additions; and I think I told you the second part began with the twentieth Article. It may seem from thence that his first edition in 1579 was not upon all the Articles; but I believe it was,

and that the other edition came not out both parts together, because of the additions. I am sorry you find it not among Mr. Anstey's books, nor can I find it here. With my humble service to your good lady, I am, dearest sir, your most affectionate humble servant,

THO. BROWNE.

The letter, of which the above is a transcript, may be interesting to some of your readers; I therefore send it you for publication: the name of the person to whom it was addressed, and the date, have been torn off.

[Thomas Browne, the writer of the foregoing letter, was a fellow of St. John's College, Cambridge; but subsequently, with his friend Mr. Baker, became a Nonjuror. The letter appears to have been written to the Rev. Hilckiah Bedford, a Nonjuring clergyman, who was at this time preparing his masterly reply to Anthony Collins' work, *Priestcraft in Perfection*, which was published in 1709. Mr. Bedford's work was published anonymously, and is entitled, *A Vindication of the Church of England from the Aspersions of a late Libel entitled "Priestcraft in Perfection,"* &c. By a Priest of the Church of England: London, 1710. The preface has been attributed to Dr. Joseph Trapp. Mr. Bedford has availed himself of the information conveyed to him in the letter given above, especially in pages 32. 35. 42. 78. 84. At page 101. he says, "I shall set down what farther account concerning this ancient MS. I have received in several letters from two persons of great learning and integrity at Cambridge, who have consulted these MSS. of Corpus Christi formerly, and been so obliging to examine them again now for my satisfaction, with all the care and exactness due to a matter of such moment." The *minium* mentioned by the writer of the letter is the red lead pencil commonly used by Archbishop Parker, for noting particular passages in the documents he perused.]

#### ON TWO PASSAGES IN DRYDEN.

I have met with a notion in Dryden's *Poems*, which reads very like a blunder. It occurs in the "Spanish Friar," as follows:—

"There is a pleasure sure in being mad,  
Which none but madmen know."

And again in this couplet:

"And frantic men in their mad actions show  
A happiness, that none but madmen know."

There is a description of madness to which all men are more or less subject, and which Pascal alludes to in one of his "Pensées:"

"Les hommes sont si nécessairement fous, que ce serait être fou par un autre tour de folie, que de ne pas être fou."

or, as Boileau has it in the couplet:

"Tous les hommes sont fous, et malgré leurs soins,  
Ne diffèrent, entre eux, que du plus ou du moins."

There is another sort of madness which is described by Terence as

— "cum ratione insanire."

And there is a third species of it, which Dryden himself speaks of in the well-known line adopted from Seneca:

"Great wits are sure to madness near allied."

Now, it is obvious that, in the passages above quoted from Dryden, he does not refer to any of these three kinds of madness. As a man, he could say in regard to the first:

"Homo sum: humani nihil a me alienum puto."

As a man of the world his whole life was an exemplification of the second; for no one knew better than he how to be mad by rule. And as one of our greatest wits he was entitled to claim a near alliance to that madness which is characteristic of men of genius. It is clear, therefore, that, in the lines quoted above, he speaks of that total deprivation of reason, which is emphatically described as stark, staring madness; and hence the blunder. In point of fact, Dryden either knew the pleasure and happiness of which he speaks, as belonging to that sort of madness, or he did not know them. If he knew them, then by his own showing he was a madman. If he did not know them, how could he affirm that none but madmen knew them?

Should my view of this matter be incorrect, I shall be thankful to any of your readers who will take the trouble to set me right.

HENRY II. BREEN.

St. Lucia, April 15. 1851.

#### Minor Notes.

*Lord Edward Fitzgerald's Mother.*—A highly respectable woman, recently living in my service, and who was born and bred in the household of the late Duke of Leinster, told me that, when she was a child, she was much about the person of "the old Duchess;" and that she had often seen the bloody handkerchief that was taken off Lord Edward Fitzgerald, after he had been shot at his capture. This relic of her unfortunate son the venerable and noble lady always wore stitched inside her dress. The peerage states that she was a daughter of the Duke of Richmond, was married in 1746-7, and bore seventeen children. As the arrest of Lord Edward Fitzgerald was not until 1798, she must have been full seventy years old when she thus mourned; reminding one in the sternness of her grief of the "Ladye of Branksome."  
A. G.

*Chaucer and Gray.*—Of all the oft-quoted lines from Gray's *Elegy*, there is not one which is more frequently introduced than the well-known

"E'en in our ashes live their wonted fires."

Now Gray was an antiquary, and there is no doubt too well read in Chaucer. Is it too much,

therefore, to suggest that he owed this line to one in Chaucer's "Reves Prologue:"

"Yet in our ashen cold is fire yreken."

In Chaucer the sentiment it embodies is satirical:—

"For whan we may not don, than wol we speken,  
Yet in our ashen cold is fire yreken."

In Gray, on the other hand, it is the moralist who solemnly declares:

"E'en from the tomb the voice of nature cries,  
E'en in our ashes live their wonted fires."

But the coincidence cannot surely be accidental.

WILLIAM J. THOMS.

*Shakspeare Family.*—In the *Rotulorum Patentium et Clausorum Cancellariæ Hiberniæ Calendarium*, vol. i. pars i. p. 99 b. is an entry, which shows that one Thomas *Shakspeare* and Richard Portyn-gale were appointed Comptrollers of Customs in the port of Youghal, in Ireland, in the fifty-first year of Edward III.

J. F. F.

*Epitaph on Dr. Humphrey Tindall* (Vol. iii., p. 422.).—The epitaph in Killyleagh churchyard is not unlike the following inscription on the tomb of Umphrey Tindall, D.D., Dean of Ely and President of Queen's College, Cambridge, who died Oct. 12, 1650, in his sixty-fifth year, and is buried in the south aisle of the choir of Ely Cathedral:—

"In presence, government, good actions, and in birth,  
Grave, wise, courageous, noble, was this earth;  
The poor, the Church, the College say, here lies  
A friend, a Dean, a Master, true, good, wise."

K. C.

Cambridge.

*Specimens of Composition.*—In the current (June) number of the *Eclectic Review* there is a critique on Gilfillan's *Bards of the Bible*, the writer of which indulges in the use of several most inelegant, extraordinary, and unpardonable expressions. He speaks of "spiritual monoptotes," &c., as if all his readers were as learned as he himself professes to be: but the climax of his sorry literary attempt is as follows:

"Over the whole literature of modern times there is a feeling of reduced inspiration, milder possession, relaxed orgasmus, tabescent vitality, spiritual collapse."  
—P. 725.

What would the author of the *Spectator* have thought of a writer who could unblushingly parade before the literary public such words as "relaxed orgasmus," "tabescent vitality," "monoptotes," &c.?

J. H. KERSHAW.

*Burke's "mighty Boar of the Forest."*—It has been much canvassed, what induced Burke to call Junius the "mighty boar of the forest." In the thirteenth book of the *Iliad* I found that Idome-neus, when awaiting the attack of Æneas, is compared to the "boar of the mountains." I think it therefore probable that Burke applied the com-

parison (quoting from memory) to Junius. Perhaps you will not think this trifle unworthy of a place among the "Notes."

KENNETH R. H. MACKENZIE.

### Queries.

#### QUERIES ON TENNYSON.

I should be much obliged to any of your correspondents who would explain the following passages of Tennyson:

1. *Vision of Sin* (*Poems*, p. 361.):

"God made himself an awful rose of dawn."

2. *Vision of Sin* (*Poems*, p. 367.):

"Behold! it was a crime

Of sense avenged by sense that wore with time."

3. *In Memoriam*, p. 127.:

"Over those ethereal eyes

The bar of Michael Angelo."

(Coleridge, *Introduction to Second Lay Sermon*, p. xxvi., says:

"Whose ample foreheads, with the weighty bar, ridge-like, above the eye-brows, bespoke observation followed by meditative thought:"

but why the allusion to Michael Angelo?)

[Is our correspondent aware that the "Bar of Michael Angelo" has already formed the subject of a Query from MR. SINGER. See our 2nd Vol., p. 166.]

4. *The Princess*, p. 66.:

"Dare we dream of that, I ask'd,

Which wrought us, as the workman and his work,

That practice betters."

"Heir of all the ages." Is this traceable to the following lines of Goethe?

"Mein Vermächtniss, wie herrlich weit und breit!

Die Zeit ist mein Vermächtniss, mein Acker ist die Zeit!"

Is the poem "The Lord of Burleigh" founded on fact or not? In an old review of Tennyson in the *Westminster and Foreign Quarterly*, it is stated to refer to the "mesalliance of the Marquis of Westminster;" but any such notion is denied in the article on "Ballad Poetry" in the last number of that journal.

ERYX.

#### ANCIENT MODES OF HANGING BELLS.

In the Churchwardens' accounts of Ecclesfield parish, the following entries occur:—

"1527. It. paid to James Frodsam for makyng of iiij bell collers, xiiij<sup>d</sup>.

"— It. paid to Robert Dawyre mēdyng a bell wheyll, iij<sup>d</sup>.

"1530. It. for festnyng a gogon in ye belle yocke, j<sup>d</sup>."

The foregoing extracts are quoted with a view to ascertaining at how early a period the framework, now employed for suspending bells in

churches, was in use. It would appear that in 1527 the bell-wheel was known, and the bell swung on gudgeons ("gogon"), as it does now; but it may be doubted whether it was the same full wheel which we have. In a paper on Bells, read before the Bristol and West of England Architectural Society, Dec. 10, 1849, by the Rev. H. T. Ellacombe, and which has since been published in that Society's Report, I observe that two interesting plates of the bell-wheels are given: one being the old half-wheel, as still to be seen at Dunchideock in Devonshire; and the other the present whole wheel, which Mr. Ellacombe considers was a new thing in 1677.

Supposing that only the half-wheel was known in 1725, still the leverage which it afforded in raising the bell was the same as is given by its modern substitute. What then was the still earlier way of obtaining the momentum necessary to peal-ringing? A drawing of an ancient campanile turret which I have, exhibits a short piece of wood stuck at right angles into the beam to which the bell is fastened; and from the end of this, the rope depends, and would, of course, when pulled, easily swing the bell on its axle.

Observation in old belfries, or illustrations in old books, would possibly throw light upon my Query, which is, What were the modes of hanging church bells for ringing, prior to the invention of the bell-wheel?

ALFRED GATTY.

### Minor Queries.

*English Sapphics.* — Can any of your readers furnish a list of the best specimens of the English sapphic metre in the English language? — Every one is familiar with Canning's *Needy Knife Grinder*, in the poetry of the *Anti-Jacobin*, but I do not believe Dr. Watts's beautiful sapphic lines are as well known as they deserve. I have not a copy of them by me, but I give the first stanza from memory:

"When the fierce North Wind, with his airy forces,  
Rears up the Baltic to a foaming fury,  
And the red lightning, with a storm of hail, comes  
Rushing amain down."

FM.

*Equestrian Statues.* — I have heard it remarked that, with the solitary exception of the Duke of Wellington, there is no instance of an equestrian statue being erected to a subject, in Her Majesty's dominions. Is this so?

FM.

*Plays in Churches.* — In Cooke's *Leicestershire* the following is given as an extract from the church register of Syston:

"1602, paid to Lord Morden's players because they should not play in the church, 12<sup>d</sup>."

Who was this Lord Morden; and did the chartered players claim the right of their predecessors,

the "moralist men," to use the church for their representations? Was the 12<sup>d</sup>. given as a bribe to the players to induce them to forego their claim, or expended in the hire of a place more in accordance with the parish authorities' ideas of propriety?

EMUN.

"*The Right Divine of Kings to govern wrong.*" — Where is this oft-quoted line to be found, and who is the author of it? It is marked as a quotation in Pope's *Dunciad*, book iv.

S. WMSON.

*Serius, where situated?* — In requesting the information upon a point in geography with which this note concludes, I shall not, I trust, incur censure for introducing it by quoting a few of the lines in which the poet Vida conveys to parents his advice upon the choice of a master for their sons:

"Interea moniti vos hic audite, parentes,  
Quærendus rector de millibus, eque legendus,  
Sicubi Musarum studiis insignis et arte,  
Qui curas dulces, carique parentis amorem  
Induat, atque velit blandum perferre laborem.

\* \* \* \* \*

Ille autem, pueri cui credita cura colendi,  
Artibus egregiis, in primis optet amari,  
Atque odium cari super omnia vitet alumni."

I cannot pass unnoticed his counsel to masters:

"Ponite crudeles iras, et flagra, magistri,  
Fœda ministeria, atque minis absistite acerbis.  
Ne mihi ne, quæso, puerum quis verbera cogat  
Dura pati; neque enim lacrymas, aut dulcis alumni  
Ferre queunt Musæ gemitus, ægræque recedunt,  
Illiusque cadunt animi," &c.

Vida exemplifies the consequences of the furious character and raging conduct of a master, in the harsh treatment of his defenceless flock (*turba invalida*), in the instance of a lovely boy, who, forgetful of fear,

"Post habuit ludo jussos ediscere versus."

The terror excited by the savage pedagogue throws the poor little fellow into a fatal illness:

"Quo subito terrore puer miserabilis acri  
Corripitur morbo; parvo is post tempore vitam  
Crescentem blandâ cæli sub luce reliquit.  
Illum populifer Padus, illum *Serius* imis  
*Seriadesque* diu Nymphæ flevere sub undis."

Vida *Poet.*, lib. i. 216. &c.

My inquiry is after *Serius Seriatesque Nymphæ*. Where is the *Serius*? What is the Italian name for this (I presume) tributary of the Po?

F. W. F.

*Hollander's Austerity, &c.* — Will you, or some one of your readers, kindly explain the allusions in the following passage? —

"Mr. Secretary Winwood is dead, whereby you see *Death expects no Complement*, otherwise he would certainly have kept it at the *Staff's End*, with a kind of *Hollander's austerity.*" [Sir Th. Wentworth to Sir

H. Wotton, Nov. 8. 1617, *Strafford's Letters and Despatches*, vol. i. p. 5.]

C. P. PII\*\*\*.

*Brother Jonathan.*—Why is, and when first was, this fraternal cognomen bestowed upon the United States of America? Is it strictly applicable to the whole of the Union, or only to those states which were settled and peopled by the Puritan fathers?

HENRY CAMPKIN.

*Authorship of the "Groves of Blarney."*—Can any one inform me when, and by whom, the ludicrous ballad, entitled the *Groves of Blarney*, was composed, and where it may be found. Everybody knows the lines which describe "Cupid and Venus and old Nicodemus, all standing out in the open air."

E. V.

*Carnaby.*—What is the derivation and meaning of this word, as the name of a square or street?

ARUN.

*Death of Death's Painter.*—Most persons have heard of the story of an Italian painter who embodied the idea of Death on the canvass so truthfully, that the contemplation of it caused his own death. I always thought it was fabulous, till I met with it in the translation of Vasari's *Lives of the Painters*, vol. ii. p. 305., now being published in Bohn's *Standard Library*. The name of Fivizzano is there given to the painter, and the following epigram is said to have been inscribed beneath the picture:—

"Me veram pictor divinus mente recepit.  
Admota est operi deinde perita manus.  
Dumque opere in facto defigit lumina pictor,  
Intentus nimium, palluit et moritur.  
Viva igitur sum mors, non mortua mortis imago  
Si fungor, quo mors fungitur officio."

Which may be thus translated:—

Me with such truth the painter's mind discerned,  
While with such skilful hand the work he plied,  
That when to view his finished work he turned,  
With horror stricken, he grew pale, and died.  
Sure I am living Death, not Death's dead shade,  
That do Death's work, and am like Death obeyed.

Can you refer me to any authority for the story?

J. C. H.

Finsbury.

*Book Plates.*—I have been some years collecting book plates with a view latterly of writing *A History of Book Plates*, if I can find time to do so. Several years ago, in a paper which was printed in the *Oxford Heraldic Society's Report*, I suggested 1700 as their earliest known date. I am glad to have an opportunity of mentioning that paper for the sake of saying, that I made some mistakes in it. Mr. Burgon on seeing it said, in a following report, that he had seen a book plate dated 1698. I have since obtained one or two dated in that year. I am anxious to know

from any of your readers whether they have seen any English book plate dated before 1698. I am inclined to think that foreign book plates are to be found of an earlier date. I have some, unfortunately not dated, which I think are earlier. There is no doubt, however, that in this country at least they did not become general till after that date. If I live to publish the little work which I meditate, I will give all the information which I can produce on the subject. DANIEL PARSONS.

*Querelle d'Allemand.*—The phrase, "faire une querelle d'Allemand," means, as your readers are aware, to pick a quarrel with a person for the mere pleasure of quarrelling: and the earliest instance of its application, that occurs to me, will be found in one of Du Vair's essays, where, speaking of the virtues of some of his predecessors in the office of "chancelier," he says:

"Après avoir longuement et fidèlement servi la patrie, on leur dresse des querelles d'Allemand, et de fausses accusations pour les bannir des affaires."

Is the origin of this expression connected with any particular occurrence in history; or has it arisen from any proneness to quarrel, which might be said to be inherent in the national character of the Germans?

HENRY H. BREEN.

St. Lucia, May, 1851.

*Bassenet of Eaton.*—Edward Bassenet, the first married Dean of St. Patrick's, Dublin, and who, in the words of Swift, "surrendered the deanery to that beast Hen. VIII.," was of a family seated at Eaton, in Denbighshire. He had four sons, Richard, William, John, and George; on whom he settled the Irish property which he acquired at the surrender, and probably what he held at Eaton. (See Mason's *St. Patrick's*, p. 151.)

Can any of your correspondents inform me if this family be still in existence, and in possession? or if not, how soon it failed? From the notices given by Mason, it seems probable that the eldest son died without issue; but even this is not certain, and beyond this I have no clue. D. X.

*Dumore Castle, or the Petrified Fort.*—Can any of your valued contributors trace the origin of this ancient fortress, which is situated on a peak of the Grampian Hills, seven miles north-east from Crieff, immediately above the romantic glen of Almond, so much spoken of in Wordsworth's poems as the burial-place of Ossian. The fort has the appearance of a large circus ring, around which are scattered the remains of this once remarkable stronghold, and which to every appearance have been burned to an extensive degree. Tradition assigns it to be the spot in which the Caledonians so nobly defended the further progress northward of the Romans; and also that it was the custom in those days, for the purpose of making their places of defence more secure, to build

a double wall, in which all manner of combustibles were put, which they kindled, and let burn for the space of a few days. Being peculiarly attached to this romantic spot, and anxious to have any particulars regarding its history, perhaps you would be so kind as give it a corner in your valuable "NOTES AND QUERIES;" whereby it may be the means of gaining an answer to my Query.

JAMES C.

*Charles Dodd, the Ecclesiastical Historian.*—The catalogue of the Bodleian Library asserts that this author's real name is Hugh Tootle. I should like to know the authority for this statement?

TYRO.

Dublin.

*Ussher's Works, by Dr. Elrington.*—If you, or any of your correspondents, can inform me when the remaining volume of the new edition of Archbishop Ussher's works by Dr. Elrington, is likely to be published, I shall esteem it a favour, as I am unable to learn from the booksellers.

C. PAINE, JUN.

*Family of Etty the Artist.*—In the *Diary of Ralph Thoresby, F. R. S., 1702, vol. i. p. 366.*, occurs the following passage:—

"Evening sat up too late with a parcel of artists I had got on my hands; Mr. Gyles, the famousst painter of glass perhaps in the world, and his nephew, Mr. Smith, the bell-founder (from whom I received the ringing or ginging spur, and that most remarkable, with a neck six inches and a half long); Mr. Carpenter the statuary, and Mr. Etty the painter, with whose father, Mr. Etty, sen<sup>r</sup>, the architect, the most celebrated Grinlin Gibbons wrought at York, but whether apprenticed with him or not I remember not well. Sate up full late with them."

Thoresby at this time was at York. Were these Ettys ancestors of the late William Etty? In the "Autobiography" published in the *Art Journal*, it is stated that his father was a miller at York, but the account goes no farther back. It would be interesting to ascertain how far this was a case of hereditary genius. Is anything known of the "Etty the Painter," and "Etty, Sen., the architect," to whom Thoresby alludes? and are any of their works extant?

G. J. DE WILDE.

*St. Hibbald.*—Who was St. Hibbald, and where is some account of him to be found? He is reported to have been buried at Hibbaldstowe, near Kirton, in Lindsey.

K. P. D. E.

#### Minor Queries Answered.

*Unde derivatur "Gooseberry Fool?"*—I have heard some wild guesses on this subject; the most preposterous, perhaps, being that which would connect the term with gooseberry food.

Has not the French word *fouler*, "to press," or "squeeze," something to do with the matter?

T. J. T.

Cheltenham, May 6. 1851.

[Our correspondent will find ample confirmation of the accuracy of his derivation in Tarver's *Phrasological Dictionary*, where, under *Fouler*, he will find the examples, "*Fouler des pommes, du raisin*, to press, to crush, to squeeze apples, grapes."]

*Biography of Bishop Hurd.*—The longest biographical sketch I remember to have seen of the late Bishop Hurd, the friend and biographer of Bishop Warburton, was in a work called the *Ecclesiastical Register*, or some such name, I suppose of the date of 1809 or thereabouts. Can any correspondent of "NOTES AND QUERIES" direct me to the precise title and date of the work, or point out any better sketch of the Bishop's life?

F. K.

[In the collected Works of Bishop Hurd, 8 vols. 8vo., edit. 1811, will be found an autobiographical sketch of the Bishop, entitled "Some Occurrences in my Life," discovered among his papers after his decease. Nichols' *Literary Anecdotes of the Eighteenth Century*, vol. vi. pp. 468—512., contains a long and interesting account of the Bishop. See also the *Annual Register*, vol. 1. p. 155.]

*Friday, why considered unlucky.*—Can any of your readers tell me why Friday is considered an unlucky day?

E. N. W.

[There is no doubt the belief of Friday being an unlucky day originated in its being the day of the Crucifixion. A very early allusion to this superstition, and which has not we believe been recorded by Brande, will be found in Geoffrey de Vinsauf's "Lament for Richard Cœur de Lion," who was killed on a Friday:

"O Veneris lacrymosa dies, O sidus amarum!

Illud dies tua nox fuit, et Venus illa venenum."

It is to this passage Chaucer refers in his *Nonnes Preeste's Tale*, v. 15,353., *et seq.*, when he says:

"O Gaufride, dere maister sovereign,

That, whan thy worthy King Richard was slain

With shot, complainedest his deth so sore,

Why ne had I now thy science and thy lore,

The Friday for to chiden, as did ye?"

For on a Friday sothly slain was he.]"

*The Lord Mayor a Privy Councillor.*—Can any of your contributors inform me whether the prefix "Right Honourable" is accorded to the title of the Lord Mayor of London as a mere matter of courtesy, or whether our Chief Magistrate is for the time being *ex officio* a Privy Councillor, and consequently "Right Honourable?"

If any authority for either position can be cited, so much the more satisfactory.

LEGALIS.

[The Lord Mayor is never sworn as a Privy Councillor; but on the demise of the Crown attends the meeting of the Privy Council held on such occasion, and signs the proclamation of the new Sovereign. On

the accession of William IV., some objection was, we believe, made to the admission of the Lord Mayor into the Council Chamber, which was, however, abandoned on an intimation that if the Lord Mayor was not admitted, he would retire, accompanied by his officers and the aldermen who were present.]

*Alterius Orbis Papa.*—In the Bishop of Exeter's celebrated *Pastoral Letter*, p. 44., the Archbishop of Canterbury is styled—

"The second spiritual chief of Christendom, *alterius orbis Papa.*"

In conversation a few days since I heard these expressions objected to, when a gentleman present observed that the title "*Alterius orbis Papa*" was conferred by the Bishop of Rome, or Pope of Christendom, on his confrère of Canterbury, at a very early period. His memory did not furnish him with the precise date, but he was convinced that such was the fact as reported in Collier's *Ecclesiastical History*, and seemed inclined to refer it to a period not long subsequent to the mission of Augustine.

Is such the fact? or, if not, to whom may the words be ascribed? A. B.

Redland, June 5.

[Carwithen, in his *History of the Church of England*, vol. i. p. 40., speaking of Wolsey's attempt to gain the popedom, says, "His aim was the chair of St. Peter, and to the attainment of his wishes he rendered subservient both the alliances and the enmities of his own country. At home, even the papacy could confer on him no accession of power: he was indeed *papa alterius orbis.*"

*Mrs. Elstob.*—Mrs. Elstob, the Anglo-Saxon scholar, is stated by a recent reviewer to have passed the period of her seclusion in a village in Wiltshire, until taken notice of by a neighbouring clergyman. What village was this, and who was the clergyman? for other authorities place her at Evesham in Worcestershire. J. W.

[We are inclined to think that *Wiltshire* must be a misprint for *Worcestershire* in the Review, as the notices of Miss Elstob in Kippis' *Biographia Britannica*, and Nichols' *Anecdotes of Bowyer*, only speak of her retirement in distressed circumstances to Evesham, where she attracted the notice of Mr. Ballard, author of *Memoirs of British Ladies*, and of Mrs. Capon, wife of the Rev. Mr. Capon, of Stanton, in Gloucestershire.]

*Cardinal Bellarmin.*—I find the following passage in D'Israeli's *Curiosities of Literature*:—

"Bellarmin was made a Cardinal for his efforts and devotion to the Papal cause, and maintaining this monstrous paradox—that if the Pope forbid the exercise of virtue and command that of vice, the Roman Church, under pain of sin, was obliged to abandon virtue for vice, if it would not sin against conscience."

Can any of your readers favour me with the

text in Bellarmin, which contains this "monstrous paradox?"

HENRY H. BREEN.

St. Lucia, May, 1851.

[The passage will be found in *Disputationum Roberti Bellarmini, de Controversiis Christianæ Fidei: De Summo Pontifice*, lib. iv. cap. v. sect. 8.: Pragæ, 1721, fol., vol. i. p. 456.:

"8. Secundò, quia tunc necessariò erraret, etiam circa fidem. Nam fides Catholica docet, omnem virtutem esse bonam, omne vitium esse malum: si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere, vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare. Tenetur enim in rebus dubiis Ecclesia acquiescere judicio summi Pontificis, et facere quod ille præcipit; non facere, quod ille prohibet; ac nè fortè contra conscientiam agat, tenetur credere bonum esse, quod ille præcipit: malum, quod ille prohibet."]

### Replies.

SHAKESPEARE'S USE OF "CAPTIOUS" AND "INTELLIGIBLE." SHAKESPEARE'S "SMALL LATIN."

(Vol. ii., p. 354.; Vol. iii., p. 65.)

This is another discussion in which Shakspeare's love of antithesis has not been sufficiently recognised.

The contrast in this case is in the ideas—ever receiving, never retaining: an allusion to the hopeless punishment of the Danaïdes, so beautifully appropriate, so unmistakeably apparent, and so well supported in the context, that I should think it unnecessary to offer a comment upon it had the question been raised by a critic less distinguished than MR. SINGER; or if I did not fancy that I perceive the origin of what I believe to be his mistake, in the misreading of another line, the last in his quotation.

The hopelessness of Helena's love is cheerfully endured; she glories in it:

"I know I love in vain—strive against hope—  
Yet still outpour the waters of my love,  
And lack not to lose still."

This last line MR. SINGER reads, "and fail not to lose still;" but surely *that* is not Helena's meaning? She means that her spring of love is inexhaustible; that, notwithstanding the constant, hopeless waste, there lacks not (a supply) "to lose still!"

Johnson was one of those commentators enumerated by MR. SINGER, of whom he observes, as a matter of surprise, "that none of them should have remarked that the sense of the Latin 'captiosus,' and of its congeners in Italian and French, is deceitful, fallacious;" "and," he adds, "Bacon uses the word for 'insidious,' 'ensnaring.'" But surely Johnson the commentator was no other than Johnson the lexicographer; and yet, for these precise definitions of "captious," which J. S. W. thinks "*too refined and recondite*" for Shakspeare's "small Latin," we need apply to no

higher source than to that familiar household companion—*Johnson's Dictionary*, wherein is anticipated the citation of Bacon, and even of the French word "captieux."

It could not therefore be from ignorance that Johnson failed to propose this recondite sense, but from a conviction that it would not represent the true meaning of Shakspeare.

It will be perceived that, in appreciation of "captious," I side with Steevens, Malone, Knight, Collier, and even with J. S. W.; in whom, however, with his irreverent allusion to "a man who had small Latin," I can recognise no true worshipper of Shakspeare.

Why should Shakspeare be constantly twitted with this "small Latin," as if the "school-like gloss" of a hundred Porsons could add one scintilla to the glory of his name? His was the universal language of nature; and well does MR. SINGER remark that "We all know, by intuition as it were, what Shakspeare meant." It is true that we discuss his mere words in the endeavour to school our understandings to HIS level; but he, hedged by the divinity of immeasurable genius, must, himself, be sacred;—to attempt to measure his attainments by our finite estimation, is indeed sacrilege!

In retailing Ben Jonson's unluckily chosen expression, J. S. W. does not seem to be aware that it has been doubted, and ably doubted, by Mr. Knight, in his *History of Opinion*, that Jonson himself used it by any means in the pedagogue sense usually adopted. And it does seem scarcely credible that Jonson would give utterance to a puff so miserably threadbare, so absurd too on the very face of it; for in what possible way could an alleged deficiency of Greek and Latin in Shakspeare, affect a comparison, made by Jonson, between Shakspeare and the poets of Greece and Rome? As well might it be said that ignorance of the Greek language, in Napoleon Buonaparte, would prevent a parallel between him and Alexander the Great! What if Ben Jonson meant his fifth line to continue the supposition of the first?—"though" is a word which has a hypothetical, as well as an admmissive meaning; and there is no difficulty in reading his lines in this way:

"If I thought my judgment were of yours, and though thy learning were less; still I would not seek to compare thee with modern men, but call forth thundering Eschylus," &c.

But I should like to ask J. S. W., as the nearest example from the same play, which does he really think would require the larger Latin,—to discover the trite and only meaning of "captiousus," or to use *triple* in the sense conferred upon it in Helena's description, to the King, of her father's legacy? We have not at present in the English language any equivalent for that word as Shakspeare used it, and of which he has left us another example in

*Antony and Cleopatra*, where the triumvir is called "the triple pillar of the world." We have failed to take advantage of the lesson given us by our great master, and consequently our language is deprived of what would have been a most convenient acquisition.

It is true that Johnson gives a definition of "triple," in reference to its application to Antony, viz., "consisting of three conjoined;" but that meaning, however it might be applicable to the triumvirate collectively, is certainly not so to the members individually. To meet Shakspeare's use of the word, the definition must be extended to "consisting of, or belonging to, three conjoined:" a sense in which "triple" was undoubtedly used by the Latins. Ovid would call the triumvirate "viri triplices," and of course each one must be "vir triplex;" but perhaps the clearest instance of the triune application is where he addresses the Fates (in *Ibin.* 76.) as spinning out "triplici pollice" (with triple thumb) the allotted task. Now as only one of the sisters held the thread, there could be but one individual thumb engaged (although with a sort of reflective ownership to all three); and there can be no question that Ovid would apply the same term to the shears of Atropos, or the distaff of Clotho.

Here, then, is a *really recondite* meaning, fairly traced to Shakspeare's own reading; for had he borrowed it from any one else, some trace of it would be found, and Warburton need not have stultified himself by his sapient note—"IMPROPERLY USED FOR THIRD!"

But to return to "captious," there is, after all, no such great difference whether it be one's goods, or one's wits, that are taken possession of; or whether the capture be effected by avidity or fraud; both meanings unite in our own word "caption:" and there seems no good reason why "captious" should not derive from "caption," as readily as "cautious" from "caution." It is for the antithesis I contend, as a key to the true sense intended by Shakspeare: the whole play is full of antitheses, uttered especially by Helena;—and certainly, if we recognise the allusion to the Danaïdes (as who will not?), we cannot, without depriving it of half its force and beauty, receive "captious" in the sense of "deceptious." The Danaïdes were not deceived—the essence of their punishment was utter absence of hope; Tantalus was deceived—the essence of his punishment was hope ever recurring.

With respect to the suggestion of "capacious" by W. F. S. (p. 229.), he could not have read MR. SINGER's paper with attention, or he would have perceived that he had been anticipated by Farmer, who, by elision, had obviated the metrical objection of J. S. W. (p. 430.) But the meaning of "capacious" is "capable of containing," and, as such, it would be more than antithetical, it

would be contradictory, to "intenable." If *capacious* be consistent with *leaky*, then the "uxor secreti capax" must have been rather an unsafe confidante.

A. E. B.

Leeds, June 5. 1851.

#### EARTH THROWN UPON THE COFFIN.

(Vol. iii., p. 408.)

The origin of this ceremony must undoubtedly be sought in man's natural desire to cover a dead body from the public view. The casting a handful of soil on the coffin is emblematic of the complete inhumation. The most ancient writings have allusions to the shamefulness of a corpse lying uninterred. Being thrown outside the walls of Jerusalem, with the burial of an ass (Jeremiah xxii. 19.), was regarded as the worst possible fate.

Wheatly's observations upon this point, in his annotations on the burial service in the Prayer Book, are as follows:

"The casting earth upon the body was esteemed an act of piety by the very heathens (*Ælian, Var. Hist., l. v. c. 14.*), inasmuch that to find a body unburied, and leave it uncovered, was judged amongst them a great crime. (*Hor. l. i. od. 28. v. 36.*) In the Greek Church this has been accounted so essential to the solemnity, that it is ordered to be done by the priest himself (*Goar, Eucholog. Offic. Exeq., p. 538.*); and the same was enjoined by our own rubric in the first Common Prayer of King Edward VI.: 'Then the priest casting earth upon the corpse,' &c. But in our present Liturgy (as altered in Queen Elizabeth's reign, 1559), it is only ordered that it 'shall be cast upon the body by some standing by:' and so it is generally left to one of the bearers, or sexton, who, according to Horace's description (*injecto ter pulvere, vid. supra*), gives three casts of earth upon the body or coffin, whilst the priest pronounces the solemn form which explains the ceremony, viz. 'earth to earth, ashes to ashes, dust to dust.'"

The note in Horace upon the three words above quoted is very much to the point:

"*In sacris hoc genus sepulturæ tradebatur, ut si non obrueretur, manu ter jacta terra, cadaveri pro sepultura esset.*" (*Vet. Schol.*)

The ancients thought that the spirit of an unburied corpse could not reach the Elysian fields, but wandered disconsolate by the Styx, until some pious hand paid the customary funeral rites. See the case of Patroclus (*Iliad, xxiii. 70. et seq.*). To lay the unquiet ghost, a handful of earth on the bodily remains would suffice:

"*Pulveris exigui jactu compressa quiescent.*"

The indignity of a public execution is much aggravated by allowing the body of the criminal to remain exposed, as in the case of the five sons of Saul whose corpses were guarded by Rizpah (2 Sam. xxi.); and in our own recent custom of ordering pirates and the worst kind of murderers,

to be gibbeted in chains, as a monumental warning.

Three or four summers ago I buried an Irish reaper, who had suddenly died in the harvest-fields. About half a dozen fellow-labourers, Irish and Roman Catholics like himself, bore him to the grave. At the words *earth to earth, ashes to ashes, dust to dust*, they threw in handfuls of soil; and, as soon as the service was over, they filled up the grave with spades which they had brought for the purpose. No doubt, there was religious prejudice in all this; but their behaviour was most reverent, and what they did seemed to arise from the generous *instinct to cover the dead body of a comrade.*

ALFRED GATTY.

*Wheatly on the Common Prayer* (ch. xii. § 5.) derives this custom from the ancients, and adds that—

"In the Greek Church the casting earth upon the body has been accounted so essential to the solemnity, that it is ordered to be done by the priest himself. And the same was enjoined by our own rubric in the first Common Prayer of King Edward VI."

For the Greek Church Wheatly refers to *Goar Rituale Græcorum*, p. 538. The passage, which I transcribe from *Goar*, runs as follows:—

"Et cadaver in monumento deponitur. Sacerdos vero terram batillo tollens superinjectit cadaveri, dicens, 'Domini est terra et plenitudo ejus: orbis terrarum et qui habitant in eo.' His peractis cadaveri superinfundunt lampadis oleum, aut e thuribulo cinerem. Atque ita uti moris est, sepulchrum operiunt dum dicuntur moduli," &c.

The following reference may also be added, *Goar, 556.*, "Officium funeris monachorum," where the earth is directed to be thrown "in crucis modum." N. E. R. (a Subscriber.)

#### ON THE WORD "PRENZIE" IN "MEASURE FOR MEASURE."

(Vol. iii., p. 401.)

"The first folio," says Dr. Johnson, "has in both places *prenzie*, from which the other folios made *princely*, and every editor may make what he can." It will not be difficult, I conceive, to find out what sense Shakspeare meant to convey by this word, and to show that what he meant he has expressed with sufficient accuracy, though his meaning was soon after misunderstood. Our language owes much of its wealth of words to the talent which our great poet possessed for coining them—a talent which he exercised with marvellous tact: and if now and then some of them failed for want of being properly printed, we may rather wonder that so many obtained currency, than that a few ceased to circulate soon after they were first introduced.

The idea intended to be conveyed by the word

*preznie*, is that which is expressed in the following passages :

"All this I speak *in print*; for *in print* I found it."  
*Two Gentlemen of Verona*, Act II. Sc. 1.

"I will do it, Sir, *in print*."  
*Love's Labour's Lost*, Act III. Sc. 1.

on which Steevens remarks :

"*In print* means with *Exactness*—with the utmost *Nicety*."

He supports this meaning by quotations from other dramatic writers of the same age :

"Not a hair about his Bulk, but it stands *in print*."  
(1605.)

"I am sure my Husband is a Man *in print*, in all things else." (1635.)

When, therefore, Claudio, who, as your correspondent LEGES observes, is aware of Angelo's reputation for sanctity, exclaims in astonishment :

"The *preznie* Angelo?"

he means the same as if he had said :

"What! that Man *in print*?"

"The *printsy* Angelo?"

But *preznie* is a term applied to *apparel* as well as to *character*; and how does this accord with the interpretation here given?

"O 'tis the cunning livery of hell,  
The damned'st body to invest and cover  
*In preznie* guards!"

Here again we are supplied by Steevens with apt quotations in illustration from other writers of the same age :

"Next, your Ruff must stand *in print*." (1602.)

and

"This Doublet sits *in print*, my Lord!" (1612.)

"*In printsy* guards" means the same, therefore, as "*Guards in print*," or, *robes*, put on "*with exactness*—with the utmost *nicety*."

*Printsy* is a word of the same formation with *tricksy*; and the phrase, "The *printsy* Angelo!" is as good English as "My *tricksy* Ariel!" It was probably pronounced *prentsny* (*preznie*) in the time of Shakspeare; the word *print* being derived from *empreinte*. Sir W. Scott speaks of "a *prent* book," for a printed book. *Besprent* is the participle of *besprinkle*. Of similar formation with *printsy* and *tricksy*, are *linsy*, *woolsy*, and *frowsy*; but as all these adjectives, except the first, are derived from nouns representing natural or familiar things, while *printsy* is founded on a word having no connexion with any obvious idea, it is probable that this difference may account for the fact that *printsy* so early fell into disuse, while the rest were retained without difficulty.

By the word *printsy*, those four conditions are fulfilled for which your correspondent so properly contends:—1. The word is "suitable to the reputed character of Angelo." 2. It is "an appropriate epithet to the word *guards*." 3. It supplies

"the proper metre in both places." 4. It is "similar in appearance to the word *preznie*."

No other word has been produced which so fully represents the formality and hypocrisy of Angelo, as described in the quotations so conveniently brought into one view by your correspondent, though one of the epithets made use of comes very near the mark: "Lord Angelo is *precise*!"

JOHN TAYLOR.

ZACHARIE BOYD.

(Vol. i., pp. 298. 372. 406.)

I would refer your correspondents H. B., H. I. (p. 372.), and PHILOBODIUS and MR. JERDAN (p. 406.), to the following volumes: *The Last Battle of the Soule in Death*, by Mr. Zacharie Boyd, Preacher of God's Word in Glasgow, edited by Gabriel Neil, Glasgow, 1831; McUre's *History of Glasgow, with Appendix*, Glasgow, 1830.

As the first of these vols. is now very scarce (a limited number being printed by subscription), the following extracts may be interesting to some of your readers, and at the same time correct some errors of your correspondents:—

"Mr. Zacharie Boyd was descended from the family of the Boyds of Pinkill (Carrick, Ayrshire). He was cousin to Mr. Robert Boyd, of Trochrigg, who was appointed Principal of the University of Glasgow in 1615. The date of his birth is not exactly known; some time previous to 1590. He received his education at the school of Kilmarnock. The first notice we have of him is in a letter to Principal Boyd, from David Boyd, in 1605, wherein he says, 'There is a friend of yours, Zacharie Boyd, who will pass his course at the college within two years.' After having finished his course at the University of Glasgow, he studied at the College of Saumur, in France, under his relation, Robert Boyd: he returned to his native county in 1621. In 1623 he was ordained Minister of the Barony Parish of Glasgow, in which situation he continued till his death in 1653-1654."

Mr. Zacharie Boyd was never Principal or a Professor in Glasgow College: the only office he ever held in the college was that of Lord Rector (an honorary office annually elected), which he held in the years 1634, 1635, 1645. He was a great benefactor to the college, to which he left 20,000*l.* Scots, for buildings and bursaries.

The crypt below Glasgow Cathedral, called St. Mungo's Crypt, was the barony church in Zacharie's time, and where he preached; it is this same place which Sir Walter Scott so well describes in *Rob Roy* (vol. ii. chap. 3., edition in 48 vols.), where Francis Olbaldistone heard sermon. Z. Boyd was, both in prose and verse, a very voluminous writer; his works, however, are chiefly in MS. in the library of Glasgow College.

In addition to editing *The Last Battle*, Mr. Neil has examined the "Poetical Works" in MS.; and has given a summary of the whole in the

Appendix to the *Biographical Sketch*; and has printed for the first time upwards of 3000 lines from the poetical MSS.

With regard to Mr. Boyd's poetry, the following account from Neil's *Biographical Sketch* may be accounted satisfactory, with reference to the lines often quoted as from Zacharie Boyd's Bible:

"The work, however, which has given the greatest public notoriety to his name as a poetical writer, is that generally called 'Zacharie Boyd's Bible,' said to be a metrical version of the whole Scriptures—an arduous task indeed, if ever he contemplated the undertaking. But such a book as this has existed only in name, not in reality; at least, it is nowhere to be found among his works. The only one approaching to it is a metrical version of the 'Four Evangelists,' which proceeds through the Gospels of the New Testament by chapter and verse. . . . And, among other works, he produced two volumes under the title of 'Zion's Flowers,' and it is these which are usually shown as his Bible, and have received that designation. These volumes consist of a collection of Poems from select subjects in Scripture History, such as Jonah, Jephtha, David and Goliath, &c., &c., rendered into the dramatic form, in which various 'Speakers' are introduced, and where the prominent parts of the Scripture narrative are brought forward and amplified. We have a pretty close parallel to these in the 'Ancient Mysteries' of the thirteenth or fourteenth centuries, and in the Sacred Dramas of more modern writers.

"It is from this work, *Zion's Flowers*, that the various quotations which have occasioned so much mirth to the public are said to have been made, but not one of these which are in circulation are to be found there: the only 'genuine extract from these MSS. is that printed by Pennant.'"—*Biog. Sketch*, p. 14. et seq.

The "genuine extract" will be found in Pennant's *Tour in Scotland*, vol. ii. p. 156.

PHILOBODIUS, "NOTES AND QUERIES," Vol. i., p. 406., will find the four lines he quotes given differently there. S. WMSON.

P.S. To show the extent of Mr. Boyd's poetical perseverance, I subjoin a note of the contents of one of his poetical MSS.:—the *Flowers of Zion*, generally called Zacharie Boyd's Bible.

David and Goliath	contains about 850 lines.
Historie of Jonah	- - - 1130 "
—— of Samson	- - - 2100 "
—— of Jephtha	- - - 720 "
The Flood of Noah	- - - 860 "
The Tower of Babylon	- - - 930 "
The Destruction of Sodom	- - - 2000 "
Abram commanded to sacrifice Isaac	- - - 840 "
Historie of the Baptist	- - - 800 "
The Fall of Adam	- - - 900 "
Abel murdered	- - - 900 "
Pharaoh's Tyranny and Death	2480 "
Historie of Jacob and Esau	- - - 750 "
—— of Jacob and Laban	1400 "

Jacob and Esau reconciled	contains about 720 lines.
Dinah ravished by Shechem	- - - 440 "
Joseph and his Brethren	} - - - 1615 "
Joseph tempted to Adultery	
Nebuchadnezzar's Fierie Furnace	- - - 3280 "

Also at the end —

The World's Vanities (Divided into 8 Branches:— 1<sup>st</sup>. Strength, 2<sup>nd</sup>. Honour, 3<sup>rd</sup>. Riches, 4<sup>th</sup>. Beautie, 5<sup>th</sup>. Pleasure, 6<sup>th</sup>. Wisdom, 7<sup>th</sup>. Children, 8<sup>th</sup>. Long Life) contains about 550 lines.

The Popish Powder Plot (The Speakers— Christ—King James—Elizabeth—Peeres of England—The Lords appointed to trye the Traitors—The Earls of Nottingham, Suffolke, the Lord Monteagle—The Sherriffe of Worcester—The Devill—the Jesuit Gerrard—Robert Catesby—Thomas Percy, Guy Faux, &c. &c. &c.) contains about 1560 lines.

### Replies to Minor Queries.

*Death, how symbolised* (Vol. iii., p. 450.).—I beg to inform your correspondent S. T. D., that in an old 4to. volume in my possession, which treats principally of the topic about which he is inquiring, there are several engravings of Death as a skeleton. In one he is armed with a bow and arrow, an axe, and a scythe notched as a saw. In another he has an axe only: while in a third, in which he is announcing his dissolution to a man on his deathbed, he has a spade in his left hand, while with his right he points upwards; and on his head is a wreath of thorns with flowers standing up out of it. I do not know whether the book is a rare one or not. It is in black letter, and at the end is the date 1515. The title, which is a woodcut, rather curious, is—*Sermones Johannis Geilerii Keiserspergii, &c., &c.* There are also six other woodcuts, after the manner of Albert Durer, very quaint and curious. The volume is in its original vellum, over oak boards, finely tooled, and has once been bound at the corners and clasped with metal. In MS. on the top of the title are the words "Monast. S. Udalrici Aug<sup>st</sup>." Though in very good condition, the black-letter type is so curiously crabbed and abbreviated that I have not had time to do more than ascertain that it seems a very singular and a learned work. H. C. H.

Rectory, Hereford, June 8. 1851.

[The author of the curious work in the possession of our correspondent is John Geiler, called also Gayler, Keiserspergius, an eminent Swiss divine, who was born in 1445, and died in 1510. His works in German and Latin are books of rare occurrence, and consist principally of Sermons. Oberlin published in 1786 a curious life of Geiler. For the titles of his various works, consult Panzer's *Annales Typographici*, vol. vi.]

*Death* (Vol. iii., p. 450.).—Has S. T. D. consulted the excellent treatise of Lessing, "Wie die Alten den Tod gebildet?" It is illustrated with

many engravings. (See Lessing's *Sämmtliche Schriften*, 1839, vol. viii.) C. P. Pii\*\*\*.

Oxford, Whit-Monday.

*A Kemble Pipe* (Vol. iii., p. 425.). — If Dr. RIMBAULT will turn to vol. i., p. 10. of Campbell's *Life of Mrs. Siddons*, he will find that the Kemble of smoking notoriety alluded to in the proverb, met his fate at a date long subsequent to the Marian persecution. He was apprehended on a charge of implication in Titus Oates's plot, and executed at Hereford, August 2d, 1679, being one of the last persons who suffered death for their religious opinions in England. He was hung, not burnt, and his hand is still preserved in the Reliquary of the Roman Catholic Chapel at Worcester. "On his way to execution," says Mr. Campbell,

"He smoked his pipe and conversed with his friends; and in that county it was long usual to call the last pipe that was smoked in a social company, a Kemble's pipe."

SPERIEND.

*Flemish Work on the Order of St. Franciscus* (Vol. i., p. 385.). — Your correspondent JARLTZBERG may find a copy of the *Wyngaert* in the library of the *Maatscappij van Letterkunde* (Lit. Soc.) in Leyden, and may read an account of the work in vol. ii. pp. 151, 152. of the *Society's Transactions*. The copy in my possession is entitled *Den Wyngaert van Sinte Franciscus vol [not van] schoone historien, legenden en deuchdelycke leer-ingen allen menschen seer profytelyck*. Like most of the works issued from the press of Eckert van Hombach, it is well printed on good paper; the leaves (not the pages) are numbered up to 418, and besides there are six leaves without pagination for the index, as well as three for the prologue, in which we learn why the work was called *Wyngaert*. All the copies I have met with bear the date 1518, though in Hultman's *Catalogue*, p. 20. No. 92., we find 1578, probably an error of the printer. In J. Koning's *Catalogue*, 1833, p. 17. No. 59., we are referred to Bauer, *Bibl. libr. rar.*, vol. iv. p. 301.; and to the *Catalogue raisonné de Crevenna*, vol. v. p. 85., where we read:

"Ce volume contient les vies des Saints de l'ordre de St. Franciscus, précédées de celle de son instituteur, et n'est point une traduction du Livre des Conformités (*Liber Conformitatum*), quoiqu'il est probable qu'on ait pris beaucoup de ce livre."

Van Bleywijk, in his *Description of Delft*, vol. i. p. 339., says, —

"The Franciscans bought up the work, in order to suppress and destroy it: it is therefore no wonder that copies of it are scarce."

Unless you read it, says Professor Ackersdijek, in his *Archief voor Kerk. Gesch.*, you will hardly conceive it possible for any one to write such a mass of folly and absurdity. V. D. N.

NAVORSCHER, p. 179. June, 1851.

*Meaning of Tick* (Vol. iii., p. 357.). — The following anecdote, as characteristic of the individual as illustrative of the above Query, may perhaps be considered deserving a corner in your Journal: —

"A well-meaning friend calling one morning on Richard B. Sheridan, wound up a rather prosy exordium on the propriety of domestic economy, by expressing a hope, that the pressure of some difficulties from which he had been temporarily removed, would induce a more cautious arrangement in future.

"Sheridan listened with great gravity, and thanking his visitor, assured him that he never felt so happy, as all his affairs were now proceeding with the regularity of clockwork, adding (with a roguish twinkle of the eye, and giving his arm the oscillating motion of a pendulum), 'Tick, tick, tick!' It is needless to add, the Mentor took a hasty leave of his witty but incorrigible companion."

M. W. B.

*Spelling of Britannia, &c.* (Vol. iii., pp. 275. 463.). — I believe that there is no mistake as supposed in the inscription on the Geo. III. shilling. The double "r" is expressive of the plural "Britt." for "Britanniarum." Have we not many similar instances, e. g. "codd." for "codices," "libb." for "libri;" or, one of every-day occurrence, "pp." for "pages?" W. M. N.

*Fossil Elk of Ireland* (Vol. ii., p. 494.; Vol. iii., pp. 26. 121. 212.). — W. R. C. (a Subscriber) will find some very interesting accounts of this creature in Boate and Molyneux's *Natural History of Ireland*, p. 137.; and in an excellent paper by Dr. Cane, in the *Transactions of the Kilkenny Archaeological Society for the Year 1850*, where several works containing accounts of the animal are referred to. An interesting memoir by Dr. Hibbert on the discovery of the *Megaceros Hibernicus*, or fossil elk, in the Isle of Man, will be found in the fifth number of the *Edinburgh Journal of Science*, published in 1826.\* R. H.

"*In Time the Bull*," &c. (Vol. iii., p. 388.). — The quotation —

"In time the bull is brought to bear the yoke," seems to be from Ovid, *Tristia*, iv. 6. 1.:

"Tempore ruricolæ patiens fit taurus aratri;" or *Ar. Am.* i. 471.:

"Tempore difficiles veniunt ad aratra juvenci."

P. J. F. G.

Cambridge, May 22. 1851.

[N. B., E. C. H., and several other correspondents, have furnished similar references to Ovid.]

\* *Errata*. — Query, should not the word "Rocheon," in Vol. i., p. 380. col. 1., be "Rosbercon?" and should not "D. H. M'Carthy," in Vol. ii., p. 348. col. 1., be "D. F. M'Carthy" (Denis Florence M'Carthy)? Such errors, however trifling they may now appear, may hereafter confuse.

*Baldrock* (Vol. iii., pp. 328. 435.).—MR. CHADWICK'S quotations on this word are very opportune, and useful by way of illustration, and for elucidating the meaning of the word.

I will endeavour to explain this part of bell gear, and the purpose for which it was used.

*Baldrock* (*sic*) is probably the patois of a locality for *bawdrick*, which means a belt, or the leather strap and other appurtenances of the upper part of the clapper, by which it was suspended from the crown staple. In old *black-letter* bells (if one may use the term) the upper part of the clapper was shaped like a stirrup, through which a strap of stout leather, often doubled, was passed; but between this and the staple a piece of hard wood of like width was inserted, and fitted to work on the round part of the crown staple. Through this leather and wood an iron pin was passed; and all was fastened together, and kept stiff in place, by a curiously cut piece of tough wood, called a *bush-board*, one end of which was tied round the stem of the clapper. I have seen many such. There was one at Swanswich next Bath: but without a sketch it is difficult to explain. I will enclose a sketch, to be used at the Editor's discretion.

A few years ago, I made the following extracts from the very interesting accounts of the churchwardens (guardians) of St. Edmund's, Sarum. I have no doubt that similar entries may be found in all such old accounts, and I hope these may induce other gentlemen to inquire for them. Unfortunately I did not copy the *sums* paid.

"1591. Layd out for a Bawdrope for the Great Bell, 5s.  
For grafting of Bawdropes & finding Leather.  
Making of a 'pinn' for the fourth Bell Bawdrope.

1588. Paide for Lether to mend the Bawdricke.

1572. Payd for a Bald Rybbe for the fourth Bell.

(It occurs again for other bells.)

1552. Mendinge off the Bawdryeke off the greatt Bell.

1541. Payd for mendynge the wheles of the 3 Bells,  
and for Bawdrykes.

1524. Bawdderyke to the v. Bell.

1495. ꝥ emendacione rote ejusdem Campanæ et ꝥ  
Bawdryke ejusdem Campanæ.

1482. ꝥ tribus Bawdrykys.

1473. Bawdryke bought for the iiij Belle.

1469. Bawdryke.

Whyt Lethyr for the Bawdryke in the years of  
Ed. VI."

H. T. ELLACOMBE.

In a decree of the Court of Chancery of the year 1583 is the following passage:

"It is alleged that a certain close . . . in the parish of Smarden, in the County of Kent, now called and known by the name of Ropefield, was, long time sithence, given by one John of Hampden, to and for the maintenance and finding of ropes, *bawdricks*, oil, and leather, for the use of ringing of the bells in the steeple of the said parish church of Smarden, &c., &c."

James v. Woolton, 6 May, 1583. (*Reg. Lib. B.* 1582. fo. 502.)

Not understanding the word "bawdrick," I applied to Messrs. Mears, bell-founders, White-chapel, who kindly gave me the following information:

"The bawdrick is the head of the clapper, or the coupling by which it hangs on the staple inserted in the crown of the bell. It is fitted on to the head of the clapper, and a lining of leather is inserted to prevent the creaking of the iron, when the end of the clapper is oscillating. Hence, no doubt, the introduction of 'leather' in the document referred to. The word is still in use."

CECIL MONRO.

Registrar's Office, Court of Chancery, June 14. 1851.

The baldrick was a leather thong, or strap, fastened with a buckle, for the purpose of suspending the clapper inside the bell, both of which had loops or eyes to receive it; from its continual wear, new baldricks were often required. I subjoin a few extracts from the parish accounts of St. Antlins, or St. Anthony, Budge Row, relating thereto.

1590. "Paide the smythe for making a new clapper for the great bell, xs.

"Paide for a *bawdrick* for the great bell, iis. vid.

"Paide for a *buckell* for the same, vid.

"Paide for a *baldrick* for the fift bell, is. viiij d.

1594. "Paide for a new *bawdricke* for one of the bells the Crownacion daie, iis.

1578. "Paide for an *cie* for the great bell clapper, vis.

"Item for a rope for the morning bell, ijs. vid."

I could adduce several other instances if required, but these may suffice.

W. CHAFFERS, JUN.

*Catalogue of Norman Nobility* (Vol. iii., p. 266.).—Your correspondent Q. G. asked some weeks ago where the catalogue of Norman nobility before the Conquest was to be found? In the *Historiæ Normannorum*, published in Paris in 1619, at p. 1127., he will find the

"Catalogus nobilium qui immediate prædia a Rege conquestore tenuerunt."

In this list occurs the name of Geri (Rogerius) de Loges, whose lordship was in the district of Coutances. At p. 1039. of the same work, we find that Guarinus de Logis was feudal lord of certain domains in the bailiwick of Falaise. In a roll of all the Norman nobles, knights, and esquires who went to the conquest of Jerusalem with Robert Duke of Normandy in the first crusade, and copied from an ancient MS. written on vellum, found in the library of the cathedral of Bayeux, entitled "Les anciennes histoires d'outremer,"

we also find the name of John de Logis, who bore az. a cinque foile ar.

I think, therefore, that M. J. T. (p. 189.) is in error in confounding the family of Ordardus de Logis with that of the Baron of Hugh Lupus. The names of the Norman nobles were territorial; and it is probable that these worthies were not related, as the names were spelt differently. According to the Doomsday Survey, Gunuld, the widow of Geri de Loges, held the manor of Guiting Power in Gloucestershire.

The elder line of Ordardus de Logis, Baron of Wigton, terminated in an heiress, who carried the estate into the family of Lucy (I think in the reign of Edward III.), Adam, the seventh and last baron, having died without male issue; and it afterwards became the property, by marriage, of the ancestor of the present Earl of Carlisle. The descendants of Ordardus are still to be found in the remote valleys of the north of Yorkshire, and in parts of Durham: and I have been told that the Rev. John Lodge, late Fellow of Magdalen College, Cambridge, claimed to be of this family. S.

Oxford, June 13. 1851.

*Epitaph* (Vol. iii., pp. 242. 339.). — I have before me a 24mo. tract of forty-seven pages:

“ Nicolai Barnaudi a Crista Arnaudi Delphinatis, Philosophi et Medici, Commentariolum in Ænigmaticum quoddam epitaphium Bononiæ studiorum, ante multa secula marmoreo lapidi insculptum. Huic additi sunt Processus Chæmici non pauci. Nihil sine Numine, Lugduni, Batavorum, C13.13.1117.”

The first thirty pages are devoted to the epitaph on Ælia Lælia Crispus. We are told:—

“ Nec defuerunt alii, qui, ut audio, Animam hominis, alii nubium Aquam, alii, ut hic intellexi a viro de litteris bene merito, Eunuchum quemdam, alii alia varia, hoc epitaphio tractari phantasmata suis scriptis contenderunt. Hæc ego cum intellexissem, eorum misertus, qui abditioris philosophiæ in castris militant, operæ pretium facturum me existimavi, si trismegisticum hoc epitaphium eis aperire conarer.”

This he proceeds to do very satisfactorily, as the following specimen will show:—

“ ÆLIA. Solaris, dubio procul, ut nomen indicat, sive solis filia, immo substantia, essentia, radius, virtus, et illa quidem invisibilis solis nostri, ne quis eam a sole vulgi natam, perperam cogitet; neque tamen desunt, qui eam ex Urani et Vestæ filio, Saturno, et Ope ejus sorore, a qua cum plures Saturnus suscepisset liberos, eosque vorasset, et e vestigio evomisset, Jupiter servatus, ejusque loco lapis Saturno presentatus fuit, ac si eum peperisset Opis, ab ipsis inquam, eam natam esse cogitent; at quidquid sit, ÆLIA, seu solaris est, neque tamen (tanta est ejus amplitudo), astro illo, mundi oculo amicta incedit; sed et altero, minore luminari, Luna, quæ sub pedibus ejus est comitata, ideo etiam dicitur LÆLIA, quasi solis amica, etc., etc.”

On a fly-leaf I find the following written by an unknown hand:

“ Commentarios in hoc epitaphium scripserunt Joannes Trevius Brugensis, et Richardus vitus Basin-stochius, jurisconsultus Anglus ejus liber editus Dur-directi apud J. van Leonem Berawoul, Anno 1618. Vid. et de hoc enigmate Boxhorn.”

If MR. CROSSLEY does not make this note wholly superfluous, make use of it as you please.

J. S.

Woudenberg, May 12. 1851.

*Prayer of Mary Queen of Scots* (Vol. iii., p. 369.). — The following version of this prayer, differing from that given by MR. FALCONER, may be interesting.

In Archdeacon Bonney's *Historic Notices in reference to Fotheringay*, p. 109., this note occurs:

“ Seward asserts that the following lines were repeated by the Queen of Scots immediately before her execution. They are set to music by the late Dr. Harrington, of Bath, and other musicians.

“ ‘ O Domine Deus, speravi in Te!

O chare mi Jesus, nunc libera me!

In dura catena, in misera pœna, desidero Te;

Languendo, gemendo, et genuflectendo,

Adoro, imploro, ut liberet me.’ ”

TRANSLATION.

‘ O Lord my God, I have relied in Thee!

Now, O dear Jesu, set me, set me free!

In chains, in pains, long have I wished for Thee;

Faint, and with groans, I, bowing on my knee,

Adore, implore Thee, Lord, to set me free.’ ”

I may add, that the Latin lines have recently been very beautifully set to music by that eminent composer, Mrs. Kingston. W. G. M.

Your correspondent on the subject of the lines said to have been repeated by Mary Queen of Scots on the scaffold, furnishes a translation of them in lieu of others, which he condemns; and his version has provoked me to try my hand at one, in which I have studied rhythm more than rhyme: the rhythm and the intensity of the original.

“ Great God, I have trusted

In peril on Thee!

Dear Jesus, Redeemer,

Deliver thou me!

In my prison-house groaning,

I long but for Thee;

Languishing, moaning,

Bow'd down on bent knee,

I adore Thee, implore Thee,

From my sins set me free.”

ALAN.

*Aristophanes on the Modern Stage* (Vol. iii., pp. 105. 250.).—Finding that no correspondent of yours, in answer to a Query which appeared some time back, viz.: “ Whether any play of Aristophanes had ever been adapted to the modern

stage," has yet mentioned the only two instances of which I am aware, I beg to refer the Querist to the *Plaideurs* of Racine (an adaptation of the *Wasps*), and to a very ingenious modernisation of the *Birds* by Mr. Planché, produced about four years since at the Haymarket as an Easter piece, under its original title.

I cannot refrain from taking this opportunity of protesting, under your justly powerful auspices, against the use of the word "Exposition" in its French sense of *Exhibition*, now creeping into places where it could scarcely have been expected.

AVENA.

*The White Rose* (Vol. iii., p. 407.).—The version which I have of the beautiful lines quoted by your correspondent is (I quote from memory):

"If this fair rose offend thy sight  
It on thy bosom wear,  
'Twill blush to find itself less white,  
And turn Lancastrian there."

The succeeding couplet has equal merit:

"But if thy ruby lip it spy  
As kiss it thou mayst deign,  
With envy pale 'twill lose its dye,  
And Yorkist turn again."

C. I. R.

The origin of the blush imparted to the rose is most beautifully described by Carey:

"As erst in Eden's blissful bowers  
Young Eve surveyed her countless flowers,  
An opening rose of purest white  
She marked with eye that beamed delight;  
Its leaves she kissed, and straight it drew  
From Beauty's lip the vermeil hue."

J. A. DOUGLAS.

*Mark for a Dollar* (Vol. iii., p. 449.).—The origin of the sign of the dollar, concerning which T. C. inquires, is, I believe, a contraction of *scutum*, the same as £, formerly written *Li*, is of *libra*. The strokes through the S are merely the signs of contraction.

K. P. D. E.

*Gillingham* (Vol. iii., p. 448.).—In a foot-note to Rapin (2nd edit., vol. i. p. 130.), the general assembly convened by Earl Goodwin, at which Edward the Confessor was chosen king, is stated, upon the same authority as Hutchins has referred to (viz. Malmsbury), to have been "Gilingeham or London." If at Gillingham, there can be but little doubt it was Gillingham near Chatham, of which latter place Goodwin is stated to have been then possessed.

J. B. COLMAN.

Eye, June 10, 1851.

The share that Earl Godwin bore in the establishment of King Edward (the Confessor) on the throne of England seems to make it probable that Gillingham in Kent, not the Gillingham in Dorsetshire, was the scene of the council referred to by your correspondent QUIDAM.

Edward, observe, was coming from the continent, and relied entirely on the support of the great East Kentish Earl. Milton names the council in his *History of England*, *Works*, vol. vi. p. 275., Pickering, ed. 1831. He seems to be still quoting Malmsbury.

E. J. E.

Blackheath, June 9. 1851.

*On the Lay of the Last Minstrel*, §c. (Vol. iii., p. 364.).—In reading A BORDERER's interesting note on *The Lay of the Last Minstrel*, it occurred to me, whether there may not have been (perhaps unconsciously) in Walter Scott's mind a link of connexion betwixt his own "elvish page," as an agent in bringing about the nuptials of Lord Cranstoun with the Lady Margaret; and the part played by Cupid, in regard to Dido, after he had been transformed into Ascanius, as described in the first *Æneid*. Indeed the beautiful "Song of Robin Goodfellow" (Vol. iii., p. 403.) suggests a similar speculation; for in the gambols of Puck there is something analogous to the freaks of Cupid after his metamorphose. But other and closer parallels will probably occur to your learned readers, and show that some of what are commonly esteemed the most original modern creations owe much to classical invention.

ALFRED GATTY.

*Lines on Temple* (Vol. iii., p. 450.).—J. S. will find the lines he asks about, given (but without comment) in Knight's *Cyclopædia of London*, p. 440.

P. M. M.

J. S. will find the lines he has sent you printed in Hone's *Year Book* (1832), p. 113.; where may be also seen the following

ANSWER.

"Deluded men, these holds forego,  
Nor trust such cunning elves;  
These artful emblems tend to show  
Their clients, not themselves.

'Tis all a trick; these are but shams,  
By which they mean to cheat you;  
For have a care, you are the LAMES,  
And they the wolves that eat you.

Nor let the thought of no 'delay'  
To these their courts misguide you;  
You are the showy HORSE, and they  
Are jockeys that will ride you."

Hone does not give a hint as to who was the author of either, nor can I inform J. S.

EDWARD FOSS.

[The REV. MACKENZIE WALCOTT has also kindly informed us that the original lines and the rejoinder are to be found in Brayley's *Londiniana*, vol. iv. pp. 216-7.]

*Sewell, Meaning of* (Vol. iii., pp. 391. 482.).—H. C. K. makes an error in supposing that "formido," as used by Virgil in the passage quoted,

and "sewell," are convertible terms. If there is any word in that passage which could be considered coextensive in meaning with the word "sewell," it would undoubtedly be "penna." Nor is "sewell" a *modern* term, as he supposes; in proof of which I add an extract from a letter written by Dr. Layton, one of the commissioners for the suppression of monasteries, to Thomas Cromwell, dated 1535, in which the word "sewel" occurs:

"We have sett Duncce (Duns Scotus) in Bocardo, and have utterly banishede hym Oxforde for ever, with all his blinde glosses, and is now made a comon servant to evere man, faste nailed up upon postes in all comon houses of easement; *id quod oculis meis vidi*. And the second tyme we came to New Colege, after we hade declaredde your injunctiōnes, we fownde all the gret quadrant court full of the leiffes of Duncce, the wynde blowing them into evere corner. And there we fownde one Mr. Grenefelde, a gentelman of Buckinghamshire, gethering up part of the said bowke leiffes (as he saide) therewith to make hym *sewelles* or *blawnsherres* to kepe the dere within the woode, thereby to have the better cry with his howndes."

H. C. K. wishes to know the origin of the word "sewell." Can any of your readers explain the derivation of the term "blawnsherres?" Can it be connected with the French *blanche*, from white parchment, &c. having been used in making them?  
E. A. H. L.

*Lambert Simnel* (Vol. iii., p. 390.).—Though I cannot throw any light upon the question of T., *Was this his real name?* I may mention, as a Worcestershire man, that it is a custom among the pastrycooks of Worcester to make, at the beginning of Lent, a rich sort of cake; consisting of a thick crust of saffron-bread filled with currants, citron, and all the usual ingredients of wedding-cake, which is called a "simnel." I cannot say how long this custom has existed, but I have every reason to believe it is one of great antiquity. From Johnson's explanation of the term, I conclude, that this practice of making "simnels" must in former times have been more general than it is at present.  
E. A. H. L.

*Tennyson's "In Memoriam"* (Vol. iii., pp. 142. 227. 458.).—I submit that the "crimson-circled star" may be named without calling on the poet to explain.

The planet Venus, when she is to the east of the sun, is our *evening star* (and as such used to be termed *Hesperus* by the ancients).

The evening star in a summer twilight is seen surrounded with the glow of sunset, "crimson-circled." The rose, too, was a flower sacred to Venus, which might justify the epithet. But I suppose the blush of the sky was what the poet thought of at such a moment.

Venus sinking into the sea, which in setting she would appear to do,—falls into the *grave of Uranus*,

—her father, according to the theory of Hesiod (190). The part cast into the sea, from which Aphrodite sprung, is here taken, by a becoming license (which softens the grossness of the old tradition), for the whole; so that the ocean, beneath the horizon of which the evening star sinks, may be well described by the poet as "*her father's grave*."

That Venus is meant, the gender of the pronoun relating to the star seems to prove beyond a doubt; there being no other sufficiently important to occur in a picture of this kind, to which a female name is given.  
V.

Belgravia, June 12. 1851.

*The second King of Nineveh who burned his Palace* (Vol. iii., p. 408.).—D. X. will find all that is known of this king in the Armenian version of Eusebius's *Chronicle*, 53., and in the *Chronographia* of Georgius, Syncellus (and subsequently Patriarch) of Constantinople, p. 210. v. The former gives as his authority Abydenus, and the latter Polyhistor. Both passages will be found in Cory's *Ancient Fragments*. The Median king is called in both Astyages, and not Cyaxares; but the date of the catastrophe being fixed by Ptolemy's Canon in 625 B. C., the reviewer, I suppose, considered himself justified in altering the name to that of the king who appears from Herodotus to have governed Media at that date.  
E. H. D. D.

*Legend in Frettenham Church* (Vol. iii., p. 407.).—Your correspondent C. J. E. may find some account of the legend illustrated on the walls of Frettenham Church in the *Calendar of the Anglo-Catholic Church*, from which it appears that St. Eligius, Eloy, or Loye, is the hero of the incident. He was the patron of blacksmiths, farriers, &c.; and accomplished, on one occasion, the shoeing of a refractory horse by amputating the leg; and the operation performed, he replaced the severed member. Doubtless, as C. J. E. suggests, the shoeing might have been effected without so much periphrasis; but perhaps the saint intended to teach the animal docility, and inspire the spectators with a more palpable proof of his supernatural powers, than the performance of the operation by his mere *ipse dixit* would have afforded. The church of Durweston, Dorsetshire, is named in his honour, and a rude sculpture over the doorway commemorates the incident.  
C. A.

*Natural Daughter of James II.* (Vol. iii., pp. 224. 249. 280.).—When the answer of C. to my inquiry first appeared, I doubted whether after such strong reproof I ought again to address you; but as your valuable paper was intended for the ignorant as well as for the learned, and as C. (Vol. iii., p. 334.) places your respected correspondent MR. DAWSON TURNER in the same class as my humble self, I no longer hesitate.

When I proposed the Query, I had no ready

access to any book which would easily give me the required information, and it did not appear to me to be any great sin in making use of "NOTES AND QUERIES" for what I conceive is its legitimate object, the communication of knowledge; and I do not think the space my Query occupied was wasted when it called forth the interesting reply of P. C. S. S.

I would now take the liberty of asking C. to explain the following extract from *Souverains du Monde*, not finding any particulars respecting the first marriage here alluded to in those books to which I have been able to refer:—

"Les enfans naturels du Roi Jaques II. sont 1. . . . 2. . . . 3. . . .

"4. Catherine Darnley, mariée en premières nœces avec Thomas Wentworth, Baron de Raby; et en secondes nœces, en 1699, avec James, Comte d'Anglesey. Elle est morte en 1700. Sa mère étoit Catherine Sedley, Comtesse de Dorchester, Baronne d'Arlington.

"5. N. mariée avec le Duc de Buckingham le 27 Mars, 1706."

You will observe that my former inquiry referred to the daughter above stated as the fifth child.

It is plain that the compiler of *Les Souverains du Monde* is in error in making the wife of the Earl of Anglesey a distinct person from the wife of the Duke of Buckingham.

Who was the wife of the Thomas Wentworth here mentioned? and, if a natural daughter of James II., I should be glad of the following particulars,—the names of her mother and self—the dates of her birth, marriage, and death—and the date of the death of her husband.

I must apologise for trespassing thus at length upon your space. F. B. RELTON.

*Clarkson's Richmond* (Vol. iii., p. 372.).—The late Mr. Clarkson's manuscripts were transferred to his son, the Rev. Christ. Clarkson; whose address might probably be obtained by Q. D. from J. B. Simpson, Esq., Richmond, Yorkshire. M.

*MSS. of Sir Thomas Phillipps* (Vol. iii., p. 358.).—I see that in the "Notices to Correspondents," in No. 79., for May 3, you inform W. P. A. that the *Catalogue of Sir Thomas Phillipps's MSS.* is privately printed, and that there are copies at the Bodleian, Athenæum, and Society of Antiquaries.

You may perhaps be interested to know that a catalogue of about three thousand of the Middlehill MSS. is to be found in a work entitled *Catalogi Librorum MSSorum qui in Bibliothecis Gallie, Hiberniæ, Helvetiæ, Belgiæ, Britannia Magnæ, Hispaniæ, Lusitaniæ asservantur: à Gustavo Haenel: Lipsiæ, 1830.* A copy of this important work is in the reading-room of the British Museum.

I may add that a copy of the privately printed *Catalogue of Sir T. Phillipps's MSS.* is now to be found in the British Museum, but it has only

recently (within the last few months) made its way into the Catalogue. C. W. GOODWIN.

*Meaning of Pitcher* (Vol. iii., p. 476.).—Is not your excellent correspondent Mr. SINGER mistaken in supposing that the ears are the ears of the scabbard or pitcher? If you draw one thing out of another by the ears, it must be by the ears of the first, not of the second; yet he also says that it is used for hilts. C. B.

*Antiquity of Smoking* (Vol. iii., p. 484.).—May I add, in my defence as to the Thracians' smoking, that all I said was, that there was nothing in Solinus, chap. 15. I had looked at the Bipont edition, in which, as I now see, the passage is in chapter 10. C. B.

*Principle of Association* (Vol. iii., p. 424.).—I cannot but doubt whether "La partie réelle de la métaphysique" means "all that has yet been done in the philosophy of the human mind." I apprehend it means the material, or physical part; that which is connected with the structure of the body. This would apply to Hartley, though not to Mr. Gay: but I speak in the dark, for I have not that edition of *La Place* which your correspondent refers to. C. B.

*Corpse makes a Right of Way* (Vol. iii., p. 477.).—That a funeral creates a right of way, is an error founded on the fact that, being a remarkable, and sometimes a crowded event, it is not an unfrequent evidence of the previous existence of a right of way. C. B.

*Chloe* (Vol. iii., p. 449.).—In reply to a Query in one of your late numbers respecting the meaning of the expression "as drunk as Chloe," it has been suggested to me that it refers to a lady who is mentioned often in Prior's *Poems*, and who was celebrated for the propensity alluded to. ERYX.

*Family of Sir J. Banks* (Vol. iii., p. 390.).—It appears, on a reference to Burke's *Commoners*, that the ancestors of Sir J. Banks were possessed of property in and about Keswick; and the present representative of the family possesses blacklead mines in Borrowdale, Cumberland. It is, therefore, very probable that the Mr. John Banks in question may have been of the same family, though not a lineal descendant of Sir J. Banks. L. II.

*Verse Lyon* (Vol. iii., p. 466.).—In the literal reprint of Puttenham, 1811, I find the words extracted by J. F. M., with one unimportant exception, "And they called it *Verse Lyon*." J. F. M. may find some account of Leonine verses, which "are properly the Roman hexameters and pentameters rhymed," in Price's edition of Warton's *History of English Poetry*, vol. i. p. cxviii. II. G. T.

*Heronsewes* (Vol. iii., p. 450.).—A probable derivation is given in Tyrwhitt's note on the pas-

sage in the *Squire's Tale* from the French *heron-çaux*, which would probably, in English usage, become either *heronsewes*, or *heronshaws*. It is of course a diminutive, like "lioncel," "pennoncel," &c.

H. G. T.

*Theory of the Earth's Form* (Vol. iii., p. 331.).—Who first taught that the form of the earth was that of a sphere? In Isaiah xl. 22. appears the following passage:

"He that sitteth upon the CIRCLE of the earth and the inhabitants thereof," &c.

Does not this extract prove that the Jews, as a people, were acquainted with the spherical form of the earth in Isaiah's time; the prophets usually addressing the people in popular language.

C. N. S.

*Mythology of the Stars* (Vol. iii., pp. 70. 155.).—In the replies to correspondents on the above head, I have not seen noticed Dr. Lamb's translation of the old Greek poet Aratus, a work which, for a few shillings, would satisfy most persons on the subject, and be found entertaining in giving instruction.

T. M.

*Topical Memory* (Vol. iii., p. 449.).—On topical memory I can refer your inquirer to *Cicero de Oratore*, book ii. lxxxvi., lxxxvii., § 351—358., and *Ad Herenn.* iii. xvi.—xx., and *Quintil.* xi. ii. 2., p. 431. Rollin, ed. 1758.

E. J. S.

*Eisell* (Vol. iii., p. 397.).—The following illustration of this word occurs in a MS. (Dd. i. fol. 7.) belonging to the University of Cambridge. The date is about 1350:

"þe iewis herde þis word wel alle,  
And anon *eysel* þei mengid wiþ galle."

It is here manifestly = *vinegar*.

C. H.

*Eisell*.—I have long been convinced that the true interpretation of this word might be attained by a reference to the Welsh language; in which may be found the word *Aesell* (*idem sonans* with *Eisell*), implying verjuice, or vinegar. The two words are clearly identical (see page 377.).

GOMER.

*Four Want Way* (Vol. iii., pp. 168. 434.).—A cross road, or that point where four roads meet, is frequently called by the peasantry in Kent "the four vents;" in other counties, "the four wents," "the four want way," &c. I have always considered the word as being derived from the ancient VENTA: thus VENTA *Icenorum* (Caister, near Norwich), the highway of the Icenii; VENTA *Silurum* (Caerwent, in Monmouthshire), the highway of the Silures; VENTA *Belgarum* (Winchester), the highway of the Belgæ; both of which last-named cities retain in some degree the ancient appellation.

W. CHAFFERS, Jun.

*Meaning of Carfoix* (Vol. iii., p. 469.).—Will your correspondent K. TH. give, if he can, an ac-

count of the word "carfoix?" Is it not the French *carrefour*, a name applied to more than one place in Guernsey, though not, I believe, necessarily to a spot where four ways meet? The chief *carrefour* there is at the junction of the Pollet, High Street and Smith Street; another is in the country, the *Carrefour aux Lievres*, the precise locality of which I cannot quite recall. MR. METIVIER, whose name I am glad to see in your pages, can tell, I dare say, of others. I suppose the derivation to be in *Quatuor fores*, or some French derivative from those words. "Carfoix" reminds me of "Carfax" in Oxford. Are the names akin to each other?

E. J. S.

*A regular Mull* (Vol. iii., p. 449.).—The story of King Mûl is perhaps rather far-fetched. If it would neither put your correspondent in a *stew*, nor get myself into a *broil*, nor you into a *mess* or a *pickle*, I would settle his *hash* by suggesting that terms of cookery are frequently used as descriptive of disagreeable predicaments; and that though in our time nothing except beer or wine is *mulled*, yet it may not always have been so. Or may not the word be a corruption of *muddle*? I stand up for neither, but I will back either against King Mûl.

M.

*William Hone* (Vol. iii., p. 477.).—I expect that A. N. is labouring under mistake in inquiring about an account of the "conversion" of "William Hone, THE COMPILER of the *Every-day Book*;" and that he means

"*The Early Life and Conversion of William Hone*, a narrative written by himself, edited by his son, William Hone, author of the *Every-day Book*, &c. London, J. Ward & Co., Paternoster Row, 1841. One Shilling."

I have no doubt that the work may be procured at the publishers'; but should not that be practicable, I shall be happy to lend your correspondent my copy. It may perhaps be neither unjust nor uninteresting to add, that *I know* (from his own communication, shortly after the memorable trials) he was so affected by the celebrated *Parodies* being charged as "blasphemous," that he immediately stopped the sale of them; that, though money was then of some consequence to him, he refused tempting offers for copies; and that he did so, because he declared he would rather suffer any privations than be considered as having sought to revile the religion of his country, or to do aught to injure Christianity, which he deemed to be the hope of all, and the poor man's charter. In making those observations, he emphatically placed his hand on a Bible which lay upon my table.

A HERMIT AT HAMPSTEAD.

*The Rev. Mr. Gay* (Vol. iii., p. 424.).—The name of Gay is not very common in the West of England, and MR. TAGART may possibly obtain some account of the Rev. Mr. Gay from the descendants of Gay of Goldworthy, near Bideford, in the

county of Devon, who sprang from Hampton Gay in the county of Oxford, but became seised of the manor of Goldworthy, about the year 1420, by marriage with the daughter and heir of Curtis of Goldworthy, a branch of the ancient family of Curtis of Lostwithiel, in the county of Cornwall.

The latest representative of this family of Gay, of whom I have met with any notice, is Mr. Lawrence Gay, who, according to Lyson, was living in the year 1822 at South Molton, in the county of Devon. Lyson also says that "John Gay, the poet, was of this family." LLEWELLYN.

*Lady Mary Cavendish* (Vol. iii., p. 477.)—I know nothing of any *Lady Mary's* having married Mr. Maudsley, or Mosley of the Guards; but it is certain that she could not have been, *strictly speaking*, of the same family as Sir Henry Cavendish of Ireland, whose wife was created Lady Waterpark, with remainder to her issue by Sir Henry, who was descended from a *natural son* of the Devonshire family, and even, I believe, before it was ennobled; so that it cannot be said that any *Lady Mary Cavendish* was of the same family as Sir Henry.

*Hand giving the Blessing* (Vol. iii., p. 477.)—In blessing the people, the clergy of the Church of Rome raise the thumb and two forefingers, and close the others, to represent the three persons of the Trinity; and they give this some divine origin; but it is really an adoption of a pagan symbol in use long before the introduction of Christianity, not only by the Romans, but the Egyptians also. In Akerman's *Archæological Index*, p. 116., is an engraving of a silver plate of Roman workmanship, in which the figures representing Minerva and Juno have their hands elevated with the thumb and finger so disposed, and the figure of Vesta has the left hand in the same position. I wish some of your correspondents who are familiar with the classics and Egyptian antiquities, would further illustrate the origin of this curious and ancient custom, which hitherto has been regarded as originating with the Church of Rome only. W. W.

*The Oldenburg Horn* (Vol. ii., pp. 417. 516.)—There is a good engraving of this Horn, and the tradition about it is related, in p. 264. of the curious *Dissertatio de admirandis mundi Cataractis* of Johannes Herbinus, Amstelodami, 1678, of which book there is a copy in the library of the Geographical Society. W. C. TREVELYAN.

Athenæum, June 16. 1851.

*Covey* (Vol. iii., p. 477.)—How could such a question be asked? Covey is *couvée*, French for a brood, a hatching, from *couver*, to hatch eggs. C.

*Davy Jones's Locker* (Vol. iii., p. 478.)—During many years of seafaring life, I have fre-

quently considered the origin of this phrase, and have now arrived at the conclusion, that it is derived from the scriptural account of the prophet Jonah. The word *locker*, on board of ship, generally means the place where any particular thing is retained or kept, as "the bread locker," "shot locker," "chain locker," &c. In the sublime ode in the second chapter of the Book of Jonah, we find that the prophet, praying for deliverance, describes his situation in the following words:

"In the midst of the seas; and the floods compassed me about:—the depth closed me round about:—the earth with her bars was about me."

The sea, then, might not be misappropriately termed by a rude mariner, *Jonah's locker*; that is, the place where Jonah was kept or confined. *Jonah's locker*, in time, might be readily corrupted to *Jones's locker*; and Davy, as a very common Welsh accompaniment of the equally Welsh name, Jones, added; the true derivation of the phrase having been forgotten.

W. PINKERTON.

*Umbrella* (Vol. iii., p. 482.)—The use of this word may be traced to an earlier period than has yet been shown by any of your correspondents?

In Florio's *Worlde of Wordes*, 1598, we have it thus:—

"*Ombrella*, a fan, a canopie, also a testern or cloth of state for a prince, also a kind of round fan or shadowing that they use to ride with in summer in Italy, a little shade."

Δ.

*Nao, a Ship* (Vol. iii., p. 477.)—A. N. is informed that *naw* is a Celtic name for a ship (the *w* is sometimes sounded like *oo*); though the word is obsolete, authority for its application may be found in Davies' *Mythology, &c. of the Druids*. In the appendix to this work there is a poem (No. 6.) by Taliesin, containing the following example:—

"Ymsawdd yn llyn, heb *naw*."

"Sinking in the lake, without a ship."

The Britons consequently had a name for a ship, independent of Roman influence. Can A. N. produce any evidence that the Britons in pre-Roman times did not possess any vessels superior to the *cowrygl*? Is it probable that the warlike aid which the Britons constantly rendered the Gauls, was conveyed across the channel in mere "osier baskets?" Had the "water-dwellers" (*Dwr-trig-wys*) of Dorsetshire (*Durotriges*) attained no higher grade in navigation than that simple mode of water conveyance?

I am almost inclined to exclaim, "Mi dynaf y torch a thi" ("I will pull the torque with thee") in respect to the position claimed for the Latin *longa*; but passing this, I will advance the opinion that the Celtic *naw* is the root of the Latin *navis*.

GOMER.

*Birth of Spenser* (Vol. i., pp. 489. 482.).—Is not 1510 a mistake for 1550? The figures 1 and 5 are often confounded in manuscripts of Spenser's age. The mistake was probably that of the sulptor.  
D. X.

*Petworth Registers* (Vol. iii., pp. 449. 485.).—The period over which these Registers extend is thus shown in the Accounts and Papers printed by order of Parliament in the year 1833, vol. xxxviii. p. 335.:—

“County of Sussex.—Arundel Rape.

“Parish Register Books earlier than the new Registers commencing with A. D. 1813 (according to 52 Geo. III. c. 146.), remain at the following places:—

“Petworth R. No. I. Bap. Bur. 1559—1794, Marr. 1559—1753; No. II. Bap. Bur. 1795—1812; Nos. III.—VI., Marr. 1754—1812.”

The earlier register-book used by Heylin must have been removed from the proper custody before the year 1831. If still preserved in any public or private library it may perhaps reward some reader of “NOTES AND QUERIES” in the next century by turning up when unsought for. In the mean time, however, is there no official copy to be found in the Archbishop's courts at Canterbury?

LLEWELLYN.

*Arms of the Isle of Man* (Vol. iii., p. 373.).—The symbol of three legs conjoined no doubt denotes the triangular shapes of the Isle of Man, and Sicily or Trinacria. The *τρία ἄκρα* from which the name of the latter is derived are the promontories of Lilybæum, Pachynus, and Pelorus, now Capes S. Vito, Passaro, and Faro (Virg. *Æn.* iii. 384.). It is somewhat curious that the earliest coinage of this island, A. D. 1709 (which by the bye is cast, and not struck in the usual way: Obv. The crest of the Earls of Derby, the Eagle and Child, SANS CHANGER; Rev. The three legs), has the motto QUOCVNQVE · GESSERIS · STABIT. The coinage of 1723 is exactly similar, but struck; whereas that of 1733 and all the succeeding coinages have QUOCUNQUE · JECERIS · STABIT, which is clearly the correct reading. I may add that I am engaged on a work on the Copper Coinage of Great Britain and her Colonies, and shall be thankful for any information on the subject respecting rare types, their history, &c.

E. S. TAYLOR.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Messrs. Longman have commenced the publication, under the title of *The Traveller's Library*, of a series of shilling volumes which is intended to comprise “books of entertaining and valuable information in a form adapted for reading while travelling, and at the same time of a character that will render them worthy of preservation.” The 1st Number contains Mr. Ma-

caulay's brilliant sketch of ‘*Warren Hastings*,’ which has been appropriately followed by that of ‘*Lord Clive*,’ from his *Historical Essays*; and will be succeeded by ‘*The Earl of Chatham*,’ ‘*William Pitt*,’ ‘*Horace Walpole*,’ &c., from the same pen; and these again by other works of acknowledged merit, the price of which has hitherto confined them within a comparatively narrow circle of readers. The 3d Number, ‘*London*,’ by Mr. McCulloch, belongs to this class. As a really cheap and not merely low-priced series of valuable books, this well-printed *Traveller's Library* deserves, and, we trust will meet with, every success.

At a moment like the present, when so much inquiry is directed to the subject of public health, and indeed of health generally, we may be excused for directing the attention of our readers to ‘*The Laws of Health in relation to Mind and Body, in a Series of Letters from an Old Practitioner to a Patient*,’ by Lionel J. Beale, as a small volume of useful hints and suggestions from one who obviously combines shrewd observation and professional knowledge, with that most useful of all qualifications for a writer on such a topic, namely, sound common sense.

BOOKS RECEIVED.—*Illustrations of Mediæval Costume in England from MSS. in British Museum, &c.*, by C. A. Day and J. H. Dines, Part 3. The present number of this very cheap work on costume contains no less than three coloured plates—curiously illustrative of the subject, though not so strictly English as the title-page would indicate.

*Hurry-graphs*, by N. Parker Willis, and *The House of Seven Gables*, by Nathaniel Hawthorne, form the new volumes of Bohn's Cheap Series. The former is characterised by the usual light, off-hand style of the writer. The latter will add to the reputation which Mr. Hawthorne has won by his ‘*Scarlet Letter*.’ They are two pleasant volumes for the steam-boat or the railway carriage.

*An Essay of the Authenticity of the Four Letters of Atticus, included in Woodfall's Edition of Junius*, by William Cramp, is an attempt, and we must add an unsuccessful attempt, to prove that the Letters in question were written by Lord Chesterfield.

Messrs. Sotheby and Wilkinson will be occupied during the next week in the sale of the fifth portion of the singularly curious and valuable Library of Thomas Jolley, Esquire, including, among other interesting autographs, Literary Assignments, Receipts of Pope, Swift, Thomson, Fielding, &c.

CATALOGUES RECEIVED.—J. Miller's (43. Chandos Street) Catalogue of Books Old and New; B. Quaritch's (16. Castle Street, Leicester Square) Cheap Book Circular No. 30. of Books in all Languages.

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 CHEVALIER RAMSAY, ESSAI DE POLITIQUE, où l'on traite de la Nécessité, de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye, without date, but printed in 1719.  
 The same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénelon," 12mo. Londres, 1721.  
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\* Letters, stating particulars and lowest price, carriage free, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

**Notices to Correspondents.**

POPE JOAN. W. M. H. is assured that the article in No. 81. was written by R. R. M., and not by the learned author, whose communications we agree with W. M. H. in wishing "we saw still more frequently in our pages."

O. O. The allusion in Tennyson to—

"Her, who clasped in her last trance  
 Her murdered father's head,"

is to Margaret Roper, who was buried with the head of her father, Sir Thomas More, in her arms. See "NOTES AND QUERIES," Vol. iii., p. 10.

DUTCH BOOKS. MARTINUS will feel obliged if HIBERNICUS will forward the Catalogue (he so kindly offers in No. 80. p. 378.) to Mr. F. MULLER, care of Mr. Nutt, bookseller, No. 272. Strand.

E. N. W. The figures above the letters in the motto subscribed to the verses which Joannes Rombouts addressed to Verstegan, point out his Christian name, Joannes; those below the letters, his surname, Rombouts.

R. H. We are unable to furnish any information respecting the volume of IRISH ANTIQUITIES to which our correspondent refers. We will willingly give insertion to any Query on the subject of Ogham Inscriptions generally.

E. S. T. Will this correspondent kindly adapt his information on Bler Ways as a reply to the Query on the subject?

T. P. The "Notes on Almanacks" are under consideration.

LION SYMBOLICAL OF THE RESURRECTION. We owe it to JARLTZBERG to explain with reference to C. P.\*\*\*'s remark, p. 450., that a long reply to Mr. EASTWOOD'S Query was forwarded by him at the time; its length indeed it was which necessarily led to its non-insertion at the time.

REPLIES RECEIVED.—Encorah and Millicent, &c.—Prenzie—M. or N.—Local Mints—Rev. Mr. Gay—Petworth Registers—Baronettes—Curse of Scotland—Nao, a Ship—Arches of Pelaga—Pylche or Pilcher—Dozen of Bread, or Baker's Dozen—Tinsel—Bonnie Cravat—Davy Jones's Locker—Arms of the Isle of Man—Dieu et mon Droit—William Hone—Cachecobe Bell—Pallavicini.

CIRCULATION OF OUR PROSPECTUSES BY CORRESPONDENTS. The suggestion of T. E. H., that by way of hastening the period when we shall be justified in permanently enlarging our Paper to 24 pages, we should forward copies of our Prospectus to correspondents who would kindly enclose them to such friends as they think likely, from their love of literature, to become subscribers to "NOTES AND QUERIES," has already been acted upon by several friendly correspondents, to whom we are greatly indebted. We shall be most happy to forward Prospectuses for this purpose to any other of our friends able and willing thus to assist towards increasing our circulation.

Errata.—Page 322. col. l. 20., for "conscriptu" read "conscripta;" and l. 29. for "Madingi" read "Wadingi;" p. 444. col. l. l. 18., for "Upon" read "Uprose." In the Tabula Regum, p. 457., "scotus" in the fifth line should be "secundus;" in

the fourteenth line, "xxiiij." should be "iiij.," fourscore, not twenty-four; and in l. 23. for "xliij." read "xliij."

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## ON THE PROPOSED SCHEME FOR PRESERVING A RECORD OF EXISTING MONUMENTS.

The following letters, which we have received since we last brought the proposed scheme for preserving a record of existing monuments under the notice of our readers, afford a striking proof how widely the interest in the subject is extending.

We print them now, partly because the Number of "NOTES AND QUERIES" now in the reader's hands completes the present volume, and it is desirable that the various communications upon this point should, as

far as possible, be found together; and partly because the time is at hand when many of our readers may have the opportunity, during their summer excursions, of following out the plan described by our valued correspondent YORK HERALD in the following letter:—

References to this subject having appeared in your valuable miscellany, I am unwilling to lose an opportunity it affords me of throwing in my mite of contribution towards the means of preserving monumental inscriptions. It may be better, perhaps, to state the humble method I adopt in attempting to rescue from oblivion those memorials of the dead, than to suggest any. I avail myself of occasions, whenever I visit the country, to take notes of monumental inscriptions in churches and other places of sepulture; generally of all within the walls of the sacred edifice, and those of the principal tombs in the surrounding graveyard. Time very often will not allow me to take *verbatim* copies of inscriptions; so I merely transcribe faithfully every date, genealogical note, and prominent event recorded upon monuments; omitting all circumlocution and mere eulogistical epitaphs. By this means much time and labour are saved, and much useful and valuable information is secured. I should prefer taking exact copies, or even drawings of the most remarkable monuments; but this would occupy much time, and narrow the means of collecting; and by which I should have lost much that is valuable and interesting: copies, howsoever much they would have been desirable, would not possess the character of legal evidence. Thus, upon mere incidental occasions, I have collected sepulchral memorials from many churches in various parts of the country; and, in some instances, all contained in the village church, and the adjacent burying-ground. I have frequently found also that preserving an account of the relative positions of gravestones is important; especially when groups of family memorials occur in the same locality. I need scarcely add that I preserve memoranda of all armorial insignia found upon tombs and hatchments, forming a collection of arms borne by various families; and whether they stand the test of authority or not, at all events such information is useful.

What a store of information might be obtained, by persons having leisure and inclination to pursue such an object, by the simple means of an ordinary pocket-memorandum-book!

THOMAS WILLIAM KING.

Our next communication, from the REV. CANON RAINES, is valuable, as showing that unless some limit is placed to the antiquarian ardour of those who would "collect and record every existing monumental inscription," the historical and genealogical inquirer will be embarrassed by a mass of materials in which, like Gratiانو's reasons, the two grains of wheat will be hid in two bushels of chaff—a mass, indeed; which, from its extent, would require to be deposited with the Registrar-General, and arranged by the practised hands of his official staff.

MR. DUNKIN's proposed record of existing monuments will be, if carried into effect, a very useful contribution to genealogists. Many years since I transcribed all the inscriptions *inside* the parish church of Rochdale, in Lancashire; but I never contemplated the possibility of any antiquary having the ardour to undertake a similar *task outside*. There are many thousands of grave-stones, covering some *acres*; and I have understood that when one side of a grave-stone has been covered with inscriptions, the stone has been turned upside down, and the sculptor has again commenced his endless work on the smooth surface. In a great majority of these frail records nothing would be obtained which the parish register could not supply.

F. R. RAINES.

Milnrow Parsonage, Rochdale, June 4.

Our correspondent from Bruges furnishes, like YORK HERALD, valuable evidence as to what individual exertion may accomplish; and we are sure, that if he will take the trouble of securing, while he has the opportunity, a copy of the inscriptions in the cemetery allotted to the English at Bruges, confining himself merely to the names, dates, and genealogical information contained in them, and will then deposit his collections either in the Library of the Society of Antiquaries, or the Manuscript Department of the British Museum, he will not only be setting a good example to all antiquaries who may reside in any of the cities of the Continent, but earn for himself hereafter the thanks of many an anxious inquirer after genealogical truth.

The communications made in your interesting "NOTES AND QUERIES" have occasioned me much gratification, and if it be in my power to contribute but a mite to this rich treasury of information, I should consider it a privilege to be allowed to do so. To show that I am actuated by a kindred

spirit, permit me to inform you, that a few years ago I undertook the formation of a desultory collection of "memorials of the ancient dead," and with that view corresponded with several hundred clergymen, inviting their local assistance; and I need scarcely add that a prompt and courteous attention to my wishes, encouraged my labours, and accomplished (so far as time and opportunity permitted) my object. It will be obvious that I had no intention of aiming at specimens in the higher department of monumental art, which have been so ably executed by Gough, Stothard, Neale, and others, but to content myself with those humbler efforts of skill which lay neglected and sometimes buried in holes and corners in many a rural church in remote districts.

The result has put me in possession of a collection of about three hundred illustrations; consisting of pen-and-ink outlines, pencil sketches, Indian ink drawings, and some more highly finished paintings in water colour; and in addition to these, upwards of two hundred autograph letters from clergymen, many of which contain not only inscriptions, but interesting parochial and topographical information.

The illustrations I have arranged (as well as I am able) in centuries, commencing with the plain cope lid of the eleventh century, according to the plan adopted by M. H. Bloxam, Esq., in his admirable treatise modestly intitled *A Glimpse at the Monumental Architecture and Sculpture of Great Britain*. The volume made for their reception is an atlas-folio, guarded; on one leaf is inserted the drawing, on the other the letter (if any) which accompanied it, to which are added a few brief memoranda of my own: it is still, however, in an unfinished state.

The book is a very cumbrous one, so that its transmission would be no very easy task; if, however, it should be thought desirable, and the practicability explained, I shall have much pleasure in placing its contents at the disposal of any one engaged in following out the plan proposed.

Allow me to add that, about a mile distant from the quaint and interesting city from whence this "note" is dated (and in which I have resided for some time), we come to the cemetery, a portion of which is allotted to the interment of those English residents, or visitors, who may have terminated their earthly career at this place. Should a copy of the inscriptions in this receptacle (which are numerous) be acceptable, I will endeavour to procure one; but in this case I should be glad to know whether these extracts should be confined to names, dates, and genealogical information only, or include the various tributes of affection or of friendship, by which they are generally accompanied.

M. W. B.

Bruges.

Notes.

ILLUSTRATIONS OF CHAUCER, NO. IX.

The Astronomical Evidence of the True Date of the Canterbury Pilgrimage.

As a conclusion to my investigation of this subject, I wish to place upon record the astronomical results on which I have relied in the course of my observations; in order that their correctness may be open to challenge, and that each reader may compare the actual phenomena, rigidly ascertained with all the helps that modern science affords, with the several approximations arrived at by Chaucer. And when it is recollected that some at least of the facts recorded by him must have been theoretical—incapable of the test of actual observation—it must be admitted that his near approach to truth is remarkable: not the less so that his ideas on some points were certainly erroneous; as, for example, his adoption, in the *Treatise on the Astrolabe*, of Ptolemy's determination of the obliquity of the ecliptic in preference to the more correct value assigned to it by the Arabians of the middle ages.

Assuming that the true date intended by Chaucer was Saturday the 18th of April, 1388, the following particulars of that day are those which have reference to his description:—

		H.	M.
Right Ascension	Of the Sun at noon	2	17.2
	Of the Moon at 4 p. m.	12	5.7
	Of the star ( $\delta$ Virginis)	12	25
		o	/
North Declination	Of the Sun at noon	13	47.5
	Of the Moon at 4 p. m.	4	49.8
	Of the star ( $\delta$ Virginis)	6	43.3
		o	/
Altitude	Of the Sun at 10 a. m.	45	15
	Of the Sun at 4 p. m.	29	15
	Of the Moon at 4 p. m.	4	53
	Of the star at 4 p. m.	4	20
Azimuth	Of the Sun at rising	112	30
		H.	M.
Apparent Time	Of the Sun at half Azimuth	9	17 a. m.
	Of the Sun at altitude 45°	9	53 a. m.
	Of the Sun at altitude 29°	4	2 p. m.
	Of apparent entrance of Moon's centre into Libra	3	45 p. m.

It will be seen that, if the place here assigned to the moon be correct, Chaucer could not have described it more appropriately than by the phrase "In méné Libra:" providing (of which there can be little doubt) that he used those words as synonymous with "in hedde of Libra." "Hedde of

Libra," "hedde of Aries," are expressions constantly used by him to describe the equinoctial points; and the analogy that exists between "head," in the sense head-land or promontory, as, for example, "Orme's Head," "Holyhead," "Lizard Head," and the like; and "menez" in the same sense, need not be further insisted upon. Evidence fully sufficient to justify a much less obvious inference has been already produced, and I am enabled to strengthen it still further by the following reference, for which I am indebted to a private communication from H. B. C.

- "MENEZ, s. m. Grande masse de terre, ou de roche, fort élevée au-dessus du sol de la terre.
- "MEAN, ou MAEN, s. m. Pierre, corps dur et solide qui se forme dans la terre.
- "(En Treguier et Cornouailles), MÉNÉ.  
(Gonidec, *Dictionnaire Celto-Breton*. Angoulême, 1821.)

This last reference is doubly valuable, in referring the word *méné* to the very neighbourhood of the scene of Chaucer's "Frankleine's Tale," and in dispensing with the terminal letter z, thereby giving us the *verbum ipsissimum* used by Chaucer.

I must not be understood as entertaining the opinion that Chaucer's knowledge of astronomy—although undoubtedly great, considering the age in which he lived and the nature of his pursuits—would have enabled him to determine the moon's true place, with such correctness, wholly from theory; on the contrary, I look upon it as more probably the result of real observation at the time named, and, as such, adding another link to the chain of presumptive evidence that renders it more probable that Chaucer wrote the prologues to his *Canterbury Tales* more as a narration (*with some embellishments*) of events that really took place, than that they were altogether the work of his imagination.

A. E. B.

Leeds, June, 1851.

CURIOUS EPIGRAMS ON OLIVER CROMWELL.

Looking carefully over a curious copy of the *Flagellum, or the Life and Death, Birth and Buriall of O. Cromwell, the late Usurper*, printed for Randal Taylor, 1672, I found on the back of the title the following epigrams, written in a handwriting and ink corresponding to the date of the book (which, by the way, is a late edition of the "little brown lying book," by Heath, which Carlyle notices): as they are curious and worth preserving, and I believe not to be met with elsewhere, I presume they may be of some interest to your readers. The book is also full of MS. marginal notes and remarks, evidently by some red-hot royalist, which are also curious in themselves, and with a selection of which I may some day trouble you should you wish it.

*Under Gen. Cromwell's Picture, hung up in the Royal Exchange, these Lines were written.*

"Ascend y<sup>e</sup> Throne Greate Captaine and Divine  
By th' will of God, oh Lyon, for they'r thine;  
Come priest of God, bring oyle, bring Robes,  
bring Golde,  
Bring crowns, bring scepters, 'tis high time  
t' unfold  
Yo<sup>r</sup> cloyster'd Buggs, yo<sup>r</sup> State cheates, Lifte  
y<sup>e</sup> Rod  
Of Steele, of Iron, of the King of God, —  
Pay all in wrath with interest. Kneeling pray  
To Oliv' Torch of Syon, Starr of Day.  
Shoute then you Townds and Cyties, loudly Sing,  
And all bare-headed cry, God save y<sup>e</sup> King!"

*The Repartee, unto this Blasphemie.*

"Descende thou great Usurper from y<sup>e</sup> throne,  
Thou, throughe thy pride, tooke what was not  
thine owne;  
A Rope did better fitte thee than a Crowne,  
Come Carnifex, and put y<sup>e</sup> Trayto<sup>r</sup> downe,  
For crownes and sceptres, and such sacred things  
Doe not belong to Trayto<sup>rs</sup>, but to Kings;  
Let therefo<sup>e</sup> all true Loyall subjects sing,  
Vive le Roy! Long Live! God bless y<sup>e</sup> King!"

In regard to the little controversy which I started regarding Bunyan's claim to be author of the *Visions of Heaven and Hell*, I hope soon to decide it, as I am on the scent of a copy of, I believe, a first edition, which does not claim him for author.

JAMES FRISWELL.

12. Brooke Street, Holborn.

#### FOLK LORE.

*Popular Superstitions in Lancashire.* — That a man must never "go a courting" on a Friday. If an unlucky fellow is caught with his lady-love on that day, he is followed home by a band of musicians playing on pokers, tongs, pan-lids, &c., unless he can rid himself of his tormentors by giving them money to drink with.

That hooping-cough will never be taken by any child which has ridden upon a bear. While bear baiting was in fashion, great part of the owner's profits arose from the money given by parents whose children had had a ride. The writer knows of cases in which the charm is said certainly to have been effectual.

That hooping-cough may be cured by tying a hairy caterpillar in a small bag round the child's neck, and as the caterpillar dies the cough goes.

That Good Friday is the best day of all the year to begin weaning children, which ought if possible to be put off till that day; and a strong hope is sometimes entertained that a very cross child will "be better" after it has been christened.

That May cats are unlucky, and will suck the breath of children.

That crickets are lucky about a house, and will do no harm to those who use them well; but that they eat holes in the worsted stockings of such members of the family as kill them. I was assured of this on the experience of a respectable farmer's family.

The belief in ghosts, or bogards, as they are termed, is universal.

In my neighbourhood I hardly know a dell where a running stream crosses a road by a small bridge or stone plat, where there is not frectnain (frightening) to be expected. Wells, ponds, gates, &c., have often this bad repute. I have heard of a calf with eyes like a saucer, a woman without a head, a white greyhound, a column of white foam like a large sugar-loaf in the midst of a pond, a group of little cats, &c., &c., as the shape of the bogard, and sometimes a lady who jumped behind hapless passengers on horseback. It is supposed that a Romish priest can lay them, and that it is best to cheat them to consent to being laid while hollies are green. Hollies being evergreens, the ghosts can reappear no more. P. P.

*Folk Lore in Lancashire* (Vol. iii., p. 55.). — Most of, if not all the instances mentioned under this head by MR. WILKINSON are, as might be expected, current also in the adjacent district of the West Riding of Yorkshire; and, by his leave, I will add a few more, which are familiar to me

1. If a cock near the door crows with his face towards it, it is a sure prediction of the arrival of a stranger.

2. If the cat frisks about the house in an unusually lively manner, windy or stormy weather is approaching.

3. If a dog howls under a window at night, a death will shortly happen in that house.

4. If a *female* be the first to enter a house on Christmas or New Year's day, she brings ill luck to that house for the coming year.

5. For hooping-cough, pass the child nine times over the back and under the belly of an ass. (This ceremony I once witnessed, but cannot vouch for its having had the desired effect.)

6. For warts, rub them with a cinder, and this tied up in paper and dropped where four roads meet, will transfer the warts to whoever opens the packet.

J. EASTWOOD.

Ecclesfield.

*Lancashire Customs.* — The curfew is continued in many of the villages, and until the last ten or fifteen years it was usual at a Roman Catholic funeral to ring a merry peal on the bells as soon as the interment was over. The Roman Catholics seem now to have discontinued this practice.

Carol singing and hand-bell ringing prevail at Christmas, and troops of men and children calling

themselves *pace egg*ers, go about in Passion Week, and especially Good Friday, as mummers in the south of England do at Christmas. Large tallow candles may often be seen decorated with ever-greens, hanging up in the houses of the poor at Christmas time. P. P.

*Od.*—One of the experiments by which the existence of this agency is tested, consists in attaching a horsehair to the first joint of the forefinger, and suspending to it a smooth gold ring. When the elbow is rested on the table, and the finger held in a horizontal position, the ring begins to oscillate in the plane of the direction of the finger; but if a female takes hold of the left hand of the person thus experimenting, the ring begins forthwith to oscillate in a plane at right angles to that of its former direction. I have never tried the experiment, for the simple reason that I have not been able to prevail upon any married lady of my acquaintance to lend me her wedding-ring for the purpose; and even if I had found it come true, I should still doubt whether the motion were not owing to the pulsations of the finger veins; but whatever be the cause, the fact is not new. My father recently told me, that in his boyhood he had often seen it tried as a charm. For this purpose it is essential, as may be supposed, that the ring be a wedding-ring, and of course the lady towards whom it oscillates is set down as the future spouse of the gentleman experimenting. R. D. H.

*Pigeons.*—The popular belief, that a person cannot die with his head resting on a pillow containing pigeons' feathers, is well known; but the following will probably be as new to many of your readers as it was to myself. On applying the other day to a highly respectable farmer's wife to know if she had any pigeons ready to eat, as a sick person had expressed a longing for one, she said, "Ah! poor fellow! is he so far gone? A pigeon is generally almost the last thing they want; I have supplied many a one for the like purpose." J. EASTWOOD.

#### Minor Notes.

*Lord Nelson's Dress and Sword at Trafalgar.*—Perhaps you may think it worth while to preserve a note written by the late Rev. Dr. Scott on the 498th page of the second volume of Harrison's *Life of Lord Nelson*, in contradiction of a bombastic description therein given of the admiral's dress and appearance at the battle of Trafalgar.

"This is wrong, he wore the same coat he did the day before; nor was there the smallest alteration in his dress whatsoever from other days. In this action he had not his sword with him on deck, which in other actions he had always carried. — A. J. Scott."

Dr. Scott was the chaplain and friend in whose arms Lord Nelson died.

When the late Sir N. Harris Nicolas was engaged in a controversy in *The Times*, respecting the sale of Lord Nelson's sword, I sent him a copy of the above note, and told him I had heard Dr. Scott say that "the sword was left hanging in the admiral's cabin." It was not found necessary to make use of this testimony, as the dispute had subsided. ALFRED GATTY.

*Crucifix of Mary Queen of Scots.*—The crucifix that belonged to this unfortunate queen, and which she is said to have held in her hands on the scaffold, is still preserved with great care by its present owners (a titled family in the neighbourhood of Winchester), and at whose seat I have frequently seen it. If I mistake not, the figure of our Saviour is of ivory, and the cross of ebony. THE WHITE ROSE.

*Jonah and the Whale.*—In No. 76., p. 275., MR. GALLATLY calls attention to the popular error in misquoting the expression from Genesis: "In the sweat of thy face," &c. There is another popular error which may not be known to some of your correspondents: it is generally supposed that Jonah is recorded in the book bearing his name as having been swallowed by a *whale*,—this is quite an error. The expression is "a great fish," and no such word as *whale* occurs in the entire "Book of Jonah." E. J. K.

*Anachronisms of Painters.*—I send you a further addition to the "Anachronisms of Painters," mentioned in Vol. iii., p. 369., and, like them, not in D'Israeli's list.

My father (R. Robinson, of the Heath House, Wombourne) has in his collection a picture by Steenwyk, of the "Woman taken in Adultery," in which our Lord is made to write in *Dutch!* The scene also takes place in a church of the architecture of the thirteenth century! G. T. R.

Wombourne, near Wolverhampton.

#### Minor Queries.

*Rifles.*— "We make the best rifles, and you follow us," said the exhibitor of Colt's revolvers, in my hearing, with a most satisfied assurance, in a way "particularly communicative and easy," as *The Times* of the 9th of June says of his general manner. I am always desirous of information, but desire the highest authority and evidence before I believe. I would therefore ask the opinion of all experienced sportsmen, such as Mr. Gordon Cumming, or of travelled officers of our Rifle Brigade. I may say, that if the above unqualified remark came from the mouth of an English maker, I should be equally incredulous. Is there any one use for which an American rifle is to be preferred to an English one? A. C.

*Stanbridge or Standbridge Earls.*—Can any of your correspondents give me any information respecting Stanbridge or Stanbridge Earls, near Romsey, Hants? There are the remains of a palace of the Saxon kings still there, many parts of which are in good preservation, the chapel being now used as the kitchen of Stanbridge House?

I have also read that one of the kings was buried in this chapel, and afterwards removed to Winchester; but, having no note of the book, should be glad to be referred to it.

COLLY WOBBLERS.

*Montchesni, or Muncey Family.*—Can any of your correspondents inform us what has become of the Norman line of Montchesni, or Muncey, a family which, like those of Maldebaug and De Loges, held baronial rank in England for several generations after the Conquest, though it is now forgotten? P.

*Epitaph on Voltaire.*—The late Sir F. Jeffrey, in a review of the correspondence of Baron de Grimm, quotes an epitaph on Voltaire, which he states to have been made by a lady of Lausanne:

“Ci gît l'enfant gâté du monde qu'il gata.”

Has the name of this lady been ascertained?

HENRY H. BREEN.

St. Lucia, May, 1851.

*Passage in Coleridge's Table Talk.*—In *Specimens of Coleridge's Table Talk* (p. 165., Murray, 1851) appears the following:—

“So little did the early bishops and preachers think their Christian faith wrapped up in, and solely to be learned from, the New Testament, that I remember a letter from —\* to a friend of his, a bishop in the East, in which he most evidently speaks of the *Christian* scriptures as of works of which the bishop knew little or nothing.”

My object is to know how this blank is to be filled up—probably by the name of some well-known father of the church.

GEORGE LEWES.

Oxford, May 28.

“*Men may live fools, but fools they cannot die.*”—These words are given in Young's *Night Thoughts* as a quotation. Can any of your correspondents inform me whence they are taken? E. J. K.

*Etymology of Bicêtre.*—In a work entitled *Description routière et géographique de l'Empire Français*, by R. V., Paris, 1813, the following notice of Bicêtre occurs in vol. i. p. 84.:—

“On voit bientôt, à peu de distance à droite, d'abord dans un bas-fond, arrosé par la petite rivière de Bièvre ou des Gobelins, le village de Gentilly, qui se vante de quelqu'ancienneté, et d'un Concile tenu en 767; ensuite, sur une éminence, au bout d'une jolie avenue en berceau, l'hôpital de Bicêtre, qui, fondé en 1290 par

un Evêque de Paris, appartient depuis, dit-on, à un Evêque de Winchester ou Wincestre, d'où par corruption on a fait Bicêtre.

“C'est une chose assez piquante que cette étymologie anglaise. Les auteurs qui nous l'apprennent eussent bien dû nous en apprendre aussi les circonstances. J'ai consulté à cet égard tout ce qui était à consulter, sans faire d'autre découverte que quelques contradictions dans les dates, et sans pouvoir offrir aucun éclaircissement historique à mes lecteurs, aussi curieux que moi, sans doute, de savoir comment un prélat anglais est venu donner le nom de son évêché à un château de France.”

Is there any warrant in English history for this derivation of Bicêtre; and if so, who was the Bishop of Winchester that gave the name of his diocese to that celebrated hospital?

HENRY H. BREEN.

St. Lucia, June, 1851.

*Theobald Anguilbert and Michael Scott.*—M. Barbiér, in his *Dictionnaire des Ouvrages anonymes et pseudonymes*, says that Michael Scott is a pseudonyme for Theobald Anguilbert, and ascribes the *Mensa philosophica* to the latter as the real author. Can any one tell me who is Theobald Anguilbert, for I can find no account of him anywhere? and if there ever was such a person, whether *all* the writings bearing the name of Michael Scott, who, by all accounts, appears to have been a real person, are to be assigned to the said Anguilbert? TYRO.

Dublin.

“*Suum cuique tribuere,*” &c.—Can any of your readers tell me where the following passage is to be found?

“*Suum cuique tribuere, ea denuin summa justitia est.*”

All persons of whom I have inquired, tell me it is from Cicero, but no one can inform me where it is to be found. M. D.

### Minor Queries Answered.

*Organs first put up in Churches.*—In the parish register of Buxted, in Sussex, allusion is made to the time when the organs were put up in the church, but which had been taken down. This entry was made in the year 1558. Any information as to the earliest period when organs were placed in our churches will much oblige. R. W. B.

[Our correspondent will find some interesting matter on the early use of organs in churches in the Rev. F. D. Wackerbath's *Music and the Anglo-Saxons*, pp. 6—24. London. 8vo. 1837.]

*Ignoramus, Comædia, &c.*—Perhaps some of your correspondents can enlighten me on the following points.

1. Who was the author of this play? The Latin is sufficiently ultra-canine for his pedantic majesty himself.

\* I have lost the name which Mr. Coleridge mentioned.—*Editor's Note.*

2. Do the words "coram Regia Maiestate *Jacobi, Regis Angliæ*," &c., mean that the play was acted in the presence of the king? I am inclined to give them that interpretation from some allusions at the end of the last act, as well as from its being written in Latin.

3. Are any of the race-courses therein mentioned still used as such?

"In Stadio Roystoniensi, Brackliensi, Gatterliensi, Coddington."

This is the earliest mention of *fixed* English race-courses that I have met with, and not being much versed in the secrets of the modern "cespite vivo," I am obliged to inquire of those who are better informed on that subject. F. J.

[The author of *Ignoramus* was George Ruggles, A. M., of Clare Hall, Cambridge. This comedy, as well as that of *Albumazar*, were both acted before King James I. and the Prince of Wales, during a visit to Cambridge in March, 1614-15. The edition of *Ignoramus*, edited by J. S. Hawkins, 8vo., 1787, contains a Life of Ruggles, and a valuable Glossary to his "ultra-canine Latin" legal terms. There is also a translation of this comedy, with the following title: "*Ignoramus: a Comedy as it was several times acted with extraordinary applause before the Majesty of King James.* With a Supplement, which (out of respect to the Students of the Common Law) was hitherto wanting. Written in Latine by R. Ruggles, sometime Master of Arts in Clare Hall, in Cambridge, and translated into English by R. C. [Robert Codrington, A. M.] of Magdalen Colledge, in Oxford. London. 4to. 1662."]

*Drake's Historia Anglo-Scotica.* — Will any of your learned readers inform me, for what reason and by what authority Drake's *Historia Anglo-Scotica*, published in 1703, was ordered to be burned by the hangman? And where I can meet with a report of the proceedings relating to it? F. R. MEWBURN.

Darlington.

[Dr. Drake was not the author, but merely the editor of *Historia Anglo-Scotica*. In the dedication he says, "Upon a diligent revisal, in order, if possible, to discover the name of the author, and the age of his writing, he found that it was written in, or at least not finished till, the time of Charles I." It is singular, however, that he does not give the least intimation by what mysterious influence the manuscript came to be wafted into his library. It was ordered by the parliament of Scotland, on the 30th of June, 1703, to be burned by the common hangman.]

### Replies.

CORPSE PASSING MAKES A RIGHT WAY.

(Vol. iii., p. 477.)

The fact of the passage of a funeral procession over land, from being an act of user of a very public character, must always have had some in-

fluence on the trial of the question whether the owner of the land had dedicated the same to the public; and it is not improbable that in early times very great weight was attached to evidence of this kind: so that the passage of a corpse across land came to be considered in the popular mind as conclusive and incontrovertible evidence of a public right of way over that land. With the reverence for the dead which is so pleasing a characteristic of modern refinement, it is probable that acts of user of this description would now have little weight, inasmuch as no man of right feeling would be disposed to interrupt parties assembled on so mournful and solemn an occasion. I recollect, however, having read a trial in modern times for a riot, arising out of a forcible attempt to carry a corpse over a field against the will of the landowner; the object of the parties in care of the corpse was believed to be the establishment of a public right of way over the field in question, the owner of which, with a body of partisans, forcibly resisted the attempt, on the apparent belief that the act of carrying a corpse across the field would certainly have established the right claimed. I regret I did not "make a Note" of the case, so as to be able to specify the time, place, and circumstances with certainty.

That the notion in question is of great antiquity may I think be inferred from the following passage in *Prynne's Records*, iii. 213., referring to Walter Bronescombe, Bishop of Exeter, 1258 — 1280 (and as the authority for which, Prynne cites Holinshed's *Chronicle*, 1303, 1304; and Godwin's *Catalogue of Bishops*, 326.): —

"He did by a Policy purchase the Lordship and House of Clift Sachfeld, and enlarged the Barton thereof by gaining of Cornish Wood from the Dean and Chapter fraudulently; building then a very fair and sumptuous house there; he called it Bishop's Clift, and left the same to his successors. Likewise he got the Patronage of Clift Fomesone, now called Sowton, and annexed the same to his new Lordship, which (as it was said) he procured by this means. He had a Frier to be his Chaplain and Confessor, which died in his said House of Clift, and should have been buried at the Parish Church of Faringdon, because the said House was and is in that Parish; but because the Parish Church was somewhat farre off, the wayes foul, and the weather rainy, or for some other causes, the Bishop commanded the corps to be carried to the parish church of Sowton, then called Clift Fomeson, which is very near, and bordereth upon the Bishop's Lordship; the two Parishes being then divided by a little Lake called Clift. At this time one Fomeson, a Gentleman, was Lord and Patron of Clift Fomeson; and he, being advertised of such a Burial towards in his Parish, and a leech way to be made over to his Land, without his leave or consent required therein; calleth his Tenants together, goeth to the Bridge over the lake between the Bishop's Land and his; there meeteth the Bishop's men, bringing the said Corps, and forbiddeth them to come over the

water. The men nothing regarding the Prohibition, do press forwards to come over the water, and the others do withstand, so long, that in the end, my Lord's Fryer is fallen into the Water. The Bishop taketh this matter in such grief, that a holy Fryer, a Religious man, his own Chaplain and Confessor, should be so unreverently cast into the Water, that he falleth out with the Gentleman, and upon what occasion I know not, he sueth him in the Law (in his own Ecclesiastical Court, where he was both party and Judge), and so vexeth and tormenteth him, that in the end he was fain to yeeld himself to the Bishop's devotion, and seeketh all the wayes he could to carry the Bishop's good will, which he could not obtain, until for redemption he had given up and surrendered his patronage of Sowton, with a piece of land; all which the said Bishop annexed to his new Lordship."

In "An Exhortation, to be spoken to such Parishes where they use their Perambulation in Rogation Week; for the Oversight of the Bounds and Limits of their Town," is a curious passage, which I subjoin:

"It is a shame to behold the insatiableness of some covetous persons in their doings; that where their ancestors left of their land a broad and sufficient bier-balk, to carry the corpse to the Christian sepulture, how men pinch at such bier-balks, which by long use and custom ought to be inviolably kept for that purpose; and now they quite ear them up, and turn the dead body to be borne farther about in the high streets; or else, if they leave any such meer, it is too straight for two to walk on."—*Homilies*, ed. Corrie, p. 499.

It may perhaps be considered not quite irrelevant here to state that there seems once to have been an opinion, that the passage of the sovereign across land had the effect of making a highway thereon. The only allusion, however, to this opinion which I can call to mind, occurs in Peck's *Antiquarian Annals of Stamford*, lib. xi. s. xii.; an extract from which follows:—

"From Stamford King Edward, as I conceive, went to Huntingdon; for in a letter of one of our kings dated at that town the 12th of July (without any year or king's name to ascertain the time and person it belongs to), the King writes to the aldermen and bailiffs of Stamford, acquainting them, that, when he came to Stamford, he went through Pilsgate field (coming then I suppose from Peterborough), and, it being usual it seems that whatever way the King rides to any place (though the same was no public way before) for everybody else to claim the same liberty afterwards, and thenceforth to call any such new passage the King's highway; being followed to Huntingdon by divers of his own tenants, inhabitants of Pilsgate, who then and there represented the damage they should sustain by such a practice, the King by his letters immediately commanded that his passing that way should not be made a precedent for other people's so doing, but did utterly forbid and discharge them therefrom. His letter, directed to our dearly beloved the alderman, bailiffs, and good people of our Town of Stamford, upon this occasion, is thus worded:—'Dear and

well-beloved friends, by the grievous complaint of our beloved lieges and tenants of the town of Pillesyate near our town of Staunford, we have understood, that, in as much as, on Tuesday last, we passed through the middle of a meadow and a certain pasture there called Pillesyate meadow appertaining to the said town of Pillesyate, you, and others of the country circumjacent, claim to have and use an high way royal to pass through the middle of the said meadow and pasture, to the great damage and disseisin of our said lieges and tenants, whereupon they have supplicated for a remedy; so we will, if it be so, and we command and charge firmly, that you neither make nor use, nor suffer to be made nor used by others of our said town of Staunford, nor others whatsoever, no high road through the middle of the said meadow and pasture; but that you forbear from it entirely, and that you cause it to be openly proclaimed in our said town, that all others of our said town and the country round it, do likewise; to the end that our said tenants may have and peaceably enjoy the said meadow and pasture, so, and in the manner, as they have done before these times, without disturbance or impeachment of you or others, of what estate or condition soever they be, notwithstanding that we passed that way in manner as is said. And this in no manner fail ye. Given under our signet at Huntingdon the 12th day of July."

I am unable to say whether the opinion it was the object of the above royal letter to refute was general, or was peculiar to the "good people" of Stanford, "and others of the country circumjacent."

C. H. COOPER.

Cambridge, June 18. 1851.

#### DOZEN OF BREAD; BAKER'S DOZEN.

(Vol. ii., p. 298.; Vol. iii., p. 153.)

From the following extracts from two of the "Bury Wills" recently published by the Camden Society, it would appear that a dozen of bread always consisted of *twelve* loaves; and that the term "Baker's dozen" arose from the practice of giving, in addition to the *twelve* loaves, a further quantity as "*inbread*," in the same manner as it is (or until recently was) the custom to give an extra bushel of coals as "*ingrain*" upon the sale of a large quantity; a chaldron, I believe.

Francis Pynner, of Bury, Gent., by will, dated April 26, 1639, gave to feoffees certain property upon trust (*inter alia*) out of the rents, upon the last Friday in every month in the year, to provide one twopenny loaf for each of forty poor people in Bury, to be distributed by the clerk, sexton, and beadle of St. Mary's parish, who were to have the "*inbread of the said bread*." And the testator also bequeathed certain other property to feoffees upon trust to employ the rents as follows (that is to say):—

"The yerely sūme of ffive pounds p'cell of the said yerely rents to be bestowed in wheaten bread, to be made into *penny* loaves, and upon eu'y Lord's day,

called Sunday, throughout eu'y yere of the said terme [40 years or thereabouts], *fowre* and *twenty* loaves of the said bread, w<sup>th</sup> the *inbread* allowed by the baker for those *twoe dosens* of bread, to be timely brought and sett vpon a forme towards the vpp' end of the chancell of the said p'ish church of St. Marie, and . . . . the same *twoe dosens* of bread to be giuen and distributed . . . . to and amongst fowre and twentie poore people . . . . the p'ish clarke and sexton of the said church, and the beadle of the said p'ish of St. Marie for the time then being, shall alwaies be three w<sup>ch</sup> from time to time shall haue their shares and parts in the said bread. And they, the said clarke, sexton, and bedell, shall alwaies haue the *inbread* of all the bread aforesaid ov<sup>r</sup> and besides their shares in the said twoe dosens of bread from time to time ——— ”

And William Fiske, of Pakenham, Gent., by will, dated March 20, 1648, provided twelue-pence a week to pay weekly for *one dozen* of bread which his mind was, should “be weekly given vnto twelue or *thirteene*” persons therein referred to.

J. B. COLMAN.

Eye, June 16. 1851.

MOSAIC.

(Vol. iii., p. 389.)

Among the various kinds of picturesque representation, practised by the Greeks and Romans, and transmitted by them to after times, is that of *Mosaic*, a mode of execution which, in its durability of form, and permanency of colour, possesses distinguished advantages, being unaffected by heat or cold, drought or moisture, and perishing only with the building to which it has been originally attached. This art has been known in Rome since the days of the Republic. The severer rulers of that period forbade the introduction of foreign marbles, and the republican mosaics are all in black and white. Under the Empire the art was greatly improved, and not merely by the introduction of marbles of various colours, but by the invention of artificial stones, termed by the Italians *Smalti*, which can be made of every variety of tint. This art was never entirely lost. On the introduction of pictures into Christian temples, they were first made of *mosaic*: remaining specimens of them are rude, but profoundly interesting in an historical point of view. When art was restored in Italy, mosaic also was improved; but it attained its greatest perfection in the last and present century. *Roman mosaic, as now practised, may be described as being the production of pictures by connecting together numerous minute pieces of coloured marble or artificial stones. These are attached to a ground of copper, by means of a strong cement of gum mastic, and other materials, and are afterwards ground and polished, as a stone would be, to a perfectly level surface.* By this art not only are ornaments made on a small scale, but pictures of the largest size are

copied. The most remarkable modern works are the copies which have been executed of some of the most important works of the great masters, for the altars in St. Peter's. These are, in every respect, perfect imitations of the originals; and when the originals, in spite of every care, must change and perish, these mosaics will still convey to distant ages a perfect idea of the triumphs of art achieved in the fifteenth century. *Twenty years* were employed in making one of the copies I have mentioned. The pieces of mosaic vary in size from an eighth to a sixteenth of an inch, and eleven men were employed for that time on each picture. A great improvement was introduced into the art in 1775, by Signor Raffaelli, who thought of preparing the *smalti* in what may be termed fine threads. *The pastes or smalti are manufactured at Venice, in the shape of crayons, or like sticks of sealing-wax, and are afterwards drawn out by the workman, by a blowpipe, into the thickness he requires, often almost to an hair, and are seldom thicker than the finest grass stalk.* For tables, and large articles, of course, the pieces are thicker; but the beauty of the workmanship, the soft gradation of the tints, and the cost, depend upon the *minuteness* of the pieces, and the skill displayed by the artist. A ruin, a group of flowers or figures, will employ a good artist about two months, when only two inches square; and a specimen of such a description costs from 5*l.* to 20*l.*, according to the execution: a landscape, six inches by four, would require eighteen months, and would cost from 40*l.* to 50*l.* For a picture of Pæstum, eight feet long by twenty inches broad, on which four men were occupied for three years, 1000*l.* sterling was asked. The mosaic work of Florence differs entirely from Roman mosaic, being composed of stones inserted in comparatively large masses. It is called work in *pietra dura*; the stones used are all of a more or less precious nature. In old specimens, the most beautiful works are those in which the designs are of an arabesque character. The most remarkable specimen of this description of *pietra dura*, is an octagonal table, in the *Gabinetto di Baroccio*, in the Florence Gallery. It is valued at 20,000*l.* sterling, and was commenced in 1623 by Jacopo Detelli, from designs by Ligozzi. Twenty-two artists worked upon it without interruption till it was terminated, in the year 1649.

One principal distinction between the ancient and modern mosaic is, I believe, that the former was arranged in *patterns*, the latter *coloured in shades*. I shall not take up your columns by dwelling on the ancient mosaic, which, as all know, was in use among the Orientals, especially the Persians and Assyrians; and from the Easterns the Greeks received the art. In the Book of Esther, i. 6., we have an allusion to a mosaic pavement; and Schleusner understands the *λιθόστρωτον* of St. John, xix. 13., to mean a sort of elevated

mosaic pavement. Andrea Tafi, towards the close of the thirteenth century, is said to have revived this art in Italy, having learned it from a Greek named Apollonius, who worked at the church of St. Mark at Venice, and to have been the founder of the modern mosaic.

Now for the derivation. The Lithostrata, or tessellated pavements of the Romans, being worked in a regular and mechanical manner, were called *opus musivum, opera qua ad amussim facta sunt*. Hence the Italian *musaico*, from whence is derived our appellation of *mosaic*; but, like most of our arts, through the channel of the French *mosaïque*. (Vide Pitisci *Lexicon*, ii. 242.; Roscoe's *Life of Lorenzo de Medici*; Winkelman; *Pompeiana*, by Gell; Smith's *Greek and Roman Antiq.*; Beckman's *Inventions*; and *Récherches sur la Peinture en Mosaïque chez les Anciens*, &c., annexed to his *Description d'un Pavé en Mosaïque*, &c.: Paris, 1802.)

GERONIMO.

### Replies to Minor Queries.

*Prenzie* (Vol. iii., p. 401.)—Several words have been suggested to take the place of the unintelligible "*prenzie*" in *Measure for Measure*; but none of them appear to me to satisfy all the four conditions justly required by LEGES.

I would suggest *phrensied* or *phrenzied*, a word extremely like *prenzie* both in sound and appearance, and of the proper metre, thus perfectly satisfying two of the conditions.

With respect to the propriety of using this word in the two instances where *prenzie* occurs, Claudio, in the first place, when informed by his sister of the villainy of Angelo, may well exclaim in astonishment—

"The *phrenzied* Angelo?"

i.e. "What, is he mad?" or, with a note of admiration, "Why, Angelo must be mad!" Then, I think, naturally follows Isabella's reply:—

"O 'tis the cunning livery of Hell,  
The damned'st body to invest and cover  
In *phrenzied* guards!"

that is, in the disguise or under the cloak of madness.

Johnson defines *Frenzy* to be

"Madness; distraction of mind; alienation of understanding; any violent passion approaching to madness."

and surely Angelo's *violent passion* for Isabella, and his determination to gratify it at all risks, may properly be said to *approach to madness*.

W. G. M.

There is a Scotch word so nearly resembling this, and at the same time so exactly answering to the sense which the passage in *Measure for Measure* requires, that it may be worth while calling the attention of the Shakspearian commentators

to it. In Allan Cunningham's *Glossary to Burns*, I find *Primsie*, which he defines to mean *demure*, *precise*. An old Scotch proverb is quoted, in which the word is used:

"A *primsie* damsel makes a laidlae dame."

The term is evidently connected with, or formed from, the English *prim*, which has the same sense. It seems this was formerly sometimes written *prin*. Halliwell cites from Fletcher's poems the lines—

"He looks as gaunt and *prin*, as he that spent  
A tedious twelve years in an eager Lent."

Now if from *prim* be formed the secondary adjective *primsie*, so from *prin* we get *prinsie* or *prinzie*. But without resorting to the supposition of the existence of this latter word, it is evident that in *prinzie*, which does or did exist, we have a word answering all the conditions laid down by LEGES for determining the true reading, more nearly than any other that has been suggested.

CEBES.

[Dr. Jamieson, in his *Scottish Dictionary*, defines *PRIMSIE*, *demure*, *precise*, S. from E. *prim*.

"Poor Willie, wi' his bow-kail runt  
Was brunt wi' *primsie* Mallie."

Burns, iii. 129.]

*Lady Flora Hastings' Bequest* (Vol. iii., p. 443.).—Were the beautiful lines entitled "*Lady Flora's Bequest*" in reality written by that lamented lady? They are not to be found in the volume of her Poems published after her death by her sister, the Marchioness of Bute; and they did appear in *The Christian Lady's Magazine* for September, 1839, with the signature of Miss M. A. S. Barber appended to them.

In the preceding Number of the same magazine there is a very touching account of Lady Flora, from the pen of its talented editress, who mentions the fact of Lady Flora having with her *dying hand* "delivered to her fond brother a little Bible, the gift of her mother, requesting him to restore it to that beloved parent with the assurance that from the age of seven years, when she received it from her, it had been her best treasure; and, she added, her sole support under all her recent afflictions."

If your correspondent ERZA has never seen that obituary notice (Seeleys, publishers) I think she will be glad to meet with it. L. H. K.

*Arches of Pelaga* (Vol. iii., p. 478.)—This term is in common use among sailors, meaning the Mediterranean Archipelago, and they may very often be heard saying—"When I was up the Arches."

E. N. W.

Southwark, June 16. 1851.

*Engraved Warming-pans* (Vol. iii., pp. 84. 115.).—I beg to add to the lists of H. G. T., and E. B. PRICE.

Some years ago I purchased one in Bradford,

Wilts, and several at Bedwyn Magna in the same county. The Bradford one bears an heraldic nondescript animal with horns on its head and nose, and a coronet round its neck, surrounded by —

"The . Lord . reseve . us . into . His . kingdom . 1616."

One of the Bedwyn ones bears a lion passant holding a scimitar, with the motto :

"Feare . God . and . obay . the . king . 161—"

The last figure of the date is obliterated. Another has a shield bearing three tuns, surrounded by —

"The Vintners' arms."

One in the possession of a farmer in the parish of Barton Turf, Norfolk, bears an eagle with a human head at its feet, surrounded by —

"The . Erl . of . Darbeyes . arms." 1660.

W. C. LUKIS.

Great Bedwyn, June, 1851.

*St. Pancras* (Vol. iii., pp. 285. 397.).—St. Pancras was a native of the province of Phrygia, the son of a nobleman of the name of Cleonius; who, when at the point of death, strongly recommended this his only son, together with his fortune, which was very great, to the care of his brother Dionysius, he being the only near relative in being, the mother having previously deceased.

This trust Dionysius faithfully fulfilled, bringing up and loving his nephew as he would have done his own son; and when, three years after the death of Cleonius, he quitted his native country and proceeded to Rome, the youthful Pancras accompanied him. Upon reaching the imperial city, the uncle and nephew took up their residence in the same suburb where the Pope Marcellinus had fled for concealment from the persecution which had been raised against the Christians by the Emperors Diocletian and Maximianus. Here they had not been long resident before the fame of the great sanctity and virtue of Marcellinus reached their ears, and caused an ardent desire in both to see and converse with one so highly spoken of. A convenient opportunity was soon found, and in a short time both the uncle and nephew, renouncing their idolatry, became converted to the Christian faith.

So strong was the effect produced upon them by this change, that the chief desire of both was to die for their religion; and, without waiting for the arrival of the officers who were continually searching for the hidden Christians, they voluntarily surrendered themselves to the ministers of justice.

A few days after this event, however, Dionysius was called hence by a natural death.

Diocletian, who is said to have been a friend of Cleonius, and moved perhaps by the youth and

graceful appearance of Pancras, strove by flattery and caresses to induce him to do sacrifice to the heathen gods; to this proposition Pancras absolutely refused to consent, and reproached the Emperor for his weakness in believing to be gods, men, who, while on earth, had been remarkable for their vices. Diocletian, stung by these reproaches, commanded that the youth should be instantly beheaded, which sentence was immediately carried into execution. His death is said to have taken place on 12th May, 303; the martyr being then but fourteen years of age.

The gate in Rome, rendered so remarkable lately as having been the chief point attacked by the French troops, was formerly called Porta Aurelia; but was subsequently named Porta Pancrazio, after this youthful sufferer. R. R. M.

*Pallavicino and Count d'Olivarez* (Vol. iii., p. 478.)—Ferrante Pallavicino was descended from a noble family, seated in Placenza. He entered the monastery of Augustine Friars at Milan, where he became a regular canon of the Lateran congregation. He was a man of fine genius, and possessed great wit, but having employed it in writing several satirical pieces against Urban VIII. during the war between the Barberini and the Duke of Parma and Placenza, he became so detested at the court of Rome, that a price was set on his head. One Charles Morfu, a French villain, was bribed to ensnare him, and pretending to pass for his friend and pity his misfortunes, persuaded him to go to France, which he said would be much to his advantage. Pallavicino gave himself up entirely to the direction of this false friend, who conducted him over the bridge at Sorgues into the territory of Venaissin, where he was arrested by people suborned for that purpose, was carried to Avignon, thrown into a dungeon, from which he tried to make his escape, and in the year 1644, after a fourteen months' imprisonment, was beheaded in the flower of his age. He was the author of a number of small pieces, all of which are marked by the lively genius of the author. They were collected and published at Venice in 1655, and amongst them I find one entitled "La disgracia del Conte d'Olivarez," which, perhaps, may be the work Mr. SOULEY has in MS.

For a more lengthy account of this unhappy and extraordinary man, I would refer Mr. SOULEY to the life prefixed to his collected works, and to that prefixed to a French translation of his *Divortio celeste*, printed at Amsterdam in 1696; and also to the preface to the English translation of that same very curious work, printed at London in 1718.

WILLIAM BROWN, JUN.

*Mind your P's and Q's* (Vol. iii., pp. 328. 357. 463.).—When I proposed this Query, I mentioned that I had heard one derivation of the phrase. As it is different from either of those

which have been sent, it may, perhaps, be worth insertion. I was told by a printer that the phrase had originated among those of his craft, since young compositors experience great difficulty in discriminating between the types of the two letters.

R. D. H.

[A correspondent has kindly suggested a new version of this saying, and suggests that for the future our readers should be reminded to mind, not their P's and Q's, but their N's and Q's.]

*Banks, Family of* (Vol. iii., pp. 390. 458.).—In No. 81. R. C. H. H. asks if John Banks the philosopher was descended from Sir John Banks, Lord Chief Justice in Charles I.'s reign.

As a grandson of the former, I take great interest in this, but am sorry to say that I can give no information at present on that branch of the subject. The philosopher's family were settled for some generations at Grange, near Keswick. I should be obliged if R. C. H. H. would communicate the name and publisher of the book on the Lakes which he quotes from, as I am exceedingly anxious to trace the genealogy.

BAY.

Liverpool, June 19. 1851.

*National Debts* (Vol. iii., p. 374.).—The following extract from *La Cronica di Giovanni Villani*, lib. xii. c. 35., appears to have some reference to the Query made by F. E. M. :

"E nel detto mese di Febbraio, 1344, per lo comune si fece ordine, che qualunque cittadino dovesse avere dal comune per le prestanze fatte al tempo de' venti della balia, come addieto facemmo menzione, che si trovarono fiorini cinquecento-settantamila d'oro, senza il debito di Messer Mastino della Scala, ch' erano presso a centomila fiorini d'oro, che si mettesono in uno registro ordinatamente; e dare il comune ogni anno di provvisione e usufrutto cinque per centinaio, dando ogni mese la paga per rata; e diputossi a furnire il detto guiderdone parte alla gabella delle parti, e parte ad altre gabelle, che montava l'anno da fiorini ventianque mila d'oro, dov' erano assegnate le paghe di Messer Mastino; e pagato lui, fossono assignati alla detta satisfazione; il quale Messer Mastino fu pagato del mese di Dicembre per lo modo che diremo innanzi. E cominciassi la paga della detta provvisione del mese d'Ottobre 1345."

R. R. M.

*Monte di Pietà* (Vol. iii., p. 372.).—In reply to your correspondent W. B. H., requesting to be informed of the connexion between a "Pietà" and a "Monte di Pietà," it may be observed that there does not appear to be any necessary connexion between the two expressions. The term "a Pietà" is generally used to denote the figure of the dead Saviour attended by His Blessed Mother; for example, the celebrated one in St. Peter's at Rome. The word "Monte," besides its signification of "montagna," expresses also "luogo publico ove si danno oi si pigliano denari ad interesse;"

also "luogo publico altresì dove col pegno si prestano denari con piccolo interesse."

"Pietà," in addition to its signification of "devozione," or "virtù per cui si ama ed onora Dia," &c., which would apply to the figure of the dead Saviour, expresses "compassione amorevole verso il suo simile."

Monte di Pietà would therefore be a place where money was lent at interest, on such terms as were in unison with a kind and compassionate feeling towards our neighbour. This species of establishment was first commenced in Italy towards the end of the fifteenth century, by Il Beato Bernardino da Feltri, who carried his opposition to the Jews so far as to preach a crusade against them. The earliest Monte of which any record appears to exist was founded in the city of Padua, in 1491; the effect of which was to cause the closing of twelve loan banks belonging to the Jews.

From Italy they were shortly afterwards introduced into France.

The first legal sanction given to these establishments was granted by Pope Leo X. in 1551.

R. R. M.

*Registry of Dissenting Baptisms* (Vol. iii., pp. 370. 460.).—From the replies to my Query on this subject that have been published, it is plain that in all parts of England Dissenters have wished to procure the registry of their children's births or baptisms in their parish churches. In some instances they have been registered as *dissenting baptisms*; and then the fact appears from the Registry itself. In other instances, and probably far the more numerous (though this would be difficult to *prove*), they were registered among the canonical baptisms; and the fact of their being performed by Dissenting Ministers is only discoverable by reference to the Dissenting Register, when it happens to have been preserved. So in the instances referred to in p. 370., the baptisms are registered without distinction from others in the Registry of St. Peter's Church, Chester; but a duplicate registry *as on the same day* was made at Cross Lane Meeting House, which is, I believe, not in St. Peter's parish; though, I presume, the residence of the parents was in it.

D. X.

*Eisell* (Vol. iii., pp. 66. 397.).—I am not aware that the following passage has been quoted by any of the disputants in the late "Eisell" controversy. It occurs in Jewel's *Controversy with Harding*, pp. 651-2. of vol. ii. of the Parker Society's edition of Jewel's works.

"A Christian man removeth his household, and, having there an image of Christ, equal unto him in length, and breadth, and all proportion, by forgetfulness leaveth it there in a secret place behind him. A Jew after him inhabiteth the same house a long while, and seeth it not; another strange Jew, sitting there at dinner, immediately espieth it standing open against a

wall. . . . Afterward the priests and rulers of the Jews come together, and abuse it with all villany. They crown it with a thorn, make it drink *esel* and gall, and stick it to the heart with a spear. Out issueth blood in great quantity; the powers of Heaven are shaken; the sun is darkened; the moon loseth her light."

CUDYN GWYN.

*English Sapphics* (Vol. iii., p. 494.). — A beautiful specimen of this measure, far superior in rhythm to the attempt of Dr. Watts, appeared in the *Youth's Magazine* twenty-five years ago. It consisted of the Psalm "By the Waters of Babylon." I remember the last verse only.

"Dumb be my tuneful eloquence, if ever  
Strange echoes answer to a song of Zion;  
Blasted this right hand, if I should forget thee,  
Land of my fathers."

H. E. H.

*Mints at Norwich* — *Joseph Nobbs* (Vol. iii., p. 447.). — I beg to inform COWGILL that the operation of the Mint of the Great Recoinage of 1696-7 was performed in a room at St. Andrew's Hall, in this city; but the amount there coined, or at any of the other places mentioned, I am not able to inform him. The total amount said to be recoined was 6,882,908*l.* 19*s.* 7*d.*

	£	s.	d.
The amount at the Tower	5,091,121	7	7
And in the Country Mints	1,791,787	12	0
	£6,882,908	19	7

The following are the names of persons employed in the Mint at Norwich: —

Francis Gardener, Esq., Treasurer.

Thomas Moore, Gent., Warder; Thomas Allen, his clerk.

Anthony Redhead, Gent., Master Worker; Mr. Beaser, his clerk.

William Lamb, Comptroller; Mr. Samuel Oliver, his clerk.

Heneage Price, Gent., King's clerk.

Mr. Rapiet, Weigher and Teller.

Henry Yaxley, Surveyor of the Meltings.

Mr. John Young, Deputy Graver.

John Seabrook, Provost, and Master of the Moneyers.

Mr. Hartstongue, Assay Master, and his servant. — His brother, Edger, and Lotterer of the Half-Crowns, Shillings, and Sixpences. It is said crowns were not struck here, and I have never seen one of this Mint.

The whole of the work was finished here, September 29, 1698.

In pulling up the floor of an old house, in Tombland, in 1847, a quantity of the silver coin minted here was discovered, which, from the appearance of the coins, were never in circulation: they were sold to Mr. Cooper, silversmith, in London Street,

for about 20*l.* No doubt the coins were abstracted from the Mint during the process of coining.

In the Register of Burials at St. Gregory's is the following entry, A.D. 1717:

"Joseph Nobbs, Parish Clerk of St. Gregory's, aged 89, was buried Nov<sup>r</sup>. 4, 1717, being the year following the last entry in his Chronology. He was then 89 years of age, and, what is somewhat remarkable, that is the age of the present Clerk of St. Gregory's."

G. H. I.

P.S. Some other matters relative to this Mint are among my memoranda.

Norwich, June 16, 1851.

*Voltaire, where situated* (Vol. iii., p. 329.). — Your correspondent V. is informed, that the following particulars on the subject of his Query are given in a note to the article "Voltaire," in Quérard's *France Littéraire*, vol. x. p. 276.: —

"Voltaire est le nom d'un petit bien de famille, qui appartenait à la mère de l'auteur de la '*Henriade*,' — Marie Catherine Daumart, d'une famille noble du Poitou."

HENRY H. BREEN.

St. Lucia, May, 1851.

*Meaning of Pilcher* (Vol. iii., p. 476). — I must say I can see no difficulty at all about *pilcher*. If the *r* at the end makes it so strange a word, leave that out, and then you will have a word, as it seems, quite well established — *pylche*, toga pellice: Lye. Skinner thinks *pilchard* may be derived from it.

"Pilch, an outer garment generally worn in cold weather, and made of skins of fur. 'Pelicism, a pylche.' (*Nominale MS.*) The term is still retained in connected senses in our dialects. 'A piece of flannel, or other woollen, put under a child next the clout is, in Kent, called a *pilch*; a coarse shagged piece of rug laid over a saddle, for ease of a rider, is, in our midland parts, called a *pilch*.' (*MS. Lansd.* 1033.) 'Warme pilche and warme shon.' (*MS. Digby*, 86.) 'In our old dramatists the term is applied to a buff or leather jerkin; and Shakspeare has *pilcher* for the sheath of a sword.' (*Halliwell's Dictionary.*)

"*Pilche*, or *pilcher*, a scabbard, from *pylche*, a skin coat, Saxon. A *pilche*, or leather coat, seems to have been the common dress for a carman. Coles has 'a *pilch* for a saddle, instratum,' which explains that it was an external covering, and probably of leather. Kersey also calls it a covering for a saddle; but he likewise gives it the sense of 'a piece of flannel to be wrapt about a young child.' It seems, therefore, to have been used for any covering." (*Nares' Glossary.*)

C. B.

*Catalogues of Coins of Canute* (Vol. iii., p. 326.). — The following is a copy of the title-page of the work referred to by Boppeas: — *A Catalogue of the*

*Coins of Canute, King of Denmark and England; with Specimens.* London: Printed by W. Bowyer and J. Nichols. 4to. 1777. It consists of twenty-four pages, and was compiled by Richard Gough, Esq. J. Y.

*Pontoppidan's Natural History of Norway* (Vol. iii., p. 326.). — An interesting notice of this work occurs in the *Retrospective Review*, vol. xiii. pp. 181—213.; but neither in that article nor in any bibliographical or biographical dictionary is the name of the translator given. J. Y.

*The First Panorama* (Vol. iii., p. 406.). — I have often heard my father say, that the first panorama exhibited was painted by Thomas Girtin, and was a semicircular view of London, from the top of the Albion Mills, near Blackfriars Bridge. It was exhibited in St. Martin's Lane, where, not many years back, I saw it, it having been found rolled up in a loft over a carpenter's shop. It was painted about 1793 or 1794, and my father has some of the original sketches. E. N. W.

Southwark, June 2.

*Written Sermons* (Vol. iii., p. 478.). — If M. C. L. asks, when and why written sermons took the place of extemporaneous discourses, I believe it may be said that written sermons were first in vogue. Certainly, the inability of most men to preach "without book," would be sufficient to ensure their early introduction. According to Bingham (see *Ant. of the Christian Church*, book xiv. chap. 4.), Origen was the first who preached extemporaneously, and not until after he was sixty years old. The great divines of the time of the English Reformation preached both written and oral sermons: many of these, especially of the former, are included in their printed works. The same remark also applies to the early Fathers of the Church. The use of the homilies, which were drawn up for the ignorant clergy at the Reformation, at once gave a sanction to the practice of writing sermons. The story of the preacher turning over his hour-glass at Paul's Cross, and starting afresh, must of course refer to an *unwritten* discourse. Sermons, being explications of scripture, used to follow the reading of the psalms and lessons: now, for the same reason, they come after the epistle and gospel. In olden time, the bishop was the only preacher, going from church to church, as now-a-days\*, with the same sermon or charge; and he addressed the people from the altar steps: afterwards the priest, as his deputy, preached in the pulpit, but the deacons were not allowed to preach at all. ALFRED GATTY.

*Bogatsky* (Vol. iii., p. 478.). — The little work, so justly popular in England, under the title of

*Bogatsky's Golden Treasury*, is by no means a literal translation of the original; but was almost entirely re-written by Venn, the author of the *Complete Duty of Man*. This I state on good authority, as I believe; but I have never seen the original. R. D. H.

### Miscellaneous.

#### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Under the title of a *Hand-Book of Natural Philosophy and Astronomy: First Course—Mechanics, Hydrostatics, Hydraulics, Pneumatics, Sound, Optics*, Dr. Lardner has just issued a small closely printed volume with the object of supplying that "information relating to physical and mechanical science, which is required by the medical and law student, the engineer and artisan, by those who are preparing for the universities, and, in short, by those who, having already entered upon the active pursuits of business, are still desirous to sustain and improve their knowledge of the general truths of physics, and of those laws by which the order and stability of the material world are maintained." The work, which is illustrated with upwards of four hundred woodcuts, is extremely well adapted for the object in question; and will, we have no doubt, obtain, as it deserves, a very extensive circulation among the various classes of readers for whose use it has been composed; and, in short, among all readers who desire to obtain a knowledge of the elements of physics without pursuing them through their mathematical consequences and details. The illustrations are generally of a popular character, and therefore the better calculated to impress upon the mind of the student the principles they are intended to explain.

The new volume of Mr. Bohn's *Standard Library* consists of the third of Mr. Torrey's translation of Dr. Neander's *General History of the Christian Religion and Church*. The period included in the present division of this important contribution to ecclesiastical history extends from the end of the Diocletian persecution to the time of Gregory the Great, or from the year 312 to 590. A translation of *The Fasti, Tristia, Pontic Epistles, Ibis and Halieuticon of Ovid*, with copious notes by Henry T. Riley, B. A., is the last addition made by Mr. Bohn to his *Classical Library*. Though these translations furnish very imperfect pictures of the manner and style of the original writers, they supply the mere English reader with a good general notion of their matter, especially when they are as copiously annotated as the work before us.

We are informed that, in consequence of the great care and delicacy which is found to be required in the presswork of the *Lansdowne Shakespeare*, a beautiful volume, unique as a specimen of the art of typography, the publication will be unavoidably postponed for a few weeks.

Messrs. Sotheby and Co. (3. Wellington Street, Strand) will commence, on Wednesday next, a seven days' sale of the valuable Library of the late Rev. Dr. Penrose, which is particularly rich in books illustrated with engravings.

\* One of the highest dignitaries in our Church recently declined to print a sermon, as requested; because, he frankly said, he should want to preach it again.

BOOKS RECEIVED.—*Illustrations of Mediæval Costume in England, &c.*, by C. A. Day and J. H. Dines: Part IV., illustrating what the editors call the "mediæval foppery" of Richard II. and his court.—*The Traveller's Library, No. IV., Sir Roger de Coverley, by "The Spectator," with Notes and Illustrations, by W. Henry Wills*: A delightful shilling's worth, well calculated to make the traveller a wiser and better man.

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\* Letters, stating particulars and lowest price, carriage free, to be sent to Mr. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

Notices to Correspondents.

We this week conclude our Third Volume, and regret that want of space has compelled us to omit from the present Number the Rev. Dr. Todd's Letter on the Edition of Ussher's Works; C. on "The Lord Mayor of London not a Privy Councillor;" and many other communications of great interest: and we have to trust to the kindness of our Correspondents for omitting our usual acknowledgment of REPLIES RECEIVED.

THE INDEX TO VOLUME THE THIRD is ready for Press. It will be issued on Saturday the 12th, if not ready by next Saturday.

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