

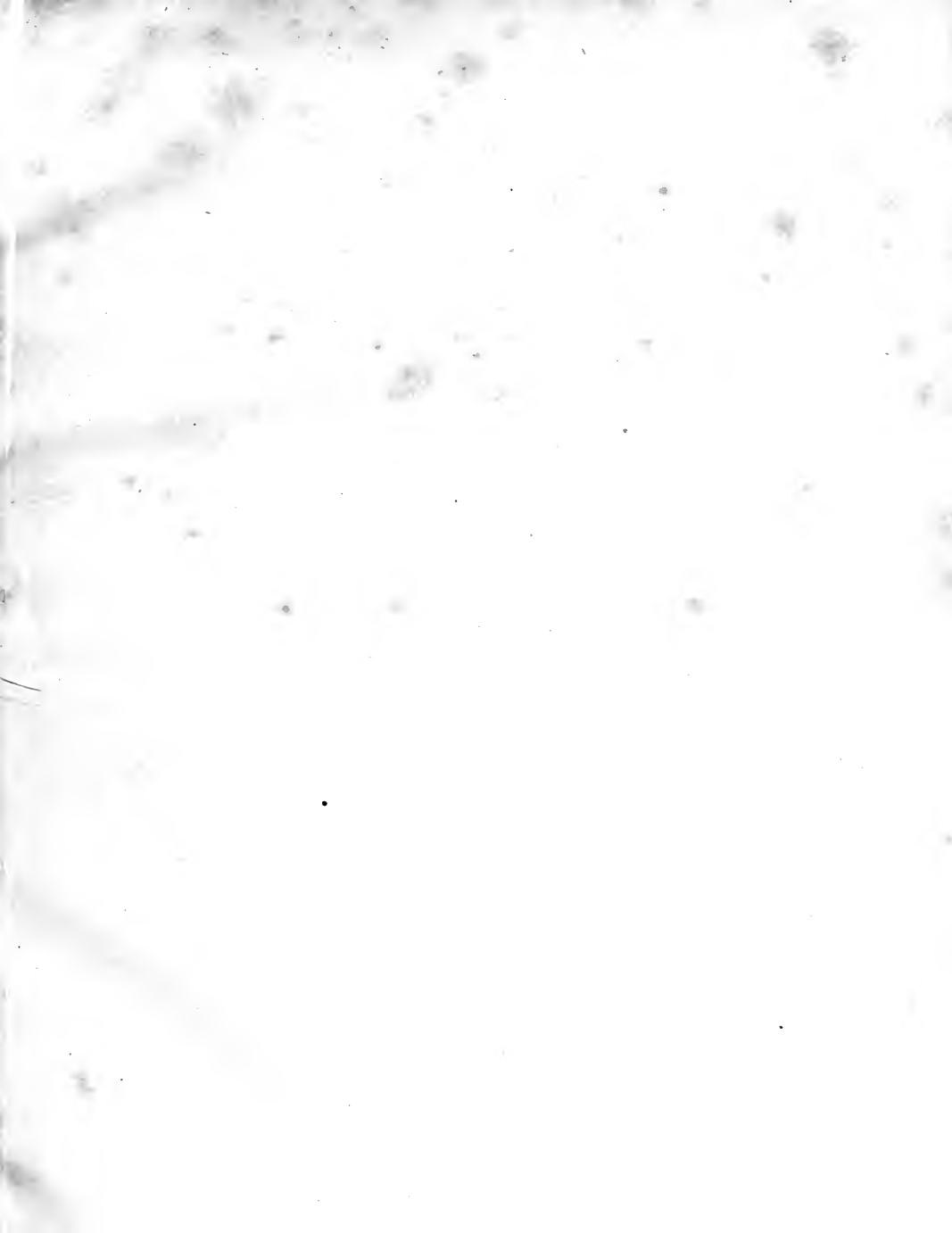






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Notes.

JOTTINGS OF GEORGE VERTUE.

[The following notes of George Vertue, the celebrated engraver, are extracted from his manuscript collections illustrative of the Fine Arts, purchased of his widow by Horace Walpole on August 22, 1758, and now in the National Library. These volumes not only contain the remarks of Vertue on the history and art of Painting, Sculpture, Architecture, and Engraving, so admirably condensed by Walpole in his *Anecdotes of Painting in England*; but are also filled with biographical and historical anecdotes of celebrated artists and others, which have never been printed. In his literary pursuits George Vertue was honoured with the friendship and patronage of the most eminent noblemen and literati of his day; whilst his private character appears to have been in the highest degree amiable, modest, and exemplary. The inscription on his monument in the cloisters of Westminster Abbey records his claim upon the veneration of posterity, as the first who devoted a life of unremitted industry and zeal, combined with scrupulous veracity, to the illustration and promotion of the Fine Arts in England.]

"With manners gentle, and a grateful heart,
And all the genius of the graphic art;
His fame will each succeeding artist own,
Longer by far than monuments of stone."

George Vertue was born in London, 1684; and died on the 24th of July, 1756.]

HANS HOLBEIN. — The present Robert Earl of Oxford has often heard his father say, that once

on a time he was going over London Bridge, and being overtaken in a hasty shower of rain, he stepped into a goldsmith's shop to be under cover until it was fair. The master of the shop perceiving him to be a person above the common, civilly entreated him to walk in, and be seated in his parlour, where he took particular notice of a piece of painting that pleased him well. He therefore asked the master of the house if he would part with it. "Willingly," he answered, "if I could meet with a good chapman for it." It was a picture of Hans Holbein and his family, who had lived in this house, and had painted this picture, and left it there. Therefore, this gentleman (Sir Edward Harley), offered him 100*l.* for the picture, which this man promised he should have, but desired before he did entirely part with it, that he might show it to some persons. Shortly after occurred the Fire of London, when it was destroyed. It was painted on a large wainscot panel.¹

Hans Holbein, father to the famous Hans Holbein, painter, likely² he was here in England, there being in the Royal collection of limnings one picture of King Henry VII., and another of Prince Arthur, Prince Henry, and Margaret their sister. Margaret about three years old.³

SHAKSPEARE. — Mr. Betterton told Mr. Keck several times that the picture of Shakspeare he had was painted by Mr. John Taylor, a player who acted for Shakspeare; and this John Taylor in his Will left it to Sir William Davenant; at whose death Mr. Betterton bought it, and at his death Mr. Keck bought it, in whose possession it now is [1719]. These following verses to put under the plate of Shakspeare are made by Mr. Keck, and purposely at my request: —

"Shakspeare! such thoughts inimitable shine,
Drest in thy words, thy fancy seems Divine.
'Tis Nature's mirror, where she views each grace,
And all the various features of her face."

¹ Vertue's informant of this anecdote was Humphrey Wanley. This picture is alluded to by Walpole (*Anecdotes*, i. 86, ed. 1814.) There was also one of Holbein, his wife, four boys, and a girl, at Mereworth Castle, Kent, which Wormum conjectures may be a repetition of the one said to be destroyed in the Great Fire. Or (he adds) may it not be the same picture rescued?

² Unlikely. — Marg. note, probably by Walpole.

³ "There were several Holbeins by name in England about this time; but whether painters or not there is no account in the Office of Wills." — *Walpole's MS. note.* Consult also his *Anecdotes of Painting*, i. 49, 66, ed. 1814. We learn from Zedler (*Universal Lexicon*, vol. xiii. col. 608.), that "Hans Holbein, a celebrated painter, was born in Augsburg, anno 1498. His father, who followed the same profession, took him to Basle, and instructed him in it with extraordinary diligence." Hegner (*Hans Holbein der Jüngere*, 8vo. 1827.) also informs us, that the celebrated painter was born in 1498, some say a few years earlier, and died in London of the plague in 1554; but Mr. Black's discovery of the *will*, supposing the tes-

MILTON.—August 10, 1721. I saw Mrs. Clarke, the only surviving daughter [Deborah] of Milton the poet, who is now seventy years old. I carried with me several portraits of his picture. I likewise carried with me a painting in oil by R. Walker, but she knew it not, and believed it not to be his picture. Some years ago Mr. Addison desired to see her, and declared as soon as she came into the room, that he really believed she was Milton's daughter, for as much as he could retain of his likeness by several pictures he had seen of him, she was much like them. I really found, by comparing the features, that she much resembled the print graved by Faithorne, and a crayon drawing and others done from that print. She told me her mother-in-law, if living near Chester, had two paintings of her father—one when he was a lad and went to school; and another when he was about twenty years of age, which were all the pictures she remembers to have seen of him in the family, having been by her step-mother turned abroad into the world, and went into Ireland, where she was when her father died, and was there married. This was Milton's youngest daughter by his first wife, the one that used to read to him in seven languages; but he could never see her, he being blind before she was born.⁴ There was a grave stone for Milton in St. Giles's, Cripplegate, where he was buried; but in repairing the church lately, they have taken it away and it is lost, though there are people that know perfectly the spot of ground where it stood, which was shown to me. Upon that grave-stone was only cut J. M.⁵

THOMAS AND ABRAHAM SIMON.—Thomas Simmonds [Simon], engraver in the Mint, London, was brought into that service by Sir Edward

tator to be the Holbein, shows that the great painter died as early as 1543. Hegner also tells us that his father Hans Holbein was likewise a painter.

⁴ Warton has furnished the following account of this daughter in a note on the poet's Nuncupative Will:—"Deborah, the third, and the greatest favorite of the three, went over to Ireland as companion to a lady [of the name of Merian] in her father's life-time; and afterwards married Abraham Clarke, a weaver in Spitalfields, and died, aged seventy-six, in August 1727. This is the daughter that used to read to her father, and was well known to Richardson and Professor Ward: a woman of a very cultivated understanding. She was generously patronised by Addison, and by Queen Caroline, who sent her a present of fifty guineas. She had seven sons and three daughters."

⁵ Aubrey says, "Milton was buried at the upper end in St. Gyles's, Cripplegate, chancell," and that "when the two steps to the Communion-table were rased (Nov. 1721) his stone was removed." His remains were not honoured by any other memorial in Cripplegate Church till the year 1793; when by the munificence of the late Mr. Whitbread, an animated marble bust, the sculpture of Bacon, under which is a plain tablet, recording the dates of the poet's birth and death, and of his father's decease, was erected in the middle aisle.

Harley, who was Warden of the Mint in the time of King Charles I. Simmonds, a most ingenious artist, as a multitude of his works do testify by the coins in Oliver Cromwell's time, and medals, one of a fleet of ships, a battle representing the defeating of the Dutch fleet, with standards, arms, drums, cannons, and other ensigns of victory taken around it. This die was never⁶ used. Another I saw of Oliver's own head raised out, the full-face perfectly like him. Of this die there are few to be seen. This Simmonds was the first introducer or inventor of milled money on coins or medals in England, though he cut the stamps for hammered money till 1663, or thereabouts, when he died in the Tower of London, where he dwelt.⁷ His effigy cut in steel is in the possession of Mr. House, engraver, living opposite to Pontack's, Abchurch Lane, London, whose master was servant to this Simmonds, who observes that "Simmonds was a good-like man, but his nose was awry a little."⁸

Abraham Simmonds, the brother of Thomas, was a learned ingenious man, an excellent modeller in wax, particularly of the likenesses or portraits of persons with whom he had travelled abroad, and was in great esteem with the Queen of Sweden. King Charles II. sat to him for his picture, which he performed so much to the King's satisfaction, that he presented him with a hundred guineas for it. The Duke of York desired to sit to him, whose picture he did, and very well. The Duke desired of Simmonds to know what he should give him. He told his Grace that the King gave him a hundred guineas. "But for me," says the Duke, "I think forty guineas will be sufficient." Simmonds takes the model into his hands to look on it again, and with his thumbs squeezes it into a lump, and defaced it entirely. At this the Duke was highly offended, and said he was an impudent fool. But this Simmonds valued not any body's humour or reflections. He was a perfect cynic, and so remarkable, that his dress, behaviour, life, and conversation, was all of a piece: wearing a long beard, went on pattins in the streets, and was often hooted after by the boys. He went to Nimuegen in Holland with Sir William Temple, and whilst there at his lodging he was

⁶ Walpole seems to have deleted this word.

⁷ T. Simon is said to have lived to the sickness year, 1665, and then died of the plague, but not [deleted] buried in the Tower. Though he lost the place of graver for the coins in the Mint, he at his death was graver to the King for his seals: of which his broad seals many are of King Charles II. finely done by him.—*Note by Horace Walpole?*

⁸ Vertue published the following work in 1753: "Medals, Coins, Great Seals Impressions, from the elaborate Works of Thomas Simon, Chief Engraver of the Mint, to King Charles I., to the Commonwealth, the Lord Protector Cromwell, and in the reign of King Charles II. to 1665." 4to.

served an unlucky trick. Being used to stay out late at night, his landlord would not sit up for him. However, one night he came to his lodging, and was knocking and disturbing the people to let him in. The woman of the house would not let him in, nor allow her husband; but on talking to Simmonds out of the window, the man seemed to have some compassion for him, and told him he would get a rope and let that down to help him in at the window. Simmonds finding a basket tied fast to the rope, got into it. The landlord drew it up about halfway, and fastened it to the bar of the window, and there left poor Simmonds to lodge till next morning; and thus they got rid of their tenant.

Simmonds's models were mostly done in wax; but he was so very testy, that upon the least fault said to be in his work, after he had done the face of any nobleman or lady, he would instantly deface it and go away.

This Abraham Simmonds lived many years after his brother, and was a little man. In his younger days he was very genteel, but afterwards entirely careless¹, and believed that all the world ought to respect him for his merit; and that outward appearance, modish dress, and cleanliness, were unnecessary to ingenious men. His picture was painted by several of the most eminent painters of his time, Sir Peter Lely, Sir Godfrey Kneller, and others.

When the Queen of Sweden was in France on a visit to King Louis the Grand, Simmonds, who was there also, had a great mind to make, or by stealth rather, do the picture of that King; consequently he was often where the King appeared in public, either at church or at dinner, still Simmonds followed him, and availed himself of every opportunity to model his likeness. Simmonds was an odd remarkable person, wearing a slouched hat and a long beard. The King had taken notice of him at several times and places, but could not think what old man it was—for Simmonds was always ready with a small piece of glass concealed in the middle of his hand, to touch the lineaments of the features. On one occasion his Majesty called to him one of the Captains of his guard, and privately ordered him to seize on that man, and examine who he was. As soon as the King left the room, the Captain and others laid hold of Simmonds, and demanded who he was; whereupon he showed them the piece of glass with the King's face on it; adding, "Don't be afraid; you need not have any suspicion of ill design of me: you may show this, and tell his Majesty for what I am a thief—being indeed in nothing so frightful as wearing some hairs about my chin as his grandfather did,

¹ "Said to be caused by his imagining the Queen of Sweden was in love with him, but neglected him."—*Walpole*.

which then was becoming a man, but now so frightful to the King and every body." This anecdote Simmonds told to Sir Hans Sloane.

(To be continued.)

THE REGISTERS OF THE STATIONERS' COMPANY.

In the two volumes I edited for the Shakspeare Society, in 1848 and 1849, under the title of *Extracts from the Registers of the Stationers' Company*, I brought my quotations from those valuable authorities down to July, 1587. I now propose to continue the extracts, with such illustrations as occur to me, in "N. & Q.;" in the confidence that they will be considered of sufficient literary interest to warrant the occupation, from time to time, of a few columns. As before, I shall generally confine myself to productions in the lighter departments, not pretending to touch, excepting occasionally and briefly, works of mere science, or those devoted to questions of polemical divinity. I begin with the date of "7 August, 1587;" but it does not by any means always happen that the particular date of an entry is furnished; and sometimes one date is made in the register applicable to more than one work. To save room, where a date is furnished, I shall place it at the side of the entry, but in the original record it usually fills a head-line.

7 Augusti, 1587. Jo. Wolf. R[ecieve]d of him for printinge the *Maryners' flie* iij^d.

[Herbert, in his edition of Ames's *Typ. Ant.*, 1785, vol. ii. p. 1186., calls this work the *Maryn's flie*, as if he had not understood the common contraction at the end of the word "*Maryners*."]]

22 Augusti.—John Woulfe. Rd. of him for printinge the *Mourninge Muses of Lod. Bryskett*, upon the deathe of the moste noble Sr Phlp. Sydney, Knighte, &c. vj^d.

[It is rather singular that T. Warton should have attributed this poem to Spenser (*Obs. on the F. Q.* i. 223.); and Ritson (*Bibliogr. Poet.*, 145.) cites the entry of it without being aware that the *Mourning Muses of Thestylis* had been printed, when in fact it had been published in 1595, in what may be called, the appendix to *Colin Clouts come Home again*. There it has no name nor initials; but here we find that Lodowick Bryskett, Spenser's intimate friend, was the writer of it; and on this account it was subjoined by the author of the *F. Q.* to his own poem on the same melancholy event.]]

11 Sept.—Jo. Wolf. Rd. of him for printinge, as well in English as French, the pictures of a yonge man and a nurse" vj^d.

[The probability is that these "pictures" (*i.e.* wood engravings) had inscriptions in English and French underneath them.]]

13 Sept.—Jo. Wolf. Rd. of him for printinge

Il Decamerone di Boccaccio (in Italian), and the *Historie of China*, both in Italian and English, xij^d.

[Here we see two separate works entered at once, and a double fee therefore paid. We know nothing of any edition of Boccaccio's *Decameron* printed in Italian by Wolfe. An English version came out in 1620, and 1621, in 2 vols. folio, which is considered the earliest of the entire work. It must have been translated by several hands, and there is great inequality of excellence; all are good, but some novels are admirably rendered. *A History of the great and mighty Kingdom of China*, translated by R. Parke, not from the Italian, but from the Spanish of Mendoza, appeared in 1588. The curious information it contains was all collected by the Jesuits, and it is a very amusing and informing book. See *Poet. Decam.*, 8vo. 1820, vol. ii. p. 203.]

13 Sept. — Tho. Gubbyn, Tho. Newman. Rd. of him for printing a booke intitled *Amorous Fiammetta*, translated out of Italian . . . vj^d.

[This translation from Boccaccio was called in English "*Amorous Fiammetta*": wherein is sette Downe a Catalogue of all and singular Passions of Love and Jealousie." It was printed by John Charlewood, for Gubbyn and Newman, with the date of 1587.]

Edw. White. Rd. of him for printinge *Euphues, his Censures to Philautus, &c.* . . . vj^d.

[This entry has no date of day or month, but the tract, which is one of the famous Robert Greene's works, appeared in 4to., with the year 1587 upon the title-page, which is very full and wordy: it purports to have been printed by John Wolfe for Edward White. It does not seem to have been so popular as many others of the same poet's productions, and the only re-impression of it that seems known is of 1634.]

2 October. — John Perryn. Rd. of him for his licence to prynte the *Historie of Apolonius and Camilla*. vj^d.

[If this be the correct title of the piece, we know no more of it than the above entry. Apolonius was a favourite name in novels of the time: we have "Apolonius of Tyre," "Apolonius and Silla," &c. It is just possible that "Camilla" was miswritten for "Silla;" but the name of Camilla occurs in the title-page of Greene's *Menaphon*, the earliest extant edition of which bears the date of 1569. "Apolonius and Silla" is the title of a tale in B. Rich's *Farewell to Militarie Profession*, 1581; and to it Shakspeare may have resorted for part of the plot of his *Twelfth Night*.]

30 Oct. — Tho. Purfoote. Lycensed to him, by the whole consent of Thassistantes, the pryntinge of Billes for prysets at fencinge, as M^r prysets and Schollers prysets.

[Like play-bills, every one of these ancient announcements, for prizes given to masters and scholars at fencing-matches, has disappeared. The next entry regards the former, viz. "bills for players," and like the bills for fencers, the monopoly of printing them was given by the Court of the Stationers' Company, no doubt for a valuable consideration, to an individual printer. A fencer's challenge, the earliest extant, but still full half a century posterior to the date of this entry, is in my possession; but it is too long for insertion here. It was issued from the Red Bull Theatre, where such exhibitions often took place in the middle of the seventeenth century.]

John Charlewood. Lycensed to him, by the whole consent of Thassistantes, the onely ym-pryntinge of all manner of Billes for players, ii^r vj^d.

[The date of this entry, we may conclude, was the same as that of the preceding, and it is the earliest on the subject in the Registers; but although we have no proof of the fact, there can be little doubt that play-bills had been previously issued from the press, though probably without any exclusive right. See the question considered in *Hist. of Eng. Dram. Poet. and the Stage*, iii. 382., where the above entry to Charlewood is introduced. He was dead in 1592; for under date of 23 April (Shakspeare's birth-day) in that year we read as follows in a different part of the Register: "W^m Jagger [i. e. Jaggard, one of the enterprisers of the folio of 1623]. "Whereas Willm. Jagger hath made request to have the printing of the billes for players, as John Charlewood had, yt is graunted that, if he can get the said Charlewood his wydowe's consent hereunto, or if she die or marry out of the company, That then the company will have consideration to prefer him in this sute before another." Perhaps William Jaggard did not succeed, because shortly after 1592 James Roberts, the printer of Shakspeare's *Merchant of Venice*, &c., mentioned "bills for players" as among the productions of his press. James I., soon after he came to the throne, granted a patent to Roger Wood and Thomas Symcocke "for the sole printing of paper and parchment on one side," including by name "all bills for plays, pastimes, shows, challenges, prizes or sports" of any kind; and they assigned the monopoly to Edward Alde, the son of John Alde, whose name so frequently occurs in the older registrations of books, ballads, and broadsides.]

Edw. Aggas. Lycensed to him Hake's *Oration upon the Queene's Birth daye*, 1586 vj^d.

[We first hear of Edward Hake in 1567, and about twenty years afterwards we find him Mayor of New Windsor, as the borough was then distinguished from Old Windsor, and in that capacity pronouncing this "Oration, conteyning an Expostulation," on the birthday of Queen Elizabeth in 1586. The only copy we ever saw of it is in Lambeth Library; and from the title-page we learn, that it was not published until "this xvij day of November, in the xxx years of the Queene's Highnesse most happie Raigne." Edward Hake was probably not dead in 1604, when he printed a tract called *Oj Gold's Kingdom in this unhelping Age*, which is principally in verse.]

6 November. — Jo. Wolf. Allowed to him for his copie, the Horne A. B. C. iiij^d.

[The "Horne A. B. C." was unquestionably an alphabet protected by transparent horn. One of the very earliest entries in these Registers is of an "a. b. c. for children, in English with syllables," in 1557. This, too, was doubtless a horn-book. We have never seen one of a date anterior to the commencement of the seventeenth century.]

Tho. East. Rd. of him for printing *Bassus Sonnettes and songes, made into musick of fyve partes*. By William Byrd vj^d.

[This work was printed by East, with the date of 1588, under the following title: "*Palmes, Sonnets, and Songes of Sadnes and Pietie, made into Musique of fyve parts*, by William Birde, one of the Gentlemen of her Majesties honorable Chappell."]

10 Nov^r. — John Wyndett. Allowed unto him,

&c. the ymprintinge of a booke intytuled *The Blessednes of Brytaine*. vj^d.

[By Maurice Kyffin: it was preparatory to the return of the anniversary of the Queen's accession, on 17th Nov. The full title runs thus: "*The Blessednes of Brytaine, or a Celebration of the Queene's Holy day*: wherein is briefly discoursed the most happy Regiment of her Highnes." It seems to have been so popular that, having been printed by Wyndet in 1587, it was reprinted by John Wolfe in 1588. Two anonymous performances of a similar complexion were entered by John Charlewoode and Thomas Duffill on the 14th and 20th Nov. respectively. One was called "*A Prayer and Thanksgyving unto God for the prosperous Estate and longe Continuance of the Queene's Maie*"; to be songe on the xvijth of November, 1587;" and the other "*A ballat intituled A Newe Yere's Remembrance*: wherein we may [see] howe muche we be holden to the Queene." The word "see" is omitted, and we apprehend that the true title was, like many others, in verse, and ran thus, though the clerk at Stationers' Hall committed a blunder in copying it:—

"A new yere's remembrance, wherein may be seene
Howe muche we be beholden to the Queene."

We are not aware that either production is now in existence.]

W^m Wright. Rd. of him for a mery Jest of a pudding vj^d.

[The price paid for the license seems to show that it was considerably more than a humorous broadside, which usually cost fourpence. We can do no more than conjecture as to the nature of the piece, and we are not aware of the existence, in our old jest-books, of any one the principal subject of which was a pudding. All have heard of *Jack Pudding*, and it seems just such a topic as Tarlton would have taken at the theatre for one of his comic monological performances; and in 1587 he was full of life, vigour, and drollery. He died, as is supposed, of the plague, rather less than a year afterwards.]

J. PAYNE COLLIER.

PASQUIN'S "CHILDREN OF THESPIA."

I have in my possession a copy of the notorious Anthony Pasquin's *Children of Thespia*, 13th edition, London, 1792, with numerous manuscript annotations, which I here transcribe for "N. & Q." On the fly-leaf is the following:—

"The MS. notes were written by the author in the presence of the gentleman who gave me this book.—R. J."

Beneath the dedicatory verses "To Anthony Pasquin, Esq., by W. Whitby," on p. ix., is written "with £10;" p. xix., at foot of the dedication to the first part of the poem, "To Sir Joshua Reynolds" is also written "£10."

Page.		£	s.	d.
54.	Mrs. Crouch	-	-	10 0 0
56.	Mrs. Jordan	-	-	10 0 0
61.	Mr. Parsons	-	-	5 5 0
84.	Mr. Barrymore.			

To the opening lines of this sketch:—

"See! he's coming this way!—and, my stars, how he lours!

Have you no apt exorcism to fether his powers?
He surely will eat us—Ah me! what vain fears!
'Tis Barrymore, sister; I see the man's ears,"

is attached this note:—

"N.B. These lines very nearly proved the cause of my assassination, when this miscreant, Capt. Walker, Angel, the fencing master, and Tom Young clubbed their antipathies for the purpose of my destruction.—A. P."

At p. 88. The nameless sketch is filled up "Grimaldi"—

Page.	Line.	
90.	24.	Curtius, i. e. " <i>Mr. Hastings</i> ."
91.	15.	C—s F—x, <i>Mr. Fox</i> .
—	20.	A Young Peer, &c., <i>Lord Carlisle</i> .
—	21.	A Judge, " <i>Lord Loughborough</i> , a true prophecy."
—	22.	An Eminent Rascal, <i>Bate Dudley</i> .
—	23.	A Play-Wright, <i>Mr. Sheridan</i> .
—	24.	A Captain, <i>Captain Morris</i> .
—	25.	A Duke, <i>the late Duke of Manchester</i> .
—	26.	A Right Honor'd Scoundrel, <i>Major Hanger</i> .
92.	1.	A Surgeon, <i>Dennis O'Brien</i> .
—	2.	A specious Attorney, <i>Mr. Troward</i> .
—	—	A Dull Pamphleteer, <i>Mr. Tickell</i> .
—	3.	An Earl, <i>Lord Derby</i> .
—	5.	A Lordling, <i>Lord Ludlow</i> .
—	6.	A Tactic-Taught General, <i>the late General Burgoyne</i> .
—	7.	A Patriot, <i>Mr. Courtney</i> .
—	8.	A Caitiff, <i>Mr. Adam</i> .
—	11.	And S—th, <i>General Smith</i> .

Second Part. Dedication to "Warren Hastings, Esq." Underneath "30l."

Page.		£	s.	d.
114.	Mrs. Abington	-	-	100 0 0
123.	Mr. Macklin	-	-	5 5 0
(With a letter full of extravagant encomiums.)				
126.	Mr. Holman	-	-	2 2 0
130.	Miss Wilkinson	-	-	1 1 0
131.	Mr. Pope	-	-	3 3 0
133.	Mrs. Billington	-	-	10 0 0
138.	Mr. Edwin	-	-	5 5 0
146.	Mr. Fearon	-	-	0 10 6
151.	— Johnstone	-	-	5 5 0
160.	Mrs. Cargill	-	-	10 0 0

"I had ten pounds for inserting this character by one of the deceased lady's admirers."

163.	Mr. Inledon (at various periods)	20	0	0
171.	Mr. Wroughton	-	-	2 2 0
174.	— Blanchard	-	-	1 1 0
177.	Mrs. Wells	-	-	5 5 0
179.	Mr. Lewis	-	-	2 2 0
188.	Mr. Kennedy	-	-	5 5 0
192.	line 3l. Mr. Harris	-	-	6 6 0
196.	Miss Brunton	-	-	1 1 0
204.	Mrs. Martyr	-	-	4 4 0
216.	Mr. Fawcett, Jun.	-	-	1 1 0
219.	— Bernard	-	-	2 2 0
222.	— Quick	-	-	4 4 0
231.	— Ryder	-	-	2 2 0
234.	— Munden	-	-	5 5 0

The annotations end here. Of their genuineness I have no proof. Can any of your correspondents confirm these statements? If you desire to inspect the volume before publication, I shall be happy to forward it. JOHN A. HARPER.

87, Duke Street, Hulme,
Manchester.

POPULATION OF EUROPEAN CITIES.

It is much to be wished that historical writers of the present day would take a little more pains than they usually do with the statistical part of their labours. Nothing can possibly be more loose, or untrustworthy, than the estimates of population and revenue which were popularly current, up to the middle of the last century, in most countries of Europe. And yet a historian will cite them (when they happen to serve the turn of a theory) with just as much confidence as if he was quoting the tables of our Registrar-General for 1861. When we find a writer of such vast information as Mr. Buckle, telling his readers (in his second volume, p. 68.) that, "at the beginning of the seventeenth century, the population of Madrid was estimated to be 400,000, at the beginning of the eighteenth century less than 200,000," we feel that the power of digesting numerical statements is of more value than the patience which collects them, or the ready memory which uses them. Mr. Buckle might have remembered that, in 1550, Madrid was only an obscure country town, and that its population was much less than 200,000 in the early part of *this* century.

There is a curious calculation of the number of inhabitants in the principal cities of Europe about three centuries ago in the *Description dei Paesi Bassi* of Ludovico Guicciardini, nephew of the historian, published in 1587. It is, of course, impossible to vouch for its accuracy; but some of the numbers which he gives accord remarkably with what we know from other sources; and the Italians were the only statisticians of that age—the only men accustomed to deal rationally with political arithmetic. I give his figures; comparing them, by way of curiosity, with the recently-estimated population of the same places in round numbers:—

	Guicciardini.	At Present.
Antwerp (before the siege) - - -	100,000	100,000
Brussels - - - - -	75,000	170,000
Ghent, little more than - - -	60,000	110,000
Liege, rather over - - - - -	100,000	90,000
Cologne, nearly - - - - -	100,000	110,000
Augsburg, nearly - - - - -	60,000	40,000
Nuremberg, rather greater than } Augsburg - - - - -	—	60,000
Prague - - - - -	140,000	140,000
Paris - - - - -	310,000 to	320,000
Rouen - - - - -	120,000	100,000
London, above - - - - -	150,000	2,800,000
Lisbon - - - - -	200,000	270,000
Seville - - - - -	150,000	100,000
Madrid - - - - -	100,000	300,000
Rome, nearly - - - - -	100,000	180,000
Naples, above - - - - -	200,000	410,000
Florence - - - - -	120,000	110,000
Bologna - - - - -	85,000	75,000
Genoa - - - - -	100,000	120,000
Milan (census of Cardinal } Borromeo), citizens, besides } strangers - - - - -	180,216	170,000
Venice - - - - -	195,863	120,000

STATISTICS.

Minor Notes.

LOST PASSAGE OF ARISTOTLE UPON INDIAN KINGS. — Fordun (*Scotichronicon*, iv. 49.) says of Duncan, King of Scotland:—

"Inerat ei laudabilis consuetudo, regni scilicet pertransire regiones semel in anno, pacificum et pecuniarum populum suâ benigne consolari presentia; quem propterea non inconvenienter assimilare possumus regi Indorum, de quo Aristoteles de regimine principum dicit, quod apud Indos fuit consuetudo, quod rex semel in anno ostenderet se aperte omni populo, armis indutus regalibus, et exponeret eis quid illo anno fecerit pro republicâ; et tunc licuit cullibet pauperi proponere querelam, et de hac reportare medelam."

The only passage in the *Politics* of Aristotle relating to Indian kings, is in vii. 14, where Scylax is cited as stating that these kings are physically superior to their subjects. Other fragments of the treatise of Scylax upon India are preserved: see C. Müller, *Geogr. Gr. Min.* vol. i. p. xxxiv. The passage referred to by Fordun was probably in the lost treatise of Aristotle *περὶ βασιλείας* (Diog. Laert. v. 22; compare Brandis, *Aristoteles*, vol. i. p. 93). Fordun, however, who lived at the end of the fourteenth century, doubtless copied the citation from some previous writer. G. C. LEWIS.

PORSON AND ADAM CLARKE. — Few of your readers probably know, or care to know, whether Mrs. Porson died *six* months or *eighteen* after her marriage; nor would the subject be worth occupying a single line in "N. & Q." otherwise than as illustrating the reckless manner in which critics occasionally accuse others of error. Beloe [*Sezenarian*, vol. i. p. 207.] accuses *The Athenæum* of error in stating that Mrs. P. died in 1797, adding "whereas, the fact is that Porson married Mrs. Lunan in November, 1795, and the lady died *some* time in the April following:" an original error the most careful chronicler may occasionally fall into; but deliberately and authoritatively to contradict a statement without inquiring into the fact is inexcusable. Mrs. P.'s death is recorded in the *Genl's Mag.* for May, 1797, as having occurred on the 12th of April in that same year.

A similar case has recently occurred. In the *London Review* for May 25, the reviewer calls it a "comical blunder" on the part of Mr. J. S. Watson in his *Life of Porson*, to suppose "that Porson was intimate with the Evangelical Dr. Adam Clarke," and informs the reader that "the Dr. Adam Clarke (who wrote the *Narrative of the last Illness and Death of Professor Porson*) was really Dr. E. D. Clarke, the traveller."!! The reviewer is probably not aware that the "Evangelical" Doctor A. C. was elected to the office of Librarian at the Surrey Institution about the same time that R. P. obtained a similar appointment at the "London," so that there is nothing very remarkable in the fact of their being ac-

quainted; and much as they may have differed in opinion, as doubtless they did on some subjects, this surely need not prevent either from holding the other in high esteem. But to the point. The simple fact is, that Mr. Watson is *right*, and his reviewer is *wrong*. Q.

N.B. The "grave man and most wonderful scholar" who suggested that, instead of going to Florence at the expense of the University to examine the Medicean MS. of Æschylus, "Mr. Porson might collect his MSS. at home," was (as Kidd informed me) Dr. Torkington, Master of Clare Hall.

SLIPS OF THE NOVELISTS. — I have known *Humphry Clinher* more years, and read it more times, than I will confess; but I never, till now, detected the following very gross contradiction. It is in the account of the Grub Street dinner; and the two passages have about thirty sentences between them: —

"A fourth had contracted such an antipathy to the country, that he insisted upon sitting with his back towards the window that looked into the garden; and when a dish of cauliflower was set upon the table, he snuffed up volatile salts to keep him from fainting; yet this delicate person was the son of a cottager, born under a hedge, and had many years run wild among asses on a common. . . . The sage who laboured under the ἀγροφοβία, or 'horror of green fields,' had just finished a treatise on practical agriculture; though, in fact, he had never seen corn growing in his life, and was so ignorant of grain, that his entertainer, in the face of the whole company, made him own that a plate of hominy was the best rice pudding he had ever eat."

A collection of such slips would be amusing.

A. DE MORGAN.

VERDUGO.—In Ben Jonson's *Alchemist*, Act III. Sc. 3, Face, in telling Subtle of the expected arrival of a rich Spanish grandee, says, —

"His great
Verdugo-ship has not a jot of language."

The commentators say "Hangman-ship: Verdugo is Spanish for a hangman." I see by Motley's *History of the Netherlands*, vol. ii. p. 54, &c., Verdugo was the name of one of the Spanish generals who fought in Flanders. Is it not more probable this was the person alluded to? There seems no reason why a supposed haughty and wealthy grandee from whom they expected to gain so much should be called "his Hangmanship;" while, as they did not know his name, it was not unnatural to call him by that of some other well-known Spanish Personage.

A. A.

Poets' Corner.

WOLSEY'S REPENTANCE.—In "N. & Q." (June 8th, *anté* p. 448.) appears an historical parallel between two luckless statesmen, Cardinal Wolsey (1530) and Sir James Hamilton (1540), who, at their last hour, regretted "that they had not served their God as well they had served their

king." Perhaps the latter may have unconsciously borrowed from and copied the former. But may not the expression be derived from the East? So many oriental tales, proverbs, and maxims, were wafted from oriental marts in Venetian galleys to Italy, and thence dispersed over Europe, that they became household words, and the groundwork in many instances as well of amusement as of thought. I enclose a tale from the *Gulistán* of Saadi (A.D. 1258), which expresses the same idea in words so similar, that one can hardly suppose the resemblance to be accidental; but of this your readers will judge: —

One of the Viziers went before Zún' Nún of Egypt, and desired his opinion, saying: "I am engaged day and night in the service of the Sultan, hoping good from him and fearing punishment." Zún' Nún wept, and said: "If I feared God as you do the king, I should be one of the company of the saints."

"If a Durwaih hoped not ease, and (feared not) pain,
He would mount to the heavenly dome;
And if a Vizier feared God as much as the King,
He would be an angel."

J. R.

CHARACTER OF BISHOP JEREMY TAYLOR.—The following note on the character of Bp. Taylor is written in an old copy of the *Holy Living* in handwriting of a date at about the end of the seventeenth century: —

"The author of this excellent book had the good humour of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a counsellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint."

E. M.

AN ENGLISH GIANT.—In the number of "N. & Q." for June 15, I observed at p. 476 a communication on the Irish giants; and in the quotation from the Lambeth MSS. one is mentioned who had attained the height of 6 ft. 10½ in. In connection with this subject perhaps the following, which I copied a few years since from a tombstone in the churchyard of Calverley, Yorkshire, may interest some of your readers: —

"Also Benjamin, son of the above John and Mary Cromach, who died on the 25th of Sept. 1826, aged 25 years, who took a coffin 7 feet 11 inches long."

N. S. HEINEKEN.

Queries.

HERALDIC JEU D'ESPRIT.

The following verses are written with much point, and relate, I imagine, to a case of "breach of promise." Can you give the lady's name here alluded to? I have only seen the poem in MS. among some collections made, about the year 1732, by one W. O. (Query, William Oldisworth?) Is

there any clue to the author? It is entitled as follows:—

- "*Knox Ward, King-at-Arms, disarmed at Law.*
 "Ye fair injured nymphs, and ye beaux who deceive 'em,
 Who with passion engage, and without reason leave 'em,
 Draw near and attend how the Hero I sing
 Was foiled by a Girl, tho' at arms he was King.
- "*Crest, mottoes, supporters, and bearings* knew he,
 And deeply was studied in old pedigree.
 He would sit a whole evening and, not without rapture,
 Tell who begat who to the end of the Chapter.
- "In forming his *tables* nought grieved him so sorely
 That the man died *Calebs*, or else *sine prole*.
 At last, having traced other families down,
 He began to have thoughts of encreasing his own.
- "A Damsel he chose, not too slow of belief,
 And fain would be deemed her admirer in chief.
 He *blazoned* his suit, and the sum of his tale
 Was his *field* and her *field* joined *party per pale*.
- "In different stile, to tie faster the noose,
 He next would attack her in soft *billet doux*.
 His *argent* and *sable* were laid aside quite,
 Plain *English* he wrote, and in plain black and white.
- "Against such *achievements* what beauty could fence?
 Or who would have thought it was all but *pretence*?—
 His pain to relieve, and fulfil his desire,
 The lady agreed to join hands with the squire.
- "The squire, in a fret that the jest went so far,
 Considered with speed how to put in a *bar*.
 His words bound not him, since hers did not confine her:
 And that is plain law, because Miss is a *minor*.
- "Miss shrieked replied that the law was too hard,
 If she, who's a *minor*, may not be a *ward*.
 In law then confiding, she took it upon her,
 By justice to mend those foul breaches of honour.
- "She handled him so that few would, I warrant,
 Have been in his *coat* on so *sleepless* an errant.
 She made him give bond for stamped *argent* and *or*,
 And *sabled* his shield with *gules* blazoned before.
- "Ye heralds produce, from the time of the Normans,
 In all your Records such a *base* non-performance;
 Or if without instance the case is we touch on,
 Let this be set down as a *blot* in his *scutcheon*."

ABRACADABRA.

GWALTERUS DIACONUS, ETC.

I address myself to you in the hope that you, or some of your correspondents, may be able to throw light upon the connexion between the persons named in the following pedigree and the baronial House of Hastings; and I hope the general interest of the subject will be a sufficient apology for the length of my communication.

Gwalterus Diaconus appears in Domesday as Lord in Capite of Wikes, or Wix; and of ten knights' fees in Tendering Hundred, Essex (Morant, i. 404. 466.), and of lands in Suffolk and Gloucestershire.

He was father of *Walter* or *William Mascherel*, and of *Alex. de Waham* or *Wix*, who died *s. p.*; leaving lands in Wix and elsewhere to his great, or great-grand nephew, *Ralph*. *Walter Masche-*

rel had lands in Sussex in 1194 (*Rot. Cur. Reg.* 30.); and was father of *Robert*, father of *William*, father of *Robert de Hastings*, who had issue *Robert*, *Ralph*, and *John*; probably the *Ralph* and *John de Hastings* who were of Essex, 1199. *John* also was of Norfolk, and died *temp.* *John*. (*R. C. R.* 252. 314.) *Ralph* confirmed to the church of *Wix* certain grants by his "father's uncle," *Alex. de Waham*, already confirmed by his own father *William*, and by his brother *Robert*. *Ralph* corresponds in some points with a *Ralph* who figures in the regular *Hastings* pedigree as *Dapifer* to *Henry II.*; and who held, 35 *Hen. II.*, 1½ *hydes*; and, 1 *John*, 1 fee in *Wix* (*Fines*, i. xxiii.; *R. C. R.* 124.)

Robert de Hastings, the elder brother, held a fee in *Eistan*, co. *Essex* (*Mor.* ii. 430.); and the barony of *Hastings*, consisting of ten fees, of which *Little Chesterford* was a part, and one was in *Wix*, and for these he paid scutage in 1206. *Little Bromley* also descended to him from the deacon; and continued, says *Morant*, many years in the *Hastings* family, "who took the name of *Godmanston* from their lordship near *Dorchester*, held under the *Louvaines*"; in which statement there seems some blunder (*Mor.* i. 421. 439.; ii. 430. 556.)

Robert married the daughter and heiress of *Wm. de Windsor* (*Banks's Bar.*, i. 336.), Lord of *Easton*, co. *Essex*; and left *Delicia* heiress of *Hastings* barony, of which *Little Easton* was the "Caput." She is probably the "*Alicia*" who had a suit with *Ralph de Hastings* for *Wikes*, 10 *Rich. I.*, 1198 (*R. C. R.* 184.)

Delicia married, 1. *Henry de Cornhill*; and 2. *Godfrey de Louvaine*, a baron *temp.* *John*, and brother of *Duke Henry* of that title. He held *Wix* and *Chesterford*, with the ten fees. He had *Eye*, co. *Suffolk*, from his own family (*Dugd.* i. 736.)

They had issue *Matthew de Louvain*, who had livery of the ten fees, *circa* 9 *Hen. III.*; and was of *Eton*, *Bucks*, a *Hastings* manor (*Banks's Bar.* i. 366.) He died 46 *Hen. III.*, leaving *Matthew* æt. twenty-four; and who died 30 *Edw. I.* (*Abbrév. Rot. Orig.* i. 121.), leaving *Thomas* æt. twelve, who died *s. p.* 1345; and *John de Louvain*, ob. 1347, who married *Margaret*, daughter and heiress of *Thomas de Weston*; and was father of *Aliamor*, finally sole heir of a very large property, which she carried to *Sir Wm. Bouchier*; by whom she was ancestress of the Earls of *Eu* and *Essex*, Lords *Bouchier* and *Louvain* (*Dugd.* i. 736.; ii. 128.; *Banks*, i. 59.)

This pedigree, whatever may be its value as a whole, is undoubtedly correct as regards the *Louvaines*, and their ten fees, in descent from the deacon and *Mascherel*, his son; but the *Hastings* part of it is faulty, and it may be remarked, that while *Louvain* "gules a fess between 12 billets,

argent," was a favourite quartering of the Bourchiers, they never included Hastings in their shield.

What then was this family of Hastings? If they came in male descent from the deacon, they were of a distinct stock from the barons, who had nothing to say to him. Was their Eton the Eton-Hastings, often mentioned? And was not this a manor attached to the Barons Hastings?

While on this topic, I may mention another difficulty connected with the Hastings pedigree. Pole, in his *Devon Collections* (p. 157.), states that *William*, Dispensator Regis, Hen. I., who had Lenington, co. Devon, was father of *Richard*, father of *William* who married Mabel, daughter of *William* Carbonel of Woodbury; who remained, and was mother of Robert de Albini, who died s. p., having had Lenington from his widowed half-sister.

This was *Muriel*, daughter of *William* and *Mabel*; who married Robert de Bickalegh, and, no doubt, died s. p.

The above are all supposed to have borne the name of Hastings, because a Robert de Hastings was steward to Henry I. Is this a safe deduction?

It is, however, rather curious that John Carbonel should have had free-warren in Newton, and Aketon, co. Suffolk; and Welnetham and *Wikes*, co. Essex, 29 Edw. I. (*Cal. Rot. Chart*, p. 130.) C. D.

"AUTOBIOGRAPHY OF CATHERINE II."—This remarkable production appeared towards the end of 1859, in the form of an English translation of the Russian original. The introduction is very unsatisfactory in so far as regards *when* and *where* the MS. was procured. Great reliance is placed upon what is termed internal evidence; a most unsatisfactory mode of verifying the authenticity of any book. Nevertheless the minute detail of circumstances, many of which are of a singular and striking description, and the justness of the portraiture of Peter III. and his aunt give such an appearance of reality, as to lead to a belief that the memoir is no fabrication.

If a forgery, the work is about the best thing of the kind we ever read; if the reverse, then we have no hesitation in calling it the most remarkable autobiography ever written. J. M.

ITINERARY OF CHARLES I.—Does there exist, in print or manuscript, an Itinerary of King Charles I. similar to that compiled by the late Thomas Duffus Hardy, Esq., for the reign of King John? I have frequently thought of endeavouring to compile such a table, and have some materials for the purpose. It would be useless to do so if the labour has already been performed. GRIME.

CHENEY OF PINHOE.—I find it stated that the arms of the ancient family of Cheney of Pinhoe,

in the county of Devon, were gules, four (sometimes said to be five) fusils in fesse argent, each fusil charged with an escallop shell sable.

These are so like the arms of Daubenev and of Carteret, that I am led to inquire whether there was originally any connection between the three families; and, if there was any such connection, whether it was through the House of *Todent*, the early history of which has recently been discussed in the columns of "N. & Q."?

A similar inquiry might perhaps be made with respect to some of the other families enumerated by Mr. CL. HOPPER (2nd S. viii. 19.)

I should also be glad to be informed what connection there was between the Cheneys of Pinhoe and the Cheneys of Broke in the county of Wilts, represented in more modern times by the noble family of Willoughby de Broke. MEMOR.

CLEANING OLD GLASS.—Perhaps some one can inform me of the best method of cleaning old glass from whitewash, &c. Would it be injured by lying in vinegar for a certain time, say a day or a week? I have some, the outside of which is corroded into little holes, and the inside covered with white-wash, set as hard as if it were almost part of the glass itself. F. S.

DEEDS WITH STRINGS AND SEALS.—Can any of your correspondents explain the meaning of the strings and seals attached to deeds? It is universal; belonging alike to the ancient Assyrian, the Anglo-Saxon, the Chinese, the Siamese, as well as all the European nations, from the earliest times down to the present day. Surely it must originally have had some deep import. Z. Z.

EDWARD I. AND LLEWELYN PRINCE OF WALES.—In the handsome quarto volume by Edward Parry, which, under the unworthy and somewhat catchpenny title of *Royal Visits and Progresses to Wales* (taking advantage of "the friendly visit of her most gracious Majesty Queen Victoria") is in fact an elaborate history of the Principality, occurs (at p. 133, 2nd edit., 1851) the following passage:—

"Edward being at Aust Ferry on the Severn, and knowing that the Prince of Wales was on the opposite side, sent him an invitation to come over the river, that they might confer together and settle some matter of dispute. This being refused by Llewelyn, King Edward threw himself into a boat, and crossed over to the Prince, who, struck with the gallantry of the action, leaped into the water to receive him, telling the King at the same time that his humility had conquered his own pride, and that his wisdom had triumphed over his own folly."

Mr. Parry has generally given his authorities with true historic fidelity; but not so on the present occasion. From what chronicler or other ancient author is the anecdote derived?

GOUGH AP CARADOC.

THE ELSTREE MURDER.—The confessions of Hunt, one of the three persons connected with this remarkable crime, were, according to the terms of his pardon, to be made without reservation, and then lodged in the Secretary of State's office. Has this been done? Ruthven, the Bow-Street officer engaged in the affair, was of opinion that all three, that is Thurtell, Probert, and Hunt, were present at the actual murder; for few horses, they argued, would stand the discharge of pistols behind them unless held. Can any of your correspondents inform me on this matter through "N. & Q." G. B.

THE FORBIDDEN GAUNTLET.—At a meeting of the Society of Antiquaries, June 21, 1860, as reported by Sylvanus Urban, there appears to have been exhibited by the Worshipful Company of Armourers of the City of London "the forbidden Gauntlet, temp. Hen. VIII." What particular piece of armour is this gauntlet? And why does it bear the title "forbidden"? SIGMA-TAU. Cape Town, Cape of Good Hope, April 30, 1861.

MR. GORDON.—An English translation of *Terrance*, by a Mr. Gordon, was published in 1752. Is this Mr. Gordon the same who published a translation of Livy? R. INGLIS.

GUN QUERY.—When lately visiting the Tower, and looking at the guns, &c. beneath the shade of the "keep," I was shown a great gun, which the wardens informed me and the other visitors was made of gold and other precious metal. I was also informed that the Jews had offered 20,000*l.* for it, while twelve inches had been cut off, sent to Birmingham, and when melted was found to be worth 8000*l.* Not putting much faith in these assertions, I beg to ask any of your correspondents who may know the facts to favour me with some account of the same.

For guidance, I may as well state that inscriptions on the gun tell us that it was "founded" by Muhamed, son of Hamzet Allah; "that it was "made by the order of Sultan Solymán, son of Selim, for an invasion of India, in the year of the Hegira, 937" (A.D. 1530); and that it was "taken at the capture of Aden, January, 1839, by the expedition under command of Captain H. Smith, C.B., of H. M. Ship 'Voyager.'" T. C. N.

HERALDIC.—I shall be obliged to any of your readers who will kindly inform me to what families belong the following arms, which were *formerly* to be seen in the windows of a parish church in Dorset:—

1. Az. 3 covered cups, or.
2. Arg. a chev. az. betw. 3 branches of grapes (or mulberries) gules. (*Vide* Symonds's *Diary*, p. 128., Camden Soc., 1859.) W. S.

CORNELIUS HOLLAND.—Can you refer me to any biographical notice of Cornelius Holland, who

was a member of the Council of State for the year 1652? NINEVEH.

LEOMINSTER NOTES AND QUERIES.—

1618.	P ^d To the Erle of Derbyes Players	-	v ^s
	P ^d To the Lady Elizabeth, her Players	-	x ^s
	P ^d To the Erle of Sussex's Players	-	v ^s
	P ^d To the Erle of Sussex's Players	-	v ^s
1620.	P ^d To the King of Bohemy, his Players	-	x ^s
1654.	P ^d To Mr. Bond for wine for the Major-General	-	18 0
	For Dyett for the Major-General and his Company	-	10 0
	For Beere, tobacco, and burnt Sydar	-	1 4 0
	To Mr. Ensall, for Sack	-	4 0
	To the Ringers for Beere	-	3 0
1656.	For Dyett for the Major-General and his Lady	-	10 0
	For Beere, tobacco, and Sydar	-	7 0
	For a Quart of Sack, and a quart of white wine, and sugar	-	3 6
	To the Ringers	-	4 0

These items appear in the Chamberlain's accounts for the borough of Leominster, for the respective years assigned to them. The Querist would be especially obliged if the editor of "N. & Q." would insert them; and if any of the readers of "N. & Q." could enable him to ascertain most especially who was the Major-General alluded to. Who, in a word, was the officer in the military command of the counties of Worcester, Hereford (and Salop, or of the two first counties), under the Commonwealth, A.D. 1656? T.

"LIST OF JUSTICES OF PEACE," ETC.—I possess an octavo volume which I am very anxious to identify, but owing to the loss of the title I am unable to do so. It consists of a list of the Justices of Peace and High Sheriffs for the Counties of England and Wales. It was issued sometime between the death of King Charles I. and the appointment of Oliver Cromwell to the office of Lord Protector. It is important to me to know its exact date. GRIME.

LAMINAS.—In *A New Survey of the West Indies, or the English American, his Travail by Sea and Land*, written by Thomas Gage, and published in 1655, at London, the following passages appear. At p. 128, speaking of the decoration of the chamber of a nun of Guatemala, Gage says:

"But above all, she placed her delight in a private chappell or closet to pray in, being hung with rich hangings, and round about it costly *laminas* (as they call them), or pictures painted upon brasse, set in ebony frames," &c.

And at p. 189, bewailing his capture at sea, and spoliation by a Hollander man-of-war, the author writes:

"Other things I had (as a Quilt to lie on, some Books, and *Laminas*, which are pictures in brasse)."

He subsequently refers to the restoration of his "brasse pictures."

What are these pictures? I ask the question,

because I possess what may perhaps be considered a *lamina*. The work I have is in brass *repoussé*, an irregular octagon in shape, about 12 × 8 inches: the subject is Europa, her attendants, and the bull. The figures and costume bear a strong resemblance to the style of Rubens. Traces of both paint and gilding still remain.

The manner in which this object reached my hands, is somewhat curious. A few years ago, whilst a Sardinian ship was lying at Callao, some *émété* took place; and a convent in the locality being plundered, my brass plaque, and sundry small paintings, and a marble *alto rilievo*, were purchased from a looter by the captain of the vessel. With the objects so procured, he decorated his cabin, where they remained till two years back, when his ship was wrecked in entering Table Bay. The brass then passed from him into my possession.

I shall be very glad to receive some information relative to the subject of this Note. SIGMA-TAU. Cape Town, Cape of Good Hope, May 6, 1861.

MANOR LAW. — I shall be grateful to any one who, through the medium of "N. & Q.," will direct me to the best works, ancient or modern, which treat on Manors, Manor Law, and the Rights and Customs connected therewith. I require the information for historical and antiquarian, not for legal, purposes. GRIME.

MAY POLES. — On a visit this day to the pleasant Aldermaston, one of the neatest and most agreeable of Berkshire villages, I was struck by its lofty May-pole; standing in a commanding position at the top of the street, and right in front of the lodge entrance to the park. It is about seventy-five feet in height, surmounted by a wind-vane and a crown. Recent attention in the way of painting and repair proves that the parish, or its principal resident, is commendably careful of this interesting relic. Is there any list of the May-poles remaining in England? Such a list would not be without its use, especially if a brief note were added on the present condition of the pole; and whether it is ancient, or a modern restoration or re-introduction, of which I believe there have been several within the last few years. U. G. S.

QUERIES ON OLDHAM. — Oldham's rough and sturdy satires are full of obscure allusions, on which no doubt some of the readers of "N. & Q." can throw much light. The references are made to the edition published by Messrs. John W. Parker & Son, 1854, with notes, &c. by Mr. Robert Bell.

Thus, in Satire III., p. 112, we read: —
 "How hosts distressed her (the Blessed Virgin's) smock
 for banner bore,
 Which vanquished foes, and murdered at twelve score.
 Relate how fish in conventicles met,
 And mackarel were with bait of doctrine caught,

How cattle have judicious hearers been,
 And stones pathetically cried, 'Amen!'
 How consecrated hive with bells was hung,
 And bees kept mass, and holy anthems sung;
 How pigs to the rosary kneeled, and sheep were taught
 To bleat Te Deum and Magnificat."

and so on through a long passage.

Again, in Satire IV., p. 126: Of holy water: —

"This would have silenced quite the Wiltshire drum,
 And made the prating fiend of Mascon dumb."

Again, in the "Imitation of the Thirteenth Satire of Juvenal," p. 182: —

"Compare the sacrilegious burglary,
 From which no place can sanctuary be,
 That rifles churches of communion-plate,
 Which good King Edward's days did dedicate;
 Think, who durst steal St. Alban's font of brass,
 That christened half the royal Scottish race;
 Who stole the chalices at Chichester,
 In which themselves received the day before."

What is the meaning of the word *pulvilio*, which occurs in p. 191? Who was "Irish Emma," mentioned in p. 127? C. B. Y.

CARDINAL POLE. — Perhaps your bibliographical correspondents can give me some information relative to the following privately-printed work: —

"Epistolæ duæ, duorum Amicorum, ex quibus vana flagitiosaque Pontificum Pauli Tertii, et Julii Tertii, et Cardinalis Poli, et Stephani Gardineri pseudo-episcopi Wintoniensis Angli, eorumque adulatorum sectatorumque ratio, magna ex parte potest intelligi. Apocalypsis, Cap. 18. Cum Papæ privilegio ad monumentum horæ."

It consists of twelve leaves including title; there is neither date nor place of printing. The last four leaves or eight pages are "De studio et Zelo pietatis Cardinalis Poli." We learn not only that he was the greatest ecclesiastic at Rome — that his honours were almost papal — but that he lived "spe potiundi Pontificatus." Surely this little tractate must be very scarce. J. M.

RING QUERY. — Can any of the readers of "N. & Q." give an explanation of the meaning of a sentiment expressed in a ring of which the following is a description.

It is supposed to be of the *Cinque Cento* period; and the design is — two hearts placed in juxtaposition diamondwise, surmounted by a coronet of five smaller hearts: the centre stones of the two large hearts, in the original antique, are an almandine and a cairngorm[?], surrounded by small diamonds; and the five small hearts in the crown are diamonds, its base being also of the same. Φ.

JOHN STOCKER. — Any information concerning John Stocker, Gentleman, of Honiton, Devon, who composed several hymns for the *Gospel Magazine*, in the years 1776 — 1777, date of his birth and death, if known, or of any of his relatives, if still living, will be gratefully received by
 DANIEL SEDGWICK.

Sun Street, City.

CHRISTOPHER STRUMELIUS.—Who was Christopher Strumelius, the author of *Studentes, Comœdia de Vita Studiosorum*, which was printed in 1588? and where is any account of the drama to be found? J. M.

WARWICK AND SPENCER FAMILIES.—Am I right in considering the figure of a bear and ragged staff as belonging to the Earls of Warwick, and them only? Also, what connexion was there and when, with *Spencer* that could have caused certain property to be designated "Warwick and Spencer's land"? F. S.

Queries with Answers.

BIRTH OF NAPOLEON II.—My attention has recently been called to the following passage in *Histoire de l'Empereur Napoleon*, par P. M. Laurent de L'Ardèche:—

"Le 19 Mars, 1811, l'impératrice Marie-Louise ressentit les premières douleurs de l'enfantement. On craignit d'abord des couches périlleuses: le célèbre Dubois, prévoyant le cas où une opération difficile deviendrait nécessaire, demanda ce qu'il faudrait faire si l'on était réduit à opter entre le salut de la mère et celui de l'enfant. 'Ne pensez qu'à la mère,' dit vivement l'empereur, en qui les affections de l'homme triomphèrent, à ce moment solennel, des intérêts et des combinaisons du monarque," &c.

I have, I think, in some Memoirs of Napoleon, seen a directly contrary statement, viz. that in his anxiety to have an heir to his throne, the Emperor directed the surgeons, under the circumstances referred to, to save the child at whatever hazard to the safety of the Empress; and I shall be much obliged if any of your readers can refer me to the work in which the statement occurs. J. S.

[The circumstances of the birth of the King of Rome are thus described by J. G. Lockhart, *The History of Napoleon Buonaparte*, 2 vols. 1829, ii. 126 (*Family Library*):—"On the 20th of April, 1811, Napoleon's wishes were crowned by the birth of a son. The birth was a difficult one, and the nerves of the medical attendants were shaken. 'She is but a woman,' said the Emperor, who was present, 'treat her as you would a bourgeoisie of the Rue St. Denis.' The accoucheur, at a subsequent moment, withdrew Napoleon from the couch and demanded whether, in case one life must be sacrificed, he should prefer the mother or the child? 'The mother's,' he answered, 'it is her right!' At length the child appeared, but without any signs of life. After the lapse of some minutes a feeble cry was heard. Napoleon entering the ante-chamber in which the high functionaries were assembled, announced the event in these words: 'It is a KING OF ROME.'"]

G. HIGGINS'S WORKS.—I am anxious to see a complete list of the works of the late Godfrey Higgins, Esq., F.S.A., of Skellow Grange, the author of the *Celtic Druids*. K. P. D. E.

[In addition to the list of Mr. Higgins's works printed in the *Genl. Mag.* for Oct. 1833, p. 371, we may add the

following: *Anacalypsis, an Attempt to draw aside the Veil of the Saitic Isis; or, an Inquiry into the Origin of Languages, Nations, and Religions*. 2 vols. 4to., 1836. Vol. II. is edited by G. Smallfield.]

"THE ETONIAN."—Has any list ever been published of the writers for this periodical, specifying the contributions of each? If not, could it now be done? Who wrote the poem in it on the story of Godiva? UNEDA.

Philadelphia.

[At the end of the second volume of *The Etonian*, pp. 441—444, will be found a list of contributors. "Godiva" is by John Moultrie of Trinity College, Cambridge.]

JEWISH MARRIAGES.—What is the reason that most Jewish marriages, mentioned in the newspapers, take place on a Wednesday? Is there some religious reason in favour of that day?

ENQUIRE.

[Among the Jews a virgin marries on the fourth day, because the assembly of the Twenty-three meet on the fifth; so that if the husband should find his wife unworthy, he may have recourse to the consistory in the heat of his displeasure, and procure just punishment according to law.—*Vide* Dr. Lightfoot's *Works*, ed. 1684, ii. 584.]

Replies.

MUTILATION AND DESTRUCTION OF SEPULCHRAL MONUMENTS.

(2nd S. xi. 424.)

The interesting communications from A STATIONER and J. G. N., that have appeared in recent numbers of "N. & Q.," will, I hope, have the effect of drawing public attention to the disgraceful manner in which the monuments of the dead are sometimes tampered with. There can be no doubt that altering a monumental inscription, and making it say now what it did not say when first erected, is a greater evil than the entire destruction of the memorial: for in the one case we have but the loss of knowledge to lament, in the other we are made to believe that to have been which never was. There is, in fact, all the difference between suppression of evidence and bearing false witness. The losses, however, which we are daily sustaining from the hand of the destroyer, are of very alarming extent: their magnitude is quite unknown to all except the few antiquaries and genealogists who make these matters an object of study. The late historian of Hallamshire and South Yorkshire, who was one of the most learned and careful genealogists that ever existed, felt very strongly on this subject. The following remarks by him have appeared in a small volume just issued from the press:—

"The prospect is, that we shall in a very few years be deprived of all the evidence of this kind which we now possess. The destruction of the parish monuments is like the destruction of a manuscript existing in a single

copy; and if there are many dull pages in a churchyard, so I am afraid there are in many manuscripts; and in both they are atoned for by passages of interest — either for the information they convey, or the appeal they make to the imagination or the feelings.*

If the public could be made aware of the loss that it is suffering, something would be done: for if the legislature gave no help, public opinion would be so strong that the evil would cease; as it is, however, I am persuaded that almost every one is quite ignorant of the value of this kind of evidence. A few years ago (July and Aug. 1858) the *Gentleman's Magazine* reprinted from the *Morning Post* a letter signed "K.," which depicted in strong colours the doings of the modern Vandals. This document, and the correspondence following thereon, were, I have reason to know, the means of doing much good in more than one shire of England; but the effect has now gone off, and church beautifiers have resumed their destructive habits with more than former violence.

In the year 1858, a proposal was issued by the Society of Antiquaries, which, had it been acted upon, would ere this have put the monumental inscriptions of England beyond the reach of the destroyer. I fear that nothing whatever was done except the printing of the circular.

To give instances, in proof of what I have said, is easy enough; but unless I were to publish a folio volume of tabulated facts, I should fail to convey to minds that have not considered these things the magnitude and extent of the evil that has been done and suffered. I fear that in nearly every church that is restored, the sepulchral slabs, unless beautiful in themselves, or relating to some family yet residing in the neighbourhood, are either broken up or buried under the new floor. This has been the case at Bottesford, Frodingham, and Kirton-in-Lindsey, in the county of Lincoln; and at Leigh, Prittlewell, and Bowers-Gifford, in Essex.

It is not the gentry alone who suffer by this:—

"Rasing the characters of our renown,
Defacing monuments
Undoing all, as all had never been."

They have other memorials of their descent — Herald's visitations, title-deeds, and printed obituaries — but the poor have none of these things: for them, when the days of their pilgrimage are at an end, there is no record but the parish register, and the humble stone which the loving hands of kinsmen have placed over their graves. Till recently, parish registers have been so kept as to afford little genealogical information; therefore, when the gravestone is swept away from its little mound of earth in the churchyard, it often happens that the tracing of a poor man's pedigree is rendered impossible. To many this will seem a

light evil; but there are others who looking on, such matters from a higher and more philosophical point of view, are aware that the desire to possess knowledge concerning our ancestors arises from no vulgar pride of family; but from a natural instinct of the human heart, which makes us long to connect ourselves with the far-off past. This instinct is felt as much by the poor as by the rich: it displays itself as strongly in the yeoman and the peasant as it does in the nobleman. It is one of those elements in our English character, which have produced our present "well-ordered liberty."

The desire for genealogical knowledge, which shows itself in many self-raised men, is as far as possible removed from that pride of family which all honourable men despise. There are many *novi homines* among us, whose pleasure in the possession of a proved pedigree from a long line of yeomen or peasant ancestors, is as great, and springs from as noble a feeling as that which leads a or a to dwell with pride on his descent from the house of Plantagenet. We most of us — all indeed, except the members of some half-dozen families whom it would be easy to name — are sprung in many lines from the common people: there are not many, we will hope, who are ashamed of this, or would wish to blot it from their own or other people's memory. Is it not then a grievous thing, that by the meddling of churchwardens and others, we should be deprived of that which we now value highly, and which future ages will reprobate us for having permitted ignorant people to destroy?

Genealogical investigations have always presented great attractions to a free people; as our race becomes more educated, it is probable that the pleasure taken in the study of family history will be much more general than it is now. Already, America and Australia look to us to furnish them with memorials of their forefathers.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

In Twyford Church, in the parish of Barrow, Derbyshire, there was a memorial inscription in which I am interested. I believe it would have proved a genealogical fact of which I fear it was the only record. The following extract from a clergyman's letter will show the amount of evidence now to be derived from this ill-protected, so-called "memorial":—

"Some years ago (I don't exactly know how many) a stranger, obtaining the keys of the church, stayed a considerable time in it. It was found afterwards, that he had been engaged in the almost entire defacing of the inscription upon this marble. Looking close at it lately, I was enabled to distinguish the name of 'Ward,' and '1660,' as I think."

Comment is needless. Can any of your corre-

* The late Joseph Hunter, as quoted in Rev. C. B. Robinson's *History of Snaith*, 1861, p. 147.

spondents refer me to any book containing copies of inscriptions on tombs or tablets in Twyford Church? Some county histories contain such particulars. Or in what other manner could I hope to recover this obliterated inscription?

T. E. S.

THE FATHER OF CATHERINE SHORTER, LADY WALPOLE.

(2nd S. xi. 385. 455.)

"My mother's father," says Horace Walpole, "was a timber-merchant. I have many reasons for thinking myself a worse man, and none for thinking myself better." The above is from a letter to Mason, Sep. 25, 1771. In another letter to Mason, 13 April, 1782, Walpole describes his mother's father as a "Danish timber-merchant — an honest sensible Whig, and," he adds, "I am very proud of him." Sir John Shorter, the Lord Mayor, "in his will, speaks of his son John (Lady Walpole's father), as a Norway merchant." (See *Note* to the letter of Sep. 25, 1771, by Cunningham.) Either description is correct, as Mr. Shorter, probably, did what timber-merchants do now — import the material from Denmark, or Norway, or Sweden, according to convenience and the market-prices. It is not unlikely that John, the father of Lady Walpole, succeeded to the business carried on by his own father, Sir John, whose will would be worth searching by those curious on this point, as a document wherein their curiosity might find satisfaction. Horace Walpole was quite justified in not being ashamed of his descent from the worthy and wealthy timber-merchant. There are scores of similar cases, and the peirage is none the worse for them. The Cotinghams sleep none the worse for the thought of John Pepys, citizen and clock-maker. The young heir-presumptive to the dukedom of Wellington has every reason to be proud of the memory of his great, great grandmother, Sarah Hoggins, the farmer's daughter, of Bolas, and the mother of the present Marquis of Exeter. The late Duchess of Hamilton, Miss Susan Beckford, was the descendant, through four removes, of a respectable tailor of Maidenhead, and she never sang "Auld Robin Gray" a whit the less touchingly on that account. These matters have been registered by peerage-compilers, set down by chroniclers, and illustrated by poets. Walpole's *Letters* show how the daughters of peers married with commoners, actors, and even footmen; the annals of the Stuarts tell of two of the sons of Charles II. and James II. respectively, marrying two sisters, who are designated as "poulterer's daughters." There was a dowager-countess of Winchelsea, some hundred and thirty years ago, who married a wine-merchant; three quarters of a century since, a daughter of the Earl of Shrews-

bury became the wife of a provincial actor, who turned picture-dealer; and a son of Giubilei, the singer, as lucky and as deserving as Gallini, the dancer, is said to have won from the balcony a Juliet who was born in the ermine. "Qu'est ce que cela fait? Tant qu'on peut se parer de son propre mérite (says St. Evremond) on n'emploie point celui de ses ancêtres." J. DORAN.

FAIR ROSAMOND.

(2nd S. xi. 392.)

An engraving in a circle by Geo. Noble from an ancient painting entitled "Rosamund Clifford," was "published by E. Evans, Great Queen Street, Lincoln's Inn Fields," some years ago. It was brought to my notice, together with a picture belonging to Mrs. Mitton, or Mytton, living near Welshpool, which picture, though different from the print in some details, besides being on a rectangular canvas of the size usually or technically called "a three-quarter," (the canvas being three-quarters of a yard in width), was evidently a portrait of the same party. I was requested to fill up a small damage in the face and neck, as much value was attached to the picture, then considered to be that of Fair Rosamond, but which I was told "the oldest man on Mrs. Mytton's estate said, 'They used to call her *Jane Shore*.'"

"The habit of the times" to which Samuel Gale refers in his description of the picture he had seen, I presume must be understood to mean the "times" in which he considers the picture to have been painted,—those of Henry VII., very close upon those of Jane Shore; for the costume of the times of Fair Rosamond was as unlike that in the picture he has described as can possibly be imagined.

The picture which was sent to me was still more close to the period of Jane Shore than either the description of Mr. Gale, or the print published by Mr. Evans, having the peculiar projecting veil supported by a piece of whalebone, or some such material, from the forehead, which a considerable investigation of costume has only shown me in the representation of "habits" at the later periods of Henry VI. and Edward IV.'s reigns. To this I may add that in Mr. Evans's print there is a shadow on the forehead which could only be accounted for by the existence of such a veil in the original picture, from which his print was taken. At the same time I must say that the veil in Mrs. Mytton's picture was remarkably transparent, and might not have been understood by the engraver. But knowing the liberties which are and were constantly taken with the engravings from pictures, in order to make them more suitable to "the public taste," I should have attached less

importance to these variations in detail had I not last year, in an excursion with the Archæological Society of Liverpool, visited Chirk Castle, near Llangollen, and found another portrait of the same lady, but with some further differences in details of dress, from the picture and engraving which I have noticed. The face could never be mistaken, — beautiful, depressed, but with an expression that suggests that after the death of King Edward IV., she might be open to comfort from Lord Hastings. I do not remember any trace of cup or cover. The painting in the two pictures I have seen was very delicate — other artists might call it timid — but very correct and finished in execution and colour; and the jewels, embroidery, and details of costume, to the transparent veil, were so successfully executed, that I am tempted to ask those of your correspondents who have more time or opportunity to devote to chronology than I have, to endeavour to ascertain who the artist could have been with power to produce such pictures, and still remain unknown.

I have an impression on my mind that I applied to Mr. Evans, when I got his print, to know what and where was his original, and that he told me it was engraved for George Vertue, and the plate sold after his death. This point Mr. Evans's sons in the Strand could probably corroborate or correct.

FRANK HOWARD.

Liverpool.

CALDERON AND LOPE DE VEGA.

(2nd S. xi. 368.)

I suspect that the writer *On the Rise of the Drama* knew little of the Spanish dramatists, but wished to say something. A regular play by so irregular an author as Calderon, would hardly have escaped the notice of his biographers, editors, and critics. I have read some of his works, and what Bouterweck, Sismondi, Schack, and Ticknor say of him, and I find no evidence of regularity. Keil, in the *Life of Calderon*, prefixed to his edition of the *Comedias*, Leipsique, 1827, says: "Empezo grande con la (comedia) de *El Carro del Cielo*, de poco mas que trece años, y acabo soberano con la de *Hado y Divisa* de ochenta y una." *El Carro del Cielo* is not in Keil's edition, nor in the six volumes of *Autos*, Madrid, 1717. Is it preserved?

I do not find any *Memoirs* of Lope de Vega written by himself. Neither he nor Calderon was driven by "poverty" to play-writing; and it is not likely that so good a courtier as Lope would have expressed an opinion against the taste of the court. The following passage will show that he complied with that of the paying public: —

"Verdad es que yo he escrito algunas veces,
Siguiendo el arte que conocen pocos;
Mas luego que salir por otra parte
Veo los monstros de apariencias llenos,

A donde acude el vulgo y las mugeres,
Que este triste exercicio canonizan,
A aquel habito barbaro me vuelvo:
Y quando he de escribir una comedia,
Encierro los preceptos con seis llaves;
Saco a Terencio y Plauto de mi estudio
Para que no me den voces, que suele
Dar gritos la verdad en libros mudos;
Y escribo por el arte que inventaron
Los que el vulgar aplauso pretendieron,
Porque como las paga el vulgo, es justo
Hablarle en necio para darle gusto."

(*Arte nuevo de Hacer Comedias, Obras Sueltas* de Lope de Vega, t. iv. p. 406, Madrid, 1776, 4to.)

I may be excused for adding another passage from the same poem, as an instance of deference to the throne in Spain, the subject having been recently so well treated by Mr. Buckle, in the second volume of his *History of Civilization*: —

"Elíjase el sugeto, y no se mire
(Perdonen los preceptos) si es de Reyes,
Aunque por esto entiendo que el prudente
Phillipo, Rey de España, y Señor nuestro,
En viendo un Rey en ellos se enfadaba.
O fuesse el ver que al arte contradice,
O que la autoridad Real no debe
Andar fingida entre la humilde plebe."

Id. p. 410.

Is this Philip the Second or Third? The second died 1598, and the poem was published in 1609; but Ticknor (ii. 304, Spanish translation) says that Lope read it some years before to his friends.

H. B. C.

U. U. Club.

DR. GEORGE RUST (2nd S. xi. 343. 418.): BISHOP JEREMY TAYLOR. — Some notices of Bishop Rust will be found in the closing chapters of Archdeacon Bonney's *Life of Bishop Jeremy Taylor*, where, in reference to Joseph Glanvil's eulogy, it is further added he was —

"A person of whom no commendation could be extravagant . . . He was one of the first that surmounted the prejudices of the system that was adopted in education during the unhappy times in which he resided in the university . . . He outgrew the pretended orthodoxy of those days, and addicted himself to the primitive learning and theology in which he even then (during his residence in Christ's College) became a great master."

In a note, at p. 326. of the above work, it is stated: —

"Rust was first of St. Catharine's Hall in Cambridge, and was a member of that society in 1646, when he took his degree of B.A. But he had removed to Christ's before he commenced Master, as appears from the Register of the University, copied by Baker in his MS. notes to Wood's *Athen. Oxon.*, in which George Rust is entered, 'Art. Mr. Coll. Chr. 1650.'"

"In the same vault with Bishop Taylor were afterwards interred the remains of Bishops Rust, Digby, and Wiseman." — *Note*, p. 366.

It is there stated that no memorial of the place of burial of these distinguished prelates existed at the date of the work alluded to (1815.) Does any now exist?

Can MESSRS. C. H. & THOMPSON COOPER (to whose courtesy and kindness in forwarding replies so many correspondents of "N. & Q." are already largely indebted) state what authority exists for the *second* marriage of Bishop Taylor with Joanna Bridges, and when it took place? Is she alluded to when it is stated that Bishop Taylor married a natural daughter of King Charles, which I have somewhere seen? There is a fragment of a letter from the bishop to Sir Wm. Dugdale, Garter, printed in the *Diary and Correspondence of Sir Wm. Dugdale, Knt.*, edited by Wm. Hamper, Esq., F.S.A., dated from "Goldengrove, April 1, 1651," in which he says "I have but lately buried my deare wife." If this was his first wife, Phæbe Langsdale, it accounts for the silence respecting her in his subsequent correspondence, for no trace of a second marriage is to be found in the *Life* before quoted, which states his surviving issue to be by his first wife. In a letter dated Feb. 22, 1656-7, p. 254., he says—"I have, since I received your last, buried two sweet, hopeful boys, and have now but one son left." "It is remarkable," says his biographer, "that Taylor makes no reference to his wife or daughters on this occasion."

On the bishop's appointment to Dromore, in June, 1661 (only four years later), "his daughter Joanna presented the plate for the communion." In the inscription thereon she is described—"humillima Domini ancilla D. Joanna Taylor." Could this be the second wife, Joanna Bridges?

HENRY W. S. TAYLOR.

Southampton.

CHANGES OF THE MOON (2nd S. xi. 406.)—The moon on the 2nd April entered her last quarter, or quadrature, so that April her next quadrature was on the 18th, being the first quarter or quadrature of the new moon of the 10th. Your correspondent thinks there are *four* quarters in a lunation, but there are only *two*: for when the sun, earth, and moon are in the same plane, the moon is in conjunction or opposition to the earth, and these two points are termed *syzygies*: when the moon, in her orbit, is at right angles to the *syzygies*, she is in quadrature.

The moon being in that point of her orbit where she is between the earth and the sun, and nearest to a direct line drawn from the earth's centre to the sun's centre, she is termed *new moon*; as she proceeds in her orbit, she appears of a crescent form till her first quadrature or quarter of her orbit, when she is half light and half dark. As she proceeds from this quadrature she becomes gibbous, till on reaching the next *syzygy*, having passed through half her orbit, she becomes *full moon*, the earth being in the line between her and the sun. Proceeding from this *syzygy* of opposition she again becomes gibbous, as respects the opposite half of her face, till she reaches the last

quadrature or quarter, when she appears again half illuminated; after this she reappears a crescent shape until she reaches the *syzygy* of conjunction, and there becomes *new moon* again. (*Astronomy*, S. U. K. 71.) The French Almanacs concur with the British in enumerating two quarters only—the first and last.

T. J. BUCKTON.

Lichfield.

BISHOP AND DIVINE (2nd S. v. 414.)—I do not think there is any bishopric of E—g. Perhaps *g* is misprinted for *y*. In 1703, Patrick was Bishop of Ely:—

"It had not been lawful, I know, to have worshipped Elijah, though he had been an angel, yet methinks I see Elisha bowing down with some respect to the very mantle which fell from his master, and taking it up as a precious relique of so holy a man; and I could very well pass some civility on the gown in which this holy man departed used to walk, out of the great honour which I bear to him" (p. 503.)—*Select Discourses of John Smith, M.A. late of Queen's College*, to which is added a Sermon preached at the author's funeral, by Simon Patrick, D.D., then Fellow of the same College, afterwards Bishop of Ely. 8vo., Cambridge, 1859.

All who have read Smith's *Discourses* know how totally groundless is the imputation of the pamphleteer. Perhaps that against Patrick is equally so. His works have lately been collected and reprinted in several octavo volumes. If any reader of them should come upon what is called the derision of the Holy Scapularies, I shall be glad to see it in "N. & Q."

H. B. C.

U. U. Club.

HALL'S "SATIRES" (2nd S. xi. 448.)—It is a pity to see so much learning wasted on the subject of Maro's *Simulus* and *Cybele*—the true meaning of the passage evidently being that ascribed to it by MR. KEIGHTLEY.

It is doubted whether Virgil wrote the poem which furnished this allusion, or translated it from the Greek of Parthenius. Cowper rendered it admirably into English in 1799, as his friend Lloyd had before done in 1763.

It does not seem by any means clear that the right meaning of "*paps*" has been hit upon; though I am unable to furnish a better. The meal, in the original, seems to have been kneaded into a tough paste, not served as a "pap" or porridge. Nor has pap, properly so called, any plural form.

DOUGLAS ALLPORT.

NEWTON MOTTO (2nd S. xi. 370.)—This motto may have some reference to the crest which is properly Cradock's, and is variously described as a wild man,—a man in armour,—and an Eastern prince; "intended," says Burke, "for the representation of Caradoc, the Caractacus of the Romans." The present representative, Lord Howden, has adopted the ancient spelling, Caradoc, and the motto of the family "*Traditus non victus*" is an

allusion to the event of which the crest is an exhibition. Wotton, however, states under the "Newtons of Barr's Court," *Baronets* (vol. ii. p. 129. ed. 1727), extinct in 1743, that the crest which he describes as "a king of the Moors, armed in mail, crowned, or, kneeling and delivering up his sword," was borne "in allusion to the maternal ancestor of the family, Sir Ancel Gorney, having taken a Moorish king prisoner at the winning of Acom*, *temp.* Rich. I." The change of name from Cradock to Newton was first made by Sir Richard Cradock, Lord Chief Justice of England in the fifteenth century.

HENRY W. S. TAYLOR.

RAISING OF LAZARUS (2nd S. xi. 378.)—I am obliged to your several correspondents who have given me information on this subject through your columns. J. C. H. will find accounts of Jacopo Palma (il Vecchio and il Giovine) and of Lucas Kilian, stepson of Dominick Custos, in Bryan's *Dictionary of Painters and Engravers*, edit. London, 1816, vol. i. p. 600., and vol. ii. p. 153. A new edition of this dictionary has been published by Bohn, 1849.

REMIGIUS.

TRENCHERS QUADRANT (2nd S. vi. 498.)—In the curious account of the Inthronisation Feast of Archbishop Nevill (Leland, *Collectanea*, vol. vi. p. 8.), are these directions to the carver:—

"Then with your brode knyfe, take one of the Trencher stockes, and set it in your napkyn's ende in your left hande, and take four *Trenchers*, eche one after another, and lay them *quadrant* one besydes another before the Lordes seat," &c.

Will this throw any light on that difficult passage in Dame Juliana Berner's *Boke of St. Alban's*, where, treating of heraldry, she defines several charges we cannot trace? Among others, "Elynellis ben callyd in armys four quadrantis trencholis."

A. A.

Poets' Corner.

CAMBERWELL (2nd S. xi. 449.)—The triplet on Camberwell appears to be more of a rebus than a proverb—allusive to the supposed etymology of the name. The first two lines form the question; the third gives the solution.

Salmon, speaking of *Camberwell*, says: "It seems to be named from some mineral water which was anciently in it"; which he supposes "came afterwards into a quagmire, or was forgotten;" though tradition asserts it to be the well which supplied the ornamental water at Grove Hill, when originally laid out by Dr. Lettson.

The "clumsy doggrel" is also an answer by implication; but ABRACADABRA might have hesitated to settle its paternity so summarily, had he known or remembered, that Byron himself was

once a "Camberwellian," having gone to school in the parish; and that the deathless poet, "who sang the 'Song of the Shirt,'" spent many of his best days within sight of Camberwell Green.

DOUGLAS ALLPORT.

CHAPLAINS' SCARFS (2nd S. xi. 449.)—Mr. Sansom's Query reminds me that mine, touching the precedence of chaplains to Lords Spiritual and Temporal (2nd S. x. 326.), has not yet been answered. I do not think that the ecclesiastica status of chaplain, in the loose and general sense in which the word is now commonly used, is recognised by law.

Whatever may be "the privileges, benefits, immunities and advantages (I am quoting the words of my own appointment) which may or do of right belong" to chaplains, they are, I apprehend, confined to the chaplains of bishops, peers, and generally those by 21 Hen. VIII. c. 13., entitled to nominate and retain chaplains. But I am very ignorant as to the whole matter of chaplains, their function, privileges, &c., and desire further knowledge.

CAPELLANUS.

EUPHRĀTES, OR EUPHRĀTES (2nd S. xi. 407.)—Porson is said to have written the epigram (of which the following is, I believe, a correct version) on a fellow of his college who habitually pronounced the ã (short):—

"Venit ad Euphratem, rapidis perterritus undis,
Ut cito transiret, corripuit fluvium."

the two last words of which Jekyll rendered, "*abridged* the river."

May I be allowed to borrow Jekyll's wit and translate it thus:—

"With fear, on the Euphrates' shore,
The wild waves made him shiver;
But he thought to pass more quickly o'er,
And so abridged the river."

J. T. P

FORDYCE CASTLE (2nd S. xi. 408.)—The following extract from *The Banffshire Journal* of the 4th inst. may be of interest to the correspondent who asks for information on this subject:—

"We are sorry to say that local information is entirely at fault on the subject. There is nothing about the Castle in the records of the parish; nor, so far as we can learn, is there any information as to the history of the Castle in the archives of Cullen House, the residence of the noble proprietor, the Earl of Seafield. By whom, and for what purpose, it was built, is involved in mystery. It is understood that it was built by one of the Ogilvies, as a jointure-house for his lady. But this is mere conjecture. So also seems the idea that it was originally built as a domicile for the priest of the parish. Above the entrance, the Castle bears date 1592. Its lower apartments are strongly vaulted with stone arches. It has also several of the accessories of a place of strength, such as gun-holes, &c., in abundance. It was never destroyed, but by the powerful hand of time—which is now beginning to tell upon even its oaken rafters. The walls, however, are strong as ever, and may stand for

* Or Ascalon. (See Burke's *Armory*, sub, "Newton of Crabaton Court.")

centuries to come. The Castle has constantly been inhabited up to this term, when the tenants were requested to remove, as it seems to be the intention of its noble proprietor to give it a thorough repair."

T.

REYNOLDS, GEORGE, LL.D. (2nd S. xi. 350, 399, 496.) — In the register of baptisms in St. Neot's church, I find [1701-2] "January 18, Eliza: filia Laurance Tomson, Gent." Dr. Reynolds lived at Little Paxton. On the floor of the chancel of that church is a black marble slab inscribed to the memory of "Richard Reynolds, Esq., eldest son of the late Rev. George Reynolds, D.D., and Elizabeth Thomson his wife Jan. 10, 1814, aged 86 years." On another similar slab, "Here lieth the body of the Rev. Dr. George Reynolds who died June the 6th, 1769, aged 69 years and 6 months. He married Elizabeth, daughter of Lawrence Thompson, Esq. of St. Neot's . . ." On a third slab, "In Memory of Elizabeth, daughter of Lawrence Thompson, and relict of the Rev. Dr. George Reynolds . . . died October 29th, 1784, aged 83." On a silver candlestick given by Mrs. Reynolds for the pulpit of St. Neot's church is engraved in Roman letters: "The Gift of E. Reynolds, widow." (Cf. Gorham's *Hist. of Eynesbury and St. Neot's*, i. 180.) Lawrence Thompson died 8 April, 1724, leaving two sons and one daughter (*Ibid.* 167), who is called Elizabeth in a splendid vellum roll, written and emblazoned about 1720, containing the pedigree of Thompson.

JOSEPH RIX, M.D.

St. Neot's.

SCARLETT FAMILY; AGINCOURT (2nd S. xi. 192.) — I have to offer some apology to GENEALOGIST for not earlier noticing his inquiries. The statement respecting Mrs. Anne Scarlett is given by Wotton within inverted commas, as if extracted from another work, but no reference accompanies it. The words I quoted at p. 478. vol. x. are part of the extract, and will be found in Wotton's account of the Baronets Stonhouse of Radley, vol. i. p. 299. Another celebrity of this name is or was commemorated by a painting and inscription in Peterborough Cathedral, ycleped "Old Scarlett," sexton of Peterborough, who died July 2, 1594, aged ninety-eight. Two lines from his epitaph describe him as being —

"Second to none for strength and sturdy limm,
A scare-babe mighty voice with visage grim;"

and besides natural qualifications, he is remarkable likewise for having "interred two queens" and the "town's householders in his life's space twice over." I am sorry I can give GENEALOGIST no information as to "whether the coat armour of the gentry who fought at Agincourt is preserved." Sir Harris Nicolas's *History of the Battle of Agincourt* only giving a roll of the men-at-arms in the English army, but does not give their armorial bearings. There exist, however, at the present

day, two families descended from ancestors who distinguished themselves in that engagement, represented by Sir Thomas Wathen Waller, Bart., and Rt. Hon. Lord Wodehouse. Of the former it is recorded that Sir Richard Waller, Knt., son of Thomas Waller of Groombridge, co. Kent, "took prisoner at the battle of Agincourt, John Duke of Orleans; from which time it hath been permitted to his descendants to bear pendent from their ancient crest (a walnut-tree, proper), the arms of the said Duke with this motto, 'Hic fructus Virtutis.'" The motto "Azincourt" is also used. Of the latter family we read,—"John Wodehouse attended Hen. V. in 1415 to the battle of Agincourt, when for his valour he was distinguished by the king with a pension, and other honours, and as a perpetual mark, had assigned him the crest now borne by the family, as well as the arms and supporters." Besides which he had a grant of Welles in Norfolk, and was so respected by King Hen. V. "that he gave him a gold chain richly adorned with rubies and pearls, and constituted him one of his executors." A reference to any illustrated Peerage will serve to show the armorial distinctions alluded to in the above, the mottoes being equally significant, "*Frappez fort*," and "*Agincourt*." HENRY W. S. TAYLOR.
Southampton.

UNIPODS (2nd S. xi. 428.): POETICAL SQUIB (2nd S. vi. 90.): "THE ROLLIAD (2nd S. ix. 453.) —

"Luxuriæ enim peregrinæ origo ab exercitu Asiatico invecta in urbem est: ii primum lectos aratos, vestem stragulam pretiosam, plagulas et alia textilia, et, quæ tum magnificè suppellectilibus habebantur, *monopodia* et abacos Romam advexerunt: tunc psalteria sambucistriæque et convivalia ludionum oblectamenta addita epulis: epulæ quoque ipsæ, et curæ et sumptu majore apparari cœptæ; tum coquus, *vilissimum antiquis mancipium et estimatione et usu in pretio esse; et quod ministerium fuerat ars haberi cœpta.*"—*Livii Hist.* xxxix. 7.

"The Cadmean" is Pentheus.

"Ταῦτα καὶ καθύβριον αὐτῶν, ὅτι, με δεσμεύειν δοκῶν Οὐτ' ἔθηκεν, οὐδ' ἠψάθ' ἤμων, ἐλπίσιν δ' ἐβάσκετο. Πρὸς φάτιας δὲ ταῦρον εὐρίων, οὐ καθιερεῖ ἤμας ἄγων, Τόδε περὶ βρόχων ἐβάλλε γόνυσα, καὶ χηλαὶ ποδῶν, Ὀμιλον ἐκπέων, ἰδρώτα σώματος στάσιον ἀπο, Χεῖλεσιν διδοὺς δόνοντας" πλῆσιον δ' ἐγὼ παρίων, Ἥσιχος βάσσαυ, ἔλευσαν."

Bacchæ, l. 606.

I put these imperfect replies into one, as the Queries arise out of the same book. When the first appeared, I tried to detect the political allusion, and have done the same with the second, without success. No doubt in 1758 the events were notorious, but they are such as slip out of history, and are only preserved in pamphlets. I hope some one will be able to tell us who was the admiral who sailed out with such a cargo. It is a pity that such good verses should not be understood.

The editorial intimation of a new edition of *The Rolliad* (2nd S. ix. 453.) induced me to begin

a series of Queries (2nd S. x. 45.), to which no answer has been given. My scheme was to take each number of the *Criticisms* separately; to put down and have ready all the points which I could explain; to send the rest to the editor; and for him to insert those which he could not answer. In that way a few of us may elucidate much which without some such effort must soon be totally obscured. I shall be happy to go on upon my own plan, or assist in any other, if supported.

FITZHOPEKINS.

Garrick Club.

Besides the strange specimens of humanity described by the voracious Sir John Maundeville, I know of no animal with only one foot except the snail, the flat under surface of whose body is technically termed by naturalists a "foot."

There is still found, in the neighbourhood of Dorking, a very large snail, which local tradition asserts to have been first brought over to this country by the Romans, as a dainty for one of their noble matrons in delicate health.

The *Cossus*, so much esteemed by our ancient epicures, was supposed to have been "the *hexapod* of a beetle," but is now pretty clearly proved to have been the larva of the goat-moth. It might well rank in the same category as the stinking venison in your "*Parallel*;" for nothing can be more unpleasant than its rank odour; yet I can hardly think any slip of the pen would have changed *hexapod* into *unipod*.

Whilst on this subject, let me remark that our vernacular use of the word *Grub*, for food, may have originated in this use of the *Cossus*. Conversing lately with a friend, just returned from Australia, he informed me that, having for some days lost his way in the woods there, he was entirely dependent for his subsistence on a large grub, still eaten in that country. The analogy at once struck me; and I heartily congratulated him on the fact, that, though reduced to such straits, he had never been without "*grub*."

DOUGLAS ALLPORT.

Epsom.

QUOTATION FROM "MARINO FALIERO" (2nd S. xi. 291.)—

"Their heads may sodden in the sun."

In whose possession is the MS. of *Marino Faliero*? A reference to it would show whether Byron was really responsible for this bit of bad grammar. We know that *sodden* is the past participle of the verb "to seethe" (*sieden, gesotten*, Germ.), and that "to sodden" is no more English than "to boiled" would be. *Sodden* is very often used as a verb by the vulgar. A cook will say that a slack oven *soddens* the bread. The old word "seethe" having become obsolete, its participle has been retained, and made to do duty as a verb. Even if there were such an expression

as "to sodden," it would be very unfitly used in describing a head exposed to the sun. The head would dry up and shrivel; it would not become boiled—moistened—by the heat. By means of "N. & Q." an obscure passage in Byron's *Childe Harold* was cleared up—

"Their waters *wasted* them when they were free."

Perhaps the quotation from *Marino Faliero* may, in like manner, be found capable of correction.

JAYDEE.

WATCH PAPERS (2nd S. xi. 451.)—The verses on a watch after which your correspondent U. O. N. inquires, beginning with the words—

"Could but our tempers move like this machine," &c.

were written by Mr. (commonly called Dr.) Byrom, the inventor of a system of short-hand, and are printed in his *Works*. W.

A watch-maker named Adams, who practised his craft some forty years ago in Church Street, Hackney, was fond of putting scraps of poetry in the outer case of watches sent to him for repair, as mentioned by your correspondent U. O. N. One of his effusions was nearly to the following effect; but, as I quote from memory, I may not be quite correct:—

"To-morrow! yes, to-morrow! you'll repent
A train of years in vice and folly spent.
To-morrow comes—no penitential sorrow
Appears therein, for still it is to-morrow.
At length to-morrow such a habit gains
That you'll forget the time that Heaven ordains;
And you'll believe that day too soon will be
When more to-morrows you're denied to see."

The lines professed to be his own, and I think his name was at the bottom of them; whether they were his or not I do not know, but they are not amiss and not inappropriate. R. W.

NAMES OF PLACES IN NORWAY ENDING IN -BY (2nd S. xi. 208.)—I should be much obliged by the list of names of places in Norway ending in -by which Mr. ARMISTEAD offers. M. (1.)

Miscellaneous.

NOTES ON BOOKS, ETC.

Letters written by John Chamberlain during the reign of Queen Elizabeth. Edited from the originals by Sarah Williams. Printed for the Camden Society. 4to. 1861.

The general character of Chamberlain's gossiping letters, to use the words of the Editor of this work, is well-known to literary inquirers. His activity in the search after news, his ease and occasional felicity in expression, and his fondness for retailing the witticisms current throughout the town at the time of his writing, are peculiarities which have long attracted attention to his writings, and have rendered it a subject of regret that they have never been either fully or accurately published. Miss Williams's volume is the first attempt at a complete edition of them, and contains those written during the reign of Elizabeth, which have never been published

before. They are brimfull of curious information, and will take their stand among the most valuable materials for English history for the close of the reign of our great sovereign.

The Editor has done her work well; the text has been carefully collated, the notes are brief but sufficient and to the point, and there is a comprehensive and suitable index. In her Introduction, also, she has established a right to be regarded as a valuable and successful inquirer into literary history. Our own pages have testified to a general anxiety to learn something of the biography of this "Horace Walpole of his day." Communications to "N. & Q." upon the subject from Messrs. COOPER and others have added somewhat to the few facts known respecting him, but still his name, although standing in Chalmers's *Biographical Dictionary*, represented little more than a mere shadow. No one has been able to tell us his parentage, or who or what he was. Miss Williams has cleared away all doubt. Following out a clue given by a seal attached to one of Chamberlain's letters, she has established that he was one of the six sons of Richard Chamberlain, Alderman of London, and Sheriff in 1561. The Alderman, speaking in his will proved in 1567, of his son John, then in his thirteenth year, describes him as having been "tender, sickly and weak," and expresses his wish that he should be "brought up to learning," either at an English University, or in some "place beyond sea." Miss Williams infers, with probability, that the weakness thus attributed to the letter writer may have continued through life. His father's wish was complied with. He was matriculated of Trinity College in 1578, but left Cambridge without a degree. Miss Williams conjectures that the state of his health, thus indicated by his father, may have driven him from his Cambridge studies and occasioned him to "take shelter in the quieter walks of life," in which the property he inherited would enable him to maintain himself. We cannot follow out Miss Williams's proof, but she has succeeded in completely establishing the parentage and status of her author, and has clearly converted the shadow of Chalmers's *Biographical Dictionary* into a substantial and living reality.

It grieves us to add that this successful result of literary research has been accomplished by a lady whose ear cannot be gratified by the congratulations which it will call forth. It appears from the Introduction that these inquiries were carried on in the midst of ill health, and consequently with the partial assistance of friends. Before the book could be finished at the press, the pulmonary "indisposition" alluded to in the Preface had done its fatal work, and at the age of thirty-three had hurried to the grave a literary labourer, who, as this book testifies, gave no ordinary promise of usefulness. All who had the pleasure of her acquaintance bear testimony to her bright and cheerful character; the ready wit which sparkled in her conversation; her patience in research; her kindly, generous sympathies; her self-denying labours. Alas! that all these should have been lost to the world at such an early age. But her book remains; a monument and memorial which will fix her name in our literature, and will occasion regret in the many who will consult it, that she did not live to follow it in an equally satisfactory edition of the remainder of Chamberlain's extant letters.

BOOKS RECEIVED:—

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an Extensive Ordinary of British Armorialia upon an entirely new Plan. By John W. Papworth. Part VII.

Mr. Papworth's useful *Ordinary of British Armorialia* is proceeding steadily. It has now reached 352 pages, so

that if the editor's anticipation of being able to complete it in about 600 pages be realized, one half of the work is now in the hands of his subscribers.

Hymns and Poems by Rev. T. Grigg, is one of the latest additions to Mr. Sedgwick's useful Series of English Hymns. Grigg is not a hymn-writer of the very highest class; but the little volume is well worth purchasing for the sake of one hymn alone, which is here given in its original integrity, and which, even when shorn of all its poetry, is still one of the greatest favourites in modern hymn-books. We allude to the well-known hymn beginning,

"Jesus, and shall it ever be,
A mortal man ashamed of Thee?"

We have also received three hymns by Thomas Oliver. From his long poem on the Last Judgment, the popular Advent Hymn has been abridged,

"Lo! He comes in clouds descending."

One of those pleasant re-unions of science and good feeling—we had nearly written good feeding—which are characteristic of the present day, took place at the Star and Garter at Richmond on Saturday last, when Mr. Tite, the newly-elected President of the *Institute of British Architects*, gave a splendid dinner to the Members of the Institute and a select number of the representatives of the other scientific and learned bodies of the metropolis; among whom were Lord Talbot de Malahide, the Chief Commissioner of Public Works, Professor Whewell, Sir C. Eastlake, Sir R. Murchison, and a host of minor celebrities. At this season, a Richmond dinner is a decided improvement upon a crowded *Conversazione*.

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Notices to Correspondents.

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THE INDEX TO VOLUME THE ELEVENTH will be issued with "N. & Q." of Saturday, July 20th.

INQUIRER will find in "N. & Q." 1st S. v. ii. p. 261, how the name *Morganatic Marriage* is derived from the *Morgengabe of the Germans*, collected by the *Lombards of the Middle Ages* *Morganatica*. See also pp. 125 and 231 of the same vol.

FRYSON. *There is no charge for the insertion of QUERIES or of BOOKS WANTED in the columns of "N. & Q."* We had hoped that in the useful year of our existence it would not be necessary to repeat this explanation.

UNEDA. *Thanks for your carte-de-visite portrait. The photograph of the Queen Anne Communion Plate at Philadelphia arrived a few days ago.*

H. L. S. *The lines on Dr. Fell are by Tom Brown, the facetious writer of Dialogues of the Dead. See our 1st S. v. 355.*

ERRATUM.—2nd S. xi. p. 483, col. ii. l. 44, for "Gr." read "from."

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LONDON, SATURDAY, JULY 13. 1861.

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Notes.

EDWARD RABAN.

Edward Raban was for many years an eminent printer in Scotland. From Edinburgh he removed to St. Andrew's, and from thence proceeded to Aberdeen, where he flourished for a considerable time. During the Commonwealth he appears to have ceased printing; and what became of him, and where he died, or whether he was a bachelor or a married man, and whether he left issue, has not, so far as I know, been ascertained.

Recently a curious volume of small pieces (8vo.), bound up in one volume, fell into my hands at the piece-meal dispersion of the singular library collected by the Whitehaugh family, and preserved till recently at the family seat in Aberdeenshire. Amongst these was the following:—

"Les Antiquitez de la Ville et Cité D'Orange reveu et corrigée. A Orange. Par Edovard Raban, Imprimeur et Libraire de Son Altesse, de la Ville et de l'Université, M.DC.LXXXI." Small 8vo. pp. 24.

The first leaf after the title is the dedication: "A Messieurs les Consuls D'Orange," which bears date 1 January, 1656, and is signed "E. Raban." He mentions that this little discourse of the antiquities *De la Ville et Cité D'Orange* having fallen into his hands, he had thought it would be useful to print it in the mean time, until some better pen could accomplish more

satisfactorily what he was desirous of effecting. He adds,—

"Pour mon particulier je vous offre, MESSIEURS, mon service, avec ma presse, pour l'étendre en ses Discours et le dépendre dans ses plus vives couleurs."

As twenty-five years elapsed between the date of the dedication and that of the tract, a doubt naturally arises as to the Edw. Raban of 1656 being the same person as the Raban of 1681. If the Aberdeen Raban commenced printing in 1620 in Scotland, it is doubtful if he could have been the same individual as the one whose imprint occurs in the Orange tract of 1681. As even supposing he commenced printing at the early age of twenty, this would make him at least eighty when the revised and corrected edition of the antiquities of Orange was published.

In 1656, the date of the dedication, Raban would have been, according to the hypothesis as to his age, about fifty-six, and he certainly may have lived to be an octogenarian. On the other hand, he may have married and have had a son of the same Christian name, who followed the same calling as his parent.

This last supposition is perhaps the correct one, if Mr. Kennedy, in his *Annals of Aberdeen*, be right in what he says:—

"Mr. Raban carried on the printing business until the year 1649, when he died, and was succeeded in the office of Printer to the Town and University by James Brown, son of William Brown, minister of Inverlochty."

No authority is given for this assertion, and the fact of Mr. Brown's appointment proves nothing more than that Raban had ceased to be printer to the Town and University in 1649. This having been the year after the execution of Charles I., it is quite supposable that an event which led to the departure of so many loyalists from their native land, may have induced the eulogist of the Right Rev. "Father in God, Patrick Forbes of Corse," Lord Bishop of Aberdeen, to follow their example. Moreover, it would have been rather unusual for a "malignant," for such we suspect Raban to have been, to have been allowed quietly to retain a situation of emolument, when there must have been so many holy and patriotic men ready to take his place.

Raban is not a Scottish name, and it is not unlikely that he may have been induced to come to Scotland from the encouragement given by James I. to literature. The first work from his press, so far as ascertained, was printed in Edinburgh. From the metropolis he proceeded to St. Andrew's, where he printed, in 1622, a book on Calligraphy, copies of which are of great rarity. From thence he went to Aberdeen, where he was printer to the Town and to the University. One of his earliest productions there was an exceedingly scarce Latin poem by one of the Wedderburns upon the death of King James, entitled

Abredonia Atrata. If, as we conjecture, he came originally from the Low Countries, it is but natural that, upon the downfall of the monarchy, he and his family should return to the "Forum Originis." Orange was transferred by the Treaty of Utrecht to France. J. M.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 5.)

27 November [1587].—John Wolf. Alowed unto him for his copie, as well in Italian as in English, *The Description of Scotland*, sett forth by Petruccio, and authorised under th'and of Sir Fr. Walsingham vj^d.

[If this work were ever printed in the two languages, it has never come under our notice: the authorisation by the Queen's Secretary was unusual.]

4 Decembris.—Mr. Denham. Alowed unto him &c. a booke intituled *Adam's Banishment, Christe his Cribbe, the Lost Sheepe and the Complaint of Old Age* vj^d.

[By William Hunnis, who seems to have commenced his poetical career in 1550, and regarding whose earlier productions see *Extr. from the Stationers' Registers*, vol. ii. pp. 51, 76, 154, and 197. The above is the first notice of the poems to which the entry refers, and they came out in 1588 in 24mo. under the following title: *Recreations, containing Adam's Banishment, Christ his Cribbe, the Lost Sheepe and the Complaint of Old Age*. Bibliographers do not mention the impression of the work in 1595, with the subsequent addition to the titles of productions not elsewhere mentioned: "Whereunto is newly adjoynd these two notable and pithie Treatises: The Creation of the first Weeke; the Life and Death of Joseph." It was "printed by P. S. for W. Jaggard, and are to be sold at his shoppe at the east end of S. Dunstan's church, 1595," 18mo. Hunnis outlived Elizabeth, and in 1615 an impression of various of his pieces came out containing a poetical prayer for King James; but it was probably written earlier, as the author was then dead. The reprint of 1615 does not contain either "The Creation of the first Weeke," or "The Life and Death of Joseph," which we find in the edition of 1595.]

John Wolf. Rd. of him for &c. the *Genealogie of the Kinges of England from William the Conqueror*, in a table with pictures vj^d.

["With pictures" no doubt meant with engravings on wood, accompanying the genealogy of the sovereigns. It would not much surprise us, if these "pictures" were the same as those employed by John Taylor, the Water-Poet, in the next reign, to illustrate his verses on the different kings of England.]

11 Dec.—Jo. Wolf. Rd. of him for printinge a booke of Carolles, sett forth by Moses Powell vj^d.

[Ritson, in his *Bibl. Poet.*, p. 300, introduces this entry, but without furnishing any information regarding the book or its compiler: perhaps by "set forth," we ought to understand that the Carols were the authorship of Moses Powell. The sum paid shows that it was a volume, and not a mere broadside. *Thomas Powell*, in 1601, was the author of *The Passionate Poet, with a Description of the Thracian Ismarus*, which is noticed by Ritson; but he

omits the same poet's *Love's Leprosie*, published in 1598, and introduced by commendatory stanzas signed James Harman.]

Jo. Wolf. Rd. of him for printinge the *Oration of Neptune to Jupiter*, in the praise of Queene Elizabeth, &c. vj^d.

[No such *Oration* is now known. It is not at all necessary to multiply the clerk's blunders; but Herbert, in his edition of *Ames* (ii. 1186), prints *Neptune, Neptarne*, as if it so stood in the Register. Herbert does not seem to have himself either copied or collated the originals.]

Robt. Robinson. Rd. of him for printinge *Palingenius in Englishse verse*, which is assigned unto him from Mr. Newbery vj^d.

[This translation, by Barnabe Googe, of *Palingenius' Zodiacus Vita*, was originally published in portions; the first of which, containing the three earliest books, appeared in 1560, when Tisdale printed it for Ralph Newbery: the whole twelve books were printed by Denham for Newbery in 1565, and here we see it assigned to Robert Robinson in 1587. We published a complete edition of the entire work in 1588. Copies of the first partial impression are very rare; but as the book became popular, the copies were multiplied, and later editions are not uncommon.]

14 Decembris.—Edward White. Entred &c. to prynte a Ballade intituled *The Late Victorie of the Kyng of Navarre* iiij^d.

[No doubt, merely a broadside; but with the date of 1589, Edward White published, and J. Wolfe printed, in prose, *A True Discourse of the most happy Victories obtained by the French King, &c.* It has a map, and was dedicated to the young Earl of Essex. No copy of the ballad is, we believe, extant. Joshua Sylvester's "Canticle on the Victory of Yvry," was of course of later date: Ritson says of 1590, but at all events copies, dated 1591, are in existence. Perhaps it was then reprinted.]

23 Dec.—Jo. Woulf. Lyncensed unto him the pryntinge of a smale thing called *The Game of the Hole, otherwise, yf you be not pleased you shalbe eased*. iiij^d.

[In vol. ii. p. 89, of *Extr. from the Reg. of the Stat. Comp.*, is a notice of the registration to Hugh Jackson of a ballad, to which the above entry may possibly have relation.]

13 Januarii [1588].—Edward Aggas. Lyncensed unto him &c. *Phidamore, his Fygyure of Fancy*, vj^d.

[No notice has been anywhere taken of this entry of obviously, a collection of love-poems; and if it were ever printed, no copy of it has come down to our day. For "Phidamore," we ought perhaps to read and understand *Fidamore, or Fidamour*. At that date "fancy" was synonymous with *love*.]

Secundo die Marcii.—Jo. Charlewood. Rd. of him for &c. a Ballade, &c., the begynnyng whereof is "Goe from thy wanton, and be wyse," iiij^d.

[We can give no further information respecting this moral broadside in verse, excepting that among Heber's MSS. there was a small miscellany in prose and rhyme, one piece in which commenced—"Be wise; come away from thy lady so gay"—intended to form a couplet.]

4 Marcii. — John Wolfe. Item received of him for &c. theis ballades folowinge, viz. *A Glorious Resurrection*: another intituled *Betwene Comforte and Povertie*. Another intituled *Goe from the Windowe*, &c. xij^d.

[The sum xij^d was four pence for each of the three very dissimilar productions: before "betwene" *dialogue, comparison*, or some word of the kind was, probably, omitted. There is a song of the reign of Queen Anne beginning,

"Go from my window, go,
Or something at you I may throw :"

to which a lover replies,

"Throw me, or blow me a kiss,
And nothing can then come amiss."

The rhyme of the last line is sometimes varied.]

Jo. Wolfe. Rd. of him for &c. the Gynnye game, Cheste game, and Foxe and geese. vj^d.

[Whatever "the Gynnye game" may have been, it is singular to see the game of Chess, or *Cheste* (as it was sometimes spelt of old) coupled with Fox and Goose, as it is now played.]

Nono die Marcii. — John Wolfe. Rd. of him for &c. a ballad, intituled *The moste cruell and tyrannous Murther committed by a Mother-in-Lawe upon a Child of Seaven Yeres of Age in Westminster, in this Yere* iiij^d.

[Old Stow, who often enters into such local particulars, says nothing of this crime, and we learn nothing regarding it from any other source.]

23 Marcii. — Sampson Clerk. Lyncensed unto him &c. theis three Ballades ensuinge, viz. : A Ballade intytuled, *A moste excellent newe Ballad dyaloguewise betweene Christe and the Soule of Man*. Another Ballade intytuled, *The moste famous Historie of Judeth and Olofernes*. And the third intytuled *A proper newe Ballade dyaloguewise betwene Syncerytie and wilfull Ignorance* xvij^d.

[The registration of each ballad, therefore, cost 6d., when the usual charge to other stationers had been only 4d. per ballad. Perhaps they were not mere broadsides: otherwise we can see no reason why Sampson Clerk should have been compelled to pay more than usual. We are not aware that any one of the three pieces has been preserved, either in the original copy, or as a reprint.]

27 of Marche, 1588. — John Charlewoode. Lyncensed unto him &c. a ballade intytuled *An Excellent Dyttie and necessarye, wherein is shewed howe we muste stryve against all manner of synnes*. vj^d.

[The year 1588, as it was then reckoned, had begun two days before this entry was made. Here again we see Charlewoode charged 6d. for one ballad, and perhaps the price at the Hall had been raised.]

29 die Marcii. — Edw. White. Alowed unto him for his copie a booke intytuled *Perymedes the black smith*. Upon condition that he procure the same to be lyncensed, and authorised to the printe, before he put the same in hande to be prynted (no sum.)

[This is an important entry, and the particular form it bears deserves observation. It appears that the work

was presented at Stationers' Hall in manuscript, and that although it was "allowed" as White's copy, he was not permitted to put it to press until the publication of it had been formally authorised. The payment for the entry may have been deferred till then; but we hear no more of it in the same record, although the tract was printed with the date of 1588 on the title-page. It was one of the famous Robert Greene's productions. When it came out in 4to. in 1588, "Printed by John Wolfe for Edward White," it bore for title, as in the entry, *Perimedes the Blache-smith*, with a long tail, explanatory of its strictly moral purpose, which perhaps had been doubted at Stationers' Hall, and the final license therefore delayed. It is remarkable that, popular as were all Greene's productions, *Perimedes the Blacksmith* was never reprinted: it is only known by two or three copies of the edition of 1588.]

24 die Aprilis. — Richard Jones. Received of him for his lycence to prynte a ballad intituled, *A sweete newe Songe latelie made by a Souldier, and named The Falle of Folly* vj^d.

[The Clerk first inserted 4d. as the price of the license, but struck it out, and substituted 6d., which shows that the charge had been raised, possibly, on account of the multiplication of ballads. In the Roxburgh Collection there is a very good ballad called *The Soldier's Repentance, or the Fall of Folly*, without date or printer's name, doubtless a reprint of the production indicated in the preceding entry, which only mentions the second title, *The Fall of Folly*. The whole relates to the sufferings of soldiers, and especially to the hardships they experienced during sieges like those of Leyden or Antwerp: —

"I watched on the sieged walls,

In thunder, lightning, rain and snow,
And oft, being shot with powdered balls,

Whose costly makes are yet to show," &c.

This, and much more, we now know, was written in the spring of 1588, when so many gallant fellows were serving and enduring every kind of hardship in the war of the Netherlands. The ballad continues, near the close,

"When I came home I made a proof

What friends would do, if need should be:

My nearest kinsfolk lookt aloof,

As though they had forgotten me.

"And as the owl by chattering charms

Is wondrous at by other birds,

So they came wondering at my harms,

And yield me no relief but words."

Thus we are able from the Stationers' Registers to ascertain the true date and application of a ballad that has reached us in a comparatively modern reprint without any note of the year.]

J. PAYNE COLLIER.

THE LATE BISHOP MALTBY AND DR. PARR.

The subjoined letter from Dr. Parr, the original of which is in the possession of my friend Mr. Howard, is so honourable alike to the eminent man who wrote it and to the object of his solicitude, that the Editor of "N. & Q." will probably think it may be fitly preserved in the pages of that periodical. I have reason to believe that Dr. Parr's testimony to the classical attainments of his distinguished pupil will be deemed by the family and friends of the late Bishop a gratifying tribute to his memory.

The learned Doctor's orthography has been retained in the transcript. WM. SIDNEY GIBSON. Tynemouth.

"Corby Castle, 25th May, 1861.

"Dear Sir,—As you are, I believe, an occasional respondent of *Notes and Queries*, I forward to you a copy of an unpublished letter of that eminent Greek Scholar, Dr. Samuel Parr, which may, perhaps, be acceptable to that publication. It is addressed to Mrs. Howard's uncle, the late Mr. Canning of Foxcote.

"Very faithfully yours,

"PHILIP H. HOWARD."

"To William Sydney Gibson, Esq., F.S.A."

"July 19th, 1817. Hatton.

"Dear Mr Canning.—I am sure that you will excuse me for requesting your speedy and earnest interposition in favour of Dr Maltby, Candidate for the preacher'ship of Gray's Inn, which will soon be vacant.—Among the Electors are Andrew Huddleston and William Sheldon, Esqrs., and if you have any influence with either or both of them, pray lay before them the following statement.

"Dr Maltby is one of the most judicious Preachers and best informed Theologians in England. He is firmly attached to civil and religious liberty, and on the Catholic question he thinks, speaks, and acts as you would wish him to do. His education was partly under me at Norwich, and partly under Dr Joseph Warton at Winchester. He read all Pindar with me before he went to Warton, and under Warton his talent for Latin composition was much improved. Soon after his arrival at Cambridge he stood for the university Scholarship against two most powerful competitors, and their Merits were so nearly equal that the Judges refused to decide. This rare and most honourable event is recorded in our university Books, and you will remember that no station open to young men is so creditable as the scholarship of which I am speaking.

"On taking his Bachelor's Degree he was one of our Wranglers. He gained prizes for Greek Odes. He was Senior Medalist again and again.—He has been called upon by Vice Chancellours to preach before the University on public occasions. He is now one of the Select Preachers, and four Sermons which he delivered this year have added largely to his Reputation. The soundness of his judgment and the diligence of his researches were manifested in a Theological work which he published nine or ten years ago.

"Lately he has sent forth an Edition of Morelli's *Greek Thesaurus*, which has been well received by Scholars throughout Europe. It is his intention to send to the Press a large volume of Discourses. I have read several of them, and I pronounce them very excellent indeed. He in the Pulpit is grave, unaffected, and very impressive: out of the Pulpit he is an independent upright Man, whose society will make him agreeable and interesting to the Gentlemen of Gray's Inn. I assure you, dear Sir, that his merits as a Parish Priest are considerable, and that through the whole extent of his intellectual and moral qualities he is likely to adorn the most exalted Station in the Church. There was a time when Preacherships at the Inns of Court, were conferred upon the best Scholars and the ablest Divines, and if this spirit be not utterly gone, Dr Maltby cannot fail of success.

"I must not, however, disseminate from you that while his literary Character is illustrious and his conduct in private life quite irreproachable, he is not looked upon with a favourable Eye by some of our Prelates. His good manners, his studious habits, his pastoral vigilance, his sound judgment, his extensive learning, are in the estimation of some Men insufficient to expiate the guilt

of his attachment to public Men whom you and I honour, and to public principles which we hold sincerely and avow fearlessly.* If it be in your power, pray recommend him to the two Gentlemen whom I have mentioned. They will not dispute my veracity, and if the choice falls upon Maltby, Experience will lead them to give me credit for a right Judgement, and will leave them the approbation of their own minds for supporting a great Scholar and an honest Man. Pray give my best compts and best wishes to Mr Canning. I am, dear Sir, your sincere Friend and yr faithful humble Servt."

"S. PARR."

"Francis Canning,

"Foxcote House,

"Shipston on Stour."†

RECORDS OF SEPULCHRAL REMAINS.—No. II.

Dunluce Old Church.—About four miles from that object of especial resort in Ireland, the Giants' Causeway, the Castle of Dunluce once sentinelled Mac Quillane's territory on its northern coast. It is now a ruin, but, from its situation, awfully magnificent; projected on a rock, raised about 100 feet above the sea, and separated from the mainland by a chasm of thirty feet width. Near it, on that mainland, is the old church, rendered itself almost unapproachable by pedestrians from the harvests of dock-leaves with which it is matted, and which greatly impede the investigations of an Old Mortality. I note the tombs, however, as they were discovered by me, premising that there is one very old stone with undefinable armorials lying flat on the southern part of the graveyard, and near it another less intelligibly commemorative. Those which I was able to decipher were to John Thompson of Ballyclogh, ob. 1795; to Alexander McLaughlin of Ballyness, ob. 1785; to John McLaughlin of Ballyness, ob. 1791; to Alexander Mc Donald of Ballytubbert, ob. 1831; to William Moore of Priestland, ob. 1807, and his descendants. To Patersons of Priestland, from 1774; to McQuiggs of Island-Curragh, from 1790. Various stones to the Edgars of Ballytubbert to Samuel McCandlies of Cloney, ob. 1826; Mary Todd, ob. 1807; to the Rev. John Cameron, "forty-five years dissenting minister of the parish of Dunluce," ob. 1799; Mary Adair of Port-Ballintra, ob. 1824; a very large slab, double size, to William Moore of Ballyvelton, ob. 1788, and his descendants. On this armorials are sculptured. The above memorials occur through the graveyard, while within the church ruins is a burial-place for the Boyds of Bally-Ma. . . ; a mural slab to Florence, wife of Archibald MacPhillip of Dunluce, merchant, and

* Mr. Canning of Foxcote was much attached to the cause of Parliamentary Reform, but did not live to see the events of 1832. He and his learned correspondent were always great friends.

† Dr. Maltby was selected by the Benchers of the Hon. Society, and appointed to the post to which he aspired.

daughter of Captain Robert Hamilton of Clade, ob. 1674; to Rev. David Dunkin, Rector of Agherton and Ardclinis, ob. 1836, aged eighty-two. &c. &c.

The wreck of the old castle is eloquent to me, but it speaks in Irish to an Irishman, and might not be understood by the generality of your readers. I shall not, therefore, say more here than that in this sea-girt retreat the widow of the murdered Duke of Buckingham (who married to her second husband, Randal, Earl of Antrim,) once resided; and, I think I may legitimately add, that the Manuscript Collections, which I made in aid of the history of this county, and all its localities, extend over three volumes of close writing, but I never received sufficient encouragement to indemnify me in their publication. JOHN D'ALTON.

48. Summer Hill, Dublin.

THE NAMING OF NEW CHURCHES.

The names of churches, like the names of persons, must often occasion some difficulty of choice to those who have to provide them. What motives may have directed that choice in ancient times, in this or other countries, I do not recollect to have anywhere read; though not improbably some of the writers on ecclesiastical and ritual matters have given their ideas upon the point, either from actual evidence, or from hypothetical notions of their own.

Among our own new churches, the motives leading to their names are sometimes transparent, as in the twelve churches in Bethnal Green named after the twelve Apostles; or when in a large parish four new churches have been named after the Evangelists: and perhaps, on the whole, it would be difficult to invent a better or more becoming system.

But a questionable, if not irreverent, idea has been sometimes allowed to prevail in recent dedications; I mean that of naming the church — it might either jocosely or sadly be said — not after a departed saint, but after a living sinner. This is done, not avowedly, but by taking the name of that apostle or saint which corresponds with the name of the founder or other person intended to be commemorated.

Among modern churches there are comparatively few St. Stephens. One was erected some fifteen years ago in the parish of Hammersmith, to which the late Bishop Blomfield was a material contributor: but he was much assisted in his work by the unpaid works of the builder, Mr. Stephen Bird, and the bishop did not hesitate to consecrate the church by the name of St. Stephen's.

Churches have been named after our sovereigns, as Charles church at Plymouth, named in memory of King Charles the Martyr (*temp.* Charles II.); St. George's in the East (1729); and St. George's

Bloomsbury (1731). And I find this practice commenced as early as the reign of James I., which is shown by the following passage in the continuation of Stowe's *Chronicle*:—

“Thursday, the 2nd of January, 1622, a new-built church near Creed-church, within Aldgate, was consecrated by the Lord Archbishop of Canterbury [Abbot] and the Bishop of London [Mountaigne], by the name of *Saint James' church*, and there the Quire of Saint Pauls, with sundry instruments of musique, with great solemnity, sung *Te Deum* and diverse anthems; and, after the sermon, was celebrated the sacrament of the Lord's Supper, and a child was baptized, and was named *James*. At this consecration there were present the Lord Mayor and Aldermen in scarlet.”—*Stowe's Chronicle*, edit. 1631, p. 1035.

This is the church which is still known as that of Saint James, Duke's Place. At Plymouth the naming after King Charles is better remembered, and the word *Saint* is usually omitted; a practice of which I do not know any other instance; though in the sixteenth and seventeenth centuries, when the metropolitan cathedral was the ordinary lounge of the idlers and newsmongers of the day, it was usual to talk of Paul's and Paul's Walk (*i. e.* the western limb of the church), instead of St. Paul's.

Perhaps, if this “Note” is admitted into the columns of “N. & Q.,” other correspondents may be induced to communicate their own recollections upon this subject. J. G. N.

“THE TIMES” OF JUNE 21, 1861.

May I beg a small space in your valuable publication, for the purpose of laying before your readers a few statistics relative to the advertisements which appeared in *The Times*, No. 23,965, Friday, June 21, 1861, that being the longest day of the year, and that paper having the greatest number of advertisements ever issued at one impression in the daily press. I have classed them as follows:—

Births, 25; Marriages, 22; Deaths, 23; Total	80
Lost Property, &c.	22
Exhibitions and Amusements	94
Shipping	152
Apartments and Houses to be let, &c.	1483
Educational	100
Carriages, Horses, &c.	94
Coal	40
Dentical and Surgery	67
Chancery	45
Books, Pamphlets, &c.	463
Sale or Hire of Furniture	80
Sales by Auction	115
Want Places in Household	141
Situations wanted in Businesses	882
Miscellaneous	371

In 104 advertisement columns there is no less than a number of - - - - - 4229

and it may not be out of place to quote that journal's own words respecting the same:—

"Our impression of this day will be found to consist of 24 pages, the extraordinary pressure of advertisements having compelled us to add an extra sheet to our already ample dimensions. Fifty years ago the average number of advertisements in a single impression of this journal was about 150; to-day no less than 4000 advertisements will make known the wants of the community throughout the length and breadth of the empire. We have long discontinued the head of 'Supplement' to the second sheet of *The Times*; and have only adopted the title of 'Extra Sheet' in this instance to attract the notice of our readers to this, the largest production that has ever issued from the daily Press. We trust it will not be too long for 'A Constant Reader' to get through within the compass of the longest day of the year."

The record of such an event may surely find its place in "N. & Q.," although I may here mention that another "Extra Sheet" was issued with *The Times* on Wednesday, the 26th of June. T. C. N.

Minor Notes.

A CURIOUS VERSION OF THE LORD'S PRAYER.—On the fly-leaf of a book in my possession, *Figure biblie, doctissimi fratris Anthonii de Rampelogeis, Paris, Jehan Petit, 1513*, there is an old version of the Pater, Ave, and Credo, evidently in the handwriting of the period of the book's publication:—

"O ffather in heven, halowed be thy name amöge mē in erth as yt is amöge angels in hevē. o ffather let thy kydome come & reygne amöge us mē in erth as yt reyns amöge y^e angels in heven. o ffather thy wyll be fullyllyt, y^t to saye, make us to fullyll thy wyll here in erth as thy angels dothe in hevē. o ffather give us our dayly sustynace alwaye & helpe us as we gyve & helpe thē y^t have nede off us. o ffather forgyve our sjes done to y^e as we do forgyve thē y^t trespas agaynst us. o ffather let us not be ov^ecome wth evyll tēptatyon, but o ffather delyver us frō all evylles. Amen.

"haye mary full off grace our lorde ys wth ye blessyd be y^m amöge all womē & blessed yē fruyte off thy wöbe Jesus.

"I beleve in god y^e ffather all myghty maker off hevē & erth. I beleve in Jesu Chryste y^t onelye sone our lorde coequal wth y^e ffather in all thyng ptenyng to the deytie. I beleve y^t (he) was cösayvd by y^e oly goost & borne off y^e v^{rgy} mary. I beleve y^t he suffred deth and pös pylatt & y^t he was crucefyd deth & buryed." (*Cætera desunt*)

JOHN WILLIAMS.

Arno's Court.

THE WHITTINGTONS AND WHITTINGHAMS.—Mr. Lysons, in his recent biography of Sir Richard Whittington, entitled *The Model Merchant of the Middle Ages*, at p. 75, remarks—

"We find a Robert Whittington, a citizen of London, raised to the shrievalty in 1416, and again in 1419, the year of Sir Richard's last mayoralty; and a Henry Whittington, who, after serving an apprenticeship to one Richard Aylmer, in 1434, was admitted as a member of the Mercers' Company. We do not, however, find mention made of any Robert or Henry in the family pedigrees at all corresponding with these individuals."

Mr. Bruce has given some account of the family of Whittingham in his *Verney Papers* (printed for the Camden Society, 1853), and has there shown,

at p. 15, that "the sheriff in 1419 was really a Robert Whittingham, and not a Robert Whittington, as he stands in almost all the lists of sheriffs." Several generations of the Whittinghams, including the sheriff of 1419, were members of the Company of Drapers. J. G. N.

OLD LAW OF SETTLEMENT.—Now that the law of settlement is under discussion, the following extract from the parish accounts of Frampton, in Lincolnshire, may be of interest, as showing the almost absolute prohibition there was, until comparatively recent times, against persons removing into other parishes:—

"March 27th, 1654. Wee the inhabitants of y^e Towne of Frampton, being mett at y^e Church for y^e choyce of Officers for this present yeare (notice having been publicly given of it y^e last Lord's day) doe nominate and elect John Ayre, and Tho^s Appleby, and Rich^d Coney, and Tho^s Nicholls, and W^m Eldred, and Humphry Hall, Headboroughs for this yeare, to this intent and purpose that they may looke to it that noe stranger come to inhabit in y^e said Towne without y^e general consent of them six, and If any shall bring any in without their Consent, wee are agreed that y^e party soe failing (where there is not a competent estate and sufficient bond given by y^e stranger y^t comes in to save y^e Towne from charge), shall forfeit Twenty pound. (Signed) Samuel Coney. Tho^s Graves. Tho^s Nixon. Tho^s Houett. Steven Paise (Pacey)."

LUCIUS AP TEGVAN.

TRANSLATION AND RE-TRANSLATION.—In M. l'Abbé Ferland's *Notes sur les Registres de Quebec* it is thus written:—

"Un village formé sur la terre d'un nommé *Shepherd* fut nommé *Shepherd-ville*, nom que les Français traduisirent par *Berger-ville*. Les Anglais l'ont traduit depuis par *Beggar-ville*, et les Canadiens en on fait à leur tour *Village des Quéteurs*."

ERIC.

Ville-Marie.

OF BOROUGH OWNERS IN DAYS PRECEDING LORD GREY'S REFORM ACT.—We all know that in the election of a member for a *pocket borough*, he was to resign his seat the moment he declined to vote in support of his patron's politics; as for instance, the borough-owner supports the minister, the member must vote for every measure brought in by the minister, and support him in opposition to every motion made by "the gentlemen opposite," whether the member approved or disapproved of the conduct or proceedings of the minister.

In 1798, Mr. Abbott (Lord Colchester) was member for the Duke of Leeds' borough of Helston. The duke had quarrelled with Mr. Pitt, and opposed his assessed tax bill, and of course expected Mr. Abbott to vote with the opposition to it, which he would not, and offered to resign rather than violate what he considered his duty to his country, then engaged in a war with our deadly enemy, France. A correspondence ensued between the duke and Mr. Abbott, which is

given at length in the first vol. of the latter's *Diary*, and I refer to it as a rare instance of a boroughmonger *forgiving* his nominee, and permitting him to retain his seat. This correspondence will repay perusal, and charm the reader as it does me. The duke concludes *all* his letters to Mr. Abbott—"I am your faithful and affectionate friend, Leeds."

FRA. MEWBURN.

Larchfield, Darlington.

Queries.

WATSON'S "LIFE OF PORSON:" ΞΕΙΝΟΣ.

May I be permitted to propose a Query with regard to this word? I have read with attention most of the *critiques* on Mr. Watson's book. Some of his critics animadvert strongly on his saying that Porson "used the Ionic form *ξείνος* unjustifiably" at the commencement of his trimeter iambs for the Craven Scholarship:—

"Ὁ ξείνε, τοῦτον ὅστις εἰσέρχης ταφόν,"

and they refer him to the *Œdipus Coloneus* of Sophocles, where *ξείνος* is used more than once in the trimeter iambic. To most readers, of course, with their references to Sophocles, they will appear to be absolutely right, and Mr. Watson to be absolutely wrong. For myself, though not the profoundest of scholars, I was inclined to consider whether, as Mr. Watson seems to write with care, and to show no propensity to make hasty assertions, he might not be in the right and his critics in the wrong. I therefore examined the point with some attention; more, I think, than most of the critics seem to have given it. If Beatson's *Indicæ*, and the *Index* to the Glasgow *Euripides*, be correct, *ξείνος*, in the trimeter iambs of *Æschylus*, does not occur at all, and only once* in those of *Euripides*, viz. *Elect.* 247:—

"Ἐγρημάμεσθ' ὦ ξείνε, θανάσιμον γάμον,"

where *Victorius's* edition has *ξένε*, and the line, to my ear, would be much improved by an alteration, though somewhat bold, to—

"Ἐγρημάμεσθα θανάσιμον γάμον, ξένε."

If this, or something similar, were done, the Ionic form would be eliminated from *Euripides*, as it is from *Æschylus*, altogether.

Turning, in the next place, to Sophocles, we find that form only in one play, the *Œdipus Coloneus* (which I read once, and hope never to read again, so thoroughly disgusting to me is the story of both the plays of which *Œdipus* is the subject), and in one fragment, *Ach. Conviv.* viii.,—

"Κρείνας, ἐν Ἀργεὶ ξείνος ἂν οἰκίζεσαι,"

which appears to be sound; but faith is not al-

ways to be placed in fragments. If, then, we could get rid of *ξείνος* here, the use of it with Sophocles would be confined to one only of his plays, in which it occurs five times, verses 33, 49, 1014, 1096, 1119. Now I would wish to ask the knowing in such matters whether there seems to be any assignable reason why Sophocles should have allowed himself the use of this word so freely in one particular play, and have avoided it, apparently, in all his other plays that remain to us. If any such reason can be found, it will strengthen Mr. Watson's notion that the Ionic form is not generally admissible into Greek iambs, certainly not into those for school or college exercises, which, I should suppose, is all that Mr. Watson means by calling it unjustifiable in Porson's. Kidd, it may be observed, had objected to it before Mr. Watson. For my own part I should deem it quite inadmissible in such compositions, since, if the ancient tragic writers used it only exceptionally (the Attic form occurs scores of times), the moderns, I conceive, ought to avoid it altogether. I should at any rate consider even the exceptional use of it confined to Sophocles, like his use of *ἤμιν* and *ὄμιν* as trochees. We have thirty-three entire tragedies left to us from antiquity, and in only one of them, a tragedy of Sophocles, is the Ionic form of the word freely used.

While I am on the subject of these verses, let me add that it has been observed by Mr. Watson's critics that he has noticed the neglect of the pause in the ninth verse, and not in eighth and the last, where it is also neglected. The eighth and ninth lines are,—

"Ἐκουσαν ἐξηγήσε Μουσάν' Χρηστοτήης ῥ'
Ἐγέλα παραστάσ' αἰν' ἐκαστῆς ἐνθάδ'ε—."

I suppose Mr. Watson had some especial reason for noticing the one rather than the other. He says, "The ninth line shows that Porson had either not then discovered what he afterwards called the *pause*, or disregarded it, considering, I should presume, that the ninth line was much more easy for Porson to manage, so as to observe the pause, than the eighth, in which it is a matter of much greater difficulty to produce a satisfactory rendering of the English. For *ἐκαστῆς*, which is not necessary, Porson, it may be thought, might have substituted some other word from his Greek vocabulary, which even at that time of his life must have been very copious. However on all these points I leave Mr. Watson to vindicate himself, which he is doubtless able to do. The neglect of the pause in the last verse, I should add, Mr. Watson may have omitted to notice, because he considers it defensible. ΝΕΜΟ.

THE KITE.

Has any curious Cuttlæan made a note of "The Kite, an heroi-comical Poem," published

* I purposely omit *Iph. Taur.* 805, "Ξείν', οὐ δικάως τῆς θεοῦ τὸν πρόσπολον," where no scholar will scruple to read *ξέν'*.

in 1722*, a decade or so after "The Rape of the Lock"? Its author was Doctor Phanuel Bacon, Rector of Baldon-March, Oxon., who survived his poetical honours full threescore years, dying in 1783, when near upon ninety. His second wife was my mother's eldest sister; and it was among my childish treats to hear her read her husband's *Épos*, which the dear old lady admired as thoroughly as did Aunt Trotwood the *Milvian* manipulations of Mr. Dick.

This same Kite—as a jauntily-written dedication sets forth—was the handiwork of a Warwickshire patroness of field-sports, by my mythological uncle, appellation "Dian." Cupid's bow was its head-piece; his arrows composed its frame; the shrieval wand, whilom borne by her father and grandfather, did duty for its backbone; her own schooltime copy-books were cut up for its covering; Mercury elongated its tail with clippings from Acts of Parliament; *Æolus* contributed a favourable wind; and the complete Bird was consigned to the elements. Juno, however, with her constitutional jealousy, despatched Iris to sever the string: the Kite ascended into upper space, and, like the Coma Berenices, Belinda's Lock, and Lord Hastings' *variolous pustules*, became a constellation.

With all its sins of careless couplets and unto-ward rhymes, this "heavy lightness" has passages not unworthy the Bard of Twickenham himself. Let me instance its allusion to the lady's floral skill in wool-work, then, as now, a fashionable female accomplishment:—

"If Dian at the frame displayed her power,
And charged the needle with the future flower:—"

and, *favente* "N. & Q.," the alphabet, fancifully scattered over her papyrus prodigy:—

"Here A, by himself A, surnamed The Great,
With awful front o'erlooks the little state;
And, like *Æneas*, with majestic pace
I Italian Order leads his lettered race
While, next him, little *a* with youthful pride,
Trips like *Iulus* by his father's side:
Here, bending *c*'s disclose half orbs of light,
Like the new honours of the Queen of Night:
There *i*, like the Fifth Edward, stands displayed,
The Crown for ever hanging o'er his head;
There *o*, distinguished by his curious round,
And *q*, by children in the corner found;
The *s*, with arched neck, and tail reclined;
And the twin *u*'s, in sacred friendship joined."

I have also before me the original MS. of commendatory verses on "The Kite," addressed "for the Rev. Mr. Bacon, at Reading," where my uncle, then a young man, was probably a curate or incumbent. Bad in their spelling, and worse in their style, they are not worth transcription.

E. L. S.

[* Again, in 4to. 1729.—ED.]

CHARLES ANTHONY, of Jesus College, Cambridge, B.A. 1623-4, M.A. 1627, is author of a sermon published in 1646. In 1660 application was made to the crown that he might have the vicarage of Catterick, in Yorkshire. We shall be glad to be informed whether he obtained that preferment, and when he died?

C. H. & THOMPSON COOPER.

BYRON'S BRAIN.—Presuming that the respective weights of the brains of certain great men, of whom Byron I believe to be one, are known, I shall be glad to know, if so, the weight of Lord Byron's brain, and the weights of those of two or three other leading men of this country whose names, I fancy, have been associated with the name of Byron in illustration of the extraordinary weight the human brain will attain, particularly in persons of transcendent powers of mind with a healthy organisation. Also, what is the average weight of the human brain?

KONX OMPAX.

JAMES CARY, BISHOP OF EXETER.—Can you refer me to any information respecting James Cary, who, while Bishop elect of Lichfield, was, in 1419, elected Bishop of Exeter; but being at the time in Italy, died before his return to England, and is stated to have been buried in a church at Florence?

I would particularly inquire whether it is known in what church he was buried? And whether there is in existence any monument, or other memorial of his death? MEMOR.

EASTERN CHURCH.—I wish to inquire, through the medium of "N. & Q.":—

1. What recent works, besides those of Messrs. Stanley, Neale, and Wm. Palmer, treat of the Orthodox Church of the East, and her relations to the churches of the west?

2. What notices are to be found in the *Christian Remembrancer*, and other quarterlies (with references)?

E. H. KNOWLES.

Paris.

GETLIN.—Can any of your correspondents tell me of the use of the word *gellin* in the South of England, or point to an earlier occurrence of it than 1411? At this date I find it in an inventory of an old religious house in the North; but there "zetting." Servants from the north of Cumberland, and old people all over the border, give this name to a small iron pan, with a bow-handle and three feet. Jameson suggests, from its being made of cast-iron, from A.-S. *geot*, to cast, to throw. Why should it have been so named, when pans of other metal were produced in a similar manner? Can any of your correspondents suggest another derivation? M. (1.)

GROTIUS.—

"Grotius, not content with God's word in its plainness, interpreted it with sophistry, and thought to prop it by

learning. When he explained away the prophecies he was a Socinian, and when he commented on the Revelations a Papist. Both charges were brought against him, and he defended himself falsely, though ingeniously, against the first, but only denied the second."—*Letter to the Bishop of Exeter*, by T. Seward, London, 1779, 8vo. pp. 120.

I shall be glad to know where I can find an account of this controversy, especially as to the charge of popery, for which, I think, the foundation must have been small. E. T. C.

JAMES HYATT, of Peterhouse, B.A. 1610–11, M.A. 1614, is author of *The Preacher's President*, 4to, 1625. His name occurs in the Commissions for Ecclesiastical Causes within the province of York, issued 1st July, 1625, and 15th August, 1627; he was therefore, no doubt, beneficed in one of the northern counties. We shall be thankful for any other particulars of his life.

C. H. & THOMPSON COOPER.

Cambridge.

IRISH ARMS. — What are the arms of the Ferreter family, which, according to Smith's *History of Kerry*, emigrated from England in the reign of Queen Elizabeth, and afterwards occupied Castle Ferreter, on the western coast of Kerry?

What are the armes of the Corkorans, Corkrans, or Corcorans? Is the name a corruption of Cochran? E. M.

ROBERT JOHNSON, of Trinity College, Cambridge, B.A. 1622–3, M.A. 1626, was of York, and one of the Assembly of Divines. He published *Lux et Lex, or the Light of the Law of Jacob's House*, a fast sermon before the House of Commons, 31st March, on Isaiah ii. 6.; London, 4to, 1647. In 1656, he was created D.D. at Cambridge. At the Restoration he petitioned Charles II. for presentation to the rectory of Welton, Yorkshire. The petition was referred to Drs. Sheldon, Earle, and Morley; and on their report in his favour, was granted. We shall be obliged if any of your correspondents can furnish the date of his decease.

C. H. & THOMPSON COOPER.

KING'S ARMS. — Can some of your correspondents kindly inform me which of our king's arms are represented on some church paving tiles in my possession? They are quarterly English and French, the English being on the second and third, but with the lions reversed, *i. e.* going to the sinister. The French occupy the first and fourth, and have six fleurs de lis. Dallaway's *Heraldry* gives a plate of Edward IV. with some of the lions reversed; and Burke's *Peerage and Baronetage* gives Edward III. with nine fleurs de lis, but all the other books to which I have the means of reference, show the French arms with three fleurs de lis only. Is it known where these squares, formerly so generally used in churches, were manufactured?

I think that a very useful and interesting work might be made (I am not aware of there being any such) showing all the coats of our kings from the earliest times, accompanied by an account of the causes or motives for their assumption. F. S.

MACHIAVELLI. — Can any of your readers inform me what is the best edition of Machiavelli's *Works*, published in the English language?

Also, what is the best edition of a translation of Frederick the Great's *Works*? I have an edition in thirteen volumes. The first four published in Dublin, 1791; the others in London, 1789.

T. H.

Philadelphia.

POSSIBLE AND ACTUAL.—In these days, when we are all strong at *à priori* knowledge, we often find persons obliged to escape discussion on the nature of things by saying, in answer to the charge of asserting an impossibility: "I did not say it was possible; I only said it was true."

To whom is the manufacture of this retort to be attributed? I can carry it back to 1687, in which year Dancourt's *Chevalier à la Mode* was first acted:—

"*M. Migaud.* Cela ne se peut pas.

"*Lisette.* Je ne sais pas si cela se peut, mais je sais bien que cela est."

That the actual must be possible is a favourite maxim of the metaphysicians, who sometimes rise to the surface and hold on by this rock while they take a moment's breath. Aristotle tells us downright: "Τὰ δὲ γειόμενα φανερόν ὅτι ἐννοιαῖ' οὐ γὰρ ἐγένετο εἰ ἢ ἀδύνατα." Leibnitz is of opinion that, "Ce qui est ne saurait manquer d'être possible." Kant distinctly deduces the possibility of synthetical judgments *à priori* from their existence. Victor Cousin ventures on a more concrete application: "Si donc il est certain que Roscelin a été le maître d'Abelard, il faut bien que la chose ait été possible." And Mr. Bucket, who was as nearly a metaphysician as it is given to a policeman to be, when the poor dragoon asked whether it could be possible that he was suspected of murdering the lawyer, answered: "George, it is certainly possible, because it's the case." But what I want to know is, who was the first to content himself with the fact, and to leave the possibility of it an open question? A. DE MORGAN.

THE COUNTS OF PROVENCE. — Can any correspondent kindly direct me to some genealogical, or other book, in which I can find a genealogy of the Counts of Provence, before they merged into the family of the Counts of Barcelona, by the marriage of the Countess Dulcia with Raymond, Count of Barcelona? Anderson's *Royal Genealogies* is unfortunately silent on this subject.

HERMENTRUDE.

CHARLES RICHARDSON, preacher at St. Catherine's by the Tower, is author of eight or more

sermons, and theological works published from 1612 to 1647. Some were printed more than once. He was of Christ's College, Cambridge; M.A. 1595. Other particulars respecting him are desired by
C. H. & THOMPSON COOPER.
Cambridge.

DAVID SWIFT, of Leicestershire, admitted of Corpus Christi College, Cambridge, 1623, B.A. 1626-7, was author of an exposition on the 5th chapter of Lamentations, 1653 and 1657; and of Sermons, 1641, 1643, and 1648. Any other information respecting him will be acceptable to
C. H. & THOMPSON COOPER.
Cambridge.

THE TEMPLES: REGICIDES.—In the register of burials in the parish of St. Peter Mancroft, in the City of Norwich, under the date of Jan. 14, 1659 (60), occurs the following entry:—

"A Gent. stranger, called by the name of John Browne, otherwise afterwards his buryeall accounted by the name of Sir Peter Temple."

Was this the same person as Sir Peter Temple, one of the judges of Charles I.?

In what manner was Sir Peter allied to his brother regicide Col. James Temple? And what affinity did both bear to the Stow family?
G. A. C.

HARIM WHITE, of Catharine Hall, Cambridge, B.D. 1610, is author of four, or more, sermons. Two were published in 1610, and another in 1618. Further information concerning him is requested.
C. H. & THOMPSON COOPER.
Cambridge.

SIR CHARLES WETHERELL.—I am anxious to see a pedigree of the family of the late Sir Charles Wetherell, and to know what arms were borne by him.*
EDWARD PEACOCK.

Bottesford Manor, Brigg.

Queries with Answers.

BOOKS.—I shall feel greatly obliged for information respecting the first privilege for printing books granted in this country, and the course adopted with reference to the patent granted by Geo. IV., and dated Jan. 21, 1830, for printing the Bible and Prayer Book for a term of thirty years, which expired Jan. 21, 1860. INQUIRER.

[Some curious particulars respecting the first privilege of printing Bibles, Common Prayer Books, and other works, will be found in the report of the case of Baskett v. the University of Cambridge, decided in the Court of King's Bench in Michaelmas term, 32 George II. Nov. 14, 1758. *Vide Burrow's Reports*, ii. 661, and *Gent. Mag.*

[* The arms, as borne by Sir Charles Wetherell, are "Ar. two lions pass. guard. sa. on a chief dancettée of the second, three covered cups ar."—*Burke's Armory*.]

vol. lxxxix. pt. i. pp. 99. 219. The Queen's Printers' Patent, giving them concurrently with the two Universities the privilege of printing Bibles and Prayer-Books, was renewed in January, 1800.]

LETTERS IN THE ARMS OF THE PRINCIPALITY OF BENEVENTO (?).—The following extract is taken from—

"Parthenopœia; or the History of the Most Noble and Renowned Kingdom of Naples, &c. The first part by that famous Antiquary Scipio Mazzella, made English by Mr. Samson Lennard, Herald of Armes; the second part compiled by James Howell, Esq^{re}." Published by Humphrey Moseley, London, 1654.

"The arms of this Country is per fesse ar. & sa., unto a Sea-Compass, four Wings extended & fixed in Salter, with the North Star in chief sinister or. The which said Arms declare unto us that in this Province was found (as hath been said) the Mariner's Compass, with the virtue of the Adamant Stone & the Sea Card, by *Flavio di Gioia*, whereupon the two fields, the one signifieth the day, the other the night; the four Wings which are joynted to the Sea-Compass declare the four Cardinal Winds, and chiefest in the World, that is to say, the East, the West, the North, and the South: the Shining Star signifieth the North Star, wherewith through that excellent invention Pilots & Mariners might sail both day and night with any wind."—Page 36.

This description, however, omits to mention sundry letters which are delineated on the face of the compass, in the woodcut of the arms at the head of the chapter. Commencing at the south-west, they run thus—"s o l p m t g x"—and correspond to the eight sections on the face of the compass.

Can these letters be the *original* characters for the eight points into which, according to Abraham Ortel, Gioia divided his compass? And if so, what do they signify?

Two other queries arise out of the foregoing:—

1. What herald of arms was Samson Lennard, and is he considered an authority of note?
2. Did Scipio Mazzella acquire the title of "famous" antiquary by the production of any works other than *Parthenopœia*? SIGMA-TAU.

Cape Town, Cape of Good Hope, May 6, 1861.

[Can the letters on the face of the compass be a modification of the more usual phrase, "*Soli Deo Gloria*"? Thus SOL[] P[at]ri M[aximo] T[ribuenda] G[loria]. ✕ Sol, in Roman inscriptions, stood occasionally for *soli*; "Sol. Inv. Mr." (*Soli invicto Mithrae*); P. frequently for *Pater*.—Noble (*Hist. of the College of Arms*, p. 250.) speaks of "Samson Lennard, Blue-Mantle, as undoubtedly a man of ability, and that his large collections in the British Museum prove alike his skill and industry. He was buried in the church of St. Bennet, Paul's Wharf, Aug. 17, 1633.—Scipio Mazzella is author also of the following works:—1. *Le Vite de i Re di Napoli, con loro Effigie*. 4to. Nap. 1596. 2. *Sito, Antichità e Bagni della Città di Pozzuolo, e del suo distretto; con le figure de gli Edificii, e con gli Epitafi che vi sono; aggiuntovi un Apparato delle Statue ritrovate in Cuma, a Gennaro dell' Anno 1606; con Tavola*. 8vo. Napoli, 1606.]

SR. ALBAN'S.—Can you furnish me with any particulars respecting the members returned for

the borough of St. Alban's in the parliaments of 1656 and 1659 ?

MEMOR.

[In 1656 Alban Coxo of Beaumont's, near St. Alban's, was returned M.P. for that borough. During the time of the Commonwealth, he took an active part in support of the Protector, by whom he was intrusted with the command of a troop of horse raised in this county. He was returned again in 1659, with Richard Jennings, Esq. of Sandridge. Mr. Coxo died in February, 1664-5. *Vide Clutterbuck's Herts*, i. 53, 113.]

JOHN URRY. — Where shall I find any biographical notice of J. Urry, the editor of Chaucer? I am anxious for information as to his family.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[Little is known of the early days of John Urry, who was a native of Scotland, and student of Christ Church, Oxford. He refused the oaths, and died a Nonjuror on March 18, 1714-15. An interesting account of his last illness is given in *Reliquie Hearniana*, i. 321-325. Consult also Nichols's *Literary Anecdotes*, i. 196—199.]

ANONYMOUS. — Who is the author of a book entitled :

“The History of the Church of Great Britain from the Birth of our Saviour until the Year of our Lord 1667, with an exact Succession of the Bishops and . . . all the English Cardinals and several Orders of English, &c. London: 1675. 4to.

There is a motto from Bodin. The copy I have seen once belonged to Dr. Thomas Brett.

THE VICAR OF CHATHAM.

[By George Geeves. *Vide* the Rev. H. F. Lyte's Sale Catalogue, lot 1646; and Straker's last Catalogue arranged according to Subjects, no date, art. 6110.]

BISHOP DOVE. — Any genealogical information regarding the family of Thomas Dove, Bishop of Peterborough, to whom a patent of arms was granted by Wm. Dethick, Garter, and Wm. Camden, Clarencieux, dated 5th May, 1601 (43 Eliz.), or hint where such information may be obtained, would much oblige

EQUES.

[Some interesting notices of Bishop Dove's family will be found in the *Genl. Mag.* for 1796, pp. 185, 539, and 735. The Bishop's Will is in the Prerogative Office, Scroope, 95. Consult also Bridges's *Northamptonshire*, ii. 508, 560; and Willis's *Cathedrals*, iii. 506.]

Replies.

A FEW PARTICULARS OF THE LIFE OF MARY ST. AUBYN THE POETESS, BY HER SISTER.

(2nd S. xi. 470.)

Mary St. Aubyn, the authoress of *The Deformed*, and other poems, was the daughter of Mr. St. Aubyn, eldest son of Sir John St. Aubyn of Cornwall. She was, at the time she composed most of the poems, residing at a country-house near Bath, with her father, mother, and two sisters, who are all now living. She, in her earliest

years, was remarkably talented and intellectual, and began to compose poems at an age that greatly astonished her mother and sisters, who, being all lovers of poetry, encouraged her to cultivate a genius the proofs of which gave them so much pleasure. As nothing, however, in this imperfect state is without its alloy, the same peculiarity of mind which enabled her to comprehend and embody in verse the most sublime beauties of nature, and the deepest feelings of the human heart, made her the victim of a sensibility too great for a life full of trials, and a cruel disappointment of the heart, at an age when reason has little control over the affections. Mental pain had no doubt a great share in undermining health naturally delicate, and she very slowly sank into a decline, which, after she had travelled with her mother to Torquay, and other parts of the West of England, in search of health for three weary years, terminated her short and unhappy life at Devonport, where she now lies buried. Her great ambition was to get her poems published; but this she was unable to achieve during her life-time, with the exception of a few small pieces printed for private circulation. Her dying wish was however expressed to her mother, who from that moment made it her first thought and unceasing effort to gratify it, and succeeded, after much difficulty, anxiety, and opposition, in attaining the object of the poor sufferer's life-long aspirations. It is some little compensation to her for the trouble she then went through, and the unabated grief she has suffered ever since the loss of her beloved child, to find her talents at last in some measure appreciated by a world to which they have been for so many years unknown. It may be interesting to some to know that the mother of our poetess is the niece of the famous naturalist Gilbert White of Selborne, whose published volumes have been so much admired.

Monk's Grove.

UNDERSTANDING.

(2nd S. xi. 470.)

The different meanings of the words, *ὑπόστασις*, *substantia*, and *understanding*, although all from roots signifying *under + standing*, show how arbitrarily the unlearned as well as the metaphysician have used these terms. The word “understanding,” as used by Locke, is repudiated by Kant, because it combines two distinct meanings—*vernunft* (la raison), and *verstand* (l'entendement). Popularly, the former word is considered apposite to man alone; the latter (*verstand*) being a faculty of brutes in common with man. At present it is usual to give a new name to an old thing; formerly the practice was to give an old name to a new thing or idea. Hence the various meanings of the compound *under + standing* in Greek, Latin,

English, &c. In Hebrew the word we translate *understanding* is from יָדַע (*been*), meaning to be separated, to be distinct, clear. In Latin it is *intellectus*, from *inter* and *lego*, "I gather among"; and in Greek it is *σύνεσις*, from *σύν* and *ἐπι*, "I send together": these roots supply little information as to the genesis of the notion "understanding" considered as distinct from reason; and are uncertain guides to its philosophic meaning, which must be gathered from each metaphysician who chooses to apply the term in a special manner to suit his own theory. If we consider that we have a receptive faculty, whereby external objects (*phenomena*) are perceived subjectively (mentally), we may properly call this faculty *understanding*; that faculty, however, which compares such subjective perceptions, and draws any inference therefrom, we may properly term *reason*.

The word *verstand*, in German, compounded of *ver* and *stand*, means to stand with or between (Boileau, 226.) The present use of the word *verstand* is not so old as Ulphilas, who adopts other roots to convey the sense of *understanding*; but the exact period when the words *verstehen*, or *understand*, came to be applied to the mental power of reception, is probably indeterminate; it may be assumed indeed that, as popular terms, their use is very remote. As metaphysical terms, however, they must date from the end of the seventeenth century, or commencement of German and English philosophy, which adopted a familiar word in preference to inventing a new one.

As all objects are received in the mind under the forms of *space* and *time*, and under the categories of *quantity*, *quality*, *relation*, and *mode**, they may be strictly said to "*stand under*" such forms and categories. The terms *objective* and *subjective*, in like manner, signify—the former "what lies out of" the mind; the latter "what lies in" the mind. But the scientific use of a word is not determined by its etymology; which is, nevertheless, useful in preserving the distinct meanings of synonymous terms.

T. J. BUCKTON.

Lichfield.

SIR BEVILL GRENVILLE.

(2nd S. xi. 165.)

Some years since, during a short visit to Glamorganshire, I ascended, in company with a Welshman of humble rank, but *learned* in the history and antiquities of his race and country, one of the highest of the range of hills which overlooks from the westward what is called the Vale of Glamorgan, the Bristol Channel, &c. My companion pointed out to me in the plain

beneath, and the neighbouring mountain-valley, various indications of the route and progress, respectively, of the Roman and Anglo-Norman invasions, supplied in the former case by the semi-Latin names of certain localities, and in the latter by the yet visible ruins of the invaders' castles. Among these last my attention was attracted to that of the *Greenfields* (as he designated them), who, he told me, had quitted Glamorganshire some centuries since, and settled "over there," indicating with his finger the distant coast of North Devon. Their ancestor, according to my informant, had been one of the twelve knights associated with Fitz-Hammond (or Haman), the founder of Cardiff Castle, in the conquest of the rich and beautiful tract of country before us. I was not unacquainted with the north-west coast of Devonshire and Cornwall, and from the additional information which further inquiry elicited from my companion. I could not for an instant doubt that the heroic cavalier whose name is prefixed to this communication, and whose character and exploits I had admired from my childhood, was the lineal descendant of the Norman co-conqueror of Glamorganshire.

This being admitted, I think there can be little question as to the title of his descendants to the name of *Granville*, how much soever that name may have been tortured in the lapse of ages into *Greenfield* (an Archbishop of York, I think, in the fourteenth century, belonging to the family was so designated), *Granvil* (see *Clarendon, passim*), or *Grenfel*.

But is there any connexion between the Grenvilles of Buckinghamshire, as such, and the Cornish family? I have read a considerable portion of the published *Memoirs* and *Correspondence* of *Mrs. Delany*, and I do not recollect any recognition of relationship between the families. May not the Grenvilles have resumed their rightful name early in the last century by way of distinction from the Wootton family, then just emerging from obscurity and commencing their rapid ascent to the height of political power and fame which they subsequently attained?

But this subject, I think, has occupied quite as much of your space as it deserves, and must have severely tasked the patience of your readers. I therefore conclude by subscribing myself

PHILO-GRANVILLE.

TRAVELLING IN ENGLAND A CENTURY AGO.

(2nd S. xi. 467.)

The following copy of Diary of expenses of a "journey" from Betchworth Castle, near Dorking, to Oxford and back, is from the original in my possession, in the handwriting of my celebrated kinsman, Abraham Tucker, of Betchworth Castle, author of *The Light of Nature Pursued*. It is

* This quadripartite division, first demonstrated by Bishop Wilkins, and subsequently adopted by Kant, is a practical abridgment of Aristotle's ten categories.

upon a similar scale, and of the same character as that presented to your readers by MR. J. P. PHILLIPS, the only difference appearing to be that Mr. Tucker divided the expenses with a Mr. Budgen, who accompanied him; hence the separate columns of charges:—

Expences of Journey to Oxford with my Girls, a Maid, Coachman, and one Horseman, in company with Mr., Mrs., and Miss Budgen, a Maid, Coachman, and two Horsemen. We set out the 29th of June, and returned the 14th of July, 1762:—

Holly Bush, Stanes,		£ s. d.	£ s. d.
June 29. Dinner	- -	1 18 9	
Waiter	- -	0 1 9	
Horses	- -	0 0 0	0 2 8
Ostler	- -	0 0 0	0 0 10
Maidenhead Bridge,			
June 30. Supper and Breakfast		1 17 0	
Waiter	- -	0 1 6	
Maids	- -	0 2 0	
Horses	- -	0 0 0	0 7 4
Ostler	- -	0 0 0	0 1 8
White Hart, Benson,			
Dinner	- -	1 07 0	
Waiter	- -	0 1 0	
Horses	- -	0 0 0	0 2 4
Ostler	- -	0 0 0	0 0 8
		<u>5 09 0</u>	<u>2 14 6</u>
Small Expenses	- -	- - -	0 2 0
			<u>3 12 0</u>

Black Bear, Woodstock,			
July 5. Dinner	- -	1 07 0	
Waiter	- -	0 1 0	
Horses	- -	0 0 0	0 2 4
Ostler	- -	0 0 0	0 0 8
L ^d Litchfield's & Blenheim		0 11 0	
Two Nutcrackers	- -	0 0 0	0 7 0
		<u>1 19 0</u>	<u>0 19 6</u>
			<u>1 09 6</u>

Bicester,			
July 7. Whet	- -	0 0 0	0 5 0
Stow,			
Garden	- -	0 0 0	0 6 6
Dinner	- -	0 0 0	0 10 0
Horses & Ostler	- -	0 0 0	0 3 0
Cobham Arms, Buckingham,			
July 8. Dinner & Breakfast		0 0 0	0 10 0
Horses & Ostler	- -	0 0 0	0 6 0
Bicester,			
Whet	- -	0 0 0	0 3 0
			<u>2 03 6</u>

Oxford, at Mr. Wickham's, a Mercer, between Green's and All Souls, where we had four Chambers and a Dining-room, besides a bed for the Maids, and one for two Men, which were reckoned together as one room.

	£ s. d.
1. Cook's Bill, Wine, &c.	2 12 6
4. Ditto	5 08 3
7. Ditto	3 11 0
8. Ditto	1 10 0
11. Ditto	4 03 10

	£ s. d.	£ s. d.
Brewer's Bill	- -	0 9 4
Lodgings, 6 Rooms, 2 Weeks	- -	6 06 0
Maids	- -	0 10 6
Shoes cleaning & Porter	- -	0 3 0
		<u>24 15 3</u>

Horses	- -	- - -	3 12 4
Ostler	- -	- - -	0 5 0
Small Expenses	- -	- - -	1 19 6
			<u>18 04 6</u>

Red Lion, Henley,			
July 12. Dinner	- -	1 10 8	
Waiter	- -	0 1 4	
Horses	- -	0 0 0	0 2 4
Ostler	- -	0 0 0	0 0 8

Maidenhead Bridge,			
July 13. Supper & Breakfast		1 14 0	
Waiter	- -	0 1 6	
Maids	- -	0 2 0	
Horses	- -	0 0 0	0 6 4
Ostler	- -	0 0 0	0 1 2

White Hart, Windsor,			
Dinner	- -	1 15 10	
Waiter	- -	0 1 2	
Boat to Stanes	- -	0 10 6	
Palace & Chappel	- -	0 7 6	
Cathedral	- -	0 0 0	0 2 6
Horses	- -	0 0 0	0 2 8
Ostler	- -	0 0 0	0 0 10

Stanes,			
July 14. Supper & Breakfast		1 13 0	
Waiter	- -	0 1 0	
Maids	- -	0 2 0	
		<u>8 00 6</u>	<u>4 00 3</u>

Horses	- -	- - -	0 6 10
Ostler	- -	- - -	0 1 0
Small Expenses	- -	- - -	0 5 6
			<u>5 10 1</u>

Total - - - £30 19 7

The sum, therefore, which appears to have been disbursed by Mr. Tucker alone (in whose calculation, I should add, I have made a correction of a penny) exceeds 50*l.* for the expenses of fourteen days for thirteen persons; but this obviously does not include the entire cost, but such charges only as were matter of account between himself and Mr. Budgen.

This interesting document was presented to me by Sir H. B. P. St. John Mildmay, Bart., whose great-grandmother Dorothy, Lady St. John, was the daughter and eventual sole heiress of Abraham Tucker of Betchworth, and one of the "girls" referred to above. S. T.

HAMMOND THE POET.

(2nd S. xi. 348. 430.)

Everything connected with Hammond, the poet, seems to lend itself to mystification. Questions

are raised as to the name of his mother, as to the name of his father, as to the name of his grandfather, and even as to his own name. For the present I confine myself to his mother. Your correspondent, DR. DORAN, in controverting the supposition that she was a sister of Sir Robert Walpole's, goes so far as to limit Sir Robert to one sister. This appears to be a singular inadvertence. Sir Robert's mother has left, in her own handwriting, a list of the children that she bore to her husband. It may be satisfactory to lay before your readers a copy of this list as given by Coxe, in his *Memoirs of Sir Robert Walpole* :—

“ *Age of my Children.* ”

- “ Susan was born 6th June, 1672.
Mary, 8th June, 1673.
 Edward, 23rd June, 1674.
 Burwell, 6th August, 1675.
 ROBERT, 26th August, 1676.
 John, 3rd September, 1677.
Horatio, 8th December, 1678.
 Christopher, 20th February, 1679–80.
 Elizabeth, 24th March, 1680–1.
 Elizabeth, 16th October, 1682.
Gafridas, 15th March, 1683–4.
 Anne, 6th April, 1685.
Dorothy, 18th September, 1686.
 SUSAN, 5th December, 1687.
 Mordaunt, 13th December, 1688.
 A Boy, still-born, 8th April, 1690.
 Charles, 30th June, 1691.
 William, 7th April, 1693.
 A Daughter, still-born, 20th January, 1694–5.”

Of this numerous family, the members that survived their father are thus recorded on his monument :—

“ Ex decem, quos genuit, filiis, superfuert Robertus, Horatio, Gafridus; ex filiabus septem, Maria, Dorothea, et Susanna.”—Collins's *Peerage*, vol. v. p. 652.

The youngest of the three surviving daughters, Susan, is stated by Coxe to have been married to Anthony Hammond, Esq., South Wotton, Norfolk. In the edition of Collins's *Peerage*, published by Sir Egerton Brydges in 1812, the *Hamonds*, the descendants of Susan Walpole, are spoken of as still resident at Wotton; and the grandson, the Rev. Horace Hamond, a younger son (described by Coxe as great-nephew of Sir Robert), was at that time Rector of Great Massingham, Norfolk.

It thus appears beyond a doubt that there was, at Wotton, in Norfolk, an Anthony Hamond, who had a wife Susan, sister of Sir Robert Walpole. But from Collins's *Peerage* (vol. v. p. 652.), we learn further that, besides this Anthony Hamond of Wotton, there was also an Anthony Hammond of Somersham, in the county of Huntingdon; and that it was this Anthony Hammond, of Somersham, who was by his wife, Jane Clarges, father of the poet.

It will thus be seen that the marriage register given by D., and the passage extracted by him from the *Gentleman's Magazine*, are both of them perfectly correct.

In the reign of Queen Elizabeth there was a Dr. Hamond, a learned civilian. To what family did he belong? MELETES.

CAPITULAR PROCTORS IN THE IRISH CONVOCATION.

(2nd S. xi. 349.)

DR. FRASER will find his question relative to the presence of capitular proctors in the Irish Convocation answered on reference to Bishop Mant's *History of the Irish Church*, vol. ii. p. 161. In the year 1661, the Lords Justices being the Lord Chancellor Eustace and the Earls of Orrery and Monteath, and the Privy Council, requested the Archbishops of Armagh and Dublin, “to meet and advise of, and return their opinions, how all things, requisite in order to the Convocation, and other things relating to the Church, may be done and prepared?” To this the Archbishops replied—

“That they had considered the matter, and particularly made search for a form of writ to be issued as formerly, for convocating the Clergy, and could find no other than what they annexed, which they conceived a sufficient form to be sent to every one of the Archbishops and Bishops, ‘Præmonentes Decanum, &c.’ premonishing the Dean and Chapter of your Church of Armagh, and the Archdeacon and the whole Clergy of your Diocese, that the same Dean and Archdeacon, in their proper persons, and the same chapter by one, and the same clergy by two fit proctors, having severally full and sufficient power from the said Chapter and Clergy, be at the aforesaid day and place personally present, for consenting to such things as shall then and there happen to be ordained by common judgment.”

This clause was inserted in the writs which called the Bishops to Parliament on the 1st of the next September, and there can, therefore, be no doubt that capitular proctors were elected throughout Ireland to serve in the Convocation of 1661.

The dioceses of Meath, Kilmore, and Ardagh have no Chapters, and therefore can return no capitular proctors.

A short sketch of the present constitution of the Irish Convocation will be found by those of your readers who are interested in the subject in *The Down, Connor, and Dromore Diocesan Calendar for 1861*, p. 72–75, published by George Phillips & Sons, Belfast.

I fear that few of the synodical acts of Irish Convocation have been preserved. The records of the Convocation of 1634 have, I believe, been lately discovered in the Primate's Library at Armagh, written in Latin. The proceedings of the Upper House in 1661 are in the Library of Trinity College, Dublin. Further search would doubtless bring other records to light, and I should be much indebted to any of your correspondents who can give me any further information on this subject. ALFRED T. LEE.

Ahoghill Rectory, Ballymena.

BOOKBINDING IN ANCIENT AND IN MÆDIÆVAL TIMES (2nd S. xi. 169. 194.)—It is rather late to reply to Mr. WAY'S Query, but as Gabriel Peignot's *brochure* seems unknown both to him and the learned DR. ROCK, I beg to quote the title of M. Peignot's contribution to a knowledge of book-binding among the ancients: *Essai sur la Reliure des Livres et sur l'État de la Librairie chez les Anciens. Lu à l'Académie de Dijon, Séance du 28 Août, 1833.* Although forming part of the *Mémoires* of the Academy of Dijon, M. Peignot's *Essai* is occasionally to be met with in a separate state.

J. MACRAY.

Oxford.

INKERMAN (2nd S. xi. 410.)—Is not *herman* a castle, or military station? F. FITZ HENRY.

THE COLLAR OF ESSES GIVEN TO FOREIGNERS (2nd S. xi. 438.)—In his remarks on augmentations of coat-armour granted by King James I., J. G. N. has alluded to the Collar of Esses being conferred with the honour of knighthood upon foreign ambassadors, and asks for evidence of that custom. I hardly know whether he will consider the evidence satisfactory which is presented by the portrait engraved by George Vertue of Baldassar Castiglione, the author of that once popular book *Il Cortegiano*. Underneath that portrait the arms of Castiglione are surrounded by a Collar of Esses, from which is suspended a rose between two portcullises. It may be supposed there was some authority for the use of this collar, and for its particular pattern. Was it directly copied from some foreign engraving of Castiglione's portrait? Vertue engraved the plate, I believe, to be a frontispiece to the edition of *Il Cortegiano*, accompanied by an English translation, published in London, 1727, 4to. The mission upon which Castiglione came to England now appears one of little political importance. Guido, Duke d'Urbino, then a sovereign prince, had been elected a Knight of the Garter in 1504, and we are told that he sent this ambassador to obtain a confirmation of the privileges which accrued to him in that capacity. The biographer of Baldassar states that he not only obtained all the duke desired, but he was himself made a knight, and besides divers horses and dogs that were assigned to him, he was presented with a very rich collar of gold—

"e non solo ottenne quanto il Duca desiderava, ma egli medesimo fu fatto Cavaliere, ed oltre varj cavalli e cani, che gli furono regolati, ebbe in dono una ricchissima collana d'oro; tanto piacque ad Arrigo questo gran gentiluomo." (*Vita del Conte Baldassar Castiglione, scritta dall' abate Pierantonio Serassi.*)

I am disposed to think that Vertue's engraving gives an actual representation of the collar bestowed upon the ambassador by the English sovereign, and that he received it as a symbol of the knighthood conferred upon him at the same time.

It would, however, be interesting to discover other proofs of foreign ambassadors having been so decorated. N. H. S.

CHARADE (2nd S. xi. 449.)—

"Decapitate man, and you straightway shall find
That 'twas An [Ann] wrote a letter expressed in one word.
'Twas a cypher [0] she wrote, nought was read by the blind,
Whilst nought said the dumb, and nought the deaf heard."

DAVUS NON ŒDIPUS SUM.

SARNIA (2nd S. xi. 410.)—The *Maritime Itinerary* referred to by Cellarius consists of a list of stations in the course of a voyage from one island to another, beginning with the Isle of Wight, and ending apparently with one of the islands in the Bay of Biscay. After the Isle of Wight the first station in the list that can be identified with anything like certainty is *Ushant* (Uscantisina). The intermediate names may be supposed to belong to the islands visited on the way between these two points, but there is great difficulty in appropriating them. In the first place the manuscripts vary, not only in individual names, but even in the number of the stations; and it would require considerable critical skill to settle the text. When this is done it still remains to ascertain which are the islands included in the *Itinerary*, and what is the order in which they are taken. The task of assigning to the several islands their ancient names Cellarius acknowledges to be beyond his knowledge, and as such he leaves it to those who have better means of obtaining local information.

Since the days of Cellarius not much has been done in this way. The name that comes next in the list after the Isle of Wight is that of *Riduna*, which has on this ground been, with considerable appearance of probability, identified with *Alderney*. But beyond this everything seems to be left to what you have very properly designated as plausible conjecture. In Berry's *Hist. of Guernsey* (1815) there is inserted a paper by the Rev. Dr. Ubele of Alderney, tending to throw considerable doubt upon the supposition that *Sarnia* was the name by which Guernsey was known to the Romans. LUMEN.

The *Itinerary* referred to by Cellarius is contained in what is known as the *Itinerary* of Antoninus, which is supposed to have been written before the end of the third century. Is the name *Sarnia* to be found in any other work of a date earlier than 1500? NINEVEH.

KING JOHN'S FIRST WIFE (2nd S. xi. 490., &c.)

—The documents cited by MELETES are, doubtless, as satisfactory to MR. WILLIAMS as they are to myself in solving the disputed point of the lady's Christian name. There is no doubt, I believe, as to Isabella's third marriage with Hubert

de Burgh; but HERMENTRUDE is correctly informed, that Hubert de Burgh never assumed the title of Earl of Gloucester. The custody of the lands of the Earldom of Gloucester delivered to him (1 Hen. III.), was probably during the minority of Gilbert de Clare, who was in the King's wardship nineteen years. After the divorce of Isabella, the Earldom and Honour of Gloucester devolved on Almeric de Montfort, Earl of Evreux, the son of her eldest sister Mabilia. After his death, without issue, they were granted to Geoffrey de Mandeville, Isabella's second husband, who held them until his death, in the same year as King John's, 1216; dying without issue, he was succeeded by Gilbert, son of Richard de Clare, Earl of Hertford, deceased, in right of his mother Amicia, the second sister of Queen Isabella.

W. S.

DEDICATIONS TO THE DEITY (2nd S. ix. 180, 266, 350; x. *passim*; xi. 477.)—It would appear that dedications of this kind are by no means uncommon, since your pages already furnish a rather copious list. The following, however, is not among the books mentioned, viz. *A Remedy for Wandering Thoughts in the Worship of God*, by the Rev. R. Steele, M.A., 1673; reprinted in 1834.

This work is dedicated to the most Holy Trinity. I copy the first and the concluding sentence:—

"These first-fruits I humbly lay at thy blessed footstool, O God, being ambitious of no patron but thyself: for thou alone canst attest the sincerity of my aim herein, which will plead with thee for the imbecilities thereof. Thou alone are the right Author of every valuable line and word in the ensuing tract To thy heavenly blessing do I most humbly recommend this mean work and worthless workman; with a resolution to remain, while I have any being, Thine own. R. S."

H. E. WILKINSON.—

RICHELIEU, ETC., TRACTS (2nd S. xi. 469.)—

1. "Charitable Remonstrance de Caton chrétien (Matthieu de Morgues)."
2. "Vrais et bons avis de François Fidele (Matthieu de Morgues) sur les Calomnies et Blasphêmes du Sieur des Montagnes (Jean Sirmond)."
3. "Avertissement de Nicoleon (Matthieu de Morgues) à Cléonville sur son Avertissement aux Provinces."

B. H. C. will find, in the *Biographie Universelle*, an account of Matthieu de Morgues, Sieur de Saint-Germain, who was almoner of Marie de Medicis, the mother of Louis XIII. The tracts mentioned by B. H. C. were afterwards reprinted, with others, under the title of *Diverses Pièces pour la Défense de la Reine-mère et de Louis XIII.* Anvers, 1637, 1643. 2 Vols. fol. 'Αλιεύς.

Dublin.

I think FEAR GAN EOLUS will find that the cardinal was not descended from the royal line of Dreux. Anderson (*Royal Genealogies*, p. 645) says, "Plessis Richelieu, descended from William Plessseus, Lord of Dreux and Verroulière, who lived A.D. 1201." Robert, Count of Dreux, son

of Louis VI., died Oct. 11, 1184 or 1188 (p. 620). His son William (the only son of a Count of Dreux of that name) died young. If there be any connexion between Richelieu and the royal House of Dreux, I think it must come through the last Countess of Dreux, Jeanne II., who married Louis Viscount of Thouars. I find in Anderson's genealogy of La Tremouille, descended from Thouars, the marriage of Louis de la Tremouille, Marquis of Noirmoustier, with Lucrèce du Plessis; but this could not of course affect the descent of Cardinal Richelieu.

HERMENTRUDE.

SHELLEY AND "EROTIKA BIBLION" (2nd S. xi. 367, 429, 471.)—Γ.'s avowal (p. 472.) that he believes it to be "incontestable that *Erotika Biblion* was printed, as in the imprint, by the church of Rome," opens to us such an abyss of credulity, as makes it useless to carry on with him any literary correspondence whatever. But as he puts a direct question to me, I am bound to give an answer.

(1.) I can offer no other proof that the imprint—*Rome, à l'Imprimerie du Vatican*—is a false one, than that which arises from the utter absurdity of supposing it to be true. My authority for asserting that *Erotika Biblion* was printed in Switzerland is Ebert's *Bibliographisches Lexikon*, 1830, Art. "14,116." I have not Brunet or Barbier at hand to refer to, but Ebert's authority is quite the best we can require.

(2.) Γ. repeats his assertion that his copy of the "book was got *directly* from the papal archives," but in the very next sentence, the "Pope's bookseller" appears as the source whence it was obtained. Now the *Pope* and the *Pope's bookseller* are two very different persons. An unprincipled tradesman may have contrived to get hold of some copies of an obscure book which had been seized by the police, and which they ought to have destroyed, and in this manner Γ.'s agent may have obtained the *Erotika Biblion* at Rome. To suppose that filthy and profane books are printed at the Vatican, by the papal authorities, and with their imprint openly appended, is to suppose these authorities such utter fools, that their wickedness would be lost in their suicidal silliness.

MR. BATES, who is quite able to defend himself without any assistance from me, will know how to deal with Γ., whose original misunderstanding of the words "famous one" has made all the confusion he is now involved in. JAYDEE.

FAMILY OF DE WARREN (2nd S. xi. 468.)—There is a *Genealogical History of the Warren Family* in two volumes 4to., and I should think that probably R. T. would find in it the information that he is in search of. MEMOR.

DESCRIPTIVE CATALOGUE (2nd S. ix. 403.; x. 16.)—Can your correspondent G. M. G. inform

me whether any catalogue has been printed, and is easily accessible, formed on the plan recommended by Horne in his *Outlines for the Classification of a Library*?

I have, with some trouble, procured Horne's work; but am still greatly at a loss under what head to place some of my books, and shall be glad to obtain additional information. C.

NEMOPHILA AND VALERIAN (2nd S. xi. 515).—These two plants belong to different classes. The *Nemophila* insignis is of the class *Pentandria, order Monogynia*, and I believe a native of America. *Valeriana officinalis (sylvestris)*, is class *Triandria, order Monogynia*, indigenous to Great Britain.

I do not know why the former elegant plant is so attractive to the feline tribe; but the latter has a faint foetid smell, particularly the root, which is much used as a medicine in nervous disorders. Cats seem perfectly intoxicated by the odour; and I have seen the outside of a painted drawer in an apothecary's shop quite discoloured, from the cats having rubbed their noses against it, they having selected that which contained the *Valerian* root in preference to all others. z. z.

Valerian is a herbaceous plant belonging to the order *Valerianee*, and is common in most parts of Europe. It has a strong and peculiar odour, which is very attractive to rats and cats. Rat-catchers employ it to decoy rats. *Nemophila* is a hardy annual, and is quite devoid of smell. It is of so delicate a formation that the weight of a cat will crush it to the ground; it therefore certainly cannot be the plant upon which so great a man as Garibaldi "disported himself at Naples."

H. FISHWICK.

QUOTATION WANTED (2nd S. x. 494; xi. 234).—The lines are in the first act of *Crebillon's Catalina*. He and *Voltaire* were contemporaries. The thought could hardly be original in both.

E. T. C.

"AWAKE, FOR THE DAY IS PASSING" (2nd S. xi. 469).—In reply I send the following quotation from *Miss Procter's Legends and Lyrics*, 1860, which is probably the piece intended:—

"Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour,
And forth to the fight are gone:
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing,
In the face of the stern To-day."

FRANCIS FRY.

Cotham, Bristol.

SPURS IN THE HOUSE OF COMMONS (2nd S. xi. 508).—The "knight of the shire" wears spurs, inasmuch as he is, or ought to be, of knightly rank. "To win his spurs," in the days of chi-

valry, signified "to obtain knighthood." The citizen or burgess is below the degree of knight, and is not entitled to assume its privileges.

Of course a man of or above knightly rank may represent a borough or city in parliament; but as the representative of such borough or city he sits simply as a burgess or citizen. W. C.

If MR. MEWBURN will refer to Sir James Lawrence's *Nobility of the British Gentry*, he will find that knights of the shire and military officers, being members of parliament, have alone the right to enter the House of Commons wearing spurs. A borough member, not being either a knight or an officer in the army, even if he were an Irish peer or bearing a title of courtesy, might be required to withdraw.

This custom of course took its rise in the times when the counties were really represented in Parliament by knights, the spurs being a mark of the equestrian dignity. J. WOODWARD.

BEARING ROYAL ARMS (2nd S. xi. 449).—I am somewhat surprised that the editor did not subjoin an immediate reply to the strange Query of T. E. S., who expresses his ignorance whether "all persons of royal descent are entitled to bear royal arms"! Why what a mob of royally-coated escutcheons we should have. Everyone who has anything like a decent pedigree can, without doubt, trace his descent from Edward I. L. (1.)

In answer to T. E. S., I believe that at the *Heralds' College* the same rule applies to royal as to ordinary arms. If a person can show a direct descent, in the male line, from a royal male ancestor, he would be entitled to bear the arms of such ancestor as they were used in that king's time. If his royal ancestor was a female, and she either an heiress or a co-heiress, her descendants would be entitled to quarter the royal arms of the family to which she belonged with their own family arms. C. J.

VEITCH (2nd S. xi. 451) may be the same name as *Vetch*, *Fytch*, *Fitche*, *Fitch*, which some derive from *fitch* or *vetch*, a chickpea (Fr. *vesce*, It. *veccia*, L. *vicia*). I am inclined to think these names may be from *Fitz*; for *Fitchew* is a corruption of *Fitz-Hugh*. The Welsh name *Vachell* may be from *vach*, little, or *vachell*, a corner; or a contraction of *Farchwell*, the name of two places in co. Montgomery; or it may be the same name as *Mechell*, latinised *Macutus* or *Machutus*, whence the name of the parish of *Llanfdechell* in *Anglesea*. The Cornish surname *Levelis* we might translate "*Lion Court* or *Hall*." R. S. CHARNOCK.

SCHISM (2nd S. xi. 488).—Your correspondent will, I think, find some authority for the common pronunciation of the word "schism" in the traditional *bon mot* that floats in the atmosphere of Oxford, and probably of other places of religious

learning. A reverend doctor is reported to have asked one of his pupils whether any schism was to be looked upon as pardonable. "Yes," said the pupil to his astonished tutor, "a *witticism*."

It must be borne in mind that the word *schism* comes to us through the French, and by this means the hard sound attributed to the Greek χ has been dropped on the road. In the word *scheme*, which was imported by a less circuitous route, the hard sound has been retained. YERAC.

MARSH'S "MICHAELIS" (2nd S. xi. 428.)—When the translation of *Michaelis* was first published in 1793, Herbert Marsh was simply B.D. and Fellow of St. John's College, Cambridge. If there was any foundation for the charges made by Dr. Randolph, how came it that Marsh was afterwards made a bishop and a doctor of divinity?

NINEVEH.

DERIVATION OF VIKINGS (2nd S. xi. 50, 516.)—From two Saxon words, *Vig-Kyngr*, i. e. Kings of War. The inquirer will find a most curious and learned account of the *Vikings* in a paper entitled "The heath-beer of the Scandinavians." See *Ulster Journal of Archaeology*, No. 27, July, 1859.

J. L.

CURIOSITY OF THE CENSUS (2nd S. xi. 499.)—A regard for truth induces me to notice a mistake which has been copied into other newspapers besides *The Union*, and has been sent without verification to "N. & Q." On reference to the Population Tables for the Census of 1851, I find that the population of Aldrington in that year was 9, while it was 1 in 1841. To this the following note is subjoined:—

"Owing to the gradual encroachment of the sea, the church and village of Aldrington (or Atherington) have been destroyed; consequently the parish contained neither houses nor population at the Censuses of 1801, 11, 21, 31. The house returned in 1841 and 1851 is a toll-house, built since the completion of the new road from Shoreham to Brighton."

To what extent the population may have increased during the last ten years I know not, as I have not seen the *Blue-Book*. W. H.

THE BRITISH MUSEUM IN 1784 (2nd S. xi. 505.)—It is much to be regretted that your correspondent ITHURIEL does not give the name of the "writer of a tour seventy years since" whom he quotes. The hoax literary so abounds that some little precision as regards authorities is requisite in every case. This particular account is really extraordinary, and cannot be credited on the vague and unsatisfactory evidence which your correspondent furnishes. J. H. W. C.

ADAM WITH A BEARD (2nd S. xi. 88.)—There is a fresco at Siena, by Razzi, of the descent of our Saviour into the "Limbus Patrum," in which the painter has represented Adam with a beard. Some twenty-four years ago I made a copy of it,

which I have by me at present; but I regret that I cannot call to mind the name of the church where it is.

The fresco is not mentioned by Vasari nor by Lanzi. If I mistake not, Adam has a beard in the beautiful fresco of the same subject, by Beato Angelico da Fiesole, in the convent of St. Mark, Florence. Our own great painter, Stothard, has represented Adam with a beard, in one of the illustrations to Gesner's *Death of Abel*, Heptonstall's edition, 1797. THOMAS H. CROMEK.

Wakefield.

EARLIEST NAVY LISTS (2nd S. xi. 450, 515.)—I have a Navy List of two years earlier date than that mentioned by MR. KETTLEY. It is not a separate publication, but forms part of the miscellaneous information in the *Court Register* for 1779. It occupies twenty pages and a half, and contains the following particulars: Ships not in Commission, classified according to their rates, with the numbers of their guns; Ships in Commission, also classified, with the numbers of guns, the names of the captains, and in some cases the station of service; Lists of Admirals, Captains, Masters, and Commanders, and Lieutenants; and a Table of the Rates of Pay. The List of Admirals gives no dates; the other lists do.

I dare say if the preceding volumes of the *Court Register*, which does not seem to have been a new publication in 1779, were inspected, earlier Navy Lists would be found. DAVID GAM.

SEAL OF ROBERT DE THOENY (2nd S. xi. 510.)—In answer to the question put to me by SENEX, Colwyn or Maude Castle is in the parish of Llan-saintfraed, a few miles from Builth, on the road to Presteign.

With respect to the Lady Alice Touny, I may observe that, as she was a Bohun, she may perhaps have been buried in Lanthony Priory, as being the burial-place of her father's family.

Respecting the inscription on the seal, I am persuaded that SENEX will look upon the communication of MR. J. G. NICHOLS as containing all the information that he can desire.

The suggestion of SENEX that the swan, *Cignus*, may have been adopted as a crest, or (as MR. NICHOLS terms it) a *cognizance*, from its similarity in sound to *Signum*, a standard, will perhaps be looked upon at first sight as somewhat far-fetched. But many years ago I remember hearing a labourer spoken of with commendation, as *working like a stag*. The phrase puzzled me a good deal, for a stag is anything but a hard-working animal. But on looking into the matter I found that the expression came from the French "*travailler comme un serf*," the English form arising from the similarity in sound between *cerf*, a stag, and *serf*, a slave. It is worthy of remark that if the word "hind" had been used in the translation,

the ambiguity of the original would have been preserved.

In looking over the points that have been touched upon by SENEX, I find one or two questions upon which it would be very desirable that some further light should be thrown; and for this purpose I beg to put them in the form of distinct Queries:—

1. If the house of Hugh de Calvacamp belonged to the Sept THORN, how came one of its principal branches to be grafted with the *Lime* or *Linden*?

2. If lions are borne by all the Thorns, how came it that lions formed no part of the bearings of either branch of the house of Toeny?

3. How came it that the arms borne by the descendants of Ralph de Toeny, the Standard-bearer, were so essentially different from those borne by the descendants of his brother (if I mistake not), Robert de Toden, Lord of Belvoir?

MELETES.

AUTOGRAPHS ON BOOKS (2nd S. xi. 286.)—

2. *Whitney*.—I am enabled, through an antiquarian fellow-labourer, the Rev. H. Green, of Knutsford, to complete the motto on H. C. W.'s copy of Oclandii *Anglorum Prælia*. Mr. Green possesses a volume which once belonged to Whitney, entitled *Les Devises Heroïques de M. Claude Paradin*, printed by Plantin, and published at Antwerp in 1562. On the title-page is the autograph "Gulfridus Whytney: Cestreshir," and the motto "Constanter et sincere." In a paper on "Whitney's Emblems," read before the Chester Archæological Society in 1859, Mr. Green satisfactorily proved that Geoffrey Whitney belonged to a family of that name, then, and long afterwards, residing at Coole Pilate, near Nantwich, in this county.

3. *Cotgrave*.—This author was professionally, if not also by birth, connected with Chester. Perhaps H. C. W. will oblige me with a copy (addressed to 2, Grove's Terrace, Chester) of Cotgrave's letter to Secretary Beaulieu, together with, if practicable, a gutta percha impression from the seal attached to the letter. It may serve me in a projected notice of Randal Cotgrave in some future No. of "N. & Q."

4. *Fletcher*.—This name also smacks peculiarly of Chester. Is anything known of the author, his birth-place, &c.?

There are, probably, many readers of "N. & Q." who would like, with me, to hear more of H. C. W.'s "other literary relics of equal or greater curiosity" to or than those mentioned in his first communication.

T. HUGHES.

Chester.

MILTON (2nd S. xii. 2.)—This note confirms what we have elsewhere read of Widow Milton's "incompatibility of temper,"—a disease apparently, then as now, common to step-mothers

having daughters nearly of their own age. They would seem to have died, the one at London, and the other at Nantwich, within two or three days of each other, viz., in August, 1727. It is also clear from this note that step-mother and daughter had long ceased to have any connexion or correspondence with each other; for the latter was, in 1721, not even aware whether or not her father's widow was at that time living. The two portraits Mrs. Clarke referred to when conversing with Vertue were, no doubt, the same which appeared in the inventory of Mrs. Milton's goods taken after her decease in 1727, and which with the poet's "coat of arms," are therein estimated at 10*l.* 10*s.*, the entire inventory amounting to but 38*l.* 8*s.* 4*d.* Among the items named in this document I notice "2 Books of Paradise," valued at 10*s.*,—a portion, we cannot doubt, of the "author's copies" of that work reverting to her at her husband's decease fifty years before. A third copy I have traced to the possession of Mr. Potts of this city (Chester)—a manuscript note on the title-page showing that it was presented by Mrs. Milton to a Mrs. Norbury, who afterwards gave it to her physician, Dr. Thomas Tylston of Chester, at the sale of whose son's library it was purchased by the grandfather of the present proprietor.

T. HUGHES.

Chester.

AGINCOURT; WHITTINGTON (2nd S. xii. 18.)—In addition to the two families descended from ancestors distinguished at the battle of Agincourt, noticed by MR. HENRY W. S. TAYLOR, there may be reckoned that of Whittington of Hamwell Court, Gloucestershire, descended from Sir Guy Whittington (the nephew of the celebrated Sir Richard Whittington, Lord Mayor of London), who commanded a company at that memorable engagement. See Hunter's *Agincourt Papers*, p. 22. The renowned Richard himself, by his loans to the king, having supplied the sinews of war.

SAMUEL LYSONS.

VALUE OF MONEY (2nd S. x. 311.)—Your correspondent PROFESSOR DE MORGAN has shown very satisfactorily that the value of money at one time, as compared with the value of money at another time, may be estimated in several ways:

1st. By the quantity of pure metal that it contains.

2nd. By its power of purchasing any given commodity.

3rd. By its average purchasing power.

4th. By the degree of social importance attached to a given income.

It is important, however, to observe that the first mode of comparison is altogether of a different character from the others. It is what is described by Hume as "The change of denomination, by which a pound has been reduced to the

third part of its ancient weight in silver." Until this change of denomination is ascertained, it is impossible to give any accurate expression to the other modes of comparison. And for this reason it would be very desirable that tables should be published in a convenient form showing the intrinsic value of the current coin of the realm, from the time when 1*l.* was a pound weight of silver, to the present day.

The utility of such a publication would be much increased by the addition of tables containing similar information respecting the coin of other countries, as for instance, of *France and Spain*. MEMOR.

THE GREEN WOMAN OF CARLISLE CASTLE (2nd S. xi. 208, 436).—My drill-sergeant has been withdrawn, and another sent; so that I am not able to refer to him for the verification (or otherwise) of his story. He never knew I communicated it to "N. & Q." To write to him would raise suspicion, and defeat the object. His narrative was a very circumstantial one, and told naturally, as if without any apparent attempt to deceive. There are one or two circumstances which still make me think that LUGUVALLENSIS and the sergeant have been referring to two different circumstances. The former speaks of "silver tissue," as the material of which the dress was made. The sergeant said the material looked like green silk; and he further spoke of the larger skeleton as "The Green Woman of Carlisle Castle," by which phrase it was there generally known. He spoke positively, also, to the skeleton of a child. Another point is, the re-interment in the churchyard near the Scottish chief. But what, to my mind, seemed to lend the greatest force to his account was, the description of the hole in the wall in which the bones were found, coupled with the fact of the child; because here we have traces of an ancient barbarous custom, of which a man in his position in life, and of his education, had never heard. On referring back to my first paper (2nd S. xi. 208.), I do not see that I can alter it; and though the sergeant may draw the long bow, as well as wield the broad-sword, I am not quite satisfied in my own mind that his story has been wholly disproved. P. HUTCHINSON.

CORNELIUS HOLLAND (2nd S. xii. 10).—There is a memoir of this person in Mark Noble's *Lives of the Regicides*, vol. i. pp. 357—360. Very few facts are recorded, and no references are given to authorities. I believe that there is no more trustworthy biography of Holland. His name, however, frequently occurs in the literature of the Civil War and Commonwealth periods. He was a native of Essex, said to have been born at Colchester. He sat as a judge at the King's trial, but did not sign the death warrant. He died in Switzerland, probably at Lausanne. EDWARD PEACOCK.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

The Key of the REVELATION; with a Comment. Translated by Richard More (the *Latin Apocalyplice* of Joseph Mede, E.D.) Lond. 1613. 4to.; or "1*b.*, 1650. 4to."

Wanted by R. B. Peacock, Solicitor, Lancaster.

Any *Fragments*, especially leaves containing colophons, of early-printed books; viz. from the German or Italian presses, before the year 1470; from the French press before 1480; or from the English before 1500.

Wanted by J. E. Hodgkin, West Derby, Liverpool.

The Fifth Volume (without the Supplement) of MIGNONET'S work on MEDALS, which contains a description of the coins of Syria, Phenicia, and Palestine.

Wanted by William Beumont, Warrington.

MILLER'S (GEOFFREY, D.D.). SERMON BEFORE THE ASSOCIATION FOR DIS-COUNTENANCING VICE, &c. 8vo. Dublin, 1795.
LUDG'S (JOHN) DESIDERATA CURIOSA HIBERNICA. 2 Vols. 8vo. Dublin, 1772. Vol. I.

IRISH PARLIAMENTARY REGISTER. 8vo. Vol. XVI., &c. NEWBY MAGAZINE. 4 Vols. 8vo. NEWBY, 1815-18. Vols. III. and IV.

Wanted by Rev. B. H. Blacker, Kokeby, Blackrock, Dublin.

PINCHBECK (EDMUND), Funeral Sermon on Proverbs viii. 35. 4to. 1652.

ANON. (JOHN)—

(1.) The Right Government of Evil Thoughts. 8vo. 1659.

(2.) Four Sermons. 8vo. 1659.

READING (JOHN), The Old Man's Staff, a Sermon. 4to. 1621.

BRESLY (HENRY), Timely Remembrance of God. 8vo. 1650.

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S. T. We have been unable to identify the History of County Families to which our cor. respondent refers. We know of no way of procuring the loan of such books as our correspondent wants but by becoming a subscriber to the London Library.

BOSBY. This name given to the cap worn by officers of the Artillery has twice formed the subject of a Query as to its origin, but unfortunately without eliciting any Reply.

T. S. I. We are obliged by your communication. The quarrel is a very pretty one, but we think the readers of "N. & Q." would be sorry to see it fought out in our columns.

H. L. S. The Latin complet on "The Devil was sick," &c., appeared at p. 268 of our last volume. The author is unknown.

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LONDON, SATURDAY, JULY 20. 1861.

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Notes on Books.

Notes.

OLIVER GOLDSMITH.

I beg to bring under the notice of those of your readers who have given special attention to the writings of Oliver Goldsmith, a little book for children now before me, which I think there are good reasons for regarding as one of his fugitive productions, and which, in so far as I am aware, is not mentioned by any of his editors or biographers.

Its title is as follows (*verbatim*): —

"The Drawing School for Little Masters and Misses: Containing the most easy and concise Rules for Learning to Draw, without the Assistance of a Teacher. Embellished with a great Variety of Figures curiously designed. To which are added the whole Art of Kite-making, and the Author's new Discoveries in the Preparation of Water Colours. By Master Michael Angelo. London, printed for T. Carnan, at Number 65 in St. Paul's Church Yard. MDCCCLXXVII. Pr. 6d."

My reasons for thinking that Goldsmith was the author of this little manual are various; but the chief are — the simple grace of its style, the evident *bonhomie* of the writer, and his equally evident interest in the sports of childhood. Let me submit one or two extracts, almost at random.

Under a woodcut of a child's head, the writer remarks (p. 20): —

"This is a pretty little bald-pated fellow, who has perhaps torn all the hair off his head running it into a

bush after some bird's nest. However, be that as it will, first draw the outlines, observing not to give him less hair than he has, and to imitate the few strokes resembling it as nearly as possible. . . ."

Under the next cut he remarks: —

"It is difficult to say whether this little fellow's head wants combing, or whether he is naturally what we call shock-headed. It is no matter which; but this is certain, that the young Artist will find this head of hair a little more difficult to imitate than the last. . . ."

In reference to "Kite-Making" the author says (p. 55): —

" After having spent a great part of the leisure hours of my life, that is to say upwards of fourscore weeks, in long and studious application to the mysterious investigation of the nature and properties of kites, I think myself highly qualified to give all little boys proper instructions how to become proficient in this art. I could not prevail on myself to withhold from the Lilliputian world the discoveries I have made, and cannot help flattering myself that, in future ages, this work will be as much read and revered as ever will be either *Tom Thumb* or *Jack the Giant Killer*. These are only matters of amusement; my work is of the utmost importance to the rising generation."

We shall only venture on another extract (pp. 67, 68): —

"I have raised many a kite without any addition of ornaments into the high regions of the air, which has attracted the wonder and admiration of many gentlemen and ladies whom curiosity drew round me. . . . Whenever I found this particular notice taken of my kite, I always pulled it in, and I have constantly found these gentlemen wait with patience to take a close view of what they before had seen only at a great distance. In these cases I doubted not, as soon as I brought it into hand, they would admire the due proportion of the bender to the straighter, the judicious situation of the loop, the length and neatness of the tail, and the just regularity and uniformity of the whole. But, alas! instead of receiving the expected encomiums, the gentlemen have only said, 'Why, you rogue, you have got no stars on your kite.' The ladies have laughed at what the gentlemen said, and I left by myself sulky and disappointed.

"I was one day making my complaints on this subject to my father, who I verily believe is the greatest man that ever existed, when after a short pause he made me this answer: '*Mike*, I am not at all displeas'd with your observation, but you do not yet know that convenience and simplicity are not the idols of the present age. The inquiries of the generality of the world are only after show and parade, and, without these, merit is of little worth. Take my advice; add a few *glaring* stars to your kite,' &c. &c.

Surely this is not a very usual kind of writing at any time, least of all in the children's books of the last century. It seems at least to resemble Goldsmith's style so closely as to warrant inquiry into the history of the little volume.

There are several subsidiary circumstances tending to strengthen the presumption that Goldsmith was its author.

1. He is believed to have written several books for children, in particular *Goody Two Shoes*.

2. Carnan, the publisher of the *Drawing School*, was the successor of Newberry, Goldsmith's chief

employer, and was the publisher of *Goody Two Shoes*.

3. The young reader of the *Drawing School*, who may be "desirous of imitating Nature throughout her various productions" is told (p. 53), that "he may consult Dr. Brooke's *Natural History*." Goldsmith edited that work.

4. Is there not something both Irish-like and Goldsmith-like in the writer's making his supposed father (see our last extract) address him, Michael Angelo, as *Mike*?

5. The cuts of the original edition of *Goody Two Shoes* were said to be by "Michael Angelo." From *The Critic* for June 2nd, 1860, I learn that a copy of that edition occurred among some books which had belonged to the late Mr. Haslewood, and which were sold by Sotheby & Wilkinson, 25th May, 1860. Its title is given in *The Critic* as follows:—

"The History of Little Goody Two Shoes . . . From the original MS. in the Vatican at Rome, the cuts by Michael Angelo. For T. Carnan, successor to J. Newbery."

I should have mentioned that the *Drawing School* forms a tiny volume (small 12mo, what is often called a 24mo), contains 108 pages, has an engraved title, and for a frontispiece a rather creditably-executed copper-plate portrait of her Majesty's father, "His Royal Highness Prince Edward," a boy apparently about eight years of age, with combed down hair and a gentle expression. The work is dedicated to him indeed.

J. D.

17, Howe Street, Edinburgh.

"MY WIFE."

In the *Letters of Mr. John Chamberlain to Sir Dudley Carleton* (just issued to the members of the Camden Society as the first book for the present year's subscription, and reviewed in "N. & Q." of the 6th July), the writer frequently mentions a lady under no other designation than "My Wife," sometimes in a way which would be very likely to mislead an ordinary reader, and at others connected with statements so embarrassing and perplexing that any reader, unassisted by further inquiries, would be quite at a loss to know what to make of them. I beg to extract the passages:—

"March 5, 1599-1600. I think to go to Knebworth very shortly, where I mean to tarry till toward the term, when my wife promiseth to come and fetch me home. (p. 70.)

"June 13, 1600. I could not do my wife the honour (as was my meaning) to conduct her some part of the way, though she were otherwise sufficiently accompanied. (p. 77.)

"May 27, 1601. I go to-morrow to Knebworth, though I came lately thence about the middle of this last terme, being sent for from Ascot some three weeks before

to meet your cousin and Mrs. Lytton at Farley about a match for my wife, which is since dispartch with young Gifford, a kinsman of her own. She asked me kindly for you, and willed me to remember her to you. (p. 109.)

"July 8, 1601. I am very sorry my last letter to you miscarried, because it contained the whole abridgment of my progress into Hampshire, my wife's marriage, and a great rablement of such other like matter. (p. 111.)

"Aug. 13, 1601. I am going to-morrow toward Hampshire, to gossip with my lady Wallop, lately brought to bed of a son, and so forward to my wife's to see how she is accommodated in all manner implements. (p. 115.)

"Oct. 2, 1602. From Ascot I met Mr. Lytton at Sir Henry Wallop's, where I found my wife brought a' bed of a boy, wherein I took no great comfort (as I told her), having so little part in him." (p. 150.)

The gravity and business-like air with which "My Wife" is mentioned in all these passages, until we arrive at the gentle joke in the last of them, shows that the expression had by frequent use become familiar to Mr. Chamberlain, and that it was also well known to his correspondent Mr. Carleton. Dr. Birch, the transcriber of Chamberlain's letters, did not leave the identity of the lady uninvestigated, but ascertained her name to have been Winifred Wallop; that she was the daughter of Sir Henry Wallop, who died in 1599, having married Katharine, daughter of Richard Gifford, Esq.; and that the "kinsman of her own," with whom she contracted actual matrimony in 1601, was her maternal cousin Sir Richard Gifford. This satisfies any doubts about the lady: as for Mr. Chamberlain himself, "He does not appear to have been married, as there is no reference to wife or children in his letters, with the exception of a playful title which he gave to Winifred Wallop." (Preface, p. vii.)

This is perfectly satisfactory as respects any biographical or personal questions; but does not at all explain *why* Mr. Chamberlain called Winifred Wallop his Wife. It seems not to have been a fancy wholly peculiar to himself, but rather a practice then prevalent; for in the letters of George Lord Carew to Sir Thomas Roe (which were printed for the Camden Society in 1860), there are these passages which are very parallel to those in Chamberlain's letters,—referring as they do to the marriage of the lady and its consequences,—except that here the name always accompanies the designation "My Wife":—

"1615, April. Shaumburge is now married to my wife Anne Dudley; he comes shortly hither with a purse full of money to purchase lands in England. (p. 6.)

"(Same year.) The 31 Dec. we received news (which is true) that my wife Dudley, married as you know to Monsieur Shaumburge, died in childbed, but her child lives. (p. 21.)

"1616, August. Monsieur Schomberge, husband to my wife Anne Dudley, is dead." (p. 41.)

The history of this short-lived union was this. Count Meinhardt de Schomberg was a principal attendant about Frederick, the Count Palatine of the Rhine, and when his master came to wed the

English Princess Elizabeth, he found Anne Dudley, daughter of Edward 9th Lord Dudley, in the court of the Queen. She accompanied the Electress to Germany as chief lady of honour, and in June, 1614, was "made sure to M. Schomberg." (*Birch's Court and Times of James I.*, i. 325.) After her untimely death, so soon succeeded by that of her husband, the orphan infant, whose birth is above-mentioned, was cherished by his royal mistress, and lived to accompany William III. to England, and become Duke of Schomberg.

This history is too remarkable to have been passed over in silence: but my object is not to direct attention to it, except as adding interest to the lady here designated as "My Wife." Anne Dudley, we may presume, was a youthful maid of honour. Lord Carew, when he wrote the passages above quoted, was a grave old courtier of fifty-eight years of age, and Mr. Chamberlain, when he wrote the foregoing about Winifred Wallop, was approaching fifty. Lord Carew was the Vice-Chamberlain of the Queen's household, where Anne Dudley was continually in his view, and it may be said that he called her "My Wife" merely because she was his favourite among the Queen's maids. I cannot, however, help thinking, from the constancy with which both he and Chamberlain persist in employing the phrase "My Wife" whenever they mention the person to whom they respectively apply it, that it may refer to some social custom that had greater influence than a casual preference, but of which we have now lost sight. I therefore beg historical readers to be on the watch for its recurrence in other correspondence of the same period. J. G. NICHOLS.

RECORDS OF SEPULCHRAL REMAINS.—No. III.

St. Peter's Church, Drogheda.—This ancient ecclesiastical edifice overlooks the town of Drogheda, and the historic river of Boyne. Within its site were interred several primates and bishops of Ireland, and sundry other prelates were consecrated. There, in the commencement of the fifteenth century, was delivered that wholesome exhortation of brotherly love and Christian benevolence, which united two theretofore jealous and weak corporations into one industrious and influential community. The Boyne water had been the demarcation of divided interests and hostile feelings (as it unhappily was in some subsequent centuries). On this occasion, however, from the Temple of their God went forth the voice of peace and charity, that laid the foundation of Drogheda's prosperity. In 1548 the steeple of that church, then represented as "one of the highest in the world," was prostrated by a tempest. Guillin's *Displaye of Heraldry*, published in 1638, notices "a coat armour standing on a

glass window in this church." The memorable visitation of Cromwell, however, in September, 1649, irretrievably injured this edifice; it having been then blown up, involving in its ruin a part of the garrison and many of the most respectable inhabitants who had fled thither for refuge,—but Cromwell did not admit the benefit of sanctuary.

The register of this church is perhaps one of the best preserved, and most complete in Ireland (see *History of Drogheda*, vol. i. p. 33, &c.). It commences, in 1654, with the civil marriages then celebrated by the Mayor, or other magistrate of the town, and so thence to burials and baptisms. The sepulchral records of the graveyard are to Robert Cadell, formerly sheriff of Drogheda, who died in 1637; to Henry Ogle, ob. 1675, and to his descendants; Thomas Dixon, formerly mayor of Drogheda, ob. 1689; Matthew Fleming, ob. 1703; Meades of Drogheda, 1709; Robert Smith of Drogheda, ob. 1702; Alderman William Patten, ob. 1710; Alderman Patrick Plunkett, ob. 1708, and to Catherine his wife; at the head of this stone the family armorials are carved. Atkinsons from 1730; Alderman John Godfrey, ob. 1734; Schoales from 1722; Broughtons from 1737; Cuthberts from 1736; the Cheshires, formerly of Shrewsbury, with particulars of their genealogy from 1694 to 1820; Faircloughs from 1753; Drungooles from 1760; Fleming, James, merchant of Drogheda, ob. 1756; Fleming, Francis, son of Matthew, which last died as aforesaid in 1703; Gibson, Rev. John, ob. 1794, and to some of his ancestors; Goldsmith, Rev. Isaac, rector of Cloyne, ob. 1769; Harpurs of Mell from 1723; Lelands from 1741; John Vanhomrigh, ob. 1785; to Acklands, Armstrongs, Blackers, Campbells; to Theobald Bourke of Drogheda, ob. 1779; to Capt. Duncan Campbell of the town of Drogheda steam-boat, born at Glendernwell in the Highlands of Scotland; to William Charter of Northumberland, late of the 16th Foot, ob. 1762; to Davises, Fagans, Feeleys; to Mrs. Margaret Fisher, who died in 1795, and who, it is stated on the stone, was the eldest daughter of the Rev. John Brett, D.D., and lineally descended from Lord Chancellor Clarendon; to Col. John French of the 71st Regiment, ob. 1812; to Hardmans, Leighs, Lindsays, Normans, and Singletons; to Capt. William Hyde of the 72nd Regiment of Highlanders, son of John Hyde, Esq., of Montague Square, London, who died in 1829, aged twenty-eight; to Capt. Reed, of the North Down Regiment, who died in Drogheda 'this monument was erected by his brother officers,' &c.

Embedded in the wall, at the north-east corner of this cemetery, is a very old monument to Edmund Goulding of Peristown, and to Elizabeth Fleming, second daughter of the Baron of Slane. Near it is another monument to Nicholas Dar-

ditz, formerly of Drogheda, who died in 1516; to William Darditz, his son, and Matilda Netterville, his wife. The tombstones in St. Mary's churchyard, at the opposite side of the town, are fewer, though not less interesting; but "sufficient for the day —". JOHN D'ALTON.

48. Summer Hill, Dublin.

THE COMET, 1861.

"Terroresque in cœlo, et signa magna."—S. Luc. xxi.

I.

Whence art Thou? sudden Comet of the Sun!
In what far depths of God thine Orient Place?
Whence hath thy World of Light such radiance
won,
To gleam and curve along the Cone of Space?*

II.

Why comest Thou? weird wanderer of the air!
What is thine Oracle for shuddering eyes?
Wilt thou some myth of crownless kings declare,
Scathed by thy fatal Banner of the skies?

III.

Or dost thou glide, a seething Orb of Doom,
Bristling with penal fires, and thick with Souls,
The sever'd Ghosts, that through thy peopled womb
Whom Azrael, Warder of the dead, controls?

IV.

Throne of some lost Archangel! dost thou glare
After long battle, on that conquering height?
Vaunt, of a Victory, that is still, despair,
A Trophied Horror on the arch of night!

V.

But lo! another dream: Thou starry God!
Art thou the mystic Seedsman of the Sky?
To shed new Worlds along thy radiant road
That flow in floods of billowy hair on high.

VI.

Roll on! yet not almighty: in thy wrath
Thou bendest like a Vassal to his King:
Thou darest not o'erstep thy graven path,
Nor yet one wanton smile of brightness fling.

VII.

Slave of a mighty Master! be thy Brow
A Parable of Night, in Radiance pour'd:
Amid thy haughtiest courses what art thou?
A lamp, to lead some pathway of the Lord!

R. S. HAWKER.

Morwenstow.

* *The Cone of Space*.—Space is that measured part of God's Presence, which is occupied by the Planets and the Sun. The boundary of Space is the Outline of a Cone.

NARCISSUS LUTTRELL.

So little is known of this worthy writer, who, like John Chamberlain, has left so much gossip of others and so little as regards himself or his personal history, that any fragment, however meagre, cannot but be acceptable. Might I inquire if any thing has been done towards publishing his personal diary, which was at one time talked of, and which he left written whimsically in Greek characters. It certainly does not contain much beyond a record of his hours of rising, and method of spending his days, where and how he dined, what friends called, &c. An eccentric gentleman he doubtless was, for he enters frequently in his diary whenever he had imbibed too much, which, I am sorry to say, was not infrequent, although he never seems to have neglected "prayers." He spent his time easily, and perhaps unprofitably, for an almost daily entry in his diary is, "did odd things." If I remember rightly, he lived and died at Chelsea, and was a justice of the peace; but perhaps some one of your readers may be enabled to supply some additional note.

"S^r.—I was to wait on you to beg a favour for y^e loan of a manuscript of yours ('tis Leland's *Itinerary*) w^{ch} I saw accidentally at a friend's, from whom the inclosed comes on my behalf to request y^e same; if you please to favour me so far you may send it by y^e bearer, & I assure you I will take great care of it, and return y^e same very safe, and will not part with it out of my own custody; & if I am so happy to know when may be a convenient time to wait on you, I will take the first opportunity to return you many thanks for this favour, to him who is
"Your very humble serv^t,

"NAR. LUTTRELL."

"22 Aprill, 1693.

"Over ag^t y^e Horne

Taverne in Holborne.

"For Rob^t. Harley, Esq^r.

at his Chamber in y^e Inn^r Temple."

This letter would seem to have been accompanied, or rather preceded, by another by way of an introduction:—

"Apr. 20th Lon.

"S^r.—This Bearer my good freind Mr Luttrell hath desired me to recommend him to you that you would let him look over y^r Leyland's *Itinerary*, w^{ch} I returned you yesterday. It is more than a little impudent in me to take a rise from y^r kindness to me to importune you for another, and had I not had experience of his care in returne of Manuscripts I would not mention it; but that I have frequently don, and therefore I can wth confidence answer for him in that particular. I am just going out of Towne, & only time to tell you I am entirely S^r,

"Y^r affectionate & faithfull humble serv^t,

"FRANCIS GWYN."

"To Rob^t Harley, Esq^r.
&c. &c."

ITHURIEL.

Minor Notes.

COLUMBUS.—The following anecdote may be interesting to some of your readers.

Captain D'Auberville, in the bark *Chieftain*, of Boston, put into Gibraltar on the 27th of August, 1851. He went, with two of his passengers, across the Straits to Mount Abylus, on the *African coast*; as they were on the point of returning, one of the crew picked up what appeared to be a piece of rock, but which the captain thought to be a kind of pumice-stone. On examination it was found to be a cedar keg completely incrustated with barnacles and other marine shells. The keg was opened, and within was found a cocoa-nut enveloped in a kind of gum or resinous substance. Within the cocoa-nut shell was a piece of parchment covered with very old writing, which none of those present could read. An American merchant in Gibraltar then read it, and found that it was a brief account, drawn up by Columbus in 1493, of his American discoveries up to that time. It was addressed to Ferdinand and Isabella. It stated that, according to the writer's judgment, the ships could not survive another day; that they were between the western isles and Spain; that two similar narratives were written and thrown into the sea, in case the caravel should go to the bottom.

Captain D'Auberville's narrative was given in the *Louisville Varieties*, whence it was copied into *The Times* of that year. T. M.

A COINCIDENCE.—About the time of the breaking out of the war of 1812 between Great Britain and the United States, a whale ascended the Delaware to Philadelphia, ninety miles from the ocean, and was caught. None has since been known to do so until just before the beginning of the rebellion of the Filibusters, when another came up to Philadelphia, and was caught. M. E.

BISHOP BLOMFIELD.—A worthy life of this indefatigable scholar and devoted churchman has still to be written. Mr. Luard contributed a notice of his classical publications to *The Journal of Classical and Sacred Philology*, iv. 196, seq. 348. He assisted Bp. Monk in his edition of the *Hippolytus* (Monk's *Preface*), and collated the Emmanuel MS. of the *Shield of Hercules* for Gaisford's *Hesiod* (Gaisford's *Preface*.) See, too, the *Christian Remembrancer*, vol. v. p. 411, seq., and a letter to him by Chas. Butler in the *Pamphleteer*, xxv. p. 75.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

JOHN FISHER, BISHOP OF EXETER AND SALISBURY.—As Miss Knight's *Autobiography* has recalled Bishop Fisher to a temporary, and not very enviable celebrity, it may be worth while to indicate some other sources, from which a more favourable character of him may be derived. See

his life in the *Annual Biography*, vol. x. (1826), pp. 219—231; (cf. the vol. for 1835, p. 414 b, and a notice of his brother Richard Belward in the volume for 1824, p. 431 b); *Public Characters* (1823), iii. 325, and *Biographical Dictionary of Living Authors*, 1816. He was of St. Paul's school (Carlisle's *Grammar Schools*, ii. p. 97); and his name occurs among the subscribers to *Jebb's Works*, when he was Canon of Windsor and King's Chaplain,—a proof, as far as it goes, of his liberality of mind. His widow (of 60, Upper Seymour Street) occurs among the subscribers to Cassin's *Bishops of Bath and Wells*; and his daughter is noticed in the *Gent. Mag.* 1850, p. 542.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

BEAUTY OF THE RISING TIDE.—Any one who has taken delight in lingering on the sea-beach, must be aware that the tide coming in is a finer thing to watch than the tide going out. But, unless I am much deceived, the observation may be carried further. On looking from a moderate elevation across an estuary or narrow sea, it has often struck me that—without reference to the height of the water—the flowing tide is a nobler object to look upon than the ebbing tide. I should be glad to appeal to the observation of your readers for a confirmation of my views on this point. And I may be permitted to add, by way of suggestion, that those whose summer rambles lead them to the Menai Straits, will have an excellent opportunity of testing their correctness. P. S. CAREY.

EMBOFNPOINT.—Comp. Chaucer, *Cant. Tales*, l. 200:—

“He was a lord ful fat and in good poynt.”

Could not we revive this expression? It sounds far better than in *good case*. F. C.

DUMB-BELL.—The origin of this name for the pair of well-known heavy leaden weights used for muscular exercises, is probably little known. They take their name, by analogy, from a machine consisting of a rough, heavy, wooden fly-wheel with a rope passing through and round a spindle, which projects from one side, the whole apparatus being secured by stanchions to the ceiling of a room, and set in motion like a church bell, till it acquired sufficient impetus to carry the gymnast up and down, and so bring the muscles of the arms into play, though in a less wholesome and more dangerous manner than that now in use by means of its leaden successors. A specimen of the old-fashioned apparatus still exists in New College, Oxford, though long removed from its original position. SIGMA.

PUNCTUATION.—In our usual habits, punctuation, or the want of it may or may not affect the reader's view of the meaning. It is therefore

desirable to avoid ambiguities which can only be decided by the comma. According to the reports, the following deliverance was uttered in Convocation on the 20th of June. The speaker is made to say:—"His contention was that there was nothing in the Mosaic statements which were at variance with the discoveries of modern science." We happen to be able to see, by place, person, and context, that "were" is a misprint for "was"; but as some persons hold the above opinion, as understood more clearly with a comma after "statements," and as it is not certain that the comma would appear, even when desirable, this is a good instance of the disadvantage of completing the sense too early. The fifth and sixth words, "there was," and the word "which," are superfluous and worse than useless. The word "nothing" really requires a system of rules of grammar all to itself. M.

GREAT FIRE.—The newspapers, in their wisdom, have repeatedly told us of late, that the fire in Tooley Street is the greatest since that of 1666. But in July, 1794, there was a fire commencing in Ratcliff Highway, in which 730 houses were destroyed. See Adams's *View of Universal History*, vol. iii. pp. 396, 397. A. B. Y. Z.

Queries.

AMEN.—There is a story now-a-days of a country parish, in which the clergyman had established a better order of things than had before existed in his church; whose parish clerk complained to a neighbour that they had now such new- (*i. e.* old) fangled ways, that he really thought the next thing would be that the people would begin to say "Amen" for themselves.

As a layman, I wish to know whether it is right or wrong to respond to the Lord's Prayer and the next collect in our pre-communion service, one or both. I know what is said in Hook's *Church Dictionary*, but still the "Amen" after them is sometimes in "Roman," and at others in "Italic" type; sometimes I find the priest, at others the people, say the word. All the Oxford-printed Prayer Books by me have "Amen" after the Lord's Prayer "Roman," and after the second prayer "Italic;" in others, both are of the one or of the other type. As to the parish "clerk," wherever he is, I suppose he always says "Amen" unless he is positively forbidden to do so.

J. F. STREATEFIELD.

THE CARMAGNOLE.—There is an English song to this tune, two lines of which run thus:—

"The Duke of York with flaming arms (*repeat*),
They say would do us wond'rous harms (*repeat*)."

It is, I presume, a translation from the French, though there is nothing like it in the song com-

monly published, commencing "Madame Veto." Where are all the words of it to be found?

M. E.

Philadelphia.

B. B. FELTUS.—Can any of your Irish readers give me any information regarding Mr. B. B. Feltus, who is author of "Sonnets upon Mary, Queen of Scots," published in *The Dublin University Magazine*, June, 1851, vol. lvii. pp. 679—682. A. Z.

FIS PENNY, FIS FEE.—What is the meaning of Fis Penny, or Fis Fee, a payment formerly made in Worcester and some other places on the Feast of the Purification. A. H.

FLOWER.—In Wood's *Ath. Oxon.* is a short account of the Rev. John Flower, who was minister of Staunton, co. Notts., in 1658. I am desirous to obtain particulars respecting his descendants (if he left any), or of other Nottinghamshire or Lincolnshire clergymen of the same surname who were living about the year 1700. J. H. C.

GLOUCESTER CATHEDRAL LIBRARY.—In the copy of the sealed Prayer-Book in this Library, in the Act for Uniformity, 14 Charles II., the pen has been drawn across the word "subscribe," and "subscribble" written in the margin. Does this alteration occur in all the copies of the sealed book? C. Y. CRAWLEY, Librarian.

HEREDITARY DIGNITIES.—Mr. Cruise, in his *Treatise upon Dignities*, speaks only of three modes by which dignities are created, viz. by *charter*, by *letters patent*, and by *writ*—all these pass under the Great Seal. I would ask some of your readers who may have given consideration to legal questions connected with the prerogative of the crown, whether an *hereditary* dignity can be created by a mere *warrant* or *sign manual* only? If so, is there any instance of a title or dignity now in existence which has descended to, or is now inherited by, any person under a mere sign manual only? S. N. G.

JAMAICA FAMILIES.—Any reader of "N. & Q." who has transcripts of monumental inscriptions of the families M'Donald and Wassels of Trelawny will much oblige by sending copies of them to me addressed as under. R. W. DIXON.

Seaton-Carew, co. Durham.

MINSHAW FAMILY.—I should feel greatly obliged if any of your genealogical readers can inform me the origin of the name of Minshaw; and furnish any information as to the ancestors and descendants of Charles Minshaw of the Maze Pond, Southwark, who died in the year 1781. Any genealogical information, copies of inscriptions, &c., &c., relating to the above family, will be acceptable. The name being uncommon, it

affords facilities for tracing, as all who bear it may be assumed to be related. J. R. D.

"NOCTES AMBROSIANÆ."—Can any of your readers inform me whether the late Captain Hamilton, author of *Cybil Thornton* and other works, took any part in the composition of the "Noctes Ambrosianæ" of *Blackwood's Magazine*? Are the names of the various writers of the Noctes known? Besides Wilson and Lockhart, I have seen the name of Dr. Dunlop of Canada (who died about 1848) mentioned as contributing to these papers. I think Dr. Shelton McKenzie published an edition of the *Noctes* in America, which may afford some information as to the authorship. R. INGLIS.

CAPTAIN H. C. PEMBERTON.—Will any of your readers be good enough to trace the pedigree of the Pemberton family, and also inform me who the representatives of the family now are, more especially with reference to the late Captain H. C. Pemberton, R.N., who married a Miss Nixon. INDICUS.

RICHARD POWELL, M.D.—Does any monumental memorial exist of Richard Powell of Cecil Street, Strand, Doctor of Medicine and Fellow of the College of Physicians? If so, where is it to be found, and what are its terms? Dr. Powell lived in the early part of the present century. F. S. A. LOND.

Aberdeen.

QUOTATIONS.—The following is said to have been found on a tombstone:—

"Corporis pulvere plumbum in aurum convertit."

Where does this occur? J. T. T.

"May heaven be his lot, he deserves it, I'm sure,
Who was first the inventor of kissing."

Whose lines are these? and what lines precede them and follow them? SIGMA.

WM. RIDER.—There is an old play called *The Twins*, by Wm. Rider, M.A., published in 1653, but acted many years earlier, at the private house, Salisbury Court. Is the name of the author to be found in the catalogue of Cambridge graduates, and is anything further known regarding him? R. INGLIS.

ROSEBERRY TOPPING.—What is the derivation of Roseberry Topping, the name of a hill in Cleveland? I have seen it written *Rosebury Topping* on pp. 184, 185, and in Chap. xvi. of *A Month in Yorkshire* by Walter White, 1858, we are told that this name is of Danish origin, and that it is derived from "*Ross*, a heath," "*Burg*, a fortress;" and "*Toppen* for apex." I have consulted the following Danish Dictionaries, namely, *Engelsk-Dansk Ordbog* of S. Rosing: Köbenhavn, 1853; also, *Dansk-Engelsk Ordbog* of J. S. Ferrall og Thorl. Gudm. Repp.: Kjöbenhavn, 1845; and that

valuable work *Dansk Ordbog* [&c.] of C. Molbech: Kjöbenhavn, 1859," and the result is, that I find no word like *Rose*, having the meaning of a heath. I have asked a friend deeply learned in old Norse whether there was any word meaning heath any way resembling *Rose* in sound. My friend told me that he could not find any such word in the latter language. Again, I cannot find such a word as *Burg*, meaning a fortress, in Danish. But there is the word *Borg*, a castle or fortress. But I think it much more likely that *-berry* is derived from the Danish word *Berg*, a rocky hill. In Swedish this word would be pronounced *berri*; both the letters *r r* being pronounced. This is a pronunciation which we have not in modern current English. It has been remarked that the dialects of Norway are more like Swedish than Danish. We know that the dialect of Cleveland fully shows that that district was peopled by Norsemen. Therefore I think it very likely that the Swedish pronunciation of *Berg* was that of the Norsemen who colonised Cleveland. Now the Swedish pronunciation would be very likely to be changed into *Berry*. Any one who has learnt anything of Swedish will know how difficult the right pronunciation of *Berg* is, and how easy it is to make the mistake of pronouncing it *Berry*. The word *Topping*, I think, is derived from the Danish word *Top*, *en* (top, summit.) EDWIN ARMISTEAD.

Leeds.

SALT GIVEN TO SHEEP.—In an article on the sheep-walks in Spain, which I have met with in the third volume of *Selections of Curious Articles from the Gentleman's Magazine*, p. 356, it is stated:—

"The first thing the shepherd does when the flock returns from the south to their summer downs, is to give them as much salt as they will eat; they eat none in their journey from one feeding pasture to another, nor in their winter walk; but then they never eat a grain of salt when they are feeding in *limestone land*."

Will any of your readers who have travelled through Spain inform me whether the practice of giving salt to sheep continues to the present day? And I should like to know from your *agricultural* readers, whether the practice applied to English sheep would improve *their* flesh or wool, and bring them early to perfection?

The whole of the above article will amply repay perusal, but I regret I cannot give a reference to the volume of the magazine from which it is taken, for the compiler of the selection has provokingly omitted a reference.* FRA. MEWBURN.
Larchfield, Darlington.

EDMUND SOUTHERNE.—I shall be much obliged by any information concerning him. He was the author of the first original work in English on the

[* Vide *Gent. Mag.*, vol. lx. pt. i. p. 95.]

management of bees. It was published in 1593, and is entitled *A Treatise concerning the Right Use and Ordering of Bees, &c.* On its title-page he styles himself "Gent.;" and having added that the pamphlet is dedicated to "Mistres Margaret Astley, wife to John Astley, Esquier, Master and Treasurer of her Majesty's Jewels and Plate," with whom he seems to have been on terms of friendship, I have recorded all that I know about him. G. W. J.

SMOUCHEY OR PONT.—A correspondent of *The Times*, describing the country life of young ladies of fashion, makes them finish the day with "the romp of 'Whip up Smouchy or Pont.'" Will one of your Belgravian readers explain this phrase to

UNFASHIONABLE?

ORIGINAL MS. OF JEREMY TAYLOR.—A colonial newspaper says that one of the Bath clergy has lately found, in a book-stall, an original MS. of Bp. Jeremy Taylor's *Prayers and Meditations*. Can there be any foundation for this statement?

C. P. E.

WILLS AND ADMINISTRATIONS.—Mr. R. Sims, in his excellent *Manual for the Genealogist, &c.*, says at page 343., ". . . the legacy books at the Stamp Office afford evidence not only of the degree of relationship of a legatee, but also of the common ancestor through whom such relationship exists." Acting upon the above, I once applied for the relationship between Elizabeth Rawlings of the city of Durham (will proved 10 Oct. 1797) and Robert Henry McDonald of the same place, her residuary legatee, but to no purpose, although I expressly pointed out the importance to me of the information required. I was told in two letters, courteously but firmly, that such information was not permitted to be given.

R. W. Dixon.

Seaton-Carew, co. Durham.

Queries with Answers.

JAMES CRAGGS.—Macaulay in his *History of England*, iv. 547, says:—

"James Craggs was now (1695) entering on a career which was destined to end after a quarter of a century of prosperity in unutterable misery and despair."

What was that end? Addison on his death-bed (1719) dedicated his Works to him, then Secretary of State, as a mark of his friendship; and Tickell, in his preface to Addison's Works (1721), deploras the death of Craggs—"Cut off in the flower of his age, and carried from the high office wherein he had succeeded Mr. Addison, to be laid next him in the same grave."

F. W.

[Our correspondent has rolled father and son into one personage. The following notice of the two Craggs in an anonymous *History of England*, 2 vols. 8vo. 1723 (vol.

ii. p. 408), will clear up his difficulty. "On Feb. 16, 1720, died the Secretary of State, James Craggs, jun.; a man of bright genius and of lively parts; a good speaker, a generous friend, and an able minister. His death so much affected his father (who was also attached by the Committee of Secrecy for corruption of the South Sea project, and was designed for a sacrifice by some), that he likewise died on the 16th of March, in a lethargic fit, never receiving nor admitting any comfort after the loss of a son for whom he had amassed an infinite heap of riches, and in whom he expected all the happiness that honours, and grandeur, and the favours of a court can bestow."]

BOSWELL, SOAME JENYNS, LYTTTELTON, AND SMOLLETT.—I request to be informed on the following subjects:—

1. Boswell records a conversation with Johnson, in which the latter praised two parodies as being the best of modern times; one an "Ode to Oblivion," the other an "Ode to Obscurity." They were written by Geo. Colman and Robt. Lloyd in conjunction. Where can I find these odes?

2. Soon after Johnson's death, Soame Jenyns wrote a rather petulant attack upon him, in the form of an epitaph. It is printed in the *Asylum for Fugitive Pieces*, vol. ii. p. 290, and concludes thus:—

"Would you know all his wisdom and his folly,
His actions, sayings, mirth, and melancholy,
Boswell and Thrale*, retailers of his wit,
Will tell you how he wrote, and talked, and cough'd,
and spit."

This epitaph is said to have nettled Boswell very much, and he wrote an answer to it equally bitter, if not so witty. Where can I find Boswell's answer?

3. The celebrated George, Lord Lyttelton, on the death of his first wife (Miss Lucy Fortescue), wrote a beautiful monody on it, beginning—

"Made to engage all hearts and charm all eyes,"

which has been much admired, but which, it is said, has been most cruelly parodied by Smollett. Where can I find this parody? ε. β. ε.

[1. George Colman's "Ode to Obscurity," and Robert Lloyd's "Ode to Oblivion," will be found in Alex. Chalmers's *Collection of English Poets*, vol. xv. pp. 93, 94.

2. Boswell's Epitaph "Prepared for a creature not quite dead yet," i. e. Soame Jenyns, is printed in Boswell's *Life of Johnson*, by Croker, ed. 1853, p. 106.

3. Smollett's "Burlesque Ode" on Lord Lyttelton's monody will be found in Smollett's *Works*, 8 vols. ed. 1797, vol. i. p. 231. See also Chalmers's *Collection of English Poets*, vol. xv. p. 586.]

LOCK-HOSPITALS.—Why so designated? And what the derivation here of the term *Lock*? J. L.

[The term *Lock* is supposed to be derived from the old Norman-French *Loques*, rags, or fragments, from the application of such rags to wounds and sores; but more probably from the Saxon *loc* or *lwe*, to shut close or confine. The Lock Hospital, which formerly stood at the south-east corner of Kent Street (and from which the

present Hospital probably takes its name), was anciently a house for the reception and cure of lepers: it afterwards became attached to St. Bartholomew's Hospital, and, with the Lock at Kingsland, afterwards called the "Kingsland 'Spittle," was appropriated to the cure of one special class of patients.]

GENERAL HAVELOCK.—You will oblige by answering me, through the medium of your journal, when, where, and on what occasion, General Havelock addressed his troops as stated on his statue in Trafalgar Square?—

"Soldiers,

"Your labours, your privations, your sufferings, and your valour, will not be forgotten by a grateful country."

C. F. M.

[These memorable words have a peculiar and melancholy interest, as being the last which came from the pen of Sir Henry Havelock, the day after the battle of Bithoor [Aug. 16, 1857], and were addressed to his little army, which had moved back to Cawnpore on the morning of the 17th. *Vide* Marshman's *Memoirs of Sir H. Havelock*, p. 361.]

CONRAD DE HOEMWICH.—In the library of Stanford Court is a copy of the work called *Fasciculus Temporum*, of which there are, I believe, many editions. Several are mentioned in Dibdin's *Biblioth. Spencer.*, but not the one I possess. The printer's date at the conclusion is thus:—

"Impressum p me Conradū de Hoemwich, meoq; signeto signatum explicit feliciter. Sub anno dñi Millesimo quadringentesimo septuagesimo sexto (1476) feria sexta ante Martini Epi. De quo sit Deus gloriosus benedictus in secula, Amen."

There is a large coloured capital G to the preface, and other woodcuts. Can any of your readers inform me who Conrad de Hoemwich was, and where his printing-press existed?

THOMAS E. WINNINGTON,

Stanford Court.

[Conradus de Hoemborch (as the name is usually spelt) was a printer at Colonia Agrippina (Cologne). There is a description of this edition of the *Fasciculus Temporum* by Hain, *Repertorium Bibliographicum*, No. 6919; see also Panzer, i. 280; Brunet, ed. 1842, ii. 254, and the Catalogue of Dr. Kloss's Library, p. 127, where it is called the *third* edition. Some incidental notices of the early editions of *Fasciculus Temporum* will be found in our 1st S. ii. 324; iv. 148, 276.]

CAPTAIN RICHARD DOWSE.—You will greatly oblige by inserting the following Query in your valuable paper. Who was, or what was, the cause of the following being inscribed on a mourning ring which I chanced to see the other day, viz., "Capt. Rd. Dowse. Born 1760. *Sacrificed* 1794?"

W. C. D. A.

[Capt. Richard Dowse, commanding engineer at Guadaloupe, in the West Indies, was taken a prisoner by the French in June, 1794. His name appears in the list of the officers of the army who died or were killed during the campaign in the West Indies, under Lieut.-Gen. Sir Charles Grey and Vice-Adm. Sir John Jarvis, in the year 1794. He was no doubt *sacrificed* by the infamous

Victor Hugues, who erected a guillotine, and struck off the heads of about fifty of our brave countrymen. The others were tied hand to hand, and, being drawn up on the sides of those trenches which their valour had so well defended, were fired at by recruits; and the living, the dead, and the wounded, all falling together, were instantly buried in one common grave.—*Vide* Brenton's *Life and Correspondence of John, Earl of St. Vincent*, i. 112; and Wilyam's *Campaign in the West Indies*, fol. 1796.]

Replies.

MUTILATION AND DESTRUCTION OF SEPULCHRAL MONUMENTS.

(2nd S. xi. 424; xii. 12.)

Some weeks ago I was in the chapel at Ashridge Park, built for the Duke of Bridgewater by Wyatt. In the very centre, the noble owner placed the brass of a certain John Swyneford (if I remember the name rightly), "rector hujus ecclesie," which he took from a neighbouring church! I believe when the present owner of Ashridge (Earl Brownlow) comes of age, the brass thus "lifted" will be restored to the vacant place from whence it came, and to the great satisfaction of the incumbent, and all other honest men.

Still more recently, I was in the priory church at Dunstable, where the sentence of divorce in Queen Katharine's case was read. The sight there of attempts at restoration, marred by carpentering and churchwardening, is enough to wring the heart of the most stoical Fellow of the Society of Antiquaries, or of any other society. For my part, I found some balm in Gilead. The sexton, as I understood him to be, showed me various fragments of brasses which he had met with "kicking about the church." These he has collected and arranged on some boarding, after the fashion of pictures in a scrap-book: at all events he had preserved them. "He thought," was his remark, that "they might interest somebody." Nobody there cared for them but he; and, on parting from him, I pressed his hand with a sincere respect, deeming him, in my own mind, worthy of being named a honorary fellow of the illustrious brotherhood above-noticed.

A few days only ago I was walking in the churchyard at Wotton—John Evelyn's Wotton. On the top of the flat monument on the left of the south door of the church, I saw lying, amid some loosely-scattered rubbish, a fragment of an inscribed tombstone. The inscription was difficult to decipher, but it bore the name (as well as I could make it out in the dusk) of Wye, a "rector hujus ecclesie," too, who died in 1701. It also commemorated his wife Catherine, who died in 1704. Had I been feloniously-minded I might easily have carried this fragment away; and any boy mischievously-minded might easily pitch the stone into the next ditch. I could not but feel

sorry that the memorial of such contemporaries of Evelyn, — of one to whose preaching he may have listened, — should be treated with such neglect and disrespect. But I remembered that Mr. Upcott, some forty-four years ago, had discovered John Evelyn's Diary in an old clothes-basket in a garret at Wotton House; and thus recollecting that there was small value attached here "to things like these," as the MSS. were called, I despondingly turned my pony's head in the direction of Brockham, and the table there spread for me.

JOHN DORAN.

P.S. Since I have got back among my books, I have referred to Evelyn's Diary, and there find the following notice of the man whose tombstone is now treated with such scanty measure of respect: —

"27th Feb. 1701. Mr. Wye, Rector of Wotton, died, a very worthy good man. I gave it to Dr. Bohun, a learned person and excellent teacher, who had been my son's tutor, and lived long in my family."

Let us hope after this that the memorial of this "very worthy good man" will be restored to its proper place.

In reading your communications on this point of national interest, it would seem that no means short of a vote by Parliament, to appoint qualified persons in each parish to take copies of all existing remains, could effect their rescue from destruction. Permit me, therefore, to suggest, through your pages, to which Sir George Cornwall Lewis has contributed so many valuable papers, and who unites so many fine qualities of the statesman and the scholar, that, in his capacity of Secretary of State for the Home Department he would bring forward a measure in the House of Commons for the purpose stated. The measure I am recommending speaks for itself, and nothing, I am convinced, is wanting to secure it but the placing it before the gentlemen of England in Parliament assembled.

IMPATIENS.

"EROTIKA BIBLION."

(2nd S. xi. 471.; xii. 36.)

Assuredly, your correspondent R. has been allowed, inadvertently no doubt, to overstep the boundaries of that pleasant neutral ground on which we, the contributors to "N. & Q.," love to meet in harmony, for mutual instruction, and with mutual respect. In his reply to MR. BATES and JAYDEE, he has certainly crossed the borders, into the field of religious strife; and has cast upon the Church, of which I have the honour of being a priest of forty years' standing, the horrible imputation of encouraging the sale of obscene and immoral books, and that for the sake of commercial profit. "The book was got," says R.,

"directly from the Papal archives: the Pope's bookseller (?) explaining to Mr. Freeborne that the price charged was high, because only comparatively few copies remained. These copies were in the exclusive possession of the Papal authorities. . . . the copies from which Mr. Freeborne was supplied for me, consisted of the *unsold stock* still in the possession of the Papal authorities, ready to be disposed of at a good premium to all inquirers."

The *Erotika Biblion*, as well as the *Système de la Nature*, are both placed on the *Index Librorum Prohibitorum*, as I will presently show by extract. This at once shows the "attitude" of the Church in regard to them; and no doubt R. himself knows well the stringency of the laws of the Index. This "attitude," to use your correspondent's word, is an imitation of the conduct of the primitive Christians, recorded in Acts xix. 19; — it is to burn such books. In fact, why were the copies in the "exclusive" possession of the Papal authorities, according to R.'s own account? Simply because all others had been either destroyed by virtue of the ecclesiastical law, or, if still in existence, were unlawfully concealed. A certain number of copies are reserved by the supreme ecclesiastical authority, for future reference, and for the use of those who might be employed in refuting or exposing the pernicious tendency of the condemned book. To such discreet persons the possession of prohibited works may by dispensation be allowed; but "*animo refellendi*." And I have no doubt, that when Mr. Freeborne obtained the copy for R., it was with the understanding that it was purchased for a discreet person, who would use it in the interest of morality and religion. It turns out, however, from R.'s own avowal, that it was procured, through consular influence, not so much in a spirit hostile to the book, as in a spirit hostile to the Church. If it be a fact that the title-page bears the "Papal imprint," it must be to indicate that the copy which bears it has been lawfully preserved, as being in the keeping of the Ecclesiastical authorities.

In passing, I beg to point out R.'s inconsistency. He says that "the copies were in the exclusive possession of the Papal authorities," and that "the price charged was high, because only comparatively few copies remained." And yet he says, "What MR. BATES states from Peignot surprises me. I am convinced it is an inaccurate statement;" and again, "they were ready to be disposed of to ALL inquirers." What did MR. BATES state from Peignot? — "That it was suppressed with such rigour that fourteen copies only escaped the hands of the police."

I will now give the extracts from the Index: —

"*Erotika Biblion*. Id est: *Amatoria Bibliorum*. 'Ev Kασι'Εκάρηπος. *Abstrusum excudit*. Dernière édition à Paris, chez le Jay, Libraire, rue Neuve des Petits Champs,

près celle de Richelieu, au grand Corneille, n. 146; 1792. *Sine nomine Auctoris, qui tamen in Prefatione extrema huic editioni præmissa, fuisse dicitur Mirabeau, nempe Auctori impii ac jamdudum proscripti Operis, cui titulus, Système de la Nature, émentito Mirabeau nomine editi.* (Decr. 2 Julii, 1804.)"

"Système de la Nature, ou des Loix du Monde Physique et du Monde Moral, par Mirabaud (*émentito nomen*). (Decr. 9 Nov. 1770.)"

I subjoin the 7th rule of the "Index," as published by the Council of Trent:—

"Regula VII."

"Libri qui res lascivas seu obscenas ex professo tractant, narrant, aut docent, cum non solum fidei, sed et morum, qui hujusmodi librorum lectione facile corrupti solent, ratio habenda sit, omnino prohibentur; et qui eos habuerint, severe ab Episcopis puniantur.

"Antiqui verò ab Ethnicis conscripti, propter sermonis elegantiam et proprietatem, permittuntur: nullâ tamen ratione pueris prælegendi erunt."

I take for granted that *Erotika Biblion* is that very obscene book which R. describes; not having myself ever seen a copy. And if the "Pope's bookseller" parted with a copy to any one without the understanding I have above alluded to, and without the requisite dispensation, all I can say is, that he betrayed his trust. I rely with confidence on the justice of the Editor for the insertion of this unimpassioned reply. May it be the last of the kind that will ever be required in "N. & Q."

JOHN WILLIAMS.

Arno's Court.

THE RIVER ISIS.

(2nd S. xi. 505.)

In reply to your correspondent A. A. on the subject of the River Isis, I would call his attention to Rudder's *History of Gloucestershire*, folio, p. 47. He will there see as follows:—

"The *Isid*.—This river has generally been considered as the head of the Thames, which, according to the current opinion, had that name from the junction of the names of the two rivers, Thame and Isis, as their waters also join near Dorchester in Oxfordshire. But however plausible this etymology may seem, the learned author of the additions to Camden's *Britannia* has made it appear that this river, which Camden and others have called Isis and Ouse, was anciently called Thames or Tems before it came near the Thame, and produces the following authorities:—

"In an ancient charter granted to Abbat Adhelm, there is particular mention made of certain lands upon the east part of the river *cujus vocabulum Temis juxta vadum qui appellatur Summerford*; and this ford is in Wiltshire.

"The same thing appears from several other charters granted to the Abbey of Malmesbury, as well as that of Evesham, and from the old deeds relating to Cricklade. And perhaps it may with safety be affirmed, that in any charter or authentic history, it does not ever occur under the name of Isis; which indeed is not so much as heard of but among scholars, the common people, all along from the head of it to Oxford, calling it by no other name but that of *Thames*. So also the Saxon *Temere* (from

whence our Thames immediately comes) is a plain evidence that that people never dreamt of such conjunction. But further: all our historians, who mention the incursions of Athelwold into Wiltshire, A.D. 905 *, or of Canute, A.D. 1016, tells us that they passed over the *Thames* at Cricklade. As for the original of the word [*Thames*], it seems plainly to be British, because there are several rivers in several parts of England of almost the same name with it; as *Tame* in Staffordshire, *Teme* in Herefordshire, *Tamer* in Cornwall, &c."

It is not a little singular that the Thames and the Ouse are both mentioned in the same passage in the *Anglo-Saxon Chronicle*, as two distinct rivers:—

"A.D. 905. This year Ethelwald enticed the army in East Anglia to rebellion; so that they over-ran all the land of Mercia until they came to Cricklade, where they forded the *Thames*; and having seized, either in Bradon or thereabout, all that they could lay their hands upon, they went homeward again. King Edward went after as soon as he could gather his army, and over-ran all their land between the Foss and the *Ouse* quite to the fens northwards."

Florence of Worcester gives a similar account. It may also be remarked that none of the writers of the history of England, previous to the Norman Conquest, as given in the *Monumenta Historica Britannica*, ever mention the higher portion of the Thames above Oxford as the Isis or Ouse, or under any other name than that of the *Thames*.

William of Worcester, in his *Itinerary* (p. 277), speaking of the source of the Thames, says:—

"Caput fontis fluminis Tamisiæ ex parte villæ Cissetyr (Cirencester, vulgo Ciceter) incept per 3 milliaria † de villa Totberye (Tetbury) in comitatu Glouc, apud villam de Kenylle (i. e. Kemble in Wilts, upon the borders of which county it lies), apud Capellam vocatam Jewelle (Hullasey) in dicta parochia et nunquam fons desiccatur maxima siccitate anni."

Times, however, have altered, and the latter part of the sentence is no longer applicable; the source is now always dry, except in a very wet season; and what the changes in our climate have not quite accomplished, a steam force-pump has effected, which draws the water for many miles round, and throws it into the Thames and Severn Canal.

Even in John Leland's time, it was remarked by him —

"Wher as the very Hed of Isis ys, in a great Somer Drought apperith very litle or no Water, yet is the Stream served with many Ospringes resorting to one Botom." — Hearne's *Leland*, vol. v. pp. 63, 64.

Polydore Vergil says of the Thames:—

"This most pleasant fludde hath his hedd and originall risinge at the village named Winchcombe †, and eche-

* See *Anglo-Saxon Chronicle* (Ingram, p. 126.)

† It is in fact about three miles from Cirencester, and eight from Tetbury.

‡ There is no river which rises near Winchcombe; there is in the north a small brook which runs into the Severn, and another to the south, which flows into the Windrush, and so into the Thames.

where gatheringe encrease of his flowe and streame, first runneth in length bie Oxforde, and afterwarde havinge full course bie London, &c."

This writer, though differing from the former as to the locality of the source, nevertheless confirms the view that the river both above and below Oxford was called *the Thames* in his day, 1533.

Frequent discussions have arisen as to the true source of the Thames. The cabmen of Cheltenham, most anxious for the custom of visitors, are fain to represent that the head of the Thames is to be found within a five miles' drive of that town, at a place called the "Seven Springs," in the parish of Cubberley. There is no doubt, however, that this source is the head of a tributary stream, as long known by the name of the Churn or Corin, as the Thames has been called the Thames, and giving its name to the town Corincaester, Churnchester, or Cirencester, through which it flows; and whether it be a higher source than the Thames itself or not, it is no more the head of the Thames than the Iller is the head of the Danube, though it may have a longer course. Leland remarks of the Gloucestershire rivers:—

"Churne at Cicestre, proprie Churncestre, a hard by Chestreton improprie pro Churntown. The principal Hedde of Churn riseth at Coberle (Cubberley near Cheltenham), wher is the Hed Howse of Sir John Bridges. It is a vii Myles from Glocester, and a five myles or more from Cirecestre by the which it renneth, and thens a vi Myles [uno] infra Greklad (Cricklade) milliari yt goeth into Isis."

Whatever identity there is between the Thames and Isis in the mind of the great antiquary, there was none between that river and the Churn, which is clearly treated as a mere tributary.

It would be difficult to say precisely at what period the superior stream of the Thames took the name of Isis. We read in Leland's *Itinerary*, written about 1545, fol. 64:—

"Isis riseth a iiii myles from Cirencestre not far from a village cawled Kemble, within half a myle of the Fosseway, betwixt Cirecestre and Bath. Thens it runneth to Latinelad (Latton) a 4 myles of, and so to Greklad (Cricklade) about a Myle lower, sone after receyving Churn."

So that evidently the Isis or Thames and the Churn are two distinct streams.

In Leland's *Collectanea*, vol. ii., Hearne's edition, p 397, we find—

"Ortus Isidis flu: Isa nascitur à quodam fonticulo juxta Tetbitaria prope Cirecestra."

Thus it is clear that the same river which, by the *Saxon Chronicle*, by William of Worcester, by Polydore Vergil, and by Florence of Worcester, is called Thames, is by Leland called Isis or Isa. At the same time it is also clear from the evidence above cited that *The Thames* is historically the most ancient appellation of the stream.

With regard to the origin of the word *Isis*, I suspect that Isis or Isca, Ouse, Waes, Usk, Esk,

Exc, Axe, Aix have all a common origin, meaning water*; and whether from the Latin *Aqua*, *Aquis*, or whether from some more remote language, which was the common root of both the Latin and the British, I must leave to better etymologists than myself. *Usque*, we know, is water, and *Usquebagh* or *Whiskey*, is fire-water. In the celebrated *Cygneæ Cantio* of Leland the poet traces our river—

"Cygni noster amor, decusque nostrum
Qui rite Isidis insulas amœnas
Felicis colitis, genusque nostrum,
Augētis numero undecunq̄e claro,
Lætis accipite auribus neam nunc
Causam, consilioq̄e promovete
Quodam numine ducor ut secundo
Cursu fluminis infirmas caduci
Ripas Isidis, et sinus liquenteis
Invisam."

The poetical description of this river is given in the *Marriage of Tame and Isis*, generally attributed to Camden the antiquary, who flourished 1586. In short, I have not been able to trace the name of Isis, as applicable to this river, further back than the sixteenth century†; although, if my suggestion of the etymology of Isis, Aix, and Ouse be correct, this name *may* have had as early or earlier an origin than that of Thames. It is singular, however, that the country people, who dwell on the banks of the river, for the most part, know nothing of it under the name of Isis, but it is invariably called the Thames up to its source in the parish of Coates, Cotes, or Cotys, in Gloucestershire (whence the Coteswold Hills), which has been called *Thames Head* from time immemorial.

SAMUEL LYSONS.

If the inquirer from Poets' Corner will turn to Bosworth's *A.-S. Dictionary* for the word "Oxford," he may read thus:—

"A ford or passage over the river Isis or Ouse, giving name to Ousney, signifying the island made or occasioned by the river Ouse, encompassing the place."

The derivation then is clearly this—Ouse, Ooze, Oasis, Isis, an island, or green spot surrounded by water. The Celts, or ancient Britons, formed the names of their rivers out of vowels, that the sound might be an echo to the sense; and they named places adjoining by a compound or contraction of the name of the rivers, as Ouseley, Oswestry, &c. The Anglo-Saxons did the same. With them *ea* was the name for a river or stream, and Eaton (Eton) was a town on the bank of the Thames, and the little islands (ealands) are to this day called by old people *ayils* or *ayouts*. And was not the sea the big water of our early ancestors? The Welsh

* They were probably only different intonations of the same word according as coming from the mouths of northern, southern, eastern, or western inhabitants of the country.

† Camden calls it by both names, Isis and Ouse.

watering places show also the same root in the construction of such names as Abergele, &c.; and did not their Celtic ancestors bring this root *Aber* from the East, where it still prevails in the form of *Ab* or *Aub*, implying flowing water? *e. g.* the Punjab, the five-river district of Hindostan.

QUEEN'S GARDENS.

THE UNBURIED AMBASSADORS.

(2nd S. viii. 500, &c.)

A. A. has revived this subject (which he originally started) by allusion to the unburied and exposed remains of Katharine, the widow of Henry V., and concludes with the Query — "Could this be the origin of the story of the unburied ambassadors?" (2nd S. xi. 517.)

These two facts are totally distinct from each other. After reading A. A.'s original Query about the ambassadors and several answers, and a further Query from himself on the subject in vol. viii., I wrote a long letter, stating that I had frequently seen the two unburied coffins of the so-called ambassadors, and venturing my reasons for doubting the correctness of the ordinary story attached to them; and I was under the impression that my letter was inserted in your columns, and was therefore the more surprised at A. A.'s new suggestion; but I cannot, on reference, find my letter in "N. & Q.," and must, therefore, conclude that it was not inserted. I will not now attempt to repeat its substance, my object being to explain that the long continuance of the exposed remains of Queen Katharine was an actual and *distinct* fact. A. A. refers to Dart, and therefore I need not quote him; but in my former letter (with reference to the ambassadors), I referred to a book called *London in Miniature*, published in 1755, in which, after mentioning the tomb of Henry V., I find as follows: —

"In a coffin by him lie the remains of his Queen, Katharine, daughter of Charles VI. of France. This corpse, which is yet sound, would have been till now entire, had not several pieces been carried away by the Roman Catholics, who believed her a saint. To see this corpse you pay threepence."

I do not, however, in this case depend upon books, for although I cannot, as in the case of the ambassadors, speak from my own actual observation, I can from the testimony of my mother, from whom I suppose I inherited the interest I take in all that relates to Westminster Abbey, and who has frequently told me of the surprise and horror she felt, on her first visit to the abbey, at these remains being shown to herself and the party she was with; although her feeling arose entirely from the gross impropriety of the exhibition, as, unless she had been so informed, she said, she should not have been aware that they were the remains of a human being.

My mother first came to reside in London with her uncle and aunt about the year 1770, when she was about seventeen, and her first visit to the abbey was soon after her arrival. The story in the book I have quoted, as to the pieces of the body being carried away by the Roman Catholics because they believed her to be a saint, seems absurd, as I nowhere else heard of any such sanctity being attributed to this poor queen, although, after her marriage with her second husband Owen Tudor, she took refuge at and died in the Abbey of Bermondsey. Nevertheless, I can speak to the correctness of the fact in substance, inasmuch as one of the gentlemen of the party on the occasion of my mother's visit, broke off a portion of the remains, and wrapping it in paper, made her a present of it which she was by no means disposed to accept, but thought it would be rude to refuse. And this I believe was the general custom of the time. I suppose that the additional threepence fully entitled visitors, in their own opinion, to commit the depredation.

It was not for some years afterwards that my mother paid her second visit to the enclosed part of the abbey, and then these remains no longer formed a part of the exhibition. During the interval a better sense of propriety no doubt had prevailed, and the dead had been buried out of sight. M. H.

In a Guide to Westminster Abbey, published in 1809, it is stated that in Henry VII.'s Chapel — "are two coffins unburied, which, according to the plates upon them, contain the bodies of a Spanish Ambassador and an Envoy from Savoy. The guides tell you they were arrested for debt."

I have called the publication from whence I have made the above extract a *Guide*, but the title is —

"An Historical Description of Westminster Abbey, its Monuments and Curiosities; Designed chiefly as a Guide to Strangers. London, printed at the Minerva Press for Newman & Co., Leadenhall Street, 1809." (Small 8vo.)

Is there any record in any of the Guide Books, or elsewhere, of the inscriptions? My recollection of the tradition is that there were two coffins, though I do not remember seeing them. But how could it be said they were arrested? were not all ambassadors free from arrest?

THE YORK HERALD.

College of Arms.

SIR RICHARD POLE, K.G.

(2nd S. x. 512.; xi. 77.)

Your correspondent T. E. S., in his interesting communication on this subject, says, "a list of the descendants of Sir Richard Poole, or Pole, and Margaret Plantagenet would be very acceptable to many persons, I think, and certainly to me." I

fear that it is altogether out of my power to give him these particulars fully, but among the aristocracy of this illustrious ancestry (and who have consequently the blood royal of England legitimately flowing in their veins) are the following noble and gentle houses :—

A List of some of the Descendants of Sir Richard Pole, K.G., and Margaret Plantagenet, Countess of Salisbury and Warwick, in her own right.

"Mæcenas atavis editæ regibus."—*Horace.*

PEERS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND.

Created

A.D. DUKES.

		<i>Viâ the Lines of</i>
1675. Richmond and Lennox	- - -	- Pole, Hastings, Somerset, Howard, and Gordon.
1675. Grafton	- - -	- Pole, Hastings, and Somerset.
1682. Beaufort	- - -	- Pole and Hastings.
1694. Bedford	- - -	- Pole, Hastings, Somerset, Fitzroy, and Stanhope.
1694. Devonshire, K.G.	- - -	- Pole, Hastings, Somerset, and Compton.
1703. Rutland	- - -	- Pole, Hastings, and Somerset.
1673. **Buccleugh and Queensbury, K.G.	- - -	S. Pole, Hastings, Somerset, Howard, Gordon, Russel, and Hamilton.
1719. Manchester	- - -	- Pole, Hastings, Somerset, Howard, and Gordon.
1756. Newcastle, K.G.	- - -	- Pole and Hastings.
1766. *Leinster	- - -	I. Pole, Hastings, Somerset, Fitzroy, and Stanhope.

MARQUESSSES.

1790. *Abercorn, K.G.	- - -	- Pole, Hastings, Somerset, Howard, Gordon, and Russel.
1793. Hertford, K.G.	- - -	- Pole, Hastings, Somerset, and Fitzroy.
1796. Bute	- - -	- Pole, Hastings, and Rawdon.
1812. Northampton	- - -	- Pole, Hastings, and Somerset.
1816. Hastings	- - -	- Pole and Hastings.

EARLS.

1529. Huntingdon	- - -	- Pole.
1628. Stamford and Warrington	- - -	- Pole, Hastings, Somerset, Howard, Gordon, and Charteris.
1690. Scarborough	- - -	- Pole, Hastings, Somerset, Manners, and Drummond.
1633. Wemyss	- - -	S. Pole, Hastings, Somerset, Howard, and Gordon.
1741. Harrington	- - -	- Pole, Hastings, and Fitzroy.
1684. Granard	- - -	I. Pole, Hastings, and Rawdon.
1771. Sefton	- - -	- Pole, Hastings, Somerset, Fitzroy, and Stanhope.
1806. Orford	- - -	- Pole, Hastings, Roy, and Rolle.
1815. *St. Germans	- - -	- Pole, Hastings, Somerset, Howard, Gordon, and Cornwallis.
1831. *Lichfield	- - -	- Pole, Hastings, Somerset, Howard, Gordon, and Russel.
1833. *Durham	- - -	- Pole, Hastings, Somerset, Howard, Gordon, and Russel.
1846. *Ellesmere	- - -	- Pole, Hastings, Somerset, and Greville.

VISCOUNTS.

1766. Dunganon	- - -	I. Pole, Hastings, Somerset, and Fitzroy.
1826. *Combermere	- - -	- Pole, Hastings, Somerset, and Greville.

BARONS.

1264. *De Ros	- - -	- Pole, Hastings, Somerset, Howard, Gordon, and Lennox.
1321. Dacre	- - -	- Pole, Hastings, Somerset, Brown, and Roper.
1448. Stourton	- - -	- Pole, Hastings, Somerset, and Howard.
1603. Petre	- - -	- Pole, Hastings, Somerset, and Howard.
1616. Teynham	- - -	- Pole, Hastings, Somerset, and Brown.
1776. Poley	- - -	- Pole, Hastings, Somerset, Fitzroy, and Stanhope.
1780. Southampton	- - -	- Pole, Hastings, and Somerset.
1796. *Calthorpe	- - -	- Pole, Hastings, and Somerset.
1806. Crewe	- - -	- Pole, Hastings, Somerset, and Greville.
1815. Churchill	- - -	- Pole, Hastings, Somerset, and Fitzroy.
1821. Forester	- - -	- Pole, Hastings, Somerset, and Manners.
1852. Raglan	- - -	- Pole and Hastings.
1858. Chesham	- - -	- Pole, Hastings, Somerset, and Compton.

BARONETS.

1665. Oglander of Hanwell	- - -	- Pole, Hastings, Somerset, and Fitzroy.
1636. Sinclair of Stevenston	- - -	S. Pole, Hastings, Somerset, Howard, and Gordon.
1721. *Codrington of Doddington	- - -	- Pole, Hastings, and Somerset.
1804. *Walsh of Ormathwaite	- - -	- Pole, Hastings, Somerset, Howard, Gordon, Charteris, & Grey.

* Not the representative of the family himself, but the heir apparent through his noble mother.

** Not the representative or heir apparent of the House, but the grandson.

GENTLEMEN OF QUALITY OF THE COUNTY OF DORSET.

<i>Created</i>		<i>Vid the Lines of</i>
A.D. Tregonwell of Anderson House - - -	- - -	Pole and Hastings.
*Weld of Lulworth Castle - - -	- - -	Pole, Hastings, Somerset, Howard, and Stourton.
*Calcraft of Rempstone Hall - - -	- - -	Pole, Hastings, Somerset, Howard, Gordon, and Montagu.
Dawson-Damer of Came House - - -	- - -	Pole, Hastings, Somerset, Fitzroy, and Seymour.

GENTLEMEN OF QUALITY OF OTHER COUNTIES.

Norman of Lincolnshire - - -	- - -	Pole, Hastings, Somerset, and Manners.
Drummond of Cadlands Park, co. Hants - - -	- - -	Pole, Hastings, Somerset, and Manners.

EXTINCT FAMILIES.

DUKES.	
1684. Gordon - - -	- - - Extinct 1836 Pole, Hastings, Somerset, and Howard.
VICOUNTS.	
1554. Montagu - - -	- - - Extinct 1797 Pole, Hastings, and Somerset.

GENTLEMEN OF QUALITY FORMERLY OF THE COUNTY OF DORSET.

Constantine of Merley House - - -	- - -	Pole, Hastings, and Neville.
Hastings of Woodlands House - - -	- - -	Pole.
Roy of Ilslington House - - -	- - -	Pole and Hastings.
Jennings of Collyer's Trent - - -	- - -	Pole, Hastings, Neville, and Constantine.

The authorities I have consulted on the point have been Egerton, Brydges, Collins, Burke, Debrecht, Lodge, Coker, and Hutchins. Permit me to draw the attention of your readers particularly to Hutchins's *Dorset*, first edition, 1774, vol. i. pp. 52, 487, and vol. ii. pp. 63, 64, 65, 109, 110, 111, 481, 482, 483. I myself very much wish to have a perfect enumeration of the posterity of Sir Richard Pole and the Countess of Salisbury. I am preparing a work for the press, in which I am endeavouring to trace the descent of the peers of England and of the aristocracy of the county of Dorset legitimately from the Anglican sovereigns, and a correct answer to T. E. S.'s query would, of course, very much assist me in my researches. With regard to the peerage, I have already succeeded in about two hundred and thirty cases, forming a majority of the present House of Lords; and with respect to the chivalry of this province, I have the utmost gratification in stating that about thirty extant families of figure and consideration in the shire are of this high-born lineage. About fifty extinct or non-resident races are likewise of the same blood. No correspondent of "N. & Q." has ever, as far as I am aware, inserted a Query on the subject in your columns, or I should have had much pleasure in forwarding to you my list.

THOMAS PARR HENNING.

Leigh House, Wimborne.

HENCHMAN.

(2nd S. xi. 516.)

Many thanks to your kind correspondent, MR. TAYLOR, for his reply to my Queries; but with great submission I dissent from his opinion, that the

name Hinxman is a much nearer approach than my own to that of the Bishop of London in 1663! Now it is a very significant fact, that the said metropolitan primate is actually adverted to as "*Dr. Hitchman*" in existing papers in the British Museum! A more common variety, however, is certainly Hinchman. Still, between the latter and the former, there is but a difference of one letter merely; and, moreover, between Hinchman and Henchman, the orthographic discrepancy is no greater; proving, as I humbly submit—with other unequivocal circumstances—an irrefragable identity of ancestry. My family history may be almost uninterruptedly traced through John and William Hitchman, from the counties of Gloucester and Oxford, to *Northampton*; where, as I apprehend, it ultimately merges in the pedigree of Humphrey Henchman, anno 1592; and "*William Henchman, M.A., parson of Barton*," as quaintly described by Gunton, *Hist. Peterborough*, p. 91. Among the rectors of Cottesbrook, also (vol. i. p. 556.) occurs "*Rich. Henchman, or Hinchman, Cl. comp. pro. Primit., 17 Maii, 1614*" (*Ex auc. MS. Duc de Chandos*). Both this gentleman and William, prebendary of Peterborough, it is affirmed, were close kinsmen of "*Humfredus Henchman* (the "*pious Prelate* who did afterwards so well manage the escape of His Majesty K. Ch. II., after the battle of Worcester"), Cler. S. T. B. ad rect. S. Petri in Rushton, ad pres. Will. Cockaine mil. et aldermanni Lond., 4 Maii, 1624, et eodem die ad rect. Omn. Sanctorum in Rushton, ad pres. ejusdem, Will. Cockaine mil.—*Reg. Dove. Ep. Petrib.*" The following is a correct synopsis, so far as I am aware, of "*Dr. Hitchman's*" preferments:—Precentor of Sarum, 1622; Rector of St. Peter and All Saints, Rushton, eo.

* Not the representative of the family himself, but the heir apparent through his noble mother.

North Hants (as above), 1624; Prebendary of S. Grantham, 1628; Prebendary of Teynton Regis cum Yalmeton, 1638; Prebendary of Yatesbury, 1640; Bp. Sarum, 1660; Bp. London, 1663. I do not for a moment controvert the origin of Hinxman *quoad* the name, as, no doubt, it is like my own—a corruption of Henchman also; because, after all, *Crosborough* was the original family name; and a Crosborough it was who, at the dissolution of the monasteries, acquired some of the Northamptonshire estates. In very truth, in old books (*temp.* Edward IV.) the king's pages are not infrequently spoken of as "Henchmen": albeit, they might never have chased the buffalo, and consequently were not, in the language of the Seventh Henry, "veritable" Henchmen—whose crest it has since been! At all events, the names of Henchman, Hinchman, and Hitchman, have been uniformly confounded together; not only in documents of the British Museum, but by Wood, Granger, Nichols, Malcolm, Richardson, Faulkner, in short, many historians; and scarcely less by the heralds, Burke, Edmonstone, Robson, Gwillim, and others! At the same time, a man is not to be valued alone for his ancestry, his carriage, or his cabriolet—for the cut of his coat, or the exquisite propriety of his armorial bearings—these trifles, though "light as air," are all good in their way; but for his resolute purpose of abstaining from that which is wrong, and doing that which is right—ever remembering that a true gentleman, in the path of duty, is always a true *henchman*.

WILLIAM HITCHMAN, F.L.S.

Liverpool.

LETTERS IN THE ARMS OF BENEVENT! MARINER'S COMPASS QUERIES (2nd S. xii. 80.)—It is curious to see how the mis-reading of a single word will utterly confuse the meaning of the simplest matter. Had your correspondent written "commencing at the south-east," instead of the south-west, it would have been seen at once the letters S. O. L., &c., are the initials of the different points of the Italian compass. Thus S. is *Scirocco*, the hot wind from Africa, the south-east; O. *ostro* (Auster), the south; L. *libeccio*, the wind from Libya, the south-west; P. *ponente*, the setting sun, or west; M. *mastrale*, the violent, or masterful wind, the north-west; T. *tramontana*, the wind from beyond the mountains, the north wind; G. *greco*, the wind from Greece, or north-east. The ✕ is probably L., *levante*, the wind from the rising of the sun, or east wind. The terms *greco* and *tramontana* prove the origin of the names of the points of the compass to be South Italian, otherwise they would be inapplicable geographically. There are two points as to the mariner's compass that are a puzzle. How is it the French use the words on the compass-card, *nord, sud, est, ouest,*

which are clearly English? and how is it the English mark the north point with a fleur-de-lys, which is clearly French? A. A.

Poets' Corner.

THE BAR OF MICHAEL ANGELO (2nd S. xi. 469.)—The bar, or the transome, or the lintel, is the name given to that ridge of bone which forms the base of the forehead, and along which the eyebrows are traced. This Frontal Bar, or straight full line of bone, is, when well developed, a graphic sign of excellence in the human face; as it was in that of Buonarroti, "The Arch-angel's Twin!" Among the signs of facial augury, there is none more accurate than the *crux Ada*, the T cross of Adam, when it stands midway in the countenance, prominent and true. This feature is formed by the "bar of Michael Angelo," as the upper line or transome of the cross; and a clear, bold, straight, nasal ridge, as the stock.

Survey the sea of faces in any gathered multitude of men: or search them one by one, as they stand upon the wall in the Galleries of Art, in their pictured lineament of life, and you will find the *crux Ada*, more or less developed, as the usual badge of victory in the battles of the mind.

BREACHAN.

WARWICK AND SPENCER FAMILIES (2nd S. xii. 12.)—The bear and ragged staff was the badge of the Earls of Warwick. Its origin is fully detailed in the Rous Roll.

By the way, "N. & Q." long since announced this Roll as on the eve of publication. It was printed *complete* with all its illustrations, by the late Mr. Pickering. What is the mystery that withholds it from publication? We have seen it, and had much to do with it, and are well justified in asking this question.

Richard Beauchamp, Earl of Warwick, married Isabel Despencer (widow of his cousin, Richard Beauchamp, Earl of Worcester.) She was a great heiress, daughter of Thomas Lord Spencer, Earl of Gloucester, and sister and heir of Richard Lord Spencer. She was direct ancestress of the present Earl of Abergavenny and the Baroness le Despencer (Viscountess Falmouth), which last represents her as baroness in her own right. By her second husband, the Earl of Warwick, this lady was mother of Anne, wife of Richard Nevill, the king-maker, Earl of Warwick, in her right, after the death of her son and his issue. This was the union of Warwick and Spencer. OBITIS.

HAMMOND THE POET (2nd S. xii. 33, 34.)—Some observations are made with reference to Susan Walpole; and in order to prevent any doubt, I have to inform your correspondent that Anthony Hamond of South Wootton, co. Norfolk, married Susan, sister of Robert Walpole, Earl of Orford, she being so described on his slab in South Wootton Church. He died on 7 Feb.

1743, in his 59th year, and was buried in South Wootton Church, where there is a slab to his memory, as also of Susan, his widow, who died 9 Jan. 1763, in her 76th year.

This family is now represented by Mr. Anthony Hamond, of Westacre, High House, co. Norfolk; and it will be better here to observe that this family have invariably spelled their names *Hamond* from 1643 and 1684 to the present time.

I doubt their connexion with the Hammonds of Somerset.

There is an account of the Walpole family under "Houghton" in Blomefield's *Norfolk*, vol. vii. pp. 106—108, and a Pedigree to face p. 109, where Susan, sister of Lord Orford, appears as the wife of Anthony *Hammond*, Esq., of Wootton, but the way of spelling is certainly a mistake.

J. N. CHADWICK.

King's Lynn.

BASILISKS (2nd S. xi. 506.)—The basilisk, or *regulus* of Pliny, must be ranked, with other myths of ancient zoology, as a portion of *unnatural* history. In the *Penny Cyclopædia* (art. COCKATRICE) will be found what ancients and moderns have to say on this animal, which Liddell and Scott identify with the *cobra di capello*. The hood of the latter, or rather the horns of the *cerastes*, may have given origin to the supposed *crown* of the basilisk. Dr. Mayer has demonstrated the existence of undeveloped legs and feet in the boa (*Penny Cyclop.* v. 22.). The name "basilisk" is now appropriated, on the authority of Daudin, to a genus of Saurian reptiles, chiefly found in America. There was ground of fear amongst the naturalists at Oxford, in 1679, when the opinion prevailed that the basilisk could kill by a look. "The sealed glass case" must have had some opening to admit of food. The Oxford story appears to be that of an Italian *ciarlatano*, described in Mac Farlane's *Popular Customs in Italy*, pp. 102-5. In Hebrew the name of this reptile is זֶפְהוֹנִי, *zephōni*, which Bochart and Schultens explains by the Arabic

سافا (safaa), *safaa adussit*, and سافا (safaa) *sono sibilante ferit*.* "Horn-snakes," says Lawson, "hiss exactly like a goose" (*Penny Cyclop.* xxvi. 353.) *Zephoni* occurs only five times, where the authorised version renders it "cockatrice," except only in Prov. xxiii. 32., where it is translated "adder." The word *cockatrice* should be avoided, as it designates no known animal; and,

* The derivation of this word from *savfaaton*, according to Michaelis, quoted by Eichhorn and Gesenius, is a mistake, there being no such word in Arabic. Michaelis found the word سافا, *savkaaton*, which he mistook for سافا, *savfaaton*; a single dot over one letter making all the difference.

in its derivation, refers to an absurd zoological myth.

T. J. BUCKTON.

Lichfield.

TYBURN TICKET (2nd S. xi. 437.)—In reply to J. SPEED, D., I beg to say that I have before me a ticket that was granted July 1, 1801, "Wm. Staines, Mayor."

It also has the following note:—

"Inrolled pursuant to the Statute in such case made and provided the 9th day of April, 1806.

"H. C. SELBY."

At the back of this is the transfer to E. J. of Hatton Garden, April 8, 1806, for the sum of *ten pounds*, by which he was "excused from serving the office of *constable* of the Liberty of Saffron Hill."

Whether these tickets are to be had in the present day by way of transfer I have not yet ascertained. I am informed they can be sold but once.

W. J. H.

QUOTATION WANTED (2nd S. x. 494; xi. 234; xii. 37.)—*La Henriade* was published in 1726; the first performance of *Catalina* was in 1748; so Voltaire did not borrow from Crebillon. The thought is in Lucan—

"Rheni mihi Cæsar in undis

Dux erat, hic socius; facinus quos inquinat æquat."

Pharsalia, v. 289.

H. B. C.

U. U. Club.

FAIR ROSAMOND (2nd S. xii. 14, &c.)—In *Hints to Managers and Playwrights*, London, 1761, among instances of dying on the stage, the following lines are quoted and feebly ridiculed. They are not good, but as the author seems to have taken an unusual view of Rosamond's character, I shall be obliged by a reference to the play from which they are taken:—

"The fragile summit of my regal greatness
Crumbles beneath my tottering feet. My eyes
Grow dim to all the pomp which glares around me,
Yet clearly see my injured husband's ghost,
Shewing, with lurid torch, the way to death.
My limbs grow cold; my heart scarce beats; O fate!
I own thy vengeance just."—*Death of Rosamond*.

J. A. A.

ADAM WITH A BEARD (2nd S. xi. 88.)—There is surely no scarcity of instances in which Adam is represented with a beard. On turning over the first few old books which come to my hand, and contain representations of our first parents, I find more examples of the bearded than of the shaven ancestor. The *Nuremberg Chronicle* gives Adam a very bare face in the first three illustrations, but in the fourth, in which he *heads* the genealogical tree (the stem proceeding from his breast) he has the aspect of a very old man, bald, and with a splendid beard.

In a book entitled *Catalogus Annorum*, &c., fol

Berne, 1540, the Deity is represented as handing down to Adam, who is clad in skins, and armed with a large club, the sceptre of dominion. In this engraving Adam is crowned with laurel, and has a very decided beard. In the English Bible, printed by Day and Seres, 1549, the chin of our ancestor, though not profusely adorned, has very unmistakable marks of roughness. A volume of Geiler von Keisersberg's *Sermons*, fol. 1518, has a spirited wood-cut title, in which Adam, with his beard and club, are again clearly shown; and lastly the woodcut which heads the *Genealogies recorded in the Sacred Scriptures*, prefixed to the 1613 (and I presume to the 1611) folio edition of the Authorised Version of the Bible, represents him with a well-defined and comely moustache. There is no doubt that the engravers followed the painters of their own age pretty closely in this as well as other conventional particulars.

J. ELIOT HODGKIN.

West Derby.

EARLIEST NAVY LISTS, AND RECORDS OF SAILORS (2nd S. xii. 38.)—The first number of Steele's printed *Navy List* was published in 1771, and was succeeded by the *Navy List* in its present form in 1814.

For Lists of Commissioned Officers from 1660 to 1688, *vide* the Pepsian Library at Cambridge; also the Harleian MSS., Nos. 366, 6003, 6277, 6760, 6843, 7464, 7472, 7504, and the Cotton. MS. 374, from An. 1660 to about 1700. In the Bodleian Library are Naval Lists to the end of the seventeenth century, and some naval accounts commencing 1561.

The date of the earliest Lists at the Navy Office are presumed about the year 1700. It may be interesting to state the fact that the number of commissioned officers in the year 1700 were but 1,000, and in 1820 they amounted to about 10,000.

A NOTE.

ROMNEY'S PORTRAITS OF LADY HAMILTON (2nd S. x. 389.)—One of these may be seen at Mr. Moreau's (bookseller), 7, Alfred Terrace, Queen's Road, W. It is a half-length, size of life, in a morning dress, the hair frizzed and powdered, in a white beaver hat. The owner is willing to part with it, if a fit price should be offered.

BRUNO.

GROTIUS (2nd S. xii. 29.)—E. T. C. will find a copious account of Grotius's gradual sliding over towards Romanism in his *Life* by Burigny, B. vi. ss. 16—23; and in Hallam's *Lit. of Europe*, pt. iii. c. 2, ss. 12—17, and notes, vol. ii. p. 406, 5th ed. Burigny, in the 24th section of his sixth book, considers at some length the charge of Socinianism.

Both these writers, the former of whom, I believe, was a Roman Catholic, agree that at the time of Grotius's death, his transition to Romanism

was nearly complete; and that in all probability, he would have openly declared himself a Romanist, had he lived a little longer.

The religious opinions of this great man varied so much at different periods of his life, that Menage at his death wrote the following epigram about him:—

“Smyrna, Rhodes, Colophon, Salamis, Argos, Athenæ,
Sidere certant vatis de patriâ Homeri:
Grotiade certant de religione Socinus,
Arrius, Arminius, Calvinus, Roma, Lutherus.”

Burigny, B. vi. s. 22.

DAVID GAM.

PORSON AND ADAM CLARKE (2nd S. xii. 6.)—If any further proof be wanting, as to who was the right author of the *Porson Narrative*, your readers can at once have it in the following transcript of the title-page:—

“A Narrative of the last Illness and Death of Richard Porson, A.M., Professor of Greek in the University of Cambridge, formerly Fellow of Trinity College, and Principal Librarian of the London Institution, with a Facsimile of an Ancient Greek Inscription, which was the chief Subject of his last Literary Conversation. By Adam Clarke, LL.D., Principal Librarian of the Surrey Institution. London, 1808.” 8vo.

The copies struck off were, I believe, not over numerous. Porson's energy of research in relation to the period of the inscription, referred to in Dr. Adam Clarke's *Narrative*, forms an anecdote especially worth recording.

There is another tract relating to Porson, but little known, entitled—

“A Short Account of the late Mr. Richard Porson, M.A., Greek Professor of Trinity College, Cambridge; with some Particulars relative to his extraordinary Talents. By An Admirer of a Great Genius.” 8vo. London, 1808.

The author of this tract was the Rev. Stephen Weston, B.D.

E.

GUIDOTT AND BRETTELL (2nd S. xi. 520.)—I some time since purchased a book edited by Dr. Guidott of Bath, in 1676, entitled *A Discourse on Bath and its Waters, also Bristol and Castle Cary, with a Century of Observations; or the Lives and Characters of the Physicians there, from 1598 to 1676*, with a map of ancient Bath, and engravings of ancient Roman coins found there. A very scarce and curious old book, which I have advertised for sale, with forty etchings of E. Cumberland on stone, to imitate pencil drawings: only 100 copies printed. And an Italian book, *Forestiére illuminato*, with plates of everything worth seeing in Venice and the Islands, published in Venice, A.D. 1740. Also a very curious book edited by an old master of the Exeter Grammar School in 1711, in “*Isca Dunmoniorum*,” being *Libri tres Pomponii Melæ de Orbis Situ*, with twenty-seven maps of the Old World; each one presented by a worthy of Devon or Exeter, and having his name and family arms

engraved on it, printed "in Typis Farleanis." The whole will be sold by Mr. Searle, bookbinder, Chudleigh, Devon.

W. COLLYNS.

Chudleigh, Newton, Devon, or
Ford House, Drewstrenton.

GARLAND FAMILY (2nd S. xi. 470.) — If your correspondent J. FOUNTAIN has not seen the following notice of a family, bearing the name of Garland, in Hunter's *South Yorkshire*, it may interest him. It is in Hunter's account of Todwick (vol. ii. p. 159), a small village adjoining Kiveton Park, the old seat of the family of the Duke of Leeds.

"John Garland of Todwick, gent., married Catherine, daughter of Ralph Hatfield, of Laughton-en-le-Morthen, gent.; and was father of John Garland, of Todwick, Esq., who died 9th Jan. 1691, aged fifty-one. By his first wife Mary, daughter of George Bradshaw, of Bradshaw, Esq., he had a daughter Elizabeth, who died in 1683, aged five. By his second wife Elizabeth, daughter of Wm. Clayton, of Whitwell, co. Derby, gent., he had another Elizabeth, his sole surviving daughter and heir.

"The arms of this family, three pales and a chief parti per pale, in the first a chaplet, in the second a demi-lion rampant, appear in the church, and also on some old furniture at the Hall. They are the same with those on the seal of Augustine Garland, affixed to the warrant for the execution of King Charles I."

Hunter also remarks, that the family did not appear at any of the Visitations. J. H. C.

THE IRISH GIANTS (2nd S. xi. 369, 396.)—There is (or was a short time since) a colossal skeleton of a man named O'Brien in the Anatomical Museum at Trinity College, Dublin. If I recollect rightly, it measured 8 feet 4½ inches in length; and, but for a curvature in the spine, would have stood much higher. He also is reported to have had a horror of anatomists; and when dying, is said to have entered a boat, requesting that his body might be thrown overboard. There are evidently more skeletons of O'Brien than that at Clifton. The stories told of all are much alike. The man I speak of is said to have died æt. 29, of *Phthisis pulmonalis*.

T. W. BELCHER, M.D.

Cork.

FOUNDER'S DAY, AUG. 15TH. (2nd S. xi. 468.)—In reply to your correspondent B. H. C., August 15th is, or I believe that I may rather say was, the Founder's Day at Queen's College, Oxford. Probably there was some complimentary payment made to the preacher; and if so, his name might be ascertained from the College accounts. W.

MRS. CRADOCK (2nd S. xi. 468.)—Since I sent you my Query, I have ascertained that the author of *Brookiana* has fallen into a mistake regarding Mrs. Cradock. Col. Thomas Newburgh, generally known in his day as "Tom Newburgh," married, not a Miss Blacker, but Miss Martha Cary, younger sister of Mrs. Blacker of Carrickblacker,

in the county of Armagh, and co-heiress of their brother, the Right Hon. Edward Cary of Dungan Castle, M.P. for the county of Londonderry, who had married, in the year 1743, Lady Jane Beresford, daughter of the Earl of Tyrone; but died without issue. (See Burke's *History of the Landed Gentry*, vol. ii. p. 51.) Col. Newburgh appeared in print as the author of a volume of poems. His widow, as stated in *Brookiana*, married Dean Cradock, whose father was brother of the Archbishop of Dublin; and their portraits are preserved in the collection of the present proprietor of Carrickblacker. ABHBA.

DALE FAMILY (2nd S. xi. 108.)—Yesterday I saw a copy of your valuable paper, Feb. 9, 1861, in which J. D. inquires about deeds relating to the Dale family of Staindrop, in co. Durham. I wish J. D. to be informed that the above deeds are in my possession, as also a marriage settlement *temp.* Carolus I. I purchased them, with a miscellaneous lot, at the sale of the late Sir C. Sharp's books about 1847 or 1848, at Newcastle-on-Tyne. If J. D. can show me that the above deeds are of consequence to him, they are at his service. He can write to Mrs. Crookes, 10, St. Vincent Street, Sunderland, England, or to the address below; but he must lose no time, as my regiment is ordered South.

St. JOHN CROOKES,

Lieutenant 36th Reg., U. S. A.

207, Henry Street, Brooklyn, Long Island,
United States, America, 24th June, 1861.

LAMINA (2nd S. xii. 10) is a thin piece or plate of metal; hence applied to pictures on copper; they are literally paintings on laminæ. NEMO.

CLEANING OLD GLASS (2nd S. xii. 9.)—The best way of removing white-wash from old glass, would be to soak it in a solution of hydrochloric acid in water: say two ounces of acid to every pint of water. This will remove all the carbonate of lime, of which ordinary white-wash consists. If, however, any sulphate of lime exists on the glass, and which is not improbable under some circumstances in which the glass may have been placed, then the minute hard specks can only be removed by steeping in liquor ammonia. The action of either of the chemicals will be accelerated by the application of a camel's-hair brush.

PIESSE, SEPTIMIUS.

Chiswick.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Handbook of Roman Numismatics. By Frederick W. Madden, of the British Museum, Hon. Sec. of the Numismatic Society. (J. R. Smith.)

In this little work, which is intended to serve as an Introduction to the Study of Roman Numismatics, and

to enable the collector of Roman coins to classify them in accordance with the latest discoveries, the List of the *Imperial Series* includes all the new attributions that have been discovered up to the present time, and a second List of the *Family Series*, which is wholly new, and will be found of great service to the student of this interesting branch. The work, therefore, supplies in small compass, and at small cost, information only to be found elsewhere in large and expensive books; and Mr. Madden may claim, therefore, the thanks of a large body of collectors. It is pleasant to find another *Frederick Madden* labouring successfully in the field of *Archæology*, and we gladly bid him God speed; and wish he may attain as high a reputation as a numismatist as his father has won for himself by the extent of his palæographical acquirements.

In-door Plants, and How to grow them, for the Drawing-room, Balcony, and Greenhouse; containing clear Instructions by which Ladies may obtain, at small Expense, a constant Supply of Flowers. By E. A. Maling. (Smith, Elder, & Co.)

If there be truth as well as beauty in the saying, that children bring sunshine into a house, the same may be said with nearly equal truth of flowers: and he who can teach us how at all times, and in all seasons, to grace our dwelling-places with these "things of beauty," deserves in an especial manner the thanks of the Londoners. Mr. Maling claims to have done this in the little volume before us; and having examined it with great attention, we think he is quite justified in doing so—for we believe that, within the compass of some 150 pages, Mr. Maling not only proves at how small an expenditure either of time or money ladies may grow a constant succession of flowers, whose sweetness and brightness are never more delightful than in a crowded city—but by his minute and clear description of everything needful for the care of plants, their selection, and their arrangement and preservation in perfect health and beauty, shows not only what may be done, but *how to do it*. Every lady who loves flowers, and would fain grow them—and what lady does not?—should follow Mr. Maling's directions, and reward him with the first handsome *bouquet* she can gather from her In-door Garden.

Something for Everybody, and a Garland for the Year. A Book for House and Home. By John Timbs. (Lockwood & Co.)

Full of odd, quaint, out-of-the-way bits of information upon all imaginable subjects, this amusing little volume would serve to establish for Mr. Timbs a claim to the merit which *Donne* in his *Funeral Sermon* on the Countess of Pembroke, Dorset, and Montgomery ascribed to that extraordinary woman, namely, that "she knew well how to discourse of all things, from predestination down to sea silk." Mr. Timbs here discourses pleasantly upon all imaginable subjects of domestic, rural, metropolitan, and social life; interesting nooks of English localities; time-honoured customs, and old world observances, and we need hardly add, discourses well and pleasantly on all.

The Constable of the Tower. An Historical Romance. By William Harrison Ainsworth. Illustrated by John Gilbert. In 3 Vols. (Chapman & Hall.)

This narrative of a very important period of our history, which Mr. Ainsworth has, with his wonted skill, knowledge of the times, and perfect readiness in weaving in the necessary accessories of costume, manners, &c., worked up into an historical Romance of great interest, is here published in a complete form, after having furnished for some time the chief feature of *The New*

Monthly Magazine; and we cannot doubt that the favour with which it has been received by the readers of it as it appeared periodically, will be equalled by that which it is destined to receive from those who have the advantage of perusing it in its new form.

The mention of this fiction by Mr. Ainsworth reminds us that the story of *Great Expectations*, with which Mr. Dickens has now for some months been delighting the readers of *All the Year Round*, is fast drawing to a close. *Great Expectations* is unquestionably one of Mr. Dickens's most successful works. The care bestowed upon the construction of the story, the wonderful originality of character, the truthful Dutch painting-like descriptions of scenery, and the mingled pathos and humour to be found in it, are all of Mr. Dickens's best and earliest style, and give us promise, which we trust in due time to see realized, of many more delightful works from this truly English pen. If anything more touching than the death of Magwitch was ever written, we should be obliged to any reader to point it out to us.

Mr. Thorpe, as we learn from *The Athenæum*, announces as nearly ready for the press a volume which will be of considerable interest to those whose studies travel back to the Anglo-Saxon period of our institutions. It will comprise all the charters of that period known to be extant, *exclusive* of the simple grants of land; that is, every charter of strictly historic interest, viz., the Wills of royal and noble persons, prelates, and others; Miscellaneous Charters; Manumissions of Serfs. The work will contain many charters not included in *Kemble's Codex Diplomaticus*; the text will be formed from a collation of the original manuscripts, and now first accompanied by a translation of the Saxon. The grants of land are intended for publication hereafter. Perhaps some of our readers can aid this important object.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

J. M. KEMBLE ON THE SUPPOSED ANTIQUITY OF CHURCH RATES. Ridgway, 1826.

Wanted by the Rev. W. H. Jones, Bradford-on-Avon.

HELPS AND HINTS HOW TO PROTECT LIFE AND PROPERTY. 1835. LIFE IN PARIS. 1822.

SYNTAX, LIFE OF NAPOLEON. 1817.

PETER SCHLEMIL, 1824.

TALES OF IRISH LIFE. 1824.

Wanted by John Stenson, 72, Lamb's Conduit Street.

HANSARD'S PARLIAMENTARY DEBATES. Vols. CXXXIX., CXLII., and CXLIV.

BYRANT'S ANCIENT MYTHOLOGY. Vols. I. and II., l. p. 1807.

COLLIER'S PERRAGE. Vol. III. 1812.

PODSLEY'S OLD PLYERS. Vols. III., IV., and VIII. 1825.

MACCULLOCH'S WESTERN HIGHLANDS OF SCOTLAND. Vol. I. 1824.

GRIFFIN'S RIVALS—PARLOUR LIBRARY.

Wanted by Willis & Gotheran, 136, Strand.

Notices to Correspondents.

D. L. S. (Edinburgh) will find some notes on *Sympathetic Enails* in "N. & Q.," 2nd S. ix. pp. 72, 252.

ERRATA.—2nd S. xii. p. 33 col. l. 1. 10 from bottom, "between *Green's* and *All Souls*," is surely a mis-reading for "between *Queen's* and *All Souls*;" p. 36, col. ii. l. 21 from bottom, for "obscure" read "obscene."

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Notes.

KENDAL GREEN.

In old time Kirkby in Kendal (*i. e.* church town in the valley of the Ken, a name now abbreviated to Kendal,) was the seat of a manufacture of woollen cloth, which attained to considerable notoriety under the designation of "Kendal green." The manufacture was founded in the fourteenth century by weavers from the Low Countries, who settled in that part at the invitation of Edward III. It was the subject of several acts of parliament, the first of which was passed in the thirteenth year of King Richard II. A.D. 1389. Camden in his *Britannia* spoke of the town in these words: "Lanificii gloria et industria ita præcellens ut eo nomine sit celeberrimum." Who does not recollect those "three misbegotten knaves in Kendal green," by whom the valiant Falstaff was attacked in the dark at Gadshill? Drayton's *Poly-olbion* is less often in the hands of the general reader than this veracious story; and it may therefore not be superfluous to state that in the thirtieth song the Muse sings thus: —

"CAN gives that dale her name where Kendal town doth stand,

For making of our cloth scarce matched in all the land."

We will cite another writer to show how widespread was the use of the cloth made at this place 300 years ago. In a tract by William Bulleyn,

printed in 1564, there occurs this description of a minstrel or troubadour: —

"There is lately come into this hall in a *green Kendal* coat, with yellow hose, a beard of the same colour, only upon the upper lip, a russet hat with a great plume of strange feathers, and a brave scarf about his neck, in cut buskins. He is playing at the *trou*-trip with our host's son; he playeth trick upon the gittern, and dances "Trenchmore" and "Hie de Gie," and telleth news from Terra Florida."

In Drunken Barnaby's *Four Journeys to the North of England*, the first edition of which was published about 1640, there is an allusion to the celebrity of Kendal, "propter pannum."

Green, the colour of foliage and sward, has always been deemed the colour of sportsmen in wood and field. The Yeoman of Chaucer (where can we find such clear pictures for the mental eye as those he has painted?) was "cladde in cote and hode of grene," and then —

"An horne he bare, the baudrick was of grene,

A Forster was he sothely as I gesse."

Some time afterwards Ben Jonson, in *Love's Welcome*, brings before us a personage thus attired —

"He's in Kendal green, as in the forest colour seen."

However, notwithstanding the celebrity of the cloth, it is evident, from several passages in our old writers, that "Kendal green" was considered only fit for a poor man's wear, just as "hoden gray" at a later period was looked upon as the attire of a peasant. We will adduce a few instances of this. Here is one where a beggarly picture is heightened by a touch of "green": —

"Two simple Shepherdes met on a certayne day,

The one well-aged with lockes hore and gray,

Which after labours and worldly busines

Concluded to live in rest and quietnes;

Yet nought had he kept to finde him cloth nor fode;

At divers holes his heare grewe through his hode,

A stiffe patched felt hanging over his eye,

His costly clothing was thredbare *Kendall grene*."

This is to be found in one of Alexander Barclay's eclogues printed in 1570. The same conclusion is to be drawn from a passage in some black-letter dialogues printed at London in 1581, which are entitled *A Compendious or Brief Examination of certain ordinary Complaints of Divers of our Countrymen in these evil Days*. The passage to which we refer occurs in a conversation, turning upon the pride of dress, between a Knight and a Doctor. Sir Knight remarks: —

"Now-a-days serving men go more costly in apparel, and daily do fare more daintily than their masters were wont to do in times past."

To which the Doctor replies: —

"I know when a serving man was content to go in a *Kendal coat* in summer, and a frize coat in winter. Now he will look to have, at least for summer, a coat of the finest cloth that may be gotten for money."

Complaints like these have been made more than once in the interval which separates that time from this, and are perhaps made in our own day. Again, in Bishop Hall's sixth satire, we read—

"The sturdy ploughman doth the soldier see
All scarfed with pied colours to the knee,
Whom Indian pillage hath made fortunate;
And now he gins to loathe his former state;
Now doth he inly scorn his *Kendal green*."

So completely identified was the cloth with the town, that the name of the latter was sufficient to indicate the former, as may be seen from Skelton's verses, "The Bowge of Court," an allegorical poem on the vices of a court, *temp.* Henry VIII.:—

"With that came Ryyote, rushing all at once,
A rustic gallande, to-ragged and to-rente;
His hose was guarded with a liste of greene,
Yet at the knee they were broken, I ween;
His cote was checked with patches red and blew,
Of *Kirkeby Kendal* was his short demye,"

where the word "demye" is supposed to mean some kind of close vest. Nay, the word *Kendal* came to signify cloth, even when that cloth was manufactured elsewhere. Hall has chronicled that Henry VIII., accompanied by a party of noblemen, "came sodainly in a mornynge into the Quene's chambre, all appareled in shorte cotes of *Kentishe Kendal*, like outlawes or Robin Hode's men." In this passage it is clear that cloth made in the county of Kent was referred to.

The clothiers of *Kendal*, as will readily be conceived, were persons of some importance; but as far as we know, only the name of one has been preserved from oblivion in verse. In Munday's *Downfall of the Earle of Huntingdon* (1601), Scarlett, mentioning the persons who supplied the outlaws with their requirements says—

"Bateman of *Kendal* gave us *Kendal Green*."

These clothiers were in the habit of issuing their "tokens," small coins, that had a local currency, and which, in addition to the name of the tradesmen by whom it was issued, were ornamented with suitable devices, such as teasels, wool-hooks, and wool-combs. Mottos not unfrequently appeared upon the tokens. "Pannus mihi panis" was one of these mottos, canting and appropriate enough.

The time, however, came when outlaws and foresters went out of fashion, and cloth ceased to be dyed with the colour they affected. When Mrs. Radcliffe passed through *Kendal* in 1794, she tells us that she looked for "some shades of *Kendal Green*, but she saw none, nor indeed any lively colour, except scarlet." Even the cloth ceased to be made from some of the changes in trade to which all places are liable, and not for the reason of their refusing to comply with the advice old Fuller gave them in his *Worthies*:—

"I hope the townsmen thereof (a word is enough to

the wise) will make their commodities so substantiall, that no southern town shall take an advantage to gain that trading away from them. I speak not this out of the least distrust of their honesty, but the great desire I have of their happiness, who, being a Cambridge man, out of sympathy wish well to the clothiers of *Kendal*, as the first founders of our *Sturbridge fair*."

Can anyone inform us whether specimens of *Kendal Green* have been preserved to these days? We fear not; but it is just possible that some local antiquary may have a fragment to swear by. Perhaps Mr. Nicholson may be able to tell us something about this in the forthcoming edition of "The Annals of *Kendal*." We are informed that the dyeing process consisted of two operations: a yellow tint was first communicated by the Dyer's broom (*Genista tinctoria*), and then the yarn was steeped in an infusion of woad (*Isatis tinctoria*), the resulting colour being a dull green. J. J.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 23.)

xxvi^{to} die Aprilis.—John Woulfe. Alowed unto him &c. a ballad intituled *A newe merry Medley, procuringe delihte, which now very lately is come unto sighte to pleasure eche Person at everye good Season, that hath smale delihte in Ryme without Reason* vj^d.

[Here the rhyming title was written by the clerk at Stationers' Hall as prose, perhaps to save room. Those who had "small delight in rhyme without reason," were not very likely to find pleasure in a *Medley*, which consisted of many scraps of ballads, &c., strung together without other connection, and where want of connection formed much of the drollery of the performance. We know that Richard Tarlton, the famous comic actor, composed a production of this kind, which went by his name, and the tune of Tarlton's *Medley* was afterwards employed by others for the same purpose. One of these is now before us; it has no date, but is evidently considerably later, being "printed by F. Coles, T. Vere, and J. Wright," and entitled "An excellent *Medley*—

"Which you may admire at (without offence),
For every line speaks a contrary sense."

We are further informed, that it was to be sung "at the tune of Tarlton's *Medley*," and it contains the following mention of him, every line forming part of some well-known ballad:—

"When the fifth Harry sail'd for France,
Let me alone for a country dance,
Nell will bewail her luckless chance,
Fie on false-hearted men!
Dick Tarlton was a merry wag,
Hark how that prating ass doth brag;
John Dory sold his ambling nag
For kick-shaws."

Most of the ballads are lost, but we still have that of John Dory, who sold his ambling nag for *quelque chose*. Another stanza, with which the *Medley* concludes, shows that it was written before the decapitation of King Charles:—

"The Courtier and the country man,
Let's live as honest as we can;
When Arthur first in court began,
His men wore hanging sleeves.
In May when grass and flowers are green;
The strangest sight that ere was seen;
God send our gracious King and Queen
To London."

The copy we have used has no mark of authorship, but there is another in the Roxburghe Collection, in the British Museum, with M. P., for Martin Parker, at the end, and it was doubtless his compilation.]

xv^{to} Maii. — Jo. Wolfe. Rd. of him &c. to print a ballad, intituled *A newe Ballad, brieflie shewing the harde Hap of a Prentice of London, beinge a Souldier* [no sum].

[Military preparations, in consequence of the war in the Netherlands and the threats of invasion from Spain, were at this time active; and apprentices were often unwillingly pressed into the service. The ballad, as we judge from its title, was directed against this practice; and as it could scarcely be palatable to persons in authority, the non-payment of any money may indicate that the usual license was withheld.]

xx^o Maii. — Tho. Gubbin, Tho. Newman. Rd. of them &c. to print *The Lawyers' Logyke, exempting the Preceptes of Logike by the Practice of the Common Lawe, under the B. of London, Mr. Abraham Fraunce, and the Warden's Handes* . vj^d.

[Abraham Fraunce was the author of the book, and it was most unusual to enter his name as one of the persons vouching for its unobjectionableness (*sit venia*). It was printed in 1588, in 4to, under the above title, "by William How for Thomas Gubbin and Thomas Newman." This is the earliest appearance of the name of Fraunce in the *Registers*. He had been educated partly at the expense of Sir P. Sidney and his family; and the work next noticed is also by him.]

xj^o die Junii. — Tho. Gubbyn, Tho. Newman. Rd. of them for their licence to print a booke, intytuled *The Arcadian Rhetorick, or the Preceptes of Rhetorick made plaine by Examples, Greeke, Latyne, Englishhe, Italian, France, and Spanishe*; by Mr. Abraham Fraunce, &c. vj^d.

[Perhaps Fraunce's own unsupported word was here taken in favour of his own book, which was also printed with the date 1588 on the title-page, by Thomas Orwin for Gubbin and Newman. The name "Arcadian Rhetoric" savours of Sidney, under whose eye the work was, perhaps, composed. Fraunce was one of the poets of that day, who, like Spenser, was induced by Sidney, Dyer, and Harvey to attempt the Latin measures in English; but he did not, like Spenser, abandon them, when he found them unsuited to our language: to the last he suffered under the delusion.]

xix^o Junii. — Ric. Jones. R^d of him for his licence to print a ballad intituled *All Men whose Wyves will not love them well must carrye them into India to dwell* vj^d.

[This title could hardly have reference to the Sutttee Wives of Hindostan, but merely to the power of exporting bad wives to America or the Islands. Women were in much request by the settlers.]

25 Junii. — Jo. Wolf. Alowed unto him *A*

Newe Ballad warnynge Richemen to have compaignie of the Poore [no sum.]

[It seems likely that the license for printing this ballad was suspended until Wolf could procure some testimony in its favour; therefore no sum is entered as having been paid. A ballad headed *Have Pity on the Poor* was nevertheless licensed to Owen Rogers as early as 1558-9. See *Extracts from the Registers of the Stationers' Company*, printed by the Shakespeare Society in 1848, vol. i. p. 17.]

Jo. Charlewood. Alowed unto him *An Epitaph upon the Life and Death of the Countesse of Oxon* vj^d.

[She was one of the wives of Edward de Vere, Lord Great Chamberlain, who came to the title of Earl of Oxford in 1562, and did not die until 1604. He was a poet of considerable celebrity, and of some excellence; but perhaps the most remarkable incident of his life was his personal quarrel with Sir Philip Sidney in the tennis-court, out of which grew the "Arcadia"; for Sidney, being offended with the Queen's decision in favour of Lord Oxford, retired to Wilton, and there, it is said, wrote his famous Pastoral. Nevertheless Nash, when he published his surreptitious edition of Sidney's *Astrophel and Stella* in 1591, included in the volume among the "Poems of sundrie Noblemen and Gentlemen" one by the Earl of Oxford, subscribed merely E. O., which is perhaps better than any other piece he left behind him. It begins —

"Faction that ever dwelles
In Court, where wit excelles,
Hath set defiance:
Fortune and Love have sworne
That they were never born
Of one alliance," &c.

We do not recollect that it has ever been reprinted, but it may have found its way into some of the various poetical miscellanies of the day.]

H. Kirkham. Alowed unto him *A Dittye of encouragement to Englishmen to be bold to fight in defence of Prince and Countrey* vj^d.

[Herbert (Ames, iii. p. 1322) called this production a *dialogue*, instead of a "dittie," as it stands plainly written in the *Register*. It, of course, originated in the threat of the Spanish Armada; but the entry has no date of the day or month.]

Primo Die Julii. — Tho. Orwyn. Entred unto him for his copie a booke intituled *The Complaint of Tyme* vj^d.

[We know of no work precisely with this title; but it is to be observed that the earliest portion of Spenser's vol. called *Complaints* is entitled *The Ruins of Tyme*. It would not surprise us if that poem were intended, and that it had found its way into Orwyn's hands in 1588, before it was published by Ponsonby with eight other pieces by Spenser in 1591. This speculation may give unusual importance to the above entry.]

N.B. — The following entries, belonging to the earlier portion of the year 1588, are found in another part of the same volume of the *Registers*, with these words appended in a note: — "This place was mistaken, and therefore these copies be here striken oute, and placed in their dewe places amonges theuntraunces of copies." The fact seems to be that they are elsewhere omitted, and we quote them here for greater completeness; the clerk perhaps forgot them afterwards, and not one of them has any sum attached.

4 Marcii, 1588.—Jo. Wolf. Entred for his copie, *A Summons for Slepers*, upon condytion that it maye be lycensed hereafter

[It is a short religious tract by Leonard Wright, and it came out with the date of 1589. It was reprinted in 1596, and again in 1617. One part of it is directed against women ascending the pulpit, and assuming the office of religious instructors; another part is against preposterous abuses in apparel. The same author wrote and published in the same year *A Display of Dutie*, which contains a poem "In prayse of Friendship," not noticed by Ritson or other poetical bibliographers, but showing that the writer was no unpractised or contemptible versifier. He wrote the *Pilgrimage to Paradise*, printed in 1591, and various tracts against Marprelate.]

Jo. Wolf.—Entered for his copie a song in Dutche of the overthrowe of the Spanishe Navie, Mr. Hartwell's hand being to it. And to be printed either in Duch, English, or French

[Hartwell was at this time one of the Wardens of the Company. No such song, nor anything like it, has survived, but considering the time and the subject, it would be of great historical interest.]

Jo. Wolf.—Entred for him *The Adventures of Don Gwalter de Mendoza, Prince of Naples, Knight of the Golden Fleece*. Under Mr. Hartwell's hand and Mr. Denham's. Translated out of French into English

[Denham was also a Warden. The title reads like that of some romance; but Don Bernardino de Mendoza was at this period ambassador of Spain to Paris, and curious accounts are extant of his extravagant boasting and self-conceit.]

N.B.—We now return to the regular course of the Registrations in the volume, beginning where, as appears by the record, Mr. Harrison, Mr. Coldock, and Mr. Denham were named Wardens for the year beginning 22 July, 1588, and ending 22d July, 1589. There is only one anterior entry, viz.,

9 July, 1588.—Jo. Wolf. Rd. of him for printinge a ballad of *Encouragement to English Soldiers valiantly to behave themselves in Defence of the true Religion and their Countrey* [no sum]

[No money appears to have been paid on the occasion, and possibly license was withheld because we have already seen that H. Kirkham very shortly before had given the usual fee of 6d. for a ballad with nearly the same title, "religion" being, however, substituted for "prince." No doubt publications of the same character and tendency were numerous, but hardly one, we believe, has escaped destruction.]

22 July.—Jo. Charlwood. Item. Rd. of him for iij ballads: The first intitl'd *A Ditty shewing the Foly of Man*: the second *The Meane to Amendment*: the third, *A Caveat for Xpians*.

xviiij^d.

[It is not likely that *The Folly of Man* had any connection with the ballad of *The Fall of Folly* entered by R. Jones on 24 April preceding. It seems not unfrequently to have happened that a popular production of the kind was reprinted soon afterwards under a slightly different title: the whole three here mentioned were no doubt of a similar religious and moral complexion.]

J. PAYNE COLLIER.

LORD MACAULAY.

As even Hume's history, careless and superficial as it is, has been to this day reprinted without correction, it is perhaps vain to hope that Lord Macaulay's brilliant work will find a careful and impartial editor during this generation, at least in England. But it seems desirable that some collections should at once be made of the titles of books or pamphlets or fugitive articles, in which any of Macaulay's statements are controverted, corrected, or confirmed. If your correspondents will follow up the hint, it is possible that some American, Dutch, or German editor, may venture to introduce the materials thus got ready to his hand into the notes, and so in time "the general reader" may have the benefit of them.

See for instance the *Gent. Mag.* for Sept. 1860, p. 237 (where two blunders are corrected), and an interesting letter in the *Lit. Gaz.* 6 July, 1861, p. 12, *seq.*, from Mr. Lathbury.

It would also be of great assistance to future biographers, if your correspondents would from time to time "post up" the notices which appear in various journals of eminent men lately deceased. It may be doubted whether we have now such accurate biographical notices anywhere published, as used to appear in the *Gent. Mag.* and *Europ. Mag.*, when edited by John Nichols and Isaac Reed; but at any rate we should give our countless journals credit for the few facts which they occasionally preserve amidst a mass of matter supposed to be more "entertaining."

By way of making a beginning, I note the letters in which Hannah More gave an account of the boy Macaulay (*Macmillan's Mag.* for Feb. 1860.)

Whatever opinion we may form of the permanence of Lord Macaulay's literary reputation, its present universality is certainly undeniable. See the references in Grässe's *Lehrbuch*, III. iii. p. 25, n. 25, p. 1645, n. 19. JOHN E. B. MAYOR.

St. John's College, Cambridge.

"INCONY" AND "SET UP REST."

These are two expressions which occur—the former occasionally, the latter frequently—in our older literature, and neither has yet been adequately explained. I think I can throw some light on their origin.

Incony, says Nares, is "sweet, pretty, delicate"; Mr. Dyce says, "fine, delicate, pretty"; and this is, I believe, all that has been hitherto said about it. Instances of the use of this term will be found from Marlow, Shakspeare, Ben Jonson, and others, in Nares's *Glossary*. I have now to add that Mr. Collier has, in the Supplemental Notes to the 2nd edition of his Shakspeare, given a passage from

the *Shoemaker's Holiday* of Dekker and Wilson, which seems to me to give the true and simple origin of the phrase. It is as follows:—

"There they shall be knit, like a pair of stockings, in matrimony; there they'll be in *conie*."

Any one who reads Fletcher's *Knight of the Burning Pestle*, will see that *cony*, like *lamb*, *mousse*, &c., was one of the endearing terms then in use between married couples: so that, to be in *cony*, was to be in a state of matrimonial endearment; and hence, *incony* came to be used as an adjective of endearment in general. May not the origin of *endear* itself have been similar?

The critics made certainly some approach to the meaning of *incony*; but in their attempts at explaining *set up rest*, they have all shot wide of the mark. *Set up rest*, says Nares, who I believe is generally followed, is, "To stand upon the cards you have in your hand,"—as we do at *Vingt-et-un*; while Steevens, who is followed by Mr. Collier, deduces it from the practice of soldiers fixing the rest for the support of their fire-lock when about to discharge it.

I have more than once remarked the slender acquaintance with the language and literature of Spain shown by our Shaksperian critics, and the present is an instance, and a strong one, of the truth of my observation. *Set up rest*, they all tell us, belonged to the game of *Primero*, which was derived from Spain. Now the dictionary of the Spanish Academy defines *Resto* in these words (the reader must excuse my quoting Spanish): "En los juegos de envite es aquella cantidad que separa el jugador del demas dinero para jugar y envidar"; and *Echar el resto* (set up the rest)—"En el juego donde hai envites envidar con todo el caudal que uno tiene delante y de que hace su resto." *Envidar* and *envite*, I may here observe, come from the Latin verb *invito*, and signify challenge, wager, bet,—a sense in which the Italians also use their verb *invitare*, and which is also to be found in the French *à l'envi*, and our own *vie*.

Rest, then, is a Spanish term, which was adopted along with the Spanish name of the game *Primero* (properly *Primera*), or *Quítnola*, a term also in use; just as when the Spanish game of *Ombre* came into England, it brought in its train *Basto*, *Spadilla*, *Mamilla* (*Matilla*), *Matador*. Another term which came with *Primero*, was *flush*—the Spanish *flux*: the sibilant, as usual, taking the place of the guttural. It is not necessary that I should try here to develop the nature of the game of *Primero*; but I may observe that *flush* appears to have been higher than *primera*, the former being formed by four cards of the same suit; the latter by four, one of each suit. All the cards used seem to have been ace to seven inclusive, and one coat-card; the seven being the highest, and reckoning twenty-one. As in the dialogues quoted by Nares, we read "two shillings

stake and eight shillings rest," and "one shilling stake and three shillings rest," it is plain that the *rest* was different from the stake, and was what we term a bet. It may be finally observed, that *set up* was equivalent to *lay down*, and arose from the piling up of the money ventured; and that we still use *set* and *lay*, with an ellipse in each case of the preposition.

Set up rest soon came to be used in a general sense, as meaning, make up one's mind, resolve on,—a sense in which it occurs more than once in Shakspeare. The same seems to have been the case in Spanish: for, in *Don Quixote* (ii. 66.), when Sancho is about to accept the courteous offer of the lackey Tosilos, of a share of his provisions: "Quiero el *envite*, dijo Sancho, y *echese el resto* de la cortesía." The latest instance I have met with of the use of the phrase *set up rest*, is in Lady Vane's narrative in *Peregrine Pickle*: "From Calais," says her ladyship, "I went to Brussels, where I again set up my rest in private lodgings." If I recollect right, the phrase had been already used in this sense by John Evelyn and others. By-the-way, it was either Lady Vane herself, or some friend, that wrote these *Memoirs*: for Smollett was utterly incapable of narrating her frailties with so much grace and delicacy.

There is a curious error in the following passage of Gascoyne's *Supposes*, which is quoted in illustration of *set up rest*:—

"This amorous cause, that hangs in controversy between Domine Doctor and me, may be compared to them that play at *Primero*, of whom one peradventure shall leese a great sum of money before he win one stake; and at last, half in anger, shall set up his rest, win it, and after that another and another, till at last he draw the most part of the money to his heap."

The original of this is:—

"Questa causa amorosa, che si litiga
Fra me e Cleandro, a un gioco mi par simile
Di zara, dove alcuno vedi perdere
A posta a posta in più volte un gran numero
Di denari, e dolente al fin dir: Vadane
Il resto, e quando aspetti che sia l'ultima
Distruzione sua, tu l'vedi vincere
Quel tratto, ed indi un altro, e in modo arridgerli
Fortuna, che tre, quattro, e cinque, in picciolo
Spazio ne tira, e dal suo lato crescere
Fa il mucchio."—Ariosto, *Gli Suppositi*, iii. 3.

Here the game is *Zara*—a very different game from *Primero*; and the *resto* is merely all the money the player had remaining, his last stake.

THOS. KEIGHTLEY.

PETITION OF THE POOR FISHERMEN OF SILLY-
POINT, NEAR KINSALE,
[TO LORD DEPUTY WENTWORTH.

The original of the following interesting petition has lately come into my possession, with a large collection of records having reference to the town and neighbourhood of Kinsale. This document

affords a good illustration of the arbitrary exactions of the petty corporations of the period, the Sovereign, in this instance, endeavouring to maintain some old feudal right. Considering the unsettled state of this kingdom at the time, and the very humble condition of the petitioners, the prompt reply of the Lord Deputy shows that the complaints of all classes of the Irish people were attended to, and their grievances immediately redressed. Lord Deputy Wentworth's (afterwards the celebrated Earl of Strafford) reply is written at the foot of the petition, in which form it was returned to the memorialists. Accompanying the memorial is the settlement of the dispute by Capt. Adderley and Dr. Fuller.

"To the right honorable the lord Deputie generall.

"The humble Peticōn of a Companie of poore fishermen upon Silly-point, in the parish of Rincorran, neere Kinsale.

"Humbly shewing unto your honor of the greivous molestacōns and accōns of the Sovereigne of Kinsale David Roach upon your poore suppl^{ts}, w^{ch} are a free people without the Corporacōn of Kinsale, and of another Parish, having only Irish Cabinetts to dwell in, not above three acres of land compass, under one Milfeott, gent. Notwithstanding the said Sovereigne doth force your suppl^{ts} to give unto him att his owne price the prime of all your suppl^{ts} fish, as though y^r Peticōners were within y^e said Corporacōn, w^{ch} y^r suppl^{ts}, upon the gracious pclamacōn from the Kings Ma^{tie} refused to doe, for that the same did cutt of all by lawes, whereof this is one, and noe such conteyned within their Charter, yett upon your Peticōners denial, hee doth imprison them, and sende out Bailiffs and takes away their Ruders and sailes, to the utter ruine of your poore Peticōners, their wives and many small children, being in number well neere 200 people great and small. May it therefore please your honor to send for the said Sovereigne to say, *quo jure*, or make your Reference to any Justices of the peace for the examinacōn of the matter and retourne of the said Reference, wth their examinacōn in that behalf taken, or to compose the difference betwixt y^e suppl^{ts} and the said Sovereigne. And they, as in duty bound, shall ever pray for your honor's health and happiness, &c.

"John Erwin, Robert Wood, John Clapp, George Predevre, Thomas Lukes, and several others."

"Dublin Castle, 5 Martii, 1635.

"Wee refer this matter unto Doctor fuller and Captaine Thomas Adderley, who are authorized to examine and compose the difference if they can by consent, or otherwise to certify to us what they find, that we may thereupon give such order therin as shall be fitt.

"WENTWORTH."

"14th of March, 1635.

"By virtue of a reference directed to us from the right H^{ie} the L. Deputy, we have conferred wth the Sovereign of Kinsale, in presence of diverse other of the Corporation, and the fishermen complainants being present, Wee have agreed and composed all differences betweene them, in manner and forme following, that is to say, that the fishermen are to let the Sovereigne of Kinsale to take his usuall fish, Hadock, Cod, Ling, Hallibut and other small fish, at the accustomed rates, and that the Sovereigne shall have the best of them, a peny sterling for a hake, 2^d ster. for a cod, 4^d for a ling, 12^d for a hallibut, and 2^d for a prwf [? sic] of fish, and if the fishermen goe abroad but

one day in the weeke the Sovereigne can demand fish at his rates but for that one day, and if 2 days for those 2 onely, but if for all the week, they shall then deliver their fish but 3 days. Dr Fuller and Cap^t Adderley for Sillie-men the fishers."

R. C.

Cork.

SIR FRANCIS PALGRAVE.

As a help to the biographers of Sir Francis Palgrave I give a description of his earliest work, which seems to have become a rarity. It certainly is a curiosity:—

"ΟΜΗΡΟΥ ΒΑΤΡΑΧΟΜΥΟΜΑΧΙΑ. La guerre des grenouilles et des souris d'Homère. Traduite mot pour mot de la version Latine d'Etienne Berglere imprimée vis-à-vis, par M. François Cohen de Kentish Town, âgé de huit ans. A qui on a ajouté une paraphrase en vers Anglois, publiée par M. Pope. A Londres. 1797. Engraved T. + Printed T. + Advert. + pp. 58. 4^o.

"ΑΒΕΡΤΙΣΣΕΜΕΝΤ. En donnant ce petit ouvrage au public, on n'a eu d'autres vues, que de faire connoître au lecteur à quel degré un jeune écolier sent déjà la force des mots Latins, et quels progrès il a faits dans la langue Française.

"Il y auroit donc de l'injustice, si quelque critique trop rigoureux s'avisoit de fronder ce coup d'essai, parce qu'il n'y trouve ni assez de goût, ni assez d'élegance.

"On se flatte que tout homme raisonnable, et porté à admirer les talens singuliers, dans l'enfance même, regardera cette production comme le fruit d'un esprit précocce, qu'on cultive sans ménager ni soins ni dépenses.

[SPECIMEN.]

"HOMERI ΒΑΤΡΑΧΟΜΥΟΜΑΧΙΑ. A Stephano Berglero Latine reddita atque edita. Amstelædam, A.D. 1707.

"Incipiens, primum, Musarum cœtum ex Helicone Venire in meum cor opto, gratia carminis: Quod nuper in libellis meis super genua posui Litem immensam, tumultuosum opus Martis, Optans hominibus in aures omnibus mittere."

La guerre des grenouilles et des souris.

"Dès le commencement de cet ouvrage je souhaite avant tout, que le cœur des Muses vienne d'Helicône dans mon cœur, en faveur de la poésie; voulant faire entendre à tous les hommes, ce que jadis j'écrivis sur les genoux dans mes tablettes. Querelle immense! ouvrage turbulent de Mars!"

I suppose this volume to have been printed for private use, but it was not noticed by Mr. Martin in 1834. The colophon runs—*Printed by W. and C. Spilsbury, Snow-hill, London*; the engraved title is by J. Spilsbury, after Burney; and the letter-press is handsomely printed on a stout vellum paper, with the water-mark E. & P. 1794. I cannot, however, describe it as equal to the paper of the fifteenth or sixteenth century. In that important particular, our boasted progress has been *dismal retrogression!* BOLTON COBNEY.

Minor Notes.

ROUND TOWER at KILLESBAN.—In the last published *Proceedings of the Kilkenny Archaeo-*

logical Society (No. 32, p. 302) it is stated by the Rev. James Graves,—

"I am not aware that the occurrence of a round Tower at Killeshan has ever been noticed by any of our writers on Irish Architectural remains. Dr. Petrie is silent on the subject."

Mr. Fitzpatrick, in his *Life, Times, and Correspondence of Dr. Doyle* (vol. i. p. 190), writes :

"Dr. Doyle had resided in Carlow since his consecration, but, in the summer of 1822, he removed to the house and grounds known as Old Derrig, in the parish of Killeshan, Queen's County. An old, stone-roofed chapel and the remains of a round tower exist in its vicinity, as well as various ruins, which seem to be the foundations of the public buildings of an ancient town."

CELT.

EUROPEAN IGNORANCE OF AMERICA. — In the privately printed travels of Mrs. Cushing, of Massachusetts, in France and Spain, she mentions that two persons in France expressed their surprise at finding her *white*. They thought that all the people of the United States were *negroes*.

A lady in Ireland, within the last twenty years, hearing a young Philadelphian say that he lived upon the River Delaware, asked if he was not surrounded by the warlike tribe of that name!

A recent London newspaper states that the Bunker Hill monument is in the vicinity of Charleston, South Carolina, confounding this city with Charlestown, Massachusetts, in which Bunker Hill is situated. About thirty years ago, Mr. Paulding, in his burlesque on English travellers, called *John Bull in America*, makes the supposed traveller commit this same mistake. He crosses the bridge from Boston to Charlestown, and fancies he has arrived in South Carolina.

And to the above I would most respectfully add the statement made in a recent number of "N. & Q." that the people of the U. S. call the English *Britishers*, which I never heard any one, educated or uneducated, seriously do. UNEDA.

Philadelphia.

KING'S CROSS. — Your readers have often heard no doubt of the name of King's Cross, and its connection with the Great Northern Railway Terminus, but they may not have heard from whence its name is derived. Craving a small space in your paper, I will endeavour to enlighten them on the subject.

King George IV. had just ascended the throne, when my grandfather, Mr. William Forrester Bray*, with the assistance of Mr. Dunston, late Governor of St. Luke's, Old Street; Mr. Robinson, solicitor, 32, Charterhouse Square, and Mr. Flanders, a retired tradesman, commenced building on some pieces of freehold ground, at a no-

rious place for thieves and murderers, known as Battle Bridge. It was a speculation of 40,000*l.*, and soon my grandfather had the satisfaction of seeing sixty-three houses erected; some of which were situated in the thoroughfares afterwards named by him Liverpool Street, Derby Street, Hamilton Place, and Chichester Place, Gray's Inn Road. More houses were afterwards erected, but in consequence of the notorious popularity of the name of Battle Bridge, the new buildings would not let. The result of this was that my grandfather had an interview with the other freeholders, to enable them to change the name to a better one. One wanted the new built locality to be called "St. George's Cross." Another wanted its name to be "Boadicea's Cross," in memory of that great battle from whence it derived its name. But neither of these names being agreed on, and my grandfather being the largest builder there, he proposed that, in honour of George IV., who had just assumed the crown, it should be called "King's Cross." This was at once agreed to; all leases were granted under that name, and from that period the locality has made great progress in civilisation and improvement. T. C. N.

DIET AND ITS DANGERS. — It is a somewhat curious fact connected with Toxicology, that of two tropical plants which yield the highly prized dietetic preparations, *tapioca* and *arrow-root*, the former contains a deadly poison, to which the latter provides an antidote. The edible starch known as *tapioca*, is the commercial product of the Brazilian *Javipha manihot*, the juice of which is a rank poison, and is used by the South American natives in the preparation of their deadly arrows. From the *Maranta arundinacea*, the crushed tubers of which supply the farinaceous substance known as *arrow-root*, a similar juice is expressed, which has the property of counteracting the deadly effects of the poisoned arrow; hence the popular designation of the former article. On further reference, I find that the *antidotal* oil or extract is that obtained from a plant called *Maranta malanga*, which is, however, only a variety of the one already referred to. Does this last-named species yield any article similarly convertible, or any kind of starch fit for consumption? F. PHILLOTT.

FOUNDATION OF THE LIBRARY OF GLOUCESTER CATHEDRAL. — In the original MS. Catalogue of this Library is the following curious notice of one of the means by which it was founded:—

"Legionis tunc temporis in hac urbe præsidariæ ductores. E suis, quæ ibidem fecerant, stipendiis, dederunt, partim ad hujus Bibliothecæ structuram, partim ad alios usus publicos, . . . Libras.

Then follows a list of donations of books, and amongst others one which tends to solve a mystery which has long puzzled us, viz., how we

* Some time proprietor of the *Brighton Herald*. The late Mr. Biggs, the originator of that popular periodical the *Family Herald*, was at that period my grandfather's apprentice.

came by our copy of Coverdale's Bible with the royal arms (James I.) embossed in gold on the cover.

We find that, "Thomas Pury, Senr, unus ex Aldermannis Civit. Glouc. donavit Lib. seq.

"A large old English Bible."

A member of the Archæological Institute, lately engaged in Lord Spencer's library at Althorpe stumbled upon a note (unfortunately he does not recollect the authority) to this effect:—

"The Gloucester copy of the Coverdale Bible was presented by Oliver Cromwell to Alderman Pury, and by him given to the public library."

I suppose there is no doubt that the "large old English Bible" and our Coverdale are one and the same book. C. Y. CRAWLEY, Librarian.

ALPHABET SINGLE RHYMED. — Knowing that you sometimes admit trifles among your more serious matter, I venture to send you a curiosity—an alphabet constructed on a single rhyme; and I believe I may challenge the English-speaking world to produce another.

"A was an Army to settle disputes;
B was a Bull, not the mildest of brutes;
C was a Cheque, duly drawn upon Counts;
D was King David with harps and with lutes;
E was an Emperor, hailed with salutes;
F was a Funeral, followed by mutes;
G was a Gallant in Wellington boots;
H was a Hermit, and lived upon roots;
J was Justinian his Institutes;
K was a Keeper, who commonly shoots;
L was a Lemon the sourest of fruits;
M was a Ministry—say Lord Bute's;
N was Nicholson, famous on flutes;
O was an Owl, that hisses and hoots;
P was a Pond, full of leeches and newts;
Q was a Quaker in whitey-brown suits;
R was a Reason, which Paley refutes;
S was a Serjeant with twenty recruits;
T was Ten Tories of doubtful reputes;
U was Uncommonly bad cheroots;
V Vicious motives, which malice imputes;
X an Ex-King driven out by émeutes;
Y is a Yawn; then, the last rhyme that suits,
Z is the Zuyder Zee, dwelt in by coots."

EIGHTY-ONE.

DEAN PEACOCK.—Geo. Peacock, Dean of Ely, was of Darlington school (Carlisle's *Grammar Schools*, i. 401). After his death notices of him appeared in the *Times* (11 Nov. 1858), the *Saturday Review* (13 Nov.), the *Cambridge Chronicle* (13 and 27 Nov.), the *Athenæum* (20 Nov., apparently by Prof. De Morgan), *Fraser's Mag.* (Dec. 1858), and the *Gent. Mag.* (Apr. 1859, p. 426.) His "Mathematical and Scientific Works, . . . being a portion of his Library," were sold by auction by Chas. Wisbey, of Trinity Street, Cambridge, on the 7 Dec. 1858.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

Queries.

ANONYMOUS.—Can you inform me who is author of, 1. *Cambas and Thewingia*, a MS. drama, 1736, formerly in the collection of W. B. Rhodes? Is the author's name given in the sale catalogue of the library of Mr. Rhodes? Also, 2. Who is the author of *Hamlet Travestie*, a burlesque in two acts with notes, 12mo. Oxford, 1849? I find a piece with this title in the catalogue of the library of Mr. W. E. Burton, the American comedian. 3. Who is the author of *The Conspiracy of Querini and Tiepolo*, a drama, Smith, Elder & Co., London, 1837? R. INGLIS.

BACCHUS.—I have lately been attracted by a beautiful paper on the walls of a friend's parlour; and as one part of the design is puzzling to me, I venture to send a Query, although by so doing I may display my ignorance.

The paper is designed in panels, and on each side is printed an architectural column, fluted from the corona to the base. The capital consists of branches of grapes, gracefully entwined with leaves, and surmounted by the unmistakable chubby cheeks of the laughing god. So far I understand it. But at the base of the column, and apart from it, a half-uncoiled serpent lifts its head and projects its forked tongue! Here I am at fault. What is the meaning of it? Can it be an illustration of Deut. xxxii. 33, or Prov. xxiii. 30—32?

I have read through *Anacreontis Vita a Josua Barnesio conscripta*, Cantabrigiæ, 1721, but the above is not named with the numerous statues and designs there detailed. GEORGE LLOYD.

BUNYAN PORTRAITS.—How many portraits are there of John Bunyan, author of *The Pilgrim's Progress*? T. Sadler painted one, 1685; the late Mrs. Saneyear had one—it now belongs to Wilkinson of Nottingham. Rev. John Olive, M.A., Rector of Ayott St. Lawrence, Hertfordshire, has one. Geo. Offor, Esq., of Hackney, has one. Sir Richard Philip, Bart. had one (who has it now?) Is there one in the Red Cross Street Library? Is there one in the Baptist College, Bristol? Is there one at Oxford or Cambridge?

R. D. J. W.

EPIGRAM.—I have heard the following facetious epigram, but I should like to know if it is in print, or if it is correct.

While Mr. Sheepshanks was proctor of Corpus Christi he proctorised a noted wag, who required him as follows:—

"The Satyrs of old were Satyrs of note,
They had the head of a man and the *shanks* of a goat;
But the Satyrs of Jesus are just the reverse,
They have the *shanks* of a man and the head of an ass."

W. H. OVERALL.

FREE-MASON.—I have in my possession a copy of a will, dated 1641, in which the testator describes himself as "Free-mason"; and also bequeaths a certain sum to a relative, whom he distinguishes by the same title. Was this ever a common practice? I should be glad to hear of an example of it at an earlier date.

H. FISHWICK.

FATHER GRAIM, OR GRAHAM.—Who can tell me anything about "— Graim, son to Graim of Braco," who, after the revolution of 1685, belonged to one of the companies raised at the desire of James II. to assist the French king in the wars of Catalonia. He "afterwards became a Capuchin, was well known by the name of Father Graim, and died at Boulogne" (sur Mer) about 1754?

JAMES KNOWLES.

GRANT.—This name occurs at Doncaster and Barnby Don early in the seventeenth century. I should be glad to hear particulars of this family, and anything connected with it;—a person of the name living at Gainsborough about 1733.

The name in this instance, being not uncommon in the counties of Notts and Lincoln, seems to be the same with Le Grant, found there *temp.* Edw. I., and is probably not of Scotch origin.

J. H. C.

HERALDIC QUERIES.—1. I should feel obliged by a further elucidation of the meaning of the Spanish word *plaquia*, which the dictionary of the Academy explains as signifying "a kind of coat armour worn by knights who fought from necessity: it was composed of wide and round sleeves and the body, and resembled our dalmatics."—"Especie de cota de armas que traian los caballeros que peleaban por necesidad. Se componia de unas mangas anchas y redondas, y del cuerpo, y era parecido á nuestras dalmáticas.") What is the meaning of the words I have italicised? And what are the terms answering to *plaquia* in other languages?

2. I have been asked of what colour a *wyvern* "proper" should be represented? Also, the same inquiry with respect to a talbot proper. Can you, or any of your readers, kindly inform me?

J. W. BONE.

Solihull.

INTERDICTION OF MARRIAGE.—The good people of Frampton, near Boston, in Lincolnshire, were not only very strict, about the middle of the seventeenth century, against the admission of strangers into their parish (see "N. & Q." 2nd S. xii. 26.), but they took rather (I think) arbitrary measures to prevent marriages between persons in humble life. The Register of the parish shows, that on the 1st of January, 1653—

"The marriage of Edward Morton and Jane Goodwin was objected to by John Ayre, Thomas Appleby, and William Eldred; because, in the first place, the said Edward Morton was a stranger, and they did not know

where he had lived until a short time before, or whether he was married or single; therefore they desired the marriage might be deferred until he brought a certificate of these things. And, secondly, because they have been informed, and do believe, that he is a very poor man, and therefore they wished him to get some sufficient man to be bound with him, to secure the town from any charge of him or his."

I will run hazard of the charge of ignorance, for the chance of obtaining information from the readers of "N. & Q.," and venture to ask, whether in 1653 and 1654 the then existing laws respecting parochial settlements, and the marriages of poor persons, justified the inhabitants of Frampton in acting as they did in the instance I have alluded to, or as they did in that mentioned at p. 26 of your present volume?

PISHEY THOMPSON.

Stoke Newington.

"**KNIGHTS OF MALTA.**"—Can any of your valued correspondents inform me if any historian has written *exclusively* on the English Langue of the Order of St. John of Jerusalem? that is, from the time of the establishing of this chivalric order in England down to the latest records.

JAMES WILLIAM BRYANS.

MORRIS.—Wanted, any particulars concerning Edward Morris, Vicar of Aldburgh, co. York, 1677—1720; and John Morrice, Rector of Burgh-Wallis, co. York in 1719, died 1727.

J. H. C.

ANCIENT MUSICAL NOTATION.—In our town library there is a noted copy of the Sarum Missal. Can anyone tell me of any book which contains an explanation of the ancient ecclesiastical system of musical notation; and of the method of translating it, if I may use the expression, into the modern style?

GREGORY.

Leicester.

THE PASTON FAMILY.—In a genealogy of the great Kentish family of Isley, given in the *Topographer and Genealogist*, Part xv., a member of that house (viz. John Isley, who died 1484,) is said to have married Annis Morley of Glynd, Sussex, *previously the wife of Sir John Paston* of Paston, Norfolk, who deceased in the year 1478.

Can any of your readers give me the authority for this statement? I cannot find, by the *Paston Letters*, that Sir John Paston was ever married.

H. L.

VICAR OF TOTTENHAM.—I shall be very much obliged if any of your readers can tell me if the Vicar of Tottenham, with some other beneficed clergyman of the Church of England, had some prescriptive right to perform the burial service of any illustrious person in England they may choose.

NOTSA.

SEPULCHREAL VERSES.—Among what Gray calls the "uncouth rhymes" which used to deck the

tombs of our forefathers, was the following couplet—as old at least as the reign of James the First:—

“All Flesh is grass: both Young and Old must dye,
And so we go to Judgement bye-and-bye.”

This was probably once sufficiently common: but I should be glad to be supplied with any remaining examples of it. J. G. N.

SIR ROGER WILBRAHAM, Surveyor of the Court of Wards and Liveries, and sometime Solicitor-General of Ireland, who died 19th July, 1616, and is buried at Hadley in Middlesex, left three daughters. Elizabeth, the second, married Sir Thomas Wilbraham, of Woodhey, in Cheshire, Knight and Baronet. We desire information touching the other daughters and their mother. A copy of the inscription on Sir Roger Wilbraham's monument at Hadley would also be acceptable to C. H. & THOMPSON COOPER. Cambridge.

DR. WM. WORSHIP.—At a recent sale of Archbishop Tenison's library, a book was sold with this title, viz. *The Christian's Jewell, or the Treasure of a Good Conscience*, by William Worship, *Doctor of Divinitie*, printed 1617. The book is dedicated to “The Right Honorable Sir Francis Bacon, Knight, Lord Keeper of the Great Seale, my very singular good Lord,” &c. And the dedication finishes with “Your Lordship's most bounden and dutifull Chaplaine, William Worship.” The book is full of learned references, and extracts given in the quaint style of the time. The dedication is curious, and speaks of Lord Bacon as having “hitherto esteemed of silver, as of time; and contemned the wedge of Gold, which so many Idolaters doe crouch to.”

Can you, or any of your readers, give an account of this William Worship, D.D.?

I believe Lord Bacon had a long succession of chaplains. CHARLES JOHN PALMER.

Great Yarmouth.

Queries with Answers.

DEATH OF LORD FRANCIS VILLIERS.—Is the position of Lord Francis (being attacked by three troopers) an imagination of the artist, or a fact? And what work will give the particulars of this encounter? S. S.

[Lloyd, in his *Memoires of the Lives, &c., of Excellent Personages*, fol. 1668, p. 678, has furnished the following particulars of this nobleman: “The Right Hon. the Lord Francis Villiers (brother to his Grace the Duke of Buckingham), the comeliest man to see to, and the most hopeful to converse with in England, slain for refusing quarter at Comb-Park, July 7, 1648, æt. suæ 19. He was born Ap. 2, on Maundy Thursday, 1629, and christened by my Lord of Canterbury Laud, Ap. 21, the same year. The sweetness of his temper, the vastness of his parts and abilities, the happiness of his education, and his ad-

mirable beauty, which had charmed the most barbarous to a civility, being the occasion of the enemies beastly usage of him, not fit to be mentioned.”

Aubrey (*Hist. of Surrey*, i. 46.) has given the following account of the death of Lord Francis Villiers:—“In this parish [Kingston-upon-Thames] in the lane between Kyngston and Sathbyton Common, was slain the beautiful Francis Villiers, at an elm in the hedge of the east side of the lane, where his horse being killed under him, he turned his back to the elm, and fought most valiantly with half a dozen. This elm was cut down 1680. (See his *Elegy* in print, intitled *Vaticinium Votivum ad Carolum Secundum*. Printed by —, the King's Binder, by Grey Friars. There are Poems in 8vo, wherein, amongst other things, is a good *Elegy* on this Lord Francis Villiers.) The enemy coming on the other side of the hedge, pushed off his helmet, and killed him July 7, 1648, about six or seven o'clock in the afternoon. On this elm was cut an ill-shaped V for Villiers, in memory of him.”

Brian Fairfax's account of this event slightly varies from the foregoing (*Memoirs of the Duke of Buckingham*, 4to, 1758, p. 27.) “My Lord Francis, at the head of his troop, having his horse slain under him, got to an oak tree in the high way about two miles from Kingston, where he stood with his back against it, defending himself, scorning to ask quarter, and they barbarously refusing to give it; till, with nine wounds in his beautiful face and body, he was slain. The oak tree is his monument, and has the two first letters of his name, F. V., cut in it to this day. Thus died this noble, valiant, and beautiful youth, in the twentieth year of his age.”]

ST. WILLIAM'S DAY.—In the *Golden Legend* we have an account of St. William, who is stated to have been canonised by Pope Honorius the Third. What day in the Calendar was dedicated to this Saint?

In the *Honour of the Taylours*, 4to, London, 1687, it is stated that St. Gulielmus' day was especially observed by the Company of Merchant Tailors; but I believe that the great festivals of that corporation are now St. Barnabas and St. John Baptist. From a passage in the same work, there seems some ground for concluding that St. William's day was identical with the Feast of St. Crispin; but the language gives rise to some uncertainty, and I should be glad to have the question resolved upon satisfactory authority.

R. S. Q.

[It is St. William, or S. Wilhelmus, the Danish saint, who was canonised by Pope Honorius III. “Honorius Papa III., cum de ejus vita mandasset diligenter inquire . . . retulit eum inter Sanctos.—*Act. Sanct.* vol. i. (for April), p. 621. His day is April 6th. Can there be any confusion of April 6th and April 8th? The latter, according to the *Act. Sanct.*, is St. Martin's day; and St. Martin was not only propitious to tailors, “sartorum patronus” but was himself originally a tailor:—

“Martinus jacet hic, Miles, Eremita, beatus;
Sartor quippe fuit, nunc Pater dicitur artis.”

Such indeed was the benevolence of St. Martin, that when he had strangers lodging with him, he used to sit up at night to mend their clothes, “dormientium noctu reciebat vestes.” (*Ib.* pp. 806, 807.) The saint in question was not the celebrated St. Martin of Tours; originally of Ancona, he became an anchorite, and took up his abode on the sea-coast, at Peggy near Genoa.

We cannot trace any connexion of tailors either with the above-mentioned St. William, or with another, also canonised by Honorius III., whose day is January 10.]

ST. SWITHIN'S DAY.—Is it on the 14th or 15th July? Henry Bourne, in his *Antiquitates Vulgares* (p. 162, ed. 1725), says it is the 14th. This morning a very learned Roman Catholic priest tells me it is the 15th. Which is the day?

FRA. MEWBURN.

[Bourne is out in his reckoning. Alban Butler informs us that "St. Swithin is commemorated in the Roman Martyrology on the 2nd of July, which was the day of his death; but his chief festival in England was on the 15th of the same month, the day of the translation of his relics." In *Britannia Sancta, or the Lives of the most celebrated British, Scottish, and Irish Saints*, 4to, 1745, St. Swithin is commemorated on July 2nd. Who was the compiler of this useful work?]

ALEXANDER STEPHENS.—Doubtless there are many of your readers who, like myself, were readers of the old *Monthly Magazine* in its palmy days, edited by Sir Richard Phillips. They probably well recollect a series of articles appearing in it under the title of "Stephensiana." The first number appeared in Oct. 1821, and were continued until August, 1824, when they were discontinued, probably because (if I recollect aright) Sir Richard about that time sold the magazine. There were thirty numbers altogether.

When announcing the publication of the first number, the editor made the following statement:—

"The late Alexander Stephens, of Park House, Chelsea, devoted an active, and well-spent life in the collection of anecdotes of his contemporaries, and generally entered in a book the collections of the passing day. These collections we have purchased, and propose to present a selection of them to our readers. As editor of the *Annual Obituary*, and many other biographical works, he may probably have incorporated many of the scraps, but the greater part are unpublished, and all stand alone as cabinet pictures of men and manners, worthy of a place in a literary miscellany."

I should like to know, through your columns, something more of Mr. Stephens's history, and also whether these *ana* were ever collected in a volume. They contain many profound thoughts and just observations, and also a great many anecdotes of celebrated men. The author was a philosopher and a scholar, evidently of considerable mark; and holding liberal views when Toryism was rampant, and reform at a discount. He was on terms of intimacy with the most noted men of his time, whether as statesmen, philosophers, or authors, and a great number of the anecdotes which are to be found in his "Stephensiana," I have not seen anywhere else.

SYLVANUS.

[Alexander Stephens was born at Elgin about 1757, and educated at the University of Aberdeen. At the age of twenty-one he entered as a member of the Middle Temple. In 1792, he married Miss Lewin, daughter of Samuel Lewin, Esq. of Broadfield House, Hertfordshire.

His earliest production was *Jamaica*, a descriptive poem; and the next a kind of law journal, entitled *The Templar*. His most approved works are the *History of the Wars which arose out of the French Revolution*, 2 vols. 4to, 1803; *A Life of John Horne Tooke*, 2 vols. 8vo, 1815; and *Public Characters*, first published in 3 vols. 12mo, 1823. The industry of Mr. Stephens in the collection of biographical notices has not often been surpassed. The pages of *The Analytical Review*, and *The Monthly Magazine* contain many valuable articles from his pen. Mr. Stephens died at Park House, Chelsea, on Feb. 24, 1821, and was interred in the new burial ground. — *Vide Faulkner's Chelsea*, i. 151.]

KNIGHTS HOSPITALLERS.—What was the name of the founder of this Order of Knighthood? Some account of him may be of general interest.

M. A. P.

[The origin of this remarkable institution, which rose to celebrity by martial achievement, may be traced to purposes of pious and practical benevolence. Hugh Clark, in his *History of Knighthood*, ii. 57, informs us, that "when the Holy Land began to grow famous by the expeditions of Christian Princes, this Order of the Hospitalers had its beginning, or rather restoration, by Girardus; for the original is attributed to Johannes Hircanus Machabeus, or John, Patriarch of Alexandria, who, for his liberality to the poor, was surnamed Eleemosynarius." Long before the era of the Crusaders, some Italian merchants purchased a license from the Mussulman rulers of Jerusalem to found in that city an Hospital, together with a Chapel, which they dedicated to St. John the Eleemosynary, for the relief and wayfaring entertainment of sick and poor pilgrims. An interesting account of John, Patriarch of Alexandria is given by Alban Butler, in his *Lives of the Saints*, January 23.]

ABBREVIATIONS IN A COTTONIAN MANUSCRIPT.

—Can any correspondent assist me in ascertaining the meaning of the abbreviations used in Cottonian MS., Claudius, c. viii. The MS. is entitled "Hæredes ex variis Recordis selecti." I subjoin an entry, and should be glad if anyone would decipher the abbreviations employed in the reference:—"Willm. Keylway, armigeri, filii et hæredis Johis Keylway, militis defuncti, liberatio. 2 p. o. 1. E. r. b'3." C. J. R.

[Our correspondent has made an error in his transcript. In the original MS., after "liberatio," read thus: 1 p. O. 1. E. 6. r. 63.; i. e. 1 Pars Original. 1 Edw. VI. Rotul. 63.]

Replies.

LORD CHANCELLOR STEELE: SIR RICHARD STEELE.

(1st S. viii. 220.)

In "N. & Q." a Query appeared respecting the pedigree of William Steele, who was Lord Chancellor of Ireland under the Cromwells, and asking whether any of his descendants were in existence. Being of the same family, and therefore naturally interested in the inquiry, I proceeded to collect all available particulars respecting him.

He was born at Sandbach, in Cheshire, in a moated house called Giddy Hall, long since removed. He was the eldest son of Richard Steele of Sandbach, who was himself the second son of Thomas Steele, of Weston, in the same county. William was early removed by his father to Finchley, in Middlesex, where he resided in 1631, the year of his admission into Gray's Inn. He was called to the Bar in 1637, and was returned Member of Parliament for the port of Romsey in 1640. In consequence of the zeal he displayed in all the proceedings against the king, he early secured the favour of Cromwell and the Parliament, by whom several high offices were conferred upon him. Thus he was appointed Attorney-General for the Commonwealth; Recorder of London; Chief Baron of the Exchequer in England; and, lastly, Lord Chancellor of Ireland, which post he filled until the Restoration. He married Elizabeth Godfrey, by whom he had one son Richard. According to another authority (Noble's *Cromwells*), he was married (probably a second time) to the widow of Michael Harvey, the youngest son of Dr. William Harvey, the discoverer of the circulation of the blood. He died in Dublin, and was buried in St. Werburgh's churchyard in that city. His son Richard, also a member of the Bar, was admitted into the King's Inns, Dublin, on the 11th June, 1667; and was subsequently appointed by the Duke of Ormond as his private secretary. He had one son also named Richard, afterwards the celebrated Sir Richard Steele, who was born at Dublin on the 12th March, 1671; respecting whom the following entries exist in the Books of the Charter House, London; for which information I am indebted to the kindness of the present Principal of that institution:—"Nov. 17th, 1684. Richard Steel, admitted for the Duke of Ormond" (*i. e.* nominated by him); "aged 13 years, on 12th March last"; and "Nov. 1st, 1689, Richard Steel elected to the University." Sir Richard Steele, it is well known, was married twice: first to a lady of Barbadoes (probably a relation of the Godfreys, his grandmother's family, who appears to have had property in Barbadoes); and secondly, to Miss Mary Scurlock, by whom he had one son who died young, and three daughters—one of whom, Elizabeth, was married to Baron Trevor, who left but one daughter named Diana. Hence this branch of the family became extinct. The second brother of Lord Chancellor Steele was named Lawrence, who was one of the clerks of the Irish House of Commons between the years 1662 and 1679. From him have descended the "Steeles of Rathbride," whose pedigree is given in detail in Burke's *Landed Gentry*, of which family I am a member. Of George Steele, the third brother of the Chancellor, nothing whatever appears to be known.

WM. EDW. STEELE, M.D.

Dublin.

THE MAN OF ROSS.

(2nd S. xi. 466.)

I send, for the information of C. B. Y., an original letter which has been in my possession for the last thirty years. It does not appear to whom it was addressed, the cover not being with the letter.

C. J.

"DR. DOCTOR,

"Inform'd, when at Ross, that it's renown'd Benefactor, Mr. Kyrle, was to have a Monument erected to his Memory, I attempted, as I lately return'd from thence, to compose an Inscription for it, and accomplish'd my Undertaking.

"With what Skill 'twill not become Me to say.— However 'tis plain, as you'll see, and unaffected, as was the Gentleman 'twas intended for: and comprehends, if I mistake not, notwithstanding 'tis concise, the capital and most striking Lineaments of his Character.

"Such as 'tis, I humbly offer it to the Memory of that worthy Man: and tho' 'twou'd give me no small Pleasure to have it approv'd of by you and other Judges of Composition, yet conscious of the Inferiority of my Taste as a Writer, shall unrepiningly acquiesce, if another be judg'd more eligible.

"But as Mr. Kyrle was a Ross-man, and the Statuary is so, think it to be wish'd, that the Inscrber were a Ross-man likewise.

"Up then, Doctor, or rather down to your Pen on this Subject. For who is adequate to the Task but yourself?

"Cou'd we prevail so far, we shoud expect something Masterly and worthy Attention: something to convince the World that, as Ross has produced one Man illustrious for Beneficence and public Spirit, another an Ingenious Statuary, so 't has an able, nay excellent Composer to boast.

"But perhaps I've gone too far.— Shall therefore now return to observe, as to the Inscription I've drawn up, that I cou'd have put it in a Poetical Dress: but, apprehending that to be too gawdy and affected for a Man of Mr. Kyrle's plain Manners, spar'd myself that Labour.

"There are two Lines of Mr. Pope very expressive: the latter—Prov'd by the Ends of being to have been.— But they are not, I think, proper for an Inscription, for the Reas'n I've giv'n, and for another very substantial one: viz: that they convey too general an Idea of Mr. Kyrle, and leave too much to the Imagination of the Reader.— The Inscription shou'd in my opinion, enter more particularly into his Character.

"And now reasonably presuming, I've thoroughly tir'd you, take my Leave, and remain, Dr. Doctor,

Yr oblig'd and most Humble Servt.,

"JOHN LEWIS.

"Ludlow, June 23rd, -72.

"The Inscription.

"If there ever was a Man of strict Probity and of plain, but engaging Manners.

If of disinterested as well as distinguish'd Hospitality, Beneficence and publick Spirit.

If ever Man was studious to oblige both his own and after times;

Such was John Kyrle, Esquire:

Who living was the ornament, and dead, is the Immortal Honour of this Town.

"P.S. The 5th line might stand thus — If ever man was happily studious.

"The 6th thus — to oblige his own, &c.

"If the Inscription be too prolix; under a full-length

Statue, 'twould be sufficient to begin at — Such was John Kyrle, Esq.

"But I think the whole preferable: as his several Excellencies are therein enumerated; and his Characteristick Virtues, his Beneficence and Publick Spirit, are therein pointed out, in the General, without a particular Designation of the objects they were exercis'd about. In ^{w^{ch}} latter circumstance Mr. Pope has err'd, according to your account; tho' through Misinformation Candour would incline one to suppose."

CALDERON AND "THE REGULAR DRAMA."

(2nd S. xi. 368; xii. 15.)

Your correspondent H. B. C. has given a sensible reply to the absurd statement of the writer in the *General Magazine* for October, 1759, that "Calderon tried regular plays at first." Calderon, moving in the fetters of classical and French frigidity, would be a curiosity indeed. Fortunately, he never attempted anything so foreign to his free and original genius.

With regard to *El Carro del Cielo*, written when he was little more than thirteen years of age according to the *Fama, Vida y Escritos de D. Pedro Calderon de la Barca*, prefixed by Keil to his edition of the *Comedias* (Leipzig, 1827-30), and inadvertently quoted by your correspondent as if written by Keil himself, H. B. C. inquires if it has been preserved? Unfortunately it has not. The drama, with others—one of them at least of perhaps still greater interest, the *Don Quixote*—were intended by Vera Tasis to form a tenth, or supplemental volume to his edition of the *Comedias*, Madrid, 1682-91, ix. tomes, 4to, which has never appeared. Two or three of the missing dramas have been recovered, and published by Señor Hartzenbusch in his admirable edition of Calderon's *Comedias*, Madrid, 1848-50; but *El Carro del Cielo* and *Don Quixote* are as yet unknown.

"*El Carro del Cielo*," says Señor Hartzenbusch, "era una de las trece comedias con que Vera (Tasis) se habia propuesto formar el tomo x. de las de Calderon, que no llegó a ver la luz publica. Hoy permanece desconocida." — T. v. p. 661.

Although *El Carro del Cielo* has not been preserved, a perhaps still greater curiosity is given in the edition of Señor Hartzenbusch, namely, a drama to which Calderon contributed the Third Act, before he had completed his eleventh year! This is *El Mejor Amigo el Muerto*; the First Act of which was written by Luis de Belmonte, the Second by Don Francisco de Rojas, and the Third by Don Pedro Calderon. From internal evidence, this drama must have been represented on Christmas Eve, A.D. 1610, when Calderon wanted twenty-three days of being eleven years of age. The earliest known edition of this drama, is in the *Parte nona de Comedias escogidas de los Mejores Ingenios de España*, printed at Madrid in the

year 1657; but from the *suma de licencia*, prefixed to the volume, it is evident that it had been printed previously. Its title is as follows: —

"El Mejor Amigo el Muerto; comedia famosa de tres ingenios: la primera jornada, de Luis de Belmonte; la segunda, de Don Francisco de Rojas; la tercera, de Don Pedro Calderon."

Señor Hartzenbusch, who prints the drama in the 4th volume of his edition (p. 471), alluding to the singularity of two writers of established reputation permitting a child to join them in the production of a drama, suggests that probably they were friends of his father; or that either of them might have been the young poet's tutor, and revised or corrected the boyish effort of his pupil. Be this as it may, we have in this drama the earliest specimen of Calderon's dramatic talent: in which your original correspondent J. A. A. will find very little to support the assertion of the *General Magazine*, that "Calderon tried regular plays at first."

D. F. MACCARTHY.

Dalkey.

JOHN CARY, BISHOP OF EXETER.

(2nd S. xii. 28.)

If MEMOR will look into that truly valuable and delightful book *The Lives of the Bishops of Exeter and the History of the Cathedral*, published at the beginning of this year, just before the death of its venerable and learned author Dr. Oliver, he will learn (p. 100) the mistakes about John Cary ever having been bishop of Exeter.

D. ROCK.

Brook Green, Hammersmith.

In answer to MEMOR respecting James Cary, Bishop of Exeter, or rather *not* Bishop of Exeter, in the late Dr. Oliver's recently published work, the *Bishops of Exeter*, p. 99, we read under the head John Catterick: —

"When the business of the Council was over he accompanied Pope Martin V. towards Rome, and whilst the Papal court made some stay at Florence, intelligence reached His Holiness of the death of our aged Bishop Stafford, and he immediately nominated Dr. Catterick to the vacant see of Exeter, and on the same day (20 November) William Heyworth Abbot of St. Albans. (*Not* James or John Cary, as Godwin supposes.)"

Here, in a foot-note, Dr. Oliver says: —

"We are satisfied that this John or James Cary was never appointed to the see of Exeter. Leland very properly omits his name in the list which he gives of our Bishops (*Itin.* vol. iii. p. 51), and so does Sir William Pole (*Descrip. of Devon*, p. 30) to Lichfield and Coventry. But our prelate never lived to see his new diocese; attacked by mortal illness, he departed this life on the 28th of the following month, December, 1419, and his remains were deposited under the central dome of the Franciscan church de Santa Croce at Florence. A beautiful model of his white marble slab there representing

the bishop in his pontificals has been brought over by Archdeacon Bartholomew very recently, and deposited in our Chapter House," &c.

EDW. PARFITT.

Exeter.

MEMOR wishes particularly to know in what church he (James Cary) was buried; and if there be any monument or memorial of his death. Bishop Ketterich was buried under the central dome of the church of Santa Croce at Florence. A white marble slab covered his remains; on this the bishop was represented in his pontificals. A model of the same was, some time since, brought to England by Archdeacon Bartholomew, and deposited in the Chapter-house at Exeter. The inscription is as follows:—

“Hic jacet Dominus Joannes Cattrick, Episcopus quondam Angliæ, Ambassador Serenissimi Domini Regis Angliæ, qui obiit xxviii. die Decembris, anno Dni. MCCCXIX. Cujus animæ propitiatur Deus.”

The arms on the monument, according to Lascelles in his *Voyage to Italy, 1650*, are “Sable, three cats argent.”

JOHN WILLIAMS.

Arno's Court.

[We have also to thank A. J. TRIX and other correspondents for similar references to Dr. Oliver's work.—Ed.]

DEALING WITH OLD EPITAPHS.

(2nd S. xi. 365, 414, 452.)

As you have not published the letter I sent to your office in answer to that of A STATIONER, and also to an LL.D. who, instead of quietly confining himself to an opinion on a point of law, rushed into *personalities* quite unjustified by circumstances, for no letter was addressed to him unless he be the STATIONER in disguise, who, in his arrogance, dared to say that I was ignorant of the first principles of composition—I wish to know whether the LL.D. or STATIONER mean to assert that by our improving certain monuments in Wraybury church (which we, as a family acting in unison, were entitled to do without the interference of any one) we have *falsified* them.

If that be intended, we consider the allegation *false and injurious*, and unless we have an unequivocal denial, we shall refer the case to our legal adviser. The entire object of the STATIONER was to insult our family, and to impute motives, which was enough to incite to resentment.

If he had politely said that we had caused one letter to be substituted for another, which did not change the sound of the name, and had put in a Christian name where the title of a civic honour was inscribed, whereby the party was more *clearly identified*—for Mr. Alderman A. may be anybody—it had been well and harmless, and no such letter, which he terms acrimonious, had been written.

You gave, in a note to my letter, an opinion that the question was *not touched*. Now, Sir, I wish to ask you or the LL.D., if any LAW is violated, and if a family has a right to inscribe on a monument that A. or B. were Deputy-Lieut., Magistrates, M.P., or High Sheriffs? and if so, if a party is termed Alderman where his proper designation would be Lord Mayor, the family may not legally and judiciously alter it?

We stand impeached with *breaking a law*, and by implication with *falsifying* a lapidary inscription. We wish to know if *these imputations* are meant either by LL.D. or the STATIONER; for if they are, let the case be tried before proper tribunal, or else let us have a denial. If I do not hear from you I shall send the family lawyer to meet this charge.

GORDON GYLL.

7, Lower Seymour Street, Portman Square.

[We have printed the preceding letter exactly as it stands in the original. The communication which Mr. Gyll now reproaches us for not having published is one which, to use his own words, he committed to our judgment. In our *Notices to Correspondents* on the 29th ultimo, we explained our reasons for not publishing it. “MONUMENTAL INSCRIPTIONS. As we desire to avoid as much as possible any intermixture of personal matters with this important question, we have not inserted the last communication which has reached us on this subject.” This was Mr. Gyll's letter. We did not describe it more particularly, not wishing to connect that gentleman's name unnecessarily with the question. We were sure that that letter would provoke further correspondence, and that the result could not be satisfactory to Mr. Gyll. We think if he had consulted the “family lawyer” or any discreet friend, he would have been advised to let the matter rest. If Mr. Gyll wishes it that letter shall still appear. We are not called upon to give any opinion as to the *legality* of Mr. Gyll's proceedings at Wraybury, the “family lawyer” may be consulted upon that point. Of the *propriety* of those proceedings there appear to be two opinions: Mr. Gyll holds one; all lovers of historical truth, we believe, hold another and a very different one.]

EDWARD RABAN.

(2nd S. xii. 21.)

I suspect that the most we can allow to the printer of the Orange tract of 1681 referred to by J. M., is a near relationship to the Aberdeen Raban. J. M. appears to be right in assigning to the latter a continental origin instead of an English one, as previous writers have assumed. I have beside me a copy of—

“A Prognostication for this Yeare of our Redemption 1625, being the next after Leape-year; Serving for the whole Kingdome of Scotland, but more especiallie, and according to Raban's bound ðuetie, for the Latitude and Meridian of the Honourable Citie of Aberdene. Imprinted at Aberdene by Edward Raban for David Melvill, 1625.”

It contains, after the fashion of such almanacs, “A Declaration of such Casualties as are lyklye to

all out this present yeare 1625," and among others the following:—

"Kings and princes shall be at stryfe with the Church; and the Kings shall prevayle. But if our jocund Papists get anie disturbance, they are not the Church that is meant here — As for my boldnesse in but touching the Beast, I crave pardon in two respects: First, because this was written in the yeare of their Jubilee; for it is sayde that then they deale out mountains of mercie. (But if their mercie bee for money, I am to seeke.) Secondlie, I crave my pardon even for Pope Joanna her Holines sake, in respect she was my native countrywoman, and was delivered of a goodlie childe in the streetes of Rome, going on procession."

That it is the printer Raban, and not his book-seller Melvill who speaks is certain, from the concluding words of this Prognostication, occurring immediately after a List of Fairs:—

"Thus fare yee well, yee Chapmen, full merrie may yee make. For without Chapmen there could bee no merchants. But whosoever will proove Deacon amongst you, I request him to let me have a Copie of these Fayres in more perfect order against the next yeare, that all confusion may be eschewed for your advantage, while, as ye have the Printer at command, even

Your owne *Rabanus*."

The particulars of the scandalous story alluded to by Raban are given by Matthias Prideaux (*Introduction for Reading all Sorts of Histories*, Oxford, ed. 1664), who mentions "John the Eight, otherwise termed Pope Joan, a lass of *Mentz* in Germany." For a printer, no birth-place more appropriate could be imagined.

Raban's *Aberdeen Prognostications* commence with the year 1623, being the first of those annual publications which suggested the not very complimentary password in Redgauntlet—"A Plague on all Aberdeen Almanacs!" His death, in 1649, has been perhaps too hastily assumed. If the mere appointment of his successor be the ground for the assumption, the following excerpt from the *Aberdeen Council Register*, under date 9 January, 1650, may enable your readers to judge:—

"The said day the Provost, Baillies, and Counsell receavit and admittit James Browne, lauchl. sone to Mr. Wm. Browne, Minister at Invernochtie, Printer of this Burgh, in place of Edward Raban, during the Counsell's pleasure allanerlie, and to the lyk casualtie and benefit off the towne as the said Edward Raban had the tyme bygaine."

I have not had an opportunity of referring to the university records for any similar entry; but in the meantime Edward Raban's death in 1649 may be considered an open question. Without taking such an event for granted, sufficient reason remains for his ceasing to exercise his craft in Aberdeen after that year. So far as regards publications on the Royalist and High Church side, his occupation must have been well nigh gone. If the name appearing on the Orange tract of date 1656 and 1681 be that of one and the same person (and this is the natural supposition), he cannot, without much straining, be identified with the

Aberdeen printer. I see the dedication to the Orange authorities is signed "E. Raban." In the Aberdeen municipal register, under date 1641, there is found the autograph signature of "Edward Raban," the only such relic of the printer known to exist. The writing is very stiff. N. CLYNE.

Aberdeen.

Lieut.-Colonel William Raban, retired full pay, of the 22nd Regiment of the Line, might perhaps be able to answer some of J. M.'s questions, if he should not consider them impertinent.

If E. Raban came originally from the Low Countries (the Netherlands), it can hardly be said that, in going from Scotland to Orange, he was actually returning to the "Forum Originis." Orange, although connected through its Prince with the Netherlands, was some hundreds of miles distant. COLONEL H. CLINTON.

Royston, Herts.

CAPTAIN RICHARD DOWSE (2nd S. xii. 49.)—"Capt. Rd. Dowse. Born 1760. Sacrificed 1794." Such seems to be the sad inscription on a mourning ring still preserved to his memory. I think the expression "sacrificed" far too martyr-like to be as truthful as research might make it. All allowance must be made for the feelings of families, who, looking at events in which they are concerned through a personal medium, excusably magnify ordinary deaths into sacrifices; but while we offer them the respect their sorrows demand, we are not precluded from judging how far their views, as in this case, correspond with fact.

The authorities quoted in the article referred to are good as far as they go, but a far better and director one can be adduced in Lieut.-General Durnford, R.E., whose narrative of "Scenes in an Officer's early Life at Martinique, Guadaloupe, &c. during the years 1794 and 1795" is given in the *United Service Journal* for August, 1850, pp. 605-614.

Victor Hugues did not put any English troops to the guillotine. Durnford writes:—

"Above one hundred *royalists*, who had fought in our ranks . . . being made to kneel along one of the redoubts . . . were deliberately shot, and buried, dead or alive. . . . My regimental coat," he continues, "very similar to that worn by French engineers . . . caught the eye of the commissioners, and they almost insisted on my being carried to the guillotine that was erected in the marketplace, where several poor *royalists* were daily murdered by that fatal engine."

Being able to speak French only imperfectly, acted as a "potent certificate" in Durnford's favour. His English tongue, if his uniform had a French appearance, saved him. The *royalists* (of whom six were assistant engineers to the British expedition) were Frenchmen.

This perhaps, is enough to show that Captain Dowse was not *sacrificed*. He fell a prey, in fact, to the prevailing yellow fever, after he had become a prisoner at Guadaloupe, by capitulation, on the 6th October, 1794. On Captain Dowse's illness and death, Durnford writes : —

"I had to return to my negro hut, where I lived with my commanding officer, Captain Dowse, who soon fell sick. . . . I was now taken ill, and procured permission to join my esteemed friend and commanding officer, then at the point of death at the French hospital; but I had not been there many days before it was thought expedient to cause three or four officers, with myself, to return to Pointe-a-Pitre. I made all the remonstrance in my power, perceiving that my friend, Captain Dowse, was evidently dying; nor did he long survive my removal."

Captain Dowse, then, died a *natural* death, in a hard service; and this is the sense, I take it, in which the expression "sacrificed" should be understood.

As I have in hand a work in which the captain is to hold a place, I shall feel thankful if his descendants or friends will kindly favour me with any particulars of his life, and of the date of his death. M. S. R.

Brompton Barracks.

SIR RICHARD POLE, K.G. (2nd S. xii. 54.)—Your correspondent, MR. HENNING, may add the following to his list of the descendants of Sir Richard Pole and Margaret Plantagenet :

Viscount Barrington, from Thomas Barrington, who married Lady Winifred Hastings, granddaughter of Sir Richard Pole, K.G.

Sir Matthew Blakiston, Bart., from George Blakiston of Stapleton, co. York, who married Mary Bouchier, grand-daughter of William Bouchier, by Catherine, only daughter of Thomas Barrington, aforesaid. C. J. R.

KING'S ARMS (2nd S. xii. 29.)—I cannot answer the particular Query of F. S., as to the king to whom should be assigned the bearings found on the tiles he mentions. But the work that he suggests, to show the various bearings of our kings, is already extant. I refer to *Regal Heraldry; the Armorial Insignia of the Kings and Queens of England from coeval Authorities*, by Tho. Willement, F.S.A., London, 4to, 1821. It is much to be desired that the accomplished author of this valuable work might be induced to republish this work, with such additional illustrations of his subject as he might now supply from the heraldic collections which he is known to have been engaged in forming during the last forty years. The six fleurs-de-lys on the church-tile show that the coat was intended for one of our kings who reigned before the bearings of France underwent the change, from the old charge *semée de lys* to the modern one, *three fleurs-de-lys*: in other words, for one before our Henry V.—since "the Great Seal of this king is the first used by

our monarchs, in which we find the *fleurs-de-lys* of France reduced to three" (*Reg. Her.*, p. 32). The reduction was made by King Charles VI. of France, the father of Isabel, the second Queen of our Richard II. F. S. notes that the French quarterings occupy the more honourable position in the shield. But this was the case down to the Union of England and Scotland, 1706. ACHÆ.

BIRTH OF NAPOLEON II. (2nd S. xii. 12.)—The following is M. Thiers' account of this event, taken from his voluminous work, *Histoire du Consulat et de l'Empire*, tome xiii. pp. 4, 5. It will be seen that the extracts in "N. & Q." agree, in all essential particulars, with M. Thiers; who may be received as a faithful annalist of the events occurring during the period embraced by his work, save and except on the important occasions when the French and British armies meet in mortal conflict in his brilliant but partial narrative : —

"Au milieu des événemens si divers et si compliqués dont on vient de lire le récit, Napoléon avait vu se réaliser le principal de ses vœux : il avait obtenu de la Providence un héritier direct de sa race, un fils, que la France désirait, et qu'il n'avait cessé quant à lui d'espérer avec une entière confiance dans la fortune.

"Le 19 Mars, 1811, vers neuf heures du soir, l'Impératrice Marie-Louise, après une grossesse heureuse, avait ressenti les premières douleurs de l'enfantement. L'habile accoucheur Dubois était accouru sur-le-champ, suivi du grand médecin de cette époque, M. Corvisart. Bien que la jeune mère fut parfaitement constituée, l'accouchement ne s'était pas annoncé avec des circonstances tout à fait rassurantes, et M. Dubois n'avait pu se défendre de quelque inquiétude en songeant à la responsabilité qui pesait sur lui. Napoléon, voyant, avec sa pénétration ordinaire, que le trouble de l'opérateur pourrait devenir un danger pour la mère et pour l'enfant, s'efforça de lui rendre plus léger le poids de cette responsabilité. Figurez-vous, lui dit-il, que vous accouchez une marchande de la rue Saint-Denis; vous n'y pouvez pas davantage, et en tout cas saurez d'abord la mère.—Il chargea M. Corvisart de ne pas quitter M. Dubois, et lui-même ne cessa de prodiguer les soins les plus tendres à la jeune impératrice, et de l'aider par d'affectueuses paroles à supporter ses souffrances. Enfin, le lendemain matin 20 Mars, cet enfant auquel de si hautes destinées étaient promises, et qui depuis n'a trouvé sur ses pas que l'exil et la mort à la fleur de ses ans, vint au jour sans aucun des accidens qu'on avait redoutés."

J. MACRAY.

CYGNET v. SIGNET : SEAL OF ROBERT DE THOENY (2nd S. xi. 511; xii. 138.)—I remember an instance in this city of the perverted use of these words; corroboration, in some degree, of the idea broached by SENEX.

A dapper little, swan-like steamer, of light draught, was a few years ago launched as a pleasure boat on the river Dee, above the causeway at Chester. The owner, wishing to give it an appropriate name, christened it the "Cygnet"; but either he, or the painter, or both, not being over well skilled in orthography, had the totally different word *Signet* painted up in conspicuous letters on the paddle-box. The vessel continued

to ply for several years under this amusing misnomer; but I noticed the other day that Lindley Murray has of late been amply avenged, and that the graceful "Cygnets" now floats, in *propria personâ*, on the placid waters of the Dee.

T. HUGHES.

Chester.

NAMING OF NEW CHURCHES (2nd S. xii. 25.) — The questionable practice referred to by J. G. N. appears, if our newspaper reports may be depended on, to have been observed lately among Dissenters — a new feature, certainly, in the history of that body. "St. David's Congregational Church," not a hundred miles from New Cross (if formally and officially so named), commemorates one of our most worthy City aldermen lately deceased, who took a prominent part in the opening ceremony.

It is easy to understand why, in the *seventeenth* century, the word *Saint* was omitted — not only in speaking of our metropolitan cathedral; but very generally, where the Puritan influence prevailed. St. Neots and St. Ives, were then written "Neots" and "Ives," or "T'Ives"; and we have an instance, I think, in the name of a London thoroughfare which has lately obtained a lamentable notoriety — Tooley Street having been originally St. Olaves — then T'Olaves, Tolley's, and Tooleys.

The odd suffixes to some of our City saints' names, have afforded considerable amusement to many. St. Benet Shere-hog, St. Margaret Patters, St. Mary Woolnoth, and others, admit of explanation; but who was St. Peter le Poer*?

DOUGLAS ALPFOOT.

WALLER FAMILY (2nd S. xii. 18.) — On what ground does your correspondent call Sir Thomas Wathen Waller, the representative of the Wallers of Groombridge? to the exclusion of Harry Edmund Waller, Esq., the lineal representative of the poet Waller. Sir Thomas Wathen Waller, I believe, only bears the name of Waller as an addition to his paternal one of Wathen by Royal licence.

Ovris.

DESCRIPTIVE CATALOGUE (2nd S. ix. 403; x. 16; xii. 36.) — The only Catalogue that I know of, formed upon Mr. Horne's plan, is that of the library of Miss Richardson Currier, at Eshton Hall. It was compiled by Mr. C. J. Stewart, and is considered by all who are acquainted with it, one of the best Catalogues in existence. But, unfortunately for bibliographers, only 100 copies of it were printed (privately in 1833). In consequence of this, and the estimation held of its merits, the present value of the volume (of 500

pages) is such as to place it beyond the reach of any but long purses.

But if C. were to have all the Catalogues that have ever been printed, he would still find himself occasionally at a loss in the classification of his own library. The best way to get over a difficulty, is to place the doubtful book under some one of the heads which appear appropriate, with a *reference* under any other with which it may be supposed to have any affinity.

G. M. G.

HOURS, LENGTH OF (2nd S. xi. 517): **SET OF THE OROLOGE.** — In most parts of Italy ordinary clock time is now kept, which is popularly called *ore francesi*. In some remote parts, however, the old practice is still in use (particularly in the convents) of keeping ecclesiastical time, that is, dividing the day from dawning to dark, into twelve equal parts, and the like with the night. In the summer solstice at Rome, the day is 15 hours 6 minutes in length, and each hour of the day is really 75 minutes long. The night on the contrary is actually 8 hours 54 minutes long, and each hour consists of 44 minutes. Contrary, however, to the old Roman practice, the first hour ecclesiastically is that immediately after sunset, and is counted on to 24 hours, the *venti quattro* corresponding with twilight. The old clock faces (like that at St. Peter's) were divided only into six parts instead of twelve, and went round four times in the day and night. This custom of dividing the natural day and night into twelve equal portions, necessitated the setting and regulating the clocks every night and morning, except of course at the equinoxes. The hour of prime was given out by striking successively three strokes on the bell of the principal church, then four, then five, then one single stroke. In all thirteen, representing, it is said, our Saviour and the twelve Apostles. Then every church set their clock, and tolled out the hour. The like was done every evening at vesper time. There is very little doubt that this custom is what is alluded to by Iago (*Othello*, Act 2, Sc. III.), where he says of Cassio —

"He'll watch the orologe a *double set*
If drink rock not his cradle."

A. A.

Poets' Corner.

INKERMANN (2nd S. xi. 410; xii. 35.) — I have seen it stated, but on what authority I know not, that Inkermann is a word of Turkish origin, signifying *lower town*. The caverns and excavations, found in the rocks, are said to have afforded a refuge to the Arians in times of persecution.

F. PHILLOTT.

CARDINAL RICHELIEU (2nd S. xi. 519.) — With reference to the question put to me by FEAR GAN EOLUS, I do not know that I can do better than refer him to André Duchesne, *Histoire*

* "St. Peter le Poor," says Stow, "so called for a difference from other of that name, sometime peradventure a poor parish, but at this present there be many fair houses, possessed by rich merchants and others."] "

Généalogique de la Maison Royale de Dreux. I am sorry that I have not the work at hand to consult.

I must however observe, that the House of Dreux, founded by Robert, son of Louis VI., became extinct on the death of Jeanne II. in 1355, when the *Comte* merged in the crown. MEMOR.

THE BROCAS (2nd S. xi. 188.)—May not this name of the large field and playground at Eton be one of the traces of the Northman on the Thames, and have reference to the crop once produced on that bank—*Bréck* (Old Norse), tang, river, or sea-grass? The *s*, as a plural, might have been bestowed later on the tract or series of beds of water-plants found there.

This suggestion, in reply to the Query of your correspondent P., which has elicited no other answer*, is made with some hesitation, as regarding the North. In the North of England many fields seem to be thus named by one descriptive Norse, or Danish word. M. (1.)

There is an ancient family of "Brocas" now of Beaurepaere, near Reading, an account of whom will be found in any good work on Berkshire, I presume.

It is a tradition in a family connected with them by marriage, that their lands once extended from Windsor to Reading, and that the field so called at Eton was one of their outlying possessions. Hence it was called "the Brocas Field," and eventually "the Brocas." If this derivation be correct, the title-deeds of Eton College would probably verify it. E. C. B.

NARCISSUS LUTTRELL (2nd S. xii. 44.)—Narcissus Luttrell, son of Francis Luttrell, Esq. of London, educated in the school of Sheen in Surrey under Mr. Aldrich, was admitted Fellow Commoner of S. John's College, Cambridge, 17 Feb. 1673-4, æt. 17.

He was created M.A. by royal mandate, 1675.

The silver tankard presented by him to S. John's College was lost, 9 Oct. 1693. (*London Gazette*, No. 2915.)

Narcissus, his son, was buried at Chelsea in 1727. He died at Little Chelsea, after a lingering indisposition, 27 June, 1732, and was buried at Chelsea, 6 July.

Francis Luttrell, Esq. (who we presume was his son) was buried at Chelsea, 3 Sept. 1740.

C. H. & THOMPSON COOPER.

Cambridge.

While two of this surname, Simon and Henry Luttrell, were Colonels in King James's army in the war of the Revolution in Ireland, and Thomas and Robert Luttrell were also attainted as of his adherents, this Narcissus espoused the cause of

King William, and in that character a letter was directed to him from Dublin Castle on the 15th July, 1691, informing him of the decisive victory of Aughrim:—

"On this moment we have, by express from the Generals, the happy and blessed news, that on the 12th instant our army engaged the Irish; the combat lasted with great bravery near three hours; our men being obliged to attack them from trench to trench, which they had thrown up for their advantage, having a bog on both sides to cover them. Never was an attack made with more bravery and courage, and never was it known that the Irish fought with more resolution."—See the *Rawdon Papers*, pp. 359 and 419.

J. D'ALTON.

THE TEMPLES REGICIDES (2nd S. xii. 30.)—Mark Noble (*Lives of the Regicides*, vol. ii. p. 266) says that—

"Sir Peter Temple, Bart., was son and heir of Sir Thomas Temple of Stow in Buckinghamshire, Bart., by Hesther, daughter of Miles Sandys, of Latimer, in Bucks, Esq."

The same work informs us (vol. ii. p. 263), that—

"James Temple, Esq., was a gentleman of Sussex, and of a branch of the ennobled family of that name."

Noble supposed that he died in the Tower, but, as his wont was, gave no reason for his opinion.

EDWARD PEACOCK.

EDWARD I. AND LLEWELLYN PRINCE OF WALES (2nd S. xii. 9.)—The incident referred to by GOUGH AP CARADOC is given in Cooke's *Topographical Description of the County of Gloucester*, at the authority of Walter Mapæus, and is more graphically described in the words of this historian than in the version quoted by your correspondent from Mr. Parry's work. The closing paragraph is as follows:—

"Then" (Leolin) "taking him" (the king) "upon his shoulders, he made him sit upon his robes, and joining hands, did him homage."

As a striking commentary on this act of feudal submission, it may be mentioned that a railway is, at the present time, in course of completion to join the Gloucestershire side of the Severn with the Welsh coast by means of steam ferries crossing from New Passage, a few miles lower down the river than the above spot, Aust, or Old Passage, mentioned in the extract. HENRY W. S. TAYLOR.

MAYPOLES (2nd S. xii. 11.)—The village of Bayton, Worcestershire, near the borders of the county of Salop, contains a Maypole, which has been carefully preserved for many years by the rural inhabitants, and decorated with garlands.

G. E. WINNINGTON.

LONGEVITY OF INCUMBENTS (*antè passim*).—Having often heard of the long incumbency and great age of the Rev. John Bedwell, formerly Rector of Odstock, near Salisbury, I have ascertained at the Bishop's Registry that he was in-

[* See p. 339, in our last volume.]

stituted to that benefice in 1741, and held it till 1814—a period of seventy-three years. I find, by the Parish Register of Odstock, that he was buried June 17, 1814, aged 103. W. W. T.

WATSON'S LIFE OF PORSON: ΞΕΙΝΟΣ (2nd S. xii. 27.)—The assertion that Porson "used the Ionic form *ξείνος unjustifiably*" is a mistake, because it is not merely the Ionic, but the *poetical* form of the word *ξείνος*, it being used, as Damm points out, for the sake of the metre. *Ξείνος* is found in Pindar, *Olym.* iv. 7, vii. 165; *Pyth.* iii. 126, iv. 53, 138, 173, 210, 415; ix. 191; *Nem.* vii. 89, 127; *Isth.* ii. 69, vi. 66; in Sophocles, *Elect.* 677, 1125, *Œdip. Col.** 33, 50, 170, 180, 181, 524, 546, 1069, 1153, 1181; and in Euripides, *Elect.* 247, *Iph. Taur.* 798; all of whom, however, make much more frequent use of *ξείνος*. There was also the objection to use the Attic form in *Ω ξείνε, τόντων δότις εἰσφῆς τῶρον*, because in that form it did not merely mean "stranger," but also "a mercenary" (*Thuc.* i. 121, *Xen. Anab.* i. 1, 10, &c., *Demos. Olym.* i. 15). Conjectural criticism has its limits, and it can never be admitted in opposition to the authority of MSS. The laws of criticism are deducible from practice. Aristotle could not have treated on the Art of Poetry until Poetry had long existed and attained perfection as an art. The same may be said of other arts—Music, Painting, and Sculpture. So the unities of Aristotle were essential in the Greek drama; but they are not so on the English stage, where we have nearly perfect specimens of art, independent of the unities. The Examiners in Porson's case had no doubt theories of poetry, by which they tested his scholarship, but such theories could not transcend or supersede the practice of classical antiquity. They were, therefore, justified in approving Porson's *ξείνε*. The *pause* was not a discovery of Porson's. Terentianus Maurus says it was usual, in reciting iambic verse, to make a little pause at the termination of every second foot, with an emphasis on its final syllable:—

"Sed ter feri'tur: hinc trime'trus dicitur,
Scandendo bin'os quod pede's conjungimus.

This pause must not be confounded with the *cæsura* which, in the above lines, occurs after *feritur* and *binos*. T. J. BUCKTON.
Lichfield.

CURIOSITY OF THE CENSUS (2nd S. xi. 499.)—It is a pity that the story about "the pikeman" of Aldrington having doubled the population by taking to himself a wife, since the census of 1851, is not true: it is so very good a story that it *ought* to be fact. But though in 1841 there was but one inhabitant in the parish, the greater part of which was swallowed up by the sea, yet,

in 1851, there were nine inhabitants: eight males, one female. A. B. Y. Z.

WORMS IN THE FLESH (2nd S. xi. 231.)—Several correspondents have pointed out the prevalence of the "Guinea worm" in India and elsewhere; but as bearing upon its frequency and its cause as a disease, I enclose an extract from an official report on irrigation which recently was published in the *Calcutta Government Gazette*. Ragpoor is a small town in Dehra Doon, just below the hill on which the Sanatorium of Mussoorie is situated. Lt.-Col. A. D. Turnbull is an officer of engineers of high reputation, and Director-General of Irrigation in the N.W. Provinces:—

"Lt.-Col. Turnbull states that since the construction of the masonry channel of the Ragpoor watercourse (which supplies the town with drinking water), 'the Guinea worm with which half the inhabitants were afflicted has disappeared.'"

E. C. B.

Calcutta, June 15.

THE BRITISH MUSEUM IN 1784 (2nd S. xi. 505.)—"The writer of the above article *has* long since gone to dust." He was William Hutton, the historian of Birmingham, and the author of many curious works. The extract given by ITHURIEL is from his *Journey from Birmingham to London*, 1785, pp. 186—193; a very plain and honest picture of the sights of London by a provincial pen.

ESTE.

THE ETONIAN (2nd S. xii. 12.)—UNEDA inquires the authorship of a poem in *The Etonian*, and this is answered from a printed list of contributors and their contributions at the end of the work. At the end of this list the *anonymous* contributions (13) are mentioned by their titles. Can the authors of these pieces also be now given, or any of them discovered? It would be interesting to learn this, especially as it has been said that the earlier productions of Macaulay's pen were published in the journal in question. Macaulay was an Etonian, but his name is *not* in the list of authors of the work of that name. The initials R. S. attached to two of the thirteen anonymous contributions stand for R. C. Streatfeild, a late half-brother of my own. J. F. S.

TO RETIRE.—In "N. & Q." (2nd S. xi. 324) Ogilvie's *Imperial Dictionary* is given as authority for the statement that the transitive use of the verb *to retire* is obsolete. In this country it is used very frequently by financial writers in this way—such a bank has *retired* its circulation. It has struck me that this use has come to us from New Orleans, where French is the native language of a large portion of the inhabitants, and where the French verb *retirer*, to withdraw, may by these persons have been translated *to retire*, instead of *to withdraw*. UNEDA.
Philadelphia.

* This play was produced by Sophocles in answer to the accusation of insanity.

VOYDE: VOYDEE (2nd S. xi. 508.)—An old Scotch lady informs me that, in her young days, the word *voider* was in common use, applied to the case or tray of some sort, in which the various courses of dinner were removed. R. M.

SIR EDWARD MOSLEY OR MOSLEY (2nd S. xi. 211.)—Attorney-General for the Duchy of Lancaster—was of the family of Mosleys of Ancoats, near Manchester, now represented by Sir Oswald Mosley, Bart. I presume any Baronetage will show the connection. E. C. B.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Book of Good Counsels: from the Sanskrit of the "Hitopadesa." By Edwin Arnold, M.A. (of Univ. Coll. Oxford), late Principal of the Poona College. With Illustrations by Harrison Weir. (Smith, Elder, & Co.)

Mr. Arnold claims for this story-book from the Sanskrit, at least the minor merit of novelty. We doubt this. It has so many higher merits, that a large portion of it has long since found its way into the literature of Europe. The *Hitopadesa* is a work of very great antiquity. The prose, says Mr. Arnold, is doubtless as old as our own era; while the intercalated verses are from the *Mahābhārata*, to which Monier Williams assigns a date of 350 B.C.; and the *Rig-Veda*, for which the same authority claims an antiquity as high as 1300 B.C. The *Hitopadesa*, from which, through some of its numerous translations, have come the Fables of Pilpay and Æsop, was rendered into Persic in the sixth century. From the Persic it passed, A.D. 850, into the Arabic, and thence into Hebrew and Greek. We have it now before us in our own good mother English. And we cannot believe that it will be less relished in this form than in any of the many shapes in which it has for centuries delighted and instructed mankind. Mr. Arnold will, we are sure, receive the thanks of many readers, both old and young, for his amusing and instructive volume. The younger readers probably will divide their approbation between Mr. Arnold for his stories, and Mr. Harrison Weir for the capital pictures with which he has illustrated them. Mr. Arnold's notes, explaining the oriental allusions, are not the least valuable part of the book.

Black's Picturesque Tourist in Scotland. Fifteenth Edition. (A. & C. Black.)

The reputation of this Guide for visitors to the northern parts of our Island is already so well established, and the words "Fifteenth Edition" speak so plainly of the favour with which it has been received by the public, that we may content ourselves with announcing that the last edition underwent a thorough revision, and that the present has been revised with the greatest care. The value of the book is greatly increased by the number of maps and illustrations which it contains.

§ *The Ferns of Derbyshire.* Illustrated from Nature. Edited by W. E. Howe. With a Preface by the Rev. Gerard Smith, B.A. (Wertheim, Macintosh, & Hunt.)

A small volume which we can cordially recommend to any fern-loving tourist, whose steps are bent towards Derbyshire. Mr. Smith's Introduction is excellent, and we wish we had space for the very judicious remarks in which he exhorts lovers of ferns to remember those that are to come after us: and recommends all collectors to follow Dr. Grevill's proper rule—never to gather a duplicate which is not complete enough for the Herbarium.

BOOKS RECEIVED:—

Medals of the British Army, and How they were won. By Thomas Carter. Second Section. Parts IX, X, and XI. (Groombridge & Sons.)

The distinctions here particularised and represented are—"The Waterloo Medal;" "The War Medal," commonly called "The Peninsula;" and "The Gold Cross and Clasps." And the services for which these well-worn marks of honour have been awarded, are well narrated by Mr. Carter.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood. Parts XXVIII and XXIX. (Routledge.)

We have so often repeated our praise of Mr. Wood's literary labours, and the merits of the artists who have illustrated them, that we must content ourselves with announcing that the present Parts are fully equal to any that have preceded them.

The new number of the *Quarterly Review* contains, as might be expected, an article on America, *Democracy on its Trial*, for so the article is entitled, will be read with interest even by those who may dissent from some of the views enunciated in it. The biographical articles, which are always prominent features of the *Quarterly*, treat of that great but eccentric genius, *Thomas De Quincy*—and of *Cavour*, the most remarkable man of our generation. The article on *Russia on the Amoor*, while it points out the advances of that great power in China, is on the whole encouraging. The remaining articles of the present number are, *Montalembert on Western Monachism*; *Maine's Ancient Law*; a pleasant gossiping paper on *Scottish Character*; and a literary sketch of *English Translators of Virgil*, a companion paper to that on *English Translators of Horace*, which attracted some attention a year or two since.

A praiseworthy endeavour to bring Photography within reach of the Million is making by Mr. Beal of Paternoster Row, whose *Cross and Passion of our Lord*, in six photographs, after famous pictures—and *Photographic Medallion Portraits of Poets, Authors, &c.*—deserve a good word.

We beg to remind our readers that Messrs. Puttick & Simpson will commence the Sale of the first portion of Mr. Cole's well-known *Collection of Autographs* on Monday next.

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Wanted by Chas. Stagg, 4, Mount Pleasant, Chestrow.

RELIGIONIS NATURALIS ET REVELATÆ PRINCIPIA. Published in Paris in 1774. Vols. I. and II.

PHONOIA RATIONALIS or an Essay toward Establishing the Method and Melody of Speech to be expressed and perpetuated by peculiar Symbols. London, 1779.

Wanted by Noel H. Robinson, 5, Devonshire Road, South Lambeth, S.

Notices to Correspondents.

J. R. GARSTIN, *Æcclia Dei: a Vision of the Church, 1848*, is by the Rev. William Eber, M.A.

L. F. L. We have referred to the *Form of Prayer in commemoration of the Great Fire*, and find that it would occupy too much space to reprint.

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The Era, Oct. 14th, 1860.

LONDON, SATURDAY, AUGUST 3. 1861.

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Notes.

JOTTINGS OF GEORGE VERTUE.

(Continued from p. 3.)

PINCHBACK'S MUSICAL CLOCK.—On Thursday evening, Oct. 4, 1722, being in company, and some talking of curiosities in art, mentioned a fine and curious clock made by Pinchback, which, with a small movement or touch, could play many and various sorts of tunes, imitating many sorts of instruments, several birds, &c., the music being just, regular, and tuneable, and the time well observed. This put a thought into my head, which I mentioned instantly. I have often understood, that in and about all over England (except great cities) in the parish churches, the Psalms that are sung are ill sung, and out of tune, time, &c.; and often by the ignorance of the clerks so wretchedly performed, that it is a misery to hear them; and when in country towns, where they have organs, the organists are poor tools and very deficient. Therefore, I said, that if this Pinchback would undertake, or any other, to make organs to play those Psalm tunes in time and truth of music, and could allow them at a reasonable rate, as 10*l.* or 20*l.* a-piece, I do not doubt but he might dispose of a vast number all over the nation, and they would be extremely useful for the good harmony and unity of music in churches. Whether this thought will ever come to be used God knows.

SIR WILLIAM WITHERS'S PICTURE.—When the great picture of Sir William Withers, Lord Mayor of London [1708], painted by Richardson and Wootton, was being put up in the Bridewell Hall, Sir William was present, and it happening that the picture was made too big for the place intended for it, some difficulty arose where to put it. Howard, the King's frame-maker, was there; and observing there was a large space over the chimney, where the large picture of King Edward VI. [by Holbein] was fixed, he says, “Sir William, put it in that place, and remove that picture elsewhere.” “What,” says Sir William, “displace the King's picture, O fie!” “Zounds, Sir, what signifies it,” replied Howard, “is not a living dog better than a dead lion?”

JOSEPH HIGHMORE.—The desire and affection of being great in public reputation, puts some men on designs that are false impositions, as in the case of Mr. Highmore, who, having failed in obtaining the honour of the King or Queen sitting to him for their pictures, did by stealth draw them first on paper at several views, and afterwards by memory in some parts, and also copying those pictures before painted by Sir Godfrey Kneller, he made two pictures, which he thought to be more like their Majesties than others done before. This, in time to come, may explain how those two prints, lately done by Faber, came to be subscribed “Highmore *pinxit.*” Likewise he has since done by guess the picture of the Duke of Lorraine.

MILTON'S PORTRAIT BY MARSHALL.—I am apt to think, upon mature consideration, that Marshall drew many heads from the life which he engraved, particularly Stapleton's, Hodges's, and Milton's, there being the sameness in manner of drawing as well as ornaments, dress, &c.; though I never observed or find that Marshall mentions or marks to his plates *ad vivum*, as is and has been since used. Nor have I scarcely met with any instance, even to the time when Marshall lived, that any other of the portrait engravers in England did mention separately, or added the drawing done by themselves and the engraving, but only *sculp-sit* or *fecit*.

I find Marshall was employed to grave several small heads for books of poetry, &c. by Moseley the bookseller, about 1634 to 1639, and afterwards. But generally Marshall graved the lines of the features too hard and stiff, though perhaps in the draughts worked afterwards it were not so. Therefore it might happen when he was to engrave the face of a person that was fair, or of a tender complexion, as at that time Milton is reported to have been in a very remarkable manner. The print of him expresses *ætat.* 21, which answers to the year 1629, when Milton's soft and agreeable countenance required the greatest skill

in engraving, as may be seen in some works done abroad at that time. Therefore I infer and conclude that Milton saw this when the plate was done. It appeared too old for him then, by the lines being too strong; and, as he could not help it, he, to his learned friends and the public, added a Greek inscription underneath the plate that expresses his dislike of it:—

“ Ἀγαθεὶ γεγράφῃ χειρὶ τῆρδε μὲν εἰκόνα.
Φαῖρς τὰχ ἄν, πρὸς εἶδος αὐροδὸνὲς Βάλεων.
Τὸν δ' ἐπισηκῶν οὐκ ἐπιγνῶντες, φίλοι
Τελευτε φαῖλου δυσμίμημα ζωγράφου.”*

After this I do not find he had any picture of himself engraved till that which was done by Faithorne, *ad vivum delineavit et sculpsit*, on a 4to plate, 1670, æt. 62, which is the most authentic likeness of him; although afterwards, but especially lately, many sorts and different pictures are attributed to him, every person being fond of possessing the name of an original of him. Upon comparing these two printed pictures together, the shape of the face, and the disposition of the features, are agreeable to one another, and carry as much likeness as is possible to expect at such a distance of time. The first done in 1645, the last in 1670=twenty-five years.

COVENT GARDEN.—In an ancient manuscript Survey of the King's Lands, Goods, &c. of King Henry VIII. in the Court of Augmentation is mentioned, that William Boston, Abbot of St. Peter's, Westminster, by an agreement the first of June, 28 of King Henry VIII., [claimed] all that garden lying and being next Charing Cross, called Covent Garden, and also seven acres of land lying without the said garden, near and adjoining to the same, in the parish of St. Martin-in-the-Fields, valued by the said abbot, yearly value 5*l.* 6*s.* 8*d.*, to have and to hold the said garden, and the seven acres of land. Be it therefore enacted in the present parliament: the King's Majesty shall have the said Covent Garden and lands: that they shall be exchanged for the lands of Hurley Wood, in the county of Berks, formerly belonging to, and parcell of, Hurley Abbey. 28 Hen. VIII. 1537. Fol. 45.

A NOBLE BEARD.—In 1555, four persons, as

* Mr. J. F. Marsh, in his useful little work *On the Engraved Portraits and Pretended Portraits of Milton*, 1860, p. 19, has the following note on these lines:—“This epigram and other Greek verses of Milton are the subject of a severe critique by Dr. Burney, which formed an Appendix to Warton's second edition of the *Minor Poems*. Whatever may be their faults of syntax and prosody, it must be admitted that the lines are destitute of epigrammatic point, to an extent which enables them almost to defy translation; but the following will convey something like the sense and spirit of the original—

“Who, that my real lineaments has scanned,
Will not in this detect a bungler's hand?
My friends, in doubt on whom his art was tried,
The idiot limner's vain attempt deride.”

agents, went to Moscow in Russia; having letters from England from King Philip and Queen Mary, they were brought to the Prince's palace, where they were nobly entertained by the Prince and his nobles. After dinner the Prince took into his hand Master George Killingworth's beard, which at that time was thick, broad, and of a yellow colour; but in length five foot and two inches!*

BOOK BROKERAGE.—There was something extraordinary in the collection of books made by Mr. David Papillon in 1743. He agreed with a bookseller [Charles Marsh] to deliver to him 12,000 books bound at twopence a piece—any books in any languages. The bookseller delivered 5000 at that price, and 100 folios at 5*l.* Thus, for a thousand small books bound at 5*l.* per 1000, the five thousand came to 25*l.*, and 5*l.* for the folios, made altogether 30*l.* for 6000 books, and a Catalogue of every book in the bargain.†

WOLSEY'S RESIDENCE.—In Chancery Lane, over against the Rolls Office, next to the Six Clerks' Office, is an old timber house, said to have been the dwelling of Cardinal Wolsey, when Bishop of Lincoln. I have seen in the Augmentation Office, an Agreement of the Prior of St. John of Jerusalem, in Clerkenwell, with Cardinal Wolsey for this house in Chancery Lane, next adjoining to the office of the Clerks, before he was Cardinal or Archbishop of York. I have lately visited it and viewed it: in a great room above stairs is carved the arms and supporters of—Carew, who had embellished and repaired it with fret-work ceilings, &c. It is now, and has been for many years, a tavern of note.

CHARLES LABELYE.—The scheme or proposition for erecting the bridge at Westminster was that of—Lavallade [Labelye], a Switzer who came to England. His first employment was as a barber, and did shave for his living; but having some skill in geometry, architecture, &c., lived

* Pennant (*London*, ed. 1790, p. 159) informs us, that “in the reign of Henry VIII. beards were prohibited at the great table of Lincoln's Inn, under pain of paying double commons. His daughter Elizabeth, in the first year of her reign, confined them to a fortnight's growth, under a penalty of 3*s.* 4*d.*; but the fashion prevailed so strongly, that the prohibition was repealed, and no manner of size limited to that venerable excrescence!”

† Dr. Ducarel's account of this singular contract is as follows: “Mr. Papillon contracted with Mr. Charles Marsh to furnish him with 200*l.* worth of books at twopence a-piece. The only condition was that they should be perfect and no duplicates. There might be as many different editions as possible of the same book; but no duplicate of any one edition. Marsh was highly pleased with his bargain; and, by rummaging the stalls, obtained a large quantity. The next purchase, however, he found he could send but few; and the next still fewer; so that he absolutely grew tired of his commission.” (*Nichols's Lit. Anec.* v. 471.)

sometime with Mr. Hawksmoor, architect. After his death he proposed the building, or directing, of Westminster Bridge; and he was the man that proposed to lay down caissons, or rafts of timber, on which to build the piers.*

THOMAS HEARNE.—Tom Hearne, of Oxford, after his death left all his manuscripts, books, and papers to Mr. Bedford, a physician, son of a reverend clergyman. Upon Mr. Bedford's death, they were to be disposed of; but being not so proper to be sold or publicly seen, especially his *Adversaria*, containing reflections and characters of persons, they were therefore bought in by some relative.†

DR. RAWLINSON'S COLLECTIONS.—June 13, 1749. This day I visited Dr. Rawlinson at London House [Aldersgate Street], formerly the Bishop of London's, and built by Secretary Peters.‡ There I saw his great collections of manuscripts, many finely-illuminated writings, and innumerable printed books, pamphlets, &c., many in confused heaps on the floors, stools, tables, and shelves; and many marbles, pictures, bronzes, stones, prints, &c. All the great rooms in this house filled with them in presses, and also more lumber in the garrets, &c. I intended to take a draft of the front and plan of it. [Since done by me.] There in some presses I saw the *Collectanea* of Thomas Hearne, late of Oxford, commonly called Tom Hearne's Pocket-Books, wherein he constantly wrote notes, observations, remarks, and reflections, good and bad, of all persons as he pleased.

A KENTISH WORTHY.—Died at Waldershare, in Kent, on Nov. 18, 1743, James Jobson, farmer, aged 112, who had seven wives, by whom he had thirty-eight children: nineteen sons and nineteen daughters.§

* Charles Labelye died at Paris in the beginning of 1762. In Gough's *British Topog.* i. 474, is mentioned a plan of the intended harbour between Sandwich town and Sandown castle, by Charles Labelye. He published, *An Account of the Method made use of in laying the foundations of Westminster Bridge*, 8vo, 1739.

† They were purchased by Dr. Rawlinson, and have since been published by the late Dr. Bliss, entitled *Reliquiæ Hearnianæ; or the Remains of Thomas Hearne, M.A.* See "N. & Q." 2nd S. ii. 379; iii. 40, 160.

‡ Sir William Petre, Secretary of State to Edward VI., Mary, and Elizabeth.

§ Farmer Jobson was more fortunate than good Dr. Robert Hoadly Ashe, who had nineteen daughters, but no son. Tom Dibdin has left us the following reminiscence of the Doctor:—"I had the pleasure of sitting next Dr. Ashe at dinner, when he began a story with—'As eleven of my daughters and I were crossing Piccadilly'—'Eleven of your daughters, Doctor?' I rather rudely interrupted. 'Yes, Sir,' rejoined the Doctor, 'I have nineteen daughters all living; never had a son; and Mrs. Ashe, myself, and nineteen female *Ashe plants*, sit down

TOM TOPHAM.—On the 28th of May, 1741, Tom Topham, before thousands of people, lifted three hogsheads of water weighing 1836 pounds in Cold Bath Fields, to the honour of Admiral Vernon. In August, 1749, Topham stabbed himself in several places, of which wounds he died.

BLENHEIM.—The works and buildings of Blenheim House are said to have cost 950,000*l.*, and that the kitchen only cost 10,000*l.* in building.

AN ELEPHANT'S TOOTH.—A large tooth of an elephant brought to London [1747], which weighs 130 pounds. It sold for 30*l.*

AN EPITAPH upon a young handsome lady, beautiful and fair:—

"Here rest thy dust, and wait th' Almighty's will,
Then rise unchang'd, and be an angel still."

HARLEIAN SCRAPS.—No. I.

In the Harl. MS. 211. there is a curious old English treatise on the seven deadly sins, from which I have taken a few scraps. It commences with—

"Christ y^t deyde upon y^e crosse for savacōn of mankynde
Grawnt us g̃ce so to a skapyn y^e sley ensaylige of y^e
fende

That we be not for synne lost in our last ende."

"The sevene dedly synns be lyknyd to sevene sundry bestis; as pryde to y^e lyon. Covetyse to y^e urchon. Wrath to y^e wolfe. Envy to y^e hound. Slowthe to y^e asse. Glotony to a bere; and lecherye to a swyne."

In applying these comparisons, the writer thus describes covetousness:—

"And y^rfor a covetous man is lyknyd to an urchon, for as y^e urchon goth w^t his scharp prickis & gadryth to gedē a gret hord of applis i y^e erthe, gessyng padventur y^t his lyvynge schold faylyn him but he hadde so gret an hep gaderid to gydere at onys. Ryzt so a covetous man gooth w^t many slejzts & sotistes & gadryth an hord of ertely catel to gyder, wenyng y^t God & y^e world wol faylyn him but he hadde a gret sūme of catel redelyche gadrid to gyder at onys."

He divides "slowthe" into eight branches, one of which is "tendyrheed":—

"Tendyrheed is whan a man delithi hi in softe clothinge, in nessesche beddyng; he moste ofte be wassche; ofte be bathid, & ofte be kempt: he cherschith so tendlyche his flesh y^t he may no scharpnesse soffre, ne nothyng y^t is hard, as is goying barfot, welward, levynge be hard mete & dūke, lyggynge on hard lyteris, owt of lynnyn clothis, knelyng on y^e bare grownd, suffryng cold i hands & feet, & tak' scharp disciplynys for y^e love of god. He y^t chersith so his body & hys flesh y^t he may no swich thing suffre fallyth i this vice."

A rather rigorous spiritual adviser. Then as to envy; he defines it as "gladnesse of anoth' manys

one-and-twenty to dinner every day. Sir, I am smothered with petticoats."

myschef, and hevynesse of his bonchef." The word "bonchef," as opposed to mischief, is new to me. I do not find it in the *Promptorium Parvulorum*.

"Therfor is y^e envyo' mā lykknid to y^e hownd, ffor ry3t as it grevyth y^e hownd y^t a man gooth be y^e way thowh y^t man do hym noon harm & ellis wolde he not berken up on hym. Ry3t so it grevyth an envyo' man y^t anoth' go besyde hy, thowh he y^t goth be sydyn him do him noon harm: & ellys wold not y^e envyo' man bakbityn his neyhzebo' & spekyñ evyl of hys evyn c'styn. Ther is sū hōd of this condiecyon, he wil whil a man is pśent fawynn up on hym w^t hys tayl, but a noon as y^t man tnyth his bak, y^t same hōud wil bityn hym be y^e hele. Rī3t so a envyo' man i pśence of hi y^t he hatith wil speke fayre w^t y^e tunge, but anon as y^t same mā tnyth bak, y^t envyo' man is redy to bakbityn hī & to spekyñ evyl of hi i his absence, & y^rfor it is alwey good to fle y^e cōpany of y^e envyo' man."

In another hand is written at the end:—

"Explicit tractatus de septem peccatis mortalibus quem composuit Reverendus Magister frater Ricardus Lavynham Ordinis Beatissime Dei genitricis Marie de Monte Carmeli."

JOHN WILLIAMS.

Arno's Court.

THE WORTH OF A PENNY.

In these days, when Penny Savings' Banks, and other desirable means of investing the spare earnings of honest industry, have been devised by the ingenuity of our philanthropists, the following passage from a very curious and interesting tract, entitled—

"The Worth of a Penny; or, a Caution to keep Money, with the Causes of the Scarcity and Misery of the Want thereof, in these Hard and Merciless Times, &c. By Henry Peacham, Mr. in Arts, sometime of Trinity Colledge, Cambridge. Now newly reprinted, &c. London, &c., 1677." (Pp. 36.)

may be worth transferring to the pages of "N. & Q.":—

"The Simple Worth of a Single Penny.

"A penny bestowed in charity upon a poor body, shall not want an heavenly reward.

For a penny you may in the Low-Countries, in any market, buy eight several commodities; as nuts, vinegar, grapes, a little cake, onions, oatmeal, and the like.

A penny bestowed in a small quantity of *Annisseed*, *Aqua vitæ*, or the like strong water, may save ones life, in a fainting or swoond.

At the Apothecaries you may buy a penny worth of any of those things following, viz. Lozenges for cold or cough; Juice of Liquorish; a Diachilon Plaster for an Issue; Paracelsus, oil of Roses, oil of St. John's wort; a penny worth of each is good for a sprain: Syrup-Lettice to make one sleep, Jallop to give a purge; Mithridate to make you sweat, if you have taken cold, or good to expel and prevent infection; Dioscordium, Diacodium, if you cannot sleep.

For a penny you may hear a most eloquent Oration upon our English Kings and Queens, if, keeping your hands off, you seriously listen to him who keeps the monuments at Westminster.

Some, for want of a penny, have been constrained to go from Westminster about by London-bridge to Lambeth, and might say truly: Defessi sumus ambulando.

You may have in Cheapside your penny tripped in the same kind: for you shall have Penny-Grass, Penny-Wort, and Penny-Royal for your penny.

For a penny you may see any Monster, Jackanapes, or those roaring boyes, the Lyons.

For a penny you may have all the news in England, and other Countries, of Murders, Floods, Witches, Fires, Tempests, and what not, in the Weekly news-books.

For a penny you may have your horse rubbed and walked after a long journey; and being at grass, there are some that will breath him for nothing.

For a penny you may buy a fair Cucumber; but not a breast of Mutton, except it be multiplied.

For a penny you may buy Time, which is precious; yea, and Thrift to, if you be a bad husband.

For a penny, an Hostess or an Hostler may buy as much chalk as will score up thirty or forty pounds; but how to come by their money, that let them look to.

For a penny you may have your Dog wormed, and so be kept from running mad.

For a penny doubled a Drunkard may be guarded to his lodging, if his head be light and the evening dark.

For a penny you shall tell what may happen a year hence (which the Devil himself cannot do) in some Almanack, or other rude Country.

An hard-favoured, and ill-bred wench, made penny-white, may (as our times are) prove a gallant Lady.

For a penny you might have been advanced to that height, that you shall be above the best in the City; yea, the Lord Mayor himself,—that is to the top of Pauls.

For a penny, a miserable and covetous wretch that never did, or never will, bestow a penny on a Doctor or Apothecary for their Physic or advice, may provide a remedy for all diseases, viz. a *Halter*.

For a penny you may buy a dish of Coffee, to quicken your stomach and refresh your spirits.

For a penny you may buy the hardest book in the World, and which at some time or other have posed the greatest clerks in the land, viz. a Horn-book, the making up of which book employed above thirty trades.

In so great esteem, in former times, have our English pence been, that they have been carried to Rome by Cart-loads.

For a penny you may search among the Rolls, and withall give the Master good satisfaction. I mean in a Baker's basket.

For a penny, a Chamber-maid may buy as much Red-oaker as will serve seven years for the painting of her cheeks.

For a penny, the Monarch in a Free-school may provide himself of as many Arms as will keep all his rebellious subjects in awe.

For a penny you may walk within one of the fairest Gardens in the City, and have a nosegay or two made you of what sweet flowers you please, to satisfy the sense of smelling.

For a penny you may have that so useful at your Trencher, as will season your meat, to please your taste a moneth.

For a penny you may buy as much wood of that Tree, which is green all the year, and beareth Red-berries, as will cure any shrew's Tongue, if it be too long for her mouth, viz. a Holly wand."

The following account of this little book, at p. 34, may be not unworthy of notice : —

“ This little Book, of the worth of a penny, was newly reprinted a little before the last great Plague, the Impression soon being sold ; and that friend of Mr. Peacham's that published it did prepare and fit this said Book, with some more additions, among which was some memorable observations of the yearly Bills of Mortality ; but being ready for to Print, the dreadful Fire falling upon the place, consumed that little Book, with those new additions, but with them many other Manuscripts of greater worth ; notwithstanding this great loss, the said publisher could not at present publish his Collection of the yearly Bills of Mortality, yet he published the said book anew again by the 17th of May, 1667 : which said last impression being all sold, the said publisher, having gained those yearly Bills of Mortality, with some motives against the fear of Death, and of the Danger of not being well prepared, with some observations of this present bad Age, hath now again reprinted it.”

Watt (*Bibl. Brit.*) informs us that our author was the son of Henry Peacham of Leverton, in Holland. R. C. Cork.

Minor Notes.

“ THAT SUN-AWAKE HIS EYES MAY WINK.” — I have just discovered the original reading of the following passage, in *Romeo and Juliet* : —

“ Spread thy close curtain, love-performing night !
That run-away's eyes may wink, and Romeo
Leap to these arms, untalk'd of, and unseen !”

Romeo cannot come in the day-time ; for he will be seen and talked of. He must come in the night-time. But Juliet wants him immediately ; and therefore she wants night instantly.

For the attainment of this object there were but two methods. Juliet firstly importunes Phœbus's “ fiery-footed steeds” to gallop so fast as to bring their driver to his “ mansion” immediately. Secondly she invokes night instantly to come ; that sun (who will be awake during his journey) may be compelled his eyes to close while concluding it. Our poet writes the following dialogue in Act II. Sc. 6 (of the oldest quarto), again expressing the idea of the sun's eyes being closed, though he be awake : —

“ Rom. My Juliet, welcome. As doo waking eyes
(Closed in Night's mysts) attend the frolicke Day,
So Romeo hath expected Juliet,
And thou art come.

Jul. I am (if I be Day)
Come to my Sunne: shine forth, and make me faire.
Rom. All beauteous fairnes dwelleth in thine eyes.
Jul. Romeo, from thine all brightnes doth arise.”

The poet's words were certainly these : —

“ That sun-awake's eyes may wink,” &c.

EUGENE J. BRADY.

ADDISON AND JOHNSON. — Addison, in No. 417 of the *Spectator*, says : —

“ Reading the *Iliad* is like travelling through a coun-

try uninhabited, where the fancy is entertained with a thousand savage prospects of vast deserts, wide uncultivated marshes, huge forests, misshapen rocks and precipices. On the contrary, the *Æneid* is like a well-ordered garden, where it is impossible to find out any part unadorned, or to cast our eyes upon a single spot that does not produce some beautiful plant or flower.”

Was not Johnson indebted to this passage for the following very similar idea : —

“ Dryden's page is a natural field rising into inequalities, and diversified by the varied exuberance of abundant vegetation ; Pope's is a velvet lawn, shaven by the scythe, and levelled by the roller” ?

R. D.

BOOK INSCRIPTIONS. — Some time ago I purchased a copy of Basil Kennet's *Antiquities of Rome*, and on one of the plans of that city which illustrate the work (and which had been slightly burnt), the following is written, which please insert, if you consider it worthy of preservation : —

“ Nero, to get a false renown,
And everlasting name,
Long since did burn this mighty Town,
And laugh'd to see the Flame.
Here, tho' there were much milder Fires,
Yet we are griev'd to see
A small part of her Walls and Spires,
Burnt in Effigie. (Feb. 1, 1732-3.)”

A later hand has added below —

“ Where is the writer of the lines,
Which here above you see?
His soul is in the dread confines
Of an Eternity.
“ Long since he paid that dreadful debt,
Which all that live must pay ;
The number of his days were set,
And dwindled soon away.
“ Yet these survive him, and remain
A kind of monument ;
That seem to testify how vain,
The life which here he spent.
“ Soon, too, the hand that's writing now,
Will grasp a pen no more ;
Will feel as cold — be laid as low —
As any hand before.

“ Feb. 1, 1825.

WM. J . . . K . . N.”

JOHN A. HARPER.

DIDYMUS MOUNTAIN: HENRY DETHYCKE. — Those who take an interest in the early literature of gardening, have often sought to ascertain who was Didymus Mountain, the author of *The Gardener's Labyrinth*, various editions of which appeared between 1571 and 1594. Hitherto the search has been unsuccessful ; but I have at last discovered that he was no other than the notorious hackney writer, *Thomas Hill*. It is so stated in Edmund Southerne's *Treatise concerning the Right Use and Ordering of Bees*, published in 1593. At first I thought it was a mistake of Southerne's ; but upon reflection, his statement is confirmed by the fact that Didymus is a synonym of Thomas, and Mountain a synonym of Hill.

The last edition of *The Gardener's Labyrinth* appeared in 1594.* It appears that Mountain, or rather Hill, was just dead when a previous edition had been published in 1586. Both these editions are stated to be edited by "Henry Dethycke." Can anyone inform me who this editor was?
G. W. J.

REV. THOMAS SHUTTLEWORTH GRIMSHAW, M.A., forty years vicar of Biddenham, Bedfordshire, and rector of Burton Latimer, Northamptonshire, died 13 Feb. 1850, and was buried in the chancel of Biddenham, where is a monument to his memory. He was author of the *Life of the Rev. Legh Richmond, M.A., The Wrongs of the Clergy of the Diocese of Peterborough stated and illustrated*, Lond. . . . 1822, and edited the works and correspondence of William Cowper, with Life prefixed, Lond., 8 vols. 12mo. 1836, and 1 vol. roy. 8vo. 1845. His wife died 1851. His son, Mr. Livius Grimshaw, resides at or near Bedford, and one of his daughters is married to Legh Richmond, Esq. His son J. H. Grimshaw, of Trinity College, Cambridge, died 1835, and is buried at Biddenham.† These brief and imperfect notes respecting a gentleman once well known in the religious world may not be useless, as we believe that no memoir of him can be found in the *Gentleman's Magazine*, or any of the periodicals of the day. His *Wrongs of the Diocese of Peterborough* was reviewed (with other works) by the Rev. Sydney Smith in the *Edinburgh Review*. The article is reprinted under the title of "Persecuting Bishops" in Sydney Smith's *Works*.

C. H. & THOMPSON COOPER.

Cambridge.

ANNOTATED UNIVERSITY LISTS. — Allow me to suggest that, for each University, there be compiled a work containing the annual lists of honour and ordinary degrees, taken, say within the last forty or sixty years, and giving brief information as to *subsequent* distinctions. In the *Cambridge Calendar* this is carried out in the case of honour men; but a large number of those who take a Poll degree exert themselves in after life, and of these the only accessible account (excepting the *Graduati Cantabrigienses*) is a bare annual list, bound up with other matter. Such a work would be as interesting as an annotated school list; and if published at intervals of five or ten years, might find a respectable circulation amongst men who have long left the University, and wish to know

the fate of old friends or well-known characters—besides being of use for future research.

S. F. C.

Queries.

JAMES CHALMERS.

A copy of Whitelocke's *Memorials*, folio, published in London in 1682, came into my possession a few weeks ago. Its margins are filled with very interesting notes of a contemporary hand, evidently written by one who was *well up* in the religious questions of the revolutionary period embraced in the *Memorials*. For the most part, the notes have reference to such church matters as came, in their ever-changing phases, before the parliament, or before commissioners appointed to treat with Charles I. or others, for concessions or covenants.

The annotator, speaking of Whitelocke, says:—

"The Author of the *Memorials* is far from being impartial in his Accounts of Things & Persons. He was too deeply engaged in y^e Schemes of y^e Enemies of church & State to give a fair & Candid Representation of y^e Transactions of y^e Time he lived in. He Betrays a dislike of the Bishops & Clergy in General, Butt an In-vertigate Spight against The Illustrious Arch-Bishop Laud in particular."

And of Laud he writes:—

"The Character of y^e Arch Bishop is Sufficiently known, & will be admired by y^e Friends of Religion, The Church & Monarchy of England. It may be seen in Clarendon & Eachard, but more fully in Heylin & Wharton."

The above extracts are probably enough to show the writer's style and leaning. He was a decided royalist, churchman, and Laudist; and his remarks, strong on the views he takes of the proceedings of those troublous times, are generally supported, or exhibited, by quotations from various works which hold high opinions in favour of Charles and the Church.

On the title-page is the autograph signature of its once owner, "Ja. Chalmers" (no doubt, James Chalmers); and it is clear, almost beyond question, by a comparison of his signature with the characteristics of the marginal notes, that he was the annotator.

Who, then, was this James Chalmers? Can any of your readers throw any light on his writings, offices, and history?
M. S. R.

WILLIAM ASHFORD. — Where may I find any biographical particulars of William Ashford, the distinguished landscape-painter, and the first President of the Royal Hibernian Academy (established by charter in 1823), who "died at his residence in Sandymount [near Dublin] at the advanced age of seventy-eight, to the last the warm devotee of Nature and her handmaid Art?" What is the date of his death? I am aware of

[* At least two more editions subsequently appeared, viz. 1608, 4to, black letter, and 1656, 4to. In the latter, the quaint yet beautiful Dedication of Henry Dethicke, to "his singular good Lord, Sir William Cecil," is omitted.—Ed.]

† Mr. T. S. Grimshawe was, we believe, a graduate of Oxford.

what is stated respecting him in the *Life of James, Ganson, Esq., Architect*, p. 141 (Dublin, 1846.)

ABHBA.

ANONYMOUS. — Wanted, the author's name of two 8vo. tracts, published in London in the year 1722, entitled *An Historical Account of the Advantages that have Accrued to England by the Succession in the Illustrious House of Hanover?*

FREDERICK G. LEE, F.S.A.

Fountain Hall, Aberdeen.

LORD BACON'S "COMMON-PLACE BOOKS." — In a paper before me it is stated, that amongst the most interesting of the Abp. Tenison's MSS. lately dispersed, was a sort of Common-place Book kept by Lord Bacon, and called by him *Commentarius Solutus, sive Pandecta, sive Ancilla Memoria*, containing entries from July 25, 1608, to October 28, 1609: it sold for 69l.

Perhaps you could give me some information about the contents of this book, and state whether there are other note-books of Lord Bacon in existence?

I cannot but lament the absence of what used to be a very interesting and valuable feature of "N. & Q.," viz. the Notes on Book Sales you used to give us.

EIRIONNACH.

THE BODLEIAN PORTRAIT OF MARY QUEEN OF SCOTS. — In a recent pamphlet entitled *The Stratford Portrait of Shakespeare, and the Athenæum, &c.*, Mr. Charles Wright, at p. 16, states that Mr. Collins, who has exhibited "the Stratford portrait" in London, was formerly

"the discoverer of an interesting portrait, by the removal of an over painting; the portrait of Mary, Queen of Scots, — the one engraved by Lodge's work, I think, then in the Bodleian Library, having vanished under his manipulation, to the consternation of the authorities, displaying the one now there to be seen."

How far is this story founded on fact? And are there engravings of this portrait, both before it was submitted to the cleaning of Mr. Collins, and also since "his manipulation" made it still more "interesting"? H.

"COSMOGONIES." — Can any correspondent inform me where I can find the best account of the *Cosmogonies* of the ancient Eastern nations? G. W.

"DOMESTICATE." — In Gibbon's *Memoirs of Himself* (vol. i. p. 60, in Dr. Smith's recent edition of Gibbon's *Rome*), I find the following passage: —

"The Mallets received me with civility and kindness, . . . and (if I may use Lord Chesterfield's words) I was soon domesticated in their house."

Why is "domesticated" called Lord Chesterfield's word? Does it occur in his writings? It is italicised in the original. S. C.

DUELLING. — What were the limits or boundaries around the royal palace, within which duelling

became a Star Chamber offence in the reign of James I.? Also, the penalties attaching to the offence? AN OLD SUBSCRIBER.

THE HORSE-SHOE CLUB. — Will A. A., Poets' Corner, or any other correspondent, have the kindness to tell me the meaning and the date of the above denomination for a club? Is it derived from the name of the table, *triclinium*, at a Roman Cœna? The Romans had, I believe, no word to exactly express the horse-shoe shape, though at a *recherché* supper (see pictures in Francis' *Horace*), the table was set out with three couches on which the guests reclined, placed somewhat in the shape of a horse-shoe. I read in a Somersetshire paper a few weeks since, that the Horse-shoe Club at Shepton-Mallet had just held their annual meeting. At first I took this to be a local or a fancy title assumed for the nonce, like the Odd Fellows' Club, and the hundred-and-one other names given to convivial institutions in the present day of jovial societies. But I have been since shown a private letter, written some sixty years ago to his wife in London, by the late Sir Thomas Plummer when he was on circuit in Wales, and in a postscript to his letter he adds, "We had a delightful reunion last night at our Horse-shoe Club."

It would seem, therefore, that the barristers on that, and probably on other circuits, were wont to hold a convivial meeting under this name, one of the *Noctes Ambrosiane*, "the feast of reason and the flow of soul," which literary men have always been fond of celebrating at stated periods, literally as an *amusement* after their professional toils; and we may easily imagine what sparkling wit, and *piquant* repartees were bandied about at the Horse-shoe Club by the "learned brothers," at the conclusion of a weary Welsh circuit.

QUEEN'S GARDENS.

JOSEPH OF ARIMATHEA. — About a year ago, at one of our watering-places, I bought a handful of old tracts of a very miscellaneous description. Amongst them was one bearing the following title: —

"The History of that Holy Disciple that begged the Body of our Lord and Saviour Jesus Christ, who buried the Body of our Blessed Saviour in a new Sepulchre of his own. Also the occasion of his travelling into England and preaching in Glastonbury, where is still growing that noted White Thorn which buds every Christmas-day in the Morning, blossoms at Noon, and fades away at Night. To which is added, a particular Account of the Knight who pierced our Blessed Saviour's Side with a Spear; and also an exact description of the fine Cloth of Sydonia, in which Joseph of Arimathea wrapped our Blessed Lord when he was buried."

The title-page bears a rude woodcut of the Saviour upon the cross, but no printer's name or date, and the bottom part of the last leaf is torn away. It also wants pp. 3, 4, 5, 6. On page 9

there is a cut of the abbey at Glastonbury, and on page 10 a cut of the celebrated thorn. It is altogether a 16 page tract.*

The tract is much shattered and is evidently of considerable age. I have inquired of several collectors of scarce tracts, but can find no account of this particular one. Can any of your readers inform me where a perfect copy may be seen, and where a full account of the tradition of the white thorn may be read? T. B.

EDWARD MELTON'S "TRAVELS." — There exists in Dutch a very interesting book, under the title of —

"Eduward Melton's, Engelsch Edelmans, Zeldzaame en Gedenkwaardige Zee-en Land-Reizen; door Egypten, West-Indien, Perzien, Turkyen, Oost-Indien, en d'aangrenzende Gewesten; behelzende een zeer naauwkeurige beschrijving der genemde Landen, benevens der zelve Inwoonderen Gods-dienst, Regeering, Zeden en Gewoonten, mitsgaders veele zeer vreemde voorvallen, ongemeene geschiedenissen, en wonderlijke wedervaringen. Aangevangen in den jaare 1660, en geëindigd in den jaare 1677. Vertaald nit d'eigene Aanteekeningen en Brieven van den gedagten Heer Melton, en met verscheidene Jchoone Kopere Triguuren versierd, t'Amsterdam. By Jan Verjager, Boekverkooper in de Hartestraat, by de Heeregraft, 1702." (In 4to, vi. and 495 pp., with Index.)

This work, as the title indicates, purports to be the —

"Account of Sir (?) Edward Melton's Strange and Memorable Travels by Sea and by Land, through Egypt, the West Indies, Persia, Turkey, the East Indies, and the Countries adjacent, undertaken from 1660 to 1677."

Now it seems this description was concocted by the Dutch editor, from the traveller's own notes and letters. It further appears, that Melton spent two years in visiting Holland, and trying to acquire the native language, which he calls the most difficult one to learn of all languages existing. During this period, he must have made Dutch friends. These two circumstances allow us to surmise the possibility of Melton's having entrusted his MSS. to a Dutch bookseller, without their ever having been published in the English tongue. If our supposition is well founded, the work would indeed be worth a translation, as it is full of anecdote and adventure.

JOHN H. VAN LENNEP.

Zeyst, July 22, 1861.

PROFESSOR LEGATO'S MUSEUM. — Further information respecting the museum of the late Professor Legato, to be seen in the Hospital of Santa Maria Nuova, at Florence, will much oblige. In J. J. Jarves' *Italian Sights and Papal Principles*, pp. 329, 330, 1856, this is mentioned as being a collection of animal substances petrified by Professor Legato's process (the secret of which died with him), "so that they retained their colours and shapes." A mosaic table formed by sections

[* This is clearly one of the numerous chap-books of *The Life of Joseph of Arimathea*.—Ed.]

of human bones, brain, &c., is mentioned; and the bust of a young girl perfectly preserved, "the hair soft and tress-like as in life." J. P.

CAPTAIN JOHN MEARES. — Can any of your readers inform me where I can find any biography or account of this officer, who is said to have been an Arctic discoverer about half a century ago? A. A.

Poets' Corner.

PRIESTS' ARMS OR CRESTS. — According to the laws of heraldry, has a priest any right to bear either crest or arms? NOTS.

PRIG, THE AUCTIONEER. —

"In short, we were to often reminded [in Gibbon] of that great man, Mr. Prig the auctioneer, whose manner was so imitatively fine, that he had as much to say upon a ribbon as a Raphael." — Porson to Travis, quoted in Smith's *Gibbon*, vol. i. p. 123.

Who was Mr. Prig the auctioneer? A real person, or a character in fiction? S. C.

SELF-WINDING WATCHES. — Is there any "attachment" by which watches can be wound up without any loose key? If so, can the plan be adapted to all watches? Several patents have been talked of, but have any ever been carried out, and where can the arrangement be adapted to an old watch? ESTE.

MAJOR-GEN. EDWARD WHITMORE. — Can any of your readers tell me to what family belonged Major-General Edward Whitmore, who was at the siege of Louisburg, and remained there as governor after its capture in 1758? He was colonel, 22nd foot, in 1759, and I think lieut.-colonel, 36th foot, 1747. He was drowned in Boston harbour, Dec. 11, 1761, aged seventy years, and was buried with military honours under the King's Chapel, Boston, as appears by the account in the journals of the day. I feel positive he did not belong to the family at Thurstanton, co. Chester, or Apley, co. Salop. He left several children. He had with him some 2700*l.* in specie and valuables, as also eight servants. W. H. WHITMORE.

Port Louis, Mauritius, June 3, 1861.

IRISH WOLF-DOG. — I find in a note to p. 11, of the 4th volume of the *Transactions of the Ossianic Society*, the following interesting reference to a species of hound, whom most of us have thought to have been long extinct: —

"The only specimen of the Irish wolf-dog now (*i. e.* 1859) in Ireland, that we are aware of, is in the possession of Mr. Coningham Moore of Strand Street, of this city" (*i. e.* Dublin).

Will that gentleman, or any one of his friends, favour "N. & Q." with a full description of this noble hound? — perhaps the last congener of Bran. It is much to be hoped that he has been photographed. H. C. C.

Queries with Answers.

NICHOLAS TETTERSELL. — Can you favour me with any particulars of this zealous royalist, who conveyed King Charles II. into France after the battle of Worcester? What eventually became of him? R. WILLIAMS.

[Nicholas Tettercell was the master of the coal-brig on board of which Charles II. embarked, and was safely landed at Fecamp in Normandy. The captain, after the Restoration, brought the vessel up the Thames, and moored her opposite Whitehall, and procured an annuity of 100*l.* by this expedient. On one occasion (Feb. 20, 1666-7) Pepys was in his company: "With the Chequer men to the Leg in King Street, and there had wine for them; and there was one in company with them, that was the man that got the vessel to carry over the King from Brighthelmston, who had a pension of 200*l.* per annum, but ill paid, and the man is looking after getting of a prize-ship to live by; but the trouble is, that this poor man, who hath received no part of his money these four years, and is ready to starve almost, must yet pay to the Poll Bill for this pension. He told me several particulars of the King's coming thither, which was mighty pleasant, and shows how mean a thing a King is, how subject to fall, and how like other men he is in his afflictions." Tettercell lies buried in the churchyard of St. Nicholas, Brighton, where upon a black marble stone is the following inscription:—"Captain Nicholas Tettercell, through whose prudence, valour, and loyalty Charles the Second, King of England (after he had escaped the sword of his merciless rebels, and his forces received a fatal overthrow at Worcester, Sept. 3, 1651), was faithfully preserved and conveyed into France, departed this life the 26th day of July, 1674."]

BISHOP GASTRELL. — In the title-page of the *Christian Institutes* of Bishop Gastrell, he is called "late Lord Bishop of Chester," which is obviously susceptible of a different meaning from "the late Right Rev. Francis Gastrell, Lord Bishop," &c., and seems to imply that he had resigned his bishopric before he died. Can any of your readers say what was the fact? G.

Edinburgh.

[This is a common but inaccurate expression, for which the publisher of the *Institutes* must be holden responsible. At his death on Nov. 14, 1725, this learned prelate was still on the episcopal throne of Chester.]

SAMUEL BOCHART. — I possess a copy of Belarmin's *Institutiones Hebraicæ*, which contains the autograph of Samuel Bochart, with the following remark in Latin and Hebrew:—

"Dono dedit amico suo Johanni Taf—, anno 1630."
נתן אהבו יוחנן תפינ

The latter part of the surname has been cut off by the binder, but it is preserved in the Hebrew; and I am desirous to be informed how the name is to be read—Tapinan, or Tafinan, or otherwise? And who this friend of Bochart's was?

THOMAS H. CROMEK.

[The party referred to appears to have been J. Tapin, or Tapinus, to whom Bochart addresses several of his Tractates. "J. Tapino suo" (S. Boch., *Opera omnia*, 1712, i. 1022; see also col. 902, 904). Bochart addresses

Tapin as a much esteemed friend ("Frater charissime atque observande plurimum," col. 1022); as a scholar ("Vir eruditissime," 904); and as a divine ("Vir reverende," 1035). The tractate *De voce Colcha*, is addressed to the Rev. du Manoit Tapin, possibly a relative of the last.]

HOGARTH'S TOUR. — A late writer says the verified account of this celebrated ramble was by Forrest. But Hone (*Table Book*, vol. ii. pp. 292, 308.) says the *prose* account was by Forrest, and that it was afterwards turned into *verse* by the well-known antiquary, the Rev. Mr. Gostling, author of the *Tour in Canterbury*. Which is right? A. A.

Poets' Corner.

[In Hogarth's *Works*, by Nichols and Steevens, i. 48, it is stated, that Forrest wrote the Journal; a transcript of which was left in the hands of the Rev. Wm. Gostling, who wrote an imitation of it in Hudibrastic verse; twenty copies only of which were printed in 1781 as a literary curiosity. The editors, however, have reprinted it in the Appendix, i. 493.]

ORDNANCE. — Whence this term, to signify "great guns," and so give name to one of our departments of state? A. B. R.

[It appears that certain men of arms were formerly termed "Gendarmes des ordonnances;" that these were persons who had been *archers*, and that to them was committed the charge of the *artillery*. Hence it has been supposed that the single word *ordonnance* (whence *ordnance*) may have been subsequently applied to "great guns."]

Replies.

LORD CHANCELLOR STEELE: SIR RICHARD STEELE.

(2nd S. xii. 71.)

I wish to correct an error in the statement published in last week's "N. & Q.," respecting the children of Sir R. Steele. He had two sons, namely, Richard and Eugene, both of whom died before their father; and two daughters, Elizabeth and Mary, who survived him.

In Ormerod's *Cheshire*, an early pedigree of the Steeles of Weston, copied from Harleian MSS. 2040, f. 240, is published; which is further extended, as relates to the collateral branches, in the records of Heralds' College; where the marriage of Lord Chancellor Steele with Elizabeth Godfrey, in the pedigree of that family, is also entered. I have lately heard from my friend, Mr. Wm. Steele of Dublin, that Sir R. Steele's mother was a Miss Devereux, of the county of Wexford; who is described by her son (*Tatler*, No. 181) as "a very beautiful woman, and of a noble spirit."

I should have stated in my former communication, that I am indebted principally to Foss's *Judges of England*, and the authorities therein

quoted, for the facts relating to Lord Chancellor Steele.

WM. EDW. STEELE, M.D.

Dublin.

Will your correspondent, DR. STEELE, have the kindness to add, to the information he gives relative to this Irish Lord Chancellor, the date of his death, if recorded on his monument; and whether the inscription gives any other, and what, particulars about him?

I presume DR. STEELE means the port of *Romney*, and not *Romsey*; but I do not find that the Lord Chancellor was a Member of the Long Parliament of 1640 at all. What is your correspondent's authority, on which he founds this information?

EDWARD FOSS.

It has always struck me as a strange and unaccountable thing, that there should have been any mystery in regard to the name of Sir Richard Steele's first wife. That she was known, after some fashion, to her successor, appears from the letter in which Miss Scurlock informs her mother of her engagement to Steele, whom she goes on to describe as "the husband of the person whose funeral (she) attended." And so Steele himself, in his letter to Mrs. Scurlock, the mother, tells her, in allusion to his means of living, of a certain estate in Barbados which had devolved upon him in right of his deceased wife. Nichols, the laborious and intelligent antiquary, who published an edition of Steele's *Letters*, confesses that he was never able to discover the maiden name of the lady; but he generously adds, that at least nothing is known against her reputation. In fact, that the concealment of her name was the result of mere accident. It is, however, known that she had succeeded unexpectedly to the Barbados estate in consequence of the death of her only brother, who had been captured by a French privateer on his way to England, and died abroad. Steele, as a matter of course, soon got rid of the estate, the sale of which was negotiated by Rowland Tryon, his attorney, in 1708.

I shall feel obliged to your correspondent, DR. STEELE of Dublin, for any further information respecting this lady, whom Nichols supposes to have been connected with some Kentish family.

ROBERT REECE.

ANTHEM.

(2nd S. xi. 367, 457, 491.)

I am inclined to agree with R. J. ALLEN and W., notwithstanding the erudition displayed by F. CHANCE in deriving *anthem* from *antiphon*. The remarks of T. J. BUCKTON, E. C. H., and DR. RIMBAULT are also deserving of much consideration. Mr. Finlayson, in his *Collection of An-*

them, Dublin, 1852 (Herbert), thus defines the word:—

"A corruption of the Gr. "Antiphon." Originally a Psalm ● Hymn (*phoné*), the verses of which were sung in alternation by opposite (*anti*) sides of the choir, as the Daily Psalms are now chanted in Cathedral Churches. At present it means any Hymn or Sacred Song. Some derive the term from *Anti-hymn* or *Anthymn*, which signifies nearly the same as *Antiphon*."

In Sir John Hawkins' *History of Music*, vol. iii. pp. 250—258, we find an account of the origin of our English Anthems in the reign of Edward VI. concluding thus:—

"To which species of harmony, for want of a better, the name ANTHEM, a corruption of 'Antiphon,' was given."

In an article on "Church Music," in the *London (Quarterly) Review* for April, 1861, we read, p. 49:—

"The English word ANTHEM is, according to some, a corruption of the Greek *ἀντίφωνος*, through the Anglo-Saxon *Antefen*, and later, *Antemp*. It has also been derived, and perhaps more correctly, through the Anglo-Saxon word ANTHYMN, from *ἀντί* and *ἕμνος*."

Again, in a note on p. 52 (*op. cit.*), it is stated:

"The terms ANTHEM and ANTIPHON mean much alike; *ἀντί-ἕμνος* referring to the method of singing the words, while *ἀντί-φωνος* had reference to the alternate vocal performance only."

Now this seems to me the correct account of the matter:—An *antiphon* is a musical term signifying merely an alternate vocal performance: an *anthem* is an ecclesiastical term—a hymn, sung after the manner of the first Christians—"in vicem," Pliny tells us). In the substance of this F. CHANCE agrees, while, strangely enough, he derives *antem* from *antiphona*, his conclusion being, "*antem* must, therefore, be divided *ante-m*, the *m* being all that is left of *phona* or *φωνή*." I must confess I cannot see any trace of *φωνή* in the letter *m*, even by the most elaborate deduction; and as to *ἄνθιμος* being "a Greek word coined for the occasion," of course it was, and so were a great many ecclesiastical terms both Greek and Latin. He speaks of "the only connexion between *anthem* and *anthymn*" being "that they are both compounded with *ἀντί*, and both have the same signification." Now I hold such connexion to be stronger than that existing between *m* in *antem* and *phona* or *φωνή*. It is scarcely fair to assume the Anglo-Saxon word *anthymn* to have been the creation of a pedant, anxious to display his learning. Johnson was no doubt dogmatic in assertion at times, but the occurrence of the phrase "Anthymns of Joy" in Barrow's *Sermmons*, published in 1678, would lead one to suppose such to have been the common spelling of the word at that time. Perhaps those who have access to old collections of the words of anthems could give some information on that point.

T. W. BELCHER, M.D.

Cork.

I cannot see anything in the quotation from Barrow's *Sermon* to lead one to suppose that he meant to define an Anthem as a piece of music sung antiphonally. But the spelling used by Barrow shows that, like Dr. Johnson, he considered that the word was derived from *ἄνθῆμος*, and should therefore be written *anthymn*.

Certain it is that, whatever may formerly have been its signification and usage, the word now by no means necessarily conveys the idea of antiphonal singing.

Indeed, there are many anthems which consist altogether of full chorus, and even verse or solo parts are seldom sung from different sides of the choir; but, on the contrary, it is usual in many cathedrals for the chorists on each side to take the solo parts turn about on alternate days: so that the solos are sung "ex parte Decani" one day, and "Cantoris" the next.

Indeed, with all deference to DR. RIMBAULT, whose authority on such a subject all will allow, I venture to assert that the only parts of our choral service which are really antiphonal, and as such entitled to the name of anthems (supposing the received derivation to be correct), are the (non-metrical) daily psalms and hymns which are sung antiphonally to a chant, and such other music as is arranged "Cantoris" and "Decani."

No doubt the word originally conveyed the meaning its derivation implied, and probably still retains it in the Roman ritual; but I think it must be admitted that it has lost that meaning in our English usage.

The word does not occur in the present authorised translation of the Bible (1611); and in the Prayer Book (1662), according to Green's *Concordance*, it is to be found but three times, viz.:

1. Rubric after the third Collect at Morning and Evening Prayer:—

"¶ In Quires and Places, where they Sing, here followeth the *Anthem*."

2. Rubric before the "Venite" at Morning Prayer:—

"¶ Then shall be said or sung this *Psalm* following: except on Easter-day, upon which *another Anthem* is appointed," &c.

3. Rubric before the Collect for Easter-day:—

"¶ At Morning Prayer, instead of the *Psalm*, 'O come let us sing,' &c., these *Anthems* shall be sung or said."

Now it is plain, that in the two latter places, the word must have a different meaning from its present one. For who ever heard of a modern anthem being "said," even admitting that word to mean "plain song"?

And accordingly, I find prefixed to the *Collection of Anthems sung in the Dublin Cathedrals*, edited by the Rev. John Finlayson (a very creditable specimen of Irish typography), a definition of the term *anthem*; where, after giving the derivation

nearly as contained in DR. RIMBAULT's reply, he adds:—

"It may be proper to mention that the 'Anthems,' which on Easter Sunday morning are appointed to be used instead of the *Venite*, are so called from their being short sentences; the word 'Anthems' in this instance, by a peculiar usage, signifying 'Texts,' and not having reference to the way in which they should be 'sung or said.'"

In illustration of this view, I quote the following remarks from Dr. Jebb's valuable work on the *Choral Service*:—

"According to the use of the Church of England, the word *Anthem*, as employed in this place [No. 1. mentioned above, observe, not No. 3.], means a text or passage from Scripture, or from the Liturgy, or a metrical Hymn set to ornate music; not after the manner of a chant, but to varied melodies."

In this sense it might be derived from *ἄνθημα*, an "offering," i. e. of praise of God. Or could there be some recondite allusion to that great *Ἀνάθεμα*, or commination, when Moses divided the Israelites on Mount Ebal and Mount Gerizim, to curse and bless alternately? Improbable as this appears, it must be admitted that it was a memorable instance of antiphonal action.

The weight of evidence, so ably adduced by MR. CHANCE, MR. BUCKTON, and F. C. H., is certainly in favour of the received derivation from *ἄντι* (anti), and *θεμα* (foncee); and it may, therefore, seem rash on my part to offer another derivation.

However, I venture to suggest that the word may be derived from *ἄντι* (anti), and *θεμα* (theme) — a *subject* handled from *opposite* sides. This derivation is simpler and more obvious, and free from the phonetic difficulties of the other.

JOHN RIBTON GARSTIN, M.A.

Merrion Street, Dublin.

I will leave the controversy regarding the derivation of the word "anthem" to your correspondents more learned in etymology than myself, and will only remark that the best authorities I have been able to consult — viz. Dr. Hook, Rev. John Jebb, A. S. Stevens, *Commentary on the Book of Common Prayer*, Wheatly's *Common Prayer*, editors of *Parish Choir*, and others, quite agree with your esteemed correspondent DR. RIMBAULT; but wish to ask information as to the meaning of the word. In King Edward VI.'s Prayer Book, the two collects in the Service for the Visitation of the Sick, "Remember not Lord," &c., and "O Saviour of the world" were called anthems; likewise the preacher's text was at the time of the Reformation called the anthem.

Neither these two collects nor the text of the sermon can ever have been intended to be sung. Query, In what sense is the word anthem used before these passages?

L. F. L.

MUTILATION AND DESTRUCTION OF SEPULCHRAL MONUMENTS.

(2nd S. xi. 424; xii. 12, 49.)

Your correspondent IMPATIENS has been before hand with me in publishing a suggestion I have long intended to bring before the public, either in the pages of a review, or in a pamphlet devoted to the purpose. I am glad that my intention has been thus anticipated, for such records are disappearing daily, and there is but one way by which their destruction can be stayed.

The proposed act of parliament should provide —

1. That a fit person be appointed in each district to copy all sepulchral inscriptions at present existing in churches, chapels, burial-grounds, and all other places of human sepulture whatsoever.

2. That such copies be made in duplicate: one copy to be deposited in the office of the Registrar-General for births, deaths, and marriages, to be always open for public use, subject to such regulations as apply to other documents in that office; the other copy to be deposited with the registers of the church, chapel, or burial-ground where the inscriptions exist. In cases where there are no such registers, the copy to be deposited in the same custody as the registers of the parish where the inscriptions are situate.*

3. That it be the duty of the ministers of all churches and chapels, and all persons having charge of burial-grounds, to send yearly, between the first and the thirty-first day of January to the office of the Registrar-General, copies of all inscriptions that shall have been put up in such churches, chapels, or burial-grounds during the past year, and also to enter the same in a book to be provided for that purpose.

4. That no churchwarden, rector, vicar, or curate, or any other person whatsoever do permanently remove any tombstone from any church, chapel, or burial-ground without the necessity of such a course being shown to, and permission given by, some civil authority † (to be by the act provided); and that in case of permission being granted for their removal, the inscriptions be printed *in full* in the county newspaper, at the expense of the parish or of the persons interested in their removal.

5. That in case of temporary removal being necessary, such removal do not take place without an order being first granted by the said civil authority; before the granting of which order the churchwardens or other persons in the like place of trust and authority shall sign an engagement

that they will, within a given period, return the tombstones to their places, and will, during the time of their removal, cause all due care to be taken for their preservation.

The word *tombstone* in the two last clauses to be understood to include all effigies, coats of arms, and all other memorials of the dead in whatever material they may be executed, even when unaccompanied by any verbal inscription.

The above is but a crude and informal sketch of what such an act of parliament should comprise. It is wanting, indeed, in most of the essentials of an act, except verbosity; but, I conceive, that it shadows forth, if it does not embody, the form of legislation that is required.

The kind of persons who ought to be employed to make the copies, the size of the districts, and many other matters of detail need not be discussed now. It is obvious that the transcriber must be a person not only of liberal education, but also possessing that kind of knowledge which fits him to read the contracted Latin, and uncouth English of our early inscriptions.

I shall be glad to receive communications on this subject from persons taking an interest in it, who have facts to communicate or suggestions to make.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

You are indeed doing a great service in drawing attention to this subject; it is very strange that a matter of such importance, and at the same time of such frequent occurrence, has so long escaped exposure. Perhaps you will allow me to add my mite of information to the heap.

Some years ago I was seeking in the church-yard of an old parish in the north of England for some ancient tomb-stones belonging to my own family, and was surprised and grieved at not being able to find any, except of a much more recent date than those I was most anxious to see, and which I knew were in existence but a few years before. As these stones were among the very oldest in the church-yard, I mentioned the fact to the vicar, with whom I had the pleasure of being personally acquainted; and upon my expressing a fear that they had, in some unaccountable way, disappeared, he replied very coolly, "nothing is more probable, for it is a rule with us to destroy the oldest stones, to make room for the new"!!

I was in that same church-yard at a subsequent period, and I observed that a flat head-stone, with a Latin inscription, which had often attracted my attention when a child, had disappeared entirely. This belonged to a family of respectability that no longer resided in the parish. Exactly over the place were some new grave-stones, surrounded by a massive iron railing. In speaking of the disappearance of the well-re-

* This applies to ruined churches, some private burial-grounds, brasses, and other monuments in museums, and probably to the gravestones of murderers and suicides.

† The Secretary of State for the Home Department, or the Justices of the Peace in Quarter Session.

membered Latin inscription to a gentleman of the place, he told me, that an influential person in the neighbourhood wished to have a family vault, as near the chancel window as possible; this happened to be the site of the stone in question, but of course it was sacrificed to the fancy of this wealthy Goth!! When a clergyman, whom we may suppose to have some pride in the antiquities of his church, can coolly consent to such atrocities, can we wonder that so many valuable relics of the past are barbarously destroyed?

It may be difficult in some cases, especially in crowded parishes, to preserve stones and monuments from disappearing in the course of time. I speak of those at present existing. But it appears to me, nothing can be more easy than effectually to preserve every inscription that for the future may be put on stone or tablet, by the following plan:—

As no stone or monument can be erected, nor any inscription added to any old one, without the consent of the clergyman, who for that privilege receives a fee, I propose that each church should have a "Registry of Inscriptions," in which a certified verbatim and literatim copy of every inscription should be written at the time when such fee is paid. It would then have the same validity as the register of baptisms or deaths, and it would place it beyond the power of any ill-natured or interested person of destroying evidence, in many cases of such immense value.

It is possible that many families might begin by having all memorials inserted in this "Registry," for which a reasonable fee ought to be paid, and thus taking care that whatever is now in existence should be preserved; for we must remember that, in some cases, inscriptions on damp or perishable materials, &c., fail in the course of time, to be legible.

I just remember being much shocked last year, in visiting the old church of St. Mary's, Scarborough. At the foot of the steps by which it is entered from the north, there is a mutilated brass. I very much doubt whether it was in its original position; at least a person with any love for antiquity would not have left it there; for had architect or clergyman tried to have put it where preservation was impossible, and destruction certain, no better place could have been found. The thousands of footsteps that must pass over it every year, will soon obliterate every trace of inscription or figure. H. E. WILKINSON.

The judicious remarks of your correspondent MR. PEACOCK (2nd S. xii. 12.), on the subject of the perishing memorials of the dead in the numerous churches and graveyards of our country, are especially applicable in the case of large towns; where, since the establishment of cemeteries, all intramural burials have now ceased. In this town,

for instance, we have a large parish (St. Mary's), the registers of which, some fifty years ago, were totally destroyed by fire,—the only remaining records of those buried there are to be sought from the thickly-strewn headstones in the extensive burying-ground surrounding the church. Two other parishes, All Saints and St. John's, have detached graveyards, full of memorials of the past generation: the latter having been united with another parish and the old place of sepulture, long since deserted. I know not what the proposal of the Society of Antiquaries in 1858, alluded to by MR. PEACOCK, may have been; but it has long seemed to me desirable that some steps should be taken by gentlemen favourable to the study of antiquities: say, by the formation of local associations for the purpose of preserving the fleeting records in our churches and churchyards; giving the names and dates of every inscription so far as intelligible, and placing the same in perpetual preservation for future generations. In the places above indicated, many of the slabs are so worn and faded as to be scarcely readable; while others of the middle and close of the seventeenth century are still fresh, and but little impaired. I would willingly cooperate with any who may be desirous of initiating such a movement in this neighbourhood. And if the plan were adopted in other towns and rural districts where the registers, from various causes, have ceased to afford the testimony desired, a fund of valuable information would be created; and the existence of such associations would also afford opportunity for the collection and preservation of coins, and other relics of the past, possessing any topographical interest, and which may serve to enhance the labours of the local historian. Mutual cooperation, for a common object, would thus lighten and relieve the often toilsome path of those who devote their time and talents to the compilation of historical and archaeological memorials of the locality in which they reside, and very much remains yet to be done in this way for many towns rich in hidden stores of information that wait the revealing hand of the faithful chronicler with the aids I have indicated.

As being not remotely connected with this subject, permit me to place on record the fact, that Southampton has at last discharged a debt of honour and gratitude she has too long owed to "her most distinguished son"—"the great and good" Dr. Isaac Watts; and effectually removed the stigma hitherto resting on the town that gave him birth, that no memorial has existed to mark that fact and the esteem in which he is held by all classes of men. A beautiful statue of Sicilian marble, on a pedestal of polished granite, on which are bas-reliefs of the first named material illustrating the most prominent features of his character and attainments—altogether a noble work

of art, some twenty feet in height, the statue itself being eight feet—now graces one portion of the public grounds in this town, named from this circumstance the "Watts' Park." It was inaugurated, under the most favourable auspices, by the Right Hon. Earl of Shaftesbury, on Wednesday, 17th July; being the 187th anniversary of the Doctor's birth-day, and the ceremony was assisted by the leading ministers of religion, accompanied by the civic functionaries of the town, and other bodies,—all classes uniting together on the occasion, and evincing their cordial sympathy and cooperation in the event. The sculptor, R. C. Lucas, Esq., of Chilworth Tower, near this town, also executed the statue of Dr. Johnson at Lichfield; and this later effort of his genius was characterised by one of the speakers of the day, "as one of the most beautiful specimens of genius, of artistic skill, of propriety of adaptation, that has ever come from the hands of a sculptor." An interesting summary of the life and labours of Dr. Watts, the prize poems composed for the occasion, and the programme of the proceedings, has been published under the appropriate title of *Memorials* commemorative of the inauguration, by our enterprising fellow-townsmen Mr. T. G. Gutch, bookseller, 154, High Street; and is accompanied by views of the statue on all sides, and other points of interest connected with it. Other engagements, including a *soirée* attended by gentlemen from Grantham, Ipswich, and other places, combined to render the day one of the most pleasant and memorable in the annals of the town; and also as marking an era in the nation's progress towards a just recognition of the claims of character, as the truest basis of reward and merit, and the display of right feeling in rendering a tribute to truth and goodness so long withheld.

HENRY W. S. TAYLOR.

Southampton.

DEEDS WITH STRINGS AND SEALS.

(2nd S. xii. 9.)

In reply to the inquiry of Z. Z., I would suggest that the probable reason for the almost universal use of seals on deeds was that by far the larger proportion of people in earlier days were unable to sign their names even. It was certainly this that caused the Normans—a nation ever readier with the sword than with the pen—to seal their deeds, and thus the seal being an essential part of the document, if it were torn off, the latter was considered to be cancelled. The more ancient seals bore various devices according to the fancy of the owner, but it was not until the reign of Richard I. that armorial bearings were used. In later times a monogram, badge, motto, or rebus containing the name of the owner was frequently substituted; many curious and interesting exam-

ples of which will be found in Lower's excellent work, *Curiosities of Heraldry*. Is Z. Z. correct in stating that seals were used by the Anglo-Saxons on legal documents? Blackstone states, on the authority of "all our ancient historians," that the reverse was the case, deeds being then executed by signing the name with a cross prefixed; those unable to write making a cross only, which latter custom is in use at the present time. Lord Coke in his *Institutes* mentions a charter of King Edwyn, dated A.D. 956, to which was affixed the seal of the king, and also that of Elfwinus, Bishop of Winchester; but, as Blackstone observes, even if this be a genuine document, "it does not follow that this was the usage among the whole nation." Lord Coke also states that the charter of King Offa, whereby he gave the Peter-pence, was under seal. Edward the Confessor's charter to Westminster Abbey is under seal, but then he had been educated in Normandy. The Normans, on their settlement in this country, introduced their mode of executing formal documents, and from that time signing was not necessary to the due execution of a deed, until the Act 29 Car. II. c. 3 revived the Saxon custom. The reason of the seal being attached to the deed by means of a string is, I apprehend, because the wax used was soft, and the only mode of fixing it was by pressing a lump round a cord or strip of parchment. The marks of fingers are apparent on most seals of this description. In addition to European nations, and those mentioned by Z. Z., seals were in use among the Jews and Persians, as we learn from various passages in the Holy Bible.

J. A. PN.

EDGAR FAMILY.

(2nd S. ix. 248, 334, 373, 415, 451; x. 274.)

MR. J. D. EDGAR, having obligingly thrown some additional light on the imperfectly chronicled history of the above family, I am induced to offer a few more remarks on the subject.

MR. EDGAR alludes to my *correction* of J. F. N. H.'s Note, in No. 451; but he seems not to have discriminated between my *refutation* of a portion of J. F. N. H.'s statement and my *correction* of another.

I did not intend to deny the general statement of J. F. N. H., that the Edgars of Auchingrammont were a branch of Wedderly, for the following reasons:—

1. There is no complete (or even complete in one line) pedigree of the Wedderly, or Kethick families. The estate of Wedderly descended to the late Admiral Edgar, as *heir in tail*. On a reference to the *Commissariat* of Lauder, &c., where the wills of some of the Edgars of Wedderly, in the seventeenth century, are recorded, it is at once seen that there have been *extensive offshoots*

which have *never*, so far as I am aware, been traced by any private individual, and certainly not by the Scottish heralds, unless perhaps there were such genealogies amongst the older heraldic registers, which were destroyed.

2. Of the two branches, *Kethick* and *Polland*, there is no direct proof in an *uninterrupted* line, based on *authentic* records, of their descent from *Wedderly*; and, therefore, it scarcely follows that the representative of the latter should also, as such, succeed on a failure of the line to the representation of *either* of the *others*.

3. In the case of the *Wedderly* *succession* there is *only* the record, from general inquiries, of the heir of entail; and, therefore, although *Admiral* *Edgar* was the last recognised "Wedderly," there is no proof whatever that there may not have been descendants, in the male line, of the numerous cadets of the family in the sixteenth and seventeenth centuries *alone*, who only failed to be recognised as such from the absence of the *only* proof of the descent of the *Admiral himself*, viz. the succession to real estate.

4. It has been the practice in Scotland to recognise a *prescriptive right* to bear certain arms; and there is proof, not only that the *Edgars* of *Auchingrammont* bore the arms of *Wedderly*, but that they were never challenged in doing so, from certainly the commencement of the last century. Some remarkable antique heir-looms were also preserved in this family; and so early as the middle of last century they purchased, for a younger son, an estate in *Jamaica*, to which they gave the name of *Wedderly*; and that too at a period when, without some connection with the *Berwickshire* family, they would scarcely, from *published* information, have *selected* such a name in preference to any other. *Handasyde* *Edgar*, a Fellow of the *Royal Society*, and married to a *Miss Simpson* of *Bounty Hall* (of *Lord Kenyon's* family), and who died early in the present century, bore the *Wedderly* arms; as did also his father of *Auchingrammont*. The latter was born in 1698; and married in 174- (2 or 3) his kinswoman, also an *Edgar*, and the daughter of *James* *Edgar*, W. S. of *Edinburgh*; whose signature is still to be seen in the public records of the time, at baptisms, &c., associated with that of *Pringle*, of *Tharpillan*, and various *Berwickshire* gentlemen then residing in *Edinburgh*.

The late *Miss* *Edgar*, of *Auchingrammont*, died possessed of an *inheritance* of ancient *ground rents* in the *Barony* of *Broughtoun*, and the heir-looms before mentioned.

The brother of *Edgar*, of *Auchingrammont*, about the commencement of the last century, was factor to the *Earl* of *Selkirk* (and I may here mention, that *Auchingrammont* adjoins the grounds of the *Duke* of *Hamilton*, at *Hamilton*, who was a cadet of a ducal house attached to the *Stewarts*).

This *Edgar* was named *Peter*, and he married the only child of the *Rev.* *John* *Hay*, the minister of *Peebles*; and was father of *Lady* *Raeburn*, whose first husband was a *Count* *Leslie* of *Deanhaugh*, and whose daughter married the last *Vere* of *Stonebyres*.

Peter *Edgar* lived at *Marchfield*, near *Edinburgh*; and had an only son *John*, who died s. p.

I have trespassed to this extent on the patience of your correspondents in order, while attempting further elucidations, to correct any misapprehension of my meaning in No. 451; and to suggest, that, though I do not question the fact that *Mr.* *EDGAR* has, up to the present moment, made good his claim to be a representative of *Wedderly*, he may not be *sole* representative. And indeed, after all, his may be only an *interim* representation; an inference sufficiently justified by the imperfection of the evidence, *pro* or *con*: the reference in the herald's book, to *Thomas* *Edgar* of *Glasgow*, being only a *marginal note*, unsupported by any other proof direct or collateral. I do not mean to say that there was not some *unexplained presumptive* proof; but, in justice to *J. F. N. H.*, I think it should be explained that, with the exception of the marginal reference in question, there is an equally strong presumption that the correctness of *Auchingrammont's* claims were equally probable.

Families often lose their birthright through the supineness of their members, or the absence of a real estate. SPAL.

China, May 23, 1861.

ALDRINGTON, SUSSEX (2nd S. xi. 499; xii. 38.) — It is strange that the newspaper story of the decennial doubling of the population of *Aldrington* should not have been sooner detected and contradicted, particularly as the paragraph has appeared, I believe, in the *Brighton* papers, as well as others. But the statement quoted by *W. H.* from the *Population Tables* of 1851 also calls for correction. It is said that, "Owing to the gradual encroachment of the sea, the church and village of *Aldrington* have been destroyed." But, whilst the gradual encroachment of the sea upon the chalk cliffs of the *Sussex* coast is notorious, and particularly on the ancient town of *Brighthelmstone* itself, it is by no means so evident that the sea has encroached upon the shingly beach of *Aldrington* (situated at some distance westward of the chalk); and the appearance is rather to the contrary; and, whatever causes may have led to the disappearance of the old village, the church at least was not destroyed by the sea, as its ruins still exist in the fields at the distance of half a mile or more from the shore. (See the *Rev.* *Arthur* *Hussey's* *Notes on the Churches of Kent, Sussex, and Surrey*, 1852, 8vo, p. 184.)

It is, in fact, one of the many churches which were thickly strewn on this coast in early times, that in modern days are surrounded by so scanty a population that one wonders they were ever erected. The adjoining parish of Hongleton has a population little more numerous, and though its church is perfect, it is not in ordinary use. Probably at the time when the Weald of Sussex was densely wooded, the open country near the coast was really much more thickly peopled than in modern days.

J. G. NICHOLS.

Brighton.

JOHN FISHER, BISHOP OF EXETER AND SALISBURY (2nd S. xii. 45.) — With reference to this prelate, see *Lives of the Bishops of Exeter*, recently published by the late Rev. Dr. George Oliver. Dr. Oliver says:—

“Shortly after Dr. Fisher’s consecration at Lambeth on 24th July, 1803, King George III. appointed him to superintend the education of his royal grand-daughter, the Princess Charlotte of Wales. Of this responsible charge he acquitted himself with exemplary propriety and credit. To mark the royal approbation, he was translated to Salisbury.”

Dr. Oliver adds:—

“The worthy Prelate died at his house, Seymour Street, London, on 8 May, 1825, aged 76, and was interred in St. George’s Chapel, Windsor.”

JOHN MACLEAN.

Hammersmith.

PORTRAIT OF COLUMBUS (2nd S. xi. 411, 412.) —The following is a description of the portrait mentioned as above, and hanging in the Senate Chamber, Albany, N. Y.:

It is painted on wood, the size of the picture inside the frame being 24×19½ inches.

The portrait is three-quarter, the left side in front. *Head* small. The *face* is also three-quarter; oval in shape; complexion brunette, inclined to ruddy; age about 27.

Hair dark auburn, short and curling, with a “cowlick” in the centre of the forehead.

Forehead low and feebly marked.

Eyes not well open, without expression; colour of the iris, very dark hazel, if not black.

Eyebrows well parted, slightly arched.

Nose prominent, straight, and not aquiline, but broad and high between the eyes.

Mouth small, lips thin, drawn down at the corners, and sharply defined.

Chin prominent and pointed.

Ears low on the head.

A small white crimped frill, or ruff, surrounds the neck.

Dress, a black velvet tunic with scalloped sleeves gathered at the wrist in a plain tight band, and terminating there with a narrow white lace ruffle. The lining of the tunic is red, and shows through the scollops.

The *right hand* holds a mariner’s compass with

a moveable card, all in a brass, or bronze, box. The *left hand* is extended, and rests on a table.

The back-ground of the figure consists of a dark purple curtain, discovering through an open widow on the left side of the picture, a view of a castle, walled town and harbour, with vessels in the foreground or harbour. The town seems to be on the side of a hill backed by mountains.

On the panel beneath the window is the following inscription:—

“An^o 1592. [?]
Æt. 23.”

No engraving has ever been made from this portrait, as far as I know, or can learn.

E. B. O’CALLAGHAN.

Albany, N. Y., 4th July, 1861.

ROSEBERRY TOPPING (2nd S. xii. 47.) may have been so called to distinguish it from some other Topping, a name which would translate either the “top meadow,” or the “top or summit.” *Ros, ross, rose* in some local names refers to the flower; as in Rosedale, Rosedon, and the Bavarian names Rosshrun, Rosshaupten, Rosenheim; and the local surnames Rosenbaum, Rosenberg, Rosenholm, Rosenthal, Rosenmüller. In local names in Great Britain, *ros, ross, rhôs*, is generally of Celtic origin. In Cornwall it comes from the Cornish *rose, rós*, a valley, as in *Rôshilly*, the grove in the valley; *Rôsvean*, the little valley; *Roswarne*, the valley of alder-trees, &c. In Wales it is from the Welsh *rhos*, a moor, or coarse highland. Carlisle renders it, a mountain meadow, a moist large plain, a marsh. The Irish and Gaelic word *ros* signifies a promontory, isthmus; in Irish also, a plain, arable land, a grove, a wood. Carlisle says that in local names in Ireland it means “the site of a house, town, or harbour peculiarly agreeable by the prospect thence;” but Roscommon is by some rendered “Coeman’s marsh.” He says also that *ross* or *rhôs*, in Scottish records, means also a mountain meadow, a marsh; also a district. Again, *ros*, in Bretagne, is the Bas Bret. *ros*, (pl. *rosion, rosyon*), which Le Gonidec translates “terre couverte de fougère ou de bruyère.” There is Roskoff, “tertre du forgeron”; Ros-porden, Rosmadek, Roscanvel, Rospez, and last, but not least, Rostrenen. R. S. CHARNOCK.

Would the contributor of this interesting Query favour me by turning to 2nd S. viii. 483, he will there find a question as to the words *burgh, borough*, and *bury*, which has not yet been answered, and on which I think it probable he may be able to throw some light. Could he also give me the name of the family, the subject of the following legend? It is said that, at the birth of the heir to a person of distinction in Yorkshire, it was prophesied that the child would live a short time, and would be drowned on such a day. When this “Ides of March” arrived, a servant was sent

to the very top of this hill with the child, with instructions not to stir all day; the parties feeling sure the whole country must be drowned by a second deluge before any water could reach the summit of such a mount. The legend says the nurse laid the child on the grass and fell asleep. In the mean time a very small spring welled out close to the child's face and drowned it. A friend is collecting different legends and traditions of English families, and would be glad of an answer.

A. A.

Poets' Corner.

SPURS IN THE HOUSE OF COMMONS (2nd S. xii. 37.)—Has not Mr. WOODWARD mistaken Sir J. Lawrence's meaning when he says knights of the shire and military officers may alone wear spurs in Parliament? By "Military members" Sir J. seems to mean those who sit in the military capacity of Knights. Officers in the army, if representing boroughs, must surely rank as burgesses only. If Mr. MEWBURN should attend the last act of a county election, he would find the sword and spurs still in use.

P. P.

The late allusion in "N. & Q." to "Spurs in the House of Commons" brings to my recollection a matter of a very different character, relative to the subject of spurs. Many years ago I happened to be with a friend in what is called the castle (that is, the jail) of Lancaster. He wore spurs, and on our entering the debtor's side of the jail, we were immediately surrounded by a crowd of them, who pointed to the articles, and demanded money in so rude and clamorous a style, that we were glad to make our escape. Can any of your readers say what was meant by this? and whether the same thing would happen now in any English jail?

I may notice that if any one wearing spurs enters the Court of Session here, the door-keepers exact from him a fine of 5s., because they say the spurs may tear the lawyer's gowns. A gentleman who was subjected to this demand, said he had no objection to pay, but that he knew no place where spurs were more required.

S.

Edinburgh.

BAARD OR BAARDSE; ESNEKA OR SNEK (2nd S. xi. 486.)—The following is a translation from Dr. Jacob van Lennep's *Zee-mans-Woordeboek* (Amsterdam, Gebr. Binger, 1856), p. 17:—

"*Baartse*, a kind of war-vessel, used amongst the Dutch in the 16th century, and earlier. In the Gueldrish war, anno 1518, those of Hoorn and the villages adjacent, wishing to protect their coasts, built such a *Baartse* of unusual dimensions, with very high spars, and towering above all other ships. In olden times the corporations of the *Voetboeghe* (cross-bow) and of the *Handboeghe* (long bow) at Amsterdam had to keep two *baardsen*, with all appurtenances, for the service of the town, and this as a kind of requital for the license given them in 1480, of fishing in the *gouden water*, the Inner and Outer-Amstel,

as far as the town-freedom went. See deed of gift in Wagenaar's *Amsterdam*, vol. vi. Book II. Appendix A."

As for *Esneka* it is monk's Latin, from *Snek*, dim. *Snecke*, the Frisian term for what the Dutch would call a *schuit*, a common boat. The affinity with the German *Schnecke*, a snail, is obvious.

JOHN H. VAN LENNEP.

Zeyst, July 22, 1861.

ISABELLA, COUNTESS OF GLOUCESTER (2nd S. xi. 519.)—If H. S. G. will refer to Hume's *History of England*, chap. x. he will find that the Countess of Gloucester—John Lackland's first wife—is there called *Avisa*. Hume, probably, like Mr. WILLIAMS, relied on the authority of Matthew Paris. It is now pretty clear that Matthew Paris was in error. But I cannot consider that any apology is due from Mr. WILLIAMS for having brought the matter forward. On the contrary, I think he has done good service. For if it had not been for the discussion that has taken place in your columns, historians might have gone on for centuries longer, some calling the Countess *Hawise*, and others *Isabella*, the reading public, all the while, like H. S. G., not knowing that there was any doubt upon the subject.

MEMOR.

ISSUE OF ARCHBISHOP CRANMER AND OF HIS BROTHER JOHN (2nd S. iv. 68.)—I had the pleasure of copying for the *New England Historical and Genealogical Register* for July, 1859, a pedigree preserved at Cambridge, Mass., duly authenticated by "John Philepott, Somersett," of the Nortons of Sharpenhow, co. Bedford. It is there said that Thomas Norton of Sharpenhow married Margaret, daughter of Thomas Cranmer, the archbishop; and, secondly, Alice, daughter of his brother Edmond. A cousin of this Thomas Norton was William Norton, two of whose grandsons removed to New England, where the family still continues. Is the elder branch still known?

W. H. WHITMORE.

Port Louis, Mauritius, June 3, 1861.

PARISH TOP (2nd S. vii. 336.)—The explanation given, is a mere dictum of Steevens's without citing any authority. As your able correspondent says, it is not alluded to in Strutt; and, I believe, is not to be found in any other author. If such a thing was formerly "kept in every village," surely there would be some notice of such a custom. After all, does a "parish top" mean only a larger one than ordinary, big enough for a whole parish, or, as a "churchwarden's pipe," means only one of greater capacity than usual?

A. A.

Poets' Corner.

ARMS GRANTED BY JAMES I. (2nd S. xi. 438.)—Augmentations such as ITHURIEL refers to were not granted to foreigners only. The arms

of Aston (now quartered by Hoghton, Baronet), are augmented with a canton or, thereon a rose and thistle impaled proper. P. P.

EPIGRAM ON SHEEPSHANKS (2nd S. xii. 68.)—Mr. Sheepshanks, the Proctor of Corpus Christi, is a myth. No one of the name of Sheepshanks ever was Proctor of this University. The epigram referred to was made on a Mr. Sheepshanks of Jesus College. On some occasion he pronounced satire like satyr. For this grievous offence he was punished by this epigram:—

“The satyrs of old were satyrs of note
With the head of a man they'd the shanks of a goat;
But the satyr of Jesus all satyrs surpasses,
Whilst his shanks are a sheep's, his head is an ass's.”

It is clear, even from W. H. OVERALL's imperfect version of the epigram, that it was made on a person of Jesus College.

William Sheepshanks, of Jesus College, was B.A. 1814, M.A. 1817.

C. H. & THOMPSON COOPER.

Cambridge.

The history and version of this epigram, as I have always heard it, is as follows:—Mr. S., it seems, had written *satyrs* instead of *satires* in proposing some exercise from *Juvenal*, on a paper, which was exhibited in the hall of his College; whereupon the epigram soon made its appearance in the following form:—

“The Satyrs of old were Satyrs of note,
With the head of a man, and the shanks of a goat;
But the Satyrs of Jesus these Satyrs surpass,
With the shanks of a sheep, and the head of an ass.”

C. W. B.

ANCIENT MUSICAL NOTATION (2nd S. xii. 69.)—GREGORY will find all the information he desires in the Prefaces to *Harmonies to the Hymnal noted*, edited by Rev. Thomas Helmore, London (Novello); and *Harmonies to the Psalter noted*, by the same. More extensive information on the same subject, and on the whole system of ancient church music, he will find in *Explanation of the Church Modes*, by C. C. Spencer, London (Novello); *Book of Common Prayer*, by W. Dyce, Esq., London (Burns); *The Choral Responses and Litanies of the Church of England*, by the Rev. J. Jebb, vol. i. (Bell), vol. ii. (Cocks & Co.); and especially in the excellent articles on the subject contributed to the *Parish Choir*, London (Harrison). L. F. L.

This mode of notation occurs in some of the service books *ad usum Sarum*. It is explained and illustrated in Martini's *Storia del Musica*, four volumes 4to, Bologna, 1757, and in many other works. The most familiar that I have met with is, *Considérations sur le Chant Ecclésiastique* par C. H. Vervoitte, Maître de Chapelle de Rouen, 1857, now of Paris. It contains fac-similes of the most ancient notation without lines, as that of

Verona of the tenth century, and that of the Imperial Library at Vienna; and the double notation in the Antiphonale of Montpellier (tenth century), and numerous other specimens of ancient music. The most ancient musical notation is that of the Jews. Examples of this are given in the Preface to the *Hebrew Bible* by Jablonski, Berlin, 1699, converted into modern musical notes. It becomes an interesting inquiry, whether the early converts to Christianity from Judaism introduced their favourite Hebrew chants and melodies into the Christian public worship? The learned and amiable chanter, M. Vervoitte, is searching into this subject, and will be thankful for any information that may be transmitted to him. I have a few original specimens of very ancient chants on vellum, both with and without lines, probably of the eighth century.

GEORGE OFFOR.

SPRUCE (2nd S. xi. 486.)—The word *spruce* has, no doubt, been used as a corruption of *Borussia*, or Prussia. But in that sense it has no relation whatever to *spruce-beer*. The derivation and meaning of this latter expression is shown in the following extract, from a note in p. 114 of my edition of Gerrit de Veer's *Three Voyages by the North-east*, published by the Hakluyt Society in 1853:—

“From a very early period a decoction, in beer or water, of the leaf-buds (*gemmæ seu turiones*) of the Norway spruce-fir (*Abies excelsa*), as well as of the silver fir (*Abies picea*), has been used, formerly more than at present, in the countries bordering on the Baltic Sea, in scorbutic, rheumatic, and gouty complaints. See *Magneti Bibliotheca Pharmacæutico-Medica*, vol. i. p. 2; *Pharmacopœia Borussica* (German translation by Dulk, 3rd edit., vol. i. p. 796; Pereira, *Elements of Materia Medica*, 3rd edit., vol. ii. p. 1182.

“These leaf-buds are commonly called in German *sprossen*, and in Dutch *joepen*; whence the beer brewed therefrom at Dantzic, *cerevisia dantiscana*, as it is styled in the Amsterdam Latin version [of De Veer's work] of 1598, acquired the appellations of *sprossenbier* and *joepenbier*: of the former of which the English name, *spruce-beer*, is merely a corruption.”

CHARLES BEKE.

Bekesburne.

BRUNET, MANUEL DU LIBRAIRE (1st S. xii. 494.)—The omission in this work, noticed by INDAGATOR, has been supplied in the new edition, in which full particulars will be found respecting Robert Brown's *Prodromus Floræ Novæ Hollandiæ*. J. MACRAY.

PHENICIAN COIN (2nd S. v. 392, 498.)—In the Report just presented to the Emperor of the French by M. Ernest Renan, of his Scientific Mission to the East, it is stated that among the articles found in excavating the tombs were some “bonnes monnaies à légendes Phéniciennes.” The excavations were made in the vicinity of the Cavern Mughâret Abloun (Cavern of Apollo). Lady Hester Stanhope, during her residence in

the East, misled by the dreams of some searchers after hidden treasures of a different kind, had caused diggings to be made in the same cavern. From so distinguished an oriental scholar as M. Renan, the world will no doubt soon obtain all possible information respecting the newly-found Phœnician coins.

J. MACRAY.

Oxford.

ROGERS THE MARTYR (1st S. v. 247, 307, 508, 522).—There is a large and respectable family in New England claiming such descent, and the case stands thus. Rev. Richard Rogers of Wethersfield, co. Essex, who began to preach about 1570, was father of Daniel and Ezekiel Rogers. The latter removed to New England, and died *s. p.* A brother or nephew of Richard was Rev. John Rogers of Dedham, co. Essex, whose monument there says he died 8 Oct. 1636, aged sixty-five; whose son, Nathaniel, removed also to New England, and left large issue, recorded in the *N. E. Hist. and Genealogical Register*. It is claimed that Richard of Wethersfield was son of the martyr. The Matthias Candler MSS. (Harl. MSS. 6071, fol. 491), says he was son of — Rogers of —, in the North of England; and the writer seems to be very good authority. As Richard was educated at Cambridge, and was a very prominent minister, it would seem easy to discover by his will or otherwise, whether he was son of the martyr or not.

He had also sons, Ezra and Nathaniel, who died *s. p.*; and his son Ezekiel mentions in his will nephew Samuel Stone, niece Mary Watosius, of Malden, co. Essex. Nathaniel's will mentions cousin John Rogers, and cousin John Harris.

Any one having access to the wills of Essex might easily explain these relationships, and probably decide whether these noted Puritans were descended from John Rogers. The presumption is strong that they were not; but popular report in New England is in favour of the pedigree.

W. H. WHITMORE.

Port Louis, Mauritius, June 3, 1861.

TRAVELLING IN ENGLAND A CENTURY AGO (2nd S. xi. 467).—MR. J. P. PHILLIPS seems to underrate the modern expenses of travelling. He tells us, that Sir John Philipps travelled with twelve other persons, fifteen horses and two carriages, being nine days upon the road, for between 40*l.* and 50*l.*, and he thinks it much dearer than the present cost of travelling. Let us see. I believe Picton Castle is near Milford Haven. Now suppose Sir John, my lady, and three daughters, with Mrs. Cooper, travelled first class by railway, their fares would be (50*s.* a-piece), 15*l.* Suppose the others named were servants and went second-class (40*s.* a-piece), their tickets would cost 14*l.* Then the party were fed at inns for nine days. We could hardly put the gentlefolks at less than

1*l.* per day each, for beds, breakfast, dinner, &c.: their cost would be 54*l.*; and if the seven servants lumped together cost only 1*l.* a-day, there would be 7*l.* more. The sum, therefore, would be 90*l.*, without reckoning anything for carriages and horses. Verily I think the modern expense is the greatest. No doubt if a man pops himself into a train without any suite, it costs him less than if he took (as of old) a post-chaise; but as Sir John had a "caravan," of course he had to pay. Had he travelled by himself on horseback, his expenses would have been very small.

GOSPATRIC.

TRANSLATION AND RE-TRANSLATION (2nd S. xii. 26)—I remember to have heard, many years since, of a German named *Flindt*, who, travelling towards England, received the name of *Pierre à Fusil* in France; and, on his arrival here, was christened Mr. *Peter Gun*. DOUGLAS ALLPORT.

LADY LISLE (1st S. vii. 236).—With reference to the inquiry made by JOHN GARLAND of Dorchester for descendants of the Lady Lisle, executed by order of Judge Jeffreys, her daughter Bridget married, first, Rev. Leonard Hoar, minister at Weslead, Essex, and President of Harvard College, Mass., and Hezekiah Usher of Boston, Mass. A daughter, Bridget Hoar, went to England with her mother, and married Rev. Thomas Cotton. Tryphena, another daughter of John Lisle, married a Lloyd, and secondly, a Grove; her daughter married Lord James Russell, fifth son of William, first Duke of Bedford.

Query. To what family did Hezekiah Usher belong? His father, Hezekiah, was of note early at Boston, and his brother John was proprietor and governor of New Hampshire. The family certainly used the arms of the famous archbishop. John Harwood of Bednall Green, 1677, was a brother-in-law of Hezekiah Usher, and the Shrimps of the same place were relatives.

W. H. WHITMORE.

Port Louis, Mauritius, June 3, 1861.

CURIOUS VERSIONS OF THE LORD'S PRAYER (2nd S. xii. 26)—If your correspondent, the Rev. MR. WILLIAMS, is interested in the subject, he will find ten curious English versions of the Lord's Prayer printed in the *Book of Common Prayer*, edited for the Ecclesiastical History Society by A. J. Stephens, Esq., vol. i. p. 420.

JOHN RIBTON GARSTIN.

DR. WILLIAM WORSHIP (2nd S. xii. 70).—He was sometime Fellow of St. John's College, Cambridge. Our Query respecting him (2nd S. vii. 218) remains as yet unanswered. We avail ourselves of this opportunity of correcting an error in that Query. He was a native of Leicestershire, not of Lincolnshire. C. H. & THOMPSON COOPER.

Cambridge.

“BUNYAN PORTRAITS (2nd S. xii. 69).—R. D. J. W. inquires, “How many portraits are there of John Bunyan?” This is a difficult question to answer; they have been published in Europe, America, and Asia, and are numberless. Original drawings and paintings are very limited. The most accurate is a drawing from life by R. White, afterwards engraved by that eminent artist. These are in the British Museum. I have also a whole-length by the same artist. They were published in the first edition of *The Holy War*, 1682. White’s portrait has been copied for numerous of his works, many of which can scarcely be recognised. The painting by Sadler, with a book in his hand, has been numerous copied. Mrs. Senegar’s was repaired from mine. I have a whole-length painting of him travelling as a tinker, with his hat on. The Company of Stationers have a good old small one with his hat on, in their Committee Room. I have two old Indian ink drawings, inscribed Mr. and Mrs. Bunyan, and an old painting of Bunyan. The painting by Sadler, mentioned in *Walpole’s Anecdotes*, vol. iii. p. 140, was copied in engraving for the first edition of Bunyan’s *Works*, folio, 1692. I possess a large collection, among which is a fine mezzotint, engraved in Germany; several in Holland, and some in France. The best likeness is that by White, 1682, six years prior to his decease, and that by Sadler, 1692. Copies from these have been copied and copied until, in some cases, the originals have disappeared. GEORGE OFFOR.

THE POONANGS, A NATION WITH TAILS (2nd S. x. 322, 418).—

“During my stay at Formosa, in May, 1650, I often had heard people speak of tailed men, but of course did not give any credit to the tale [excuse the irresistible pun!]. Now, however, I must assure the reader, with the greatest asseveration I ever wish to be made to myself, that I, with my own eyes, have seen such a man, a native of Southern Formosa, having a tail of more than a foot’s length, and this appendix thickly covered with hair. This I saw clearly and repeatedly: for the man was burnt in public for having murdered a minister of the Gospel in a way most horrible and felonious. A crowd of people (I amongst the number), witnessed the execution, and, of these bystanders, some had also visited the man before-hand, and by him had been told, that in the province he came from, most of the natives had tails. To this last circumstance I cannot swear: but, that this man had a tail, I so distinctly saw as that he had a head.”—See J. Janssen Struys, *Drie Aenmerkelyke Reizen* (Te Amsterdam, and by S. van Esveldt, 1746), p. 60.

JOHN H. VAN LENNEP.

Zeyst, July 23, 1861.

FARTHER AND FURTHER (2nd S. xi. 338).—The passage quoted by E. A. B. from Dr. Latham, respecting *further* and *further*, displays a considerable familiarity with the cognate languages; but I cannot collect from it any information as to the growth of the two words in our own language. In the hope that this deficiency may be supplied,

I beg to propose the following question: What was, in the fourteenth century, the form of the word *further* as derived from *far*? And what the form of the word *further* as supposed to be derived from *fore*?
MEMOR.

BUNKER’S HILL (2nd S. v. 191).—GLIS P. TEMPLE inquires whence comes the name of Bunker’s Hill. *Savage’s Dictionary* says from George Bunker of Charlestown, 1634, who had a grant of the land known as Bunker’s Hill. The custom of naming brooks, ponds, hills, &c., from their ownership was universal; as witness Breed’s Hill, Tuft’s Hill, Copp’s Hill, Lechmere Point, &c., all well-known places near Boston, clearly traceable to their proprietors.

I hope soon to answer several other queries which I have noted. W. H. WHITMORE.

Port Louis, Mauritius, June 3, 1861.

TULIPANT (2nd S. xi. 410, 517).—This is the form given to the Turkish word *Tulband*, muslin, muslin for a turban, a turban cloth.

HYDE CLARKE.

Smyrna, 1 July, 1861.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

ILLUSTRATED NEWS OF JANUARY 5, 1861.

Wanted by *Wm. Dawson & Sons*, 74, Cannon Street, City, E.C.

TALES OF THE GLENS; with Ballads and Songs by Joseph Grant. 1836.

Wanted by *G. S. Xmas*, Falkirk.

PROCEEDINGS OF THE SOCIETY OF ANTIQUARIES OF LONDON. Vol. III. No. 41.

Wanted by *Miss Nichols*, Hanger Hill, Acton, London, W.

PETER BERCHORIS—DICTIONARIUM, SUB REPERTORIUM MORALE. 3 vols. folio. Any edition, and any English translation of the same. REV. DR. HUSSEY’S COMMENTARY ON THE NEW TESTAMENT.

Wanted by *Rev. T. Sedger*, Surbiton, S.W.

LLOYD’S MEMOIRS OF EXCELLENT PERSONAGES. Folio. 1668. NEWCOURT’S REPERTORIUM ECCLESIASTICUM. 2 vols. folio. 1708. EDWARDS’ GANGBRANA. 3 Parts. 1616. 4to. CALAN’S ACCOUNT AND CONTENTION. 4 vols. 8vo. 1713—27. CROSBY’S ENGLISH BAPTISTS. 4 vols. 1728—40. CRAIGE, JOHN.—Any of his books.

Wanted by *Rev. A. B. Grosart*, 1st Manse, Kinross, N.B.

Notices to Correspondents.

Continuation of Mr. J. P. Collier’s Extracts from the Registers of the Stationers’ Company; Rec. Canon Williams’s Harlician Scraps; Mr. Dalton’s Records of Serulchral Remains, and many other Papers of great interest, will appear in our next and following numbers.

ERIONNACH. If our correspondent will forward the Paper, it shall receive our earliest attention.

ERRATUM.—2nd S. xii. p. 28 col. ii., lines 16 and 17 from bottom, for “Getlin” read “Yettlin.”

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JOHN MURRAY, Albemarle Street, W.

LONDON, SATURDAY, AUGUST 10. 1861.

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Monthly Fauleton of French Books.

Ptes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 64.)

Ul^o die Julii.—Tho. Woodcock. Rd. of him for &c. A godlie Prayer for the Preservation of the *Quenes Majestie*, and for her Armies both by Sea and Lande, againste the Enemyes of the Church and this Realme of England. [no sum].

[The above and various entries that follow, of course, arose out of the hostile proceedings in Spain and the Netherlands. No doubt many productions of the kind were printed, but not entered; and, as few or none of those entered have survived, we shall subjoin the list, as contained in the Registers, generally without observation. If additions can be made to them from other sources, we shall be very glad of the communication of particulars. In some cases it may not be easy to identify them.]

Tertio die Augusti.—Richard Jones. Rd. of him for &c. A Ballad intituled, *An excellent Newe Songe of Prayer and Prouesse* iij^d.

J. Wolf. Rd. of him for printinge *A Joyfull Sonnet of the Redines of the Shires and Nobilitie of England to her Maties Service* iij^d.

[The sum first written by the clerk was, as usual at this date, vj^d.; but he, for some reason, struck it out, and substituted the old charge of iij^d.]

10 Augusti.—Jo. Wolf. Rd. of him for print-

inge *A Ballad of thobtayning of the Galeazzo wherein Don Pedro Devalez was Chief*, &c.

[no sum].

According to Stow, "this ship or galeon was of 1150 tons," commanded by Don Pedro Valdez, with 304 soldiers and 118 marines. It was sent by Drake into Dartmouth: see edit 1605, p. 1251.]

Jo. Wolf. Alowed unto him *The Quene's Visitinge the Campe at Tilberye, and her Entertaynement there the 8 and 9 of August, 1588*, with condition that it may be authorised hereafter.

[no sum].

[Perhaps it was the same as the following, and that Wolf hastily made the above entry, on speculation that such a ballad would be written by some rhymet of the day.]

Jo. Wolf. Alowed unto him to print for Ric. Jones *A joyfull Songe of the Roiall Receavinge of the Quenes Matie in her Campe at Tilberye the 8 and 9 of August, 1588* vj^d.

[This production, with its title at length, may be found in *Old Ballads*, printed by the Percy Society in 1840, p. 110. The initials T. J. are at the end of it; but to whom they belong it is now impossible to ascertain: the imprint is "John Wolfe for Richard Jones. 1588. "]

18^{mo} die Augusti.—John Wolf. Alowed unto him for his copie a ballad intituled *The Englishis Preparation of the Spaniardes Navigation*, &c.

21 die Augusti.—Jo. Wolf. Alowed unto him for his copie *Psalmes of Invocation upon God, to preserve her Majestie and the People of this Land from the Power of our Enemies, gathered by Xpofer Sale* [no sum].

[Nothing seems now to be known of any such author as Christopher Sale. A Robert Seall was the writer of a ballad on Stuteley's Voyage to Florida: see *Old Ballads* printed by the Percy Society in 1840, p. 72. Richard Sheale was the author of *Chevy Chase*.]

23 Augusti.—Jo. Wolf. Alowed unto him for his copie *An excellent Songe of the breaking up of the Campe* iij^d.

[Here again we see the old price for licensing a mere broadside reverted to: the next entry, for which vj^d was paid, was of "a book," viz.]

27 Augusti.—Rich. Hudson. Alowed unto him a booke intituled *Certen English Verse presented to the Quenes moste excellent Matie on Sundaye the 18th of August, 1588*. Uppon condition that yt shall and may be lycenced hereafter vj^d.

28 die Augusti.—Jo. Wolf. Alowed unto him for his copie, *A proper newe Ballad briefly shewinge the honorable Companies of Horsmen and Footemen, which dyverse Nobles of Englande brought before her Majestie*, &c. With condition that it may be lycenced hereafter . . . [no sum].

Die Saturni Ultimo Aug.—Tho. Orwyn. Alowed unto him &c. a ballade intituled *A Ballade of the strange Whippes whiche the Spanyardes had prepared [for] the Englishemen and Women* vj^d.

7 die Septembr.—John Wolf. Alowed unto

him for his copie, *The Marshall Shewes of Horsmen before her Majestie at St James* . . . [no sum].

28 Sept. — John Woulfe. Alowed unto him &c. a ballade intyuled *The late wonderfull Dystres whiche the Spanishe Navye sustayned in the late Fighte, on the Sea & upon the Weste Coste of Ireland, in this moneth of Septembr, 1588* . . . [no sum].

7 Oct. — Henry Kirkham. Entred for him, upon condition it may be alowed, *A Ballad of Thankes gyvinge unto God for his Mercy toward her Ma^{tie}, begynnyng "Rejoyce England"* . . . vj^d.

[N.B. We have placed the preceding registrations together, and with the dates respectively belonging to them, because they relate solely to the important event of the discomfiture and defeat of the Spanish Armada. We now return to matters of general literature, apparently unconnected with that event.]

23 Augusti [1588]. — W^m Ponsonby. Rd. of him for a booke of Sir Php. Sidney's makinge, intituled *Arcadia*; authorised under the Archb. of Cante hand vj^d.

[Sidney's *Arcadia* did not appear until 1590, in 4to; but there was an intention to publish it several years earlier, when Fulke Greville (Lord Brooke) interposed to prevent it. It was acknowledged to be imperfect and incomplete when it first came out; but Sir P. Sidney's sister, the Countess of Pembroke, afterwards revised the whole work; re-arranging different portions, and publishing it in folio in 1593. The above is the first notice of it in the *Stationers' Registers*.]

W^m Ponsonby. Item, Rd. of him for a translation of *Sabust de Bartas*, done by the same Sir P. into English vj^d.

[Florio, in the preliminary matter to his translation of Montaigne's *Essays* (fol. 1603), informs us, that he had seen part of Du Bartas as rendered into English by Sir P. Sidney. Before Ponsonby entered it as above, he had written to Sir Francis Walsingham regarding the publication, and the original correspondence on the subject is preserved in the State Paper Office. Nothing is now known of any such translation; and if it were ever published, by Ponsonby or by any other stationer, all the copies have disappeared. Only three copies of Sidney's *Arcadia* in 4to are known, though it was a work of several hundred pages.]

28 die Auguste. — Henry Carre. Alowed unto him for his copie, *A Briefe Treatise discovering in substance the Offences and Ungodlie Practises of the late 14 Traytors condemned the xxvj of Auguste, 1588, with the Manner of the Execution of viij of them on the 28th of Auguste, 1588* [no sum].

[A copy of this ballad, consisting of fourteen eight-line stanzas, is now before us; but it has only *Finis* at the end, without printer's or publisher's name. The full title is this, seven wood-cut heads being above the lettering; and seven, including one female portrait, under it: — *A Warning to all false Traitors, by Example of 14. Whereof vj were executed in divers Places neere about London, and 2 neere Brintford, the 28 day of Auguste, 1588. Also, at Tyborne, were executed, the 30 day, vj.; namely, 5 Men and one Woman. To the tune of Green-sleeves.* Stow gives their names (p. 1259), and states that six of them were "seminary preests"; and that the woman, Margaret Warde, was executed for "conveying

a cord to a priest in Bridewell, whereby he let himself down and escaped." Of this woman, the ballad-writer (whoever he may have been) says: —

"One Margaret Ward there died y^t daye,
For from Bridewell she did convey
A traitorous preest with ropes away,
That sought to trouble our England:
This wicked woman, voide of grace,
Would not repent in any case,
But desperately even at that place
she died a foe to England."

This will be sufficient for the identification of the ballad, which was perhaps by Thomas Deloney, who had put his initials to the account in verse of the execution of Ballard, Babbington, Tichbourne, and eleven others, on 20th and 21st Sept. 1586, which was written "to the tune of 'Weep, weep.'" The burden is the same as that of the ballad on the visit of Queen Elizabeth to the Camp at Tilbury, and T. J. may have been the author of both.]

xvij^o Sept. — Mr. Hacket. Entred for his copie, *The Anatomie of Absurdities* vj^d.

[The proper title is *The Anatomie of Absurditie*, and it was "printed by J. Charlewood for Thomas Hacket" in 1589, 4to. It was by T. Nash, who calls it, in the dedication to Sir Charles Blunt, "the embrion of my infancy." As he was born at Lowestoft, Suffolk, in 1567, he was in his twenty-first year. It is remarkable that in this satirical tract, he ridicules his friend Robert Greene as "the Homer of Women," as if he had then quarrelled with him. In one place he says: "Hence come our babbling Ballets, and our new-found Songs and Sonets, which every red-nose Fidler hath at his finger's end; and every ignorant Ale-knight will breath fourth over the potte, as soone as his braine is hote." It contains many personal allusions, some of which it is not easy now to appropriate. It is one of the rarest of Nash's many productions.]

20 Sept. — Jo. Wolf. Item, alowed unto him &c. *An Admonition to all Plough-holders, exhortinge them to holde faste* [no sum].

xxiii die Septembr. — John Wolf. Alowed unto him, under thandes of Mr. Hartwell and Mr. Coldock, a ballad intituled *Tarlton's Farewell* [no sum].

[This was twenty days after the decease of the famous actor, Richard Tarlton; and it seems singular that no earlier entry, relating to an event of such popular interest, is found in the Stationers' books. The reprint of *Tarlton's Jestes* by the Shakspeare Society, in 1844, is preceded by a most full and accurate account of him by Mr. Halliwell, to which we can add nothing but the fact, that the verses on the portrait of Tarlton, in the Harleian MS., have been since ascertained to have been written by John How of Norwich.]

J. PAYNE COLLIER.

GEORGE, RICHARD, AND SAMUEL ASHBY.

George, the only son of Edmund Ashby, gentleman, was born at Clerkenwell, educated at Westminster under Dr. Nicoll, and admitted sizar of St. John's College, Cambridge, under Dr. Williams on 1 Nov. 1740, æt. 16 (*St. John's Coll. Register*.) In shelf K. of the MSS. in the college library is a common-place book of Ashby's, containing a copy of the statutes, and various notices

relating to the college and its members: on p. 270 he records of himself, "Middlesex foundation fellow 1748, senior fellow 12 Jul. 1766." See further, Gage's *Thingoe*, pp. 18 and 25, and the indexes to Nichols' *Lit. Anecd.* and *Lit. Illustr.* (see especially *Lit. Illustr.* vii. pp. 384—437). A letter of his is printed in *Letters between the Rev. James Granger . . . and many of the most eminent Literary Men of his time.* Lond. 1805, pp. 395—398; and he is mentioned *ibid.* 136, 137, 364, 366. Another letter is in Nichols' *Leicestersh.* ii. 152 n., and several to and from Cole (1776—1782) in MS. Cole, 20. 81—85. Cole has transcribed Ashby's account of parish registers (MS. Cole 41. 309—317). Some of his MSS. were in the hands of Sir Thomas Cullum (Monk's *Life of Bentley*, 8vo. ed., i. 271 n.) His name occurs among the subscribers to Loder's *Framlingham*.

A folio MS. in Mr. Dawson Turner's sale of MSS. (lot 15) contained his notes on Blomefield's *History of Norfolk*. Park also had the use of his notes for his edition of Warton's *Hist. Engl. Poetry* (Bent's *Literary Advertiser* for 1809, p. 24, col. 2). He will, however, be best remembered by his contributions (under the signature T. F., *Taylor's Friend*) to that astonishing monument of industry, the *Literary Anecdotes* of John Nichols.

It will be observed that I have given his father's name as *Edmund*; so it is in our register, and in Nichols' *Lit. Illustr.* vii. 389 n. In the son's epitaph (*ibid.* 384), the father's Christian name is *Edward*; no confusion is more common, and we may generally assume that the more unusual name is the true one.

The following notice of Ashby, by his friend William Cole, has not, so far as I know, appeared in print:—

MS. Cole 41. 309.

"His father was son to Mr. Ashby, descended from the family of Quenby in Leicestershire, a very antient family and long seated there, the head of which family is Mr. Ashby, father to a gentleman, educated at Oxford, but married many years ago to the only daughter and heir of Mr. Sparkes, a brewer at Cambridge, and a very worthy man, whose wife is now living at Cambridge, and was daughter to Mr. Dent, an apothecary of a good family at Cambridge. This Mr. Ashby lives the winter part of the year at Cambridge, and at Haselbeche in Northamptonshire, during the summer, as his father is still living at Quenby. They have no children, and Mrs. Ashby is one of the most agreeable, best bred, and accomplished women in the place she inhabits. The president of St. John's was educated at Eton school, is a very good antiquary, learned critic, and much conversant in medals and pictures, and was it not for his immoderate talking, would be a most agreeable companion. He has had a seal of his arms lately cut for a seal ring, in an odd oval shape, the oval turned the wrong way, in order, as he says, that the quarterings might be better marshalled. When I see him next, [I] will take an impression of it.* I think he was the person who brought in the grace

into the senate house, for leave to be procured that fellows of colleges might marry. The arms of Ashby of Quenby are, azure, a cheveron ermine, inter 3 leopards' faces, or."

Two other Ashbys took their first degree at Cambridge within two or three years of George:

(1.) Richard Ashby, rector of Barwell, 1746—1756 (Nichols' *Leicestersh.* iv. 478; cf. *Ann. Reg.* xi. 184).

(2.) Samuel Ashby, rector of Barwell 1756, who died 23 Oct. 1778, æt. 54 (Nichols, as above, p. 479; Lowndes, new edition, i. 752, col. 2.).

JOHN E. B. MAYOR.

St. John's College, Cambridge.

HARLEIAN SCRAPS.—No. II.

In the Harleian MS. 206, apparently fifteenth century, there is a Latin treatise on the Decalogue, in which are interspersed, as the subject proceeds, popular rhymes in English, to help the memory of the unlearned:—

"In heven schall dwell all crysten men
That know & kepe goddes bydding ten.

1.

"Thou schat love gode w^t hert entere
With all yⁱ säll and i yⁱ myght;
Oder gode in no manere
Thou shalt not have be day no nyght.

2.

"Thi goddes name in vanite
Thou schalt not tak for weill ne wo;
Dismembre him not y^t on rode tre
ffor us was made both blak & blo.

3.

"Thi halidays kepe weill also
ffro werdelly werks you tak y^r rist;
All y^r houseald y^e same schall doo,
Both wife & child^r, s^v vant & best.

4.

"Thi fader and thi moder y^u schalt hono^r
Nott only w^t reverence,
Bot in thair nede you tham sucr
And kepe ay gode obediens.

5.

"Of mankend y^u schalt non slo
Ne harme w^t word ne dede nor will;
Ne suffre none lorne ne lost to be
3if you well may hym help at nede.

6.

"Thi wife in tyme y^u mayst wele take,
But none oder woman lauffalle,
Lychery & synful lust fle & for sak,
And drede ay gode wher so y^u be.

7.

"Be you no thefe nor thefes fere
Ne no thing wyne thor5 trechery:
Oker ne symony com you not ner
But conciens clere kepe ay trewly.

8.

"Thou schalt in word be trew also
And wittnes fals you schal nō ber;
Luk you not lye for frend nor fo
Louf thou thi saul ful gretly der.

* Cole gives a copy of it and of the Ashby coat.

9.

"Thi neghbures wife thou schalt not desire,
Ne woman none thoz 3 rymne covete;
Bott os holy kyrk wold itt were
Right so thi p̄pes loke thou sette.

10.

"Hous ner land ne other thyng
Thou schalt not covet wrangously;
Bot kye ay well gods bydding,
And cristen fath leve steadfastly."

JOHN WILLIAMS.

Arno's Court.

LUCKY AND UNLUCKY DAYS.

Superstition has created a proneness in mankind to regard certain days as either fortunate or unfortunate, and this fantasy has tinged even the greatest of men. Napoleon I. was an especial instance in this particular. And even in our own day, in the Russian war, the 18th of June, as the anniversary of Waterloo, was considered a prosperous day for an attack.

Raphael and Zadkiel, those renowned soothsayers, still sell their "prophetic messengers;" and the simple west-country peasant will warn you that such-and-such a day is not proper for certain things, owing to the sun being in the wrong sign. What a momentous question is it as to the most correct day to enter upon the matrimonial tie, and how few enter into that engagement upon a Friday!

I transcribe a portion of an old MS. upon this subject, wherein the writer, after duly informing the reader that the most learned mathematicians have decided that the 1st of August, the 4th of September, and the 11th of March are most injudicious to let blood, and that philosophers have settled that the 10th of August, 1st of December, and 6th of April are perilous to those who surfeit themselves in eating and drinking, continues as follows, assigning reasons why certain days should be marked as infelicitous:—

"We read of an old Arabian philosopher, a man of divers rare observations, who did remarke three Mundayes in a yeare to be most unfortunate either to let blood or begin any notable worke, (viz.) the first Munday of Aprill, y^e wch day Caine was borne, and his brother Abell slaine; the 2^d is the 1st Munday of August, the which day Sodom and Gomorra he confounded; the 3^d is the last Munday of December, the which day Judas Iscariott was borne, who betrayed our Saviour Jesus Christ. These three days, together with the Innocents' day, by divers of the learned are reputed to be most unfortunate of all dayes, and ought to be eschewed by all men for y^e great mishaps which often do occur in them. And thus much concerning the opinion of our ancient dayes. So in like manner I will repeat unto you certain dayes y^t be observed by some old writers, cheifly the curious astrologians who did alledge y^t there were 28 days in the yeare which were revealed by the Angel Gabriel to good Joseph, which ever have been remarked to be very fortunate dayes either to purge, let blood, cure wounds, use marchandizes, sow seed, plant trees,

build houses, or taking journies, in long or short voyages, in fighting or giving of battaile, or skirmishing. They also doe alledge that children who were borne in any of these dayes could never be poore; and all children who were put to schooles or colledges in those dayes should become great schollars, and those who were put to any craft or trade in such dayes should become perfect Artificers and rich, and such as were put to trade of Marchandize should become most wealthy, the dayes be these. The 3^d and 13th of January, y^e 5th and 28th of Feb, y^e 3^d 22^d and 30th of March, the 5th, 22^d, and 29th of Aprill, y^e 4th and 28th of May, y^e 3^d and 8th of June, the 12th, 18th and 15th of July, y^e 12th of August, y^e 1st, 7th, 24th, and 28th of Septemb, the 4th and 15th of Octobr, y^e 13th and 19th of Novr, y^e 23^d and 26th of December. And thus much concerning y^e dayes which are by y^e most curious sort of y^e learned remarked to be good and evil^l."

Who was the old Arabian philosopher above alluded to? And can any of your readers from the lives of self-made men show that they commenced certain epochs of their lives upon either of the days mentioned? Such coincidences would be at least curious.

ITHURIEL.

COMMONWEALTH WARRANTS.

The following interesting MS. warrants are among the Miscellanea belonging to the South African Public Library. It is most likely that these papers have never yet been published, and so presuming, I am induced to transmit copies *in extenso*. I cannot glean more of their history than that they were presented many years ago, by a gentleman who is no longer in the colony.

1.

"These are to desire you forthwith, out of y^e money remaining in y^e hands for payment of the forces under my Comand in Scotland, to pay unto M^r William Clarke the Some of One Thousand Pounds upon account for the Contingent Charges of y^e Army. And for soe doing this Warrant, with his receipt, shall be y^e sufficient discharge. Given under my hand y^e third of february, 1650.

"O. CROMWELL.

"To Sir John Wollaston, K^t,
and y^e rest of y^e Trērs at Warr, or their deputy."

"Februar 4^o, 1650.

"Rec^d then of Sr John Wollaston, K^t,
and the rest of y^e Trērs at Warr, in } £ s. d.
full payment of this Warrant, y^e sum } 1000 . 00 . 00
of One Thousand Pounds. I saye rec^d }

"Witt. G. Bilton.

"WM. CLARKE."

The above warrant is docketed as follows:—

"Febr. 4, 1650.

"Mr. Clarke for Conting^t
1000 . 00 . 00."

[L. S.]

2.

"These are to will and require you, out of such moneys as either are or shall come to your hands for the pay of the Army in Scotland, to pay unto M^r Richard Thorowgood, or to whom hee shall appoint, the some of One Hundred and Eight Pounds, six shilling, and eight pence, due unto him for two thousand Baggs to back bisquet in for the use of the Army in Scotland. Of which y^e are not to faile, and for which this shall be your

Warr^t. Given att the Council of State, att White-Hall, this 29th of January, 1650.

"Signed in y^e nams and by order of y^e Council^l of State appointed by Authority Parl^t.

"JO. BRADSHAWE, P^{re}s^{id}t.

"To Sir John Wollastone and the rest of the Treasars at Warrs, or any two of them."

"Febr. 21, 1650.

"R^d then of Sir John Wollaston, K^{nt}, and the rest of the Treasars in full paym^t of y^e within written Warrant, the Summe of One Hundred and Eight Pounds, six shillings, and eight pence. I say rec^d -

£	s.	d.
108	6	8

"Per me RICHARD THOROWGOOD."

[Dockets.]

"Mr. Richard Thorowgood his Warrant. C. S. 29 Jan. 1650.

Mr Rich. Thorowgood for Biskett baggs for Scotland. 21 febr. 108 . 06 . 8 . Scots money."

3.

"Theis are to require you, out of such moneys as are or shalbee appointed for paym^t of y^e Forces under y^e Comand of his Ex^{ch} the Lord Lieut^r of Ireland, and for y^e incident charges of y^e saied Forces, to issue forth and pay unto Captⁿ George Deyos, upon account ye some of forty pounds and six shillings towards 14 dayes paye for 124 sold^r being recruits for y^e Army, with an allowance of 18^d per man in consideration of fooad w^{ch} they should have received in parte, and towards their pay for that tyme; Comencing y^e 16th and determining y^e 29th June instant inclusive. And for soo dooing this, with the receipt of y^e saied Captⁿ Georg Deyos shalbee yo^r sufficient warrant and discharg^t. Given under my hand this 22 June, 1651.

"H. KRETOW.

"To Sr John Wollaston, K^{nt}, and y^e rest of y^e Treasars at Warr, or their Deputie."

"22 June, 1651.

"Rec^d then of Sir John Wollaston, K^{nt}, and y^e rest of y^e Treasars at Warr, the Summe of fourty £ s. pounds, six shillings, on acc^t in full paym^t of 40 . 06 this Warrant. I say rec^d -

"Per me GEO. DEYOS."

No water-mark on paper No. 1. On No. 2 it is a coronet over a bugle horn, and letters NA. DP in a tablet. On No. 3. a fleur-de-lis in a square tablet or shield, under a coronet.

SIGMA-TAU.

Cape Town, C. G. Hope,
June 7, 1861.

PETER LE NEVE.

A mock epitaph upon this antiquary is printed in Nichols's *Literary Anecdotes*, vol. iv. pp. 184-5, from which it appears that he was a Unitarian, and that in respect to patriotism, attachment to friends, and amiability of character, he was altogether wanting. As this epitaph is said to be "copied from the hand-writing of Mr. Wagstaffe," it might possibly be supposed (notwithstanding its concluding words) that the views or prejudices of the nonjuring bishop had given a darker tinge to the description than was really merited. It appears, however, from a MS. copy preserved in the

Bodleian Library among Dr. Rawlinson's papers, that the character is really a very candid autobiographical sketch, this paper bearing this endorsement — "Copy of Peter Le Neve's Epitaph: Latin, per himselfe." The only noticeable difference in the inscription is that in the fifth clause the word "partium" is inserted after "interesse." Further evidence, however, of Le Neve's unbelief is afforded by another curious MS. paper which accompanies the former, and which is headed, "The Creed of Peter Le Neve, Esq.," the name being filled up by Dr. Rawlinson.

The publication of this at the present time may possibly be in some degree useful as well as interesting: —

"I believe in one God, omniscient, omnipotent, all merciful; and [that] that Creator whose name is blessed is one, and there is no unity like his, who alone was, is, and will be my God; who by his almighty power in one moment created the heaven and the earth, whose second thoughts cannot be more perfect than his first, and therefore I believe, that he at the same instant replenished this world with human creatures male and female, as well as with beasts of the field, and fowls of the air; and that his mercy on his poor creatures is so great that he ordained none of them to feel the fury of his wrath. I believe his wisdom to be so great that he contrived at that instant the frame of all things so wisely, that for no manner of event or accident whatsoever he will so far alter his first design of nature to produce that which is called a miracle. I believe him so powerful that without the assistance of angels, devil, or any other inferior beings he is able to punish the evil and reward the good done by us mortals, and that the same breath of his nostrils can annihilate all which he created, but if it so please him it may be as much to his glory to have the world endure to eternity. I believe the historical books, part of the Old Testament, to be wrote as other books by faithful historians, and contain select things worthy of observation and instruction in order to the directing our affairs in this world, and the adoration of one God; and for the rest, which contain the prophecies of several persons, they were writ according to the style of the eastern nations to reduce the Jews to good living, and from the idolatry and evil customs of their neighbour-nations; and [I] see no reason why some of those books called Apocrypha should not be admitted into the same authority with the rest, since they contain as good precepts, and the historical parts of them are better confirmed by Roman authors of the same time. As for them of the New Testament, I believe they were wrote by the followers of a great man to make the rest of the world believe what they, through their zeal and love to his person, saw through a manifesting-glass, and for so much thereof as relates to precepts of life and conversation very good. I believe Christ to have been a great and good man, conceived, born, died, and buried as other holy men; for I cannot think him God omniscient, since he himself saith that he did not know the time of the day of judgment, but the Father only, Mark c. 13, v. 32. I believe he may be preferred to a nearer participation in the beatifque vision of God than the rest of good men. I believe the emanation of the Holy Spirit of God upon good men to incline them to live peaceably and inoffensively in this world, and to the adoration of an Eternal Being. I believe the several religions of this world, so far as they centre in the worship of his holy name, and conduce to well-living, to be equally acceptable to him.

I believe no person hath power to remit sins but God himself. I think the mercy of God so much a greater attribute than his justice, that he will not punish eternally for a temporal fault, since most transgressions against the law of nature meet with some part of their punishment in this world, and that there cannot be a rational being who can deny a Deity and the Providence thereof."

W. D. MACRAY.

Minor Notes.

A NOTE ON "N. & Q."—I think it worth while to draw your attention to the extensive circulation your excellent little work has attained, by referring solely to one—the last—No. (292), which contains communications from the following places and countries. I select them at random: Arno's Court; Cork; Cambridge; Fountain Hall, Aberdeen; Zeyst; Poets' Corner; Port Louis, Mauritius; Edinburgh; Dublin; Botesford Manor, Brigg; Southampton; China; Brighton; Hammersmith; Albany, N. Y.; Bekeburne, Oxford, and Smyrna.

N. H. R.

THE MÆDIEVAL BLONDIN.—In one of the volumes of the work, entitled *Gravures en Bois des Anciens Maîtres Allemands, tirés des Planches originales, etc.*, fol., Gotha, 1816, is a very large woodcut* representing the feats of a certain ropedancer at Venice, who seems to have surpassed "the hero of Niagara," inasmuch as his rope is inclined at a most formidable angle; the lower extremity being fastened to a raft, moored apparently not more than fifty or sixty yards from the shore, while the upper one is taken in at one of the windows at the top of St. Mark's tower. And, even if we make allowance for some erroneous perspective on the part of the old engraver, and consider the raft to have been anchored at a distance of some 200 or 300 yards, the danger of the ascent will not be diminished, and the gradient will still be steeper than any of Blondin's catenaries.

The rope is kept steady by guy-ropes, four on each side, and the whole affair seems to have been as well matured as a modern performance.

JOHN ELIOT HODGKIN.

West Derby.

CHRISTOPHER ANSTY, FATHER AND SON.—The following extract, from MS. (Cole, 19, 92 a), where Cole is treating of Brinkley parish in 1750, gives some particulars of the author of *The Bath Guide*, and of his father, which are not to be found in the note in Nichols's *Lit. Anecdotes*, i. 221. Cole also notes (p. 93 a) the death of Anne, daughter of Dr. Chr. Ansty, 28th June, 1719, æt. 4 m.

* The present rector is the Rev. Dr. Christopher Ansty, who has another living in Essex or Hertfordshire. He

* By an unknown master, and executed about 1550.

was of St. John's College in Cambridge, where he was pupil-monger, and got a good deal of money; and marrying the daughter of Mr. Thompson, of Trumpington, on the death of Porter and James Thompson, Esqrs, without issue, his wife came in for the estate as heir-at-law: though the last had left it all to the Rev. Mr. Dowding, late of Benet College; but by a defect in the will, one of the legatees being a witness, after several long and expensive trials at law, it was adjusted at a very easy rate for Dr. Ansty, who only gave Mr. Dowding 1000*l.* to give up his pretensions. Dr. Ansty has two children, both unmarried; a daughter Mary, aged about thirty-five; and a son Christopher, Fellow of King's College, aged about twenty-five, who would be M.A., was he not under a suspension from Dr. Paris, when he was Vice-chancellor in 1748, for some irregularity in the performance of his bachelor's exercise; which was revived at that time, after a disuse of some years, and therefore unacceptable to the bachelors of the University: he is a very ingenious young man and an excellent scholar, and drew this censure upon himself from his too much vivacity and parts, which hurried him on to treat that in too ridiculous and jocose a manner, which the Vice-chancellor determined to have regarded as a serious exercise: and not being able, much against the opinion of his University friends (for his father knows nothing of it), to bring himself to make a proper submission to the Vice-chancellor, his censure still continues in full force against him. He is now a student in one of the Inns of Court at London. Dr. Ansty is quite deaf, and has been so for many years; so as not to be able to hear the report of a cannon, though let off at his ear."

JOHN E. B. MAYOR.

St. John's College, Cambridge.

PASSAGE IN ADAM SMITH.—The fifth edition of Dr. Adam Smith's *Theory of Moral Sentiments*, London, 1781, p. 158., &c., contains the following passage in support of the doctrine of an Atonement. I am uncertain whether it appeared in the previous editions; but, if I am not much mistaken, it was excluded from all the subsequent. It is probably little known, and seems to merit preservation:—

"Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow creatures, he may ever justly elevate himself, and may often have reason to think highly of his own character and conduct, compared to the still greater imperfection of theirs. But the case is quite different when about to appear before his infinite Creator. To such a being he fears that his littleness and weakness can scarcely ever appear the proper object either of esteem or of reward. But he can easily conceive how the numberless violations of duty of which he has been guilty, should render him the proper object of aversion and punishment, and he thinks he can see no reason why the divine indignation should not be let loose, without any restraint, upon so vile an insect as he imagines that he himself must appear to be. If he would still hope for happiness, he suspects that he cannot demand it from the justice, but that he must entreat it from the mercy of God. Repentance, sorrow, humiliation, contrition at the thought of his past conduct, seem, upon this account, the sentiments which become him, and to be the only means which he has left for appeasing that wrath, which he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears lest the wisdom of God should not, like the weakness of man, be prevailed

upon to spare the crime by the most importunate lamentations of the criminal: some other intercession, some other sacrifice, some other atonement, he imagines must be made for him beyond what he himself is capable of making before the purity of the divine justice can be reconciled to his manifold offences. The doctrines of Revelation coincide, in every respect, with these original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they show us at the same time that the most powerful intercession has been made, that the most dreadful atonement has been paid for our manifold transgressions and iniquities."

G.

Edinburgh.

INSCRIPTION AT WINDSOR.—On the frieze of the principal front of the Town Hall at Windsor, built in 1707, the following inscription in large letters is carved beneath a statue of Queen Anne:—

"Arte tuâ sculptor non est imitabilis Anna,
Anna vis similem sculperè, sculpe deam."

Is it not remarkable, that on the most conspicuous part of the most public building, in a town which is the resort of all that are most distinguished in the country, and under the shadow as it were of one of the most eminent seats of learning in Europe, so manifest an error should have been allowed to remain uncorrected for 150 years?

I would suggest to his worship, the mayor, that he should lose no time whatever in causing a mason to turn Anna into Anna, and so rectify the case; although he would still leave the Latinity, and the taste, nearly as bad as before.

SYDNEY SMIRKE.

A MODEL REPLY TO A CONSTITUENCY.—I find the following in a newspaper of ninety years ago:—

"The following is an exact copy of a letter from Anthony Henley, Esq., the elder brother of a late Lord Chancellor, Lord Northampton, to a certain corporation in Hampshire:—

"Gentlemen,

"I Received yours, and am Surprized at your Insolence in troubling me about the Excise, you know what I very well know, that I Bought you —

"And I know what Perhaps you think I dont know, You are now selling yourselves to somebody Else.

"And I know what you dont know, that that I am Buying another Borough.

"May God's curse Light on you all.

"May your houses be as Open and Common to all Excise Officers as your wives and Daughters were to me when I stood for your Scoundrell Corporation.

"Yours,

ANTHONY HENLY."

MORTIMER COLLINS.

Queries.

AGAS (BENJAMIN), author of *Gospel Conversation*, 1667. Agate (John), M.A., author of various tractates against Withers and Trosse, 1708–1714,

and Alabaster (Wm.), D.D.* I shall thank any correspondent to indicate sources of information concerning any or all of these names, excluding Calamy, Palmer, and Wood. I.

THE REV. CORNELIUS BAYLEY, D.D., founder and minister of S. James's Church, Manchester, was of Trinity College, Cambridge, B.D., 1792, D.D. 1800. He is author of a Hebrew Grammar, 1782, and of sermons and other works. One of his sermons was reprinted at Manchester in 1817. Perhaps some of your correspondents can furnish us with the date of his death.

C. H. & THOMPSON COOPER.

Cambridge.

CHRISTINE DE PISAN.—Can any one tell me how the MS. Works of Christine de Pisan came into the possession of the Duke of Newcastle, whose it was in 1676; and when it passed into the British Museum, where it now is, Harl. 4431?†

NEL MEZZO.

DIPLOMATA.—Will some of the learned readers of "N. & Q." say what are the best and leading works upon early Diplomata, say of dates up to A.D. 600. ENQUIRER.

LIEUT. WM. DOBBS, R.N.—Probably some reader, either Irish or general, of "N. & Q." can supply me with some information of Lieut. William Dobbs, R.N., whose life was most gloriously sacrificed to professional devotedness, and a sincere *amor patriæ*. The buccaneering achievements of Paul Jones, and his traitorous proceedings during the American war are too well known to require recapitulation here. Together with the enormity of his crimes, there was at times an astonishing rapidity of action. On Thursday, the 23rd April, 1778, early in the morning, he had nearly destroyed by his incendiary attempts the shipping and town of Whitehaven; and before noon of the same day he landed at St. Mary's Isle, Kirkcubright, the seat of the Earl of Selkirk, from whence he feloniously carried off the family plate. Then stretching across Channel, he appeared off Carrickfergus and Belfast early in the morning of the 24th, and fought a severe action with "the Drake" English vessel, which engaged with him under the greatest disadvantages.

Capt. Burdon, in command of "the Drake," had lost his other officer a few days before; but Lieut. Dobbs being at Belfast, animated by a truly valorous spirit, gallantly volunteered his services, and went on board "the Drake." In the conflict

[* A short account of Dr. Wm. Alabaster will be found in App. Bramhall's *Works*, ed. 1844, iii. 105.

† Our correspondent has probably consulted Sir Frederic Madden's article in the *Archæologia*, xxvi. 271, entitled "Notices of Louis de Bruges, Seigneur de la Gruthuyse," containing some historical notices of this splendid manuscript. Vide also Shaw's *Dresses and Decorations of the Middle Ages*, vol. ii. plate 43.—ED.]

Capt. Burdon, who was very ill, but could not be prevailed upon to go below, was killed; and poor Lieut. Dobbs was mortally wounded, and died the next day. Under such circumstances the result could not be otherwise than unfortunate; and "the Drake" became the prize of Paul Jones. To increase the melancholy fate of Lieut. Dobbs, we must add that, from the *Daily Advertiser*. (London newspaper) of Tuesday, May 12, 1778, it appears he had only been married on the Tuesday, April 21, when he lost his life so intrepidly on the Saturday, leaving a most amiable young wife a widow, after four days from her marriage. Few tragedies can be more sorrowful than this; and it is but due to the memory of Mr. Dobbs that his valour and character should be fully recorded. PALMAM QUI MERUIT FERAT.

EMBLEMS OF SAINTS. — A portion of a Scottish charm has several times been quoted, especially by Sir Walter Scott in the beginning of *Guy Mannering*: —

"St. Bride and her brat,
St. Colm and his cat,
St. Michael and his spear,
Keep the house from reif and wear."

On looking into the various works on the emblems of saints, no such thing as a child is attributed to *St. Bride*; but, from his fondness for them, I see that *St. Brice* is often represented with an infant in his arms. Sinclair (*Satan's Invisible World discovered*, p. 145) gives it —

"St. Colm and his hat."

Now the only saint having a hat as an emblem is St. Goar the hermit. St. Columba is often represented with a young bear, in allusion to a miracle; and it may be possible that in some rude, or more likely some defaced representation, this may have been mistaken for a cat. These points at first sight may not appear to be worth the consideration of the readers of "N. & Q." However, it should be remembered that the emblem often identifies the saint, and assists us to fix both the date and the name of the founder of a building. Again, there is this curious inquiry, whether the spell is of post-reformation time or not? In other words, whether it were in use in the Roman Catholic period, and corrupted in consequence of old customs becoming obsolete. Or whether it might have been framed, on the remembrance of ancient traditions, in that superstitious period that abounded with witchcraft and ghosts. Perhaps some North British antiquary could help us.

A. A.

Poet's Corner.

JOSEPH FAIRFAX died at Bagshot, Surrey, in 1783, and was buried at Windlesham, having been born apparently about 1705. An impression prevails in that part of the country that he belonged to the Yorkshire family of Fairfax, and came

south with the great Duke of Cumberland, through whose influence, it is presumed, he got one son into the Royal Navy, and obtained for the other a sinecure of 400*l.* per annum in Windsor Great Park. My Query is — Can any one, by an authentic pedigree, trace the descent of Joseph Fairfax from the Yorkshire family of that name?

T. E. F.

RICHARD FERMORE. — DR. DORAN in his book on *Court Fools*, p. 138, quotes a story from Granger, to this effect. Will Sommers, court fool to Henry VIII., had in early life lived as servant in the house of a Northamptonshire gentleman of the name of Richard Farmor or Fermor.* This gentleman, for assisting a destitute imprisoned priest, was found guilty of *præmunire*, and reduced to beggary. The fool was not ungrateful to his former master, and obtained from the king, when on his death-bed, the restoration of that portion of the estate which had not been disposed of.

I should feel obliged if any of your correspondents could inform me what relationship existed between the above Richard Fermor and a Sir Richard Fermor of Somerton, Oxon., whose sister Mary married Francis Plowden, qui ob. 1632, æt. ninety, and to whose joint memories an inscription exists in the church of Shiplake, Oxon.

D. O. M.

GERSON TRACT AGAINST ROMAN DE LA ROSE. — What were the name and substance of the particular tract that the great champion of morals, Chancellor Gerson, wrote against the Roman de la Rose? Gerson was a contemporary of Christine, who also wrote against the same poem.

NEL MEZZO.

IMPOSSIBILITIES OF HISTORY: BULLET-PROOF ARMOUR. —

"NAPOLEON'S COAT OF MAIL. — Just before Napoleon set out for Belgium, he sent for the cleverest artisan of his class in Paris, and demanded of him whether he would engage to make a coat of mail to be worn under the ordinary dress, which should be absolutely bullet-proof; and that, if so, he might name his own price for such a work. The man engaged to make the desired object, if allowed proper time, and he named 18,000 francs as the price of it. The bargain was concluded, and in due time the work was produced, and the artisan honoured with a second audience of the Emperor. 'Now (said his Imperial Majesty) put it on.' The man did so. 'As I am to stake my life on its efficacy, you will, I suppose, have no objection to do the same?' and he took a brace of pistols, and prepared to discharge one of them at the breast of the astonished artist. There was no retreating, however, and, half dead with fear, he stood the fire; and, to the infinite credit of his work, with perfect impunity. But the Emperor was not content with one trial. He fired the second pistol at the back of the artist, and afterwards discharged a fowling piece at another part of him with similar effect. 'Well,' said the Emperor, 'you have produced a capital work undoubt-

[* For some particulars of Richard Fermor, see our 1st Ser. vii. 359. — Ed.]

edly. What is to be the price of it? Eighteen thousand francs were named as the agreed sum. 'There is an order for them,' said the Emperor, 'and there is another for an equal sum, for the fright I have given you.'

The above appeared in the *Leamington Advertiser* of July 4, 1861. I do not know whence it was taken. As our scientific men are now inquiring with how much iron a ship can float, perhaps some one will calculate the weight of a coat of mail "absolutely bullet proof." We may then estimate the probability of a man wearing it under his ordinary dress, and going about without drawing attention.

FITZHOPE.

Garrick Club.

JENNENS OF SHIPLAKE, OXON.—The *Historical Register*, vi. 22 (April 19, 1719) states, Tudor Trevor, Esq., son of Sir John Trevor, late Master of the Rolls, was married to Mrs. Elizabeth Jennens, daughter of — Jennens of Shiplake, in the county of Oxford. Will some one state of whom she was the daughter, with her pedigree and descent?

JAMES COLEMAN.

MR. JOHN MOLE.—Can any of your readers give me any particulars of the imprisonment or martyrdom of Mr. John Mole, to whom Bishop Hall writes a noble letter of encouragement under his persecution. It is the 9th letter of the 10th [6th?] Decade, and addressed to him "of a long time now prisoner under the Inquisition at Rome."

FRANCIS TRENCH.

PATENTS.—At the recent meeting of the Kent Archaeological Society, Mr. Douglas Allport, in a paper read by him, stated that a short time ago a person obtained a patent for the manufacture of some textile fabric which was afterwards forfeited, because it was found, on unrolling a mummy, there was therein the same sort of material which had been made some thousand years ago.

As I have seen that gentleman's name as a contributor to your journal, permit me to ask him for the names and particulars of the case, or a reference thereto.

I was under the impression that anyone had a right to a patent for any invention that did not infringe on the rights of any other inventor. We had spinning some time before the invention of the spinning jenny. There is now a company advertised for building boats by machinery; but before I take any shares I should like to know whether the patent under which they are going to act is secured, or whether it could be upset by producing an account of the building or a model of the Ark.

CLARRY.

PARODIES.—Who was the author of *Posthumous Parodies and other Pieces*, London, 1814, 8vo.? Where was "The City Shower" first printed? Can you refer me to any good parodies in extinct

periodicals, or in volumes of miscellanea and fugitive verse?

DELTA.

FOREIGN PEDIGREES: VINCENT AND DE BOUCHIER.—Can any of your readers give information as to the pedigree of Joseph Anne Francis Vincent, who was Librarian to the Naval Academy at Brest about 1770? His son married a granddaughter of the Marquis de Bouchier. Who was this Marquis de Bouchier? and if a French or Portuguese marquis, is there any printed pedigree of the family in the British Museum to which I can be directed?

E. J. ROBERTS.

PHOENIX FAMILY.—Can any of your readers, learned in genealogical matters, give me the history of the Phoenix Family? The name is certainly a very singular one, and very uncommon; there being but two or three families of that name in this country. I should like to know the origin and history of this family, the prevailing Christian name of its members, coat of arms, and whether any of them ever emigrated to this country.

J. C. LINDSAY.

St. Paul, Minnesota, U. S. A.

July 4th, 1861.

THE PILLORY, WITH ADDITIONS.—

"Witness ye Hills, ye Johnsons, Scots, Shebbeares,
Hark to my call, for some of you have ears."

N. E. H. for Wit, vol. ii. p. 8, 1784.

"Then should my Tory numbers, old Shebbeare,
Tickle the tattered fragment of thy ear."

Do. vol ii. p. 31.

"Enough for me, if I rehearse
Some Whiggish maxim in my verse,
And prove my patriotic zeal.
I've no fond wish to lose an ear,
(Or gain a pension) like Shebbeare,
Though the King's touch might heal."

Do. vol. ii. p. 106.

"Why should we Whiggish zealots fear?
His Grace of York, and cropt Shebbeare,
Are royal scribes appointed;
Passive obedience they will preach,
From all the loyal texts that teach
To love the Lord's Anointed."

Do. vol. ii. p. 155.

"Earless on high, see unabashed Defoe,
And 'Tutchin,' flagrant from the scourge, below."
Pope.

I should like to know when the barbarous practice of nailing the ears to the pillory, and cutting them off, was discontinued? And whether it was prescribed by any statute, or was merely an exercise of the royal prerogative, as represented by the Star Chamber?

W. D.

P. S. I waive the question as to whether such aggravations of the punishment of the pillory were really inflicted in the cases of Shebbeare, Defoe, &c. That they were at one time practised there can be no doubt, though perhaps only under peculiar circumstances.

PLAYS IN THE RAWLINSON MSS. — Would any Oxford reader of "N. & Q." oblige me by answering the following Queries relating to four old plays which are in the Rawlinson MSS. in the Bodleian library?

1. *The Concealed Fancies*, a play (no date), by the Lady Jane Cavendish* and Lady Elizabeth Brackley. (MS. Rawl. Poet. 16.) Who are the *dramatis personee*? Was the play written for private performance?

2. *Confessor*, a Latin drama, written about 1666, by T. Sparowe. Is this play on the subject of Edward the Confessor? (MS. Rawl. Poet. 77.)

3. *The Ward*, a tragi-comedy, by Thomas Neale, dated 16th Sept. 1637. Where is the scene of this play? (MS. Rawl. Poet. 79.)

4. *The Martial Queen*, a tragedy, by Robert Carleton, 1675. Written for private performance. Where is the scene of this tragedy? (MS. Rawl. Poet. 126.) R. I.

SCOTTICISMS. — I am preparing for publication a list of Scotticisms with corrections, and as I am anxious to make the work complete, I respectfully solicit the kind co-operation of all interested in the subject. By a "Scotticism," I do not mean the use of Scottish words, such as *gar*, *kebbock*, *glowr*, &c., but *English* words in a *Scottish meaning* or *construction*, as in the following sentences: — He was dressed in *blacks*. I saw a *wife* at the door. The church was *throng*. Will you have a *few* broth? I *lifted* a pin off the carpet. I met in with him. Sit *into* the fire. Ask *at* him, &c. &c. ALEX. J. D. D'ORSEY.

Corpus Christi College, Cambridge.

"TAG, RAG, AND BOBTAIL." — In Prescott's *Philip the Second*, I find, as quoted from Strype and Hollinshed, the following:—

"They hunted the deer, and were so greedy of their destruction, that they gave them not fair play for their lives, for they killed *rag* and *tag* with hands and swords."

As used here, these proverbial words would appear as if they were terms of *venerie* for deer out of season or condition. Nares, though he implies that "rag" is synonymous with "ragged," and though he evidently was acquainted with the proverbial expression as it heads this Query, gives no explanation of its origin. From whence did it grow into use? A. B. R.

ARTHUR WALPOLE, of Lincolnshire, admitted a pensioner of Queen's College, Cambridge, 9 May, 1629; went out B.A. 1632-3; was elected a Fellow 2 May, 1636, and admitted a supernumerary on the following day. In the same year he commenced M.A. On 22 August, 1639, he was admitted to the fellowship vacated by Joseph

* I presume these ladies were daughters of William Cavendish, the loyal Duke of Newcastle.

Plume. The Earl of Manchester ejected him from his fellowship 26 September, 1644, and restored him in August, 1660. In that or the following year a royal mandate issued for conferring on him the degree of M.D., but it is doubtful if he were ever admitted. We desire to know more about him.' C. H. & THOMPSON COOPER.

Cambridge.

Queries with Answers.

CHRISTIAN VIGILS AND JEWISH EVES. — As Nicodemus "came to Jesus by night," the terror of persecution in later times occasioned the secret services and nightly devotions for which the early Christians met together. The primitive practice of passing the nights before certain festivals in *watching* and prayer, is well known, as also the abuses which led to the discontinuance in the fifth century of those pious assemblages. Though the nocturnal *meetings*, for the reasons already stated, were abolished as early as this, the church of England retains her pious recollection of those primitive customs in the appointment of her *vigils*. Can they be said to have had their origin in the Jewish *eves*? and how were the latter kept? We have an exceptional mention of their observance in the Old Testament: Judith "fasted all the days of her widowhood, *save the eves* of the Sabbaths, and the Sabbath, and the *eves* of the new moons," &c. She omitted her usual fast in order to keep the *eves* of the festivals. When did the *eves* commence in the Jewish Church? Joseph "begged the body of Jesus" as the Sabbath-eve was about to close, which hastened the preparation for our Lord's burial, "that *day* was the *preparation*, and the Sabbath drew on." *Luke* xxiii. 54. As, according to Hebrew phraseology, this expression does not necessarily imply an *entire* day,—that the *παρασκευή* or *πρόάββατον* was reckoned from sunset on Thursday—I should be glad to know what was the canonical hour of its commencement? Was there any stated period for its observance? F. PHILLOTT.

[Much to their own detriment, conscientious Jews, who are engaged in trade, close their shops on Friday evenings at *sunset*. This they do in conformity with a principle which they find in the first chapter of Genesis, "The evening and the morning were the first day." Hence it is argued by their learned men, that the true day, and consequently the true Sabbath, is not morning and evening, but evening and morning; and in accordance with this view, the Jewish Sabbath commences with the sunset of Friday, and terminates with the sunset of Saturday. For those Jews who want something more precise, or who from local circumstances cannot verify the exact time of sunset, we believe the traditional rule is, that the Sabbath commences at that moment on the Friday evening when *three stars become visible*. Of course Judith would not fast on "the *eves* of the Sabbath;" the eve of the Sabbath being, according to this Jewish view, a part and portion of the Sabbath itself. Understanding

by eyes or vigils, as the terms are now employed, "the nights or evenings before certain holy-days of the Church," it was the opinion of the learned John Johnson, that their observance may have some connection with the Jewish eyes (*Clergyman's Vade-Mecum*, edit. 1707, p. 199 [175]; although Wheatly and others have more immediately derived them from those times of persecution when Christians held their assemblies in the night to avoid detection.]

THE DIAMOND NECKLACE.—In the second volume of the Abbé Georgel's *Memoirs*, Paris edition, 1857, there is, by way of frontispiece, a representation of the magnificent diamond necklace or collar, with which the name of Marie Antoinette and the French Court was so much connected. It is entitled *Représentation exacte du grand Collier en Brillants des Srs. Boëhmer et Bassenge. Gravé d'après la grandeur des Diamants*. The precious stones are of marvellous size and number. I should be happy to lend the book to any one scientifically interested in such matters. I should also be obliged for a reference to some brief summary of the historical narrative connected with the ornament. That of the Abbé Georgel is of a very different character, filling not less than half of no short volume.

FRANCIS TRENCH.

[The most interesting summary account of the extraordinary affair of the Diamond Necklace is given by Madame de Barrera, in her recent work *Gems and Jewels*, 1860, chap. viii. pp. 78—103. "Many versions of the facts," she says, "have been given, and these have furnished ample materials to novelists; yet the following account, collated from all the documents of the case, from the memoirs, pamphlets, and petitions of the accused and the accusers, as they appeared at the time it was tried, may prove of interest."]

"READ AND WONDER."—In the *British Bibliographer*, edited by Sir E. Brydges, vol. i. p. 538, there is some account of a political satire entitled *Read and Wonder*, &c., 1641. This satire is supposed to have been written by George Wither. Would you inform me what is said in the *British Bibliographer* regarding the authorship? R. I.

[The article in the *British Bibliographer* is by John Fry of Bristol. He says, "It is merely a conjecture, but from internal evidence and the strangeness of the satire, I should incline to believe George Wither was author of this pamphlet."]

SHAKSPEARE.—An alteration of Shakspeare's *Henry the Fourth*, Part II., by Dr. Valpy, was acted at Reading School, and I believe, afterwards printed, 1801. Can you give me the names of the actors, and inform me who wrote the prologue and epilogue? Could you also inform me who wrote the prologue and epilogue to *King John*, as acted at Reading? R. I.

[The *dramatis personæ* of *The Second Part of King Henry IV.* are—King Henry, Mr. Loring. Henry, Prince of Wales, Wheelwright. Prince John of Lancaster, Crespigny. Prince Humphrey of Gloucester, Wigan. Abp. of York, Eyre. Earl of Westmoreland, Carr.

Lord Mowbray, Nicholas. Lord Hastings, W. T. Loveday. Lord Chief Justice, Webb. Morton, Loveday. Gower, W. Andrews. Attendant on the Chief Justice, Rodie. Sir John Falstaff, Ames. Bardolph, Forbes. Pains, G. Ames. Pistol, Elmes. Page, A. B. Valpy. Justice Shallow, Shuter. Silence, Caines. Davy, Loscombe. Fang, Eykyn. Snare, Balleine. Mouldy, Andrews. Shadow, Chandler. Warr, Whitton. Feeble, Loveday. Bullcalf, Chester. Hostess Quickly, Hawkes. The Prologue written by Henry James Pye, Esq., and spoken by Mr. Lorin. The Epilogue written by W. Bolland, Esq.; spoken by Mr. Eyre.—The Prologue to *King John* written by H. J. Pye, Esq., and the Epilogue by Maurice James, Esq.]

LORD CHIEF JUSTICE HOLT.—The biographers of this eminent judge have almost invariably dated his birth on December 30, 1642; and the writer of his life in 1764 gives the inscription on his monument in Redgrave Church, Suffolk, as recording that date. Mr. Pearce, however, in his *Inns of Court and Chancery*, states positively that the said inscription gives the date 1640. The fact is of some importance, as it relates to the judge's history, independently of the advantage of correctness in all biographies. Perhaps some of your Suffolk correspondents (for no doubt you have as many there as in most other counties) may be able to tell from personal inspection which of these contradictory allegations is true, and thus set at rest the disputed point.

EDWARD FOSS.

[In Davy's Suffolk Collections (Addit. MS. 19,090, p. 46 b) is a copy of the inscription made by him, where it is stated that Lord Chief Justice Holt was "Natus xxx^{mo} Decembris, Anno MDCXLII."]

JOHN ABERNETHY, Bishop of Caithness, author of *A Christian and Heavenly Treatise, containing Physicke for the Soule*, 3rd ed. 1630, 4to. Can any reader of "N. & Q.," guide me to sources of information concerning this good old worthy? Any other works? R.

[Bishop Abernethy also published a Sermon, entitled *The Dignity and Duty of a Christian*, on Gal. v. 24, 8vo. Lond. 1620. For brief notices of this deprived prelate, consult Keith's *Scottish Bishops*, ed. 1824, p. 217; and Stephen's *Hist. of the Church of Scotland*, i. 630, 651.]

Replies.

CALVACAMP.

(2nd S. xi. 337, 413.)

SENEX has opened a wide field of investigation. I do not propose to follow him through the whole of it, but there are one or two points upon which I shall beg to offer some observation.

The name of CALVADOS at one time passed through my mind, as possibly pointing to the real root of *Calvacamp*; but after a little consideration, I came to the conclusion that it could not possibly indicate the original seat of any illustrious family. The name appears to belong ex-

clusively to a ridge of rocks some distance out at sea. The origin of the name has recently been discussed in your columns. It seems to be the general opinion that it was not given to the rocks till several ages after the time of Hugh de Calvacamp. At all events I can find no habitable place having the name of *Calvados*, or any name at all like it. I can discover no traces of there having been a county of *Calvados* at any time; nor was there, at least under the Norman Dukes, any county that had *Caen* for its capital. From Stapleton's work on the *Rolls of the Norman Exchequer* (vol. ii. p. lvii.) I collect that *Caen* was in the county of the *Bessin*; and from the same authority I learn — what is very material to the present purpose — that this county was never separated from the demesne of the dukes of Normandy. In fact, as far as I can ascertain, the name of *Calvados* had no relation whatever with the main land, till in the days of republican nomenclature, it was appropriated to the newly-created department.

At the risk of being deemed pertinacious, I must say that from the further information contained in the communication of SENEX, I am confirmed in my conjecture of *Caude-Côte*. I there read of *Roger de Toeni* giving a third of his *Ville of Dieppe*. If *Dieppe* was his ville, *Caude-Côte*, as a part of it, must have belonged to him; and — what is a little singular, and perhaps not without its significance, — I learn from the work of the Abbé Cochet on the *Churches of the Arrondissement of Dieppe*, that there was within the ancient parish of *Dieppe*, a hamlet bearing the name of *Epimay*, now forming, with *Caude-Côte*, part of the parish of *St. Remi*.

As the *Toeni* family is shown to have been in very early times connected with the *Ville of Dieppe*, I would take the liberty of suggesting to SENEX, that the most effectual way of prosecuting his inquiry would be to make a pilgrimage to that place; and I can assure him, from my own experience, that if on his arrival there, he will put himself in communication with the Abbé Cochet, he will find him a man, not only of the most abundant information in all that respects the antiquities of the neighbourhood, but one of singular readiness to assist the researches even of a stranger, and that in the most courteous and agreeable manner.

In the list given by SENEX of those whose armorial bearings appear to indicate some connection with the house of Hugh of Calvacamp, I find *Daubeney of Côte* (described as a descendant of Robert Toden of Belvoir). Here let me ask, — Where and what was *Côte*? Is not this another singular coincidence, appearing to point to *Caude-Côte*?

Having touched upon this point, let me observe, by-the-bye, that I never could make out how it

came to pass that William, son and heir of Robert de Toden, Lord of Belvoir, should have merged his patronymic in the name of *De Albini* (afterwards *Daubeney*), and that to distinguish him from the family of *Albini Pincerna*, he should have been surnamed *Brito*, as if he came from Brittany. Is there any reason to suppose that he was the collateral representative of some Breton family of *Albini*? The Christian name of *William* borne by the Barons *de Albini* for four successive generations, appears to point to some other family than that of *Todeni*; and if so, is it not probable that the armorial bearings of the *Albini* family came with the name? With reference to this point, I would further beg to ask, is there any sufficient authority for the arms of *Daubeney* (of the House of *De Albini Brito*) being *three lozenges*? I have seen them generally described as *four fusils*, sometimes *five*. The four fusils appear on the seal of *Philip De Albini*, affixed to a document of so early a date as 3 Hen. III., preserved at *St. Lo*, in the Archives of the Department of *La Manche*. It must, however, be observed that this *Philip* was a younger son, and the fourth fusil may possibly have been added to distinguish him from the head of the house. This is a point of some interest. The three lozenges is not a common bearing, but there are many families that bear fusils in fesse, to the number of four or five. (See 2nd S. viii. 19.) And if the house of *Albini Brito* is one of these, the question arises, whether it was not originally connected with some of the others, either through Robert de *Todeni*, or in some other way.

Adverting to the death of *William Longsword*, SENEX speaks incidentally of the murder of a certain *Anschetil*. Who was this *Anschetil*? Was he an ancestor of the *Anschetil* whom we meet with in the next century as hereditary *Vicomte of the Bessin*? If so, when he was murdered were his estates confiscated? Any information that SENEX could furnish me with on these points I should esteem a favour.

If the *Anschetil* that SENEX speaks of was an ancestor of *Anschetil the Vicomte*, who lived in the eleventh century, he comes within the scope of the present inquiry: for this *Anschetil the Vicomte* had a son *Ranulph*, who married *Maud*, sister of *Hugh Lupus*, Earl of *Chester*, and by her had a son *Ranulph*, who, to distinguish him from his father, was surnamed *Le Meschin*, or the Younger. On the death of *Richard*, son of *Hugh Lupus*, in 1119, this *Ranulph Le Meschin* succeeded to the Earldom of *Chester*, and is spoken of by English antiquaries as *Ranulph de Meschines*, or sometimes *de Maccenis*. This is the *Meschines*, Earl of *Chester*, spoken of by SENEX as bearing gules, a lion rampant guardant, argent. If these were his arms, I should think it probable that he was in some way connected

with the family of *Mowbray*, and perhaps also with that of *Albini Pincerna*.

The surname of *Le Meschin* or *Meschines* occurs in the same manner in the family of Toden, or Albini Brito. *William* the first Baron Albini of Belvoir had a son, also named *William*, who, according to Dugdale, was "called *William de Albini* the Second, *alias Meschines*." (*Baronage*, vol. i. p. 113.)

In both the instances that I have adverted to—that of Ranulph Earl of Chester, and that of *William de Albini*—the surname of *Le Meschin* was purely personal, and did not descend to any other member of the family. But it is to be observed that *William*, the younger brother of *Ranulph Le Meschin*, Earl of Chester, was also called *Le Meschin*: and in his case it is more than probable that if his line had been continued, the surname would have become a patronymic. This *William Le Meschin*, I suppose to be the *De Meschines* spoken of by *Senex* as bearing gules, a lion rampant or.

The following quotation from Stapleton respecting the above-mentioned *William le Meschin* may not be out of place:—

"This *William*, in common with his elder brother *Rannulph*, and his own son *Rannulph*, had the surname of *Mischinus*, adopted apparently with a view to distinguish them from relatives of the same name with whom they were contemporary, by denoting their later birth, the word being descriptive of a 'young man'; but by the transcribers of charters the erroneous substitution of *de* for *le* was frequently made, *Mischinus*, or *Le Meschin*, *i. e. Junior* being thus read *de Meschines*, the surname has been taken for one of local origin." (*Stapleton, Rotuli Seucearii Normannie*, tom. ii. p. cxxxvi.)

P. S. CAREY.

When *Richard Cœur-de-Lion* built *Chateau Gaillard*, he granted to the Archbishop of *Rouen* (in exchange for *Les Andelys*), among other things, the vill of *Dieppe*. This exchange was confirmed by a charter of *King John*, A.D. 1200 (*Rotuli Normannie*, vol. i. pp. 1, 3).

May I beg of *Senex* to be so kind as to state what is the date of the charter he refers to; by which *Roger de Tueny* gave a third of his vill of *Dieppe* to the *Abbey of Conches*?

It is a singular circumstance that, according to *Senex*, property at *Louviere*s was included in the grant thus made to the *Abbey*; and on referring to the *Rotuli Normannie*, it will be seen that the manor of *Louviere*s also figures among the other things given by *Richard Cœur-de-Lion*, together with the vill of *Dieppe*, in exchange for *Les Andelys*.

Some further information on these points would be very desirable; and in particular I would beg to inquire—When, and by what means, did the vill of *Dieppe* come into the hands of the crown?

MEMOR.

SALT GIVEN TO SHEEP.

(2nd S. xii. 47.)

MR. MEWBURN, in his quotation from *Selections of Curious Articles from the Gentleman's Magazine*, makes an amusing disclosure of the want of originality in our former periodical and standard literature. The quotation given, respecting the use of salt for sheep, will be found quoted by the celebrated *Arthur Young* in his *Travels during the Years 1787, 1788, and 1789, in the Kingdom of France* (vol. ii. p. 295), and said by *Mr. Young* to be from *A Memoir on the Spanish Flocks*, by the late *Mr. Collinson*. The quotation, so far as it goes, is *verbatim* as given by *MR. MEWBURN*, with the exception of every other half sentence (containing minute facts) being, in *MR. MEWBURN*'s version, omitted. Still, there can be no doubt about the identity of the passage indicated. After adducing proofs of the existence of the same practice of giving salt to sheep, in a style rejoicing to the heart of *Mr. Thorley*, the "condiment" proprietor of our own day, as prevalent throughout the ancient world according to the great agricultural writer *Columella** (lib. vii.); and in later times in Italy, France, Spain, Prussia, Bohemia, Hungary, Poland,—all the sheep countries of Europe in fact, and, what may astonish us at that early date, "throughout all North America," where *Mr. Young* asserts that salt is given to cattle once or twice a week, *Young* concludes, as if in anticipation of *MR. MEWBURN*'s Note and Query:—

"This practice, which is unknown in England only, merits, I believe, much more attention than the English farmers are willing to give it, at least those with whom I have conversed on the subject. I have tried it for two years past in my own flock; and though it is very difficult to pronounce on the effect of such additions to their food, except after long and repeated experiments, I have, I think, reason to be satisfied; my sheep having been very healthy, and once or twice so when my neighbours suffered losses."

Young elsewhere gives an elaborate account of how the sheep are led, on their long journey from the Spanish mountains to the plains, through labyrinths of stones set with pieces of salt to lick, by way of indurating them for their journey: and I shall be happy to send my friend *MR. MEWBURN* the extract if he desires it. He will likewise see, from *Roberts's Autumn Tour in Spain*, and the most recent works on that country, that Spanish agri-

* The quotation from *Columella* is so curious, that it may be cited:—

"Nec tamen ulla sunt tam blanda pabula, aut etiam pascua, quorum gratia non exolescat usu continuo, nisi pecudum fastidio pastor occurrerit prebito sale, quod velut ad pabuli condimentum per aetatem canalibus ligneis impositam, cum e pastu redierint oves, lambunt, atque eo sapore cupidinem bibendi pascendique concipiunt."—*Col. De Re Rustica*, lib. vii.

culture, and pastoral life and practice, remain like that of Italy—stereotyped in character: for in Italy the cultivation is still precisely that of the Georgics. As for the advantage of salt, as promotive of digestion, it must in any case be useful in its place and degree; although I should apprehend, that while beneficial to the hardihood of the animal constitution, it is not so favourable to the growth and development of the finer textures of wool. But last year has taught the sheep farmer a lesson, in the use of salt, he is not likely soon to forget. Professor Simmonds, in his late report on the sheep-rot, or the existence of the flukes in the liver, frankly avows that there is no other known specific for the *prevention* of that disease save salt, and salt-alone. Salt will not cure the disorder. Nothing has been known to kill flukes but the administration of turpentine: first noticed in an early volume, I think the first, of the celebrated *Bath Papers*; but then it *killed the sheep too*. But if the sheep on damp pastures receive an allowance now, in July, or rather have done so in June, when the actual foundation of this insidious disease is laid, they will escape the rot. Sheep depasturing the salt marshes adjacent to the sea, on any part of our coasts, never take it.

It is perhaps "germane to the matter" to add, that in a parliamentary debate some years since on the salt tax in India, an Indian patriot, the honourable member for Poole (Mr. Henry Danby Seymour), exclaimed: "Tax their salt! why the black fellows will go to worms, if you deprive them of salt." W. WALLACE FYFE.

Charminster, near Dorchester, Dorset.

If your correspondent ever noticed a *small* trough in a field, with a good many sheep gathered round it, the probability is that it contained salt. They are very fond of it, and it is considered very good for them. See Low's *Practical Agriculture* (p. 577), or other works treating on sheep. P. P.

RUBRICAL QUERY: AMEN; LORD'S PRAYER.

(2nd S. xii. 46.)

MR. STREATFIELD has, perhaps unwittingly, started a question which, though apparently simple, involves some points of great nicety. Whether the Amen at the end of the Lord's Prayer at the commencement of the Communion Service is to be repeated by the people is the *vezata questio*. This subject is very fully discussed in Dr. Pinnock's *Laws and Usages of the Church*, vol. E. p. 1166, where ten closely printed pages are devoted to the little word Amen. The opinions of our best English ritualists will be found quoted there.

Dr. Pinnock lays down the following rules:—

"I. When the 'Amen' is in the *same* type as the text

to which it is appended, it is to be said by the *same* person or persons who utter the text."

"II. When the 'Amen' is in a *different* type from the text it becomes a *response* by itself, and is to be said by the congregation."

Now I find that in the Sealed Books, though not in all modern reprints, the Amen at the end of the Lord's Prayer, both here and everywhere else it occurs, is invariably printed in the same type as the text of the prayer,—that is, in the Sealed Books and early copies, old English, or black-letter; in modern books, when correct, roman, not, as sometimes incorrectly, italic.

The Irish Standard, being a manuscript, shows no distinction, but *some* Prayer-books printed in Dublin have the "Amen" in italics, a mistake which probably arose, not only from following incorrect English copies, but also from the printer not observing the exception in the case of the Lord's Prayer. Accordingly, the "Amen" in the case in question, coming under the first of Dr. Pinnock's rules above quoted, it follows that "it is to be said by the same person or persons who utter the text," *i. e.* the Lord's Prayer. So that, to answer Mr. STREATFIELD'S query, involves the discussion of another disputed point—namely, whether the congregation are to repeat the Lord's Prayer at the commencement of the Communion Service, after the priest, or not. Dr. Pinnock goes very fully into this question (*l. c.* pp. 1180—93), which he decides in the affirmative.

Certain it is, however, that the authority of custom is against it, for, as the Rev. Dr. Jebb, of Peterstow remarks, in his book on the *Choral Service*, p. 474 (being followed therein by Mr. A. J. Stephens in his *Notes on the Book of Common Prayer*, vol. ii. p. 1127):—

"In most Churches, whether Collegiate or Parochial, the people or choir do not audibly join the priest in this Lord's Prayer till the Amen."

Indeed, in the Cathedrals, the same usage prevails, and in many cases has even the sanction of choral service books.

Thus I find a good authority, Mr. Helmore, in the *Accompanying Harmonies to the Brief Directory of the Plain Song* (which are taken from early services of the Reformed Church) notes that the Lord's Prayer here, including the "Amen," is to be said by the "Priest, alone."

Our own observation will confirm this illustration of the power of custom as opposed (?) to law. It is not difficult to account for the origin of this practice, which has survived so long and almost unnoticed.

It has for ages been the rule in the Unreformed Church for the Priest to repeat the Lord's Prayer alone and inaudibly down to the clause "Lead us not into temptation," at which he elevates his voice, intimating thereby to the

people that it was time for them to respond with the concluding clause, "But deliver us from evil, Amen." This continued to be the practice in the Church of England till the last Review of the Prayer Book in 1662, with the exception that the prayer was repeated aloud, and from 1552 it was also joined in by the people wherever it occurred, *except* at the beginning of Morning and Evening Prayer, and of the Communion Service.

The Rev. W. G. Humphry tells us that the Romish custom is also still preserved in some of the College-Halls at the Universities, where the Lord's Prayer is said in the Grace before dinner. (*Treatise on the Prayer Book*, p. 112.) He adds, that in enjoining the people to say this prayer after the priest, our Prayer Book follows the Ancient Greek and Gallican Churches in preference to the Roman. (See the authorities for this in Procter on the *Book of Common Prayer*.) In the Mosarabic or Spanish Liturgy the people answered separately to each petition, "Amen."

Having thus accounted for the custom, let us see what is the law on the subject. The Rubric prefixed to the Lord's Prayer in the Morning Service, which was added at the last Review, directs that the prayer shall be repeated by the people "both here, and wheresoever else it is used in divine service." This seems sufficiently explicit.

"It is observable, however (says Mr. Stephens, p. 413), that wherever the Lord's Prayer occurs, *except* at the commencement of the Communion Service, the direction for the people to say it is repeated, although the Rubrics are in different terms."

This does not apply with accuracy to some of the Occasional Services, but custom then supplies any sanction that may be wanting, and there is no variation in practice.

The question then arises whether the Communion is comprehended under the term "Divine Service," so as to be included in the above Rubric. The Rev. J. C. Robertson (*How shall we Conform*, p. 210), proves very conclusively that it should be so considered, and Dr. Pinnock accepts his conclusion, adding, however, that when the Holy Communion is used as a distinct office, it is considered by many as distinct from "Divine Service," and that the Lord's Prayer should then be said by the priest alone.

Such was also the opinion of the lamented Mr. Blunt, late Margaret Professor of Divinity at Cambridge.

I know it might have been an easier task to answer your correspondent by simply referring him to the Rubric following the Absolution, which directs that —

"¶ The people shall answer here, and at the end of all other prayers, Amen."*

* This Amen is printed in italics in Masters's reprint of the Sealed Book in the Tower, but in roman in Mr.

Now it is more difficult than it may at first sight appear, to define what is a prayer in this sense. Indeed, the Absolution* is here styled a prayer. And, moreover, it is doubtful if this Rubric is intended to extend beyond the order for Morning Prayer; though if not we might expect to find it repeated in the other Services.

It is, however, a remarkable fact that, in the Choral Services used in the English Church, the Amen is almost invariably appropriated to the people, not in union with, but in response to, the clergyman. I have, therefore, preferred to discuss the question more fully. The subject includes so much antiquarian matter that I hope it may not be deemed unsuitable for these pages.

JOHN RIBTON GARSTIN, M.A.

Merrion Street, Dublin.

PRIESTS' ARMS OR CRESTS (2nd S. xii. 88.)—As far as ancient and universal custom goes, the right of priests to use the armorial bearings of their families is indisputable.

From the earliest times up to the present day, and in all countries where arms are used, ecclesiastics of every grade—Popes, Cardinals, Archbishops, Bishops, and priests—have caused them to be sculptured and painted in their churches, engraved on their seals, and even embroidered on their vestments.

In a recently published photograph of the present Pope, his paternal arms appear twice on his robes (on the stole, if I remember rightly).

The use of crests has not been so general; since, abroad, the arms are usually timbred either with

Stephens' edition, which is probably right. I merely mention this to show that we cannot always depend on reprints, however they may lay claim to scrupulous accuracy. Even in Mr. Stephens's editions I could point out some slight errors, though I am sure no one will accuse him of want of diligence in endeavouring to avoid them.

* While the Amens to the Absolutions in the Daily Services, the Communion, and the Form to be used at Sea, are all printed in a *different* type to the text, it is very deserving of remark that in the Absolution in the Service for the Visitation of the Sick, the Amen is printed in the *same* type. It, therefore, comes under the first of Dr. Pinnock's rules, and is consequently to be said by the priest alone.

This exceptional printing is very significant, being designed to exclude any super-addition from other lips, and marking the peculiar authority here vested in the priest.

"This diversity," says the Rev. Wm. Keatinge Clay, in a note communicated to Mr. Stephens (*Book of Common Prayer*, p. 1324) "is not without meaning. The Absolution pronounced over the sick is a purely ministerial act, one made authoritatively by virtue of the priestly office, and Christ's commission, which cannot be predicated of the others: consequently, it would be a most improper assumption for the sick person, or any one else, to attempt to add to its force by saying Amen." This argument is not less novel than ingenious.

a mitre or an ecclesiastical hat, instead of with a helmet.

In Germany the ecclesiastical Electors, and those who were temporal *seigneurs*, used to place over their arms as many helmets and crests as they had fiefs, which entitled them to vote in the circles of the empire.

In France (Menestrier, *Méthode du Blason*, p. 209), the Bishops of Cahors, Dol, and Gap, placed the helmet on one side of the shield, and a sword on the other. The Bishop of Modena did the same thing.

In our own country the Bishop of Durham, as Count Palatine and Earl of Sedberg, used to surmount his arms with either a plumed mitre, or a mitred helmet.

J. WOODWARD.

Shoreham.

Arms? certainly, yes. Crests? doubtful, no. The priest is not, by being a priest, deprived of his right of gentry. His retainers will bear his "household badge," and fight under his ensign.

But, probably (like a woman), he has no right to bear a crest. The bishop, who is of the same order (bishop and priest together being reckoned as the first of the seven orders of clergy), bears no crest; because he is not supposed to adventure himself personally in battle.

Ferne, in his *Blazon of Gentry*, says of "a gentleman both spiritual and temporall, as when a person beeing eyther a gentleman of bloud or coat armour is admitted into the holye order of priesthood"; that "I have been taught how that such a gentleman of bloud, admitted into holye orders, ought to take two of his newest coats, and marshal them in his shielde, in a felde, paled per chevron; the one above, the other beneath."

W. C.

ANCIENT MUSICAL NOTATION (2nd S. xii. 98.)—Besides the books already enumerated by your esteemed correspondents, there are others without which an inquiry into the subject could not be easily carried on. Of such are the two learned and standard works by that great liturgical writer Gerbertus:—*De Cantu et Musica Sacra*, 2 vols.; and *Scriptores Ecclesiastici de Musica Sacra, &c.*, 3 vols.; and also the *Antiphonaire de Saint-Grégoire. Fac-simile du Manuscrit de Saint-Gall (écrit vers 790) accompagné d'une Notice historique, &c. par L. Lambillotte*, Bruxelles, 1851. To those who take an interest in church music, may be recommended *Memorie Storico-critiche della Vita e delle Opere di Giov. Pierluigi da Palestrina*, 2 vols. Roma, 1829, by Baini, a celebrated Papal chapel-master.

D. ROCK.

Brook Green.

LORD FRANCIS VILLIERS (2nd S. xii. 70) was of Trinity College, Cambridge, and created M.A. 1642.

C. H. & THOMPSON COOPER.

Cambridge.

BYRON'S BRAIN (2nd S. xii. 28.)—Moore, in his *Life of Byron*, gives a very minute account of the poet's personal appearance, but does not say anything about his brain. He describes his head as remarkably small, so much so as to be "rather out of proportion with his face." This statement is confirmed by Colonel Napier, who says, that in a party of fourteen, who were at dinner, not one could put on Byron's hat, so exceedingly small was his head. (See *Byromiana*.)

The following I cut the other day out of one of the London daily papers:—

"It is said that a *post-mortem* examination of Lord Campbell took place. Amongst other things, the faculty speak of the enormous weight of the brain of the late Lord Chancellor. It weighed 53½ ounces. Cuvier's was the largest ever known, being 59 ounces, but not healthy like Lord Campbell's. The average weight of brain is 46 ounces."

L. F. L.

Greenfield, near Manchester.

EUROPEAN IGNORANCE OF AMERICA (2nd S. xii. 67.)—Allow me, in all courtesy, to correct a slight error of your correspondent UNEDA.

During a residence of two years in the United States, I was repeatedly called and addressed as, a *Britisher*, and that, too, seriously, by educated persons, or those who would have been much offended if they had been called *uneducated*. I remember especially on one occasion, I was told by a man of some standing that he "knew I was a *Britisher by my accent*."

While on the subject of America, I shall be very much obliged by any of your correspondents informing me where I can lay my hand on a clever *jeu d'esprit* that appeared about twenty years ago in one of the periodicals, beginning,—

"All lovers of old England's fame

Know how the Yankee Chesapeake

Was pummelled by our Shannon,

Whence they bear us yet I guess a pique.

"But listen, for a naval tale,

I'm now about to handle,

To which that famed engagement

Is not fit to hold a candle."

LEWIS EVANS.

TRAVELLING IN ENGLAND A CENTURY AGO (2nd S. xi. 467; xii. 99.)—GOSPATRIC seems to have mistaken the purport of my communication respecting the mode and expense of travelling in the middle of the eighteenth century. Of course, I do not mean to deny that, *ceteris paribus*, a journey to London would not be more expensive now than formerly. In 1759 the roads were so bad, that a heavy family coach required six horses to pull it through the miry sloughs which did their duty as highways. Upon one occasion, about thirty years earlier, the Picton Castle *cortège* was eleven days on its progress to London, and the "coach" was twice overturned. Travelling only at the rate of from twenty to thirty miles per

liem, and sleeping nine or ten nights at roadside inns, the carriages being attended by a body-guard of stout serving-men on horseback, for the purpose of scaring the highwaymen, the progress of the family of a person of quality was necessarily a very costly one. Now, eight or nine hours carries you to the metropolis from any part of the kingdom intersected by a railway within a distance of 300 miles. Thirty years ago, the fare inside the mail from Haverfordwest to London was six guineas; the journey occupied two nights and a day. After feeding coachmen and guards, paying his fare, and providing himself with food during the journey, the traveller had very little change out of a ten-pound note. Now, you can go in the express train, occupying a first-class seat, for 2*l.* 10*s.*, and are whirled up to London in a little more than eight hours. I still, therefore, maintain my opinion that travelling now is much cheaper than it was a century ago.

JOHN PAVIN PHILLIPS.

Haverfordwest.

POSSIBLE AND ACTUAL (2nd S. xii. 29.) — When a man maintains that, whether what he has said be possible or not, at all events it is true, what he means is, in effect, to appeal from argument to testimony; and by making this appeal he generally contrives either to silence his opponent, or to drive him into an awkward position, something like the one that, in the last century, was taken up by David Hume.

It must not be lost sight of that, in the great majority of cases, the idea of impossibility rests, at least in part, on some mere matter of opinion; and, in the ordinary concerns of life, I hardly know how the relation between the actual and the possible can be more correctly expressed than by the common saying, "What is impossible cannot be, — and very rarely comes to pass."

I cannot refer to Aristotle as having reached the point of contenting himself with the fact, and leaving the possibility of it an open question. But I conceive he goes a good way in that direction, when he admits the propriety, to a certain extent, of resting satisfied with the fact, without troubling one's head about the *why* and the *wherefore*: —

"Ἀρχὴ γὰρ τὸ ὄντι καὶ εἰ τοῦτο φαίνεται ἀρκούντως, οὐδὲν προσθήσει τοῦ διότι." — *Nicomachean Ethics*, book i. ch. 4.

And again in another place (ch. 7): —

"Οὐκ ἀπαιτητὸν δ' οὐδὲ τὴν αἰτίαν ἐν ἅπασιν ὁμοίως, ἀλλ' ἰκανὸν ἐν τισὶ τὸ ὄντι δεξιόθηναι καλῶς, ὅσον καὶ περὶ τὰς ἀρχάς· τὸ δ' ὄντι, πρῶτον καὶ ἀρχή·"

These passages never fail to come into my mind when I see parents labouring, as they fondly imagine, to develop a desire for information in their children, by encouraging them to be perpetually asking — *Why?* not being aware, poor parents, that the habit of asking questions — I mean, of course, the habit of asking questions *by word of mouth* — stands to the desire for information nearly

in the same relation as tares to wheat. There is just similarity enough between the two to prevent the difference being perceived, till it is too late to weed out the one without destroying the other.

P. S. CAREY.

I cannot tell who was the first to "content himself with the fact, and to leave the possibility of it an open question," but can refer to a similar declaration of faith above 1400 years older than the one given by PROFESSOR DE MORGAN, viz. from Tertullian, who, if rightly quoted by Sir Thomas Browne (*Religio Medici*, part i. § 9), goes still further, and not merely believes without troubling himself about the possibility, but actually makes the impossibility a reason for believing! The Doctor says, —

"I can answer all the objections of Satan and my rebellious reason with that odd resolution I learned of Tertullian, *Certum est QUIA impossibile est.*"

Some of your readers may perhaps be able to refer to the original passage in Tertullian, but the indices to Oehler's edition give me no clue to it.

Q.

HOLLY THE ONLY INDIGENOUS EVERGREEN (2nd S. i. 399, 443, 502; ii. 56, 113, 215.) — The following quotation from Raines' *History of Blyth* (Westminster, Nichols & Son, 1866,) will be read with interest by those whom the arguments and hypotheses of T. H. W., quoted from *Gent. Mag.*, 1780 (p. 940), did not quite convince that the yew is not an indigenous tree. I observe, by the way, that none of your correspondents followed on the same side as MR. ALGERNON HOLT WHITE. I may add, that by the kindness of Mr. Raine, I have been able to deposit, in the Museum of the Royal Gardens, Kew, authenticated specimens of each description of timber found in the Cars; which may there be inspected by any one who seeks confirmation of the facts stated by Mr. Raine, and does not wish to take the trouble of a journey into Nottinghamshire and Yorkshire. The yew from the Cars has been compared by a competent authority with specimens of wood taken from yew trees of the present day, and is by him pronounced to be undoubtedly yew.

The argument of T. H. W., that "any indigenous tree" of like nature with the yew "would certainly have become one of our commonest trees," must have been brought forward without considering, that, being poisonous to cattle, and at all times a dense shade from the sun, it would be excluded from all arable and pasture land; and as these two descriptions of land increase in extent, the range of the yew must diminish.

Mr. Raine writes (p. 2): —

"The soil of these Cars" (viz. Gringley, Everton, Misson, and Styrrup,) "is all essentially of the same character — black bog, and is filled with trees; generally speaking, pine, oak, and yew: which have evidently stood very thick on the ground, and having fallen off at

the base, and leaving their roots *in situ*, are buried about a foot deep, although in some instances much deeper. They have fallen in every direction. . . . The tenants of these lands are gradually reclaiming them by extirpating these old occupants of the soil, which are converted to the practical purpose of fuel, or the more ornamental of garden fences and gateways."

GEORGE E. FRERE.

Roydon Hall, Diss.

MAZER BOWL (2nd S. xii. 519.) — In Bailey's *English Dictionary*, he gives :—

"Mazeline. A mazer; a wooden cup made of maple." *Chauc.*

"Mazer (of *maeser* Belg., maple-wood,) a broad standing cup, a drinking bowl."

There are many instances in old writers of the maple cup. The old harvest-song says :—

"Our bowl it is made of the maplin tree."

The *Ælfric Glossary* gives *mapuldor* as the A.-S. for maple. Can any Teutonic scholar show the derivation of the Belgic word quoted by Bailey? Or, after all, can it by any possibility be a mere corruption of the Latin word *acer*? A. A.

AB: ABER (2nd S. xii. 53.) — May I be permitted to suggest a correction of the derivation of the word *Aber* by your correspondent QUEEN'S GARDENS. I think this word is in no way connected with the Persian noun *āb*, water. This is, I believe, derived from the Sanskrit *āmb*, or *āmbū*. If the letter, or semi-liquid sound, *m*, be pronounced with a slight nasal, or French intonation (as it is, I think, sometimes sounded in Sanskrit), it is easily dropped when transferred to another dialect; and in the word *āb*, its elision is compensated by lengthening the vowel *a*. Perhaps the British word "avon" is derived from *āmbū*, *ābū*, or *āvu*. *Aber* is, on the contrary, a purely Semitic word, derived from *Eber* or *Aber* — Arabic and Hebrew. It signifies "a passage over water, over a river or sea, a ford," &c.; perhaps a *place of passage, the head of a stream, an embouchure*, &c. The word *Hebrew* (rather *Ebrew*, *Eberite*,) is a derivative of this word, which is symbolical as well as historical. It signifies "an emigrant who arrives by crossing water" — a river or the sea. *Abraham* was a *Hebrew*, in leaving Chaldæa for Canaan; the Israelites were *Hebrews*, in crossing the Red Sea and the Jordan; and all Christians are *Hebrews* by crossing the waters of baptism. I believe that the position of many of the Welsh localities which commence with the word *Aber*, may in some degree corroborate this derivation. J. R.

VICAR OF TOTTENHAM (2nd S. xii. 69.) — I have discovered since writing that Query, that these two clergymen have the title of Cardinal, and that the present Vicar of Tottenham has the right of burying illustrious persons in consequence of

being a Prebend of St. Paul's Cathedral. I shall be very glad of further certain information as to these two Cardinals — how and when they acquired this right.* I am told that it was only at the particular request of Dean Milman that the Vicar of Tottenham resigned his right of burying the Duke of Wellington. NOTSA.

LORD CHANCELLOR STEELE: SIR RICHARD STEELE (2nd S. xii. 71, 89.) — In reply to the Queries of your correspondents, published in last week's "N. & Q.," I beg to state, with reference to the date of Chancellor Steele's death, that there does not appear to be any tombstone in St. Werburgh's churchyard bearing his name; nor do the parish registers, as I am informed, of the date prior to 1703, exist; the preceding having, as I understand, been destroyed by fire. My authority for stating that he was buried in St. Werburgh's churchyard, is, the following entry in a MS. book of Baptisms and Funerals in Dublin, preserved in the library of Trinity College, Dublin: "W^m Steele, L^d Chancellor of Ireland, bur . . . 1657, S^t W." The year is manifestly erroneous; Steele having been continued as Chancellor by patent of Richard Cromwell, dated 16th Oct. 1658; and having been nominated as a member of the Committee of Safety in Oct. 1659. I have reason to believe that he was in the exercise of his profession as an advising Counsel at a much later period.

My authority, for stating that Wm. Steele was M.P. for the port of Romney, is Noble; (in whose *Cromwell* (vol. i. p. 396,) it is recorded, that "Wm. Steele, Chancellor of Ireland, was returned for the port of Romney in the Parliament called in the 15th of King Charles I.")

I regret I cannot give any information respecting Sir Richard Steele's first wife, the lady of Barbadoes.

WM. EDW. STEELE, M.D.

Dublin.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

Recherches sur la Ville de La Bassée et ses Environs, par E. Mannier. 1 vol. 8vo. Paris: Aubry. London: Williams & Norgate.

Études Étymologiques, Historiques, et Comparatives sur les Noms des Villes, Bourgs, et Villages du Département du Nord, par E. Mannier. 1 vol. 4to. Paris: Aubry. London: Williams & Norgate.

The two volumes now before us are valuable contributions to local history. This branch of studies has for the last few years been prosecuted with unwonted vigour in France, and the results which it has produced deserve to be recorded for their importance and interest. To quote the words of M. Mannier himself: "The facts brought out by local historians constitute the elements of the general history of the country, and they lead subse-

[* See "N. & Q." 1st S. iii. 304.]

ently to the discovery of a number of curious details respecting the laws and institutions of our localities, the usoms of their inhabitants, their usages and traditions," &c.

The town of La Bassée, situated in Flanders, has not perhaps by itself much importance; but its position, near the frontiers of France, gave it a peculiar character; and exposed it at the same time to the attacks of those enemies against whom the kingdom was obliged to maintain its independence. Between 1302 and 1713, La Bassée had to undergo seventeen sieges or military occupations: the most serious of which was the siege carried on in 1642 by the Spanish army, under the command of Don Francisco de Mello. This event is fully related by M. Mannier in the second chapter of his book; and the whole operations which took place are illustrated in an excellent map engraved from the original preserved at the Paris Imperial library. The municipal institutions of the city, form the subject of the third chapter: here we have a literal transcript of the charter granted during the fifteenth century by the Dukes of Burgundy; this document is really important, on account both of the style and of the singular character of some enactments which it contains. After giving a sketch of the feudal customs (chap. iv.), and ecclesiastical history (chaps. v.—vii.), of La Bassée, M. Mannier concludes with a biographical list of the *Célébrités Basséennes*; these, we are bound to say, do not call for any particular notice, and even their names would now be utterly forgotten, had it not been for the zeal of their learned compatriote.

M. Mannier's *Études Étymologiques* is a work still more interesting than the one we have just been describing; and it commends itself particularly to the study of the English reader, on account of the numerous parallels which etymological researches suggest between the names of localities both here and on the other side of the Channel. The author very wisely remonstrates, in his *prologomènes*, against the arbitrary and fanciful method adopted by some scholars, who, carried astray by their patriotism, see everything from a Celtic, Latin, Teutonic, or Sanskrit point of view, as the case may be. Thus, to quote only one instance, Bulet (*Mémoires sur la Langue Celtique*) goes so far as to ascribe a Celtic origin to names which are obviously of Latin extraction. The merest tyro in grammar would say at once that *la comté* is derived from *comitatus*, *la couture* from *cultura*, and *le ward* from *custodia*; but no, M. Bulet steps in and decides seriously, that the Celtic words, *Cont*, *Coultur-ue*, and *Luh-war-da*, are respectively the *principium* and *fons* of the three designations we have alluded to. Another rock against which etymologists do not infrequently split, is, their own imagination. When grammars and lexicons are at fault, they make a final appeal to *la folle du logis*, and the results of this appeal prove generally of the most ludicrous description. According to this system, nothing is more obvious than the etymology of Montreuil-sur-mer. This town and its environs were, in days of yore, laid waste by a sea-monster; who, Cyclop-wise, boasted only of one visual organ. The inhabitants, alluding to such a terrible scourge, said habitually: "*Monstrat oculum!* . . ." Hence, *Montreuil!*

M. Mannier's plan is as follows: he considers separately the seven *arrondissements* which make up the *Département du Nord*, and in each of the seven corresponding sections he places alphabetically the names of all the towns, villages, hamlets they include, giving from mediæval charters and other documents the various ways of spelling these names, suggesting at the same time the probable etymology, and adding a few historical particulars.

Jehan de Paris, Valet de Chambre et Peintre Ordinaire des Rois Charles VIII. et Louis XII., par J. Renouvier.

Précédé d'une Notice Biographique, par George Duplessis. 8vo. Paris: Aubry. London: Williams & Norgate.

It is with a feeling of pain that we notice this interesting *brochure*. M. Renouvier, to whom we are indebted for it, and whose works on archeology and general literature are so well known, is now removed from amongst us; the monograph on *Jehan de Paris* appears in the character of a posthumous production, and the excellent biographical sketch of the lamented author, prefixed by M. George Duplessis, makes us regret still more that we should henceforth be deprived of the advantages which we were so thoroughly justified in expecting from a *savant* like M. Renouvier.

Respecting *Jehan de Paris* himself, every scrap of information that could be procured has been brought to light in the work now under consideration; this amounts certainly to very little, but it will help us to place Jehan de Paris in a high rank on the list of early French painters. He seems to have lived towards the end of the fifteenth century, but although the dyptich exhibited at the Musée de Cluny, and known as *la Messe de Saint Grégoire*, is generally ascribed to him, this opinion is too hypothetical in its character to allow of our deducing from the picture in question any remark on the style, composition, and colouring of Jehan de Paris.

We are glad to find that three more works left in MSS. by M. Renouvier will be published immediately, and especially his *Recherches sur l'Art et ses Institutions pendant la Période révolutionnaire*.

Notice sur le Château de Sarcus, tel qu'il devait être en 1550, précédé d'une Notice Biographique sur Jean de Sarcus, par M. A. G. Houbigant.—Notice sur le Portique dit de Sarcus existant à Nogent-les-Vierges.—Réponse aux Critiques faites par M. Paul Lacroix, &c.—Recueil des Antiquités Bellovaques conservées dans le Cabinet de M. Houbigant. 4 vols. 8vo. Paris: Aubry. London: Williams & Norgate.

We had thought, up to the present time, that poets alone composed the class designed as *genus irritabile*; but we are now convinced that they have no right to claim a monopoly of bitterness; and after having read the extraordinary debate which has lately taken place between M. Houbigant and M. Paul Lacroix, we must include even archeologists under the designation. M. Paul Lacroix, we know not for what reason, appears to have conceived a particulars pite against M. Houbigant. This gentleman, as far as we can understand, has earned in the most honourable manner a large fortune. He spends this fortune in a manner perhaps still more praiseworthy. He has collected, arranged, and rendered available to the public a large quantity of Celtic curiosities; he has purchased, restored, and embellished a rare specimen of renaissance architecture, which was on the eve of being destroyed; finally, he has written an interesting description of these various curiosities,—description profusely illustrated with woodcuts, lithographs, steel engravings, plans, &c. One would suppose that such an instance of enlightened liberality would have elicited nothing but praise from those who are interested in archaeological studies; but no; M. Paul Lacroix finds fault with it on grounds which we profess we cannot make out; he has systematically attacked M. Houbigant in a manner both unfair and ungentlemanly; and we have felt bound to allude to this dispute here because we believe that if persons engaged in historical labours are to be denounced for a few unavoidable mistakes which they may happen to commit or to overlook, M. Lacroix is the last man who should thus put himself forward. Now to the *brochure* of M. Houbigant, the real subject of this notice.

The *Recueil des Antiquités* must not be considered as a mere catalogue of antiquities; it is that, no doubt, but it

is something else, and the learned explanations given by M. Houbigant on the rites of burial amongst the Gauls, on their coins, and their potteries, make of this volume an excellent manual of Celtic archæology. The cabinet thus described is evidently a very rich one: the articles which compose it have been judiciously arranged, and some of them are quite rarities. We have noticed particularly the description of a gold girdle of curious workmanship preserved by M. Houbigant, and presented by him to the museum of the Louvre.

Jean de Sarcus, whose biography occupies the first pages of the *Notice sur le Château de Sarcus*, was one of the valiant captains who, towards the beginning of the sixteenth century, defended the North of France against the troops both of the English and the Imperialists. His name is found mentioned by several of his contemporaries, such as Fleurance and Martin du Bellay, with very few details, however, because the expeditions of the French in Italy engrossed so thoroughly public attention that little notice was taken of warriors who on other points defended the frontiers of the kingdom. Jean de Sarcus built in the village which bears his name, and which is situated in the *Département de l'Oise*, a splendid mansion, constructed according to the Renaissance style, and apparently finished in the year 1550. After having passed through several hands, and been allowed to fall into ruins, the *château de Sarcus* was on the point of being completely destroyed in 1834, when M. Houbigant had the happy idea of collecting those ruins, of rebuilding them, and of thus restoring what was certainly a remarkable specimen of French sculpture and architecture. After thus protecting against ultimate destruction the last remains of the *château de Sarcus*, M. Houbigant caused drawings to be made of its principal parts by competent artists, and the results of his incessant activity are now submitted to the public.

The exact portion of the original building thus preserved and transported by our antiquarian to his own residence, amounts to twenty-two arches, forming a kind of portico, besides a few mutilated fragments picked up here and there from amidst the ruins. By dint of patient study and comparison with other buildings of the same epoch, M. Houbigant has attempted to give a plan and a drawing of the *château de Sarcus* such as he fancies it must have appeared in 1550, when it was completed. Of course in an undertaking of that kind there is a large field open to mere hypotheses; but still the idea is an ingenious one, and when it is carried out by so learned, so good a judge as M. Houbigant, it deserves fairer handling than the one which it has received from M. Paul Lacroix.

Siège d'Orléans en 1429, Mémoires sur les Dépenses faites par les Orléansais en prévision du siège et pendant sa durée, etc., extrait des comptes de la ville d'Orléans et des divers auteurs et MSS. Par Vergnaud-Romagnési. 8vo. Paris: Aubry. London: Williams and Norgate.

M. Vergnaud-Romagnési is a learned gentleman who devotes his leisure to researches concerning the life of Joan of Arc, and more particularly that part of it which is connected with the siege of Orleans by the English. The pamphlet he has recently published is one of the most interesting of his works on that subject, because it enters into details which are supplied neither by the journal of the siege nor by other historians. After giving the general account of the expenses made during the war, M. Vergnaud-Romagnési has added a list of the various donations, presents, indemnifications, &c., subscribed on behalf of Joan of Arc personally, or of the other members of her family.

Harrow-on-the-Hill.

GUSTAVE MASSON.

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ILLUSTRATED LONDON NEWS for 21 Jan. 1860. For a clean copy is. would be given. Wanted by John Nurse Chadwick, King's Lynn.

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Notices to Correspondents.

W. H. "*Quem Deus vult perdere, &c.*" &c., is Barnes' translation of a fragment of Euripides. See our 1st S. i. 347, 351, &c.

ANTIQUARIAN JUNIOR. A very interesting Paper illustrating the manufacture of pretended Antiquaries in lead was read before the Society of Antiquaries some time since, and will, we presume, appear in the Archaeologia, unless the dread of a jury, who may hold that the greater the truth the greater the libel, prevent its publication.

R. I. In Ep. Wilde's two plays (*Addit. MS.* 14,047), the names of the actors are not given.—It is not quite certain that the lines "Written for a Mask of Children at Hagley" are by George Lord Lyttelton. Park says they bear much resemblance to a fragment in the poems of his son. They are reprinted in Falpole's Royal and Noble Authors, ed. 1806, iv. 302.—Only a portion of the *Masque of Comus* has been printed in the Classical translations recently published.—We have not been able to obtain a sight of C. B. Greenetz's *Ether*.

W. J. B. Professor Aytoun's translation of the 22nd Book of the *Iliad* appeared in the May number (1839) of Blackwood's Mag. vol. xiv. p. 634.

A COMBERLAND MAN. In Keates's Remains for Treby read Ireby, a small market town on the road from Keswick to Wipton.

JAMES REID. The imperfect volume is entitled *Vademecum: or a Companion for a Chyrurgion, fitted for times of Peace or War*. By Thomas Bryant, Doctor in Physick. With a frontispiece. London, 1651. The seventh edition, edited by Ellis Pratt, M.D., was published in 1659.

ERRATUM.—2nd S. xii. p. 96 col. l. line 7 from bottom, for "del" read "della."

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Notes.

BLACKFRIARS BRIDGE.

The demolition of Blackfriars Bridge promises to be as fertile of controversy as the original proposal to erect it, just a century ago. The utility of the thing was universally recognised; but then, as now, the Civic authorities could not agree amongst themselves as to the best mode of procedure. Seven years (1753–1760) were consumed in obtaining an Act of Parliament to carry forward the work, and in discussing the comparative merits of elliptical and semi-circular arches. Much scientific learning, highly seasoned with political spite, was expended on the occasion. In fact, the battle of the *arches*, in the last century, was infinitely more fierce and protracted than that of the *gauges* in our time. The combatants on either side rallied to the cries of "beauty" and "solidity." Mr. Robert Mylne, an unknown Scotch engineer, who had recently returned from Rome, and established himself in this metropolis, suggested the elliptical, and Mr. Thomas Simpson, the most celebrated mathematician of his day, the semi-circular arch. The palm of victory was ultimately awarded to the Scotchman. His success was owing, in a great measure, to the untiring exertions of his friend Mr. John Paterson, City Solicitor and C. C., the original projector of the

bridge.* The last-mentioned gentleman, being the head of the Anti-Wilkite party in the city, unwittingly occasioned the introduction of politics into the strife, which was rendered keener by the fact, that his *protégé* belonged to the same country as Lord Bute, then the first minister of the crown. Amidst torrents of abuse and ridicule, the *quasi*-fortunate engineer prosecuted his labours. The first stone of the bridge was laid 31st Oct. 1760. It was opened for general traffic on the 18th Nov. 1769. Just before the completion of the work, Churchill took occasion, in the poem which he founded on the story of the famous ghost of Cock Lane, to condense, in a few withering lines, the popular feeling as well against Paterson as Mylne:—

"What of that Bridge, which, void of sense,
But well supplied with impudence,
Englishmen, knowing not the Guild,
Thought they might have a claim to build,
Till Paterson, as white as milk,
As smooth as oil, as soft as silk,
In solemn manner had decreed,
That on the other side the Tweed,
Art, born and bred, and fully grown,
Was with one Mylne, a man unknown;
But grace, preferment, and renown
Deserving, just arrived in town:
One Mylne, an artist perfect quite,
Both in his own and country's right,
As fit to make a bridge as he,
With glorious Patavinity,
To build inscriptions, worthy found
To lie for ever under ground."—*The Ghost*, B. iv.

The concluding lines contain "the unkindest cut" of all. They refer to the extraordinary Latin inscription to the honour of the first William Pitt (*vide* "N. & Q." 1st S. vi. 89), engraved on the foundation-stone of the bridge, which was originally named after him. In demolishing that structure, it is to be hoped that special care will be taken of the stone in question, and that it may be preserved, with the other interesting relics of the city, in the Guildhall. Notwithstanding the inscription is expressed "in a tongue unknown to our citizens," as the wits of the time persisted in averring, a double interest attaches to it: first,

* For an interesting account of Mr. P. and of the various offices which he filled in the City and in Parliament, see *Gent's Mag.* lix. 1155. He died 3 Dec. 1789, at the advanced age of 85. The following characteristic anecdote is related of him, a few years before his death: He invited to dinner Deputies Jones and Hurford, who calculated not only on surviving, but also succeeding him as clerks respectively to the Commissioners of Land-tax and Window-duties. When they were seated at table, and the viands placed before them, he apologised for not taking his seat till his *mother* appeared to do the honours, &c. "A mother living at your age, Mr. Paterson!" simultaneously exclaimed both his guests. "Yes, gentlemen," replied their host; "my mother is but *one hundred and odd*, and all my family have been remarkably long-lived." The city pluralist survived them both.

as a monument to the patriotism of the great minister; and, secondly, as an index to one of the most entertaining passages in our civic history. The author of it was Paterson, who, by this unlucky scholastic effort, exposed himself afresh to the stinging shafts of his enemies. He never heard the end of his "city Latin." He was nicknamed *Busby Birch*, LL.D., F.R.S., F.G.S., and M.S.E.A.M.C. (i.e. Member of the Society for the Encouragement of Arts, Manufactures, and Commerce). Pamphlets and broadsides, in prose and verse, were showered upon him. Of the few—very few of the latter—which have been preserved, the following is, probably, an average sample. It is entitled:—

The Antiquarian School; or the City Latin electrified.

By Erasmus Hearne, M.A., F.A.S.

As in presenti.—Lilly's *Gram.*

- "Ye good men of London, attend to my song,
Which some may think right, and others think wrong;
Some may think it too long, and others too short,
'Tis hard to please all, you may take my word for't!
Derry down, &c.
- "While some chaunt the praises of Sam, the esquire,
Who, mounted on *Minor*, appear a *Footie* higher*;
Some of Shandy or Squintum, true sons of the Church,
I'll sing the adventures of brave Doctor Birch.
- "Busby Birch, true descendant of Dusby the Great,
A flogster most famous, historians relate;
But his fame when compar'd with our hero's but small,
For this learned antiquarie has floggéd ye all.
- "But should it be ask'd, on what ground or pretence,
Or, what gave the Doctor so grievous offence?
Why, good Sirs, the City hath scribb'l'd a stone
To the honor of Pitt— at the same time their own.
- "And the Doctor insists, that the City's disgrac'd
By this *Latin* inscription without *Roman* taste;
That the Anglicisms in it are greatly absurd,
For *ultimo die*, *postremo*'s the word.
- "Poor *Aspiciatissimo* will not go down,
But *optimo*, surely, will please all the Town;
Like a picture I've seen, that's not ill express't,
Where a *ma* put for *mo*, and it stands for the best.
- "The *jam ineunte* he needless will have,
And thinks it but right all that trouble to save;
'Twould have been as well said, nay, the Doctors believe,
That C[hitt]y, the Mayor, was just taking his leave.
- "The Doctor then lashes monosyllable *in*,
Applied thus, he deems it a capital sin;
Then cries, in a rage, 'Take up little *tum*,
You've no business here— look after your bum!'
- "His cholera abating, he alter'd his strain,
Oft smoothing his brow in a jocular vein;
Then laugh'd he so hearty, his sides both did crack—
'See! see! how they run, with the *Bridge* on his back!'

* An allusion to Foote's comedy of *The Minor*, in which he hit off both the manner and persons of several well known individuals. He had the assurance to send his MS. to the Archbishop of Canterbury, with a request that his grace would be pleased to expunge any objectionable matter in it; which the archbishop, of course, returned untouched. The author hoped to advertise his play as "corrected and prepared for the press by his Grace, the Lord Archbishop," &c.

"But puzzl'd again, could not make it appear
Whose *voluntas* it was (nor, indeed, is it clear);
Still his face wore a smile, till he cast his eye down,
Spying *contagione*— O didn't he frown!

"*Contagio*—*contactus*—*contangere*—*et*—
Thus work'd himself up in a wonderful pet:
'Sir Contagion (quoth he) I'll make you to know—
To know, aye, and taste, Sir, my *birch*, ere you go!'

"What a group of hard words here together is hurl'd,
Which plain, simple folks are wont to call *world*—
O, how could I wish little *sua* was here,
Which *patriæ* was meant— then the case would be clear.

"But, ah! what a pity, disastrous to tell,
In the room of P.A.C.C.F.L.Q.L.
Cives Londinenses are placed in their stead—
Mere, mere dunces all! and in antiques unread;

"For if they'd known better, instead of a *Pitt*,
The name Latinized, they a *Fossa* had writ;
Guil: *Fossæ* is Roman— *Guil*: *Fossæ*'s the thing,
And *pater patriæ* sounds far greater than King.

"Now ending my song, in the language of France,
With famed Edward's motto *Honi soit qui mal pense*—
A mere trifle this, some few moments to kill—
Dear Doctor don't flog me for *writing* so ill!"

THE THUMB BIBLE.

In the first Series of "N. & Q." iv. 484, a correspondent asks for the history of *The Thumb Bible* reprinted by Longman & Co. 1849, which has not, I think, been responded to; and by way of reviving the Query, and stimulating some curious "Cutlæan," I crave a corner for what little I have to communicate upon the subject. Presuming that the editor of the reprint knew something of the bibliography of his book, it is to be regretted that he has presented it to us so baldly. The title *Thumb Bible*, not being found in the old copies, is probably given to this little book for the first time in 1849; and the reprint is from

"The Third Edition with amendments. London: Printed for Tho. James, and are to be sold at the Printing Press in Mining Lane, and most booksellers in Lond. and Westminster." Without date.

Upon the back of the title is the *Imprimatur*, *G. Lancaster*, 6 Oct. 1693, between which dates and 1700 it must have issued from the press; the Duke of Gloster, to whom it is dedicated by J. Taylor, having died in the latter year. Two introductory pieces in verse, *To the Reader*, and *The Epistle* follow, and at the end, as stated by your correspondent, are *Prayers for Morning and Evening*, mutilations of Bishop Ken's Hymns. So much for the old copy represented by the reprint. Now let me introduce to the reader of "N. & Q." my edition of this literary curiosity, which as it lies before me, alongside *The Gigantick History of the Giants* (see "N. & Q." 2nd S. viii. 450), is a pigmy that will be more strikingly ex-

hibited by confining the title to its own limits, thus:—

**VERBUM
SEMPITER-
NUM.**



ABERDENE

Printed by JOHN

FORBES 1670.

The *Gigantick History*, according to Mr. NICHOLS' measurement, is 2 by 2½ in.; my Aberdeen Thumb Bible 1¾ by 1½ in.; consequently, one of the *tiwest* tomes in existence; and I flatter myself the *Editio Princeps* of the work, in which case this little poetical summary of the Holy Scriptures is of

Scottish origin. The title to the N. Testament, *Salvator Mundi*, imprint repeated; both have half-titles, *The Bible and New Testament*; and the whole comprehended within 140 leaves.

The Bible is dedicated to *Queen Katherin*, and the Testament "To the High Majestic of King Charles," which latter I subjoin:—

"Dread Sovreign, I with pains and care have took,
From out the greatest book, this little book.
And with great reverence I have cul'd from thence,
All things that are of greatest consequence.
And though the volume and the work be smal,
Yet it contains the sum of All in All.
To you I give it, with a heart most fervent,
And rest your humble subject, and your servant.
"JO. TAYLOR."

There are two other addresses, also in verse, *To the Reader*, and the work concludes with *A Prayer*.

"Good God almighty, in compassion tender,
Preserve and keep King Charles, thy faith's defender.
Thy glory make his honor still increase
In peace, in wars, and in eternal peace.
Amen."

The reader may guess that there is but little scope here for the Bible, Apocrypha, and New Testament; the abstract is indeed concise and neat: take, for example, a specimen from I Samuel:—

"Goliah armed leads an hoste from Gath,
Defies the Lord of Hosts, provokes his wrath.
Young David comes, and in his hand a sling,
And with a stone the Gyant down doth ding."

How this diminutive volume has piloted itself so safely through the vicissitudes of nearly two centuries, is most marvellous; and as I have neither seen nor heard of any of the old copies, except my own and the one reprinted, I shall be glad if any of your correspondents can follow up the subject, and bring others to light, or furnish information about the author, Jo. Taylor.

ALEXANDER GARAYNE.

LEARNED SOCIETIES OF THE UNITED STATES.

The following list of the learned Societies of the United States, has been compiled from the

reports and proceedings of the various Societies recorded in the pages of *The Historical Magazine and Notes and Queries concerning the History and Biography of America*. It is believed that this catalogue will be found useful by the readers of "N. & Q.," as the information it contains is not to be found elsewhere in a collected form.

Albany Institute	- - -	New York.
American Academy of Arts and Sciences	- - -	Boston.
American Antiquarian Soc.	- - -	Worcester, Mass.
American Baptist Historical Soc.	- - -	Boston.
American Ethnological Soc.	- - -	New York.
American Genealogical Soc.	- - -	New York.
American Geographical and Statistical Soc.	- - -	New York.
American Numismatic Soc.	- - -	New York.
American Oriental Soc.	- - -	Boston.
American Statistical Association	- - -	Boston.
Chicago Historical Soc.	- - -	Chicago.
Connecticut Historical Soc.	- - -	Hartford.
Dedham Historical Soc.	- - -	Dedham, Mass.
Dorchester Antiquarian and Historical Soc.	- - -	Dorchester.
Dudley Association	- - -	Boston.
Essex Institute	- - -	Salem, Mass.
Fire Lands Historical Soc.	- - -	Norwalk, Ohio.
Florida Historical Soc.	- - -	St. Augustine, Florida
Georgia Historical Soc.	- - -	
Hartford Club.	- - -	
Illinois Literary and Historical Soc.	- - -	Alton.
Iowa Historical Soc.	- - -	Iowa.
Litchfield County Historical and Antiquarian Soc.	- - -	Litchfield, Con.
Maine Historical Soc.	- - -	Brunswick.
Maryland Historical Soc.	- - -	Baltimore.
Maryland Institute	- - -	Baltimore.
Massachusetts Historical Soc.	- - -	Boston.
Michigan Historical Soc.	- - -	Detroit.
Minnesota Historical Soc.	- - -	St. Pauls.
Mississippi Historical Soc.	- - -	Jackson.
Moravian Historical Soc.	- - -	Nazareth, Pen.
New England Historic Genealogical Soc.	- - -	Boston.
New England Methodist Historical Soc.	- - -	Boston.
New Jersey Historical Soc.	- - -	Newark.
Newport Historical Soc.	- - -	Newport.
New York Historical Soc.	- - -	New York.
Numismatic Soc.	- - -	Philadelphia.
Ohio Historical and Philosophical Soc.	- - -	Cincinnati.
Old Colony Historical Soc.	- - -	Taunton, Mass.
Orleans County Soc.	- - -	Derby.
Pennsylvania Historical Soc.	- - -	Philadelphia.
Pioneer Association	- - -	Cincinnati.
Presbyterian Historical Soc.	- - -	Philadelphia.
Prince Publication Soc.	- - -	Boston.
Rhode Island Historical Soc.	- - -	Providence.
Seventy-Six, Soc. of	- - -	Philadelphia.
South Carolina Historical Soc.	- - -	Charleston.
Staten Island Historical Soc.	- - -	Casleton.
Tennessee Historical Soc.	- - -	Nashville.
Vermont Historical and Antiquarian Soc.	- - -	Montpelier, Ver.
Virginia Historical Soc.	- - -	Richmond.
Wisconsin Historical Soc.	- - -	Madison.
Wyoming Historical Soc.	- - -	Wilkesbarré.

K. P. D. E.

BLADES'S "LIFE OF CAXTON."

I have generally the firmest reliance upon the quotations and references in Mr. Blades's book upon Caxton. If I meet with any variation, I feel confident that I must be wrong in my notion of the original; but there is one authority cited on p. 65, in which, as at present informed, there appear to me to be several mistakes, not of spelling only, but of words and even lines. It is a passage in Stow's *Survey of London*, relating to the important question, where our earliest printer carried on his business? Mr. Blades places in his margin this reference: "*A Survey of London*, 4to. 1598, p. 476." I have before me an impression by John Wolfe, "Printer to the honorable Citie of London," dated 1599; and I have always understood (perhaps incorrectly, for I have never had an opportunity of minutely collating them), that, with the exception of the date, it was precisely the same, and from the same types, as the edition of 1598. Now, I find, that the quotation by Mr. Blades from the edition of 1598 is materially different in my edition of 1599: for in the latter the following valuable words, as given by Mr. Blades, are entirely wanting:—

"William Caxton, citizen of London mercer brought it into England, and was the first that practised it in the sayde Abbey."

Moreover, besides this grave omission in my 4to, 1599, and besides variations of orthography, the sentence immediately preceding that above given runs thus:—

"And therein Islip Abbot of Westminster, first practized, and erected the first Presse of booke Printing that ever was in England, about the yeare of Christ 1471."

Here, what I have italicised is not contained in Mr. Blades's quotation from the impression of 1598; and if the pagination of my volume of 1599 be right (it is wrong in several places), it is 393, and not 476, as in Mr. Blades's margin. I dare say I am in error in looking upon the *Survey* of 1599 as, in fact, the same as the *Survey* of 1598: if they are not, the change made in 1599, with reference to Caxton's place of business, is of interest; and Stow himself must have caused the omission to be made in the interval between 1598 and 1599. On Mr. Blades's next page (66) I perceive that his edition of 1598 does not contain the words "Elemosinary" or "Almory," which are found in my copy of 1599.

Living in the country, I have no means of collating these passages in any other editions than those of 1599, and 1603 (Mr. Thoms accurately reprinted the last in 1842); and in that of 1603, the words inserted by Mr. Blades—because, as I conclude, found in the impression of 1598—are duly contained. Did Stow erase them in 1599? And if so, why did they re-appear in 1603? I fear that my edition of 1599, on which I have been accustomed to rely, is in fault. J. PAYNE COLLIER.

ORIGIN OF THE WORD "RAPPAREEE."

In a curious pamphlet in my possession, I find a derivation for this word which differs from that of Lye, approved by Junius and Richardson. The pamphlet is entitled:—

"AN ESSAY FOR THE CONVERSION OF THE IRISH; Shewing that 'tis their Duty and Interest to become Protestants. In a Letter to Themselves.

"S. Basil, Epist. 80. 'Let the Holy Scriptures be Arbitrators between Us: and whosoever hold Opinions consonant to the Heavenly Oracles, let the Truth be adjudged on their side.'

"DUBLIN, Printed by Joseph Ray, and are to be sold at his Shop in Skinner-Row. 1698. Price Six-Pence."—Pp. 46, 12mo.

I must premise that this little tract, while it contains much that is but too true, yet, like most controversial writings, is thoroughly one-sided and uncandid. The passage referring to *Rapparees* is worth giving at length:—

"Do not you place your *Piety* in being of a *Party*, and make *Unity* and *Communion* with the *Pope*, the *Sum* and *Substance* of *Christian Religion*, and expect your *Salvation* from meer *Chimerical Notions*, such as the *Treasures of the Church*, the *Indulgence* of the *Pope*, the *Absolution* of the *Priest*, and the *Purifications* of *Purgatory*, with very little regard to *Holiness*, without which, no *Man* shall see the *Face* of *God*?

"And hence it is, that the two crying *Sins* of the *Nation*, *Theft* and *Perjury*, which are rarely found amongst *Protestants*, are so common among you, that the one is become an *Epithet*, and the other proverbially scandalous. The *Protestants* know, they must make *Restitution*, if possible, or be damned; and therefore few of that *Communion* but notorious *profligate* *Reprobates*, will either *Forswear* or *Steal*. But you are not under this *Awe*, having too often some *Sophistical* *Pretext* or other to justify or excuse you; and, at worst, fancying that you may be absolved at an *easy* rate, either by *Confession* and slight *Penance*, or, if that fails, by a few turns in *Purgatory*.

"... But the *Priest* will say, He does warn you of these *Vices*, and preach *Restitution*; but Experience has convinced us, that whatever he says on the subject is very *cold* and *ineffectual*, and that he does countenance the contrary practice; since all is discovered to him in *Confession*, and yet no *Restitution* is made but to special *Friends*, or such whom the *Priest* is afraid of: And since, without *Restitution*, he gives *Absolution*, and administers the *Sacrament* not only to *Petty Thieves*, but to *Proclaimed Tories* and *Rapparees*, who were to Rob and Murder again the next day.

"For God's sake, Gentlemen, do not suffer yourselves to be thus imposed upon: Pray look back a little, and enquire, Was it not the *Priests* that were the *Original* of *RAPPAREEE*? Did not they enjoyn every one upon pain of *Excommunication* to bring a *Rapary*, or Half Pike, in his hand to *Mass*? Did not they head the *Rabble*, and, in many places at noon-day with *Bag-Pipes* and other circumstances of *Jollity* and *Insolence*, plunder their *Protestant Neighbours*?"—Pp. 8—9.

The *Essay* is addressed "To my Country-Men, the *Roman Catholics* of *Ireland*"; and the author, to make them swallow his medicine, accompanied as it is with a wholesale abuse of their religion, pays them, as a people, the following compliments:—

"And surely those of the Protestant Religion will cooperate all they can to this Conversion, by Exhortation and Example, by Good Offices, and Good Advice. And certainly the IRISH are worthy of their care, and are endowed with much Excellent Qualities as will deserve and recompense all the pains that shall be taken in that pious work. For it cannot be denied but that the Irish abound in the Perfections of Body and Mind. If you survey their Persons, you will find their Complexions good, their Constitutions healthy, their Limbs nimble and active, their stature tall, and their Bodies strong and comely: And if you search their Minds, you will find them Religious, Constant, Patient, and Faithful; very Docible, and desirous of Instruction; naturally inclined to Manners and Complement, Generous beyond example, and profusely Hospitable, even to a fault. And in short, if they were not for the bad Principles of their Religion, they would be very good Neighbours, good Subjects, and good Men.

"'Tis true, that the best Edge is soonest turned, and the sweetest Wine makes the sourest Vinegar; and the best things when corrupted, degenerate into the other extreme: And 'tis as true, that these Vertues of the Irish, for want of Instruction and Cultivation, are become Intolerable Vices: Thus their Religion is dwindled into Superstition and Bigotry, their Constancy turned to Obstinacy, their Patience to Stupidity, and even their Fidelity is become the Cause of the Perfidiousness and Ingratitude they are accused of.

"And it is to set them right in these important matters, that is the Charitable Design of these Papers; which, if they take effect, will restore the Splendor of their Vertues, bring them from Darkness to Light, and from Ignorance and Misery, to Happiness and Understanding."
— Pp. 41—42.

Has this remarkable *Essay* been noticed anywhere? And is it known who wrote it?

EIRIONNACH.

Minor Notes.

AMERICAN OFFICERS BEFORE THE REVOLUTION.

—The *American Historical Magazine and Notes and Queries*, April, 1857, contains a list of many of the officers who served in America in the war with France, prior to the breaking out of the war of Independence. Such a list of colonial officers is, I believe, not elsewhere to be met with.

K. P. D. E.

FOREMAN, SLANG USE OF. — A funeral having occurred in the parish in the absence of the incumbent, his servant rode off to request a neighbouring curate to perform the service, and alighting at the entrance, inquired if "the *foreman* was at home, as he wished to speak to him." I am unacquainted with the use of this term in its ecclesiastical sense; but though to me novel, it struck me as being a singularly expressive designation. I should be glad to know if this synonyme is a popular *vulgarism* of recent coinage, or confined to the clods of Essex. My brethren who belong to this "order" will take no offence at the application to them of a title which denotes their *residence* as well as their responsibility, and the eminent value of their services. F. PHILLOTT.

PALAVER. — This word, *parole* and *parable*, all seem to have as their common origin *παρὰβολή*. From the Mid. Lat. *parabola* = verbum, sermo, came first *paraola*, and then the Ital. *parola* and the Fr. *parole*. The corresponding Span. *palabra*; and Port. *palavra* (whence *palaver*), seem to have been derived from a transposed form of *parabola*, viz. *palabora*, in which the *r* and the *l* changed places. From *palabora* to *palabra* and *palavra* the transition was easy.

M. du Chailly uses the word *palaver* very frequently, and it would seem that it (or at any rate the same word under another form) is also commonly used among the natives of the part of Africa explored by this gentleman. If this is so, they borrowed the term, I presume, from the Portuguese, who were the first to discover and explore this part of Africa. When did we first use the word? and did we import it from our West-African colonies?

But how did *παρὰβολή*, which originally meant a comparison, an illustration, and afterwards a *parable*, come (in its derivative, *parabola*) to mean a word? It is not easy to give a satisfactory answer; but we may compare *λόγος*, a word, and also an *apologue* or *fable*.* *ἔπος*, too, means a word, and also a saying, a proverb. *ῥήμα*, again, sometimes means a sentence. Compare also *verbum*, the Fr. *mot* and *parole*, which sometimes mean a notable saying. The part for the whole, and the whole for the part. F. CHANCE.

SOCRATES. — In turning over the admirable notice of Socrates in the *Travels of Anacharsis*, ch. lxvii., I was much struck with two or three passages, which appeared to me worth extraction from a work at present not much read.

One of his scholars named *Æschines*, after having heard him discourse, exclaimed "Socrates! I am poor, but I give myself to you without reserve." "You know not," answered Socrates, "what a noble present you have made me."

Attacking the *συμφέρον*, "the expedient," so much patronised by many of his countrymen, and, indeed, in all ages, Socrates exclaimed, "Detested be the memory of him who first dared to make a distinction between what is just and what is useful."

On being attacked with the public ridicule of Aristophanes, "It is my duty," said he, "to correct my faults, if the sarcasms of these writers be well-founded, and to despise them if they are not."

One of his friends entreated him to prepare his defence against the charges which finally effected

* Liddell and Scott tell us that *λόγος*, in Aristotle's time, answered to the *παρὰβολή* of Scripture. *Parole* in French resembles *λόγος*, in meaning a spoken word, in opposition to *μῶς* (*ἔπος*, *ῥήμα*), a mere, dead word, the name for a thing.

his death: "That," replied Socrates, "has been my employment from the hour of my birth. Let my whole life undergo an examination, and that shall be my defence."

FRANCIS TRENCH.

Islip, near Oxford.

NAPOLEON AT ELBA.—If the following, which I have in a French MS. of the period, is not in print, it should, I think, be preserved. It is at once clever, pointed, and severe:—

"*Echo de Napoléon dans l'Isle d'Elbe.*

"Je suis seul en ces lieux et personne m'écoute.—
E'coute!

Morbleu! qu'entends-je? quel être est avec moi?—

Moi!

Ah! J'entends. C'est l'Echo qui redit ma demande.—

Demande!

Dis moi si toujours l'onde résistera?—Résistera!

Si Vienne et Petersburg m'ont quitté pour toujours?

—Toujours!

Après tant de hauts faits à quoi dois-je prétendre?—

Rendre!

Rendre ce que j'ai acquis par des combats inouïs?—

Oui!

Et que deviendra mon peuple malheureux?—Heureux!

Que deviendrai-je, moi? moi-même qui me crois im-

mortel?—Mortel!

Cependant l'Univers a célébré mon nom?—Non!

Mais lui seul a partout imprimé la terreur?—Erreur!

Cruel Echo—laisse moi! Je m'enrage et je meurs!—

Meurs!"

JAS. JNO. SCOTT.

QUEEN PHILIPPA'S PORTRAIT.—Walter de Stapeldon, Bishop of Exeter, was employed by Edward II. to obtain a correct report of the personal appearance and character of the young daughter of the Count of Hainault, with a view to a matrimonial alliance with Edward the heir apparent. The following is taken from the Bishop's register (fol. 142), and is copied into Oliver's *Bishops of Exeter*, p. 89. A painter might almost produce therefrom a tolerable likeness of the young lady without any further aid:

"Anno Domini mccc^{mo} decimo nono, et consecrationis Domini Walteri Exoniensis Episcopi anno undecimo.

"Inspectio et descriptio filie Comitiss Hanonie que vocatur Philippa, et fuit Regina Anglie nupta Edwardo Tertio post Conquestum.

"La damoisele que nous veymes si ad les chevaux assez beaus entre bloy et brun; la teste nette; le front long et lee, et se boute auques avant; le visage contre les deus ois plus estreit, et le visage contreval plus grelle et plus esclandre uncore que nest le front; les ois bruns, et auques noirs, et auques profond; le nees assez uni et owl sauve que a la poynete si est grossett et auques platt, mes nient camus; les narilles auques larges; la bouche largette; les leveres et nomiemet celle desouz grossett; les dentz que sunt chaynz et recrus assez blanks; et les autres ne sunt pas si blanks; les dentz desouz sunt assis unpoi dehors ceux desus, mais ceo ne apert fors que mou poi; les orailles et le menton assez beaux; le col, les epanules, et tot le corps et membres contreval assez de bone taille et les membres bien fourniz sanz mahayn et rien ne cloce que hom puisse apercevoir; et si est brune de qui reyn par tut et molt resemble au pere, et en totes autres choses assez pleisants si come il nous semble. Et

sera la damoisele del age de IX. anz à la feste de la Nativité Saint Johan prochein avenir si come la mere dit. Ne trop grande, ne trop petite quant a tel'age, et si est de beau port et bien aprise come a son estat, et bien proïse et bien ame de pere et de mere et de tote la meigne, si avant come nous le poyons ver enquere et savoir."

JOHN WILLIAMS.

Arno's Court.

WINDHAM FAMILY.—Last year there were several Notes contributed on the subject of the Felbrigg Brass, one of them by myself. I now send a copy of the inscription on the brass of a member of the Windham family, which is in the same church as the Felbrigg Brass; and is further interesting, as showing the connection between the Somersetshire and Norfolk Windhams:—

"Here lieth the body of Thomas Windham, Esq. (third sone of Sr Edmond Windham, Knight, deceased), who lived a single life, & died the 20 day of December, in y^e year of Our Lord 1599, & of his age the : to whose worthy memorie Sr John Windham of Orchard, in y^e County of Som'set, Knight, being his Cosin & Heire, hath sett this marble.

"Livest thou, Thomas? Yeas: Where? Wth God on high.

Art thou not dead? Yeas. And here I lye.

I, that with men on earth did live to die,

Died for to live with God eternallie."

On the brass, Mr. Windham is represented in armour, but with the head uncovered. There are several other very interesting brasses in Felbrigg church, all more or less damaged by neglect, or something worse; and if something be not speedily done for their preservation, I fear before many years they will exist only in remembrance.

J. A. Pn.

Queries.

ANIMALS AND B. V. M.—Can any zoologist furnish a list (in the different languages of the world) of the animals named in honour of the Blessed Virgin Mary?

W. J. B.

JOHN BRINSLEY, of Christ's College, Cambridge, B.A. 1584, M.A. 1588, was a minister of the Word, and had the care of the public school at Ashby-de-la-Zouch, in Leicestershire. He married a sister of Dr. Joseph Hall, Bishop of Norwich, and is author of *Ludus Literarius* (1612) and other works.

His son of the same name, born in Leicestershire 1600, was of Emmanuel College, B.A. 1619, M.A. 1623. He was in 1662 ejected from Great Yarmouth, and died 22 January, 1664-5. He also was an author.

In the Bodleian Catalogue the works of father and son appear under the same article.

Watt has two John Brinsleys, the first being the Nonconformist divine, born 1600, to whom he absurdly attributes works published 1612, 1614, 1615, and 1617. The second he calls son of the

former. "Cato" is by Watt transformed into "Orto," and for "Sententiæ Pueriles" we have "Mitentiæ Pueriles."

Any information about John Brinsley, the schoolmaster of Ashby-de-la-Zouch, will be acceptable, and we are especially desirous of ascertaining when he died.

C. H. & THOMPSON COOPER.

Cambridge.

BRISTOL DRAMAS.—Can any of your readers who may know something of the literary history of Bristol, give any information regarding the authorship of two Bristol dramas having the following titles? I. *The Siege of Mansoul*, a Drama. By a Lady. The diction of which consists altogether in an accommodation of words, from Shakespeare and other Poets. Printed by W. Bulgin, Bristol, 8vo, 1801. This play seems to have been published after the author's death. The editor's preface mentions that the drama had been seen and approved by the Rev. Henry Sulger, who appears also to have been dead, at the date of publication. II. *Lundy*, an Opera. The music for this piece was composed by Mr. Cornelius Bryan, Organist, St. Mary, Redcliff, who was accidentally killed at the time the opera was in rehearsal at the Bristol theatre, 18 March, 1840. Who was author of the libretto of *Lundy*? Is any information regarding the authorship to be obtained from the *Collections relating to the Bristol Stage*, which were left to the City Library, Bristol, by Mr. Richard Smith, surgeon, Bristol, who died in January, 1843? R. I.

MR. DYKE OF COGGESHALL AND ST. ALBANS.—Mr. Dyke first preacher at Coggeshall and afterwards at S. Alban's, was a noted Puritan, and was, in or about 1589, deprived by Bishop Aylmer for nonconformity. He was the father of Daniel and Jeremy Dyke, both famous divines. Neal supposes him to have been identical with Daniel Dyke and Brook, although he alludes to Daniel Dyke's father, erroneously attributes to the son the incidents in the father's life. Daniel Dyke was B.A. at S. John's College Cambridge, 1595-6; commenced M.A. at Sidney College 1599; became a Fellow of that house, and in 1606 proceeded B.D. We are desirous of ascertaining the Christian name of the Mr. Dyke, preacher at Coggeshall and S. Alban's, and father of Daniel and Jeremy Dyke. C. H. & THOMPSON COOPER. Cambridge.

FARLEY HORSE MONUMENT.—Perhaps some of your correspondents can assist in fixing the date of the event recorded in the following inscription, which is attached to a well-known land-mark in the county of Hants, called the Farley Horse Monument. Several attempts have been made of late years to do so, but hitherto without success; and the descendants of the Sir Paulett St. John

mentioned in the inscription, are unable to give any information on the subject. Sir Paulett St. John was member for the county of Hants in 1734, was created a baronet in 1772, and died in 1780.

Inscription on the Farley Horse Monument, near Winchester.

"Underneath this Building,
Lies buried a Horse,
The property of
S^r Paulett St John, Bart.,
Who in a Fox Chase
Leaped into a Chalk Pitt
Twenty-five feet deep,
With the owner on his Back
Without hurting either
The Horse or his Rider.
The same year he won the
Hunter's Plate on Worthy Down,
Rode by his owner,
And was enter'd by the name of
Beware Chalk Pitt."

S. H.

FENNE AND WARD FAMILIES.—Some members of a Norfolk family called Fenne emigrated to Virginia in "the old colonial time." They or their descendants were royalists, and lost much of their property during the war of independence. Three sisters returned from America; two died unmarried at Yarmouth; the third, Ann (?), married Robert (?) Ward. The Wards also were a Norfolk family who had settled in Virginia, but came back during the war. Whether the above-mentioned marriage was contracted in England or America is not at present known: its issue was two children—Robert, who died *s. p.*, and Anne, who married Thomas Wetherell, of Southwold in Suffolk, and had two children who attained maturity, Robert and Anne, both of whom have left many descendants.

Information as to any of the above-mentioned persons or their families will be of interest to me.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

GOISFRIDUS DE BECHE, OF DOMESDAY BOOK.—One of the principal Barons of the Conqueror was Goisfridus de Beche—Godfrey de Beke—who held large possessions in Hertfordshire at the time of the Norman Survey, and was also sheriff of that county. Most strangely, no traces of him have been met with anywhere but in Domesday Book: so, at least, I remember to have seen it, several years ago, asserted and commented on in some printed book to which I have now lost the reference. I fancied it was in one of the *Reports of the Lords' Committees touching the Dignity of a Peer of the Realm*; but I have not been able to find it there. Could any of your readers furnish me with a reference?

I would attempt to account for the disappearance of Godfrey de Beke's name from our records subsequent to Domesday Book, by supposing him

to have taken the cross in the year 1096, and to have died during the first Crusade. I should be glad if light could be thrown on the subject through "N. & Q."

CHARLES BEKE.

Bekesburne.

JOHN HAMMOND, M.D., sometime Fellow of Trinity College, Cambridge, was physician to James I. and Henry Prince of Wales. Independently of his eminence in his profession, he deserves remembrance as father of that learned theologian, Henry Hammond, D.D. We have not met with any mention of Dr. John Hammond after 1617. We hope through the medium of your journal to ascertain the date of his death.

C. H. & THOMPSON COOPER.

Cambridge.

WILLIAM HAMPTON, of Trinity College, Cambridge, B.A. 1572, M.A. 1576, is author of *Lachrymæ Ecclesie*, a funeral sermon, on 2 Chron. xxxv. 24, 25 . . . 4to. 1601. This is not mentioned by Watt, and our only knowledge of the book is derived from Crowe's *Catalogue of Sermons*. Can any of your correspondents furnish us with information respecting William Hampton? We think it probable that he was a younger brother of Christopher Hampton, Archbishop of Armagh, who was Fellow of Trinity College, B.A. 1571, M.A. 1575, B.D. 1582, D.D. 1598.

C. H. & THOMPSON COOPER.

Cambridge.

HONORARY INITIAL LETTERS.—Besides the recognised K.G.'s, K.C.B.'s, D.D.'s, H.E.I.C.S.'s, F.S.A.'s, R.A.'s, &c., which most of us know, or may easily get to know, the meaning of, there are a vast number of other such affixes which no one seems able to explain. Scientific men especially seem to revel in capital letters. Is there any limit as to the right of adopting them, or any dictionary where one may find what they mean? I am not aware that any corresponding subscriber to "N. & Q." is as yet a C.S.N.Q., but I suppose we shall come to it before long.

P. P.

COUNTESS OF HUNTINGDON.—Who was the author of the *Life and Times of the Countess of Huntingdon*? With reference to the authorship of the hymn "Come, thou fount of every blessing," MR. DANIEL SEDGWICK (2nd S. x. 516) speaks of the author of Lady Huntingdon's Life as if he was well known to him. The biographical work in question is stated to be "by a member of the noble houses of Huntingdon and Ferrers." I also belong to the latter family, and although acquainted with every member of it, have never heard the name of the author, though I believe it to be by one of Lady Huntingdon's ministers, who, the genealogical notes of the work prove, was very imperfectly acquainted with that part of his subject.

E. P. SHIRLEY.

Lower Eatington Park, Stratford-on-Avon.

PARODIES ON GRAY'S "ELEGY."—Who was the individual calling himself "An Oxonian," who in 1776 reprinted, with perhaps a score of slight verbal alterations (e. g. "bell" for "curfew," "jovial" for "festive," &c.), Duncombe's excellent parody (of which the first edition appeared in 1753, and the second in 1765), and had the presumption, too, to price it at one shilling, whereas the original cost but sixpence? It appears to have been "printed for the author and sold by J. Wheble, 22, Fleet Street." DELTA.

PRIDEAUX QUERIES.—Where can I obtain the following information, as Burke [in his *Baronetage* does not give it. "Prideaux, Baronet." Under this head, the second son of the 6th baronet is stated to have left three children — John Wilmot, afterwards 7th baronet; Edward Bayntree Edmund, and Elizabeth. I wish to ascertain if either of these married; if so, to whom? and did they leave any issue? What became of the 6th baronet's third son Peter? Did he marry and leave any issue?

Who were the three wives in the order of marriage of the 7th baronet, one only being mentioned (Priddle)? Of what county, and what are the Priddle arms?

What are the armorial bearings of the present baronet's first wife, Fitz-Thomas? and as he has no surviving children, on whom will the title descend? A DEVONIAN.

PRIVATE PRINTING PRESSES.—Can any of your correspondents state where a list of such presses, with the works printed at them, can be found? I remember seeing, many years ago, some books, written by a John Bruce, containing much curious research respecting the Protestant clergy of France, and their literary and religious history. I understand that Mr. Bruce was a minister among a body of seceders in Scotland; and that he kept in his study a press, at which he printed his own works, which are consequently very scarce. There was a Mr. Davy too, a clergyman of the Church of England, who printed, about the beginning of this century, a *System of Divinity*, in 26 vols. 8vo. I once saw, at Treuttel & Würtz's, in London, a copy which was sold, I think for 5l. 5s. J. MY.

N. A. F. PUAUX.—I am anxious to ascertain whether there is an English translation of the following work. If so, by whom published:—*L'Anatomie du Papisme, et la Réforme E'vangélique D'Angers; Lettres Angevines*, par N. A. F. Puaux, Ministre du Saint E'vangile. Paris, 1846.

CLERICUS (D.)

"SERVO PER REGNARE."—Can any reader of "N. & Q." tell me who adopted the motto: "*Servo per regnare*"? It is on the portrait of a strong-featured, and obviously strong-minded woman, whose identity I am anxious to establish.

W. J. T.

FAMILY OF STEELE OF CHESHIRE.—Will any of your correspondents be so good as to inform me, 1. Whether anything is known of the ancestors of Thomas Steele of Weston, the grandfather of Lord Chancellor Steele, whose pedigree is given in Ormerod's *Cheshire*, and recorded in the *Heralds' College*?

2. Whether the origin of this family can be traced to a family named *Stylo* or *Stiell*, whose arms are the same as, or very similar to, those borne by the Steeles of Chester and their descendants, viz., argent, a bend counter, componée ermine and sable; on a chief azure, three billets or? I have not been able to ascertain the crest of *Stylo* or *Stiell*.

W. E. STEELE, M.D.

Dublin.

TENNYSON'S "PRINCESS."—Has any one pointed out, or has Mr. Tennyson acknowledged the coincidence of the plot of his poem, *The Princess*, with a passage in the concluding chapter of *Rasselas*?

"The Princess thought, that of all sublunary things, knowledge was the best. She desired first to learn all sciences, and then purposed to found a college of learned women, in which she would preside."—*Rasselas*, chap. xlix.

WM. SIMPSON.

Aberdeen.

THE YEAR 1588.—Contemporary chroniclers and others state, that the year 1588 was one of expectation as well as admiration; and that there were numerous "prophecies" current at the time relating to the Spanish invasion, &c. *Vide Nares's Life of Burghley*, iii. 327, where, in a foot-note, he refers in particular "to the old prophecy of the approaching year 1588." Examples of, or a reference to, one or more of them will greatly oblige

ENQUIRER.

Queries with Answers.

DUDLEY BRADSTREET.—I have a petition addressed to the king by Dudley Bradstreet, praying for some remuneration for his services as a spy during the Rebellion of 1745. It is a curious and circumstantial document, and is endorsed "Capt. Bradstreet's Pet." For a spy he seems to have been treated with much respect, and had the honour of kissing the hand of his Royal Highness the Duke of Cumberland at Lichfield. Is anything known of him in connection with the Rebellion?

F. SOMNER MERRYWEATHER.

[Our correspondent must endeavour to get a sight of the following curious work: *The Life and Uncommon Adventures of Capt. Dudley Bradstreet; being the most Genuine and Extraordinary, perhaps, ever published*, 8vo. Dublin, 1755. It contains a full account of his amours; employment in the Secret Service; His Majesty's present to him with correspondence; the reward he obtained for his services; his passing for a magician in Covent Garden, where many of the nobility of both sexes, and even

famed for wisdom, resorted to him, upon his promising to renew their age, making them thirty or forty years younger than they were, and informing others when their husbands or wives should die; also his being made governor and judge of the finest seraglio in England, and his promised feast to the city of London—facts well known to all the courts of Europe. A copy of this amusing work is in the British Museum.]

D. E. BAKER.—Can any correspondent furnish some particulars of the editor of the popular *Biographia Dramatica*?

S. REYNOLDS.

[David Erskine Baker was the eldest son of Henry Baker, by a daughter of Daniel Defoe. The means of becoming opulent were put in his power; but his infatuated attachment to the drama induced him to throw aside every prospect of worldly advantage. He and his wife, a Miss Clendon, joined a strolling company of comedians, and acted for many years. He was the author of *The Companion to the Playhouse*, 2 vols. 12mo. 1764, and afterwards enlarged by Isaac Reed and Stephen Jones. He wrote one dramatic piece, acted in Edinburgh, called *The Muse of Ossian*, Edinb. 1763, 12mo. A Prologue spoken for the benefit of the Canongate Poor-house, Edinburgh, April 17, 1764, is ascribed to him. He died in a state of indigence in that city about the year 1780. There is a brief Memoir of him in Harding's *Biographical Mirror*, vol. iii. 4to. with a portrait annexed, taken from an original picture. Mrs. Baker was afterwards engaged at the Edinburgh theatre. She acted the part of Zaphira in *Barbarossa*, Aug. 9, 1766. *Vide Digges' Letters to Mrs. Ward*, p. 110.]

EUCCHARISTIC WINE.—Will any of your subscribers be good enough to answer the following queries? What wine do the Romanists use in the mass, and what is the historical origin of the use of Tent wine in our own church, and in what liturgical books any information on the subject can be found?

A RURAL DEAN.

[We are informed that the wine used in the Roman Church is the *Lacryma Christi*, of a red colour and exquisite flavour. According to Dr. Rock's citations (*The Church of our Fathers*, i., 161) the wine was to be the genuine juice of the grape; not artificial, or a decoction from some other fruit (what we call a "made wine"). "Materia calicis est vinum de vite, id est, non vinum artificiale sed de alio fructu compressum." It might be white or red, full-bodied or light, but not sour or even acid. Red was preferable, "propter expressionem et similitudinem sanguinis." A small quantity of water was mingled with the wine, "aqua modica vino admisceatur." On this subject the learned Dr. Thomas Deacon remarks (*View of Christianity*, ed. 1748, p. 316), "But though no wine of different matter, and therefore none but the fruit of the vine can be thought fit to be used for this sacrament, as we are taught by the tradition and practice of the Catholic Church; yet any fruit of the vine, though of different qualities, whether French or Spanish, Port or Tent, Italian or Greek, may be used upon that occasion.]"

Replies.

DESTRUCTION OF MONUMENTS.

(2nd S. xi. 424; xii. 12, 49, 92.)

Your readers will rejoice to learn that by the Malicious Injuries Act, which has just passed, a

protection is thrown round statues, monuments, and other memorials of the dead, which it is to be hoped will put a stop to any further mutilation of them.

That Act, by section 39, provides that —

"Whosoever shall unlawfully and maliciously destroy or damage any book, manuscript, picture, print, statue, bust, or vase, or any other article or thing kept for the purposes of art, science, or literature, or as an object of curiosity, in any museum, gallery, cabinet, library, or other repository, which museum, gallery, cabinet, library, or other repository is either at all times or from time to time open for the admission of the public or of any considerable number of persons to view the same, either by the permission of the proprietor thereof or by the payment of money before entering the same, or any picture, statue, monument, or other memorial of the dead, painted glass, or other ornament or work of art, in any church, chapel, meeting house, or other place of divine worship, or in any building belonging to the Queen, or to any county, riding, division, city, borough, poor law union, parish, or place, or to any university, or college or hall of any university, or to any inn of court, or in any street, square, churchyard, burial ground, public garden or ground, or any statue or monument exposed to public view, or any ornament, railing, or fence surrounding such statue or monument, shall be guilty of a misdemeanor, and being convicted thereof shall be liable to be imprisoned for any term not exceeding six months, with or without hard labour, and, if a male under the age of sixteen years, with or without whipping; provided that nothing herein contained shall be deemed to affect the right of any person to recover, by action at law, damages for the injury so committed."

This clause is framed from 8 & 9 Vict. c. 44, and 17 & 18 Vict. c. 33, with the addition of words which were introduced to include all monuments and other memorials of the dead.

With regard to the word "unlawfully" in this clause, it is well to observe that no one, whoever he may be, can lawfully *alter* or deface any monument which has been lawfully erected. Lord Coke (3 Inst. 202.), speaking of "tombs, sepulchres, or monuments in a church, chancel, or churchyard," says, in general terms, and without any limitation whatever, that "the defacing of them is punishable by the common law," as appears by Lady Wyche's case, 9 Edw. IV. 14 a: and he adds, "and so it was agreed by the whole Court" in Corven's case, 12 Co. Rep. 104. It is clear then, that any person who defaces or destroys a monument is guilty of an unlawful act, and will have done that act "unlawfully" within the meaning of this clause.

Then as to the word "maliciously," the 58th section of the Act provides that that word shall apply to every offence, whether it be committed from malice conceived against the owner of the property or otherwise. Now malice, in its legal sense, denotes any wrongful act done intentionally without just cause or excuse; and in this respect differs from its ordinary acceptation. Any wilful destruction or defacing of a monument, therefore, seems plainly to come within this clause; unless,

indeed, some just cause or excuse can be assigned for it.

The person, who erects a monument, and after his death the heir male, whether lineal or collateral, of the person to whom the monument was erected, may maintain an action against any person who injures it; but it is an entire mistake to suppose that he can lawfully alter or deface it, either with or without the consent of the incumbent. Lord Coke's authority is clear that he cannot do so.

Even if it were possible to conceive that any such alteration could lawfully be made, it would be the height of folly to make it. Inscriptions on monuments are admitted in evidence on the ground that they are the declarations of persons who had *personal* knowledge of the facts stated in them, and had no interest to misrepresent them. But it is obvious that any alteration made in after times, by persons who had no such personal knowledge, at once deprives them of the only ground on which they are admissible in evidence. It is perfectly clear that such altered inscriptions would not be admitted in evidence to prove anything represented by such alterations.

Innocent parties would, doubtless, be permitted to prove what the original inscription was; but if there were a claim made by the party who made the alteration, or any of his descendants, it is easy to see that that claim might be defeated by the alteration, even if the prior state of the inscription were allowed to be proved: for there is nothing that so strongly and so justly prejudices a case in the minds of a jury, as any tampering with matters of evidence. It is easy, too, to foresee that cases may occur where the making of the alteration may be proved, and there may be no evidence by which the original inscription can be proved. Indeed it is easy to conceive that a large estate, and even a peerage, may be lost by the person really entitled to it in consequence of the alteration of such an inscription.

It is so important that the recent extension of the law should be as widely spread as may be, and that the other points I have adverted to should be fully known, that I have ventured to step out of the usual limits of "N. & Q." in this Note.

I quite agree with those who desire to have some copies of existing monumental inscriptions preserved. I am confident many instances exist where they are the only evidence of the burials of persons, and they frequently contain in each of them much more evidence of pedigree than registers; as they often give several descents in a family, and mention the places where the persons named in them lived: so that such inscriptions are important as well where registers exist as where they are lost. It is clear that no copies of existing inscriptions could be now made so as to be admissible in evidence, unless an Act of Par-

liament were passed to make copies taken in the manner directed by its evidence. But with respect to future inscriptions, I think I can suggest a plan that might be effectual. As no monument can be erected without the permission of the ordinary or incumbent, let each person who grants such permission make it a condition that the party erecting the monument shall deliver two copies on parchment of the inscription, signed by him; and stating his place of abode, and relationship to the deceased. Let one of these copies be filed, and kept in the chest with the registers; and the other be sent to the registry of the diocese, with the copies of the registers. Or if it be thought better, let a parchment book be kept by the clergyman; and let the party, erecting a monument, be required to cause a copy of the inscription to be entered in it, and signed as above-mentioned, before the monument is permitted to be erected. Such copies so signed would, I think, be admitted in evidence as declarations by members of the family, on the same principle as entries by members of a family in Bibles and other books. C. S. GREAVES.

I have observed with considerable and increasing interest the several communications of your correspondents upon this subject, and I must say it is a subject which cannot fail to draw the attention of many an earnest well-wisher.

It so happens that I have for several years — although not so much lately, from pressure of professional claims upon my time — devoted much of my leisure to copying the inscriptions in my own town, and in most of the surrounding villages, although I am sorry to say some parishes are still incomplete. They have been transcribed with every regard to accuracy; and I can only say that it would afford me pleasure if they can be of service in any plan which may be brought about for preserving the memorials of the dead. I can most heartily confirm Mr. Woodward's account of the manner (careless as it is) in which any small brass memorial is treated; some I find are removed altogether, some but partially, and others without leaving any indication as to who the respected tenant of the tomb below can be, except a leg or an arm, or part of a sword, or a helmet, for the iron tip or plated heel of the uncouth labourer kicks at as he passes over it.

I can merely say I shall be very glad to help, or rather second, any practicable plan which can be devised for preserving these perishing memorials.

JOHN NURSE CHADWICK.

King's Lynn.

SEAL OF ROBERT DE THOENY.

(2nd S. xi. 510.)

I can only hope to answer MELETES by placing more facts before him. I think that I may say

that among the earliest authentic bearings of the Toenis, the eagle finds a place. Harl. MS. 6589, p. 34, it says — "The copy of a very antient Rolle made, as may be supposed, in the tyme of H. 3rd," Le County de Toeny "Gulez un Eagle dargent."

This bearing was a favourite one of the house (see 2nd S. xi. 413), and especially of the Lindsays, who most certainly are Thorns, but why they called themselves Limes or Lindens is more than I can tell. In Eyton's *History of Shropshire* we have a Thorn (another brother or cousin of Ralph the Standard-bearer I expect) in Gerard de Tornai, who held (see Domesday) and gave his village of Bechton in Cheshire to Shrewsbury Abbey; from his line descended the Shropshire Thorns, who all bore lions (see 2nd S. xi. 413). They remained in Shrewsbury down to the time of Charles I., when Thomas Thornes of Shelvoek was fined 720*l.* by the Cromwellians for his loyalty.

Gerard was a favourite name with the Lindsays and Thorns. In Eyton, vol. ix. p. 67, we have "Ralph de Lindsey;" and "Ralph, son of Theold de Tirne," as witnesses to a deed of Hugh de Dover. Théodelin de Tanie was a most honourable knight (see *Ord. Vit.* vol. i. p. 414, Bohn's edition). Gerard de Lindsey of Crawford in 1249, and Gerard de Spineto, of Sampford-Spinye (see Testa de Nevil), who is my ancestor, are instances of its preservation in each family!

De Spineto is the Latin of De Thorny, by which we track the Toenys, whether descended from the Standard-bearer or from Robert de Toden, of Belvoir, his brother. We have the Baron Elias Daubeny, noticed in Lansd. MS. 267-8, as Elias Tony, his wife being Isolda; and in Hardy's *Rot. Chart.* p. 221, we find Odelin de Albin, the son of Wm. de A., and grandson of Odelin de Umfraville, called by his tribe name De Spineto, about A.D. 1207.

Again, in Cole's MS. we have Berenger de Toden, the son of Robert of Belvoir, calledTHONY, Thoenio, and Thoenio, and his nephew Wm. is called in Hunter's *Robuli, &c.*, p. 112, *Wm. Torn*. In the same he is also called Wm. de Albin, because it was he who changed his name in honour of the martyr St. Alban. Thus, I trust, I have identified the common origin of Lindsay, Thorn, and Daubeny.

To say why or how the name became Lindsay is most difficult; but Lord L. — tells, at p. 5, vol. i. of the *Lives*, that the house of de Toustain Frontebose, the French Lindsays, gave for their *cri-de-guerre* "Vive le sang des Rois Normands," the tradition of descent from the race of Hollo being fully understood and appreciated. I however abstain from going over the evidence further, as it is fully laid down in the Appendix to vol. i.

To refer again to the lions, I think this bearing may have originated from the descent of the

Toenys from the blood royal of Normandy and Spain (2nd S. xi. 413), or perhaps the lioncels were first used to indicate the further descent from English royalty, when Roger de Toni or *De Thoen* matched with Constance Beaumont, the grand-daughter of Henry I. Certainly the arms of Robert Thorn of St. Albans, their lineal descendant (see *Harl. MS.*, several places, and Rymmer's *Fœdera*), are not a bad copy of the royal bearing; they are azure, a fess between three lions passant guardant or; and we find the lions in this attitude round the seal as figured by Mr. Nichols in the *Gent.'s Magazine*, whose courtesy I take this opportunity of noting with my best thanks. These arms were quartered by Robert Thorn of Bristol (grandson of Robert of St. A.), the Arctic navigator. See his arms (2nd S. xi. 413), where we find the lozenges gules, thus connecting the Thorns with the Daubenys. These will be found on the pictures of Robert and Nicholas Thorn, founders of the Bristol Grammar School, with a swan's head and neck with a bunch of roses in the bill for a crest; thus showing the descent from Devon (the lions); the relationship to Daubeny (the lozenges); and the descent from the Standard-bearer, or Knight of the Swan!

These arms were confirmed by Cooke Clarenceux, 1569.

In Coates' *History of Reading*, we have an account of windows placed in Bere Court, Pangbourne, by John Thorn, Abbot of Reading, who died there 1519: he was the brother of Robert of Bristol. We have in them, as seen and described by Ashmole, the *swan*, the *three lions*, the *eagle* (twice figured), the *Phoenix*, and the *unicorn*. These last two being, however, a reference to Philip de Thau's "Bestiarius." He who flourished in the reign of Henry I. was of the Albini family, who long retained his name of Philip; and we find the name in the South Molton registers, Devon, as late as 1740, along with those of Roger, William, Peter, Simon, Thomas, Robert, Hugh, &c., all Toeni favourites.

The quotation from Thau is as follows:—

"Monosceros est beste,
Un corne a en la tete
Cette beste en verté nous signifie Dieu,
Par pucelle est prise," &c.

In the window, Ashmole says, we have—

"A woman sitting, and an unicorn resting his head in her lap, with these words upon the unicorn's body, in black-letter:—

'Unicornus. Christi Incarnatio.'

Out of the unicorn's mouth proceeded a scroll, with these words:—

"Virginis in gremio unicolor ferus ecce mitescit;
Sic Deus est et homo, conceptus virginis alvo."

Lastly, the Gresleys, who descend from Nigel de Toeny, the brother or son of Robert de Stafford (nephew of the first Lindsay), although they

do not bear arms at all analogous to any others of their race, yet carry a lion passant ermine for a crest; and if we accept Grasse or Gras as a form of their name—and certainly Gressy is one—then we have arms very like Thorn of St. A.; viz. azure, a fess between three lions rampant argent. Thus have I shown that eagles, swans, lions, and lozenges, are the badges of the Thorn race in their different branches. I hope one day to submit to the kindly criticism of the readers of "N. & Q." "The History of the Scandinavian Thorn-tree, its Branches and its Twigs," as a slight return for their very great help.

Without attempting to answer the Query of MEMOR, I would venture to suggest that lozenges, mascles, and fusils, all really variations of the spindle, indicate descent in the female or spindle line from the royal houses of England, France, and Normandy in days of yore. Take the families of Carteret Granville, Giffard, Thorn, Daubeny, Percy, Quincy (Saier de Quincy, married Maud de St. Liz), &c. &c., all of whom can prove descents from the female off-shoots of royalty. This is, I think, as feasible as the bearing of the Lioncels amongst the male descendants of the Conqueror, about which there can be no dispute; when all the bearers of lozenges, &c., are before us, we may perhaps be able to test this supposition, and see whether it will hold good.

N.B.—The earliest record of our name, as now pronounced, is given in Roger de Hoveden, where there is mention of Richard de Therne, the brother of the Queen of Sicily, and Jordan de Pin of the household of the king. This last is Jordan Des Pin, the Crusader (vide *Chronicles of the Crusades*); he lies buried at Elmstead, Essex, where there is a wooden effigy to him well preserved, *his feet resting on a lion*. Richard de Thorn I believe to be a younger son of Roger Thorn and C. B., who was succeeded in his estates in Essex and Herts by Peter, a rebellious baron, sheriff of Essex and Herts, whose seat was at Hunsdon, and whose line terminated in Lawrence Tany or Thany, or Thorn. The name of Lawrence is to be found in the St. Alban's pedigree, and is kept up to this day by the race.

The well-known bravery of the Percies, Daubenies, and Toenies in the Holy Land, quite overthrows the notion that "lozenges" were given as a mark of disgrace for refusing to go to the Crusades!

SENEX.

ORIGIN OF THE WORD CHAPEL.

(1st S. i. 333, 371, 417.)

In Dr. Richardson's valuable *Dictionary*, we find:—

"CHAPEL, a Chest, a Repository, sc. in which the Reliques of the Martyrs were preserved; then any building

in which the *capellæ* (chests) of Reliques were laid; and again, any sacred place or place of prayer.

"Those, Spelman adds, were first called *Capellani* or *Chaplains* who had the care of these *capellæ* of Reliques; then those who had the care of the sacred place where these *capellæ* were deposited; and at length, all who ministered in sacred offices: clerici, nempæ, et sacerdotæ. Spelman appears to have traced this word most satisfactorily. He derives it a Ciceroneano *capsa*, et Plinianò *capsella*; s eliminato. *Capella* pro cista scrinio seu repositoio."—*Gloss. Archæol.*, &c.

To this I may append an extract from one of the Rev. J. W. Burgon's interesting Letters on the Roman Catacombs, &c., published in *The Guardian* last year:—

"But the most ungrammatical, as well as the most difficult to decipher of all these inscriptions, (I think I have spent a day over it,) is the following,—scratched, rather than engraved, on a small tablet in the Museum Kircherianum.

No. 49.

"(*) EGOSECUNDAFECICUPELLABONE
MIMORIEFILIEEMEMSESCUN
DINE QUÆRECESSIT. IN. FIDEM Qu. DINEMQÆ
CUMFRATREMSUMLAUREN
TIUMINPACERECESSERUND

"*I Secunda* have made a grave to the virtuous memory of my daughter *Secundina*, who departed in faith; with her brother *Laurentius*. They departed in peace.

"Even De Rossi, the great patron of those who sleep in the Catacombs, will not approve of *cupella*, for the accusative; nor of *filieem*, in place of the genitive; though *cum fratre sum* may admit of defence; and *recesserund* may only reflect the popular pronunciation. But in truth, look at the original of this inscription; and you understand the history of the inaccuracies at once. It belongs, in a word, to persons in humble life.

"The chief point of interest, however, in the preceding epitaph, is the word *CUPELLA*,—which (I humbly suspect,) is new. At least it was unknown, (in any such sense,) to DuCange. But he gives 'cupa,' and quotes for it a heathen inscription (to be seen in Gruter, p. 845,) which ends,—'In hæc cupâ mater et filius positi sunt.' On this authority, Du Cange explains 'cupa' to mean *urna, arca sepulchralis*. But he refers his reader to 'Cuba,' of which he says,—'forte pro *Cumba*, locus subterraneus;' and he quotes a monkish writer, who employs the words as follows:—'Ad pedes B. Sabini est altare S. Martini . . . in alia *Cuba*, juxta orientem, sepulchrum S. S. Victoris, Domini,' &c.—'Cuba' and 'cupa' are therefore probably one word, of which 'cupella' will have been the diminutive. Whether allied to 'cumba' or not, I have my doubts.

"I suspect that 'cupa' (the same word as 'cup,') and its diminutive 'cupella,' originally meant a sepulchral vase which held the burnt bones of the dead. This kind of sense the word preserves to this hour,—'cupell' being, I believe, the established appellation of a little vessel used by refiners. But in early Christian times, the word will have readily sustained a change of signification, in connection with the remains of the departed. It will have indicated generally the *grave* where those remains were deposited. How closely connected from a very early period were places of sepulture and places of prayer,—what need to state before one learned in Christian Antiquities? Already then will you have anticipated the suggestion for the sake of which I am troubling you with this letter; namely, that we have here the etymology of the word *CHAPEL*, which has so long perplexed philolo-

gists,—yourself, I believe, among the rest 'Capella' (*Anglicè*, 'Chapel,') is derived, I suspect, from 'Cupella,' which in the fourth of fifth century denoted a place of Christian burial,—as the humble inscription under consideration shows. Perhaps *Vault* would be the nearest English equivalent for the word.

"A story is, or was, current in Oxford, of a youth, so elated with an approving nod which he got from the examiner for his reply, ('Saul,') to the question, 'Who was the first Jewish King?'—that he leaped forward, and added confidentially,—'also called Paul.' With this warning before me, I am afraid to suggest further that 'Cupola' may be only another form of the same word. I shall be quite content with having discovered the true etymology of Chapel.

"Oriel, Nov. 17th, 1860.

J. W. B."

The word Chapel is now very variously applied, but always to some edifice distinct from the Parish Church. Thus it is applied to district churches in large parishes, or Chapels-of-ease as they are called. In England and Wales the word generally signifies a Preaching-house or Meeting-house of Dissenters. In Scotland, the sacred edifices of the Church, since it has ceased to be "established," are called "English Chapels," or "Episcopal Chapels." In Ireland, the word is uniformly applied to the Roman Catholic Churches; so that "going to Chapel" has a very different meaning in different parts of the United Kingdom. Perhaps the custom of building Lady-chapels, Mortuary-chapels for royal and noble families, &c., may have been the transitional step by which the word came to be applied to an extra-parochial building.

The old English Proverb uses the word in a bad sense: "Where God has a Church the Devil has a Chappel." Defoe quotes this proverb at the beginning of his *True-Born Englishman* as a note on his well-known lines:—

"Wherever God erects a House of Prayer,
The Devil always builds a Chappel there,
And 'twill be found upon examination
The latter has the largest congregation."

Ray gives the same proverb in Italian, from which perhaps ours was translated and borrowed—*Non si tosto si fa un Templo à Dio come il diavolo ci fabbrica una capella appresso.* EIRIONNACH.

NICHOLAS TETTERSELL.

(2nd S. xii. 89.)

I think it will probably interest other readers besides your correspondent to have the whole of the inscription on the tomb of Captain TetterSELL printed in "N. & Q." more particularly as in these days of iconoclasts, and that other class of people, equally dangerous, whose taste is for "improving" (?) monuments, it is impossible to say how long these precious records of the past may be spared to us. The tomb, a plain altar one; is situated on the east side of the south door

of the chancel; and the inscription, which I copied in April last, is as follows:—

“P. M. S.

“Cap^t Nicholas Tetttersell through whose prudence Ualour an Loyalty, Charles the Second, King of England, and after he had escaped the sword of his merciless rebells, and his forces received a fattall ouerthrowe at Worcester, Sept^r 3^d, 1651, was faithfully preserved and conueyed into Ffrance, departed this life the 26th day of July, 1674.

m

“Within this marble monument doth lie,

Approued Ffaith, Honor[^] and Loyalty:

In this Cold Clay he hath now tane up his station,
At once preserued y^e Church, the Crowne, and Nation;

When Charles y^e Greate was nothing but a breath,
This valiant soule stept betwene him and death.

Usurpers threats, nor tyrant rebells froue,
Could not affright his duty to the Crowne.

Which glorious act of his, for Church and State,
Eight Princes in one day did Gratulate;

Professing all to him in debt to bee,
As all the world are to his memory.

Since Earth could not Reward his worth haue giue”,
Hec now receiues it from the King of Heauen.

* In the same Chest one Jewell more you haue,
The Partner of his Uertues, Bed, and Graue.

“Susanna his Wife, who Deceased y^e 4th Day of May, 1672. To whose Pious Memory and his owne honor Nicholas theire only Son, and Just inherite of his Ffathers Uertues, hath paid his last Duty in this Monument. 1676.

“Here also lieth Interred the body of Captain Nicholas Tetttersell, his son, who departed this life the fourth of the Calends of October, 1701, in the 57 year of his Age.”

I may take this opportunity of adding my opinion to that expressed by several correspondents, on the great advantage it would be to have a register of inscriptions belonging to every church and cemetery. I purpose this autumn making copies of the older inscriptions in the various churches and churchyards I may visit; and should there be any plan started for the collection of epitaphs, I should be happy to contribute any in my possession. J. A. PN.

PHOTOGRAPHY FORESHADOWED.

(2nd S. iv. 155.)

I have looked through the Indexes of “N. & Q.,” but do not see any notice of a curious French work, translated and published in England in 1761. It is a small 8vo. with this title:—

“Giphantia, or a View of What has passed, What is now passing, and during the present Century, What will pass, in the World. Translated from the original French, with explanatory notes. London. Printed for Robert Horsfield, in Ludgate Street, 1761.”

It is the narrative of a person taken to an island in the midst of a tempestuous ocean of moving sands, named *Giphantia*. He there meets the Prefect of the island, who shows him a storm at sea, which turns out to be merely a picture, and then follows the curious detail:—

“The elementary spirits (continued the Prefect), are not so able painters as naturalists; thou shalt judge by their way of working. Thou knowest that the rays of light, reflected from different bodies, make a picture and paint the bodies upon all polished surfaces, on the retina of the eye, for instance, on water, on glass. The elementary spirits have studied to fix these transient images: they have composed a most subtle matter, very viscous, and proper to harden and dry, by the help of which a picture is made in the twinkling of an eye. They do over with this matter a piece of canvas, and hold it before the objects they have a mind to paint. The first effect of the canvas is that of a mirrou; there are seen upon it all the bodies far and near whose image the light can transmit. But what the glass cannot do, the canvas, by means of the viscous matter, retains the images. The mirrou shows the objects exactly; but keeps none; oure canvases show them with the same exactness, and retains them all. This impression of the image is made the first instant they are received on the canvas, which is immediately carried away into some dark place; an hour after the subtle matter dries, and you have a picture so much the more valuable, as it cannot be imitated by art nor damaged by time. We take, in their pure source, in the luminous bodies, the colours which painters extract from different materials, and which time never fails to alter. The justness of the design, the truth of the expression, the gradation of the shades, the stronger or weaker strokes, the rules of perspective, all these we leave to nature, who, with a sure and never-erring hand, draws upon our canvases, images which deceive the eye, and make reason to doubt whether, what are called real objects, are not phantoms which impose upon the sight, the hearing, the feeling, and all the senses at once.

“The Prefect then entered into some physical discussions, first, on the nature of the glutinous substance which intercepted and retained the rays; secondly, upon the difficulties of preparing and using it; thirdly, upon the struggle between the rays of light and the dried substance; three problems which I propose to the naturalists of our days, and leave to their sagacity.”

Many of the foregoing particulars bear a wonderful likeness to the art of photography as practised by the “sagacity” of the naturalists “of the present century;” and if this curious volume has escaped notice hitherto, it is singular that it should be brought to light exactly a hundred years from its publication. JOHN S. BURN.

The Grove, Henley.

REGISTERS OF THE STATIONERS' COMPANY.

(2nd S. xii. 101.)

MR. COLLIER, in his interesting extracts from the above Registers, states that the ballad on Queen Elizabeth's visit to the camp at Tilbury, anno 1588, is subscribed by T. J. The broadside with which I am acquainted, and which tallies in every respect with that reprinted, in 1840, by the Percy Society, has the initials T. D. appended to it. I conclude, therefore, that Thomas Deloné, or Deloney, “the ballating silke-weaver” of Norwich, and one of the most popular versifiers of his day (1586—1600), was the author of it. He was likewise the author of *The Obtayninge of the Ga-*

leazzo, wherein Don Pietro de Valdez was Chiefe, &c., and of *A Ballade of the strange Whippes, which the Spanyards had prepared for the Englishe Men and Women, &c.* The last-mentioned ballad, by far the most interesting of the three, has a rude woodcut of the two formidable instruments in question. As the broadside is excessively rare, I will extract the rhyming weaver's description of them:—

“And not content by fire and sword
to take our right away,
But to torment most cruelly
our ladies night and day:
Although they ment, with murdering hands,
our guiltlesse bloud to spill,
Before our deathes they did devise
to whip us first their fill.

“And for that purpose had prepared
of whips such wondrous store;
So strangely made, that sure the like
was never seene before:
For never was there horse nor mule,
nor dogge of currish kinde,
That euer had such whips devised,
by any sauadge minde.

“One sorte of whips they had for men,
so smarting, fierce, and fell;
As like could neuer be deuisd
by any deuill in hell.
The strings whereof with wyerie knots,
like rowells they did frame,
That every stroke might teare the flesh,
they layd on with the same.

“And pluckt the spreading sinewes from
the hardned bloudie bone,
To pricke and pearce each tender veine
within the bodie knowne.
And not to leaue one crooked ribbe
on any side unseene;
Nor yet to leaue a lump of flesh
the head and foote betweene.

“And for our seele women eke
their harts with griefto clogge,
They made such whips wherewith no man
would seeme to strike a dogge:
So strengthened eke with brasen tagges,
and filde so roughe and thinne,
That they would force at every lash
the bloud abroad to spinne.”

We owe, then, it would seem, to the Spaniards of the sixteenth century the introduction of the “cat o' nine tails” into our country.—Will Mr. COLLIER kindly inform me whether the ballad, entitled *The late Wonderfull Dystres which the Spanish Navye sustayned in the late Fight*, is extant? And if so, where a sight or rather transcript of it can be obtained? β.

BIRTH OF NAPOLEON II. (2nd S. xii. 12, 76.)—With reference to the order given by Napoleon I. to prefer the mother, in case the lives of mother and child could not both be saved, allow me to inquire of your medical and legal readers whether there is no *rule or law* in such cases, and whether

the life to be sacrificed depends on the choice or caprice of the operator or of the husband? Some years ago I conversed with an Italian physician, a man of great skill and experience, and of singular humanity and piety, on this very subject; and he assured me that, in his country, there was no choice, but that in all doubtful cases, the mother's life was to be sacrificed; and that a physician who killed the child in order to save the mother would be in law a murderer. He added, that the Roman Catholic Church, of which he was a member, held similar doctrine, and that he would expose himself to the gravest censures from the ecclesiastical authorities, if he were known, either by his own confession, or otherwise, to have saved the mother at the expense of her offspring.

In fact, he treated it as an act equally criminal with that of procuring abortion to save a woman's reputation.

Is this the teaching of English law, and of the Anglican Church? STYLITES.

CHARLES ANTHONY (2nd S. xii. 28.)—Replies received from William Durrant Cooper, Esq., the Rev. John Temple, of Welch Bicknor, and the Rev. John Ward, of Wath, enable us to state that Mr. Anthony, who was born 6 Nov. 1600, was instituted to the vicarage of Catterick 19 Sept. 1660, and was buried there 25 June, 1685. There is a monument to his memory in the chancel, and Mr. Ward has been good enough to forward us a copy of the inscription.

C. H. & THOMPSON COOPER.

Cambridge.

REV. CORNELIUS BAYLEY, D.D. (2nd S. xii. 107.)—Dr. Bayley died 2nd April, 1812. G. W. N.

HASTINGS (2nd S. xii. 8.)—The question raised by C. D., reduced to its simplest form, appears to be whether the family of which the last representative was (after the death of her first husband), married to Godfrey de Lauvaine, had any connection with the baronial house of Hastings. The name of Hastings appears to have been attributed as well to the family as to the lordship which they held in Essex. Probably it was from the lordship that the family derived its name; and if so, the question arises whether the name of the lordship (and consequently of the family) was not originally *Eystanes*, as it is called by Dugdale (*Baronage*, vol. i. p. 736), afterwards modified into *Eistan*, and perhaps ultimately into *Easton*. At all events, from *Eystanes* to *Hastings* the transition is not violent. YERAC.

BEQUEST OF A BED (2nd S. xi. 477.)—There is an earlier instance of a bequest of a bed than that of William of Wykeham to which Mr. WALCOTT alludes,—William, Lord Ferrers, of Groby, who died in 1371, by his testament, bearing date 1

Janiſ, an. 1368, bequeathed to Henry, his ſon, his green bed, with his arms thereon; and to Margaret, his daughter, his white bed and all the furniture, with the arms of Ferrers and Ufford empaled. (Dugdale's *Baronage*, vol. i. p. 268.)

YERAC.

SKIPPET (2nd S. xi. 407.) — I would ſuggeſt that this word is a diminutive form of *ſhep*, a wicker baſket, A.-S. *scep*, *sciop*, a ſkip, baſket, or tub (Bosworth, in *voc.*). Iſl. *ſhap-her*, is a cup or hollow veſſel; and Iſl. at *ſhapa*, or at *ſhepia*, is, to form, fabricate, deſign, or make (whence our Engliſh *ſhape*), derived from Iſl. at *ſka*, to cut or carve (*ſecare*). Dan. *ſkiav*, means “ſmall guts of cattle plaited together.” WM. MATTHEW.

Cowgill.

PETER TEMPLE, THE REGICIDE (2nd S. xii. 30, 78.) — Among thoſe who ſigned the warrant for the execution of Charles I., there were two *Temples* — Peter and James; but I think it will be found that Peter Temple, the *regicide*, was not Sir Peter Temple of *Stow*.

1. It appears to be a queſtion whether Peter Temple, the *regicide*, was ever knighted, or in any way entitled to be called *Sir Peter*.

2. The wife of Peter Temple, the *regicide*, is ſuppoſed to have been named *Eleanor*. Sir Peter Temple of *Stow* was twice married, but his firſt wife was named *Anne*, and the ſecond *Chriſtian*.

3. Peter Temple, the *regicide*, lived till after the Reſtoration in May, 1660. Sir Peter Temple, of *Stow*, died in 1653.

(See Collins's *Peerage* (1812), vol. ii. p. 418, and Granger's *Biographical History* (1779), vol. iii. pp. 84, 144.)

It is evident that the ſtranger, buried at Norwich in January, 1660, could not be either Peter Temple, the *regicide*, or Sir Peter Temple, the *Baronet*.

Peter Temple, the *regicide*, is ſaid to have publiſhed, in 1653, a ſmall work in 12mo, entitled *Man's Maſterpiece*. Can any of your readers give the title in full? * MELETES.

Peter and James Temple the *Regicides*, in the death-warrant of Charles I., ſeal with apparently the ſame arms, a chevron between three martlets. The colours in MR. HOTTEN's facſimile are not marked or deſcribed, but Burke's *General Armory* gives —

“Sa. a chev. erm. betw. three martlets ar. Crest, a

[* Man's Maſter-Piece, or the beſt Improvement of the world Condition. In the exerciſe of a Chriſtian Duty. On ſix conſiderable actions: 1. The contempt of the world. 2. The judgment of God againſt the wicked, &c. 3. Meditations on repentance. 4. Meditations on the Holy Supper. 5. Meditations on afflictions and martyrdom. 6. With a meditation for one that is ſick. By P. T. Kt. Lond. 12mo. 1658. Pp. 252.]

talbot ſejant ſa., collared or. Granted 1576 to Temple, Buckinghamſhire, Kent, and Leiceſterſhire.

May I aſk how and why the preſent members of that family bear different arms, viz. Quarterly 1ſt and 4th an eagle diſplayed ſa. 2nd and 3rd ar. two bars, each charged with 3 martlets or? When, and to whom, were the latter bearings granted? ELPMETI.

DUTRA (2nd S. vii. 106, 284.) — The following note with regard to this plant may be intereſting to your correſpondent MR. KING. It is from Mandelslo, *Travels into the Indies*, London, 1669, lib. ii. p. 83. He ſays of this drug: —

“It ſo ſtupifies a man's ſenſes, as that he ſeems either to have loſt them, or to ſleep with his eyes open. The Indians call this herb Doutra, Doutry, or Datura, and the Turks and Perſians Datula. Garcias ab Horto and Chriſtopher d'Acosta affirm, that is a kind of Stramonea; that the herb grows abundantly all over the Indies, in the ſhade, and that it is ſomewhat like Bearsfoot. They extract the juice of it, while it is green, or they beat the ſeed to powder, and mix it in conſerves, or put it into his drink, whom they would reduce to that condition for twenty-four hours; during which time he is deprived of the uſe of all his ſenſes, ſo that he does not ſee what is done before him, though his eyes be open, unleſs ſomebody moiſten the ſoles of his feet with fair water, which revives and recovers him, much after the ſame manner as if he awoke out of a ſound ſleep.”

LIBYA.

Salford.

JUDGES POWELL AND TWYSDEN ON WITCHES (2nd S. xi. 427.) — Compilers of anecdote-books are to be little relied upon when they do not cite title and page. I have not been able to find the original authority for Mr. J. Powell's ſenſible conduct. From all I have read of Twiſden I ſhould expect ſound law, but no freedom from prejudices of his time, or tendency to expoſe nonſenſe by ridicule. Here is perhaps the foundation of what is imputed to him. In a caſe on action for the words — “Thou art a witch, and deſerves to be hanged as well as Arthur, who was hanged for a witch,” — the report ſays: —

“Et Twiſden Juſtice dit que tous les differences concernant l'appellant dan *Witch*, &c., furent pris in Adamsons caſe, que fuit circa 23 Car. (come il remember) quel fuit ſouvent fois argue. Et tenu que a dire *Thou art a Witch* neſt actionable. Mes a dire, *Thou art a witch*, and *haſt bewitched my mothers milk*, *drink*, *Porcells*, &c. Iſſint ſemble de infants, mes a dire *Thou art a witch*, and *haſt bewitched G. S.*, quere ſi ceo ſoit actionable, quia G. S. poit eſtre *captivated* ove le *amiableness* del perſon le Plain-tiff, &c. Et Iſſint per aſcun eſt difference perent dizant que ad *bewitch* choſe que ad ſence et choſe que nad ſence.” — *Dacey v. Clinch*, 1 Sid. 53; ſee alſo, *Viner's Abridgment*, i. 422.

FITZHOPKINS.

Garrick Club.

LAND MEASURE (2nd S. ix. 426.) — If your correſpondent ϕ will read the article “Perch” in the *Penny Cyclopaedia*, he will ſee that the length of

it has varied considerably in several parts of England. The reason is not given. From the articles "Mile," "Weights and Measures," and "Standard," he will gain some knowledge as to the derivation of our several measures. When he has done, he will no doubt be astonished at the want of uniformity and certainty. I was dumb-founded.

W. P.

CHRONICLE OF WORCESTER (2nd S. xi. 267.) — I have a good general recollection of the trial, but I did not answer the query when it appeared, hoping to find some one on circuit who had made a note. Few are left who were present; no note can be found, so I send the best account I can, and hope it may meet the eye of some one who will make the desirable additions and corrections.

The cause was tried about fifteen years ago at Gloucester. The parties were influential inhabitants of Pershore. They met on the opposite sides of a stile; quarrelled, spat in each other's faces, and then came to blows. He who got the worst was as usual the plaintiff, and retained Serjeant Talfourd, who made a speech of more eloquence than the facts seemed to deserve. Mr. Whately, for the defendant, tried to laugh the case out of court. He quoted from Ray's *Proverbs* — "As spiteful as a Parshore man" — and said that the evidence just heard rendered the editor's note, "Qu. spiteful," unnecessary. He then told the jury, that in the recently-discovered *Chronicon de Evesham*, the peculiarities of the people of Worcestershire in the time of Henry III. were described. The chronicle, he said, was written by a young monk of great literary attainments for the time, who was made abbot by the Chief Justiciar — "*mirâ cum perturbatione monachorum.*" Of Pershore the Chronicle says :

"Homines de Pershore cum valde irati sunt, salivam in adversarios exprimunt, pugnisque contendant: quod mirum ac fœdum est."

This, though intended to be taken as a joke, was so admirably delivered, that four-fifths of the hearers thought it was not wit, but research. Among these was the plaintiff's counsel.

THEN AND NOW ON CIRCUIT.

Oxford Circuit, July 24.

PASSAGE IN DEMOSTHENES (2nd S. x. 168.) — I have waited, expecting some one who knows more than myself of Demosthenes, to say whether the passage about the eagle is by him or not. The thought is in Aristophanes : —

" Ἄγε νῦν, ὅπως αὐτοῦ ἀναγνώσασθε μοι,
καὶ τὸν περὶ ἐᾶσθαι, κείνον, ὅπερ ἦδοναι,
ὅς ἐν νεφέλαισιν αἰετὸς γενήσεται."

Equites, v. 1008.

H. B. C.

U. U. Club.

SIR RICHARD POLE, K.G. (2nd S. xii. 76.) — C. J. R. is in error, in stating that Viscount Barrington is descended from Thomas Barrington

who married Lady Winifred Hastings. Viscount Barrington's family name is Shute, which was changed by Act of Parliament to that of Barrington, on his ancestor John Shute succeeding to the estates of Mr. Francis Barrington of Tofts, in Little Baddow, Essex, who had married Elizabeth, daughter of Samuel Shute, Sheriff of London, 1681 : and having no issue, adopted his wife's cousin John, son of her father's brother Benjamin Shute. Francis Barrington, of Tofts, was son of Sir Gobert Barrington, Knt., second son of Sir Thomas Barrington, of Barrington Hall, Bart., grandson of the Sir Thomas Barrington who had married Winifred, Lady Hastings, widow of Sir Thomas Hastings, and daughter and co-heir of Henry Lord Montagu, son of Sir Richard Pole, K.G., and of his wife Margaret Plantagenet, Countess of Salisbury, daughter of George, Duke of Clarence.

C. DE D.

Among other descendants of Sir Richard Pole, K.G., and Margaret Plantagenet, Countess of Salisbury, are the issue of their daughter Lady Ursula Pole, married to Henry Lord Stafford, eldest son of Edward III. and last Duke of Buckingham. From this marriage descended the Barons and Earls of Stafford of the Stafford and Howard families, as also the present family of Jerningham, Lord Stafford.

C. R. S. M.

LAW OF SETTLEMENT: INMATES (2nd S. xii. 26.)

— The intrusion of strangers into parishes is a subject on which some curious information may be found in corporation records of the seventeenth century. The poor law was administered by the corporation, and in the Records of the Borough of Grantham are frequent directions to the constables to seek out such intruders.

When they had obtained licence to reside, they were styled *inmates*; seats were allowed them in the aisles, not in the nave, of the church.

B. L. W.

STEELE, FAMILY OF (2nd S. xii. 89.) — Will DR. STEELE kindly inform me what degree of relationship Joshua Steele bore to Sir Richard. Joshua was an amiable, though eccentric person, and of some note, in his day, with Clarkson, and the other "African Institution" writers. By a curious coincidence he too came in for an estate in Barbados (Kendall) in right of his wife Sarah Osborne, widow of Robert Osborne.

Joshua Steele assumed the management of this plantation in 1780, being then sixty years old. He introduced the system of "task-work" among his slaves; made them "copyholders" after a plan of his own, and caused them to be tried for offences committed against the estate by "juries" of each other. He died in 1797, leaving his "estates of every sort" to his sister Mary Ann Steele and his "two children, Catherine Steele and Edward Steele, but not so as to become the pro-

perty of any other person claiming in right of my said children, *who are now slaves*, but for their own proper benefit and not otherwise."

Kendall Estate was the scene of that story of "Yarico" so exquisitely told by Ligon in his *History of Barbados*.
ROBERT REECE.

MAYPOLES (2nd S. xii. 11, 78).—At Castle Bytham church, Lincolnshire, the bell-chamber is reached from the ringing-chamber by a ladder, on one side of which are some letters, rudely cut, informing the reader that "this was the village Maypole, 1660."
STAMFORDIENSIS.

CAPTAIN JOHN MEARES (2nd S. xii. 88).—I suspect that A. A. may be in error as to the Christian name* of this officer, and as to the fact of his having been, properly speaking, an arctic voyager. I have often heard my mother speak of a family of the name of Meares, with whom she was intimate in her younger days. They lived at Island Bridge, near Dublin, and there were two sons, I think, named Charles and Lewis. One of these went to sea, and he was the officer who had the affair with the Spaniards in Nootka Sound towards the end of the last century. He published a narrative of that affair in either one or two volumes, octavo, and I think there is a portrait of him in it. This I apprehend is the Captain Meares about whom A. A. wishes for information, and I wish I could give him more. I doubt if there be any biographical notice of him; but I would recommend A. A. to examine the obituaries of the *Gentleman's Magazine* for the early years of the present century.

THOS. KEIGHTLEY.

N.B. The Harleian Scraps given by MR. WILLIAMS at p. 83 is in *metric prose*, like Chaucer's *Tale of Melibeus*, &c. I thence infer that it is later than the time of Chaucer.

SIR ROGER WILBRAHAM (2nd S. xii. 70).—Our Query has produced most friendly letters from Dr. Ormerod, the venerable historian of Cheshire, and the Rev. Delves Broughton. The latter gentleman has furnished us with a copy of the inscription on Sir Roger Wilbraham's monument at Hadley, part only of which is given in *Le Neve's Monumenta Anglicana*.

From these communications we derive the following information respecting Sir Roger Wilbraham:—

1. He was born in or about 1554, being second son of Richard Wilbraham of Nantwich, Esq., by

[* The Christian name was added by us, thinking at the time that A. A.'s query had some reference to John Meares, who published in 1790 *Voyages made in the Year 1788-9, from China to the North-West Coast of America . . . with Observations on the probable existence of a North-West Passage*. 4to., and translated into French by J. B. L. J. Billecocq, 8vo. 3 vols. 1795.—ED.]

his wife Eliza, daughter of Thomas Maisterson, Esq., of the same place.

2. By privy seal, dated 11 Feb. 1585-6, he was appointed Solicitor-General for Ireland, his patent for the office being dated Dublin, 19 April, following.

3. He was sworn one of the Masters of Requests in Ordinary in 1600.

4. His patent as Solicitor-General of Ireland was revoked in 1603.

5. He married Mary, daughter of Edward Baber, Serjeant-at-law.

6. His *eldest* daughter Mary was the first wife of Sir Thomas Pelham. (Collins and others following him call her the *third* daughter.)

7. His youngest daughter Catharine was the first wife of Sir Henry Delves, Knt. (afterwards Bart.), to whom she was married at Wyburnbury, Cheshire, 21 May, 1620, being buried there 28th (or 23rd) August, 1630.

8. His widow became the second wife of Sir Thomas Delves, Bart., and was buried at Wyburnbury, 6 Jan. 1644-5.

The present is one of many instances of the great utility of your periodical.

We may add that Sir Roger Wilbraham was of Christ's College, in this University, but took no degree.

C. H. & THOMPSON COOPER.

Cambridge.

HERALDIC (2nd S. xii. 10).—In Boutell's *Monumental Brasses and Slabs*, published by G. Bell, 186, Fleet Street, 1847, there is a description of a slab "lately found" in the church of St. Bride's, Glamorganshire. It represents a knight in cross-legged attitude, and is the memorial of Sir John de Botiler (*circa* 1285). His "shield is charged with three covered cups, the heraldic bearing of Botiler or Butler."
ELFMETL.

THE PASTON FAMILY (2nd S. xii. 69).—Sir John Paston, Knt. (eldest son of John Paston, Esq., and Margaret, his wife, daughter and heiress of John Mauteby, Esq.), was born about 1440, and died, unmarried, on the 15th of November, 1479, leaving a natural daughter, named Custance.*

Mr. Francis Worship, in a very interesting *Account of a M.S. Genealogy of the Paston Family*, in the possession of His Grace the Duke of Newcastle,† states, on the authority of Frances Sandford, the compiler of the pedigree, that Sir John

* See a pedigree of the Paston family in the first volume of the *Paston Letters*, quarto edition, 1787; also page 94, *et seq.* of a *Sketch of the History of Caister Castle*, edited by the late Mr. Dawson Turner, London: Whitaker & Co. 1842; also, page 487 of the sixth volume of *Blomefield's Norfolk*, 8vo. edition, 1807.

† See page 1 *et seq.* of the fourth volume of *Norfolk Archeology*, published by the Norfolk and Norwich Archeological Society. Norwich: Musket, 1855.

Paston, "dyed without issue." There was, however, another Sir John Paston, Knt. (a younger brother of the one above-mentioned), who inherited the estates of his ancestors at Paston, &c., and died in 1503, having survived his wife Margery (the daughter of Sir Thomas Brews, of Stinton Hall, in Sall, Norfolk), about eight years. HERUS FRATER.

EDWARD I. AND LLEWELYN (2nd S. xii. 9, 78).—There are difficulties in this legend which your correspondent is not aware of. It is given in *Mapes de Nugis Curialium* (Camden Soc., vol. i. p. 99), and in Camden's *Britannia* (edit. 1607, p. 257), on the authority of Mapes.

The Camden publication (pp. 97—99) identifies Llywelyn (Luelinus) as the third of that name, son of Griffin, and the "Rex Edwardus" is, of course, intended for Edward I., his contemporary. The accession of this king was in 1272; but Mr. Wright, the editor of the *Nugæ*, states that nothing is known of Mapes after his becoming archdeacon in 1196 (p. viii.), and therefore he must have died long before the earliest possible date that can be assigned to the legend.

Camden cites "Mapeus" as his authority, styling the King Edward "Edwardus Senior." It is clear that the Saxon king, so denominated, could not be the person intended, for he died in 924, about ninety years before the accession of the first Llywelyn, named ap Sitsylt.

Nothing then appears certain as to the legend, except that if Edward I. is really intended, it must have been an interpolation after the death of Mapes. GEO. O.

DR. ALABASTER (2nd S. xii. 107).—See Russell's *Memor. of Thos. Fuller*, p. 6, for his degrees, &c., Fuller's *Worthies*, iii. 185, 186, Mr. Hackman's invaluable index to his *Catalogue of the Tanner MSS.* He has Latin elegiacs in *Camdeni Epistola*, Append., p. 389 (where the name is written Allibaster). On his friendship for Archbishop Williams, see Hackett, ii. 137.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

GAMMA will find a notice of Dr. Alabaster in Fuller's *Worthies*. Addison mentions him in the *Spectator*. The index to my copy of the *Spectator* is very faulty, and I cannot from memory give the number or date of the paper in which he is so mentioned. W. C.

BRITISHERS (2nd S. xii. 67, 116).—UNEDA has never been, I presume, in this town. I have met with a great many American "gentlemen," and American captains, in the mercantile navy; the latter are very generally men of great experience, and certainly well educated—far better, I must say (without disparagement to our English captains), than the commanders of English mer-

chant ships. The Americans, one and all, in conversation with us, always address us as "you Britishers." When speaking of the people of France, Spain, Germany, &c., they use the term "foreigners." I asked an American "gentleman" once, why he called us "Britishers"? And his reply was, "Out of respect, as we wish to pay your country a compliment, and distinguish you from foreigners." This I have reason to believe is true. S. REDMOND.

POSSIBLE AND ACTUAL (2nd S. xii. 117).—The gentleman, whose signature is P. S. CAREY, and to whom all readers of "N. & Q." are much indebted for the many interesting Notes which he contributes to its pages, has adopted an erroneous quotation, which appeared a few weeks back in the *Saturday Review* as—"What is impossible cannot be,—and very rarely comes to pass." The lines are (I quote the whole verse):—

"They cannot come, sweet maid! to thee;
Flesh, both of cur and man, is grass!
And what's impossible can't be;
And never, never comes to pass!" *

Last week there was, in the *Saturday Review*, a strange perversion of a line by Cowper. Cowper's line—

"Their tameness is shocking to me,"—

has, by the *Saturday Reviewer*, been perverted into

"Their silence was horrid to me."

W. C.

PHOENIX FAMILY (2nd S. xii. 109).—In reply to your correspondent's inquiry, I beg to say that a butcher, named Phenix (without the diphthong), lived in this town, but died a short time since. His mother is still living. I believe that the word is nothing more than the corrupted form of "Fenwick;" a family not common about this part, although I have heard that the name is north-country, viz. about Newcastle-upon-Tyne. I hope this may help your correspondent.

JOHN NURSE CHADWICK.

DARK AGES (2nd S. xi. 368).—I find, in Todd's *Johnson* (sub voc. DARK), the following lines from Denham:—

"The age, wherein he lived, was dark; but he
Could not want sight, who taught the world to see."

I know not to whom the poet here refers; but this stanza, written *temp.* Charles I., may possibly assist Wm. H. to the solution of his Query.

WM. MATTHEWS.

THE ETONIAN (2nd S. xii. 12, 79).—It is stated by J. F. S. that Macaulay was an Etonian. I had some acquaintance with that distinguished man; and I think that he was not educated at Eton, or at any public school. STYLITES.

[* "The Water Fiends," by George Colman the Younger.—Ed.]

MOLE (OR MOLLE) JOHN AND HENRY (2nd S. xii. 109). John Molle, governor to Lord Ross in his travels, fell into the hands of the Inquisition. See Fuller's *Church History*, ed. Brewer, v. 380, *seq.*, Sir H. Wotton's *Remains*, p. 314, Fuller's *Worthies in Devonshire*, 8vo. ed., i. 401. One John Molle translated into English the first century of the *Opera Horarum Subsecivarum* of Phil. Camerarius (fol. Lond. 1621), under the title of *The living Librarie; or, Meditations and Observations historical, natural, moral and poetical*.

Fuller derived his information respecting this Protestant confessor from Molle's son Henry, Fellow of King's College, public orator of the University, and grandson to the famous Sir John Cheke (*Life of Bishop Moreton*, York, 1659, p. 4). Henry Molle has verses in *Epicæd. Cantabr.* (1612), pp. 94, 95, and in *Genethliacum Acad. Cant.* (1631), pp. 6, 7. An account of his election as public orator is contained in MS. Baker, xxxiii. 241. He died 10 May, 1658. Harwood's *Alumni Eton*. p. 214. JOHN E. B. MAYOR.

St. John's College, Cambridge.

THOMAS SIMON (2nd S. xii. 2.)—Vertue does not appear to have known much of the personal history of Thomas Simon. Perhaps some of your correspondents may be able to throw light upon the following points:—

1. What was the family name of Elizabeth, the wife of Thomas Simon?
2. When was he married to her, and where?
3. It is known that he lived in the parish of St. Clement Danes. Can it be ascertained in what part of the parish?
4. In a paper that appeared in the *Révue Numismatique* about three years ago, Thomas Simon is spoken of as being a Frenchman. Is there any reason for supposing that such was the case?
5. Is anything known respecting *House*, the engraver, spoken of by Vertue as having in his possession the effigy of Thomas Simon cut in steel? MEMOR.

BOOKS BURNT BY THE HANGMAN (1st S. *passim*; 2nd S. i. 397, 498; ii. 19, 77; ix. 37; x. 106.)—A pamphlet called *The Monster of Monsters*, printed in Boston in 1754, was ordered, by the General Court of Massachusetts Bay, "to be burnt by the hands of the common hangman, in King Street, Boston."—*American Historical Magazine and Notes and Queries*, March, 1859.

K. P. D. E.

PATENTS (2nd S. xii. 109.)—My statement, made at the late meeting of the Kent Archaeological Society, is not given quite accurately by your correspondent CLARRY. The circumstance happened, not a "short time" ago, but many years since! And I only met with it, as a quotation, from a work entitled *Thoughts on Laughter*. The original work I never saw; and I merely ad-

verted to the circumstance by way of illustration, my object being to show the necessity of *practically, personally, and in situ*, investigating all the "belongings" of those objects which form the study of archaeologists, instead of inspecting them in public or private galleries or museums.

Nor did I say that the "patent was forfeited"; but simply that an action, brought against a party who had infringed it, was decided in the defendant's favour.

The legal question I do not pretend to understand; but should suppose that something would depend on the wording of the patent. The modern inventor, or supposed inventor, of the process referred to in my paper, had not only "a right to a patent," but had actually obtained one; and, for aught I know to the contrary, may be still working it, though it would appear that he could not protect it from invasion. "The glorious uncertainty of the law" extends, I presume, to patents; and he must be a bold man, indeed, who can satisfy CLARRY that *any* patent is infallibly secure. The danger is certainly not over as soon as it is registered. DOUGLAS ALLPORT.

SPURS IN THE HOUSE OF COMMONS (2nd S. xii. 37, 97.)—On referring to my copy of the *Nobility of the British Gentry*, which I had not with me at the time I wrote my reply, I am quite of P. P.'s opinion that by "military members" is meant "those who sit in the military capacity of knights of the shire." I am curious, however, to know whether it would be a breach of etiquette for a knight or baronet who represented a borough to appear in the house in spurs? J. WOODWARD.

Miscellaneous.

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A. J. T. Harwood's View of the Classics, 4th edition, 1790, is the best, and may be picked up for a few shillings.

ERRATUM.—2nd S. xii. p. 87 col. i. l. 2, for "Ganson" read "Gandon."

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William Pye	-	-	" 1780.
Francis W. Pye	-	-	" 1834.

This list is not so complete as I hope, at some future time, to make it. A church existed here at a very early date, I believe before the Conquest, although no mention of it is made in Domesday. An old font which, two years ago, I discovered in the churchyard, appears to me to be of Saxon character. Some of the masonry of the church is also very rude and of the same type. In the Taxatio of Pope Nicholas (A.D. 1291) it appears under the name of the church of "*Blis-*

ton," and is taxed at 6*l*. In these circumstances, I hope, at a future time, to add to the list the names of some of the earlier incumbents of the benefice.

I am not aware of the date of the institution of John Balsam. He died in September 1410, as shown by his sepulchral brass affixed to a large slab of granite in the chancel of the church. He is represented vested in alb and chasuble. The inscription is remarkable for the omission of the date of the day of the month on which he died, although the remainder of the legend is complete. It will be observed that there is an interval between the death of Balsam and the institution of Carthew. The name of the intervening incumbent I hope to be able to supply. From 1420 the list is complete to the present time.

The continuance of Thomas John as rector from 1529 to 1581, through the whole period of the Reformation, is very curious, especially as compared with the disturbance which took place during the time of the Great Rebellion, which produced three changes in seventeen years. Dr. Lockett was, I believe, deprived in 1643. The last five incumbents show a remarkable instance of clerical longevity, especially the *three* latest. I am not aware of another instance of an ecclesiastical benefice having been held by three persons for a period of 142 years, one of them being still alive and comparatively a young man. This absence of change in the government of the church was the cause of the continuance of several old church customs now fast falling into desuetude. Up to the institution of the present rector, it was the custom for the old people of the parish to make obeisance to the altar before going to their seats. All turned to the east on reciting the Creeds, and the sermon was always preached in the surplice. In the ceremony of marriage the betrothal took place at the chancel step. The sexes were separated in the church, and this in a somewhat remarkable manner. About the beginning of the present century the old open benches were removed, and the church was pewed, in some places, with large square pews, which were appropriated, in common, to men and to women respectively. About thirty years ago a person from a distant part of the county took some premises in the parish. On the first occasion of attending divine service with his wife, not knowing the custom of the church, he accidentally went with her into one of the women's pews. This was considered a great outrage of public decency, and caused no little stir in the parish. So strong was the feeling in favour of the propriety of this arrangement, that on the erecting, some fifty years ago, of a meeting-house in the village green, the same system was adopted, and is, I believe, still carried out there, as well as in the church. (*Ecclesiologist*, ii. 166.)

The church is dedicated to St. Prothius, who was commemorated on 11th September. When the change of style took place in 1752, it will be remembered that it was enacted that —

“The natural day next immediately following the 22d September, 1752, shall be called and reckoned as the 14th day of September, omitting the eleven intermediate nominal days of the Calendar.”

Consequently, in this year, there was no St. Prothius's day. The good people of this parish were not inclined, however, to yield up their village feast in obedience to an Act of Parliament: they therefore determined to observe the same day as had been accustomed, although now called the 22nd September, and have continued to keep the 22nd until the present time. This might have done very well for the year 1752, but by continuing to keep the 22nd afterwards, they perpetuated the error which the alteration of the Calendar was designed to correct. I pointed this out to the rector some time ago, and I learn from him that he has brought the subject before his parishioners, with a view to the error being corrected, although some difficulty exists, as the farmers consider that the earlier observance of the day may interfere with the operations of harvest.

I shall be very much obliged if the readers of “N. & Q.” can give me any information respecting the personal history of any of the above-mentioned rectors. I know, of course, all that is said of Dr. Kendall in Wood's *Athenæ* and Dr. Walker's *Sufferings*, &c.

I shall also be glad to know who St. Prothius was? Is there any other church in England, or elsewhere, dedicated to him? Perhaps Dr. Rock will be kind enough to give me some information upon this point. JOHN MACLEAN.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 102.)

26 Sept. [1588].—John Wolf. Entered to him for his copie &c. a newe ballad intytuled *Peggies Complaint for the Death of her Willye* [no sum].

[It is not likely that this funeral ballad had any relation to the recent death of Sidney; but it is certain, as Todd maintained, and as Davison's *Poetical Rhapsodie*, in its various editions, 1602, &c. (though not referred to by him) establishes, that the author of the *Arcadia* was known by the pastoral name of Willy.]

Ult^o die Septembr.—John Wolf. Allowed to him a ballad intituled *The Valiant Deedes of Mac Cab, an Irishe man* [no sum].

5 Octobr.—Tho. Nelson. Entred for him certen pces upon the playnge Cardes vj^d.

[Probably verses illustrative of the playing cards then in use, and perhaps printed upon them. We are not aware that any English pack of cards of this date has

been preserved: at a later period they were numerous, and frequently contained engravings applicable to the public events of the day.]

Edw. Aggas. Entred unto him for his copie a ballad &c entituled *Ramsie's Farewell to his late Lorde and M^r 'therle of Leicester, whiche departed this Worlde at Cornburye the iijth of September, 1588* vj^d.

[Lawrence Ramsey had doubtless been one of the retainers of the Earl, and thus commemorated his Lord's decease. See also Stow's *Chron.*, ed. 1605, p. 1259, where he mentions Leicester's hospital founded at Warwick, and not many years since repaired and restored. Ramsey was a versifier ten years before the date of the above entry; for he then wrote and published a broadside, nowhere noticed, on the death of Sir Nicholas Bacon. We give the full title of this curiosity from a copy now before us: *A Short Discourse of Man's fatall End, with an unfayned Commendation of the Worthinesse of Syr Nicholas Bacon, Knight, Lord Keeper of the Great Seale of England, who deceased the xx day of February, 1578.* The colophon is, “Imprinted at London for Timothy Ryder.” Ryder was also the publisher of Ramsey's *Practise of the Devil*, n. d., mentioned by Ritson, *Bibliogr. Poet.*, p. 309., where also the entry relating to Lord Leicester is quoted.]

xvij^o die Octobr.—Jo. Wyndett. Allowed unto him for his copie a booke intytuled *The Blessednes of Brytayne* vj^d.

[By Maurice Kyffin, and published by John Windet with the date of 1587, &to.]

xvij^o die Octobris.—Mr. Raphe Bowes, Esq^r. Allowed unto him the wholle Sute of Mouldes belonginge to the olde fomme (*sic*) of plaienge Cardes, commonlie called the Frenche Carde, by warrant from M^r warden Coldocke. Entred with the Jew Cisian dozen and all other thinges thereunto belonginge vj^d.

Mr. Raphe Bowes, Esq^r. Item allowed unto him, by the warrant aforesaid, the newe addition of the wholle sute of newe mouldes belonginge to the olde and newe forme of playenge Cardes, commonlie called the Frenche Carde: with the Jew Cisian dozen, and all other thinges thereunto belonginge vj^d.

[We can offer no plausible explanation of the “Jew Cisian dozen” mentioned in the two preceding registrations relating to the patent for playing-cards, which had been obtained by Mr. Raphe Bowes. He was the son of Sir Jerome Bowes, who, in 1577, had some dramatic project on foot (see *Hist. Eng. Dram. Poetry*, i. 233). It appears that both the old and new form of cards were French, and that they were then cast, or made in moulds, which, for greater security, were entered at Stationers' Hall as if they were literary productions.]

Rich. Jones. Allowed unto him for his copie a booke intytuled *The Araignement and Execution of Three Traytors, viz. John Weldon, Willyam Hartley, and Roberte Sutton, &c.* vj^d.

[Stow's account (p. 1260) is as follows: “The fit of

[* *Jeu sixième* dozen? *Sixième* (pronounced *sizièm*) is a sequence of six cards. A *jeu sixième* dozen, or “Jew Cisian dozen,” would therefore be two such sequences of six.]

October, J. Weldon and W. Hartley, made priests at Paris, and remaining here contrary to a statute, were hanged — the one at the Miles ende, the other nigh the Theater; and Robert Sutton, for being reconciled to the sea of Rome, was hanged at Clarkenwell." Thus we see, on this, and various other authorities, that in 1588 it was a capital crime for a Protestant to become a "pervert," i. e. to be "reconciled," to Romanism.]

28 Oct. — Richard Jones. Entred for his copie &c. the *Devise of a Pageant borne before the Righte honorable Martyn Calthorp, Lorde Maior of the Cytie of London, the 29th daie of October, 1588.* Geo. Peele the Author vj^d.

[This *Pageant* is, we believe, nowhere enumerated among the productions of Peele; who however, in 1585, had written that on the Mayorality of Sir Wolston Dixie, and in 1591 that on W. Webbe's Mayorality. There is no doubt, also, that Peele contributed the piece announced in the preceding entry; but from the handwriting it seems clear that, when it was first registered, it was not stated to be his, but the fact was ascertained and added afterwards. The date of the registration was the day anterior to the public performance.]

29 Octo. — Mr. Harrison, Mr. Coldock, Mr. Denham. Granted unto them for their Copies, to thuse of this Corporation, by the L. Archbishop of Canterburye, *The Psalmes of David in Meter, in all Volumes and Notes and Tunes whatsoever, in these tonges folowinge, viz. the Scottishe, the Frenche, the Dutche and thitalian, or in any of the same jointlye and severally* [no sum].

[Harrison, Coldock, and Denham were wardens for the year 1588. *The Version of the Psalmes* by Sternhold was originally printed in 1549, after the death of the translator; other impressions came out in 1550, 1552, &c., but here we see the Company of Stationers asserting the exclusive right to print and publish the "Psalmes in metre, with notes and tunes, not only in French, Dutch, and Italian, but in Scottish; as if Scottish were not a dialect of English, but a distinct and separate language. Possibly Erse was intended.]

3 Novembr. — Henr. Carre, Tho. Orwin. Entred for their copie, a ballad of *Mr. Candishe, his Voiage, who by Travel compassed the Globe of the World, arryvinge in England with habunclaunce of treasure* vj^d.

H. Carre. Entred, &c. *A new Ballad of the glorious Victory of Christ Jesus, as was late scene by overthrowe of the Spanyardes* vj^d.

[Here, and in the next item, we have a revival of productions, written to celebrate the defeat of the Armada. We shall meet with others afterwards.]

H. Carre, Tho. Orwin. Entred for his copie, &c. *A Ballad of the most happie Victory obtained over the Spaniardes and their overthrowe in July last, 1588.* vj^d.

[By the 3rd Nov., the date of the entry, the subject was a little stale: yet this ballad was not a reprint of a production issued shortly after the event, because it does not appear that republications required fresh entries and new payments; one registration was considered sufficient.]

Die Lunæ, quarto die Novembr. — John Wolf. Allowed unto him to prynte, &c. *A Songe wherein*

is conteyned the Treacherie of the wicked, and is made to be songe on the Coronation Daye, or at any other tyme [no sum].

[The days of Elizabeth's accession and coronation were now at hand, and this song was to appear in anticipation of them. Perhaps it was not even written when Wolf sent to Stationers' Hall; but he registered it merely to secure his right, and without the present payment of any fee.]

ix. of No. — Tho. Orwyn. Allowed unto him to prynte, &c. *The Arte of Englishe Poesie in Three Bookes, the first of Poets and Poesye, the second of Proportion, and the third of Ornamente.* vj^d.

[This important work appeared in 1589, "Printed by Richard Field, dwelling in the Black-Friars, neere Ludgate," where he was then carrying on the business, to which he had succeeded from marrying Vautrollier's daughter. The authorship of the volume is doubtful, no name appearing in any part of the more than 250 quarto pages, although the writer over and over again mentions and quotes his own poems, and treats of the compositions of nearly all the writers of the day. The most plausible claim is that of George Puttenham, who had a brother one of the Queen's Yeomen of the Guard, named Richard Puttenham, who was buried at St. Clement Danes, on 2nd July, 1601. There is extant, under the date of 8 Feb. 1584-5, an order from the Lords of the Queen's Council in the following form, which we give because it has hitherto been passed over, and because it refers to a man of so much literary distinction:—

"THE ORDER OF THE LORDS. — Whereas George Puttenham, gent., hath been a long sutor to her Ma^{tie} and us to be recompensed to the value of one thousand pounds, as well in respect that he did incurre so much losse in obeying her Ma^{tes} commaundement, as for other causes conteyned in a scedule and order wherunto we have sett to our hands. Now, at his humble sute and request we (having considered the equitie of the cause, and being desirouse to doe the said suppliant good aid and furtherance in his said sute in respect of his obedience) have ordered (and so require) that M^r Secretarie in our name (and for the causes above said) doe prefer to her Ma^{tie} the humble sute of the said suppliant with this recommendation from us; and that her Ma^{tie} may be pleased to rest satisfied with our opinion in the equitie of the cause.

"Tho. Brumley, canc., Robert Leycester, H. Hunsden, William Burley, C. Howard, James Croftes."

By a long explanatory paper annexed, it appears that the dispute was between George Puttenham and his brother Richard. From the Book of Decrees of the Court of Requests, we learn that in 28 Eliz., Richard Puttenham was in most distressed circumstances, having been four years in prison, and having had to maintain "a proud stubborn woman, his wife, in unbridled liberty": he was thus worth no more than "the simple garment on his back." These particulars are as new as they are curious, and are derived from the original documents.]

Tho. Orwyn. Allowed to him likewise to prynte, &c. a ballade intytuled *Martyn said to his Man, whoe is the foole nowe?* vj^d.

[If we may be permitted to offer a mere conjecture, we should say that this ballad referred to some, then well known, incident in the life of Martin Skinck.]

14 NOV. — Jo. Wolf. Allowed unto him *A Joyfull Ballad of the Royall entrance of Quene Elizabeth into her Ctyty of London, the — Day of November, 1588; and of the solemnity used by her Ma^{tie} to the glory of God for the Wonderfull overthrowe of the Spaniardes* [no sum].

[See Stow's *Chron.* p. 1260, where we are told that the Queen was to have come to St. Paul's to hear the Bp. of Winchester on 17th Nov., but that the ceremony and rejoicing, with bonfires, &c., was put off until the 19th Nov., two days after the anniversary of her accession. See also Camden, in Kennett, p. 549.]

Jo. Wolf. Allowed unto him, &c. *A new Balad of the famous and honorable comyng of Mr. Can-dishes' shippe, called the Desyer, before the Q. Ma^{tie} at her Court of Greenwich, the 12 Nov. 1588*

[no sum].

[This memorandum, we believe, records a new incident respecting the circumnavigator Cavendish. Under date of 3rd Nov. we have seen a ballad entered to celebrate his return to England. The Queen went on board Drake's ship.]

J. PAYNE COLLIER.

A GENERAL LITERARY INDEX.

(1st S. vi. 256, 302, 378.)

PART II. — *An Index of Anonymous Works and Collections.*

Abbess Hildegardē. *Epistolatum Liber*, v. *Bibliotheca Maxima*, xxiii. 535—83. Martene et Durand *Collectio*, ii. 1012—1133. *Acta Sanctor. Bollandi*, (Sept. 17.) *Questiones triginta octo per S. Hildegardim soluta*, ut supra 583—90. *Regula S. Benedicti explicatio*, ibid. 591—4. *Explicatio Symboli S. Athanasii*, 595—600. *Vita S. Ruperti Confessoris Ducis Binguonium*, v. *Surii Acta Sanctor.*, Maii 15, 218—21, et *Bollandi*, 504, &c. *Vita S. Disibodi*, ibid. Julii 8.

St. Bernard's interpretation of the promise that "the pure in heart shall see God," is supposed by the hagiologists to have received in Hildegardē its most complete accomplishment. "Ceterum ubi interior eruditio est," says Bernard, "et unctio docens de omnibus, quid nos aut docere possumus aut monere? Diceris enim cœlestia secreta rimari, et ea quæ supra homines sunt, Spiritu sancto illustrante dignoscere." (*Epist.* cclxxi.) She had previously solicited his prayers, "Volo, pater, ut propter amorem Dei in orationibus tuis mei recorderis. Ego ante duos annos te in hæc visione vidi sicut hominem in sole aspicere et non timere sed valdè audacem; et ploravi, quod ego tantum erubescō, et inaudax sum." (*Vide Acta Sanct. Bollandi*, Sept. 17, p. 639.) She anticipated the miraculous "tongues" of the Irvingites (*Ibid.* 633.) The Second Book of her work, entitled *Scivias*, thus commences, "Et ego homo, litteras non callens more fortium hominum, nec docta ex infusione illorum, sed manens in mollitie fragilis costa, (id est, mulier) imbuta mystico spiramine vidi." &c. In her letter to Bernard she says, "Sed tantum scio in simplicitate legere, non in absconsione textus, quia homo sum inducta de ulla magistratione cum exteriori materia, . . . non docet. (scil. visio) me litteras in Teutonica lingua, quas nescio." The text of this letter is more correctly given in *Corneri Chronicon* (*Eccardi Corpus*, ii. 685.)

The subjects, and the nature of the correspondence, of Bernard and Hildegardē may be learnt from his published

epistles, or from the *Acta Sanctorum* of the Bollandists or from any of the many histories of her life, which her admirers have given to the world; or, better still, from the books in which she communicated to others the awful disclosures from on high, which she believed to have been made to herself." (Sir Jas. Stephens' *Lectures on French History*.) Her extasies and visions, which she herself declared to be no dreams, but waking contemplations, were accompanied by salutary exhortations; for persons of all ranks applied to her for advice, for the disclosing of future events, for the decision of disputed questions, for her intercessions, and spiritual consolations. An analysis of some of them will be found in Neander, vii. 291—295. A list of her correspondents, amongst whom are Emperors, Popes, and Bishops, in Fabricius. She was one of the prophets who rose up in the twelfth century to oppose the corruptions of the church as well as of the sects that contended against her. She sympathised with those of the latter, who, under the influence of wild and enthusiastic fancies, sought that countenance for their errors in the mystical, which they could scarcely extort from the literal sense of the inspired writings. (See Pluquet, *Dict. des Hérésies*.) Consequently her language is highly figurative and allegorical.

The clergy generally she rebuked on account of their corrupt morals, and the occupations which were so inconsistent with their sacred calling. To the clergy in Cologne she writes — "Interdum milites, interdum servi, interdum ludificantes cantores existitis; sed per fabulosa officia vestra muscas in astate aliquando abigitis."—See Wolfii, *Lect. Memor.* i. 397—400; *Centur. Magdeburg.* c. xii. p. 1700.

Her commentary on the Rule of St. Benedict is not included in Butler's long list of the commentators by whom it has been explained. The chief modern ascetical treatise on this subject, he remarks, is *La Règle de St. Benoît*, traduite et expliquée par M. de Rance, Abbé de la Trappe, 2 vols. 4to, 1649. Lord Lindsay, in his *Lectures on Christian Art*, refers to M. Guizot's *Histoire de la Civilisation en France*, leçon xiv., for a very interesting analysis of the Rule of St. Benedict. St. Hildegardē founded, and presided over as abbess, the Rupert Convent of the Benedictine Order near Bingen (see Mabillon, *Annales Benedict.*, tom. vi. p. 431.) Of her *Liber Divinorum Operum simpliciter Hominis*, which is a distinct work from the *Scivias*, a specimen is given by Fabricius (*Bibl. Medicæ et Infimæ Latinæ*), who furnishes also her prophecy, the genuineness of which has been denied, against the Mendicant Friars.

"Concerning this miraculous gift which our adversaries pretend to have, we deny not but that there have lived some amongst them in their Church, which in those daies were counted Prophets and Prophetesses, as Hildegardis, an. 1146; likewise Bridget, Catharine Senensis, whom Bellarmine reckoneth up amongst others that wrought miracles, chap. 14. But concerning these we will answer, as the Jesuit doth for Sibilla, a prophetesse amongst the heathen, that she prophesied as touching such matters as should fall out to the Church for a testimony of the faith of the Christians; and so to be counted herein a prophetesse of the Church rather than of the heathen: chap. 15. So we say, that if those three above named were Prophetesses, they were of our Church, and not theirs; for they prophesied of the decay of their Church, and raising up of ours. Hildegardis first prophesied of the beginning of Friars, and of their destruction, saying that in the end, when their gifts and rewards ceased, they should go about their houses like hungry and mad dogs, drawing in their necks like doves," &c. — Willet's *Synopsis Papsimi*, p. 94. Cfr. Gallæi, *Dissert. de Sibyllis*, p. 208 et seqq.; Flacii Illyrici, *Catal. Testum*, pp. 1487-9.

A further account of the various editions of her works published separate, in addition to what has appeared in "N. & Q.," will be found in Fabricius and Watt's *Bibliotheca Britannica*, where is also mentioned *The Prophecy of St. Hildegard, fulfilled in the Jesuits; with her Life*, 1658, 8vo.

BIBLIOTHECAR. CRETAM.

seen the plates before they were issued, he would at once have recognised the fatherland of the author, and thus saved the 'Ministre d'E'tat et de la Maison de l'Empereur' the disgrace of having published, at the expense of the State, a fac-simile of the 'scribbling book of an infant,' and issuing it as the hieroglyphics of the Red Indians."

ITHURIEL

HIEROGLYPHICS OF THE RED INDIANS.

A most extraordinary instance of a literary hoax, or deception, taken from the Paris correspondence of the *Vossische Zeitung* of Berlin, has appeared in the journals, and is worth transferring to the pages of "N. & Q." John Bull has always carried away the palm for gullibility, but I think he must yield it in favour of these French *savans* of the nineteenth century:—

"Last year there appeared, published by Gide, a work, splendidly printed and expensively illustrated, entitled '*Manuscrit pictographique Américain, précédé d'une Notice sur l'Étologie des Peaux-Rouges*, par Em. Domenech. Ouvrage publié sous les auspices de M. le Ministre d'E'tat et de la Maison de l'Empereur.' The editor gives an account of the MS.; it has been for about a century in the Bibliothèque de l' Arsenal, and is described in the catalogue as the *Book of the Savages*. It was said to have been acquired, with other books, from the collection of the Marquis de Paulmy, who received it from some traveller from North America. The published book contains 119 pages of letter-press and 228 engraved plates, in royal 8vo. The plates are fac-similes of the MS., and contain a great number of 'rude figures and hieroglyphics' in coarse red-pencil and red chalk, and the paper evidently of a coarse Canadian make. M. Paul Lacroix says, in the preface, that not being acquainted with the hieroglyphics of the Red-skins he does not pretend a translation, but will endeavour to explain their meaning as nearly as he can. The book got by chance into the hands of a German, whose astonishment one may imagine when he discovered that the pretended hieroglyphics of the Red-skins turned out to be nothing more nor less than the sketch-book of a child, probably of a German emigrant, of from five to seven years of age; proved by the writing in German, current hand, such as a child would write when beginning to write—a genuine German school-boy hand. The correspondent gives a few amusing specimens:—Plate 47, under a figure of a woman, delineated by a small circle, with two dots for eyes, and a larger one under it, the word 'Anna.'—Plate 144, a couple of red lines, described by the learned editor as 'Emblem of lightning, symbol of Divine wrath,' the young author has written '*Wurszd*' (*Wurst* = sausage).—Plate 145, two figures holding a body, supposed to be a loaf of bread, he has written '*Dassdag*' (*Fasstag* = fast-day).—Plate 148, several figures holding up their line-like arms towards heaven, we read, '*Gott mein Zeuge*' (God my witness).—Plate 119 has a rude representation of a honeycomb, and the youth has written three times '*Honig*' (honey). On almost all these, besides the figures, rude childish representations of guns, church-steeple, a pyx, and other utensils of Roman Catholic worship, with words from the Romish catechism, all in the juvenile German current hand. The absurdity of the whole production has probably never been equalled. There are many German compositors engaged in the French printing-offices; had one of them but by chance

CROMWELL'S PLACE OF BURIAL.

This subject was discussed in the pages of "N. & Q." in 1852 (1st S. v. 396, 477, 598), but I believe that no new fact was then brought forward, and that the actual place of Cromwell's burial still remains doubtful.

In conversing lately with an intelligent fellow-traveller, he informed me that it is believed the Protector's remains repose in a quiet village church in Northamptonshire (Narborough?), close to the tomb of his wife, and of his favourite daughter, Mrs. Claypole. Adjoining the grave of the latter is a stone without any inscription; and the tradition in the village is, that this covers the body of the Protector, which soon after his death was privately brought into the church and buried by night. To no one, probably, have so many places of interment been given as to Cromwell. According to some, the body, sheeted in lead, was thrown into the Thames. The field of Naseby is next fixed upon. Westminster Abbey is specifically named; as also the centre of Red Lion Square. A most absurd story was related in the Somers papers, which has been copied by Dr. Symmons in his *Life of Milton*, that, on the exhumation of the body of Cromwell with those of Ireton and Bradshaw, after the Restoration, that of Charles I. was substituted, and suspended on the gallows. We know how completely this tale has been exposed; but it proves what little reliance can be placed upon many other reports. We may also remark, that the public has not been satisfied with one skull, but, like that of the Baptist, two of Cromwell's are said to be in existence. Upon one point, connected with his death and burial, there can be no question. There was something mysterious in the disposal of his body from the very first; and "various authors, those of opposite opinions (we are told) positively assert that it was never carried to Westminster Abbey." An apprehension prevailed that his remains might be exposed to insult. Lingard (quoting from earlier writers) says, "rumours of an intended explosion during the ceremony were circulated," and precautions were therefore adopted to prevent what must have proved so painful to the feelings of his family, his private friends, and his political adherents. When lying in state in Somerset House, his effigy was placed on a bed of state, "which covered or was supposed to cover the coffin." In defiance of every precaution it became absolutely necessary, from its decomposition, speedily

to inter the body; and the coffin, it is said, was "secretly deposited at night in a vault at the west end of the middle aisle of Henry VII.'s chapel."

If this statement be correct, the gorgeous funeral, which took place some weeks after Cromwell's death, was an empty ceremony. A body may have been substituted without difficulty, and an effigy of Cromwell "was carried to the Abbey, and placed in a splendid cenotaph."

It will be said that when that disgraceful proceeding, to which I have referred—the gibbeting of Cromwell, Ireton, and Bradshaw—occurred, that Cromwell's body when dragged from his coffin would be recognised, and that this exposure would determine his having been buried in Westminster Abbey; but supposing that it had been there interred, could such recognition have then taken place? The immediate decay after death, and the lapse of time between the period of his death and this disgusting scene—a period of nearly two and a half years—might completely have obliterated the features. The persons employed to execute this disgraceful order might not be disposed to examine very minutely the body that was disinterred; and if they believed that it was *not* that of Cromwell, they would probably keep the secret.

On the whole, considering that on Cromwell's death a general impression prevailed that his body would be exposed to insult, and that from physical causes his interment could not be delayed*, might not his relations consider that the family burial place in Northamptonshire was the spot where privacy might be best insured, and where Cromwell might be most "quietly inurned": especially if the body was brought down by stealth, and the obsequies were performed, as is believed, at midnight.

Some of your readers will correct me where I am in error, and may be able to throw further light on a subject which cannot be regarded as wholly uninteresting. J. H. MARKLAND.

Minor Notes.

INTERLARDING A PIECE OF BACON.—Bacon says, as we all know: "Reading makes a full man, talking a ready man, writing an exact man." Now, this maxim never seemed to me to be complete; especially in relation to modern times, when the habit of steam rapidity in many things has exerted its influence on literature and politics, and produced, generally, *superficial* reading, talking, and writing. I would, therefore, propose the following addition for the consideration and guidance

* As an instance of the rapid decay of the human body, I have been told by an eye-witness that the process of embalming one of our royal family—of a past generation—could not be commenced, even immediately on his decease.

of all those whom it may concern: "and thinking makes a deep man." GASC.

EDGAR OF WEDDERLIE (2nd S. xii. 94.)—Eppy Forsyth, a very old woman, who died about twenty years ago, on my father's estate, used to tell me of the departure of the Edgars of Wedderlie from their ancient inheritance. She remembered it to have happened in her childhood. The family was fallen, and obliged to sell their estates. "The auld Laird and Leddy drove out, in their carriage and four horses, at mid-day; but the young Laird (their only child) was broken-hearted at the thocht o' leaving the auld place, and *he* waited till the darkning: for he said, the sun shouldna shine when he left his hame." She remembered his riding down the avenue alone, and she said: "It was dark night when the last Edgar rode out o' Wedderlie." L. M. M. R.

THE ELDER. —

"An opinion prevails in some quarters that an elder tree is safe from the effects of lightning, and this notion, whether true or not, received confirmation a few days since, when the electric fluid struck a thorn-bush in which an elder had grown up and become intermixed; but which escaped perfectly unscathed, though the thorn was completely destroyed. This singular phenomenon may now be seen at Dunholme Holt."—*Stamford Mercury*, July 19, 1861.

K. P. D. E.

PARISH REGISTERS.—The following paragraph, from the Proceedings of the New England Historical and Genealogical Society for February, 1857, is worthy of a place in the pages of "N. & Q." I have copied it from the report in the *Historical Magazine* for March of the same year.

"The special committee appointed at the last meeting, reported through their chairman, Mr. Dudley, that after an interview with a similar committee of the Essex Institute, they had, in accordance with the resolves of the Society, presented to the general court of Massachusetts a petition in favour of having the town and parish records of marriages, births, baptisms, and deaths in this State, copied at the expense of the Commonwealth, and deposited for public use in the Secretary of State's office at Boston. The committee had also written to the Historical Societies of the other New England States, upon the importance of having the town and parish records of their respective States copied and lodged at the capitals thereof; and had suggested to them the propriety of petitioning their legislatures on this subject."

K. P. D. E.

A DEATH RING.—The following story, which is going the round of the papers, may be worth a corner in "N. & Q."—

"A gentleman who had two days ago purchased some objects of art at a shop in the Rue St. Honoré, was engaged in examining an ancient ring, when he gave himself a slight scratch in the hand with a sharp part of it. He continued talking with the dealer for a short time, when he suddenly felt an indescribable sensation over his whole body, which appeared to paralyse all his faculties, and he soon became so seriously ill that it was considered necessary to send for a medical man. The doctor immediately discovered every symptom of poison by

some mineral substance. He applied strong antidotes, and in a short time the gentleman was in a measure recovered. The ring in question having been examined by the medical man, who had long resided in Venice, was found to be what was formerly called a death ring, in use in Italy when acts of poisoning were frequent about the middle of the seventeenth century. Attached to its inside were two claws of a lion, made of the sharpest steel, and having clefts in them filled with a violent poison. In a crowded assembly, or in a ball, the wearer of this fatal ring, wishing to exercise revenge on any person, would take their hand, and when pressing in the sharp claw would be sure to inflict a slight scratch on the skin. This was enough, for on the following morning the victim would be sure to be found dead. Notwithstanding the many years since which the poison on this ring had been placed there, it retained its strength sufficiently to cause great inconvenience to the gentleman, as stated."

In the case of Hannibal recorded by Juvenal, Sat. x. 16 —

"Finem animæ
Non gladii, non saxa dabunt, nec tela, sed ille
Cannarum vindex, et tanti sanguinis ultor,
Annulus,

the scholiast observes, "in cuius palâ venenum in hunc usum habuit." This was ingenious enough for a premeditated act of *felo de se*. Perhaps some of your readers would kindly throw more light on this kind of ring. I have searched Lady Londesborough's Catalogue of her Collection of Ancient and Mediæval Rings, &c. in vain. From the description here given, the wearer must have run a great risk of poisoning himself. R. C.

DRESS IN THE IRISH HOUSE OF COMMONS.—The notes on wearing spurs in the House of Commons remind me of a fact, in reference to the Irish House of Commons, not generally known. It appears that the custom there was for the ministerial party to appear in court dress, whilst ordinary members should appear in what was at the time called evening dress, which, according to the portraits, was a coat like that worn by the present day Queen's Counsel — knee-breeches, black-silk stockings, shoes, and buckles, sword, &c. On one occasion there was a fierce contest between the government and opposition party. Mr. Talbot, one of the members for the county of Wexford, was absent; he was opposed to the government, and on the debate coming nearly to a close, it was found that the parties would be pretty equally balanced, so that a vote was of the greatest importance. A messenger was despatched with all speed for Mr. Talbot, who was found in the full enjoyment of an exciting fox hunt. On hearing how affairs stood, he at once dashed off, with his red coat, white breeches, top-boots and spurs, and, getting on to the nearest road leading to Dublin, urged his horse to the utmost speed. Having tired the animal, he hired two or three more at stages, and rode upwards of fifty Irish miles (nearly sixty-four English) in four

hours. He dashed into College Green, flung himself off the horse, all covered with mud, and in the garb just mentioned, he rushed into the House of Commons. He was stopped at the door by the keeper, whom he immediately knocked down, got in just in time for the division, and his vote defeated the ministry, as there was only a majority of one against them. Several songs were written in praise of "Talbot and his boots," and a beautiful Irish jig by that name is known to the present day. "Talbot and his boots" became a standing toast at public and private parties for many years afterwards. He was charged for the assault on the door-keeper, and for a breach of privilege in appearing in such a dress; of course he was acquitted of both. S. REMOND.

Liverpool.

ANTONY ASKEW, M.D.—Askew was of Sedbergh school (Carlisle's *Grammar Schools*, ii. 895). He was called, with extravagant exaggeration, "the best Greek scholar in England" (Brydges' *Restituta*, iv. 406). Many notices of him occur in *J. J. Reiskens Correspondenz*, printed at the end of Reiske's life; thus in pp. 207—211 there are letters of Askew's to Reiske (between 1769 and 1772); these notices are especially frequent in *J. S. Bernard's letters from Amsterdam*, see pp. 221, 222, 227, 229 (twice), 230, 232, 234, 240, 353; in pp. 347—350 we have an account of Askew's voyage to Athens and Constantinople; in pp. 406, 407, complaints of his negligence as a correspondent; his marriage is noticed on p. 449. See further Lowndes, new ed., i. 15; *The Gold-headed Cane, containing Anecdotes of Drs. Radcliffe, Mead, Ashew, Pitcairn, and Baillie*. Lond. 1827, 8vo; *Novæ Editionis Tragœdiarum Æschyli specimen curante A.A., Lugd. Bat.* 1746, 4to; *Ann. Biogr.* 1831, p. 500 a. He died 28 Feb. 1774, æt. 51. ("N. & Q." 2^d S. iii. 305.)

JOHN E. B. MAYOR.

St. John's College, Cambridge.

PATRICK BRONTË.—Patrick Branty (so spelt), from Ireland, was admitted a sizer of St. John's College, Cambridge, on the "side" of Wood and Smith, 1 Oct. 1802 (*St. John's College Register*). He proceeded to his B.A. degree in due course in 1806. In 1811, he published *Cottage Poems*, cr. 8vo.; and in 1813, *The Rural Minstrel, a Miscellany of Descriptive Poems*, 12mo. (*Biogr. Dict. of Living Authors*, 1816.) He preached his last sermon in Haworth church, 21 (?) Jul. 1860 (*Times*, 7 Aug. 1860, p. 12, col. 5 *ad fin.*) See also *The Times*, 10 June, 1861, p. 5, *ad fin.*; *Guardian*, 15 Aug. 1860, p. 734, col. 2; *Illustr. Lond. News*, 22 June, 1861, pp. 585, 597; *Life of Jabez Bunting*, vol. i.

The portraiture of him in the life of his daughter, Charlotte Brontë, seems to owe some of its strangest features to the imagination or the credulity of the accomplished writer, who has also

drawn a very injurious caricature of Mr. Carus Wilson, and the *Clergy Daughters' School*.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

Queries.

ALLEGED TREASON OF SIR JOHN HAWKINS.

Dr. Lingard, in his *Hist. of England* (vi. 481, edit. 1849), prefers a very extraordinary charge of treason against this celebrated seaman. He states that, on the 10th Aug., 1571, an agreement was secretly concluded and signed at Madrid by the Duke de Feria on the one part, and George Fitzwilliams, in behalf of Sir John Hawkins, on the other part; by which the English admiral was to transfer his services to Spain, bringing over with him sixteen of Q. Elizabeth's ships, fully equipped, in consideration of "an amnesty for past offences," and a monthly pay of 16,987 ducats "for the charge of the fleet." The Romish historian adds, that "the secret of this singular transaction was not so carefully kept as entirely to elude suspicion," and that Hawkins was examined by order of the council; "but his exculpation was such that the Lords were, or pretended to be, satisfied, and engaged him in the Queen's service!" Lingard's authorities for these extraordinary statements (happily for the memory of Sir John) are exclusively Spanish; and, therefore, considering the particular period, absolutely worthless. Disimulation was accounted a virtue by every class of Spaniards in the days of Philip II. Probably never before, certainly never since, was mendacity carried to such a height, or so uniformly practised, as by that miserable monarch, his counsellors, and tools. I believe there is not the slightest foundation for the alleged treason of Hawkins. In the first place, the Royal Navy, at the time in question, did not comprise "sixteen ships," or anything like that number: in the second place, not only are our own contemporary writers and our archives silent on the matter, but the compositions of the one, and the documents preserved in the other, lead, as might reasonably have been expected from the antecedents and subsequent acts of the accused, to the very opposite conclusion. George Fitzwilliams, who had formerly been governor of the merchant-adventurers of Antwerp, was occasionally employed both by Hawkins and Lord Treasurer Burghley as a travelling agent. At the very time it is alleged that he was concluding a treasonable arrangement with the minister of Philip at Madrid, in behalf of Sir John Hawkins, he was either on his passage to England, or which is more likely, *actually sojourning with the Admiral at Plymouth*. This appears, from a letter of Hawkins to Burghley, preserved in her Majesty's State Paper Office, and

dated from his native town, 4th of Sept. 1571, in which he announces the safe return of their agent Fitzwilliams from Spain, "where his message was well received." Sir John then proceeds to relate in detail the Spanish intrigues to invade this realm, and to set up the Queen of Scots, "to whom King Philip has sent a ruby of great price." And he concludes by intimating to the Lord Treasurer, that he had received a pardon from the King of Spain, for his predatory doings in the West Indies. It is incredible that the English Admiral when meditating, or rather perpetrating, such a stupendous act of treason as that which has been laid to his charge, would have taken the first minister of his sovereign into his confidence. Such, at all events, must have been the case, if there be any truth in the Spanish relations. But the forgiving humour of Philip not unlikely suggested to the astonished bystanders a want of loyalty on the part of Hawkins; on no other supposition could they account for the unwonted clemency of their master. Can any correspondent of "N. & Q." throw additional light on this curious passage in Lingard's *History*? ENQUIRER.

ÆROLITE.—Can any one give an account of an ærolite which fell on Salisbury Plain in 1836? The weight was 3 lbs. avoirdupois; it was cylindrical in shape; the length, about a foot, and diameter 3 inches. It was dug up by a clergyman, who witnessed its fall. It is now in the possession of a gentleman in Exeter.

ALFRED JOHN TRIX.

ABRAHAM BAGNELL, M.D., Bristol, died 7 April, 1840. He is said to have been a man of "considerable literary attainments." See Obituary notice, *Genl. Mag.* 1840. Can any reader of "N. & Q." give any further biographical particulars?

R. I.

BISHOPS' SEALS.—In the Reformation of the Ecclesiastical Laws under King Edward VI. in 1550 (*De Testamentis*, c. 19, *de Sigillo defuncti*), it was provided as a precaution against fraud, that upon the death of any person the seal with which he was accustomed to execute deeds should be secured in a box, and given to the judge to be obliterated. John Lewis, writing in 1736 (*On the Antiquity and Use of Seals in England*, an anonymous pamphlet), says: "This is now done in the case of a bishop's death, when his episcopal seal is broken in the presence of the archbishop of the province." Is this so now?

Heineccius says it was an ancient custom on the death of princes to bury their seals with them (*De Veteribus Germanorum aliorumque Nationum Sigillis*, i. 14). Precautions like these are out of date now, but are any such still in force, either here or elsewhere?

JOB J. BARDWELL WORKARD, M.A.

GEORGE BURCHES, of S. John's College, Cambridge, B.A. 1628, M.A. 1632, B.D. 1639, is author of *Sermons* (1641, 1655). We shall be glad of any additional information respecting him.

C. H. & THOMPSON COOPER.

Cambridge.

WILLIAM HENRY CAMPBELL, Fellow Commoner of Pembroke Hall, Cambridge, is author of verses in the University Collection on the Peace, 1763. Can any of your correspondents furnish additional information about him?

C. H. & THOMPSON COOPER.

Cambridge.

THOMAS CONGREVE, of Sidney College, Cambridge, M.B. 1687, practised as a Physician at Wolverhampton, and is author of *A Scheme or Proposal for making a navigable Communication between the Rivers of Trent and Severn*, Lond. 1717, appended to E. Curll's edition of Erdeswick's *Staffordshire*. We are desirous of ascertaining the date of his decease.

C. H. & THOMPSON COOPER.

Cambridge.

RICHARD FARRAR, of Corpus Christi College, Cambridge, B.A. 1633, M.A. 1637 (but whose name does not occur in the List of Members appended to either edition of Masters's *History of the college*) is author of —

1. "Peace and Safety to the whole Kingdom; and an Expedient for a Safe and well-grounded Peace between the King and his People." Lond. 4to. 1646.

2. "An Expedient for the King; or, King Charles's Peace-offering sacrificed at the Altar of Peace." . . . 4to. 1648.

3. "A Panegyrick to his Excellency the Lord General Monk." Lond. fo. 1660.

Any information about him will be acceptable.

C. H. & THOMPSON COOPER.

Cambridge.

ROBERT FIRMAN of Emmanuel College, Cambridge, B.A. 1627, M.A. 1631, is mentioned by Fuller amongst the learned writers of that College. Fuller says that he wrote *Of Admission to the Sacrament*. A search for this book in many catalogues and bibliographical works has been unsuccessful. Can any of your correspondents give us the title and place and date of publication, or information respecting the author?

C. H. & THOMPSON COOPER.

Cambridge.

CHRISTOPHER MONK. — On the death of Christopher Monk in Jamaica, 1688, no one appeared to claim the title, although General Monk is said to have been related to Morrice, to the Grenvilles, and I think to the Earl of Leicester; besides that he had two brothers, the elder of whom at last left daughters. Can any of your readers give information concerning his descendants, or say who his nieces married?

On the staircase of the Armoury House belong-

ing to the Hon. Artillery Company, Finsbury, there is an effigy clothed in armour, said to have been given to the company, about 100 years ago, by a Captain Allen, whose descendants claim to be related to Monk.

Could it be that one of the general's nieces married a son of Sir Thomas Allen, Lord Mayor of London, and a friend of Monk, and thus was the mother of the aforesaid Allen? Anything that could throw any light on this subject I should be very glad to receive.

W. W.

P.S. Or did any of Monk's relatives marry into a family of Webbs, formerly of Stamford, Lincolnshire? If there are any monuments or tombstones of these Webbs in that part, I should be glad to learn. The family arms are, I believe, argent a cross, gu. between four ravens, sable; and crest, a raven. One of the Webbs married a daughter of Capt. Allen, and was a noted penman in the last century.

DESCENDANT OF SIR ISAAC NEWTON. — The annexed paragraph is cut from a recent newspaper: —

"On Saturday, the 27th ult. (July, 1861,) was buried, at Herne, Mr. Wm. Newton, a descendant in an unbroken line of the famous Sir Isaac Newton, at the ripe age of 76, having survived his wife only four months. He was followed to his last resting-place from Herne Bay by many neighbours and friends, the members of the Dramatic Society, with Captain Gardiner, preceding the hearse and acting as pall-bearers. The deceased had not won the wreath of fame like his great ancestor, but he had gained the respect which always follows a well-spent life."

I am inclined to believe this claim of "descent in an unbroken line" from the great philosopher is very apocryphal: but, if otherwise, I beg to inquire in what published work a statement of the late Mr. William Newton's pedigree may be found?

N.

TRAVELS OF NICANDER NUCIUS. — When the late Rev. Dr. Cramer, in 1841, edited for the Camden Society the *Travels of Nicander Nucius in England, temp. Hen. VIII.*, from an imperfect MS. in the Bodleian Library, he was refused a transcript from a more perfect copy in the Ambrosian Library at Milan, because an intention to publish the whole of the author's travels in Europe was entertained by one of the officers of that institution. Was that design ever accomplished?

J. G. N.

PARACELSUS: WAS HE A PROPHET? — I have endeavoured, but in vain, to verify the following quotation, which I have seen in a bibliographical work without a minute reference to the *treatise* of Paracelsus, in which it is to be found. Should EIRIONNACH or any other alchemical correspondent be able to point out the passage, he will by kindly doing so confer an obligation on a

ROSICrucIAN.

"Prout minus habere quis non potest quam nudum

corpus, ac nihil omnino quo tegere valeat illud, sic de Papatu fiet omnique Presbyteratu, ut nullus eorum sit futurus, qui possit pedem latum ostendere terre qui Ecclesiasticorum sit, verum ita miseri pauperesque futuri, ut minimus et indigens omnium maxime rusticus illis multo plus sit habiturus, et hæc erit ultima punitio Papæ."

OLD SCRIPTURAL PAINTING.—I have an old painting on panel by me, which may be thus described:—It is divided by the "Tree of Life" into two compartments; on the dexter side, the tree is withered and leafless; in the front is a stone coffin, open at the side, showing a skeleton, having the label "Mors." A little above, is the "Tree of Knowledge"—by it are standing Adam and Eve, and in it the serpent with a human head; over Eve's head, the word "Peccatum"; further back, the serpent in the wilderness hung upon a pole, with the people worshipping; over this group, the words "Mysterium Justificationis"; and upon a mountain in the distance, the sides of which are all bleak and bare, Moses is receiving out of a vivid fire the tables of stone; over him, the word "Lex."

On the sinister side of the picture, the "Tree of Life" is in full leaf; at its foot, sits a naked man; over him the word "Homo." Isaiah and John the Baptist are directing him to the Saviour; on the seat are the words "Miser ecc. homo quis me erepuit ex hoc corpore mortis obnoxio," 6 Rom. 7 (*sic*). In the front is the Saviour, rising from the grave, holding a banner argent, a cross gules, in his right hand; he is trampling on a skeleton, which has a serpent's tail appended to it. Farther back, he is represented on the cross; over him, "Justificatio Nostra." On the right, he is in the midst of his disciples; over him, "Agnus Dei." On a mountain, the sides of which are clothed with verdure, in contradistinction to that of Mount Sinai, our Saviour is again represented in the garden of Gethsemane praying; angels round him, and one bringing him the cross; and over him, "Gratia." Thus we have at a glance the Law and the Gospel. Can any reader give me an idea of the time this was painted, and where? It would be too much to expect to get the painter's name.

SENEX.

N. B. The labels are all in gilt letters.

SANKEYS OF BEDFORDSHIRE.—All the Heraldic Visitations of Bedfordshire, or most of them, give the family of Sankey as belonging to that county. Can any one inform me of their habitat, and whether there are still any remains of them, animate or inanimate?

P. S.

WILLIAM SHACKSPERE.—In a file of sequestration papers, *temp.* Civil Wars, which recently fell under my notice, was one in which the name of William Shackspere occurred. I am curious to know if he was any way allied to the great dramatist. The underwritten is a copy of the document alluded to;—

"To the honorable the Com^{rs} for Compounding with delinquents.

"The humble petition of William Shackspere of Rowington in y^e county of Warr^{re}."

"Sheweth

"That y^or pet^r's estate was seized or sequestered by the late Comitee of the County of Warwick, who afterwards upon hearings of the cause freed and discharged the same from the said seizure, as by the order of discharge annexed appears. That y^or pet^r' is lately summoned to produce the s^d order of discharge before y^or honors, and procure y^e allowance thereof w^{ch} he humbly desires, and that you would be pleased to dismisse him from any further attendance. And he shall pray," &c.

The petition bears no date, but a report inscribed thereon has—

"3^o Mar. 1651.

"The Com^{rs}" in the County to peruse the bookes of y^e old Com^{tee} and certify," &c.

ABBACADABRA.

Queries with Answers.

PROFESSOR JAMESON.—Can any of your correspondents give information relative to this worthy citizen of Edinburgh, who so long filled a chair of the University as Professor of Natural History? It is remarkable that, in the Catalogue of Biographical Sketches, we can find no satisfactory account of one, who, springing from the lower ranks, ought surely to have had a becoming place in the list of those who, by perseverance and prudence, have risen to a certain position in the world.

His father, or grandfather, was a candle-maker, and subsequently a soap-boiler in Leith. Both father and son followed, in all probability, both callings. We have seen a curious printed paper by the elder Jameson in regard to his claims against the Cromarty estate, in which he pathetically laments the distress he and his family suffered from the noble earl's inability to liquidate his debts. Whether payment was ever got is problematical. The Jamesons continued the soap and candle trade till a comparatively recent period, but with what success we know not.

The professor was never, so far as we are aware, married. He was fond of music, and took so much interest in promoting a general taste for it, that, for many years, he had musical parties, which were attended by the more respectable citizens of the metropolis. As the professor must have had much correspondence with the naturalists of the time, it is a matter of regret that the public neither knows whether it has been preserved, or where, if existing, it can be found.

A MEMBER OF THE BERWICKSHIRE
NATURALISTS' CLUB.

[A valuable biographical notice of Prof. Robert Jameson, from the pen of Thomas Stewart Traill, M.D., will be found in the last edition of *The Encyclopedia Britannica*, xii. 684. *Vide* also the *Gent. Mag.* for June, 1854, p. 656; *The Athenæum* for 1854, p. 524; and *The Literary Gazette* for 1854, p. 399.]

PRIDEAUX PORTRAIT. — In a letter on the Blake Portrait in the *Gentleman's Magazine*, March, 1859, p. 307, by Mr. Mackenzie Walcott, M.A., it is stated there is a portrait of *Bishop Prideaux* at Narford Hall, the seat of Andrew Fountaine, Esq.; but Burke, in his *Visitation of Seats of Great Britain*, 2nd Series, vol. i. p. 195, states it to be a portrait of *Humphrey Prideaux*. Which is correct, as they are two different men, and of different branches of the Prideaux family?

G. P. P.

[It is the portrait of Dr. Humphrey Prideaux, Dean of Norwich; ob. Nov. 1, 1724. Vide *History of Norfolk*, 2 vols. 1829, ii. 641.]

"PIE OPENED." — Who was the author of the well-known lines, commencing —

"And when the pie was open'd," &c.?

AVIS.

[On the death of Mr. Warton in 1790, Henry James Pye was appointed to succeed him as Poet-Laureate, and much was expected from him. His first ode was on the King's birth, full of allusions to the vocal groves and the feathered choir. George Steevens on reading it immediately exclaimed —

"And when the PIE was open'd"

The birds began to sing;

And wasn't that a dainty dish

To set before a King!"

JUTE. — What is *jute*, one of the substances so often mentioned in the accounts of the Tooley Street fire? And in what book or books is it described? The more probable sources of information have been referred to in vain. C. W. D.

[Jute consists of the fibres of two plants, called the chonch and isbund (*Corchorus olitorius* and *Corchorus capsularis*), extensively cultivated in Bengal, and forming, in fact, the material of which gunny bags and gunny cloth are made. It comes into competition with flax, tow, and codilla, in the manufacture of stair and other carpets, bagging for cotton and other goods, and such like fabrics, being extensively used for these purposes in Dundee. — *M'ulloch*.]

Replies.

ANTHEM.

(2nd S. x. 367, 459, 491; xi. 12, 90.)

I am surprised that any difference of opinion should still exist as to the origin of this word, which some of your correspondents have ably shown is derived from *antiphon*. To take the words noticed by MR. CHANCE. The French *antienne* differs as much as *anthem* from *antiphon*; and yet it is beyond all doubt that it signifies the latter as clearly as the Spanish and Italian *antifona*. So unquestionably the Saxon *antefn*. And as for Chaucer's *antem* (which occurs but once in his poems, if Mr. Tyrwhitt's index be right, as I take for granted it is), it has the same meaning: —

"To me she came, and bad me for to sing

This *Antem* veraily in my dying."

Priores's Tale.

Now this *antem*, as appears by the context, was the "O alma Redemptoris Mater," one of the metrical *antiphonæ* (as it is expressly called in the Breviary) appointed for compline. Besides the *antephne* of Haliwell, referred to by MR. CHANCE, I may mention the word *antthempe*, which occurs in some directions respecting the ordering of King Henry VIII.'s chapel during his progresses, to be sung in the afternoon. I cannot call to mind where this is to be found, but probably some of your correspondents can. Surely there can be no doubt of this being a corruption of the old Saxon. The filiation of the different words is easy enough. Thus, *antiphona*, *antefn*, *antephne*,

antem,
antthempe, {
antienne,
anthem.

Then it may be observed, that not one of the above-named languages has more than one word with *ant* for its first syllable, which signifies a hymn, a song, or antiphon. *Ant-hymn* is a mere conjectural word, whose existence at least cannot be proved. The use of *antiphon* in an English context is very modern. In ancient times *antiphona* was translated by *anthem*, as I can now prove. In the preface to our Prayer-Book (as old as K. Edward's first book) occur the well-known words, "For this cause be cut off *antheims*, responds, invitatories, and such like things, as did break the continuous course of the reading of Scripture." It is obvious that nothing but *antiphons* can here be meant; which did break the continuous course of psalmody. Then, in the Latin translation of the Prayer-Book made in Queen Elizabeth's time, and thus possessing a certain degree of authority, *anthem*, whenever it occurs, is translated *antiphona*; viz. in the above passage of the Preface, in the rubric preceding the Anthems for Easter Day; and also in those preceding two sentences in the Visitation of the Sick, "Remember not," &c., and "O Saviour of the world," where, in K. Edward VI.'s Prayer-Book (but not in any subsequent revision), these had been called *antheims*; the former being an *antiphon* following the penitential psalm, and preceding the Litany in the unreformed office. I may remark that in this same Latin version, the commencing sentences of the Burial Service, and the passage beginning "In the midst of life," and "Man that is born," &c., are also called *antiphonæ*.

No doubt the English notion of the word has varied very considerably from the narrower, though not primitive, meaning given to it in the unreformed western ritual. Cardinal Bona, following Isidore and others, remarks that it originally meant something sung by alternate choirs; and that it was fixed in the Western Church to its present meaning, when Gregory the Great selected the antiphons which accompany the

Psalms. He remarks, however, that the Psalms may be called antiphons, since they are sung alternately, following the symphony of the appointed antiphons. This remark may be considered as justifying the reviewers of our Prayer-Book in 1662, when, in an addition to the latter before the Venite, they for the first time gave, by implication, the name of *Anthem* to the Psalm Venite. I would observe, however, by the way, that *antiphon* need not mean a composition which is so constructed in itself as to be sung in alternate verses or clauses. It will be quite sufficient if we understand it as a sentence or hymn which alternates with something else, *i. e.* the Psalms or Canticles. The usage of cognate words in the Greek services will justify this view. But to return to my immediate object of illustrating the more extended use which was gradually given to the anthem in our service. It must be recollected it was not altogether restricted, in the Roman office, to sentences which accompanied the psalmody or canticles, since in the Procession on Palm Sunday, the antiphonæ are not so accompanied. The word was also employed in the Compline Service, to designate certain metrical hymns. Now the English use of the term was doubtless an expansion of these precedents. In the first place, it came to signify any sentence, chorally employed or otherwise; either the text for a sermon (as I remarked several years ago, when writing on the Choral Service), or an ejaculation (as in the Visitation of the Sick), or a song not in metre, or else in metre; but always something which was interposed in certain intervals of the service. As for metrical anthems, it may be remarked, that in Clifford's words of the anthems, published just after the Restoration, out of 393 compositions, sixty are metrical, taken from versions of the psalms or hymns, but all called *anthems*, in conformity to a practice as old as the Reformation. The use of the word, as applied to the song prescribed after the third collect, does not indeed occur in the Prayer-Book till the last review; but it was so employed in our choral books, and in common language ever since the institution of our English liturgy, if not before. Though unable to give any direct proof, I suspect the word was so used in Henry VIII.'s time, as in the passage alluded to already, as still baffling my research,—the *anthemne* is directed to be used in the afternoon. This of course could not refer to the old *antiphonæ*, but some other element of the service, under the same designation.

I have very little doubt that our earliest anthems were mostly translations and adaptations of the old antiphons; especially such as those seven beautiful sentences, the seven "O's," used on the days preceding Christmas; and some metrical hymns, such as Munday's "O Lord, the maker of all things," erroneously attributed to Henry VIII.

They were, not long after the Reformation, greatly extended in length, till they acquired the complex character which now belongs to the verse-anthem, so that by degrees the notion of a *sentence* was lost. Thus our Reviewers, in the rubric before the Venite, speak of the Easter *anthems* as an *anthem*, though they still retained the plural number when designating them in the rubric which immediately precedes them. This substitution for the Venite consists in fact of these anthems, the distinction being still partially preserved in our present Prayer-Books, each division beginning with a capital letter. I do not, however, know by what authority the printers have departed from the precedent of the sealed books by printing each verse as a separate paragraph. The sealed books, and all the Prayer-Books which preceded the last review gave these anthems in two paragraphs, though preserving the distinctive point, or colon, of each verse. Another paragraph was added by our Reviewers; and at least till the Restoration they were sung as anthems, not to psalm chants as now. This antiphonal character, as originally employed, may be seen by a reference to King Edward's first book, where *alleluya*, *alleluya*, occurs after each paragraph.

JOHN JEBB.

Peterstow, Ross.

LIEUT. WM. DOBBS, R.N.

(2nd S. xii. 107.)

Will you permit me to offer a few notes relative to this gentleman who terminated his glorious career so prematurely in the "Drake," in defence of his country? Lord Byron might have had the arch-pirate Paul Jones in his mind when he says of "Haidée's papa" that he,

"Pursued o'er the high seas his watery journey,
And merely practised as a sea-attorney."

Don Juan, Canto III.

And Jones, notwithstanding all his patriotic boastings of ardent love of America, had at least an equal avidity for plunder. He appears to have had a peculiar predilection for silver household plate, he having just before his furtive depredation at Lord Selkirk's, taken at sea a service of plate, destined for Lieut.-Gen. Sir John Irwin, K.B., M.P., then appointed Commander-in-Chief of the Forces in Ireland.

With respect to the "Drake" affair as stated by your correspondent, Captain Burdon had lost his only officer, Lieut. George Stoddart, two days previously, and his boatswain was likewise dead, when Jones appeared off the harbour of Belfast, and kept hovering about in the most minacious manner. Lieut. Dobbs at this juncture happened to be at Belfast; he had just been appointed 1st Lieut. to the "Defiance" of 64, a new ship, Capt. S. G. Goodall, at Portsmouth, and

had only been married to an amiable lady two days before, and was on the eve of starting for England to join the "Defiance"; but understanding the very helpless condition of the "Drake," he volunteered, and directly put off to her. The result, viz. that Captain Burdon was killed during the action, that Lieut. Dobbs was mortally wounded and died on the 26th April, and the "Drake" taken, need not be repeated here. The general character of Lieut. Dobbs, and his gallantry on the above occasion, had created a great sensation in Belfast and the neighbourhood, and a petition was immediately forwarded to the Earl of Buckinghamshire, then Lord Lieutenant, praying such heroic services might be especially noticed.

I lament that I cannot communicate the name, or mention the family of the lady, to whom Mr. Dobbs was married on the 21st April, 1778, and who was doomed to a melancholy widowhood five days after. She must have been the object of the greatest sympathy, and I trust some correspondent of "N. & Q." will so far favour us, that her name may be perpetuated with that of her magnanimous husband.

I do not think I can adopt a more appropriate motto to the above narrative than the line from Horace, *Od.* iii. 2, 13 :—

"Dulce et decorum est pro patriâ mori."

I subjoin the inscription on the marble in Lisburn Church, near Belfast, for Lieut. William Dobbs of the "Drake" sloop of war :—

"This Marble is sacred to the memory of Lieut. William Dobbs, a Naval Officer, who terminated his career of Virtue by an illustrious display of valour on board one of his Majesty's sloops of war. While endeavouring to snatch victory from fortune, in opposition to superior force, he fell a self-devoted victim to his country. His body rests in that element on which Great Britain has long rode triumphant, by the exertions of men like him. His afflicted Townsman, by strewing laurels over his empty monument, derive honour to themselves: they can add nothing to his fame. He was born at Lisburn, the 22nd of September, 1746, and died of his wounds on board the "Drake," the 26th of April, 1778."

Σ. Σ.

GERSON'S TRACT AGAINST THE ROMAN DE LA ROSE.

(2nd S. xii. 108.)

In vol. xxiii. of the *Histoire Littéraire de la France* (4to. Paris, 1856), there is a copious analysis, by M. Paulin Paris, of this celebrated *Roman*, with some notices of the principal contemporary writers who censured it, as injurious to morals. Among these writers Gerson is mentioned next to Christine de Pisan, who appears to have been the first who had the courage, in 1399, to protest against the attacks aimed at the honour of the female sex by the second and better known author and continuator of the poem—Jean de

Meun. The author of the first part, Guillaume de Lorris, is entirely vindicated by M. Paris, from any evil intention in becoming an author :—

"Sa parole est constamment chaste, et bien différent en cela de Jean de Meun, il n'a fait un seul vers dont l'impûté, le libertinage ou la malice puisse, à tort ou à raison, s'armer et se prévaloir."

The title of Chancellor Gerson's tract, as quoted by M. Paris, is *Traité contre le Roumant de la Rose*. The substance of it is represented as being—

"Un vrai réquisitoire contre les principes de morale relâchée que ce roman semblaient encourager. Dans son traité, critique sévère, ou la fiction se mêle à un grand appareil de dialectique, il suppose qu'un beau matin, à son réveil, il est transporté à la Cour de Chrétienté; dame Justice Canonique préside le tribunal, aidée de Miséricorde, et de Vérité. Elle y reçoit la plainte de Chasteté 'contre les forçateurs intolérables que lui avoit faites un qui se faisoit nommer le Fol Amoureux.' D'après les principaux chefs d'accusation, ce Fol-Amoureux prétendait exiler du monde Chasteté et ses gardes naturelles, Honte, Peur et Dangier, le bon portier. . . il faisoit réprouver mariage sans exception. . . il blâmait jeunes gens qui embrassaient la profession religieuse; il jetait partout 'feu plus ardent et plus puant que feu grigois et souffre, par paroles luxurieuses, ordres et défendues'; il diffamait dame Reason. . . il se laissait aller, dans l'Examen des choses les plus saintes aux paroles les plus dissolues," etc. etc.

M. Paris supposes that this attack was occasioned by the presentation of a beautifully embellished copy of the *Roman* to some distinguished personage, probably the Duc de Berri or the Duc d'Anjou, who were both great amateurs of splendid MSS.

JOHN MACRAY.

Oxford.

The title of this tract in Latin is,—

"Tractatus contra Romantium de Rosa, qui ad illicitam Venerem et libidinosam Amorem utriusque status homines quodam libello excitabat."

It is to be found col. 297—308, of tom. iii. of Gerson's *Works*, edited by Dupin, (Antwerp. fol. 1706).

Dublin.

KING JOHN'S FIRST WIFE.

(2nd S. xi. 491; xii. 35.)

Isabella, Countess of Gloucester, is so generally represented to have had Hubert de Burgh to her third husband, that in a former paper I did what I suppose others have done before me,—I repeated the statement without further inquiry. But on reading the observations of HERMENTRUDE, I at once felt bound to admit that, at all events, the writ that I had extracted from the Close Rolls was no authority for any such marriage, all the information conveyed in it being that the lands of the countess were in the custody of Hubert de Burgh the Chief Justiciary. HERMENTRUDE sup-

poses that this took place on the death of the countess; but if so, her lands would probably have been described as, "*Terræ quæ fuerunt Comitissæ*;" from their being spoken of simply as "*Terræ Comitissæ*," I was led to infer that she was still alive.

On further investigation I have ascertained that this supposition was correct. I find that the countess, having sided with the Barons in their warfare against King John, her lands were seized, — a circumstance that fully accounts for their being given into the custody of the chief justiciary; but shortly afterwards, on her returning to her allegiance, her lands were restored to her. For these statements I vouch the following extract from the Close Rolls: —

"Rex vicecomiti Oxofii salutem. Scias quod Comitissa Glôc venit ad fidem et servicium nostrum. Et id'o tibi præcipimus quod sine dilatione illi vel certo nuncio suo has litteras dell'enti facias habere talem saisinam de terris Wardis eschaetis cum pertin' suis in Baillivâ tuâ qualem inde habuit ante guerram motam inter dominum Johannem Regem patrem nostrum et Barones Angl'. Et q̄ nondum, etc. T. Com apud Kingeston, xvij die Sept." — *Rotuli Litterarum Clausarum*, an. 1. Hen. III. Memb. 9.

I think it is clear from this writ, that if the Countess Isabella was ever married to Hubert de Burgh, it could not have been till after the 17th of September, 1 Hen. III. (A.D. 1217.) I have not yet succeeded in ascertaining when the Countess died. Some other correspondent may perhaps be able to supply the information. This is a point of some importance in its bearing upon the present question; for we are told by Dugdale, on the authority of Matthew Paris, that the marriage of Hubert de Burgh with his last wife, Margaret, daughter of William, King of Scotland, took place in 5 Hen. III. (A.D. 1221). (*Baronage*, vol. i. p. 694, 699.)

I may here observe, without at present going further into the matter, that with reference to the daughters of this king of Scotland, there are some historical questions to be solved. MELETES.

LEGEND OF THE AMERICAN WAR.

(2nd S. xii. 116.)

Annexed is a copy of the *jeu d'esprit* inquired for by LEWIS EVANS. I cut it out of a newspaper, and placed it in a scrap-book more than thirty years ago (your correspondent says about twenty), but I cannot recollect the title of the paper in which it was published: —

"A LEGEND OF THE AMERICAN WAR.

"All lovers of Old England's fame know how the Yankee *Chesapeake* Was pumelled by our *Shannon*, whence they bear us yet *I guess a pique*; But listen, for a naval tale I'm now about to handle, To which that fam'd engagement is not fit to hold a candle.

- "Last war a Yankee cruiser once amid the 'darkness visible'
Of a lazy winter morning's dawn, when scarce to see one is able,
Made out upon his larboard bow an object which he reckon'd on
To be an English man of war, and bore down in a second on.
- "He hail'd her thrice, he fired a gun, and several times successively,
But deuce an answer could he get, though nearing her progressively,
On which the Yankee *shipper*, one of Boston's 'cute and witty sons,
Wax'd wrathful at this insult on our *free enlightened citizens*!
- "Says he, 'Confound their impudence, we'll speak a little louder then!
So bear a hand, my gallant lads, get ready shot and powder then;
I guess we'll mend their manners, though they are so 'nation skittish, boys!
The British can whip all the world, but we can whip the British, boys.'
- "A *shotted* gun he forthwith fired to try if that would bring her to;
The unknown sent back her compliments, and shot away a wing or two;
This set the Yankee's *dander* up, who into rage was furnaced now,
So he dropped his anchor, furl'd his sails, and *bang'd* away in earnest now.
- "Through three long hours the contest raged with wonderful ferocity,
The *offensive* all on one side lay, like *Irish reciprocity*;
For the stranger, somehow, never fired till after the American;
But then she knock'd his *sticks* about his ears like any hurricane.
- "At length when all his masts are gone, and half his crew disabled,
Poor Jonathan to come to time no longer was enabled;
'I've put my foot in't, that's a fact,' says he; 'and, though unwillingly,
Our glorious ensign *must* come down, and now not worth a shilling be!'
- "He struck his flag, and hail'd the foe, to tell him he had had enough;
But still no officer there came to take him — this was bad enough;
And when the morning breeze sprang up and clear'd the fog and smoke away,
I scarce dare tell you what he saw, lest at him *fun* you poke away.
- "A mighty *Iceberg* met his view, in most imposing attitude,
A sight, as navigators tell, quite common in that latitude,
'Gainst which, at every gun he'd fired, his own shot had rebounded,
And swept off every mast he had, and fill'd his decks with wounded!
- "Our Yankee, who'd commenced the fight and rather to be *domnish* meant,
Bam squabbled felt (as well he might) with genu-ine astonishment,

And when, by aid of jury-masts, he reach'd his native city,
If he didn't look *tarnation streaked* and foolish, *it's a pity!*"

W. H.

Shrewsbury.

THE GEORGIAD (1st S. vii. 179.) — I send you the Cambridge witticism inquired for by AITCH, the subject of which was at the time Vice-Master of Trinity College: —

GEORGIES.

"George Brown is grown quite grave, they say,
But who believes the tale?
George D'Oyley * might as well be gay,
George Coldwell's † flirtings fail,
George Dyer set the Thames on fire,
George Rose his reign renew,
George Regent imitate his Sire,
And to his friends be true.
George Row ‡ surpass George Canning's wit,
George Crabbe turn party writer,
George Hanger §, dice and faro quit
George Prettyman ¶ his mitre.
Nay, every George's son on earth
Might some new frolic follow,
But, by St. George, George Brown's new birth
Is more than we can swallow."

C. H.

LORD CHANCELLOR STEELE; SIR RICHARD STEELE. — I stated in my communication, published in "N. & Q." (2nd S. xii. 89.), that I had been informed that Sir R. Steele's mother was a Miss Devereux of the county of Wexford. It is right to add, however, that Sir Richard Steele, in one of his published letters (*Epistolary Correspondence*, vol. i. p. 204.), mentions that he had an uncle named Gascoigne. From this circumstance Nichols, the editor, infers that his mother's name was Gascoigne. I may remark, however, that whilst the former name is common in the county of Wexford, the latter is, so far as I have been able to ascertain, unknown there. It is possible that Gascoigne may have been his uncle by marriage. In my first communication (2nd S. xii. 72.), I should have stated that Michael Harvey was youngest *brother*, not son, of Dr. Wm. Harvey.

W. EDW. STEELE, M.D.

Dublin.

HORDUS, "HISTORIA QUATUOR REGUM ANGLIÆ" (2nd S. xi. 130.) — The metrical history of four kings of England, by John Herd, (not *Hord*) is to be found in the British Museum, Cott. MS. Jul. C. II., and an extract from it is given in the preface to Warkworth's *Chronicle*, published by the Camden Society, 1839.

In Hollis's "Lincolnshire Antiquities," Harl. 6829, p. 155, the epitaph to John Herd is given

* Bishop of Meath (?)

† Fellow of Emmanuel, a great flirt.

‡ Sir George Row. § Lord Coleraine.

¶ Bishop of Lincoln.

from Waddington church, Leic. It consists of twelve elegiac verses, from which he appears to have been not only a physician but also in holy orders. Besides his history of the four kings, he is said to have written a catechism in verse for the use of youth; but neither it nor the history appear to have been printed.

Subjoined is the extract from Hollis: —

"Ex ære fixo ad murum borealem Cancelli —
"Corpus Joannis sub humo concluditur Herdi;
Illius ad famam claudere terra nequit.
Doctor in arte fuit medicæ, quæ profuit Anglis,
Atque tui verbi, Christe, Minister erat —
Historias quatuor descripsit carmine Regum,
Anglica gens quorum sub ditioe fuit,
Edvardi quarti et quinti, terrique Ricardi,
Septimi et Henrici bellica gesta refert.
Hic etiam scripsit Catechismum carmine stricto,
Quo pueros docuit dogmata sacra Dei,
Hæc faciunt Herdi laudem monumenta perennem
Quam nunquam poterit tollere tempus edax."

F. P. LOWE.

Thorp Hall, Colchester.

SCOTTICISMS (2nd S. xii. 110.) — I think your correspondent, ALEX. J. D. D'ORSEY, would derive considerable assistance by consulting the dialects of Yorkshire. I spent much of my time in boyhood in the North of Yorkshire, at the village of Coxwold*, at the very foot of the Hambleton Hills. All through this district a dialect is spoken very different to those of the several parts of the West Riding; and when I visited Scotland many years afterwards, I was struck with the great number of Scottish words and phrases, which were familiar to me as old acquaintances. It was not only that many words were used in common, but the idiom of the language of every day life appeared the same. There are several small books and pamphlets published in Yorkshire, containing poems, songs, dialogues, and descriptions in the dialect of that neighbourhood. Some are published by Walker of Otley, and others by Langdale of Northallerton.

There is an old farce, *The Register Office*, now never acted, one of the characters of which, Margery Moorpoint, speaks in the vernacular dialect. By consulting these books many Scotticisms will be reached.

It occurs to me at the moment of writing, that much assistance may be obtained by reading an "Essay on the Yorkshire Dialect," by the late Dr. R. W. Hamilton, of Leeds. It is contained in *Nugæ Literariæ*, published in 1841, and now very scarce. This essay displays great research and a somewhat larger and better acquaintance with the dialects west of York, than those on the north of that city, but it is still most interesting to the general reader, and will be instructive to your correspondent.

* This is the village where Sterne wrote his *Sentimental Journey*.

I may remark that it is strange a work like the *Nugæ Literariæ*, the production of a man celebrated among the Independent Churches as one of its most eloquent, learned, and pious divines, should have escaped the notice of Mr. Bohn in his new edition of Lowndes. Many of the stray sermons of Dr. Hamilton bring large prices, and are eagerly sought up, and the first volume of his collected *Sermons* is much valued and is exceedingly scarce. I hope Mr. Bohn will repair this omission in the promised supplement. T. B.

"Will you have a few broth" is doubtless a "benorth the Tweed" phrase.

But the like use of "few" is common in some North-English dialects, and also in our south-west country speech; so that it must not be registered as simply a Scotticism.

I have myself made a collection of some of those Scotticisms which have forced themselves into our classical language, and now pass as genuine English. MR. D'ORSEY is welcome to any help which I can give him in the matter of which he writes. W. C.

Is not MR. D'ORSEY wrong in setting down as a Scotticism the expression "a few broth?" This phrase is current in all the English midland counties, and must be familiar to every one who has much intercourse with the poorer classes in England.

To-day, in reading a review in a Scotch newspaper, I noted the expressions "this was awaiting," and "we remember of meeting," which, I presume, are Scotticisms.

I have seen the advertisement of a small book, price 6d., published by J. F. Shaw, called *Scotticisms Corrected*, which may perhaps do away with the necessity for MR. D'ORSEY's projected work. CUTHBERT BEDE.

VICAR OF TOTTENHAM (2nd S. xii. 118.)—NOTSA has been misinformed as to the points of his Query and answer.

1. In the first place there are no such persons as "prebends." A prebend is that in right of which a man is a prebendary. To call a prebendary a "prebend" is like calling a colonel a regiment, or a captain a company.

The error into which NOTSA has fallen is very common in writings of the seventeenth and eighteenth century. But scarcely any one conversant with ecclesiastical matters is now-a-days guilty of it.

2. A prebendary of St. Paul's Cathedral cannot have the title of cardinal. The cardinals are the second and third (unless I mistake) in the college of minor canons—the inferior clergy of the Cathedral.

3. No "right of burying illustrious persons" can possibly belong to a minor canon of St. Paul's, or any other clergyman in right of his office. The

right of performing the burial service in *St. Paul's Cathedral* may belong to some special officer in the college of minor canons.

Had the Duke of Wellington been buried at Strathfieldsaye, "the right of burying" that "illustrious person" would have belonged to the rector of that parish. W. C.

EROTIKA BIBLION (2nd S. xii. 36.)—In Quérard, *La France Littéraire*, vol. vi. p. 157, we find:—

"*Erotika* Biblion, Rome, impr. du Vatican (Paris), 1783; autre édit. 1792. Nouv. édit., corrig. sur un exemplaire revu par l'Auteur. Paris. Vatar. Jouannet. An. IX. 1801."

A proof that even the first edition of this obscene book was known to have been printed in Paris.

But many of those obscene books pretend to have been printed in different places, and were in most instances printed in Paris, though sometimes at Amsterdam, Cologne, and Venice. Here follows a few of the places where these books, according to their title-pages, were printed: à la Sphère; au Vatican; chez Pierre Marteau: à Cythère; chez tous les Marchands de Nouveautés; chez tous les libraires; au Temple de l'Amour; à Cologne; à Amsterdam; à Naples; à Hambourg; à Berlin; à Venise; à Londres. I think the *Erotika Biblion* could have been found nearer home than Rome. HENRI VAN LAUN.

Cheltenham College.

WATSON'S LIFE OF PORSON: ΞΕΙΝΟΣ (2nd S. xii. 27, 79.)—I am obliged to MR. BUCKTON for his communication in reference to ξείνος, but would beg to say that he has not sufficiently attended to the nature of my question. It is of no importance how often Pindar uses the Ionic form of the word, for he admits all dialectic forms. My Query concerned only tragic iambic trimeters. I remarked that in those of Æschylus ξείνος is not found; that in those of Euripides it occurs but once, even if that once be genuine; but that it is found several times in the *Œdipus Coloneus* of Sophocles (to which MR. BUCKTON adds two instances in the *Electra*); and I wished to know whether any reason can be assigned why it should have been used so frequently, especially in one play, by Sophocles, and have been studiously avoided, as it seems, by the other two tragic dramatists.

To say that there was "an objection to the use of the Attic form in Porson's line Ὁ ξείνε, τοῦτον ἕσσις εἰσορᾷς τάφου," is simply a mistake. Porson himself, as MR. BUCKTON might have observed, has used the Attic form in the fifteenth line; and this, it may be added, is another reason why he should have avoided the Ionic form in the first line, for, in so short a composition, he should have been consistent in this respect throughout. As to the meanings of "stranger" and "mercenary," the

word signified either in both dialects, though it was used oftener in the sense of "mercenary" in Attic, because the Athenians had constant occasion so to use it.

The *pause* to which MR. BUCKTON alludes in Terentianus Maurus is not *Porson's pause*. That noticed by Terentianus is at the end of every second foot; Porson's is at the end of the first syllable of the fifth foot, where a hypermonosyllable precedes a cretic termination:—

"Ἄραξ ὁ νότος χαλεκίστην | οὐρανόν."

NEMO.

THE PILLORY (2nd S. xii. 109.)—If your correspondent W. D. will refer to *The Reliquary*, quarterly journal edited by that industrious antiquary Mr. Llewellynn Jewitt, he will find in vol. i. pp. 209—224, the best and most complete history of the pillory which has ever been printed. The article seems to contain all the information which W. D. can require, and is, moreover, very fully and ably illustrated.

J. OSBORNE.

Cheam.

JOHN DE SUTTON LORD DUDLEY (2nd S. xi. 152, 239, 272, 398, 434.)—In "N. & Q." 2nd S. i. 152, there is an apparently unanswered Query, from which it appears that the Plowden family at one time claimed the Barony of Dudley, and the querist desires to know how this claim was founded.

On turning to Burke's *Commoners*, vol. iii. p. 253, art. "Plowden," I find it stated in a note that the Manor of Aston Le Walls, in Northamptonshire, was acquired by John Butler, Esq., in marriage with *Margaret, daughter and heiress of Sir John de Sutton at Dudley, younger brother of the Lord Dudley*. John Butler died in 1563, and his great grandson, Alban B. of Aston-le-Walls, left, at his decease in 1617, an only surviving child an heiress, Elizabeth, who, becoming the wife of Francis Plowden, Esq., carried the name of Aston into that family.

As this is the only connection I find between the Plowden and Sutton families, I presume that it was by virtue of this alliance that Plowden put in his claim to the barony. But the question now arises, how could the right of Frances Ward be disputed? I say this, presuming that the claim was made between the years 1643, the date of the death of Edward Lord Dudley, grandfather of Frances Ward—and 1666, the date of the death of — Plowden*, son and heir of Frances, who married the heiress of Butler.

If, however, we suppose that Plowden founded his claim upon the question we have been discussing, viz. that the successor of John de Sutton, whom we suppose to have died in 1487, was his

grandson *John**, and not his grandson *Edward*, that is, that Mr. Plowden contended that his ancestor John was the *eldest* son, there is some reason for the claim; otherwise I do not see how, being descended from a younger son, whilst the elder left descendants, Mr. Plowden could have had any shadow of a right to the Barony of Dudley. At any rate, this claim, if we could get at any particulars of it, would I think, throw some light on the question at issue. H. S. G.

P.S. Since writing the above, I have accidentally stumbled upon an article in your 1st S. vol. v. p. 297, where it is casually noticed that Phillips & Herbert's *History of Shrewsbury*, vol. ii. pp. 263 to 266, gives "an account of the Plowden family and their claim to the Barony of Dudley." Unfortunately I have not the work, nor do I know where to get at it.

EDWARD I. AND LLEWELYN PRINCE OF WALES (2nd S. xii. 9, 78.)—The incident referred to would be very interesting, only it unfortunately happens to be totally destitute of any reliable foundation. The story has been told in many other catchpenny publications besides Cooke's *Topography*. If the writer of the latter quotes Walter de Mapes as his authority, he could not have been aware that Walter lived in the reign of Henry II., a century or so before that of Edward I., consequently could have related no such anecdote of the latter. The fact is that the story is told of the Saxon king Edward the Elder by others; and it is not unlikely that Walter de Mapes was its author, as from the part he took in concocting Geoffrey of Monmouth's romance, we may suppose him to have been much addicted to the marvellous. There was no Prince Llewelyn, however, contemporary with Edward the Elder, who reigned from 901 to 924. The first Llewelyn began to reign in 998 and died 1021. I am not aware that anything written by the Archdeacon of Oxford is extant, wherein he could have related such an anecdote. Is there such a work? T. W.

WHO WAS JAMES CHALMERS? (2nd S. xii. 86.)—

1. James Chalmer, Aberdonensis, admitted of King's College, Aberdeen, 1668.
2. James Chalmer, Merriensis, admitted of King's College, Aberdeen, 1673; M.A. 7th July, 1677.
3. James Chalmers, M.A., Edinburgh, 26th May, 1682.
4. James Chalmers, M.A., Edinburgh, 17th April, 1683.

* I have been presuming in this argument that the *John*, whose daughter married Butler, was the same *John* as is mentioned in the will of John, K.G., which is reasonable, John Butler dying in 1563, and the (supposed) first cousin of his wife, John de Sutton, in 1553.

* This would be the first Plowden, who possibly could claim in right of descent.

5. James Chalmers, son of John Chalmers, Laird of Pitwedden, ordained minister of the parish of Elie, 1701. He was great grandfather to the celebrated Dr. Thomas Chalmers.

6. James Chalmers, M.A., Vicar of Fingringhoc, Essex, 7th Dec. 1709; resigned 1717. He was author of *The Divine Institution, and Model of the Christian Priesthood*, a visitation sermon on John xx. 21, London, 4to, 1713. [Watt calls him D.D., and gives 1714 as the date of this sermon.]

7. James Chalmers, M.A., of Aberdeen, admitted Fellow-commoner of St. John's College, Cambridge, 6th Nov. 1722; LL.B. at Cambridge, 1730.

8. James Chalmers, Professor of Divinity in the Marischal College, Aberdeen; died 1744.

9. James Chalmers, son of the Professor, was a printer at Aberdeen, and established the *Aberdeen Journal*. He was well skilled in the learned languages, and died in Sept. 1764.

10. James Chalmers, son of the last-mentioned, was born in March, 1742; succeeded his father, and was printer to the City and University of Aberdeen. He had been educated at Marischal College, and was a man of talent and worth. He died 17th June, 1810.

11. James Chalmers, eldest son of John Chalmers, dyer, ship-owner, and general merchant of Easter Anstruther; born 11th June, 1772. He was brother of Dr. Thomas Chalmers.

As the annotator cites Eachard, his notes must have been made long after 1682.

Of these eleven persons, No. 6 appears to us to be most likely to be the person inquired after.

C. H. & THOMPSON COOPER.

Cambridge.

He might be the Rev. Jas. Chalmers mentioned in Chambers's *Domestic Annals of Scotland* (vol. ii. p. 283), as bringing before the Privy Council of that country, in October 1661, a representation of the Papists of Aberdeenshire; and who is also alluded to in the *Mercurius Caledonius*, a newspaper then published in Edinburgh, as preaching one day in the High Church. C.

ANTHONY HENLEY (2nd S. xii. 107.)—Can MR. COLLINS or any reader of "N. & Q." supply the date to the letter of Anthony Henley, or the name of the Corporation?

Anthony Henley of the Grange, Esq., was M.P. for Andover between 21 July, 1698, and 8 Jan. 1700. On the last date Francis Shepperd, Esq., was chosen, who was expelled the house for bribery, 19th March, 1700. SAMUEL SHAW.

Andover.

SCAFFOLD (2nd S. xi. 407, 483.)—I would suggest that we are indebted for the presence of this word in our language to our Teutonic ancestors, to whom, indeed, we, in the first place, to save unnecessary trouble and the expenditure of much

valuable ink, naturally betake ourselves for the resolution of our etymological doubts. *Scaffold* and *shelf* I take to be closely-allied expressions, and I would ultimately derive them both from the Old Northern *skiälf*, a bench, beam, stage, loft, or top of anything, a term which may be referred to Old Northern *skiol* (Dan. *skiul*), a cover, shelter, place of concealment; or to *skýla*, to shut up, cover, protect, conceal, or bury out of sight. With these words may be compared Old Northern *skiöldr* or *skiaöldr* (Dan. *skiöld*, Germ. *schild*, A.-S. *scield*, &c.), the original form of our *shield*;—*skialda*, to guard or defend, whence probably our verb *to shelter*;—and *skáli*, a hall, house, inclosure, or place of refuge, of kindred signification with Sansk. *schala*, Pers. *chiali*, and Lat. *cella*. From this term, *skáli*, we deduce the Scottish *shiels* or *shielings*, and our North of England *scales*, exactly expressing, as to the former, and, in its original meaning, as to the latter too, the *tennhütten* of the Swiss, signifying "the mountain summer cabins of the herdsmen." *Skiälf* is the A.-S. *scylfe*; and, besides the Germ. *schaffot*, Belg. *schafot*, Dan. *skafot*, and Fr. *echafaud*, the Latin *solum*, a throne, also a bier or coffin, has been referred to it by the learned editors of the *Edda Sæmundar hins Fróða*, Hafn. 1787, 1817–27.

WM. MATTHEWS.

AGAS, BENJAMIN, DANIEL, EDWARD, AND RADOLPH (2nd S. xii. 107.)—On Benj. Agas, see Calamy's *Account*, p. 107, *Contin.* p. 143, Kennett's *Reg. and Chron.*, p. 741.

On Dan. Agas see Kennett, p. 217.

Edw. Agas, vic. Wymondham, Norf., was a sufferer by fire in 1615.—*Index to Tanner MSS.*

On Radolph Agas see Mr. Bolton Corney's useful tract *On the New General Biographical Dictionary: a Specimen of Amateur Criticism. In Letters to Mr. Sylvanus Urban*. Lond.: F. Shoberl. 1839. 8vo. pp. 23, 33, 34. JOHN E. B. MAYOR.

St. John's College, Cambridge.

AB: ABER (2nd S. xii. 66, 118.)—I have to thank J. E. for the correction of my notion as to these *Persian* roots in the names of rivers. I am never bigoted about derivations, nor feel bound to observe the law of the Medes and Persians, that admits of no alteration. Still I consider it unnecessary to go to the Sanskrit root, *ambu* or *abu*, for Avon, when the common British term *ea*, running water, more simply describes the river Avon, or Eavon; and the cognate noun *eaves*, the constant running, after rain, from a thatched cottage. He may be right as regards his Sanskrit derivation of *aber*; but when he goes on to deduce Abraham and the Hebrews from the same root, it seems too far-fetched; though less fanciful than the Cockney's idea, that Barclay's brewery was cognate to, if not synonymous with, *synagogue*—because *he brews* drink therein. From what I remember in

a tour, some years since, through Wales, the places in the Principality with names compounded of *Aber*, do not confirm the supposition of your correspondent.

I must apologise for treating the subject rather jocularly; but the truth is, I have no books of reference in which I can search for oriental dialects here, by the sea side. Parliament has broken up, and all London is out of town; and among the rest

QUEEN'S GARDENS.

ROSEBERRY TOPPING (2nd S. xii. 47.)—MR. ARMISTEAD asks for the derivation of Roseberry Topping. Allow me firstly to remark that *Ros*, for heath, is not Danish, but ancient Scandinavian.

I much fear Mr. White's book is little beyond an amusing miscellany, and not deeper than a sea-shore rill. Roseberry is a corruption and misspelling of "Ou-nes-berry," which you will see is the proper name, by reference to any old map or history. "Ounes-berry" being again a corruption of "Ohtne-berg," or "Hogten-berg," the Scandinavian for a high hill. This remarkable eminence has been noticed by Camden, and Speed also, in an ancient MS. in the Cott. Library, marked Julius F. C.* fol. 455; also *Antiquarian Repertory*, vol. v.* No. 1. Some silly historians endeavour to contort Roseberry into a corruption of "Oswy-berry"; and tell an "Arabian Night" legend of Prince Oswy having met his death by drowning here. The most far-fetched fanfaronade, however, is Mr. Ord's, in his *Hist. of Cleveland*, who quotes an extract from Faber's *Origin of Pagan Idolatry*; and because there is a Roseberry in Scotland, which Mr. Faber derives from "Ros-baris," the name of a sacred lake of the Celtic Druids—*ergo*, Roseberry in Cleveland was of the same root! The real name, as I have said, is "Ohten-bergh."

The old distich ran:—

"When Ounesberry Topping wears a cappe,
Let Cleavelande then beware a clappe."

EBORACUM.

SALT GIVEN TO SHEEP (2nd S. xii. 47, 113.)—The ancient practice of giving salt to cattle, or rather placing it within their reach, is thus alluded to by St. Gregory the Great:—

"Debemus namque pensare continuò, quod sanctis Apostolis dicitur, et per Apostolos nobis; 'vos estis sal terræ.' Si ergo sal sumus, condire mentes fidelium debemus. Vos igitur, qui pastores estis, pensate quia Dei animalia pascitis: de quibus profectò animalibus Deo per Psalmistam dicitur, 'animalia tua habitabunt in eâ.' Et sæpè videmus quòd petra salis brutis animalibus antepositur, ut ex eadem salis petrà lambere debeant, et meliorari. Quasi ergo inter bruta animalia, petra salis debet esse sacerdos in populis. Curare namque sacerdotem necesse est, quæ singulis dicat, unumquemque qualiter admoనేat: ut quisquis sacerdoti jungitur, quasi ex salis tacta, æternæ vitæ sapore condatur. Sal etenim terra non sumus, si corda audientium non continemus

quod profectò condimentum ille veraciter proximo impendit, qui prædicationis verbum non subtrahit."—*Homil. 17 in Luc. 10.*

The salt, we see, was not mixed with their food; but only placed within their reach, so that they might lick it when instinct made them feel the want of it. Might not the revival of this practice be really of great importance to agriculture, by preventing diseases, not only in sheep but in other live stock? JOHN WILLIAMS.

ROBERT MYLNE (2nd S. xii. 121.)—In "N. & Q." Robert Mylne, the architect of Blackfriars' Bridge, is designated as "unknown."* The imputation is most unjust, and obviously originated in national jealousy. There is a short notice of him in the last edition of the *Encyclopædia Britannica* (vol. xv. p. 746); from which it appears that he was born in Edinburgh in 1734, and was descended from a family of architects. "His enthusiastic prosecution of his art, soon brought him into notice. He became a most distinguished pupil, and ultimately a member of the Academy of St. Luke, at Rome;" and his design of Blackfriars' Bridge was preferred, not to that of a *single* competitor (as the article in "N. & Q." would imply), but to twenty others. "He was employed to erect or improve many edifices through the kingdom," and was named engineer to the New River Water-works Company, and surveyor of St. Paul's Cathedral. He, too, suggested the inscription in St. Paul's to the memory of Wren:—

"Lector, si monumentum requiris, circumspeice."

Churchill is but a poor authority where anything relating to Scotland is concerned; as he was imbued with a morbid antipathy to the country and its natives—of a very pitiable kind—and at which the objects of his satire could well afford to smile.

G.

Edinburgh.

RICHARD FERMORE (2nd S. xii. 108.)—The Sir Richard Fermor, of Somerton, whose sister Mary married Francis Plowden, was grandson of Richard Fermor of Easton-Neston, quoted by Dr. Doran in his book of *Court Fools*; being son of Thomas Fermor of Somerton, fourth son of Richard of Easton-Neston, who died in 1552.

See Brydges's edition of Collins's *Peerage*, under "Fermor, Earl of Pomfret," iv. 201. See also, *Archæological Journal*, viii. 179; *Gent. Mag.*, 1827, vol. xvii. part i. p. 113; and Baker's *Northamptonshire*, i. 599.

E. R. SHIRLEY.

MORRIS, EDWARD (2nd S. xii. 69.)—I shall be glad to interchange with J. H. C. particulars of the above Vicar of Aldeburgh.

JOHN WARD.

Wath Rectory, Ripon.

[* Our correspondent has not clearly understood the writer of the article. Mylne was "unknown" at that time.—ED.]

[* These references are clearly inaccurate.—ED.]

Miscellaneous.

NOTES ON BOOKS, ETC.

Black's Picturesque Guide to the English Lakes, including an Essay on the Geology of the District. By John Phillips, M.A., &c. With Twelve Outline Views, by Mr. Flintoff, and numerous Illustrations. Eleventh Edition. (A. & C. Black.)

Black's Guide to the South-Eastern Counties of England. (KENT.) With a Map, and numerous Illustrations. (A. & C. Black.)

Black's Guide to the South-Eastern Counties of England. (SUSSEX.) With Maps, and numerous Illustrations. (A. & C. Black.)

On the first of these three *Guides*, we can bestow unqualified praise. We have had an opportunity of testing its fulness and accuracy over some portion of the Lake District; and wherever we have applied to it for information, we have found what we sought for clearly and distinctly set before us. The fact that the book itself has reached the "eleventh" edition speaks, however, sufficiently plainly as to its value. We are disappointed at finding that we cannot bestow the same amount of commendation upon the *Guide to Kent* which we are enabled to award to that of *Surrey*. Among many omissions which have occurred to us, we may mention the beautiful ruins of Malling Abbey, and the tower or keep at St. Leonard's close by; the Moat at Ightham—one of the most interesting specimens of domestic architecture in England; and the mention of which reminds us that no notice is taken in the volume of Franks, that beautiful example of Elizabethan architecture, now we believe in process of restoration.

The Ten Commandments. By the Rev. Joseph B. McCaul. (Saunders & Co.)

Mr. McCaul, one of the Assistants in the Library of the British Museum, and Chaplain to the Bishop of Rochester, has published a volume of sermons on *The Ten Commandments*, which we feel great pleasure in recommending to our readers. In this able exposition of the Decalogue, the author has successfully laboured in bringing into one view a great amount of illustration from the Law, the Psalms, and the Prophets; while he has skillfully exhibited the morality of the two tables given at Sinai, as it stands more fully developed in the pages of the New Testament.

Mr. Mayall's New Portraits of "The Queen," "The Prince Consort," &c.—A visit to Mr. Mayall's Gallery, a few days since, for the purpose of viewing his new *carte de visite* portraits of Her Majesty, the Prince Consort, and their family, reminded us most forcibly of the contrast between Elizabeth—who, with all her greatness, could issue a proclamation forbidding all lingers to portray her royal features—and our present beloved sovereign, who gladdens the hearts of her subjects by permitting Mr. Mayall to furnish them with these striking pictures of herself and family, in their every-day life, and in that home of love and affection which sets so admirable an example to every home in her vast dominions. How great is the anxiety of the public to possess a truthful portrait of the Queen, may be shown by one small fact. Mr. Mayall, in anticipation of the demand for these pictures in little, printed upwards of two hundred thousand of them, ready for the day of publication; and judging from the interest taken in the illustrious subjects of these photographs, and their excellence as works of art, there is little doubt that that vast number of copies will soon be absorbed.

We admired, on the same occasion, two larger specimens of Mr. Mayall's skill produced by him, as a continuance of that series of which the portrait of Lord

Derby was so admirable a commencement. The first is that of Lord Brougham, with his nephew (the youthful head is one of the finest things photography has yet produced), and it is at once a beautiful illustration of Wordsworth's line—

"Wisdom doth live with children round her knees,"—and an admirable portrait of that remarkable man, who has just been delighting the people of Dublin with his eloquence, and surprising them by his energy and activity. The second is a portrait of his no less remarkable compeer, Lord Lyndhurst—that "old man eloquent"; to whose warnings, session after session (his last words on this subject—"Væ victis!"—still ring in our ears), the country owes the stirring up of that spirit among us which has given us our glorious bands of Volunteers. It is a marvellous likeness, and will be duly prized by all the friends and admirers of that venerable and venerated statesman.

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WELLINGTON DISPATCHES. Vols. II. and III. 1834.

Wanted by *Thos. Millard*, 70, Newgate Street.

Notices to Correspondents.

Among other Papers of interest which are unavoidably postponed for want of room, we may mention ANTON CATERA HOMERI; Hawkins' Translation of the Eneid; Mathematical Bibliography, by Mr. Cockle, M.A.; Thumb Tale of Troy, by Mr. Collier; Religious Parics; Inedited Letter of John Noyes; Mazer Bowl, &c.

DAVID GANI shall have an answer next week.

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Notes.

AUREA CATENA HOMERI.

(Continued from 2nd S. iii. 107.)

The Fable of the Golden Chain apparently forms part of the ancient Greek Mythology; and, though connected with HOMER'S name, probably belongs to an age much more remote. HOMER introduces the Golden Chain in an abrupt manner, as a thing already well known, a received and familiar appurtenance of the Olympic Heaven; moreover, Proclus, as I have already shown, quotes some fragments of ORPHEUS in which it occurs.

Then comes the question—What was originally meant by it? PLATO insists on a *physical*, the Neo-Platonists on a *metaphysical*, interpretation. The former declares that "by the Golden Chain Homer meant nothing else than the Sun." In support of this assertion we must remember that, in the opinion of some mythographers, Briareus, the Hundred-handed defender of Zeus, symbolised the Sun's power. Thus Scarlatini declares:—

"Apud Græcos et Latinos scriptum invenitur, *Centimanum Briaræum, centimanumque Gygem*: Per has manus *fortitudinem Solis* indicantur, qui radiis suis, tanquam manibus, omnium in orbe rerum opifex est.*"

* *L'Humo Symbolico*, tom. i. p. 193.

Possibly the famous passage in the eighth Iliad refers to an attempt of the Olympian Gods to bind the Thunderer, alluded to by Achilles in his prayer to Thetis:—

" . . . How, when once the Gods,
With Juno, Neptune, Pallas at their head,
Conspired to bind the Thunderer, thou didst loose
His bands, O Goddess! calling to his aid
The hundred-handed warrior, by the Gods
Briareus, but by men Ægeon named."—*Il.* i. 396.

Direct mention is made of the Golden Chain in the opening of the xvth book of the *Iliad*, where Hera is reminded by her angry lord of a punishment he once inflicted on her:—

"Hast thou forgotten how I hung thee once
On high, with two huge anvils at thy feet,
And bound with force-defying Chain of Gold*
Thy wrists together? In the heights of Heaven
Did I suspend thee?"

Plato's view of the matter is illustrated by a passage in Kircher's *Magnes sive de Arte Magnetica*. Plato says:—

"By the *Golden Chain*, Homer meant nothing else than the Sun; and intimated, that as long as the Universe and the Sun are moved, all things exist and are preserved, both among gods and amongst men; but if they were to stand still, as it were *bound*, all things would be destroyed, and, as the saying is, turned upside down."

The passage from Kircher is referred to by Ennemoser, and I shall be much obliged to the Editor of "N. & Q." or to any one else who will kindly verify it for me:†—

"Kircher's opinions respecting the Magnetism of the Earth, of Plants, and Stars, are very interesting, as well as on the Accordance and Mutual Movements of the Heaven and the Earth, the latter of which, however, he imagines to stand still, and the Sun to go round it. He says that the *earlier Philosophers never denied this Accordance, but have perceived that the Sun binds all things to himself, and also imparts this uniting power to other things.*"

" . . . Finally, the Magnetism of Love is the originator and maintainer of all things under God. Arts and Sciences emanate from it," &c.—*History of Magic*, Howitt's ed., vol. ii. pp. 269, 270.

Gregorie, commenting on Job xxvi. 6, 7, has a passage to our purpose on "The Appension of the Earth:"—

"The Earth doth not hang ponderibus librata suis—but by *magnetical vigor* impressed by the Maker upon the

* *Δεσμὸς* is here used, not *σείρη*.

† We subjoin the passage from Kircher (*Magnes*, ed. 1643, p. 474): "Admirabilem quendam superiorum inferiorumque naturarum consensum esse, nullus hucusque Philosophorum negavit; Cælum quoque uniuersum cum singulis suis astris Magnetica quadam (si ita loqui fas sit) vi in hæc inferiora pollere, ego ipsemet nisi irrefragabili experimentorum demonstratione conuictus, nunquam credidisset: est enim quarundam rerum sublanarium ea cum æthereis corporibus amicitia, ea veluti amoris impatiencia, vt nisi amici corporis præsentia perfruatur, nulla ratione intra terminos à natura præscriptos contineri posse videntur, ac Solem quidem omnia sibi copulare, aliisque corporibus vim copulandi communicare, nemo nisi Solis lumine destitutus negabit."—*Ed.*]

whole frame, but especially communicated from the Center to both the Poles by Meridional Projection, by which engagement and conjunction of parts the whole so firmly and obstinately consisteth, that if by stactical impulsion as Archimedes undertook, or by a higher distress, it should be forced from this situation, it would eagerly and instantly return to its own place again. . . .

“The Globe of the Earth consisteth by a *Magnetical Dependency*, from which the parts cannot possibly start aside, but which howsoever thus strongly seated upon its Center and Poles, is yet said to hang upon Nothing, because the Creator in the beginning thus placed it within the *Tohu*, as it now also hangeth in the Air, which itself also is Nothing, as to any regard of base or sustentation.” — *Works*, Lond. 1684, Pt. i. pp. 56, 57.

In support of Plato's interpretation, we must also remember the connection between *Light* and *Gold*; with regard to which I subjoin a remarkable passage from Jones of Nayland's *Letter on the Use of the Hebrew Language* :—

“The word *Aurum*, Gold, is Latin, which can be traced up to no Latin original: but in Hebrew the word אור, *Aur*, expresses a kindred idea; it signifies *Light*, to which *Gold* is more nearly allied than any other substance, from its colour and its splendour; and in the symbolical language of the Chemists, *Gold* stands for the *Sun*. When we have once obtained a leading idea in Hebrew, it is pleasant to see how other words in abundance will fall in with it: for hence we have the word *Aurora*, for the *Light of the Morning*; *Horus*, a name of the *Sun* with the Egyptians; *Orion*, the bright constellation, the brightest in the heavens; *ορα* and *ωρατος*, beautiful, because the *Light* is the most beautiful of all things; *ουρανος*, the *Heaven*; and many others. So simple is the Hebrew, and so perfect in its construction, that even *Light* itself is not an original sense; for אור is from נ, a biliteral root, which signifies *to flow*; *Light* being in perpetual flux, and the most perfect of all fluids; perhaps the only *absolute fluid* in nature.” — *Works*, Lond 1810, vol. vi. p. 176.

A modern writer, in a strange, pantheistic work recently published, furnishes us with what seems a development of the old heathen doctrine of the A. C. H. It is entitled *A New System of Nature, on the Basis of the Holy Scriptures*. By William Hamilton Stewart. Glasgow: Porteous & Hislop, 1861, 2 vols. The following account is extracted from an article on it in the *Saturday Review* for June 8 :—

“His first concern is, as a matter of course, with the nature of the Deity—His substance, form, and residence. The Substance is decided to be Love and Truth—the Form, a Human Body. The next point for consideration is the Residence of the Deity thus invested with human form. As far as we can follow the argument, which becomes obscure at this point, that Residence is placed in the centre of the Sun . . . ‘in the inmost or centre of the Universe, whence, by way of emanation, everything in the Heavens and the Earth proceeds from him.’ The process of this emanation is in this wise. From the Deity proceeds a spiritual Sun, which is proved by the words of the 84th Psalm, ‘The Lord is a Sun and a Shield,’ and those of the 104th Psalm, ‘Who coverest thyself with Light as with a garment,’ and by other texts of a like character. From this spiritual Sun proceeds the natural Sun. The question next arises, what is the natural Sun made of? Some people have suggested iron, others granite; but these ideas our author dismisses with con-

tempt. He refers to Scripture, and then he discovers that the Solar Heat consists of sublimated gold, while the Solar Light, and consequently the Lunar Light, consists of volatilised silver. A chapter is devoted to the Scriptural proof of this recondite theory, to which we must refer our readers. The argument is very obscure, though it is sustained by abundant citations out of Ezekiel and the Apocalypse. It appears to be summed up in the following sentence :—

“Certain it is that Gold, Fire or Heat, and the Sun, have all the same signification in Scripture, and are there constantly used as corresponding representatives of the Divine Love or Goodness; while Silver, Light, and the Moon are used as symbolical representations of Divine Truth.”

“The argument appears to be, that Divine Love produces the Spiritual Sun, and the Spiritual Sun produces the natural Sun, and the natural Sun produces Solar Heat; therefore Divine Love produces Solar Heat. But Gold is shown by several passages—such, e.g., as the address to the Laodicean Church, ‘I counsel thee to buy of me Gold tried in the fire’—to be the equivalent of Divine Love. Therefore it is the equivalent of Solar Heat, which is the produce of Divine Love: Q. E. D.

“The author then proceeds, leaning alternately on his theology and his science, to explain how the whole of Nature was created and is kept working by the Sun. It is necessary, among other things, to explain the Tides both of the Sea and also of the Air as attested by the barometer. The author's theological theory stands him here in admirable stead. If the Deity exists in the form of a human being, He must have a Heart, and that Heart must beat. In that case its Pulsations would certainly extend to all emanations from Himself. But the Solar Heat (which is volatilised Gold) extends through all space; and the Solar Heat is an emanation from the Deity. Consequently the Pulsations of His Heart are felt throughout all space, giving an oscillatory motion both to Air and Water, and explaining admirably the undulatory theory of Light,” &c. &c.—Vol. xi. p. 589.

As the author is said to be a man of learning, he must be aware that his *System of Nature*, however startling as the production of a Scotch Christian in the nineteenth century, is by no means new. He may, for aught I can tell, not having seen the work, refer to the A. C. H., and the writings of the old Mythologists, Platonists, Pantheists, and Hermetics. His reviewer declares :—

“These two volumes, containing 800 closely-printed pages, really exhibit an enormous amount of labour and learning of a very unusual range. If thought or study could save a man from such absurdities, Mr. Stewart should have escaped.”

The “eminent Philosopher and Divine” referred to by Barton in the passage on this subject from his *Analogy* quoted in my Note (2nd S. iii. 104) is Bishop BERKELEY. The passage is as follows :—

“Solar Fire or Light, in calcining certain bodies, is observed to add to their weight. There is, therefore, no doubt but Light can be fixed, and enter the composition of a body.”

“Of this there cannot be a better proof than the experiment of M. Homberg, who made Gold of Mercury by introducing Light into its pores, but at such trouble and expense, that I suppose nobody will try the experiment

for profit. By this injunction of Light and Mercury both bodies became fixed, and produced a third different from either, to wit, real Gold. For the truth of which fact I refer to the Memoirs of the French Academy of Sciences. From the foregoing experiment it appears that Gold is only a mass of Mercury penetrated and cemented by the substance of Light, the particles of those bodies attracting and fixing each other. This seems to have been not altogether unknown to former Philosophers; Marcellus Ficinus the Platonist, in his Commentary on the first book of the second *Æneid* of Plotinus, and others likewise before him, regarding Mercury as the mother, and Sulphur as the father, of Metals: and Plato himself in his *Timæus* describing Gold to be a dense fluid with a shining yellow light, which well suits a composition of Light and Mercury."—*Siris*, §§ 193-4.

It was with reference to the A. C. H. that Bp. BERKELEY wrote and named that most strange, yet most choice composition, his *SIRIS*; which, "announced as an Essay on Tar-Water, begins with Tar and ends with the Trinity, the *omne scibile* forming the interspace;" an Essay, I may add, which, in spite of the Tar-water, must delight the heart of every Platonist. It was published in the year 1744, with the title — *SIRIS, A Chain of Philosophical Reflections and Inquiries concerning the Virtues of Tar-water, and divers other Subjects connected together and arising one from another*. The Editor of Tegg's edition (Lond. 1843, 2 vols.) of the Bishop's Works observes in the *Life* prefixed:—

"It is indeed a Chain, which, like that of the Poet, reaches from Earth to Heaven, conducting the reader by an almost imperceptible gradation from the phenomena of Tar-water through the depths of the Ancient Philosophy, to the sublimest Mystery of the Christian Religion."—P. 13.

This far-fetched chain reached a second edition in 1747. The learned W. Wogan, in his *Essay on the Proper Lessons*, thus refers to the *Siris*:—

"The Works and Powers of Nature are but secondary, intermediate Causes; God is the First and Supreme efficient Cause, on which every other must necessarily depend. To Him, therefore, the *Chain* of all subordinate Causes ought ultimately to lead us, and to Him alone the glory should rebound. For this reason the Bp. of Cloyne calls his book on Tar-water, *SIRIS*, i. e. a *Chain*, because from so seemingly inconsiderable a subject it leads up to God."—Vol. ii. p. 220, 5th S. in *Lent*.

EIRIONNACH.

(To be concluded in our next.)

HAWKINS'S TRANSLATION OF THE "ÆNEID."

"In 1764, Trapp's example was followed by another ex-Professor of Poetry, Hawkins by name. If we are unable to give any account of his version of the *Æneid*, we may plead as our excuse that it is not to be found in the library of the University of which he was a Professor, nor in that of the college of which he was a Fellow, nor again in that of the British Museum."—"The English Translators of Virgil," *Quarterly Rev.*, July, 1861, p. 89.

The book, if actually published, must be very

rare. Lowndes does not mention it, and I have doubts as to its having gone further than a prospectus and a list of subscribers.* Hawkins, in 1758, published his *Miscellanies* in three volumes 8vo. In the "Letters," at the end of the second volume, are some observations on the translations of Homer and Virgil. At p. 436, he says:—

"There is this observable difference between Mr. Dryden's deviations from Virgil, and Mr. Pope's from Homer—that those of the latter are always uniform, graceful, and beautiful, and if they are not Homer's thoughts, are at least worthy of him; whereas Mr. Dryden is apt to dwindle into a kind of puerility, which was but too natural to him, that is altogether unsuitable to the gravity and dignity of Virgil. Between this translator and Dr. Trapp, there lay a middle way, which Mr. Pitt has judiciously taken and religiously pursued; to the immortal glory of Virgil, to his own infinite honour, and the credit of our language. Notwithstanding all this, I think he has left room for a translation of another kind (as Dr. Trapp says of his, when compared with Mr. Dryden's,) by writing in rhyme. I attempted, some time ago, for my own amusement, to translate some of the speeches of the first book of the *Æneid* into blank verse; from a notion that Virgil, 'if he had been born in England, and in this present age' (as Mr. Dryden expresses himself), 'would have spoken something like such English as I flattered myself I ought speak for him.'"

This is followed by six pages of specimens, one of which I copy to supply the deficiency of the *Quarterly*:—

"Nascetur pulchra Trojanus origine Cæsar."

Æn. i. 285.

"From this fair line shall Trojan Cæsar spring,
Whose rule the seas, whose fame the stars shall bound,
The lord of all the nations Julius called,
From great Iulus his high ancestor.
Him fraught with spoils, the conqueror of the East,
Thou shalt advance among his kindred gods,
And mortals shall invoke his power divine.
Then golden days of peace shall bless the land;
Quirinus, Remus, Vesta, shall return;
Old Faith shall flourish, and the world be ruled
By righteous laws; vast adamantine bolts
Shall close the gates of war; within, dire Fury
Shall sit on heaps of arms distilling blood;
Bound with a hundred links of knotted brass,
And bellowing grind his jaws besmeared with gore."

I cannot find much about Hawkins. In Boswell's *Life of Johnson*, ed. 1835 (vol. i. p. 77), he is mentioned as one whom Johnson was proud to claim as a member of Pembroke College; and in vol. vii. p. 94, is Garrick's account of the rejection of *The Siege of Aleppo*. On Hawkins threatening to publish the play—"I wrote to him," says Garrick, "as you live at a great distance (Devonshire, I believe), if you will send it to me, I will convey it to the press. I never heard more of it." On this, the editor says:—

"Garrick a little embellished this reply. He did not offer 'to convey the play to the press'; but in a long contentious letter says, that he will 'forgive Hawkins

[* Watt mentions it: "The *Æneid* of Virgil, translated into English blank verse. Lond. 1764, 8vo. 3s."—Ed.]

publishing an appeal on the rejection of his plays, if he will publish the plays themselves'; and this was so far from silencing Hawkins, that he rejoined in a still more violent letter."

The note does not say where these letters are to be found.

I think Garrick was wrong as to "Devonshire." Hawkins was Professor of Poetry from 1751 to 1756, and I presume a resident. On the title-page of the *Miscellanies*, Oxford, 1758, he is "Rector of Little Casterton, in Rutlandshire, late Poetry Professor in the University of Oxford, and Fellow of Pembroke College." The *Biographia Dramatica* (i. 316) states, that at his death, in 1801, he was Vicar of Whitechurch, Dorsetshire; and in the list of his works mentions "a translation in blank verse of part of the *Æneid*," but does not give its date or size.

Henry and Rosamund, and *The Siege of Aleppo*, are in the second volume of the *Miscellanies*; both, as appears from the advertisements, having been rejected by Garrick. The *Biographia Dramatica* says: "Worse pieces than these had been accepted by the managers, and acted with success." Though not great, they are nearly as good as the best, and not much better than the worst acted tragedies of the last century.

Lowndes ascribes to Hawkins, *Discourses on Christian Mysteries*, being the Bampton Lectures of 1787. The preacher for that year was "William Hawkins, M.A., Fellow of Pembroke College"; but could hardly be the same who was "late Poetry Professor and Fellow of Pembroke College in 1758." The Poetry Professor is elected for five years; at the end of which, he is eligible for five more. Hawkins was not re-elected, and appears within two years as "Rector." From this it is not unlikely that he took a living, and married about that time, and the Bampton Lecturer may have been his son.*

H. B. C.

U. U. Club.

MATHEMATICAL BIBLIOGRAPHY.

(Continued from 2nd S. xi. p. 504.)

The correspondence of Taylor's *Lilavati* with Colebrooke's *Lilavati* is not less striking than that which the texts of the *Bija Ganita* and the *Vijaganita* present: and, as Colebrooke does not mention Taylor in his *Algebra*, the restorations of the two authors may be regarded as independent of each other. Taylor (*Lilavati*, p. 1) differs from

Colebrooke (*Alg.*, p. 2) as to the value of a *valla*, but his "3" may be correct (compare Colebrooke, in *Asiatic Researches*, vol. v, p. 91; p. 95 of 8-vo). A difficulty concerning the *ghanahasta* (*Taylor*, p. 3) is cleared up by Colebrooke (p. 2). Taylor's "6" at p. 118 is obviously a misprint (compare Colebrooke, p. 117). Taylor's text at pp. 63. 71—75. 76 and 88 is, it is true, rather fuller than Colebrooke's (at pp. 54. 64—67. 68 and 80). But the diversity of p. 63 of Taylor and p. 54 of Colebrooke is no greater than Taylor's criticism (p. 63, note B) would have enabled us to anticipate, and, as to the words printed in italics in pp. 71. 72. 73. 74 and 75 of Taylor's text, they seem to have been imported from Ganesa's Commentary.

With p. 71 of Taylor compare Colebrooke, p. 64 note 1. Ganesa's "upright" and "side" correspond respectively with Taylor's "upright" and "base." With p. 72 of Taylor compare Colebrooke, p. 65, note 1. With p. 73 of Taylor compare Colebrooke, p. 66, notes 1 and 7, the latter of which proves the correctness of Taylor's emendation. With pp. 74 and 75 of Taylor compare Colebrooke, p. 67, notes 2 and 3.

In like manner we may explain the diversity of p. 76 of Taylor and p. 68 of Colebrooke, which arises from the introduction of the set of numbers 20, 12 and 8 into line 2 of Taylor's text. This importation too appears to have been made from Ganesa's Commentary, for, on this example, no other is mentioned by Colebrooke, whose last footnote at p. 68 is perhaps an abbreviation of Taylor's first at p. 76. These considerations, and others suggested by the commentaries on the *cubit* (compare Taylor, p. 2, note E with Colebrooke, p. 2, note 4) and on *epsilon* (compare Taylor, p. 29, notes A and C with Colebrooke, p. 19, notes 5 and 6) lead to the inference that the *Buddhivilasini* of Ganesa was one of the three commentaries obtained by Taylor, who does not (p. 2, note E) profess to speak with perfect accuracy as to its date. There are many indications (compare Taylor, p. 6, note C; p. 12, note A; p. 16, note A; p. 21, note A; pp. 31—32, note D; p. 48, note B; respectively; with Colebrooke, p. 5, note 5; p. 8, note 4; pp. 9—10, note 3; p. 12, note 3; p. 22, note; p. 40, note 4) that Taylor was also aided by the *Manoranjana* of Rama Crishna-deva, and in the commentary quoted by him at p. 43 we find the abridgment by reduction which Colebrooke (p. 36) states that the *Manoranjana* teaches.

Colebrooke's notes at pp. 36 and 37 appear to be from a commentary (compare Taylor, pp. 43 and 44), and Taylor's note at p. 19 seems to be from the *Manoranjana* (compare Colebrooke, p. 11). Taylor frequently (pp. 27. 29. 30. 38. 39. 62—63. 80—8. 92. 109. 113—117. 118. 126) draws more largely from the commentaries than

[* The death of the Rev. Wm. Hawkins, formerly Professor of Poetry, is noticed in the obituary of the *July* number of the *European Magazine*, 1801; and in the *Gent. Mag.* of Oct. 1801, p. 966, is the following announcement: "Oct. 13, died in a fit of apoplexy, aged forty-nine, the Rev. Wm. Hawkins, senior Fellow of Pembroke College, and Rector of St. Aldate's in Oxford." The latter, probably, was the Bampton lecturer.—ED.]

Colebrooke (compare, respectively, Colebrooke, pp. 17. 19. 20. 30. 31. 54. 74—81. 86. 111. 115—6. 117. 121).

The commentary cited by Taylor at p. 42 may (compare Colebrooke, p. 34, notes 3 and 5) be due either to Ganghadara or to Suryadasa. Some passages seem to point to Ganghadara (compare Taylor, pp. 47 and 126 with Colebrooke, pp. 39 and 121, note 2), some to the *Ganitamrita* of Suryadasa (compare Taylor, p. 25, note c; p. 41, note b and perhaps p. 42, note b; p. 49, respectively, with Colebrooke, p. 15, note 4; p. 34, note 2; p. 40, last two lines of note 4).

On the other hand Colebrooke introduces into his text (p. 24) a passage which resembles the operation in the *Udaharna*, quoted by Taylor in a note at p. 34 of his *Lilawati*. In a note at p. 5 (in which, like the *Ganitamrita*, it cites the Vedas, compare Colebrooke, p. 4, note 4) Taylor calls the *Udaharna* also the "book of examples." ["Demonstratory annotations" are termed *Vasana*]. From the *Udaharna* Taylor cites an observation which affords ground for a conjecture respecting its author. The observation is almost identical with one of Ranganatha's (compare Taylor, p. 29, note a and Colebrooke, p. 19 note 5). The gloss of Ranganatha on Bhascara's *Vasana* is entitled *Mita-bhashini*, and we find Taylor (*Lil.*, p. 3, note a) citing "Mishra." He applies the name however to "an author" whom he supposes to be anterior to Fyzee, but his grounds for this supposition are not stated and, considering the incorrect and mutilated state of his copy of the *Udaharna* (*Lil.*, *Introd.*, p. 37), a mistake of the title as belonging to an author instead of a work may not be improbable. Taylor cites the *Udaharna* again at p. 80 of the *Lilawati*.

JAMES COCKLE, M.A., &c.

4, Pump Court, Temple, London.

HARLEIAN SCRAPS.—No. III.

Mediæval scribes were very fond of jotting down in any unoccupied part of a page some "wise saw," generally in hexameter verse, but not at all necessarily connected with the subject of the MS. Thus in *Harl. MS.* 206, at the bottom of each page of a treatise, "De septem peccatis mortalibus," we find a verse or verses, from which I select a few:—

"Pauca valet census, cui non est copia sensus."

"Unâ scintillâ, valet urî maxima villa."

"Si quem barbatum faciet sua barba beatum,
In mundi circo, non esset sanctior hirco."

"Tu perverteris, si perverso socieris;
Si sanctum sequeris, tu quoque sanctus eris."

"Ad curtas caligas, ligulas decet addere longas."

"Vulpes vult fraudem, lupus agnum, femina laudem."

"Si dare vis aliquid, non debes dicere multis;
Sed dicas plenè; 'dulcis amice, tene.'"

"Sunt tria quæ vastant nigrorum res monachorum;
Renes et venter, et pocula sumpta frequenter."

"Qui scit frenare linguam, sensumque domare,
fortior est illo qui frangit viribus urbes."

"Nix glacies et aqua, tria nomina, res tamen una;
Sic in personis trinus Deus, est tamen unus."

The fling at the wearers of beards is very remarkable, and the libel on the black monks shows that the writer was not one of the Order. In another part of the same Codex, these lines occupy a corner:—

"Tende manum, Salomon, ut te de stercore tollam;
Sabata sanctifico; de stercore surgere nolo:
Sabata nostra quidem, tu sanctificabis ibidem."

I have heard another version of the second verse, and more probably the right one, as it jingles with rhyme:—

"Sabbata nostra colo, de stercore surgere nolo."

Of course these verses were not an improvisation on the occasion alluded to; but is the fact itself authentic? In the *Chronological Outline of the History of Bristol* it is recorded of an Earl of Gloucester, —

"Anno 1258. A Jew fell into a privy at Tewkesbury on a Saturday, and would not suffer any one to pull him out, for the reverence he had for his sabbath; and the next day, being Sunday, Richard de Clare, Earl of Gloucester, would not suffer any one to pull him out, for the reverence he had for his sabbath. On the morrow morning, being Monday, the Jew was found dead."

JOHN WILLIAMS.

Arno's Court.

PRAYERS OF THOMAS HEARNE.

The following prayers are written on a single leaf, which was found amongst Hearne's papers by Dr. Rawlinson, and bound up by him, as it deserved, in a separate volume. Besides the biographical information to be gleaned from them, they afford a beautiful testimony to the religious life and earnest practical faith of one whose character, the more it is examined by the light of his private papers and letters, wins the more our hearty admiration and respect. The first tells a significant tale of the marvellous labour which was imposed upon the "right arm" by the pen of that ready and indefatigable writer, while the sixth shows us that he who is often represented as the pattern of dried and withered antiquaries, yearned at one time for the sympathies of married life. Yet who will say that his prayer did not meet with the answer which after his solitary and studious life, spent only amongst his books, was doubtless the best for him, although the future which it contemplated was never realised?

"O most gracious Lord God, I most humbly beseech thee to restore my right arm to its full

strength and vigour, and to remove that pain and trembling with which it is often affected, that I may be thereby the better enabled to perform and go through with what I undertake for the publick. Grant this O Lord, for Christ his sake, in which ——”

“O Almighty God, by whose good Providence I have been wonderfully brought up and taken care of, I most humbly beseech thee still to raise many friends that may constantly furnish me with proper materials to be published by me for the good of learning and the honour of my country. And I also desire of thee, O Lord God, to continue what friends thou hast been pleased to raise me already, that nothing may make them withdraw their affection. All which I beg for Jesus Christ his sake.”

“O most merciful God, who never failest to provide for those that put their trust in thee, I most heartily crave a blessing of thee upon all my undertakings; and whereas I am like to be deprived of my lodging, I beseech thee to direct me in the choice of a place where to have my abode, so as to pitch upon that which may be most convenient for my ease and carrying on my studies. Grant this, O Lord, for Jesus Christ his sake.”

“O Almighty God, I most humbly desire that thou wouldst be pleased to prosper the work I am now printing, and so to direct me in the correcting of it, and in writing observations relating to it, that it may be a most accurate performance, and be gratefull and usefull to the learned world, and to all lovers of antiquity, and at the same time derive honour upon the University. All which I beg for ——”

“O most gracious and mercifull Lord God, wonderful in thy Providence, I return all possible thanks to thee for the care thou hast always taken of me. I continually meet with most signal instances of this thy Providence, and one but yesterday, when I unexpectedly met with 3 old MSS., for which in particular I return my thanks, beseeching thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ, his sake.”

“Most mercifull Lord God, who hast been pleased in a most wonderful manner to raise me up friends and to provide for me, for which I return thee all possible praise and thanks, I most humbly beseech thee still to continue this thy fatherly care of me, and whereas the older I grow I perceive the more need of assistance, I beg of thee that if it be proper for me to have a wife, that thou wouldst be pleased so to direct me in the choice, that she may prove a comfort, a pleasure, and a blessing to me, and that we may both of us reap the fruits of matrimony. Grant this, O heavenly Father ——.”

“O Lord God, heavenly Father, look down upon me in pity, and be pleased to be my guide now I am importuned to leave the place where I have been educated in the University; and of thy great goodness I humbly desire thee to signify to me what is most proper for me to do in this affair. All this I beg for ——.”

W. D. MACRAY.

Minor Notes.

THE EARLIEST ENGLISH TABLE OF ANNUITIES. — The earliest Table of Annuities that I can find is in “A Prognostication” (Companion to the Almanac) for a.d. 1630, by Dan. Browne. It is headed “An easie Table for all those that use Trading, buying of Annuities, Purchasing, or borrowing after eight in the hundred, at compound interest.” It is a table of amounts and present values in pounds, shillings, and pence, from 1 to 21 years at 8 per cent., with examples of the use of the tables. MR. DE MORGAN, *ART. TABLES, English Encyclo.* (I trust that I am not wrong in referring to him, as he takes no pains to guard the *anonyme*), gives Rob. Butler’s “Scale of Interest, 1633.” Now Butler was also an almanack-maker in 1630, but I cannot find any tables by him. The next book in the article is “John Newton, Scale of Interest, 1668, London.” I have a tract of Jo. Newton’s of sixteen pages, eight of explanation, and eight of table. It is “Sixteen-pence in the Pound: or a Table shewing the present worth of One Pound Annuity for any time under 100 Yeares, by Yeares, Halves, and Quarters.” 8vo., London, 1658. Computed at 8 per cent.

It is not often mentioned that the celebrated Leibnitz wrote a paper in the *Acta. Erud.* 1683, on compound interest, and gives a table of present values from 1 to 40 years, at 5 per cent. to five places, the last figure being corrected. He heads it “Tabula sortium anticipato accipiendarum, positio debito 100000.” WM. DAVIS.

ELECTRIC TELEGRAPH ANTICIPATED. — I am unaware whether the subjoined extract has been noticed. It seems a very interesting anticipation of one of the most beautiful of modern inventions: —

“In the evening to M. Lomond, a very ingenious and inventive mechanic, who has made an improvement of the jenny for spinning cotton. Common machines are said to make too hard a thread for certain fabrics, but this forms it loose and spongy. In electricity he has made a remarkable discovery: you write two or three words on a paper; he takes it with him into a room, and turns a machine enclosed in a cylindrical case, at the top of which is an electrometer, a small fine pith ball; a wire connects with a similar cylinder and electrometer in a distant apartment; and his wife, by remarking the corresponding motions of the ball, writes down the words they indicate, from which it appears, that he has formed an alphabet of motions. As the length of the wire makes

no difference in the effect, a correspondence might be carried on at any distance; within and without a besieged town for instance, or, for a purpose much more worthy, and a thousand times more harmless, between two lovers prohibited or prevented from any better connexion."—16 Oct. 1787. *Travels during the Years 1787—1789, in the Kingdom of France*, by Arthur Young, 4to. Bury St. Edmunds, 1792.

M. B. W.

TO PLAY "HAL AND TOMMY" WITH ONE.—In the north of England, when quarrels take place, a very strange form of threat is commonly used. It is quite common to hear one enraged party threaten to "play hell and Tommy" with the other; and this extraordinary combination of words is generally held to mean that the utmost degree of violence or outrage will be resorted to. I have frequently heard inquiries as to the possible circumstances which may have given rise to this odd phrase, but never knew any explanation to be even attempted. It seems to me, however, that I have hit upon the probable solution of the question. The phrase ought to be written "Hal and Tommy." "Hal" is an abbreviation of the Christian name, "Henry." The "Henry" here meant is the remorseless brute Henry VIII., and Tommy is "Thomas Lord Cromwell," the tyrant's congenial agent in seizing and rifling the religious houses, and turning out their helpless occupants to starve.

You are, of course, aware that the term "Old Harry" often applied to "the Prince of Darkness," arose in Henry's reign, when his cruel deeds induced many of his people to regard him (not unnaturally) as an actual incarnation of the "Evil One." "To play hell and Tommy;" that is to say, "Hal and Tommy" is a phrase attributable to the same or a similar origin.

THOMAS DOUBLEDAY.

Newcastle-upon-Tyne.

S. T. COLERIDGE.—See *Gent. Mag.* for 1838, May, June, July, and August; *Biogr. Dict. of Living Authors*, 1816; *Public Characters* (1823), i. 393; *Ann. Biogr.*, 1835, 320. *seq.*; he has an Essay on the *Prometheus Vincit* in the *Trans. R. S. L.* (1834), ii. 384, *seq.*

In some useful notes on *Literary Memoirs of Living Authors of Great Britain* (Lond. 1798, 2 vols. 8vo.), which appeared in the *Gent. Mag.* (vol. lxxviii.), there is a passage which to us, who know the end, is instructive as well as curious. May we not reverse Solon's maxim and say, "Blame no one before his death"?

"Squire Coleridge was educated at Christ's Hospital, and sent thence to Jesus College, whence this worthy gentleman and splendid genius ran away, nobody knew why, nor whether he was gone; in consequence of which, the Master and Fellows had ordered him to be written off the books; and a general court of Christ's Hospital, on April 24, 1795, ordered the exhibitions which they allowed him to cease. And the next news heard of him was, that he was become as exalted a democrat as Mr.

Thelwall or Mr. Horne Tooke. Let the memoir-writer, who mourns over his 'disappointed hope and distressful adversity,' say *who* is the cause of it."—*Gent. Mag.*, lxxviii. 774 a.

The best estimate of Coleridge's merit as a poet, critic, philosopher, and divine, which has yet appeared, is contained in Mr. Hort's article in the *Cambridge Essays* for 1856.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

REV. HUGH JAMES ROSE.—In Churton's *Memoirs of Joshua Watson* is a statement that a monument has been erected in Trinity College Chapel to the memory of the Rev. Hugh James Rose, B.D. This statement is incorrect. The list of the monuments in that chapel, in the new edition of the *Memorials of Cambridge*, is I believe complete and accurate.

C. H. COOPER.

Cambridge.

Queries.

ANONYMOUS.—Can you inform me who is the author of *The Blind Child; or Anecdotes of the Wyndham Family?* By a Lady. Newberry, 12mo. 1792. *Dramatic Dialogues for the Use of Young Persons.* By the author of *The Blind Child*, 12mo. 1792. A tale having the title of *The Blind Child* was published in 1796, by Mrs. Pinchard. Is this another edition of the book published in 1792?

R. I.

LADY OF BANBURY CROSS.—A correspondent of a Liverpool paper writes as follows:—

"In my rambles through Warwickshire I visited Banbury (Oxon), and witnessed a pageant, a description of which may interest your readers. This remarkably clean town, with its fine wide streets, was thronged with visitors from all the towns and villages around to see a pageant similar to one exhibited at Coventry triennially, namely, that of Lady Godiva. The lady that figured in this gorgeous procession is the one alluded to in the nursery rhymes—

'Ride a-cock horse
To Banbury-cross,
To see a fine lady
Ride on a white horse;
Rings on her fingers,
Bells on her toes;
She shall have music
Wherever she goes.'

"This lady, dressed in a rich purple velvet robe, and a coronet sparkling with jewels on her head, was mounted on a white horse, and preceded by Robin Hood and Little John (i. e. John Little) and their troop of archers in green velvet coats, caps with white feathers, their bows and bugles slung over their shoulders, all mounted on richly caparisoned horses, accompanied by an old 'friar of orders gray,' Father Tuck, and bands of music, forming an imposing and splendid spectacle. The procession, with flags and banners, passed through the High-street to the celebrated Banbury Cross, where the lady, displaying her largess and her rings at the same time, scattered Banbury cakes among the populace.

"I have in vain endeavoured to trace the origin of this

custom. My own impression is, that it is the remains of a traditional custom of performing pilgrimages to shrines and sacred places; and, though in the present instance the lady evidently represents Maid Marian, I think Queen Philippa, wife of Edward III., must have been the original. She died at Lincoln, and crosses were erected by Edward at all places *en route* to Westminster where the corpse of his *chère amie* rested, Charing Cross being the last. The old cross was destroyed by fanatics in 1602. The present structure was erected to commemorate the marriage of the Princess Royal with Prince Frederick William of Prussia. It is a handsome, delicate structure, and is adorned with the armorial bearings, in blue and gold, of persons connected with the town.*

Is there any printed account of this pageant, or any local tradition to throw light upon the origin of the custom? *
ABRACADABRA.

ST. BENIGNE, DIJON. — In Murray's *Hand-Book for France* (1856), the church of St. Benigne at Dijon, is spoken of as a building of the thirteenth and fourteenth centuries, and as having become the cathedral after the Revolution.

In Fergusson's *Hand-Book of Architecture*, the Cathedral of Dijon is spoken of as belonging to the latter end of the thirteenth century (p. 684). Thus far the two authorities agree together. But there is a point of some importance in which they appear to be at variance.

For according to Fergusson, the Church of St. Benigne was built in the first years of the eleventh century, and was pulled down at the Revolution (p. 619).

How are these two statements to be reconciled?
NINEVEH.

BUTTRICK. — Required the origin of this name. A family bearing it has been settled in America for the last two centuries.

JOB J. BARDWELL WORKARD, M.A.

OLIVER CROMWELL. — I have a very well-executed miniature engraving of the Lord Protector, of an octagon shape, and size about two inches five-eighths, by two inches; he is in armour, with a wide turned down collar. It is nearly a full-face, with a firm and not unpleasing look, and there is nothing like irresolution in his aspect. May this be from Samuel Cooper's portrait, or otherwise? I shall esteem it a favour to be informed who may be considered to have been the painter.
QUERO.

JOHN DUER DUNCOMBE, by his will dated 27 Dec. 1750, described himself as of the Island of Antigua, merchant, but then in London, and appointed his wife Anne, Slingsby Bethell, Alderman of London, Stephen Blissard of Antigua, Esq., and Henry Webb of Antigua, Esq., his executrix and executors. He speaks in it of his sisters Lydia, wife of Edw. Jones of Antigua, mer-

chant, and Ann, wife of Henry Buck. The will was proved in the Prerogative Court of Canterbury by Bethell, 9th Jan. 1751. I want to gain any information I can of this testator; especially I want to fix his descent, for I am in doubt whether he was a Duer or a Duncombe, that is, whether the latter name may not have been assumed.

It appears from the Calendars for the year 1716 of the Prerogative Court, that administration to the effects of a John Duer, Middlesex, was granted in September of that year.

In the Addit. MS., No. 5853, British Museum, being fol. 29 of Cole's MSS., there is the following mention of

"John Duer, Esq., my friend, Gent^l Commoner of X^t Church, married at 17 a relation of Mr. Dupper, a lawyer at Enfield in *Essex*, — returned to retrieve his affairs to the Island of Antigua, W. I., — by her he had a son and a daughter; the last died at Belain, near Exeter, where Mr. Duer lived frugally 12 or 14 years; the son was of Clare Hall, Camb., and is now in the King's service in Scotland. Mr. Duer's 2nd wife was a daughter of Mr. Trye of the same Island, by whom he had 8 children; the eldest son, Roland, is at Eton School. His father was educated at a school at Cuddington, Beds. His estate in Antigua is between £3000 and £4000 p. a.; he now lives at Fulham in Midd., having retrieved his affairs, mended his estates, and laid up fortunes for his younger children."

Written probably about 1750.

In Fulham churchyard is an altar-tomb, inscribed —

"Here Lyeth the Body of John Duer, Esq., who died Dec. 1st, 1764, aged 67.

"Mrs. Frances Duer, Relict of the above John Duer, Esq., Died July 3rd, 1787, aged 74.

"Mary Duer. Died Dec. 20, 1757, aged 21 years."

And then follow mementos of several of the family of Trye.

Any information that will assist me satisfactorily to identify John Duer Duncombe and show his descent, will be very acceptable, addressed to me as under.
JAMES KNOWLES.

College Street, Putney, S.W.

D'URBAN : FAREWELL : GARDINER. — Wanted, the arms of Sir Benjamin D'Urban, Governor of the Cape Colony thirty or forty years ago.

Also, of Lieut. — Farewell, of the Royal British Marines; the pioneer colonist of Natal in 1823 and 1824.

Also, of Capt. Allen Gardiner, R.N., one of the first English missionaries in South-eastern Africa, and "Martyr of Patagonia."
J. SAN.

SIR MAURICE FITZMAURICE. — Thomas, son of Richard De Clare, Earl of Gloucester, is recorded to have married Emilia or Amy, daughter (and eventual heir?) of Sir Maurice Fitzmaurice. Who was Sir Maurice Fitzmaurice?

I find it stated in Betham's *Genealogical Tables*, tab. DCXI, (a servile imitation of Anderson), that Emilia, the daughter of Wm. Earl of Salisbury

[* An interesting notice of Banbury Cross will be found in Beesley's *History of Banbury*, pp. 159, 245; but no account of this pageant. — Ed.]

(Longespée, son of Henry II. and "Fair Rosamond"), married Maurice Fitzmaurice, by whom he had issue Gerald, and Emilia, wife of Thomas de Clare. But Sandford's *Genealogical History*, and all the other authorities which I have consulted, agree in giving to Wm. Longespée the following daughters only—Isabel, Ela, Ida, and Ela, *jun.*, none of whom married De Clare, so that it is no case of mistaken identity. Can any reader of "N. & Q." explain the discrepancy?

I may add that, among the quarterings of the Scrope family (see Burke's *Commoners*, vol. iii. p. 697), are those of Clare, Fitzmaurice, Longespée, &c. H. S. G.

FOUNTAINS OF QUICKSILVER.—A certain lecturer, resident in Bath, in a lecture on "The Moors in Spain," delivered himself of the following:—

"Their gardens were gardens of delight; midst a glowing sky, their ears were soothed by the gentle plash, plash of the fountain. Aye! they had even fountains of quicksilver, whose metallic brilliancy caught and reflected the burning rays of the sun."

Will you, or any of your correspondents, inform me upon what authority this statement was made; and upon what principle these mercurial fountains acted? FODY.

FRESNEL.—A reprint of the works of this distinguished optical discoverer is in progress. Shortly before his death a memoir by him, containing some account of optical discoveries, was sent to England for translation, to be inserted in the *European Review*, a periodical which commenced in June, 1824, and lasted through six or seven numbers. The cessation of the review prevented the printing of the memoir. The object of this Query is to discover into whose hands the papers of the editor passed, with a view to recover the original memoir, if possible, that it may be inserted in the collection: A. DE MORGAN.

ALEXANDER IDEN, SHERIFF OF KENT IN 1451.—In Shakspeare's *Henry VI.*, Part II. Act V. Sc. 1, Iden having slain Jack Cade, appears before the king bearing the head of that rebel; and the Duke of Buckingham suggests that "for this good service, it were not amiss that he were created a knight." This honour was conferred upon Iden *sur-le-champ*, with a reward of 1000 marks (666l. 13s. 4d.), no inconsiderable sum in those days for "a poor esquire of Kent." Are there any antecedents upon record of Iden? Where in that county was his property, and has he any descendants now living? QUÆRO.

LOST BOOKS OF LIVY.—I noticed the following paragraph in the *Echo der Gegenwart* for 6th June, 1861. Is it a canard, or is there possibly any and what amount of truth in it?

"In the archives of an ancient and noble house of

Padua, MSS. have been lately discovered which, according to report, contain 50 of the lost books of Livy."

This is at least curious and worth asking about. C. W. LAMONT.

ENCAUSTIC TILES IN MALVERN ABBEY CHURCH.—Is it true that *all* the old encaustic tiles in the Abbey Church of Great Malvern are about to be swept away to make room for a bran-new flooring of Messrs. Minton's tiles? And if so, is it not carrying the very admirable restoration of this splendid church a thought too far? The old tiles have always been ranked among the "lions" of the abbey, from their number, their beauty, their great variety of design, and their local claims to interest. A large proportion of them are wonderfully fresh and well-preserved—quite as much so as many modern tiles that have not been laid down for a dozen years; and it seems (to me, at least) a thousand pities that such interesting specimens of Malvern manufacture should be ousted by any workmanship from Stoke-upon-Trent, however new and splendid. Mr. Albert Way, in his account of the Malvern tiles in the *Gentleman's Magazine*, for May, 1844, says that "few churches in the kingdom exhibit a more extensive assemblage of such decorations than the Priory Church of Great Malvern." He enumerates upwards of one hundred distinct varieties of design. CUTHBERT BEDE.

MEERSCHAUM.—Can any of your readers inform me where is to be found the statement that the word *Meerschaum* is a retranslation of the French word *écume de mer*, which French word is a mispronunciation of the name of a certain *Kumner* from Vienna, who first made these pipes? HENRI VAN LAUN.

Cheltenham College.

MOUNTENAY FAMILY.—I should feel greatly obliged if any of your genealogical readers could give me any information respecting this family, who, according to Hunter, resided at Cowley and Shiercliffe, in Yorkshire, in great splendour till the reign of Henry VIII., when the eldest line ended in heiresses. The second branch was represented in the seventeenth century by Thomas Mountenay of Wheatley, near Doncaster, who was barrister-at-law, justice of the peace, and treasurer of the lame soldiers in the reign of James I. His son Thomas Mountenay also of Wheatley, married Elizabeth, daughter of Sir William Case, and had one son and two daughters—Arnold Mountenay; Elizabeth Mountenay, married—Browne, Jane Mountenay, married—Browne. Can any one inform me whether either of these three left any children?

Dodsworth mentions having seen a very curious relic of the Mountenays in the possession of Mr. Thomas Mountenay, of Wheatley: an illuminated missal, which contained some interesting notices

of the early history of the family. It originally belonged to Joan de Mountenay, who married Thomas Lord Furnival in the fourteenth century. If this relic should be still in existence, any information respecting it would be thankfully received.

Is it possible to ascertain whether Richard Mountenay, who was Baron of the Exchequer (Ireland), and the editor of *Demosthenes*, and who died in 1768 belonged to this family?

Mountenay arms: gules, a bend between six martlets or. M. (1.)

NASSAU SAARWERDEN.—Most visitors to Strasbourg will, I think, remember the embalmed bodies in St. Thomas's church, said to be those of a Count of Nassau-Saarwerden, and his daughter. But who was this count? I cannot find such a title as Nassau-Saarwerden in Anderson's *Royal Genealogies*. Can it be a mistake for *Saarbruck*? And if so, which Count of Saarbruck is the subject of this somewhat disgusting exhibition?

HERMENTRUDE.

OLD PICTURE.—Having in my possession a curious picture of merit, about 200 years old, I beg to enclose a description of it, and would feel greatly obliged if you would, through the medium of "N. & Q.," ascertain for me what the picture fully represents.

The background of the picture represents a panel, to which is nailed three red leather straps, running across. In the top one is a knife, pair of scissors, a folded copy of a paper, supposed to be *The London Gazette*. Another folded paper or parchment, inscribed as "His Majesty's Most Gracious Speech to Parliament on Tuesday," and also a swan quill.

In the second strap is a letter, folded and doubled at each end, and inscribed "1654, pinxit" (doubtful), painted, and a parchment bound book, marked Chunk; to this book is attached a band and red seal, the size of a crown piece. Next is a miniature bust likeness of Charles I. in body armour, in a black oval frame, and suspended by a blue ribbon, tied with a bow, and the frame reaching to the bottom of the picture. In the lower strap is a stick of red sealing-wax, and what appears to be a memorandum-book, with the letters "Memods" nearly illegible.

JOHN CORNER.

Ruswarp, near Whithy.

TURKEY OR LEVANT MERCHANTS.—Where can I obtain, or refer to, lists of the Turkey or Levant merchants of about the year 1700?

A CONSTANT READER.

IRISH VOLUNTEERS, 1782.—I have an interesting pamphlet of 80 pages, entitled—

"Munster Volunteer Registry, containing a complete List of the Field Officers, and Officers of the Volunteer Army of Munster Province," &c. (8vo. Dublin, 1782).

Can you inform me whether similar registries

appeared for the other provinces of Ireland? Wilson published an 8vo. volume in 1782, but that is not what I want. ABHBA.

Queries with Answers.

"THE FORTUNATE YOUTH."—A. A. Z. will be thankful to any reader of "N. & Q." who can refer him to an account of the impostor who, under the above title, obtained such extensive notoriety in or about the year 1817, by representing that he had received an almost fabulous fortune from an old gentleman he casually met in a stage coach on the road to Newmarket. The subject was one of absorbing interest at the time, and the writer thinks that he has read a narrative of the "youth's" adventures in one of the amusing works published by Sir Bernard, or Mr. Peter Burke; but a search by him through their principal collections, has not resulted in the discovery of the wished-for paper, and he is at a loss in what direction to pursue the inquiry. As illustrative of finished audacity, and the extent of popular credulity, the imposture was as amusing as it was remarkable, and would form an attractive paper for "N. & Q."

[The name of this unparalleled hoaxer is Abraham William Cawston, respecting whom full particulars will be found in the following work: "*The Fortunate Youth; or, Chippenham Cræsus* : containing the commencement, action, and denouement of the Newmarket Hoax; with original observations and various mysterious anecdotes and midnight adventures connected with Love and Politics, during his two months' extraordinary career; hitherto unpublished. 'The world is full of fools, and he who would not wish to see one, must not only shut himself up alone, but also break his looking-glass.' London, 8vo. 1818." A copy of this curious work, in the British Museum, contains the following MS. note: "Young Cawston got into holy orders; and is now, or was lately, residing with his uncle at Timworth, or Ingham, and assisting in the education of his children." Consult also *The Morning Herald*, Dec. 15, 1817; *Morning Chronicle*, Dec. 9, 11, 13, 1817; *Cambridge Chronicle*, Dec. 19 and 26, 1817, and Jan. 2, 1818.]

TYRONE POWER.—When did Power, our great comedian, make his last appearance on the Dublin stage; and also when was the ship "President" lost? SUBSCRIBER.

Dublin.

[Tyrone Power's last appearance on the Dublin stage was on the 20th June, 1840. He had protracted his stay to the last moment, so that it was necessary he should leave Kingstown for Holyhead, after the performance, by a mail-packet, sailing at half-past eleven. The bill was arranged accordingly, and comprised *The Irish Attorney; His Last Legs*; and the farce of *A Good Looking Fellow*, to conclude, and in which he was not concerned. The announcement was headed by the following paragraph: "The public are respectfully informed that in consequence of the necessity of Mr. Power leaving Dublin by the mail-train at eleven o'clock, the performances this evening will commence precisely at twenty minutes after seven, and the

second price at twenty minutes after nine." A more brilliant and crowded audience had seldom graced the walls of the theatre, and never did a merrier laugh or heartier applause re-echo through that extensive area. The "President" sailed from New York on the 11th of March, 1841; on the evening of the 12th, and the whole of the 13th the elements raged with fearful violence, and before the break of dawn on Sunday the 14th of March, the vessel (it is supposed) went down with Tyrone Power, Lord Frederick Lennox, and all on board. — Vide *The Dublin University Mag.*, xl. 726.]

"DOCUMENTS INÉDITS SUR L'HISTOIRE DE FRANCE," ETC. — Is there any published list of the works contained in the series, *Documents Inédits sur l'Histoire de France*, publiés par ordre du Roi (Louis Philippe), et par les soins du Ministre Publique (M. Guizot). How many volumes are contained in a perfect set.

The recently published Catalogue of the Royal Dublin Society only contains thirty-seven vols., while I see by a notice of book auction in Dec. 1857 ["N. & Q." 2nd S. v. 39], that a set consisting of eighty-three vols. 4to, and an Atlas folio of plans was sold by Messrs. Sotheby and Wilkinson for 60*l.* There is a set in the library of Trinity College, Dublin, but I have not made an entry of the number of volumes it contains. A. IRVINE.

Fivemiletown.

[There are 109 vols. in the Reading Room of the British Museum, the last is *Journal D'Olivier Lefevre D'Ormeson*, et *Extraits des Mémoires D'André Lefevre D'Ormeson*, publiés par M. Chéruel. Tome Premier, 1643-1650; being I. Série, Histoire Politique, 1860. The Contents of this Collection are printed in *A List of the Books of Reference in the Reading Room of the British Museum*, 8vo, 1859, pp. 135-6.]

LYDGATE. — Can any reader of "N. & Q.," who has made Lydgate the subject of his inquiries, state whether the long poem — "compiled by John Lydgate, Monke of Bury, at the exaltacion and steeryng of oure worshipful Prince, King Harry the Fyfthe, in the honoure, Glorie, and worshippe of the Birthe of the moste glorious maide, wife and modir of oure Lord Ihu Christ" — has ever been printed? And if so, where? If not printed, where a perfect copy of it may be seen in manuscript, and how many chapters it contains? Lydgate has so many poems in praise of the Virgin Mary, that it may be well to give the opening lines of the Prologue to the one to which I am referring: —

"O thoughtful herte: plunged in distresse,
With sloumbre of slouth this longe winters ny3t.
Out of the slepe of mortal hevynesse,
Awake anone and looke upon the lyst
Of thilke starre, that with his beemes by3t,
And with the shynnyng of his stremes merye
Is wonte to glade al oure emispre," &c.

CARNSW.

[The lines quoted by our correspondent are the commencement of John Lydgate's poem *The Lyfe of Our Lady*, consisting of eighty-two chapters, "enprynted by Wyllyam Caxton," in folio. For notices of this rare work,

see Ames's *Herbert*, i. 92-96; Dibdin's *Ames*, i. 336-41; *Bibl. Spencer*. iv. 334-5.]

Replies.

STOW ON CAXTON.

(2nd S. xii. 124.)

It gratifies me to report that the statement of John Stow on the early history of the *noble science of printing* — I adopt the phrase of the worthy chronicler — has been given by Mr. Blades from the best text*, and with the utmost exactness.

The first edition of the *Survey of London* was printed by John Wolfe, *printer to the honorable citie of London*, in 1598, 4^o. Some copies, however, have the date 1599. In 1603 came forth a second edition, augmented by the author with *many rare notes of antiquitie*. He survived its publication about two years, but the work was not reprinted till 1618.

The standard edition of 1603 was printed by John Windet, who had succeeded Wolfe in his official dignity. We therein read —

"Neare vnto this house [the alms-house of Henry VII.] westward, was an old chappel of S. Anne, our against the which the Lady *Margaret* mother to king II. the 7. erected an Almseshouse for poore women, which is now turned into lodgings for the singing men of the college: the place wherein this chappell and Almseshouse standeth, was called the *Elemosinary* or Almore, now corruptly the Ambray, for that the Almes of the Abbey were there distributed to the poore. And therein *Istip* Abbot of Westmin. erected the first presse of booke printing that euer was in England about the yere of Christ, 1471. *William Caxton* Citizen of London mercer brought it into England, and was the first that practised it in the sayde Abbey, after which time, the like was practised in the Abbeyes of S. Augustine at Canterbury, S. Albons and other monasteries." — Pp. 476-7.

Before I comment on the above extract, it may be desirable to give specimens of the quantum of information afforded on this interesting subject by other early chroniclers: —

"Also about this tyme [A.D. 1459.] the crafte of enprynting was fyrst founde in Magounce in Almayne, which crafte is multiplyed thurgh the world in many places, & bookes ben had grete chepe and in grete nombre by cause of the same crafte." — *William Caxton*, 1482.

"And this yere [A.D. 1456-7], after the opynyon of dyuerse wryters, began in a cytie of Almayne namyd Magounce, the crafte of enpryntyng of bokys, which sen that tyme hath had wonderfull encrease, as experyence at this day prouyeth." — *Robert Fabyan*. Ob. 1511.

"In which season [35 Henry VI.] the craft of printyng was first inuented in the citie of Mens in Germanie, to the great furtherance of all persons, desiryng knowledge or thyrsting for litterature." — *Edward Halle*, 1548.

[* It will be seen that our friend Mr. CORNEY confirms MR. COLLIER's supposition, that Mr. Blades has quoted from the edition of 1603, and not from that of 1598. — Ed.]

"A.D. 1452. One named Johannes Faustus fyrst founde the craft of printyng in the cite of Mens in Germañia."—Thomas COOPER, 1560.

"Also at this tyme [35 Henry VI.] one Johānes Faustus first founde the excellent arte and misterie of printyng in Germaine in y^e cite of Mence."—Richard GRAFTON, 1563.

It thus appears that our early chroniclers omitted to notice the introduction of the art which gave life to their labours. I must except Stow; but, in this particular, he has failed to exemplify his customary exactness. He has antedated the establishment of the press by about six years—has asserted, elsewhere, that the works of Chaucer were partly published in print by William Caxton in the reign of Henry VI.—and, as to the pretended doings of Islip, I assume that he suffered himself to be misled by local tradition.

The object of Stow in the extract from the *Survey* was chiefly topographic. I shall therefore give specimens of the manner in which he treated the subject in his *Summaries* and *Chronicles*:—

"A.D. 1457. In the cite of Mens in Germany, was the science of printyng first inented, by one named Johannes Faustus."—John Stow, 1561.

"1458. The noble scyence of printyng was founde in Germany at Magunçe by one John Guthēbergus, a knight: he found moreouer the Inke by his deuce, that printers vsed, xvi. years after printyng was founde, which was the yere of our Lord. 1458. One Conradus an Almayn brought it into Rome: and Nicolas Johnson a frenche man dyd greatly polyshe and garnishe it. And now it is dispersed thorough the whole worlde, as saythe the Polidore Virgile. William Caxton mercer of London fyrst brought it into Englande; aboute the yere of our Lord 1471 and first practised the same in the abbey of sainte Peter, at Westminster."—John Stow, 1566.

The above is the most ample account of the history of printing which Stow left on record. In the quarto editions of 1580, 1592, and 1600, he omitted the remark on printing-ink, on Nicolas Jenson, and on Polydore Vergil; but he added the words *after which time* etc. as printed in 1603. The other alterations are of no importance.

I am now justified in asserting that coetaneous documents and bibliography are, with regard to CAXTON, as in many other instances, the best guides to historic truth. This Mr. Blades felt, and it has been no fugitive feeling. He has carried out his plan with meritorious energy, and with eminent success. BOLTON CORNEY.

MÄZER BOWL.

(2nd S. xi. 519; xii. 118.)

Johnson, as well as Bailey, derives this name from *maeser* (Dutch), and adds the meaning, "a knot of maple." He gives for an example Spenser's lines:—

"Then, lo! Perigot, the pledge which I plight,
A mazer ywrought of the maple ware,
Wherein is enchased many a fair sight
Of bears and tigers that make fierce war."

This was a cup, or bowl, similar to those described by Virgil in the 3rd Eclogue as carved, or rather turned by the lathe of the divine Alcimedon. These cups are expressly called *beecken*, and from the number of figures, and the tracery wrought on them, must have been of a large size. It would be worth while to trace the history of the drinking vessels of antiquity. I do not mean the golden goblets and crystal vases used by eastern princes and in the halls of chivalry; but the cup, the bottle, and the bowl in common life, invented to aid the wants and necessities of mankind in their uncivilised state. We may trace them from their derivations. The cup, *hoff* (German), *cuput* (Latin), is, no doubt, the first and most ancient. For the warriors in the halls of Odin are said to have regaled themselves with metheglin by the help of the skulls of their enemies slain in battle, and afterwards danced wild dances to the sound of the *tibia*, a pipe or flute made by boring holes in the thigh bones of the skeletons (*σκελετος*), hollow from the marrow being exhausted. This was the rough *bone* music and enjoyments of savages in their revels.

Longfellow, in his ballad *The Skeleton in Armour*, describes the departed ghost as partaking of this enjoyment in the native stars to which the soul was supposed to ascend after death:—

"There from the flowing bowl
Deep drinks the warrior's soul,
Skoal! to the Northland! Skoal!"

And in a foot-note adds, "Skoal!" is the customary salutation when drinking a health in Scandinavia. He says, in order to preserve the correct pronunciation, he has slightly changed the orthography of the word "skull." Query, As cupboard was a closet, fitted up with shelves, for containing drinking vessels, might not scullery, the derivation of which is nowhere to be found in dictionaries, have originally meant a butler's (botler's) pantry, where the skulls were deposited when not in use in the hall?

The bottle is, perhaps, next to the bone cups in point of ancient usage. When Sisera, weary and exhausted by flight, went for refreshment into Jael's tent, she gave him milk from a bottle (leather), and the shape of the bottle, when full, was probably that of a woman's breast. Indeed in Germany to this day we find the squat bottle with a short neck, or nipple, very much of this shape; and when we say a man has had a "skinfull," did not this originally mean, had emptied a leather bottle? But bowl, bole, *buellin* (Welsh), was a horny material of which drinking vessels were also anciently made; and indeed, partially, continue to be made of horn to this day. And if

it were not from fear of swelling this Note to unreasonable length, I could add some curious details on this manufacture. But I shall now confine myself to answering the questions of A. A. His supposition that *maser* is derived simply from *acer* is not improbable, though the Latins do not appear to have used maple but beech for making drinking cups. Maple was their favourite wood for the groundwork of writing-tables, on account of its hardness. I can confirm his idea of the A.-S. word "Mapuldor," as Hutchins, in the *History of Dorset*, says Mapowdre (evidently a corruption of Mapuldor) Village in that county, takes its name from the maple trees which formerly abounded there.

QUEEN'S GARDENS.

ALPHABET SINGLE RHYMED.

(2nd S. xii. 68.)

In reply to EIGHTY-ONE's challenge, I beg to subjoin two specimens:—

1.

A's the accusative ending in —*am*;
 B was a Butcher, who slaughtered a lamb;
 C was a Candidate 'plucked' on exam—;
 D was a Door that was shut with a slam;
 E was an Error in *Times* telegram;
 F was a Foreigner come from Stam;
 G was Guava — a breadfruit, or yam;
 H was a Hypocrite, Humberg, and Sham;
 I was an Infidel, sneering at 'flam';
 J was a Jew — call him Abraham;
 K was King Cole, who was fond of a dram;
 L was a Lady, accosted as Ma'am;
 M was her Mother — we won't say, her dam;
 N was a Noodle, his phenomen Sam;
 O was an Omnibus slid on a tram;
 P were some Praises, so faint as to damn;
 Q was the Queen — *illa da gloriam*;
 R was a Rampant and Riotous Ram;
 S was a Sinner, as you are and I am;
 T was a Tort, or an action *qui Tam*;
 U the Univ — on the banks of the Cam;
 V was a Viscount — suppose we say Pam;
 W a Woman addicted to jam;
 X an exasperous letter to cram;
 Y was a Yankee digesting a clam;
 Z was a Zetlander, curing a ham."

2.

A is an Article — recollect that;
 B was a Boy, with a Ball and a Bat;
 C was a Cow, or a Cock, or a Cat;
 D a Donation — *qui citò, bis Dat*;
 E was an Epicure eating a sprat;
 F was Forty, and Fair, and was Fat;
 G was Greedy, and Great Gain he Gat;
 H was Heavy as p'liceman's Hat;
 I was an Infant, a squalling young brat;
 J was a Journal — the *Fremdam Blatt*;
 K stands for Kate, who could cleverly plait;
 L was a Lord, a great aristocrat;
 M is the Mud which we wipe on a mat;
 N was Nathaniel — for brevity, Nat;
 O was an Orthodox cleric cravat;
 P was a Peer — or Potato, eh Pat?"

Q was a Queer, Quizzing old philomat;
 R was a Rascally Renegade Rat;
 S was a Scholar, and *Sap. verbum Sat*;
 T *Tulonis lex* — Tit for a Tat;
 U was my Uncle, beginning with Att—;
 V was a Vast and Vaporous Vat;
 W was a Writ *regno ne exeat*;
 X was an expert — like Mr. Tidd Pratt;
 Y was a Youngster, and he was a flat;
 Z is the end, which I'm glad to be at."

JOB J. BARDWELL WORKARD, M.A.

EIGHTY-ONE "challenges the English-speaking race to produce another" of these trifles: I accept the challenge, and am of opinion that there would be no difficulty in producing a dozen such.

"A is my Amy, so slender of waist;
 B's little Bel, who my button replaced;
 C is good Charlotte, stout maker of paste;
 D is Diana, the forest who traced;
 E is plump Ellen, by Edward embraced;
 F is poor Fanny, by freckles defaced;
 G is Griselda, unfairly disgraced;
 H is the Helen, who Iliou effaced;
 I is fair Ida, that Princess strait-laced;
 J is the Judy, Punch finds to his taste;
 K, Katy darling, by fond lovers chased;
 L is Laurette, in coquetry encased;
 M is pale Margaret, saintly and chaste.
 N is gay Norah, o'er hills who has raced;
 O is sweet Olive, a girl oval-faced;
 P's pretty Patty, so daintily-paced;
 Q some fair Querist, in blue stockings placed;
 R is frail Rose, from her true stem displaced;
 S is brisk Sall, who a chicken can baste;
 T is Theresa, at Love who grimaced;
 U is pure Una, that maid undebased;
 V is Victoria, an empire who graced;
 W is Winifred, time who will waste;
 X is Xantippe, for scolding well-braced;
 Y's Mrs. Yelverton: ending in haste,
 Z is Zenobia, in panoply cased."

MORTIMER COLLINS.

P. S. The most remarkable *tour de force* of this kind is the piece beginning:—

"A n Austrian army awfully arrayed,
 B oldly by batteries besieged Belgrade:
 C ossack commanders cannonading come,
 D oubting destruction's devastating drum."

I had always ascribed this to Hood, whose marvellous power over language was the slightest accessory of his genius; but his son, whom I have the honour to call friend, thinks otherwise. Can any reader of "N. & Q." settle the question?

EIGHTY-ONE is mistaken in supposing it to be difficult to construct such an Alphabet. I send you one made in about a couple of hours; and if it were worth while, the "English-speaking world" might answer your correspondent's "challenge" with many more.

"A stands for Apple, most useful of trees;
 B for the busiest of creatures the Bees;
 C for a Cold that will cause you to wheeze;
 D for a Doctor will cure you for fees;

E for an Ear-wig your hearing to tease;
 F for a Fortune in lacs of rupees;
 G for a Goblet of wine with its lees;
 H for a Horse, but with two broken knees;
 I for an Ice-berg on which you will freeze;
 J for a Jumper that hops like paroh'd peas;
 K for a Kirtle, worn over chemise;
 L for a Lady whose hand you may squeeze;
 M for the Mineral called Manganese;
 N for a Nun among strict devotees;
 O for an Octave in musical glees;
 P for the Pope with his crosses and keys;
 Q for a Quilt that will harbour the fleas;
 R for Religion, where no one agrees;
 S stands for Snuff that will cause you to sneeze;
 T for a Table of Marriage-degrees;
 U for an Ulcer—a horrid disease;
 V stands for Virtue that nobody sees;
 W for Welchman fondest of cheese;
 X for Xenodochy *, strangers to ease;
 Y for a Yawl, just catching the breeze;
 Z stands for Zenith, or Zeal—which you please.”

E. A. D.

[We have received at least a dozen other examples.—Ed.]

MUTILATION AND DESTRUCTION OF SEPULCHRAL MEMORIALS.

(2nd S. xi. 424; xii. 12, 49, 92.)

As certain circumstances have given a prominence to this important subject in recent numbers of “N. & Q.,” will you permit me to remind such of your readers who take an interest in this matter, that several notes on “Gravestones and Church Repairs” appeared in this publication four years ago. (See 2nd S. iii. 366, 453, 494; iv. 99, 136, 174, 198.) In these Notes many instances were adduced of the wilful destruction, obliteration, or concealment of monumental memorials. In my own Note on this subject, I quoted some remarks by Mr. Boutell, and Raine’s account of St. Cuthbert’s body having been covered (from 1542 to 1827) by the grave-stone of Richard Heswell, a monk who died before the year 1446, whose sepulchral memorial was reversed in order that it might serve as a cover to St. Cuthbert’s vault. Shakspeare’s epitaph (perhaps) caused his grave to be respected; but Mr. FAIRHOLT says that the whole of the rhyming part of the epitaph on the grave-stone of Susanna, wife of Dr. John Hall, had been obliterated, and, upon the place had been cut an inscription to the memory of one Richard Watts. The removal of grave-stones is also noticed in the above-named volumes of this periodical; and, at iv. 174, I drew attention to a proceeding which is a tantamount destruction of sepulchral memorials on chancel floors, or within altar-rails, viz. their entire concealment by being covered with a fresh flooring of encaustic tiles,—the inscriptions not being transferred to the tiles (as suggested, and

carried out, by the REV. H. T. ELLACOMBE, see iii. 494), in a manner which the MESSRS. MINTON have made exceedingly conducive to the ornamentation of the building. (Coloured illustrations of their “Memorial Tiles” are given in the *Lichfield Diocesan Church Calendar for 1860*, price 1s., published by Parker.) I mentioned an instance where encaustic tiles had been laid over a flooring of sepulchral memorials, in a church chancel unusually large, and wholly free from pews, no copies of the inscriptions having been made, nor any record or plan taken of the grave-stones. Having discovered the state of affairs, I (unknown to the authorities) made an accurate plan and copy of the grave-stones and their inscriptions, of which one was sufficiently curious to be preserved in your pages; and this plan and copy I believe to be the only record in existence of these still existing but now unseen memorials.

A similar covering-up and concealing of grave-stones also took place at the restoration of another large parish-church within my ken. No record was made of their positions and inscriptions (the majority were to the memory of generations of rectors) and no memorial tiles mark the spots where they are buried. If any buried monumental inscription in either of these churches was required for genealogical purposes, or for evidence in the courts of law, it could not be discovered without stripping off the greater portion of the encaustic-tile flooring: in which case I think that the proper verdict on the authorities would be—Serve them right. Instances of sepulchral slabs buried beneath new floors are mentioned by MR. PEACOCK, at p. 13, of the *BEDE* volume. CUTHBERT BENE.

BIRTH OF NAPOLEON II.

(2nd S. xii. 135.)

As one of your medical readers, allow me to inform your correspondent SYLLIERS that the life of the child is invariably sacrificed, as a rule, by all English practitioners of reputation, provided the exigency of the mother’s condition is such as to render delivery absolutely indispensable, and mark, the child itself beyond the reach of other surgical interference, or where, from excessive distortion or other insuperable obstacles, it cannot be born unless its volume be considerably reduced. God forbid that such a fearful operation should be left “dependent on the caprice of a doctor or a husband!” The Cæsarean operation is, I know, too indiscriminately had recourse to, both in France and Germany, as well as in Italy; but in the last country they butcher the men, Cavour-like, as extensively as they do the women, *in spite* of the appalling fatality of the operation in question. But with

* “Reception of strangers.”

us in old England, I rejoice to say the life of the mother is always considered incomparably more important than that of the child. Nothing in fact should excuse the atrocious conduct of that practitioner who sacrifices the parent with a view to save her offspring. Every physician, no matter whether British or foreign, is, in my estimation, an inhuman wretch who murders a beloved mother in the, perhaps, vain hope of preserving the infant. In cases of distortion (the alleged pretext for these countless murders), it is far better, wiser, more humane, and scientific, to induce premature labour, and thus render wholly superfluous, not only the death of the mother, but the operations of Craniotomy and Caesarean section to boot, as I have repeatedly witnessed!

“Βούλομαι ἐγὼ λατὼν σὸν ἔμμενα ἢ ἀπολέσθαι.”

WILLIAM HITCHMAN, M.D.

Liverpool.

In p. 135 of the present volume of “N. & Q.,” your correspondent *STYLITES* states, on the authority of “an Italian physician,” that in all doubtful cases, “the mother’s life was to be sacrificed; and that a physician who killed the child in order to save the mother would be in law a murderer.” If *STYLITES* stopped there I should not venture to make a comment upon his assertion, as I presume the Italian physician knows best what are the provisions of the municipal laws regulating his conduct as a citizen. *STYLITES*, however, on the authority of “the Italian physician,” makes the following statement:—

“He added, that the Roman Catholic Church, of which he was a member, held similar doctrines, and that he would expose himself to the gravest censures from the ecclesiastical authorities, if he were known, either by his own confession or otherwise, to have saved the mother at the expense of her offspring.”

The facts I am about to state are within my own personal knowledge. I was in the house at the time when a relation of my own was placed in that dreadful position, that there was no alternative but to sacrifice the mother or child. The lady was attended by a physician—a gentleman not less distinguished for his skill in his profession, than for his learning as a theologian, and his piety as a practical Roman Catholic. A person who was present on the occasion described him as kneeling down by the bed-side of the suffering mother, and there humbly praying for a few minutes, before he employed the instruments by which the child was destroyed and the mother saved.

In this case there cannot be the slightest doubt but that the physician was well acquainted with the ordinances and laws of the Roman Catholic Church. Of many “Italian,” as well as “French” physicians, the same assertion cannot be made; and I am disposed to believe that the friend of

STYLITES was one of those who know many things well, but the precepts of their own religion indifferently.

W. B. MAC CABE.

AD: ABER (2nd S. xii. 66, 118, 158.)—I trust that *QUEEN’S GARDENS* does not seriously impute to me so grave an error as that of deriving “Abraham” and “Hebrew” from the same root. Such a derivation would not only be far-fetched, but an evidence of deplorable ignorance. Nor did my last communication afford the least foundation for such a supposition. I asserted (rightly or wrongly) that Abraham was a Hebrew, but I never stated that these two words were from the same root. If I assert that St. Paul was a Hebrew of the Hebrews, I hope that I shall not be supposed to assume the radical identity of “Hebrew” and “Paul.” I have not, like your correspondent, enjoyed the advantage of travelling in Wales, but upon referring to a topographical dictionary and map, I find that, without a single exception, all Welsh localities whose names begin with “Aber” are in some way connected with rivers, or with the sea. They belong to harbours, or embouchures, or the confluence of streams, or are by the river side. I imagine that the word *Aber* = Hebrew (your correspondent is doubtless aware that the *H* in the latter is not in the original), signifies much the same as the word “ford” in Saxon appellatives, but with a somewhat wider application.

J. R.

P.S. I protest also against an accusation of philological high treason by your correspondent, in representing me as attributing a Sanskrit derivation to the *Semitic* “Aber.”

JOSHUA STEELE (2nd S. xii. 137.)—I regret I am unable to afford *MR. REECE* any information relative to Joshua Steele, who he states had property in the Island of Barbadoes. It is possible that he may have been connected with the family of Sir Richard Steele, but this I have no means of establishing.

WM. EDW. STEELE, M.D.

Dublin.

ADMIRAL BLAKE (2nd S. xi. 115, 513.)—Perhaps the following extract from the *Hampshire Independent*, 1855, may be interesting to your correspondent:—

“There is now working in the Southampton Docks a labouring man named *Samuel Chapman*, a direct descendant of Sarah Blake, the sister of the great admiral of that name, who fought our sea battles in Cromwell’s time. She was attainted of High Treason for carrying the Sword and Bible to the Duke of Monmouth. Chapman has in his possession the original document by which she was pardoned by James II, in 1687. This document is a very curious one, and in excellent preservation. The pardon is general, and exempts her from all future persecutions. It is written on vellum, with a profusely pictured margin, in Latin, and in an engrossing hand. The pardon is granted to Sarah

Blake, Spinster, late of Taunton. After being pardoned, she married *William Chapman*, who was the last Mayor of Chard, in Somerset. A large sum of money was raised by the Blake family to obtain the pardon. The document spoken of is evidently one of those issued by James the Second for raising revenue. Samuel Chapman was the grand nephew of a *Mary Chapman*, who left large property, which got into Chancery, and which he was unable to obtain, through his poverty."

H. S. G.

DYKE SENR., JEREMY DYKE, AND SIR THOMAS DYKE (2nd S. xii. 127.)—For the elder Dyke, father of Dan. and Jer., see *Strype's Aylmer*, Bancroft's *Dangerous Positions*, p. 92, and Sam. Clarke's *Lives of Divines* (1677), p. 69. In this last passage we are told that he was chaplain to Lady Bowes. On Jeremy Dyke of Epping, see Cotton Mather's *Life of John Norton*, pp. 3 and 8. His book on the sacrament was generally bound with Faldo's *Dialogue between a Minister and a private Christian about the Lord's Supper* (Calamy's *Account*, pp. 838, 839); it was translated into Latin by Nic. Arnold (Bayle, under *Arnold*, note C.)

One Dike, intrusive rector of Berrinton and Petersfield, Hants, died some time before 25 Aug. 1646 (MS. Baker, xxvii. 439.)

On Sir Thos. Dyke, see Calamy's *Account*, p. 683.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

EROTIKA BIBLION (2nd S. xi. 471; xii. 36, 50, &c.)—Owing to other engagements, my attention has only this day been directed to JOHN WILLIAMS's strictures upon *r.*'s replies to MR. BATES and JAYDEE; and without at all wishing to discuss the personal observations which he has intruded upon "N. & Q.," may I be permitted to ask, what proof he can adduce for the theory advanced by him that the "Papal imprint" on *r.*'s copy of the *Erotika Biblion* "Must indicate that the copy which bears it has been lawfully preserved as being in the keeping of the ecclesiastical authorities."

Will *r.* also kindly inform me whether a close examination of the copy he possesses of this infamous production, gives any evidence in support of MR. WILLIAMS's theory, and also if he would supply the name of the papal bookseller, &c., who supplied it?

I have for some years been a student of the Roman Indices, and never before heard of the practice of placing a Roman imprint on copies of works reserved for the purpose of future refutation.

AIKEN IRVINE.

Fivemiletown.

SHAKESPEARE FAMILY (2nd S. x. 402.)—Mr. Shakspeare Read, to whom W. S. refers in his reply to E. A. T., was son of Joseph Read, the former owner of the rope-walk; the name of Shakspeare given to the son was not from any

connexion with a family bearing the name, but from the enthusiastic admiration of the poet entertained by the father. Mr. Jos. Read (a native of this town) was himself the author of several dramatic pieces, but is best known by the farce of the *Register Office*, which became very popular, particularly in the North, from the introduction in it of the Yorkshire character "Margery Moor-pout."

T. R.

NAPOLEON AT ELBA (2nd S. xii. 126.)—I find these lines in an old MS. book in my possession, and they have the following brief notice appended. Perhaps some of your contributors may be able to throw a light on the subject:—

"The publication of this tirade cost Palm, the Bookseller at Nuremberg, his life. He was shot by sentence of a French military Court Martial."

A.

EPITAPH (2nd S. xii. 83.)—This epitaph is probably taken from a stone in Wilton Church, Wiltshire. My copy reads as follows:—

"Lie still, sweet maid, and wait th' Almighty's will,
Then rise unchanged, and be an angel still."

Which is correct?

H. D'AVENEY.

TEMPLE ARMS (2nd S. xii. 136.)—The arms borne by the Temples (Viscount Cobham), represented by the Duke of Buckingham, viz. quarterly 1 and 4 or, an eagle displayed sable, 2 and 3 argent, on two bars sable, six martlets or, and by Viscount Palmerston, appear to have been assumed early in the seventeenth century on account of the *supposed* descent of the family from the old Earls of Leicester, to whom the black eagle has been assigned. The martlets and bars were the arms of the Temples of Little Shepey in Leicestershire, an ancient, but probably entirely distinct, family, which appears to have been extinct in 1506. (See Burton's *Leicestershire*, 1st ed. p. 283.)

Both coats, according to Willis's *Buckingham*, appear as the hatchment of Dame Christian Temple, who died in 1655.

The first *proved* ancestor of the Temples of Stow seems to have been one Peter Temple, who had a grant of the Manor of Butler's Marston in the county of Warwick, in the 7th of Edward VI. Being then of Burton Dasset in the same county, the 18th of February, 1569, the following coat was granted to him, which I conclude to be the true arms of extinct Viscounts Cobham as of Viscount Palmerston: "Argent, on a chevron sable, between three crescents gules, five mullets of the first." (See Guillim's *Display of Heraldry*, ed. 1724, p. 230, quoting MS. Grants in Ashm. Mus., 844.)

E. P. S.

SPUR-MONEY (2nd S. xii. 97.)—In the Note headed "Spurs in the House of Commons," your correspondent S. mentions the custom of the

debtors in Lancaster Gaol, and the door-keepers of the Edinburgh Court of Sessions, demanding money from any visitor who wore spurs. The following passage illustrative of this subject is extracted from the article "Items of the Obsolete," in Charles Knight's *Once upon a Time*, p. 498:—

"It was a dangerous thing for a stranger civilian to wear that spur at Windsor. He stalked into St. George's Chapel. No matter what the choristers were chanting, in an instant the spur was detected; and the distracted man, as he left the nave, after a little gazing at the painted windows, was surrounded by a bevy of white surplices demanding spur-money. The custom was as old as the days of James I.: 'Be sure your silver spurs clog your heels, and then the boys will swarm about you like so many white butterflies: when you, in the open quire, shall draw forth a perfumed embroidered purse, and quoit silver into the boys' hands.' (Dekker: *Gull's Hornbook*, c. iv.) Has the custom gone out as well as the spurs? The law, perhaps, is not dead, and may revive when men shall resume distinctions in dress, and not hide their legs in trows, and their bodies in sacks."

CUTHBERT BEDE.

GROTIUS (2nd S. xii. 29, 58).—In the epigram on Grotius (p. 58), the first line is defective both in number of cities and in metrical numbers. Surely

"Seven wealthy towns contend for Homer dead."

The line should run, I suppose,—

"Smyrna, Chios, Colophon, Salamis, Rhodes, Argos, Athens."

"Rhodes" is, I suppose, a misprint for Rhodos, or Rhodus. S. C.

PHOENIX FAMILY (2nd S. xii. 109, 139).—A young female friend who, in the years 1854-5, was residing at Wolgast in Pomerania, employed a native dressmaker named *Charlotte Phoenix*. Whether a native of the town or neighbourhood, and whether there were others of the name or not, she is unaware. This "Lotty Phoenix," as she was generally called, married in 1855.

S. H. H.

LAWRENCE OF IVER (2nd S. xi. 495).—I beg to subjoin an interesting pedigree lately procured from the registers of Philadelphia, which throws a considerable light on this much-disputed question.

It will be perceived that the connection between the Lawrences and Penns, and also with the family of Sir Philip Francis is here shown, taken in connection with Holgate's genealogies and the will of Mrs. C. Francklyn, recently mentioned in "N. & Q."

Thomas Lawrence, æt. 20½, married at Philadelphia, May 10th, 1687, Catherine Lewis, and had issue—

(*) 1. Thomas, married Rachel Longfield on the 25th May, 1719. He died 1754.

2. Lawrence, born Oct. 1, 1700. He emigrated to Jamaica, and married Susanna Lawrence,

daughter of John Lawrence, a grandson of Henry Lawrence, President of Cromwell's Council. Their granddaughter Ann (Edgar) was their sole surviving representative with her descendants.

Thomas Lawrence as above (*), born Sept. 4, 1689, married Rachael Longfield, and died in 1754. His issue were as follows:—

1. John, born 1724, married 1750, Elizabeth, daughter of Tench Francis, and had an only child Elizabeth, who married, 1st, *Jas. Allen*, and had, 1. "Ann Penn" (Mrs. Greenleaf); 2. Elizabeth, married to Chief Justice Tilghman. 2nd. She married John Lawrence, Judge of N. York, by whom she had three daughters.

2. Mary, born, 1725, married Mr. Masters, and died 1760. SPAL.

SIR RICHARD POLE, K.G. (2nd S. xii. 53).—From whom was the Sir Richard Pole, K.G., who married Margaret Plantagenet, Countess of Salisbury and Warwick, descended? I have seen it stated that Edward III. was the first raiser of a family of *De la Pole*. J. P. Iridgeghoy.

SCARLETT FAMILY: AGINCOURT (2nd S. xii. 18.)—Although the information afforded by MR. TAYLOR throws no further light on the subject, I am indebted to that gentleman for his reply to my Queries, with reference to Mrs. Anne Scarlett and the baronetage of Stonhouse.

From the parish register at All Hallows, Barking, and also from that of Eastbourne, it appears probable that the Sussex family of Scarlett, from which Lord Abinger is lineally descended, were the descendants of Thomas Scarlett, Esq., who was at the battle of Agincourt, and who was promoted to a post at Court under a patent bearing the sign manual of Henry V., of Touque in Normandy. This patent is recited in the *Rotuli Normannie*. It is to be regretted that so few coats of arms of the gentry who were at the battle are preserved, but there is a roll of arms at the Herald's College, blazoned in the reign of Henry VII., wherein the arms of Scarlett, with the name appended, are found at that date as ancient arms.

Thomas Scarlett of Agincourt in the patent is designated "Esquire." He brought three horse archers into the field, and served himself in the retinue of Captain Burgh. As no grant of arms was then made to him, there seems no doubt that he was then entitled to coat armour, and he most likely was of the same family with the Scarlett who was Governor and Constable of Rochester Castle in the reign of Edward III., and of an earlier personage of that name who held the manor of Pechem, or Peckham, in the Hundred of Hoo, co. of Kent, mentioned in Hasted's work.

The Peterborough sexton's name was *Scallets*, inscribed under his figure in a print I have seen at the British Museum, perhaps also pronounced

Scarlet. He has a coat of arms in the picture; if the print is correct, three swords on a plain shield, which has no resemblance to the arms of Scarlett, which have always been, and are still, or and gules with a lion rampant. GENEALOGIST.

PETER LE NEVE, Esq. — Your last number (2nd S. xii. 105.) contains the creed of Peter le Neve, Esq., who inherited a considerable estate at Witchingham, in Norfolk, and other towns in this county; a great collector and antiquary; was born January 21, 1661; educated at Merchant Taylors' School; made *Rouge Croix Pursuivant* 17th January, 1689; *Richmond Herald*, April 5, 1704; and *Norroy King-at-Arms*, the 25th May following. He was the first President of the Society of Antiquarians on its revival in the beginning of 1687, which office he resigned in 1724. He was sent with the ensigns of the noble Order of the Garter, by George I., to his brother Prince Ernest, Bishop of Osnaburgh, in Germany; and dying December, 1724, aged sixty-eight, was buried in Ringland church.

His collections came into the hands of Mr. Martin, of Palgrave, on the latter gentleman's marriage with the relict of Peter le Neve. On the death of Mr. Martin, they were purchased by Mr. John Worth, a chemist at Diss, for 630*l.*, with the intention of arranging and selling them to the best advantage. They were afterwards published by Mr. Fenn. TRIVET ALCOCK.

Tombland, Norwich.

HEREDITARY ALIAS (2nd S. ix. 144; xi. 156, 435.) — This occurs in the two baronetal families of Clarke, and is by some branches kept up to this day. Richard Fitzhamon, marrying the heiress of Henry Clarke of Willoughby in the thirteenth century, the names were alternately borne. In the same period Sir Simon Woodchurch, of Woodchurch, in Kent, married Susan, heiress of Henry Clarke of Mountfiddle or Mumford, in the adjoining township. He was succeeded by Clarke Woodchurch, whose son was Peter Clarke, *alias* Woodchurch, and so on.

FREEMASON (2nd S. xii. 69.) — Among the old papers of the parish of Richmond is a "Contract made with the Mason for the Church Steeple," dated in July, 1624. It is signed by the churchwardens, and by "Henry Walton, Free Mason for this work."

I may add that the name of "Walton" continued on the lodge here till within these few years, and that the portrait of the one recently deceased still adorns the lodge-room at the Greyhound in this town. W. C.

Richmond.

BUNKER'S HILL (2nd S. v. 191; xii. 100.) — In the parish of Laughton, near Gainsburgh, co. Lincoln, is a rising ground called Bunker's Hill.

I have been informed by a person whose memory reaches to the close of the last century, that it was so called when he can first remember it, and that he does not believe it has been named after the celebrated American battle-ground.

Supposing *Savage's Dictionary* to be correct, it is not impossible that George Bunker, of Charles-town, may have been a Laughton man, and that from him or from his ancestors the Lincolnshire hill may have taken its name. Cannot some of your American correspondents give us further information as to George Bunker?

Bunker's Hill is so designated in the Lincolnshire Ordnance Survey. K. P. D. E.

QUOTATION (2nd S. vii. 341.) —

"O call us not weeds."

I have somewhere seen these lines attributed to Mrs. Hemans, though not having her poems by me, I am unable to state whether such is really the case. J. H. DILLON.

DEEDS WITH STRINGS AND SEALS (2nd S. xii. 9, 94.) — Your correspondent J. A. Pn. states that deeds were executed among the Anglo-Saxons by signing the name with a cross *prefixed*. My Query is, whether it would not have been more correct to say "affixed." The words of Blackstone are, —

"The method of the Saxons was, for such as could write to subscribe their names, and, whether they could write or not, to *affix* the sign of the cross." — *Commentaries*, book ii. cap. 20 (p. 305, ed. 1766).

In the charters which are given in the *Saxon Chronicle*, the formula, *mutatis mutandis*, is as follows: —

"Ic Pulfene kynnig. mid þar kynnigra, and mid eone-er. 7 mid heorotogar. 7 mid þægnar. þar sepicnefe minef gifer. toforan þone ænceþycor. Deuf-ðeoz ic bit ferena mid Cþurcef mel x." (See *Charter of K. Wulfere to the Monastery at Medeshamstede*, anno 657.)

Or sometimes: —

"... mid Cþurcef node-tacne x." (See *Charter of K. Edgar to the same Monastery*, anno 963.)

These appear to have been a holograph attestation, followed by the sign of the cross, but requiring no further signature. Indeed, when the multitude of witnesses caused the omission of the remainder of the formula, the witness appears to have invariably prefixed to his name the word "Ic," and *affixed* to his name the sign of the cross, or "Christ's rood-token."

JOB F. BARDWELL WORKARD, M.A.
Lincoln's Inn.

HOLLY THE ONLY INDIGENOUS EVERGREEN (2nd S. xii. 117, &c.) — As the great-grandson of T. H. W., I suggest that MR. FRERE'S argument from the yew, fir, and oak being found in bogs must also go to prove that the fir is indigenous to England. But every fir of every variety now growing in England is known either itself to have been imported, or to be the descendant of an imported

tree. The fossil trees of the dirt-bed of Portland, of a Northumberland coal-pit, or of a peat-bog, can hardly be accepted as ancestors of trees of the present day. T. HOLT WHITE.

ROGERS THE MARTYR (1st S. v. 247, &c.; 2nd S. xii. 99).—Your correspondents seem to have overlooked the statements made by Kimber (*Baronetage*, vol. ii. p. 532.) respecting the family of the martyr. The descent there given is as follows:—

John Rogers, the martyr, supposed to be father of—

Vincent Rogers, Minister of Stratford-Bow, co. Middlesex, who, by Dorcas, relict of . . . Younge, had issue,

Nehemiah Rogers, Prebendary of Ely, &c., who was buried at Messing, co. Essex, in 1660, leaving two sons, 1. Nehemiah, of the Customs, London, who had a son, Edmund, living in 1701; and 2., John, who was father of John Rogers, created a Baronet, 21 Feb. 1698.

I may add that Nehemiah Rogers, the suffering prebendary of Ely, was educated at Merchant Taylor's School. In the school Register there is also an entry of "Nathan Rogers, only son of Wroth Rogers, Esq., born at Llanveigas, co. Monmouth, 30 May, 1639, admitted 1654." Whether he was connected with the family of the martyr, I know not. C. J. R.

PARISH TOP (2nd S. vii. 336; xii. 97).—The force of A. A.'s suggestion seems to lie in the fact that Shakspeare, in his use of the phrase, speaks of "Turning o' the toe like a parish top" (*Twelfth Night*, Act I. Sc. 3), which might, by bare possibility, mean no more than a very large top. But turn to Ben Jonson. In *The New Inn*, Act II. Sc. 5, Fly describes mine host Goodstock as "A merry Greek," who

"Spins like the Parish Top."

And from the same author's *Tale of a Tub* (Act III. Sc. 7), it would seem that the parish top was whipt in Lent:—

"Had they been but
Some five or six, I had whipt 'em all, like tops
In Lent, and hur!d 'em into Hobler's-hole,
Or the next ditch."

ACHE.

TORY SONG (2nd S. x. 126, 235, 278).—It will perhaps add to the information already given to your correspondent G. W. M., to inform him that the song "With a jolly full bottle" was published by J. Bland, No. 45, Holborn, August 24, 1779, arranged as a glee, under the title of *The good Subjects of Old England*, but neither author nor composer's name is given. T. R.

PLAYS IN THE RAWLINSON MSS. (2nd S. xii. 110).—1. There is no list of *dramatis personæ* prefixed to *The Concealed Fansyes*; but I note

down the characters in the order in which they appear in the scenes:—

Men.

Gravity and the Kitchen Boy.
Corporal and Courtly.
Presumption.
Mr. Friendly, Mr. Proper, and Mr. Divinity.
An Angel.
Boy, page to Courtly.
Col. Free.
Action and Moderate.
Two brother Stollowes.
Mr. Caution and Mr. Discretion.
Mons. Calsindow.

Women.

Lady Franq and her woman Toy.
Two Sisters, Luceney and Tattiney.
Three Lady Cousins.
Two Nuns.
Sage, a Waiting-Woman.
Mrs. Grave.
Lady Tranquillity.
Chambermaid.
Old Woman and Pert young Wench.

2. *Dramatis Personæ*.—

"Lucentius, pater Clarindæ et Asphalia.
Pisanius, pater Antonii.
Diaphantus, pater Calliodori.
Gryphus, avarus, avunculus Morosi.
Antonius, Clarindæ amator.
Calliodorus, Asp. amator, mutato dein nomine Calliparea.
Morosus, stultus am. Clarin.
Clarinda.
Asphalia.
Dolabella, nurus.
Bubula, servus Morosi.
Gelaxius, sacerdos, Lucentii Servus, Tres Nautæ,
Duo Sicarii Quatuor Tibicines."

The play is dedicated to a bishop, whose name, however, does not appear.

3. The scene of this play is not mentioned.

4. Scene: "The Plain and Town of Phrine," in Cappadocia. W. D. MACRAY.

SPIDERS' WEBS (2nd S. x. 6, 138, 299).—To the quotation from *The Staple of News* (p. 299), add another from Ben Jonson, *The Case is Altered*, Act II. Sc. 7, (in the cudgel-play between Martino and Onion):—

"Val. Gods! Onion has caught a bruise.
"On. Foh! 'tis nothing, a fillip, a devise: fellow Juniper, prithees get me a plantan.

(Enter Martino with a Cobweb)

Mart. Here, fellow Onion, here's a cobweb.
Oni. How! a cobweb, Martino! I will have another bout with you. 'Swords, do you first break my head, and then give me a plaster in scorn? Come, to it, I will have a bout."

ACHE.

INSCRIPTION AT WINDSOR (2nd S. xii. 107).—An artist's mistake resembling that mentioned by your correspondent MR. SMIRKE can be found even in Oxford. In one of the windows on the north side of New College Chapel, the figure of the Blessed Virgin displays the bilingual inscription, *Virgin Maria!* W. D. MACRAY.

CROWN IN THE FRATRY AT WESTMINSTER (2nd S. v. 49).—The following extract from Aubrey's *Miscellanies*, 1857, p. 39, seems to throw light on the incident:—

"While Edward, Duke of York*, was declaring his title, in the Chamber of the Peers, there happened a strange chance, in the very same time, amongst the Commons in the nether house, then there assembled: for a *crown*, which did stand in the middle of the same, to garnish a branch to set lights upon, without touch of any creature, or rigor of wind, suddenly fell down, and at the same time, also, fell down the *crown*, which stood on the top of the Castle of Dover: as a sign and prognostication, that the *crown* of the realm should be divided, and changed from one line to another."—Halle's *Chronicle*, H. 6. F. 181.

What was the *crown*, herein alluded to, as standing on the top of Dover Castle?

J. H. DILLON.

BRINSLEY, JOHN AND ROBERT (2nd S. xii. 126).—On John Brinsley's *watch*, see Samuel Clarke's *Lives of Divines* (1683), p. 160. His *Ludus Literarius* is commended by the editor of Butler's *Rhetoric* (1629). His pupil, the astrologer William Lilly, has a notice of him (*Hist. of his Life*, ed. 1774, pp. 5—8). I have a note of a work by him which does not appear in Watt or in the Bodl. Cat., *Virgil's Eclogues, with his book of the Ordering of Bees*, translated grammatically by J. Brinsley, 1663, 4to.

On Robert Brinsley of Emm. Coll., see Calamy's *Account*, p. 84; and *Continuation*, p. 804. On the former passage Baker notes:—

"Edw. Hulse, born at Stanny in Cheshire, and Rob. Brinsley, born at Somer-Leyton in Suffolk, both fellows of Eman. coll., elected post an. 1660. Rob. Brinsley, coll. Eman., A.B. 1556" (*sic*, by mistake for 1656, *i.e.* 1655).

JOHN E. B. MAYOR.

St. John's College, Cambridge.

INVENTOR OF KISSING (2nd S. xii. 47).—Is it an old glee? I quote the following from memory only:—

"When we dwell on the lips of the girl we adore,
What pleasure in Nature is missing?
May his soul be in Heav'n, he deserves it, I'm sure,
Who was first the inventor of kissing.

"Master Adam, I verily think, was the man
Whose discovery can ne'er be surpast;
Then since the sweet game with creation began,
To the end of the world may it last."

T. A.

RIDING ON COWS (2nd S. ii. 46).—Both cows and bulls may occasionally be seen yoked along with oxen for draught in South Africa, although I am not sure that I have ever observed either to be used for riding as oxen are. Some of the native Kaffir tribes—Basuto, or Betsuana—have *cowdly* (I beg pardon, *oxalry* I mean), bodies of armed men mounted on oxen. In Natal the white settlers often ride on bullocks; and I have even

known a young English lady perform a journey of seventy or eighty miles on oxback. A stick, passed through the cartilage of the nose, with a string attached to each end, serves for bit and reins.
J. SAN.

SELF-WINDING WATCHES (2nd S. xii. 88).—Watches that do not require a detached key, are manufactured and sold in Brighton by a watchmaker named Boxell in the King's Road. The screw, used to wind up the watch, occupies the place of the spring in the ring by which the watch is attached to a chain or guard. I believe this invention cannot be fitted to watches of the old construction.
J. WOODWARD.

Shoreham.

MUFTI (1st S. vii. 529).—As yet no answer appears to have been given to MARIA's inquiry after the derivation of this word. Possibly "multiform," as antagonistic to "uniform"?
GEO. E. FRERE.

Roydon Hall, Diss.

MATILDA DE FERRERS (2nd S. xi. 469).—C. is informed that the source of the information as to Matilda de Ferrers being the wife of John Lord de Lisle of Rougemont, are the Dodsworth MSS. in the Bodleian Library.
HIPPEUS.

Miscellaneous.

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Notices to Correspondents.

We are compelled this week to omit our usual Notes on Books, as well as many Papers of great interest.

DAVID GAM. The history of the Lambeth Articles will be found both in Strype's *Whitgift*, and Euler's *Church History*.

J. H. DILLON. An account of the Hospital of St. Bartholomew, Sandwich, is printed in Boys's *History of Sandwich, Hastings, Kent*, iv. 270; and Beauties of England and Wales, vii. 1006.

G. (Norwich). For notices of *Beech-trees struck with lightning*, see our 1st S. vi. 128, 231; vii. 25; x. 513.—In the *German proverb the miller is clearly intended for his daily malpractices*.—The persons represented on the cover of Macmillan's Magazine, we take to be King Alfred, Chaucer, Shakspeare, and Milton.

STULTUS must consult Mr. F. K. Hunt's Fourth Estate; also, The Newspaper Press of the Present Day (*Saunders & Otley*); Mr. Edwards's article on Newspapers in the last edition of the *Encyclopædia Britannica*; and the *General Index* to the 1st S. of "N. & Q." Art. "Newspapers."

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Notes on Books.

Notes.

AUREA CATENA HOMERI.

(Concluded from p. 163.)

Bishop Berkeley, from "the depths of that old learning in these days rarely fathomed" (§ 332), draws forth, and with congenial mind illustrates, the ancient doctrine of the Golden Chain as viewed both physically and metaphysically. I would especially refer to sections 259—261, 274-5, 284, 295, 296, 303; and also to sections 152, 166—184, 189—192—195, 199, 206, 210—214, 220. In the latter sections he treats of "The Invisible Elementary Fire, or Animal Spirit of the World," the Vinculum, or fine Ethereal Medium, which connects all things. In the former sections he treats of the Chain or Scale of Beings, and of the Connection of different natures, until he arrives at the Throne of God, the great First Cause:—

"The first Poets and Theologers of Greece and the East considered the Generation of Things as ascribed rather to a Divine Cause, than the Physici to natural causes subordinate to, and directed still by a Divine: except some corporealists and mechanics who vainly pretended to make a World without a God. The Hidden Force that unites, adjusts, and causeth all things to hang together, and move in harmony, which Orpheus and Empedocles styled Love; this Principle of Union is no blind Principle, but acts with Intellect. This Divine Love and Intellect are not themselves obvious to our

view, or otherwise discerned than in their effects. Intellect enlightens, Love connects, and the Sovereign Good attracts all things. All things are made for the Supreme Good, all things tend to that End." &c.—§§ 259—260.

"It is neither Acid nor Salt, nor Sulphur, nor Air, nor Ether, nor visible corporeal Fire, much less the phantom Fate, or Necessity, that is the real Agent; but by a certain Analysis [Anabasis?] a regular Connection and Climax, we ascend through all those Mediums to a glimpse of the First Mover, invisible, incorporeal, unextended, intellectual Source of life and being." &c.—§ 296.*

Sir W. Raleigh quotes a passage from Plato which illustrates those just quoted from the *Siris*:

"THE DIVINE LOVE was the beginning, and is the bond, of the Universe: *Amor Divinus rerum omnium est Principium et Vinculum Universi*, saith PLATO: *Amor Dei est nodus perpetuus, Mundi Copula, partiumque ejus immobilis sustentaculum, ac Universæ Machinæ fundamentum*: THE LOVE OF GOD is the perpetual Knot and Link or Chain of the World, and the immovable pillar of every part thereof, and the basis and foundation of the Universe."—*Hist. of the World*, ch. i. § 13.

The following passage from Adn. Hare's *Guesses at Truth* is much to the purpose. I have been unable to verify his assertion about Anaxagoras:

"Nothing can act but Spirit: matter is unable to effect anything save by the force it derives from something Spiritual. The Golden Chains, by which Anaxagoras fabled that the Sun was made fast in the Heavens, are only a type of that power of Attraction, or, to speak at once more poetically and more philosophically, of that power of golden Love, which is the Life and Harmony of the Universe."—2nd Series, 3rd ed. p. 377.

Wogan, in his edition of Abp. Leighton's XVIII. Sermons, has a long note in his Addenda on a passage in Sermon xvi., and much of it has reference to the A. C. H. I shall quote but a few lines of it:—

"The Apostle Paul, in the eighth chapter of his Epistle to the Romans, proceeds to set forth the great and inestimable Benefits of our Redemption by Christ. By a most beautiful Gradation he leads us through the whole Progress of the Christian State, from its first Commencement in Grace (ver. 1) to its final Consummation in Glory (ver. 30). Here we see the *Scala Christi*, the true *Jacob's Ladder*, with all the intermediate Steps which reach from Earth to Heaven. Here we behold that GOLDEN CHAIN whereby lost Man is raised again from Death to Life, and re-united to God. The bright and orderly Train of Virtues and Graces, which our Apostle here displayed, and most admirably connected together in this Chapter, are the several Links of that

'Golden everlasting Chain
Whose firm embrace holds Heaven, and Earth, and Man.'

... Love is the last Link of the Golden Chain, which fastens all to the Throne of God: so that 'Neither Tribulation, nor Distress, nor Persecution, nor Famine, nor Nakedness, nor Peril, nor Sword, nor Death, nor Life, &c. shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.'—*XVIII. Sermon*. Lond. 1745, pp. 344—347.

* Cf. Blackwell's *Letters concerning Mythology*, Lond. 1748, pp. 139—146, 591—593.

He adds in a foot-note:—

“GOLDEN CHAIN. See Hom. *Iliad*, by Pope, b. viii. This noble Allegory has much puzzled the Commentators; but the application we have made of it, if not the true, seems at least to be the most useful to us Christians.”

Dr. Ingelo, in speaking of “the Goodness and Union of all Vertues,” observes:—

“Vertue is not a thing to be pulled in pieces, no not in thought: being not one single Member of a Body . . . but an entire Body constituted of many well-proportioned parts, by which, when all are fitly joined, the Whole is made up. . . . The Vertues will not be separated, the Graces will not be courted alone; none of them will be loved, except their fellows share in the affection. . . .

“When I have sometimes thought of the GOLDEN CHAIN, which is said to be tied above to God’s Throne, and from thence let down to the Earth, to draw us up thither; I imagined that the first inventors of the notion represented by it the firm Concatenation of all Heavenly Vertues: and I am afraid that if a few Links of that courteous Chain should by any dire mischance be broken off, we low Mortals should not be able to catch hold of it. Whosoever wickedly undoes this holy Combination, makes the Happiness which God hath designed for him unattainable.”*—*Bentivoglio and Urania*, 3rd ed. pt. i. pp. 166—167.

To the same purpose Abp. Leighton, in enforcing the Universality of Obedience, declares:—

“There is the same Authority in all [God’s laws], as St. James divinely argues; and this Authority is the Golden Chain of all the Commandments, which if broken in any link, all falls to pieces.”—1 *Peter* i. 2, vol. i. p. 13; cf. p. 20.

In like manner Bp. Taylor observes:—

“When Adam fell he was discomposed in all, the links of the Golden Chain and blessed relation between God and himself were broken.”—*Great Exemplar*, pt. i. § 9.

There is no Myth so frequently alluded to, or so variously applied, as The Golden Chain of Homer. As I have already shown, it has not been overlooked by the Alchemists, who press everything into their service, whether in the Heaven above or in the Earth beneath, whether in the Christian Verity or in the Heathen Mythology.

Since writing my last Note, I have received no additional information respecting the A. C. H. of F. L. Codrus, but I have met with another Hermetic work with a similar title:—

“EXPERIENTIA NAXAGORÆ, SECUNDUM ANNULOS PLATONICOS, ET CATENAM AUREAM HOMERÏ. Worinnen der wahrhafftige PROCESS, die Universal-Medicin zu elaboriren, so wohl vor den menschlichen Leib, als die Metalla zu verbessern; klar und aufrichtig vor augen lieget. *Frankfurt am Mayn*, auf Kosten guter freunde, und in commission bey Dominico von Sand. 1723.” Pp. 184. 12mo.

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I shall next give an extract from Blackwell’s *Letters concerning Mythology*:—

“FABLE was the first form in which Religion, Law, and Philosophy (united originally) appeared in the World. The Fathers of Science, both Civil and Sacred, adopted it as the best of means both to teach and persuade. What branch of Knowledge but has borrowed assistance from this mimic power? What piece of abstract Speculation has she not coloured with Imagery, or what practical Precept has she not enforced with Examples? Even in Conversation and Business, to what do we more commonly allude than to Esop’s *Cock*, or his *Por*, or his *Dog* deceived with his own Shadow? When a corrupt Resident lately meant to delude his Country, and sell her to the common enemy, he represented the sole means of her safety, her Union with *Great Britain*, as hunting with the *Lion* who would afterwards devour her.† Often, indeed, have *Politics* borrowed the dress and language of Fable; a language in which you can say, without offence, a thousand ticklish things not else to be mentioned . . .

“Would you have a small taste of this political Mythology? Here it is: a Sketch from a superior Genius, equally capable of excelling in other parts of Science, as he does in his own profession. ‘When Jupiter first heard of the death of his son Sarpedon, in the rage of grief he called Mercury, the Messenger of the Gods, and gave him orders to go instantly to the Fates, and bring from them the strong Box in which the eternal Decrees were laid up. Mercury obeyed, went to the fatal Sisters, and omitted nothing a wise and well-instructed Minister could say to make them obtemperate the Will of Jove. The Sisters smiled, and told him that the other end of the *Golden Chain* which secured the Box with the unalterable Decrees, was so fixed to the Throne of Jove, that were it to be unfastened, his Master’s Seat itself might tremble.’ This elegant Apologue is capable of a sublime application: but in mere human affairs, were a Prince about to sap the Foundations of his own Gran-

* At p. 5. the Author refers to another work of his, *Naxagoræ Concordanz*.

In the list of Alchemical Books appended to *The Lives of the Alchemical Philosophers*, Lond. 1815, at p. 106, I find the following works mentioned:—

“J. B. NASARI, *Bresciano*, Della Transmutazione, 4to. Bresc. 1599.

Idem, *Concordanza de i Filosofi*, 4to. Bresc. 1599.

J. Equitis Von NAXAGORAS, Veritas Hermetica. 8vo. Vratisslau. 1712.

Idem, *Alchimia Denudata*, German. 8vo. Vrat. 1716.”

† *Lettres de M. Van Hoey*.

* Cf. Heywood’s *Hierarchy*, p. 372.

dear, or a Minister about to disconcert the Measures or destroy the Men that kept them in play [place?], could there be anything more apposite than to tell the Answer of the Fates to Almighty Jove?*"

I may appropriately conclude this Note with the famous Simile in Plato's Ion, called *Plato's Chain* or *Plato's Rings*, by which he illustrates the Magnetism of Poetic Enthusiasm, especially that with which Homer inspired Ion:—

"*Soc.* This faculty of speaking well about HOMER is not an art, as I said just now, but a Divine Power, which moves you like that in the Stone which Euripides calls the Magnesin, but the common people Heracleian. For this Stone not only attracts Iron Rings, but imparts a power to the Rings, so that they are able to do the very same things as the Stone does, and to attract other Rings, and sometimes a very long Series of Iron Rings, hung as in a Chain one from another; but from that Stone depends the Power in all of them. Thus too does the Muse herself move men divinely inspired, and through them thus inspired a Chain hangs together of others inspired divinely likewise. For all the good Epic Poets compose all their beautiful Poems not by Art, but by being divinely inspired and possessed; and so too the good Lyric Poets."—§ 5.†

P.S. To make more complete the list of works named in reference to the A. C. H., which I gave in 2nd S. iii. 105., add the following:—

"H. RENNECHERI AUREA SALUTIS CATENA, continens et explicans omnes ejus causas, et singula Dei beneficia, ex æterna electione ad nos per Christum descendencia. *Herbornæ.* 1689." Sm. 8vo.

"J. STEPHENS. A GOLD CHAIN OF FOUR LINKS, to draw poor Souls to their desired Habitation: or, Four Last Things briefly discoursed of." 12mo., n. d. printed about 1710.

"A CHAÎNE OF GRACES, Drawne out at length for Reformation of Manners; 2 Peter i. 5, 6, 7. By C. BURGES, P. of Watford. 1622." 12mo.

I should imagine that what your correspondent (2nd S. iii. 457.) calls "The Golden Chain of Jeremy Taylor," is the treatise by *John Andrewes* given in my list. The title which he gives seems to ascribe to Bp. Taylor only the *Treatise on the Immortality of the Soul*, appended to the edition of the *Golden Chain* printed in 1719. This is the John Andrewes, I suppose, who is mentioned in Bohn's *Lowndes*, where we are referred, for a list of his works, to Dr. Bliss's edition of Wood's *Athene Oxon.*, ii. 493—5. EIRIONNACH.

BOWYER HOUSE, CAMBERWELL.

The following notes may perhaps interest many of the readers of "N. & Q."

On Tuesday, August 13, 1861, Messrs. Pullen, Horne, & Eversfield, sold by public auction, all the materials (except the brick work) of the spacious mansion house, formerly the residence of the Bowyer family, Lords of the Manor of Cam-

berwell.* Its situation was between the Wyndham Road (formerly Bowyer Lane) and Emanuel Church, being on the west side of the Camberwell Road. By the time these notes are before your readers, there will be but little left to tell of former grandeur. It was built by none other than Inigo Jones, and was lately in the occupation of the Misses Johnston as a school. The arches of the London, Chatham, and Dover Railway have divided the grounds at the back in two. From a Catalogue which lays before me, as well as from a personal survey of the building, the following may be taken as some account of its appearance.

The red-bricked mansion stood back from the main road at a distance of about forty feet. The ornamental iron railings, with a side gate, and a pair of folding iron entrance gates, 11 feet wide by 8 feet high, with a continuation on the south side of the front garden, was about 140 feet long, interspersed with brick piers and stone caps. Entering upon the front lawn, the building showed itself to advantage. One story high, with attics above, and two wings; entered by a pair of oak doors with carved scrolls, dressings, &c., with a flight of five stone steps, the hall itself was reached. Over this entrance was a large gas lamp, and at the sides of the building were two *compó* vases, each 48 inches high, and pedestals; and two antique stone busts and brackets, placed on the north and south walls of the wings.

Around the entrance hall, paved with coloured marble, about six square, was oak panelling and wainscoting, with carved dressings, scrolls and foliage; the same being lighted by two pair of twelve-light window sashes. A 38 inch hall stove, and a fire-place, with sculptured marble chimney piece, warmed the hall. The two wings on the ground floor had rooms of cedar panelling, with carved dressings round doorways, and marble chimney pieces, lighted by twelve-light wainscot sashes; while two other rooms had fine old oak wainscoting, moulded cornices, carvings, &c., and folding doors. One small room, on the west side, was full of oak dressings and wainscoting.

Ascending by an oak staircase, rails, and turned balusters, the first floor was reached; with a long gallery of wainscot. As to doors, they were puzzling; for you entered by one, and came out again by another, in fact they were countless. There were eight rooms on this floor, with about thirteen doors; a cistern for water in a small room, and many carved door-dressings, &c.

There were two attics, reached by part oak

* Evelyn, in his *Diary*, under date, Sept. 1, 1657, speaks of a former mansion here thus: "I visited Sr Edmund Bowyer, at his melancholy seat at Camerwell. He has a very pretty grove of oakes, and hedges of yew in his garden, and a handsome row of tall elmes before his court."

* Pp. v. 283—285.

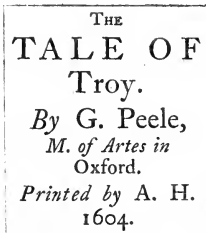
Cf. Lucretius, vi. 910.

stairs; and the roof of the building was a slanting one of red tiles, stone copings, &c. Descending to the ground floor, the back garden was reached by a Portland stone landing, ten stone steps, and iron rails. At the extreme south side of this garden was what, no doubt, was originally the servants' hall, but long used as a dust receptacle. It was lighted by three windows on the north side, and had an open chimney, and ground floor.

This very curious old mansion contained about 3500 feet of oak and cedar panelling; 35 square of York, Portland, and marble pavements; 20,000 plain and pan tiles; 50 square of floor boards; 10 tons of lead; 400 feet of stone coping; 140 feet of iron railing and gates, with many etceteras, too numerous to mention. Perhaps some correspondent will give us a few notes about this eminent family of the Bowyers, whose brass was saved from the fire of old Camberwell church. T. C. N.

THUMB TALE OF TROY.

The mention by your correspondent Mr. A. GARAYNE, (2nd S. xii. 122.) of *The Thumb Bible*, has brought to my recollection a "Thumb Book" which I once had in my possession. It was a copy of the celebrated George Peele's *Tale of Troy*, of even smaller dimensions than *The Thumb Bible*. I subjoin the title-page in its original size, form, and terms:—



It extends to sig. Qb in eights; and on the last page is a more explanatory colophon, viz. 'London Printed by Arnold Hatfield, dwelling in Eliots court, in the Little old Baylie, And are to be sold by Nicholas Ling, 1604.' It is valuable not merely as a curiosity, but for the many various readings it furnishes of a poem, in its day, of considerable note and popularity, originally printed in 1589, 4to., as a sort of Appendix to Peele's "Farewell" to Sir John Norris and Sir Francis Drake, when they took their departure from England to invade Portugal on behalf of Don Antonio.

The differences between the texts of 1589 and 1604 are numerous and important. I have a list of about 200 of them, and they include the entire omission in the earlier copy of several lines

and passages (perhaps in the haste of printing, in order to take advantage of temporary excitement), besides other, even more extensive changes. For instance, in 1589, the poem opens thus:—

"Whilom in Troy, that ancient noble town,
Did dwell a king of honour and renown,
Of port, of puissance, and mickle fame,
And Priam was this mighty prince's name:
Whom in regard of his triumphant state,
The world as then surnam'd the fortunate,
So happy was he for his progeny," &c.

How differently this passage stands in the *thumb* edition of 1604, will be seen by the following quotation from it:—

"In that world's wounded part, whose waves yet swell
With everlasting showers of tears that fell,
And bosom bleeds with great effuze of blood
That long war shed, Troy, Neptune's city, stood,
Gorgeously built, like to the house of Fame,
Or court of Jove, as some describe the same,
Under a Prince, whom for his happy state,
That age surnam'd Priam the fortunate,
So honour'd for his royall progeny," &c.

Of lines omitted in 1589, or at all events found in the copy of 1604, we may give the subsequent example, which is met with just afterwards. The oldest edition reads merely thus:—

"His court presenting to our earthly eyes
A sky of stars, or shining Paradise;"

while the edition of 1604 adds a couplet, of which we have no other trace:—

"Where ladies troop'd in rich disguis'd attire,
Glistring like stars of pure immortal fire."

A page or two farther on, we are supplied with more than four entire lines, viz.:—

" at dame Tellus' suit
That, all too weak his burthen to sustain,
To Saturn's sons did of her load complain,
Whose swelling womb the Gods agreed to ease
By slaughtering war a-land, and wracks by seas."

It is unfortunate that no editor of Peele had, as far as I am aware, an opportunity of seeing and collating the two impressions of 1589 and 1604. Although I am not able to fix the day of the death of George Peele, I have ascertained when and where he was born, with some particulars regarding his book-selling and ballad-writing father, Stephen Peele; but it would be out of place to insert them here. J. PAYNE COLLIER.

THE LIBRARY OF THE INQUISITION AT ROME.

Among the political and social changes which are now so rapidly taking place in Italy, and which so greatly interest the universal mind of Europe, some consideration should be given to the alterations which may, consequently, take place in some of the ancient institutions of the city of Rome. Among these there is one which has had an especial and peculiar influence upon

the Italian mind, and which may be said to have affected, in no small degree, the character of its literature, in impeding its freedom and vigour of thought. The institution alluded to is the Office of the Inquisition. The preservation of its Library and Archives from destruction, to serve hereafter the purposes of literary research, and to afford materials for the illustration of the national history, must be allowed, in these respects, to be an object of the highest importance. It is not generally known that there existed, in the building of the Inquisition at the Vatican, at no distant period of time, an extensive and unique library, consisting entirely of those works which had been brought under the censure of that tribunal, and which formed the materials of the Expuratory Indices. We meet with a description of this extraordinary library in a work recently published, and which is not likely to attract the notice of a large number of the readers of "N. & Q." In the *Memoirs of Stephen Grellet*, a member of the Society of Friends, of French extraction, and who had a remarkable opportunity of making personal inspection of the library, is the following account of it, as noted in his Journal, under the date of the 3rd of the 12th month, 1819.

In this inspection he was introduced, by a letter from Cardinal Consalvi, to Father Miranda, the Inquisitor General; but he, being unable to give his personal attendance, deputed for that purpose his Secretary, the keeper of the Archives, who, he said, was better able than himself to give every information.

"The accounts given me by several persons in Rome of the Inquisition, were very contradictory. Some represented it as being in full force, only conducted with more secrecy; but these [others] stated that it had been totally abolished for some years; that when any foreigners at Rome, or in Italy, advance sentiments considered heretical or scandalous to their religion, they come under the cognizance of the civil officers, and are mostly banished from the country; but that when such is the conduct of citizens of Rome, or subjects of the Pope, they are sent to certain convents, where their most severe punishment is to be kept in solitude on low diet, whilst efforts are being made to reclaim them. The Inquisition stands very near the Church of St. Peter. The entrance is into a spacious yard, in which nothing is in view but extensive and sumptuous buildings, containing their very large library, paintings, &c. On the left hand is a door, hardly to be noticed, which opens through a very thick wall, into an open place, round which are buildings of three stories, with many cells; the doors of all these open into passages fronting the yard. These cells, or small prisons, are very strongly built; the walls are of great thickness, all arched over. Some were appropriated to men, others to women. There was no possibility for any of the inmates to see or communicate with each other. The prison where Molinos was confined was particularly pointed out. I visited also the prisons, or cellars underground, and was in the place where the Inquisitors sat, and where tortures were inflicted on the poor sufferer; but everything bore marks that, for many years,

these abodes of misery had not been at all frequented. As we went on, I heard the Secretary say something to my interpreter about the *Secret Library*. I therefore asked him to take me there. He took me to the large *Public Library*. I told him this was not what I wished to see, but the *secret one*; he hesitated, stating that it was a secret place, where there could be no admittance; that the priests themselves were not allowed to enter there. I told him that the orders that had been read to him were to show me every thing; that, if he declined to show me this, I might also conclude that he kept other places concealed from me; that therefore I could not contradict the reports I had heard, even in Rome, that the Inquisition was secretly conducted with the ancient rigour. On which he brought me into the *Secret Library*. It is a spacious place, shelved round up to the ceiling, and contains books, manuscripts, and papers, condemned by the Inquisitors after they have read them. In the fore part of each book the objections to it are stated in general terms, or a particular page, and even a line, is referred to, dated and signed by the Inquisitor; so that I could at once know the nature of the objection to any book on which I laid my hands. The greater number of manuscripts appear to have been written in Ireland. Some of them contain very interesting matter, and evince that the writers were, in many particulars, learned in the School of Christ. I could have spent days in that place. There are writings in all the various modern and ancient languages, European, Asiatic, Arabic, Grecian, &c., &c., all arranged separately, in order. I carefully looked for Friends' books, but found none; there are many Bibles in the several languages; whole editions of some thousand volumes of the writings of Molinos. After spending a long time in this place of much interest, the Secretary said, 'You must now come and see my own habitation.' I thought he meant the Chamber that he occupies; but he brought me to spacious apartments, where the Archives of the Inquisition are kept, and where is the Secrétaire. Here are the records of the Inquisition for many centuries to the present time. I looked in some of their books from the 15th century. They are kept as the books of a merchant's journal and ledger, so that, looking in the ledger for any name, and turning thence to the various entries in the journal, a full statement is found, from the entrance of the poor sufferer into the Inquisition, to the time of his release or death, and in what way it took place, by fire or other tortures, or by natural death. The kind of tortures he underwent at each examination is described, and also what confessions were extorted from him. All these books are alphabetically arranged. By examining those of late date to the present day, I find that the statement given me by Father Miranda of the manner in which the Inquisition is now conducted, is entirely correct. I could have spent days in this place also; but the examination of some of the books of several centuries, gave a pretty full view of the whole subject. This is an examination that probably very few have made, or are allowed to make. Here also I saw many of the Bulls of the Popes, relating to the conduct of the Inquisition."*

What might be desired for this singular library is, that it should be preserved intact, placed under the control of a *liberal regime*, and that scholars should be allowed free access, to prosecute their researches unrestricted, not for the object of

* Vol. ii. pp. 71—73 of *Memoirs of the Life and Gospel Labours of Stephen Grellet*, edited by Benjamin Seebohm. 2 vols. 8vo. Lond. 1860. Or vol. ii. pp. 55—57 of the 2nd ed., 2 vols. 12mo. Lond. 1861.

cavil and controversy, but to supply illustrations of biography and of the eventful history of the times.

J. MACRAY.

Oxford.

LETTER BY J. NOYES, M.P. FOR CALNE.

The following letter is a copy of one written by John Noyes, M.P. for Calne (a small borough in Wiltshire) during the reign of James I. The copy before me was taken by my father from the original MS. in 1814.

"Deare Wyfe, my lovinge and heartie commendations to you & to my Children remembered. I perceave by your Letter, concerninge youre worldlie affayres & busynes, you shall be able to perform it well enough. I understand by Edward Tytcombe, that you would have me come home at Whitsuntide, but it is but in vaine to come home then, seeinge that within Twentie Dayes after we shall make an ende for a tyme, & consideringe that the next Sun daie after Whitsuntide you must (to paye debts) send me up more clothes (30 yf you will); & then I hope to dispatche all things here, & to come home, so that you send me an horse withal. I am verie sorrie to heare that the sickness increaseth at Calne; the first & best counsel that I can geve you is this, I beseeche you to serve God with reverence & feare, call upon him bothe earlie & late, delight in his worde, and obeye his worde; & my soule for youre soule, the plague shall never annoy you; no, although it dothe destroye you. I mean, yf it destroye youre bodie, yet it shall not destroye youre soule. Yf you repent & believe, God is readie to pardon & forgeve."

"My seconde counsel is this, I beseeche you to avoide the occasion of infection; as much as you can, take heed of your spinners†, how you receive any that have or shall hereafter accompanie, or come neare unto, such as are or shall be hereafter infected. Your house ‡ standeth more dangerous than any house in the Towne, because of the dead corpses that come so neare unto youre doores, & brushe as it were upon youre walles; wherefore do this, Locke up youre up-streete doore, & use it no more; let youre spinners & weavers come in at the lower entrie, & so up into the wolle lofte, & let them come in to no other parte of youre house; use not youre upp-halle, no, not at all, neither yet the lower halle; yf you will be ruled by me, shut them up altogether, for the kitchen & the upp-chambers will be sufficient for youre occupynge. Yf you lacke roome to dress youre Griste & other things, yf you will take the paines to ryd Richard Fowles' shop, it will serve you for all such turnes. Above all things, let not you nor any of yourses stand at the streete doore, nor use to leane upon the walles, for that will be verie dangerous; keepe in youre dogge, or knocke him in the heade, & let no other Dogges come fiskeing into youre house, or into youre backe side; yf you will you maye goe in & oute at the gate, & so shut up all the forepart of youre house, & come not into it at all; but I think not that the best waie for the spinners, but onlie for yourselves: yf you obtaine so much favor of youre sonne Dashe, you may make a bridge as it was wont to be over the water, & so walke into his orchat to take the freshe ayre; yea,

you may goe unto Church through his gate, yf nede so require; but yf youre hartes will not serve you until I come home, then see whether you maye not goe unto Stocklie house, for I heare that youre brother Lawrence will goe unto berries house within this sennight; or whether you maye goe unto his called Rabbines, for you had better geve any whither then to tarrie at Calne yf the plague doe increase. I have sent you a little Booke; let youre Sonne reade him unto you & youre daughters everie Sabbath, insteade of a Catechism. No more unto you at this tyme; but prayinge God to blesse you with all spiritual blessings in heavenly things, that we maye be unblameable in Christe throwe love. Amen.

"Deliver these quittances as you finde them directed, two to Robert Foreman, & thother unto Tho^r Fawke. From London, the 15th of Maye, 1607.

"Yours for ever

"JOHN NOYES.

"To my lovinge wyfe, Alice Noyes, at Calne, give these."

LIBYA.

MAJOR PORTER'S "HISTORY OF THE KNIGHTS OF MALTA."

Having been recently favoured by an unknown friend with a circular, stating that there is to be a reprint from the above work, I trust I shall be permitted to refer to a few errors which have been met with in a cursory reading, and may be easily corrected.

Vol. ii. p. 8. A knight by the name of Austin is mentioned: as there was no knight of this name, is it not Weston to whom the author refers?

Vol. ii. p. 34. It is stated that Peter Dupont, who succeeded to the Grand Mastership on the decease of L'Isle Adam, was of a "Piedmontese family." Was he not a Venetian by birth and family descent?

Vol. ii. p. 40. The name of the knight who commanded the Christian captives, and by his daring courage obtained possession of the citadel of Tunis, is given as "Simeoni." Was it not Simiani?

Vol. ii. p. 41. The successor of Dupont is given as St. Gilles. Was it not St. Jaillé?

Vol. ii. p. 48. For "Villigagnon," read Ville-gagnon.

Vol. ii. p. 49. William West is termed the "Grand Prior of the Priory of England." Had West ever obtained this high dignity, it is singular his name should have been omitted from the list of English Grand Priors, which appears in the 22nd chapter of the author's work. The list is correct, and William Weston is doubtless the person referred to.

Vol. ii. p. 55. It is stated that the Grand Master "no longer refused him (Strozzi) an admission in the fraternity, but welcomed him to its rank with every possible honor." Was not Strozzi at this period not only a Knight of St. John, but serving as Prior of Capua?

Vol. ii. p. 102. The church in the Bourg, to

* Here follow a number of pious reflections, which, although good in themselves, would take up too much of your valuable space.

† The worthy M.P. was a clothier.

‡ The house was in the Green, and abutted on the principal entrance to the churchyard

which the remains of the gallant Medrano were carried, is called St. Lawrence, and not "St. Leonard's."

Vol. ii. pp. 115, 116. There is mention made of a most bloodthirsty act of the Maltese garrison at Citta Notabile, which, from not being recorded in the general histories of the island, it might be well to substantiate by some trustworthy authority. We refer to the "practise" which the author says "was established, of hanging a prisoner every day, and maintained without a single omission until the close of the siege." That the most horrible atrocities and diabolical cruelties were committed some ages ago in Christian and Moslem warfare, cannot be doubted, but that the Maltese knights should have indulged in a savage pastime of hanging an unfortunate prisoner every day for several weeks, is a statement which certainly requires confirmation. Infidel slaves were of too much value as "chattels" in the market, to be in such large numbers thus cruelly disposed of.

Vol. ii. p. 208. It was the seal, and not the spurs of the Grand Master, which was broken at the time of his burial.

Vol. ii. p. 227. It is stated in a note that the Auberge for Spain and Aragon, is the present residence of the Bishop of Gibraltar. Aragon, not Spain. In the same note it is also remarked: "that the Auberge for England, lately united to Bavaria, is also an officers' quarter." The languages of England and Bavaria were united, but the Auberges were always separate buildings, while there were any English knights on the island. The quaint old English Auberge in Strada Reale, that always attracted the attention of travellers, has been demolished within the last six weeks; its site to be occupied by an Opera House, which Sir J. G. Le Marchant, who has done so much to beautify Valetta, is now erecting.

Were it necessary, other errors in the work now before us, some portions of which have been read with interest, might be noticed; but in concluding, it is to be hoped that the author in his reprint will give a closer and more correct reading with reference to the dates, under which he has noted that certain knights of the English langue were living.

Malta.

Minor Notes.

HATTI HUMAYOUN.—At the present time the derivation of a phrase which is constantly occurring in connexion with Turkey, may be interesting to your readers; I mean the words *hatti humayoun*.

The first of these has nothing very peculiar about it, being an Arabic word adopted in Turkish, meaning writing, and hence an edict. The second,

however, has a very peculiar history. There is a bird in Persia called the *Huma*, which is remarkable for only feeding on bones, and consequently sometimes called by the Persians *ustukhean khur*, or the bone-eater (see D'Herbelot and Eastwick). On this account, that it does no harm to any other animal, the bird is considered of good augury, and thus the Persian adjective *humayoun* came, which was afterwards applied, amongst their other titles, to emperors, and in process of time has become synonymous with imperial, in which sense it is now used in Turkish. Thus *hatti humayoun* simply means the *imperial writing* or edict.

CHARLES WELLS.

PLAYING CARDS; LINEN PAPER.—In No. 56. (that for May, 1861) of Westermann's *Illustrirte Monats Hefte für das gesammte Geistige Leben der Gegenwart*, at pp. 154—155, an article upon "Playing Cards" by Hans Weininger contains the following facts:—

Prideaux says *linen papier*, i. e. paper made from the fibres of the flax plant, is of oriental origin. Mehrs states 1308 A.D. as the oldest document on this kind of paper, and places the date of its first manufacture or invention as about A.D. 1300. Von Murr, Breitkopf, and Schönmann agree in this. G. Fischer (in Jausen's *Essai sur l'Origine de la Gravure en Bois*, &c. Paris, 1808, tome i. p. 357) however, mentions a document on this paper dated A.D. 1301, and states the water-mark to be *Ein Kreis darüber ein Reis, an dessen ende ein Sterne*, i. e. a circle surmounted by a rod or twig finished by a star; and that the mark is very plain and distinct, and that the paper is thick and firm in make, hard, and well-driven together. Swandner, Chief Librarian to the Imperial Library at Vienna, gives this paper a much older date, as he states that he found, in the Archives of the Cloister of Göss in Ober-Steinmark, a mandate of the Emperor's, Frederick II., written upon this paper about the date of 1243. The paper was coarse and ragged, in size *seven inches by three* (he published a thin 4to. on the subject!); date and title not mentioned. The author says the learned are agreed that *Playing Cards* came from Spain to Italy, so to France, to Germany, and England. The article is able and well illustrated, and worth perusal by the curious on the subject.

C. D. LAMONT.

QUALIFICATIONS OF A MAID SERVANT IN THE LAST CENTURY.—Perhaps the following letter, addressed to my grandmother, Mrs. Hooke, of Birky, in Yorkshire, may be worth preserving:

"Madam,
"Mr^s Watson of Danby Wick, hearing that I wanted a Servant, sent to tell me that a *neice* of hers leaves you at Martinmas, and as I make no doubt of your seeing the necessity of making a very particular enquiry into the character and behaviour of servants, I shall make no

apology for begging the favor of you to answer the queries on the other side, as you should wish them to be answered for your own use; and should you ever put it in my power to return the favor, I give you my word I would observe the strictest truth in my answer, to every query you could put, for by that, and that only, one may form a judgement, whether a servant will do or not, and were Masters and Mistresses to be upon honor in their character of servants, there would soon be an end of all complaints of bad ones. I am, Madam,

"Your most obedient II^{ble} Serv.
"DOROTHEA WATSON."

"I shall be obliged by an answer as soon as possible.
Middleton Tyas, Sept. 24/88.

"Jane Wilkinson.

"Is she honest, Sober, Diligent?"

"Does she keep the House, or is given to gossiping in neighbours' houses?"

"Is she truthful, good-tempered, and quiet?"

"Is she clean in her business, and clean and plain in her dress?"

"Is she seemingly desirous to please, properly respectful, steady, orderly, and regular in her method of business?"

"Is she frugal and neat in cooking?"

"Has she been accustomed to more than boiling and roasting, and does she dress victuals well?"

"Is she a good washer and dresser of linen?"

"Does she sew plain work well, can she knit and spin lint?"

"Is she intelligent as a servant?"

"Does she understand the business of a housemaid thoroughly?"

"What has been her principal employment while in your service? Did she acquit herself well in it?"

"What wages do you give her?"

"Has she tea for breakfast, or in the afternoon?"

"Your Servant knows not what I have sent to you for a character, nor shall she ever know if I disapprove it."

I do not know how Jane Wilkinson passed the ordeal, but I fear there are few servants in the present day who could meet the requirements of Dorothea Watson. N. H. R.

RUBENS. — In a book of "payments extraordinary at the Exchequer" are the following entries relative to this artist: —

"Jewel House, with entertainm ^t of forren Ambass ^r .	
Balthazar Gerbier for defraying Seigneur Rubens	
secretarie to the King of Spaine	424 ^l
More for a ring and hatband presented to the	
said Rubens	200 ^l

I do not find these entries in W. N. Sainsbury's volume. ABRACADABRA.

MORTAIGNE. — When Mortaigne is met with in modern writers as the name of a place, it behoves the reader to be on his guard. There certainly are places called *Mortaigne*, particularly Mortaigne in Perche (in mediæval Latin *Mavretania*); but nine times out of ten, when the name occurs some other place is meant. HERMENTRUDE (2nd S. xi. 491) has adverted to the cases in which it is confounded with Maurienne (*Mauriana*) in Savoy. But it is more commonly used instead of Mortain

(*Moritonium*) in the Avranchin. In the case of John Lackland, the two blunders combine together in a wonderful manner. John was betrothed to the daughter of the Count of *Maurienne*, and the county of *Mortain* was conferred upon him. By reducing the two places to a common denomination, and calling them both *Mortaigne*, Rapin and other historians make it appear as if Prince John had come into possession of the county belonging to his wife's father.

It may not be out of place to observe that, in comparing Lord Macaulay with the common run of historians, there is hardly any point in which his superiority is more marked than in his masterly knowledge of places, giving to his narrative an air of almost stereoscopic reality. NINEVEH.

ST. SWITHIN'S DAY. —

"The value to be placed upon the popular notion that if it rains upon the 15th of July it will do so for the 40 succeeding days may be learnt from the following facts, from the Greenwich observations for the last 20 years. It appears that St. Swithin's day was wet in 1841, and there were 23 rainy days up to the 24th of August; 1845, 26 rainy days; 1851, 13 rainy days; 1853, 18 rainy days; 1854, 16 rainy days; and in 1856, 14 rainy days. In 1842 and following years St. Swithin's day was dry, and the result was in 1842, 12 rainy days; 1843, 22 rainy days; 1844, 20 rainy days; 1846, 21 rainy days; 1847, 17 rainy days; 1848, 31 rainy days; 1849, 20 rainy days; 1850, 17 rainy days; 1852, 19 rainy days; 1855, 18 rainy days; 1857, 14 rainy days; 1858, 14 rainy days; 1859, 13 rainy days; and in 1860, 29 rainy days. These figures show the superstition to be founded on a fallacy, as the average of 20 years proves rain to have fallen upon the largest number of days when St. Swithin's day was dry."—*The Times*, Aug. 10, 1861.

K. P. D. E.

SIR HANS SLOANE AT HOME. —

"June 1st, 1730.—Sir Richard Ellys, Sir Tho. Whored, Bartts., and their Ladies, Miss Ayer, my Father, Bro. Bulkeley, and self waited on Sir Hans Sloane, Bart., President of the College of Physicians, and of the Royal Society, at his House in G^t Russell Street, who showed us his Museum; dined wth him, and after dinner, finish'd showing. Dr. Cromwell Mortimer lives wth him, and assisted — a Swiss also — Mr. Stanley, S^r Hans's eldest daughter, din'd wth us. About 30,000 vols., 3000 manuscripts, 500 Books of Prints, Albert Durer's, 5 vols. folio, invaluable; also Hans Holbein; vast No. of Curiosities in the Animal, Vegetable, and Mineral way; a Swedish owl, 2 Crain Birds, a dog; vast No. of Agats, an Owl in one, exact, orange; Tobacco in others, Lusus Naturæ; an opal here; Catalogue of Books, ab^t 40 volumes; 250 large Foliols, Horti Sicci; Butterflies in Nos.; 23,000 Medals; Inscriptions, one exceeding fair from Caerleon; A fetus cut out of a Woman's belly, thought she had the dropsy; lived afterwards, and had several Children; Fine Injections of the Brain by Rhuish of Amsterdam. Sir Hans said at dinner, y^t there were three things he never had at his Table, viz. Salmon, Champagne, and Burgundy. Very friendly, and seemed to take delight in shewing his things. Must be 70 at least."—*MS. Diary of Sir Erasmus Philipps, Bart.*

JOHN PAVIN PHILLIPS.

Haverfordwest.

Queries.

"OIL ON THE TROUBLED WATERS."

I quote the following from S. Bede's *Ecclesiastical History*, b. iii. c. 15. (Stapleton's Translation, 1565) :—

"How worthy a man this bishop Aidan was, God the high and secret iudge of men's hartes, by sundry miracles (the proper workes of his maiesty) declared to all the world. — A certaine priest called Vtta, a man of great grauitie and truth, and one that for his qualites was much revered and esteemed of men of honour, at what time he was sent into Kent to fetch Eanfede, kinge Edwine's daughter, who after the death of her father had ben sent thither to be married to king Oswin; appointing so his journey, that he minded to traual thither by land, but to retourne with the young lady by water; he wēt to bishop Aidā, beseching him to make his humble prayers to god to prosper him and his, who were then taking their journey. The bishop blessing them and committing them to the goodnes of god, gaue them also hallowed oyle, saying: I know that when you shall haue shipping, a tempest and a contrary winde shall rise vpon you sodeinly. But remember that you cast into the sea, this oyle that I geue you; and anon the winde being laied, comfortable fayer weather shall ensue on the sea, which shall send you home againe with as pleasaunt a passage as you haue wished. All these things were fulfilled in order, as the bishop prophesied. Truly at the beginning of the tempest, when the waues and surges of the sea did chiefly rage, the shipmen assayed to cast ancar, but all in vaine. For the tempest encreased, the whaues multiplied so faste, and water so filled the shippe, that nothing but present death was looked for. In this distresse the priest at the length remembering the bishop wordes, toke the oyle pot, and did cast of the oyle into the sea; which being done (according as the vertuous bishop had forsaide), the sea calmed, the bright sonne appeared, the ship passed on with a most prosperous viage. Thus the man of God, by the sprit of prophecy, forshewed the tempest to come; and by the same holy Spirit, though bodely absent, appaised the same. No common reporter of vncertain rumours, but a very credible man, a priest of our church, *Cynimund* by name, shewed me the processe of this miracle: who saied that he had hearde it of that same Vtta the priest, in whome the miracle was wrought."

My Queries are: What connection (if any) this legend has with the common metaphor? And whether there is any earlier source from which the metaphor might have been derived?

JOB J. BARDWELL WORKARD, M. A.

WILLIAM MEE, THE AUTHOR OF "ALICE GREY."

Can any one in the locality tell me whether this unfortunate son of the Muses still lives? Having removed some years ago from that part of the country in the chopping and changing of editorial life, I may state how it happened that I fell in with the writer of one of the most exquisite and passionate ditties of unrequited love to be found in the language. No strain was at one time more deservedly popular and even fashionable than the

song and air of *Alice Grey*, although, like its author, it may now be tolerably well forgotten. Whether it were the air, or whether it were the words, or the mere artistic balance of sound and sentiment, I cannot tell; but undoubtedly few pieces ever captivated the feelings or the fancy like that in which the lover thus lamented :—

"Her soft brown hair is braided o'er
A brow of spotless white;
Her hazel eye now languishes,
Now flashes with delight.
The hair is braided not for me;
The eye is turned away;
Oh! my heart, my heart is breaking
For the love of Alice Grey."

Some half-dozen years ago I paid a visit to Kegworth in Leicestershire, anxious to see a correspondent there, Mr. A—, a chemist, who, although advanced in life, was on the eve of departure with his wife, an intelligent person who had belonged to the Household of Windsor Castle, for Australia, whither their sons had preceded them, and had attained fair positions in life.

"You will, of course, call upon your correspondent before you leave Kegworth," said Mr. A—.

"My correspondent! that is pretty good; and are not *you* my correspondent?"

"No, your correspondent in reality is William Mee, the author of the song of *Alice Grey*. His brother, the carrier, brings to you from him as well as from myself."

"Indeed! I should certainly wait upon the writer of that song, even if he were *not* my correspondent, if I came within hail of his abode."

"But I was not quite sure whether you would like to do so—he is —"

"Hard up for paper. Yes, I have observed a strange peculiarity, and wondered what it could mean."

"Worse than that: he is —"

"Not a pauper?"

"He would be, but for the liberality of a neighbouring gentleman, who allows him something like the value of the out-door relief out of his own pocket, in order to avoid the scandal of such a man having to come upon the parish."

"May I see him, then?"

"Well, he would see *you*, I think; but you must go *alone*, and appear ignorant of the poverty of his circumstances."

The kind chemist accompanied me so far as to point out the door of Mee's dilapidated cottage. I found the door open; the interior almost empty. The poor white-washed walls were bare, save where their occupant, a pleasant, flaccid, fully developed old man, sat crouching over the embers of a miserable fire, within the shelter of a home-made folding screen. His only seat was a sort of tripod, which, like the screen, he assured me was his own manufacture. The sole embellishment of

the walls was a painting in green distemper of Windsor Castle, from a favourite print of Mr. A——s, done by this self-taught artist himself. Probably your midland correspondents LEWELLYN JEWITT, CUTHBERT BEDE, or MORTIMER COLLINS (my own successor), may afford me the satisfaction of saying whether Mee still lives, as I think that a notice of this nature might lead to something still being done for him.

SHOLTO MACDUFF.

"THE ACTOR," BY R. LLOYD, M.A. 1760. —

"Why need the Ghost usurp the Monarch's place,
To frighten children with his mealy face?
The King himself should be the Phantom there,
And talk and tremble at the vacant chair."

This advice has since been followed; and, in the representation of *Macbeth*, the "Monarch's place" is left to be filled by the imagination only.

I should like to know when this change took place, and whether John Kemble was the first author of the innovation? It was, in my opinion, certainly an alteration for the better. W. D.

-AGE, TERMINATING CABBAGE, SMALLAGE, ETC.— We have, in English, *cabbage*, *borage*, *spinage*, *smallage*, *cowage*, and I think one or two more names of herbs or vegetables ending in -age. What does it mean? The names of other herbs, with the like ending, might help to solve the query; but even these few lead me to think it signifies something like *herb* or *vegetable*. Or is it merely that words of very different origins and etymologies, by a natural process of speech, assume a form similar to other words to which they bear some real or fancied resemblance in meaning — as *hiccup* is sometimes written *hiccough*?

J. SAN.

AUNCALE. — In a bill of lading, *temp.* 1580—1590, occurs "423 bales of Auncale." What is auncale? X. X.

COURTENAY PEDIGREE. — Perhaps some of your readers may be able to afford me information on an obscure point in this pedigree.

William de Courtenay, *ob. s. p.* 1214, his widow, Ada, surviving him. The baronages, &c., state that the heirs of this Will. de Courtenay were William de Cantilupe and Vitalis Engaine, and an entry in Roberts's *Rot. Fin.* (26 Hen. III.) confirms the statement:—

"Will. de Cantilupe and Vitalis Engaine paid to the king as a fine 100 marks, to have seisin of the manor of Badmundesfield, which they claimed as their right, being the heirs of William de Courtenay." [Dec. 11, 1241.]

I cannot, however, discover any connexion between the Courtenays and the Engaines, or Cantilupes. Possibly it may have been through Ada, whose surname does not appear to be known.

C. J. R.

"JUVENILE DRAMAS." — Who is author of *Juvenile Dramas*, by the author of *Summer Rambles*, 3 vols. London: Longmans, 1808? What are the titles of these dramas? When were *Summer Rambles* published? R. I.

DUNSTABLE GROOME. — To what does the following quotation refer? —

"I agree with Percevall himself, that after the spice and peppercorns of the earlier dishes of the feast, he follows, 'like a plaine Dunstable groome, with salt and spoones on a trencher.'" — Rev. W. Maskell's *History of the Martin Marprelate Controversy*, p. 200.

J. H. DILLON.

"THE EYE AND THE HEART." — Is anything known of an old English poem so entitled, and which commences as follows? —

"In the first weke of the saison of May,
When the wode be covered all in grene,
In whiche the Nightingale list for to play,
To sheltre his voix among the thornes kene:
Them to rejoice which love is servants bene,
Whiche from al comferte thinke them far behinde,
My pleisur was as it was after seen,
For my disport to chase hert and hinde."

CARNSEW.

FATA ALCINA. — In an old romance of chivalry in Italian, entitled *Guerino detto il Meschino: Storia in cui si tratta delle Grandi Imprese e Vittorie da lui riportate contro i Turchi*, I find the following passage (literally translated) relative to the famous enchantress Alcina: —

"One of them said to the others of this city; 'I have heard say that the Enchantress Alcina is there, who was so deluded that she imagined God was about to come down into her when He became incarnate in Mary Virgin; and, on this account, she grew despairing, and was therefore adjudged into these mountains.'"

Is this singular notion to be found elsewhere regarding Alcina, or any other personage of fiction? And is anything known of the authorship, &c. of *Guerino*? My copy, a very rude one like a chapbook, published at Milan in 1814, professes to be "newly re-printed, correctly restored to the true reading." W. M. ROSSETTI.

45, Upper Albany Street, N.W.

SIR JOHN GREY, K.G., Earl of Tancarville in Normandy, married Joan, eldest daughter and coheir of Edward, Baron Cherleton of Powis. His son and heir, Sir Henry Grey, Lord Powis, gave certain lands to the provost and scholars of King's College, Cambridge, by a deed dated 16 March, 25 Hen. VI., 1446-7. On the seal attached to that deed are the following arms — viz. Quarterly, 1 and 4 a lion rampant within a bordure engrailed (*i. e.* Grey, gules, a lion rampant arg., armed and langued az., within a bordure engrailed of the second); 2 and 3, a lion rampant (*i. e.* Cherleton, or, a lion rampant gules). On a surcoat of pretence, a bordure charged with roundles. I want to find out the tinctures of the charges on

the scutcheon of pretence. Whom did Sir Henry Grey marry? Dugdale does not mention his wife.

By an *Inquisition post mortem* taken in 28 Hen. VI., he appears to have died seised of estates in Suffolk, Lincolnshire, Salop, and the Marches of Wales, which are traceable to his father's or mother's family. He was also seised of a rent of 13l. 17s. 2d., charged upon lands at Cristall in Yorkshire. This I have not been able to trace, and it may afford some clue as to who his wife was. The *Calendar of Inquisitions* also mentions "probat' etat' Ricardi Gray, fil' et her' Hen' Gray mil' defunct'" in Salop, 36 Hen. VI. Supposing this to be the same as Sir Henry Grey mentioned above, the original inquisition in each case might give some information.

What is the meaning of the word "comot" which occurs so often in the *Calendar of Inquisitions*? For example, among the estates of Sir Henry Grey in "Salop et March' Watt'," is Kereyngon "comot'." SELRACH.

GUALTER FROST, sometime manciple of Emmanuel College, Cambridge, afterwards sword-bearer to the city of London, and ultimately, during the Commonwealth, secretary to the Council of State, and treasurer for the council's contingencies, is described by a contemporary as a man beyond exception for integrity of life, and an excellent mathematician. We can meet with no mention of him after the Restoration. When did he die? C. H. & THOMPSON COOPER. Cambridge.

KNAVE'S ACRE. — In his *Iter Curiosum**, Dr. Stukeley states, that nearly on the site of St. Paul's churchyard was situated, two thousand years since, the Roman Forum and the Temple of Diana towards the east, and a precinct used by the Britons for Druidical worship and other ceremonies on the west. Here was observed the cultus of the Tyrian Hercules or Baal, the *primum mobile* of the celestial mechanism, without the intervention of any image, but under the symbol of a canopy, called *Kanaf*, or Canaf (probably the celestial arch), beneath which the god was supposed to be invisibly present. Dr. Stukeley further states, that in his time (1722—1760) a trace of this superstition still existed in the name of a place near the above site, that is "Knave's Acre," which signifies (he says) *Kanaf-agger*, the Mound of the Sacred Canopy, or Kanaf, and that the same fact is preserved in the names of other English towns, e.g. Navestock, the Tree of the Kanaf, &c. I am quite unable to offer any opinion respecting this theory of Dr. Stukeley; but as regards his statement of a fact, I should be glad to know what portion of the City of London, near St. Paul's,

was called "Knave's Acre," or anything like that term, during the last century, and whether it can be traced now. One can hardly suppose him to be entirely in error in a mere matter of fact. If his theory be correct, we may discern the same significance in such names as Knebworth, Knapton, &c. J. R.

MINIMIZE. — When was this word introduced, and by whom? And what authors have sanctioned its use? It is comparatively new, I believe. J. SAN.

SKELETON PLANT LEAVES. — Will any of the readers of "N. & Q." kindly refer me to some book or books where I can find a full account of the processes employed in making, bleaching, and setting up the skeleton leaves of plants? A. R. Y.

"VIXI DUBIUS," ETC. — In Robert Hill's *Pathway of Piety*, 1847, vol. ii. p. 20, reference is made to a bishop of Rome who said "Vixi dubius, anxius morior, nescio quò vado." Who was it made use of these words? J. H. DILLON.

JOHN YOUNGE, M.A., OF PEMBROKE HALL, CAMBRIDGE. — There were two of this name at Pembroke Hall during the latter half of the sixteenth century, viz. John Young, Master of the Hall, and afterwards Bishop of Rochester, who died in 1603, and another John Younge, Master of Arts, who died in 1596-7, seised of "The Spur Inn," in the parish of St. Saviour, Southwark, then in his own tenure and occupation. By his will dated 2nd Nov. 1596, and proved in the Prerogative Court of Canterbury, 28th April, 1597, he devised "The Spur Inn" to his wife Ann (afterwards wife of Nich. Michelborne, gent.) for her life subject to an annuity of 6l. 13s. 4d. to his brother Henry; and after the death of his wife, he gave to his two sisters, Ann Covert, widow of Thomas Covert, gentleman, and Elizabeth Young (afterwards wife of — Newton), an annuity of 10l., and subject thereto (after the death of his wife), he devised "The Spur Inn" to his brother Henry Younge, and his sons and daughters successively in tail, with remainder to his own right heirs. He gave to the poor of St. Saviour's, Southwark, 20s., and desired to be buried at that church, and to the poor scholars in the Littlehouse at Pembroke Hall, he gave 40s. He gave a legacy to another sister, Alice Franklin; and he mentions his uncles, William Emerson and John Emerson, and Thomas Emerson, son of John, who, as nephew and heir-at-law of John Younge, ultimately succeeded to the inheritance of "The Spur Inn."

In St. Saviour's church there is a small monument against the east wall of the south transept with a diminutive recumbent effigy, much emaciated, of William Emerson, "who lived and died an honest man." He died in 1575,

* Our correspondent should have given the edition as well as the page where his quotations occur.—ED.]

The fact of an inn being kept by a Master of Arts is perhaps not without parallel, but it is sufficiently curious to be noted, and to induce me to desire to know something more of this John Younge; and I shall be glad if MESSRS. COOPER or any of your correspondents can furnish any further particulars of him. GEO. R. CORNER.

Queries with Answers.

REV. JAMES CROXTON. — I should feel obliged to any correspondent of "N. & Q." who could give, or direct me to any particulars respecting a Rev. Mr. Croxton, a follower and *protégé* of Archbishop Laud. I find him a "busy man" in Ireland during Strafford's administration there, but in the ruin of both his patrons, he disappears from view. Can it be ascertained what was his ultimate fate? A. B. R.

[James Croxton was elected from Merchant Tailors' School to St. John's, Oxford, in 1622. (Wilson, *Merchant Tailors' School*, p. 1193). He is frequently mentioned in the correspondence of Archbishop Laud and Lord Strafford. He took an active part in opposing the Irish Articles in the Irish convocation of 1634. His letter which speaks of his practice in inviting his people to confession is given by Prynne (*Cant. Doom*, p. 194). His patent for the praetorship in Elphin cathedral bears date after October 16, 1633. In 1635, the Crown presented him to the Rectory, College, and Four Stalls of Gawran, co. Kilkenny. About 1637-1639, we find him a prebendary of Ferns.

We regret to announce that the foregoing Query, which is from the pen of an accomplished gentleman to whom the readers of "N. & Q." have been frequently indebted, the late Venerable Archdeacon Rowan, is the last which will appear in our columns. It was found on the desk of this much respected minister of the church of Ireland after his decease.

Arthur B. Rowan, D.D. was collated Archdeacon of Ardert, Mar. 31, 1856. He has published, 1. *Letters from Oxford* in 1843, with Notes, by Ignotus. 8vo., Dub. 1843; 2. *Romanism in the Church, illustrated by the case of the Rev. E. G. Browne*. 8vo., Lond. 1847; 3. *Newman's Popular Fallacies*, considered in Six Lectures; reprinted, with Introduction and Notes from the *Spectator* Journal. 8vo., Dub. 1852; 4. *Casuistry and Conscience*. Two Discourses on Rom. xiv. 23. 8vo., Dub. 1854; 5. *Memorials of the Case of Trinity College, Dublin*, in 1686. 4to., Dub. 1858; 6. *Lake Lore*; 7. *The Olde Countesse of Desmond: Her Identity; Her Portraiture; Her Descent*. With Photographic Portrait and Genealogical Tables. Sm. 4to., Dub. 1860. The archdeacon also edited, with a Memoir, Moore Macintosh's *First Fruits* of an early-gathered Harvest. Twelve Sermons. 8vo., Dub. 1854; 2. *The Life of Blessed Franco*, extracted and Englished from a verie aunciente Chronicle of the Monastery of Villare in Brabant, Latin and English. 4to., Dub. 1858.]

SIR JOHN WALSH. — Information is requested, or reference to sources of such, concerning Sir John Walsh, *temp.* Henry VIII., the early patron of William Tyndale. S. M. S.

[*Vide Anderson's Annals of the English Bible*, 2 vols. 8vo. Lond. 1845, pp. 29-35, where may also be seen two spirited etchings of Little Sodbury Manor-house, the seat

of Sir John Walsh, Sodbury Hill, Gloucestershire, in which, according to the popular tradition, Tyndale commenced the translation of the Holy Scriptures. Consult also Atkyns's *Gloucestershire*, ed. 1768, p. 354.]

INSTITUTE: INSTITUTION. — These two words are often used in a synonymous manner. We say "Mechanics' Institute," and "Literary Institution." In what do they differ? Is *Institute* at all allowable in either of the above cases? INCERTUS.

[Both these words are of Latin origin; but both probably came into our language from the French. We are aware of no objection to the employment of the word *Institute* in the case specified by our correspondent, though no doubt such a use is comparatively modern. There was the "Institut Royal de France," or simply the "Institut." If it is necessary to make a distinction, it might be proper, in our own language, to limit the word *Institution*, as applied to public bodies, to such as *contemplanter education*; but we hardly think a distinction necessary.]

Replies.

BURIAL-PLACE OF CROMWELL.

(2nd S. xii. 145.)

MR. MARKLAND will not, I apprehend, arrive at any positive conclusion on the subject of his inquiry. For many years past I have been reading all that I could procure in relation to that extraordinary man, not for the purpose of ascertaining the precise spot where his remains were ultimately deposited, but to discover those facts in his history which have been misrepresented by his biographers, both friends and foes. Incidentally, I sought to define his last resting-place. There is considerable doubt as to where it may be, which will not, I think, be cleared away. The doubt does not appear to attach to the first interment. It is tolerably certain that the body having undergone the process of embalming, was laid in state, and carried with great pomp to Westminster Abbey. Too much importance has been attached by Lingard and others to the "rumours of an intended explosion." The fact is, that although there were many ardent adherents of the exiled prince, the reaction in favour of the monarchy had not set in with any great force at the time of Cromwell's death, and to the last he was surrounded by a host of attached friends and partizans. The fears of insult or indignity being offered to the remains were not general among those who had to order and conduct the funeral ceremonies, and the measures were taken to anticipate any commotion had quite another object than that of protecting the remains of the deceased Protector. The perils of that particular time have been greatly exaggerated. The reins of government fell peaceably into the hands of his son, whose feebleness in holding them hastened the catastrophe so favour-

sole to Charles the Second, and was influential, more than any other cause, in converting so many of the republican party to the royal cause. In the events of the time there does not appear sufficient motive for the adoption of such an artifice as that of interring an effigy, or a substitute, in place of the veritable body.

The doubt applies to the second interment. The Court of Charles the Second, not content with wreaking its vengeance upon those of the Regicides who might be living and within reach, carried its wrath so far as to inflict an act of wanton insult upon the dead. The bodies of Cromwell, Ireton, and Bradshaw were disinterred and hanged up at Tyburn for a whole day. They were cut down at sunset, the heads cut off, stuck upon pikes, and then placed upon Westminster Hall. The bodies were thrown into a hole dug at the foot of the gallows, as was the practice with common malefactors. It is likely that precautions would be taken to prevent any interference with the complete execution of this savage sentence, so as to render any rescue of any of the bodies difficult if not impossible.

It is not, however, improbable that some relative or friend of the Protector might make the attempt to save the body from this dishonoured grave; and if such an attempt was successful, the quiet churchyard at Narborough would appear a very inviting depository, and one that if once gained, would offer security from further molestation.

There is yet another conjecture. At Newburgh Hall in the North Riding of Yorkshire, is shown in a secluded part of the upper apartments a vault which is called Cromwell's Vault, and the tradition of the neighbourhood is that the remains of the Protector repose in that vault. Newburgh Hall, now the seat of Sir Geo. Wombwell, was the family seat of the Falconbergs. Thomas, the second Lord Falconberg, married for his second wife Mary, the daughter of Cromwell. He was raised to the highest honours in the Commonwealth, and was sent as Ambassador to France. Although Clarendon says that this gentleman was by no means attached to his father-in-law, he continued faithful to the Protectorate, and supported Richard Cromwell until his cause became hopeless, and then retired to his own domain in Yorkshire. When all hope of maintaining the Commonwealth had expired, he assisted in the re-establishment of the monarchy.

It is alleged that the remains of Cromwell were brought down by stealth to Newburgh and buried there. In other parts of the hall there are many relics of Oliver Cromwell, which are still carefully preserved by the present owner. From the position which Lord Falconberg held, he would be likely to have the power and means to rescue the body of his father-in-law. That he held the

Protector in great esteem is proved by his declaration made after the death of Cromwell,—“He was the greatest personage that not only our own, but any other age, ever produced.” Cromwell's daughter Mary appears to have been a woman of strong affections. Burnet says of her, “She was a wise and worthy woman, more likely to have maintained the post of Protector than either of her brothers.”

I am afraid this will not assist in the search for Cromwell's burial-place, but it is interesting, and may supply some items of information with which your correspondent was not before acquainted.

T. B.

This “historic doubt” is, I think, capable of the following solution:—The fear of popular insult to the corpse, and its rapid decomposition, caused his friends to privately inter it in Westminster Abbey. The grand and prolonged ceremony of lying in state took place subsequently, but without the presence of the body. In the next reign, “by order of Parliament,” the body was removed from the Abbey on Jan. 30, 1661; and deposited, minus the head, beneath Tyburn gallows. This led to the accomplishment, by secret means, of Cromwell's special wish: that his remains should be interred in the field of Naseby, “where he obtained the greatest glory and victory.” I believe his real skull to be in the possession of W. W. Wilkinson, Esq., at Beckenham, Kent. I doubt of historical evidence as to Narborough.

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road.

AËROLITES.

(2nd S. xii. 148.)

There does not appear to exist any scientific record of the stone that fell on Salisbury plain in 1836. Humboldt has devoted a large portion of his *Cosmos* (i. 97—126) to this subject; the last stone which he notices is of 16th Sept. 1843, at Kleinwenden, near Mühlhausen (p. 101). To make the one referred to by Mr. TRIX available for scientific purposes, the following matters should be established on evidence. The exact time and place of descent; the direction from which it came; the point of observation; if more than one observer, their relative distances, direct and angular; the inclination of the hole made in the ground, the nature of the ground, the depth of the hole; the state of the atmosphere, the electrical state; casts and drawings of the stone; its specific gravity; and, in order to keep on record its exact shape, it should be fixed in the centre of a cube, and the distance of every point on its surface from the six sides of the cube, should be

determined by ordinates. After this has been done, fragments of the stone may be submitted to the scientific geologist and chemist, to make report of its analysis. All of which should be communicated to the editor of one of our scientific journals. This is what occurs to me *en amateur*; but I think the officials of the Board of Longitude at Greenwich should furnish printed instructions, to aid in the accumulation of facts in relation to aërolites prior to the 12th and 14th Nov., when we may next expect a large fall of them from the direction of the star γ , in the constellation Leo. The observer, however, should bear in mind that the average velocity of meteoric stones averages five German geographical miles in a second, or at least seventy times the force of the Armstrong gun. (*Cosmos*, i. 109, note). The hypothesis which I adopt is, that a planet once existed betwixt Mars and Jupiter, which was broken up into little planets, or large stones (Ceres is only seventy miles in diameter) and small ones; and that the earth comes into, and crosses their orbit, the 22nd to 25th April, 17th to 26th July, 10th August, 12th to 14th Nov., 27th to 29th Nov., and 6th to 12th Dec.; and that such catastrophe took place since the last great convulsion of the earth, which left it in its present condition (*Cosmos*, i. 114, 119)—that is, the Hebrew era of its creation.* This hypothesis is merely thrown out to embrace a number of ascertained facts; and I do not think it worth while to defend it from attack. Further discoveries are much needed.

T. J. БУКРОН.

Lichfield.

LANGUE D'OÏ AND LANGUE D'OÏC.

(2nd S. xi. 186, 377.)

[Having seen no further notice of the Langue d'OÏc in "N. & Q.," I venture to send for insertion an extract from a letter I received from a French gentleman, to whom I had sent the articles already published.

LOUISA JULIA NORMAN.

Goadley Hall, Melton Mowbray.]

The article by JOHN DE FORD has rather amused and much astonished me. He says: "I am not aware that 'oc' means 'yes,' in any dialect of the South." If he had been with me when I received your letter, he would have heard a peasant, who had come to consult me upon an affair relating to shooting, employ very frequently the word "oc," signifying "yes"; especially when he wished to speak emphatically, and when you would say "indeed." I own that the word "oc" is not so commonly used now as it was formerly: under the influence of French civilisation, the Langue d'OÏc transforms itself, and borrows every day French forms and words; so that now, two words

of different origin, express the same thing in the Langue d'OÏc. Thus they say: *jardi*, garden; *mur*, wall; *pantalons*, trousers;—words taken from the French: while persons, who do not care about appearing *genteel*, say, to signify the same things, *hort*, *parel*, *cauços*. It is like what you use in English now as equivalent expressions; such as, to give up and to abandon, fortunate and lucky, freedom and liberty.

I regret that W. H. F. has not given more direct examples; certainly, there is no scarcity of them among our troubadours. I will limit myself to some citations which will cut the question short:—

"Apena sai diz 'oc' ni 'no,'
Quan no vey vostre guay cors gen."

Pons de Capdueil.

"Hardly know I how to say 'yes' or 'no,'
When I do not see your gay gentle person."

"La donzella respont:

'Segner, hoc, de bon grat.'

Vie de Sr Honorat, par Pons de Capdueil.

"The damsel answers:

'Yes, Sir, willingly.'

"Nulla res no m pot dar guarison,
Si ma donna no m vol par oc de no."

Raimond de Miraval.

"Nothing can cure me,
Unless my Lady change to yes her no."

Bertrand de Born gave the nickname of "Oc et No"—"Yes and No,"—to Henry II. of England, to describe and denounce the changeable politics of this prince. I think these authorities are sufficient; but more may be found in the *Dictionnaire Languedocien*, par l'Abbé de Sauvages, printed at Alois; *Dictionnaire Provençal-Français*, by Honorat, printed at Digne; and, above all, in the learned *Lexique Roman* of Monsieur Raynourd. So the geese, which are called "avucs" and "avucos" in the Langue d'OÏc, have nothing in common with the name given to the language of the Trouvères, nor with that of the Troubadours.

In the neighbourhood of Toulouse, the plant *Lactuca virosa*, is called *Lengua d'auca*, goose's tongue. Should this be the foundation of JOHN DE FORD's new interpretation of the Langue d'OÏc, it is indeed "with verdure clad."

A. ANSAS, Avocat.

Montauban, July 25, 1861.

TREASON OF SIR JOHN HAWKINS.

(2nd S. xii. 148.)

While ENQUIRER asks some correspondent of "N. & Q." to throw additional light upon a passage in Lingard's *History* concerning the treason of Sir John Hawkins, he himself unwittingly, assuredly unwillingly, casts a very broad gleam, in the extract from Hawkins's own letter to

* נָחַד does not mean to create out of nothing, but to cut, shape, make, or form one thing out of another.

Burghley. That document shows most completely how Fitzwilliams had just been carrying on some business with the Spanish Court, and that such business was on behalf of Hawkins, to whom, and not to Burghley, he first hurried on coming to England, and to whom, and not to Burghley, he made his communications; one article of which was, as Lingard says, that Philip had given Hawkins a free pardon. To get rid of the charge of treason against his "celebrated seaman," ENQUIRER, with unhesitating coolness, asserts:—

"At the very time it is alleged that he (Fitzwilliams) was concluding a treasonable arrangement with the minister of Philip at Madrid, in behalf of Sir John Hawkins, he (Fitzwilliams) was either on his passage to England, or, which is more likely, *actually sojourning with the Admiral at Plymouth.*"

The italics are ENQUIRER'S, not mine. But how does he try to uphold this off-handed, unsupported opinion of his own? By boldly saying, that all this appears by a letter from Hawkins to Burghley, dated from his (Hawkins's) native town (Plymouth), 4th of September. Nothing of the sort: quite the contrary. From the 10th of August (the date Lingard gives for the signing of the agreement between the Duke de Feria and Fitzwilliams for Hawkins) to the 4th of September (the date of Hawkins's letter to Burghley), there is a full month, wanting three days. That Fitzwilliams should hasten off to his employer, Hawkins, with the news as soon as the treasonable agreement had been signed, was only natural. Even in those slow-going times, the journey from Madrid to some port on the northern coast of Spain, say Santander, would not have taken more than four days; but let us give a whole week: a run thence across the Bay of Biscay to Plymouth might easily have been done in another week; let us, however, allow a fortnight, and that would bring Fitzwilliams from Madrid to Hawkins, by the end of August, four days before the letter, now in the State Paper Office, was written. While, therefore, ENQUIRER'S dashing and unwarranted assertion falls of itself, this very letter of his producing goes to strengthen Lingard's charge of treason. ENQUIRER is the first to impeach the truth of Gonzalez, Lingard's Spanish authority; and to doggedly push him aside as a witness and call him in set term a liar, because he gainsays some fond prejudice, is, without noticing the logic of the thing, a most un-English style of argument. Whether our royal navy had in it, at the time, as many as sixteen ships, though ENQUIRER shows nothing to the contrary, is quite beside the question. Hawkins was to bring sixteen ships, carrying 420 guns and 1585 men, find them, as he did his piratical squadrons, where he could. In carrying on the slave-trade between Africa and America which he opened, and in his buccanering against the

Spaniards, Hawkins had all sorts of adventurers' ships under his command; and, with shame be it said, two of the largest belonged to our own Queen Elizabeth, though professing to be at peace with Spain. For any Englishman advisedly to say, "Dissimulation was accounted a virtue by every class of Spaniards in the days of Philip II. Probably never before, certainly never since, was mendacity carried to such a height, or so uniformly practised, as by that miserable monarch, his counsellors, and tools,"—is more bold than discreet, more patriotic than truthful. CEPHAS.

BIRTH OF NAPOLEON II. (2nd S. xii. 175.)—Your valuable and learned correspondent Mr. MACCABE is quite correct in denying that the opinion of the Italian physician on the lawfulness of killing the mother to save the child, is the doctrine of the Catholic Church. The very contrary is taught by her divines. Take, for instance, Peter Dens, whose *Theologia ad Usum Seminariorum*, was some time ago so much talked of. In that work, in the "Tractatus de Baptismo, No. 24, De Sectione Cæsarea," Dens puts the following question with its answer:—

"An licet occidere matrem prægnantem, ut fœtus extrahatur vivus et baptizetur?"

"R. Negative: quantumvis a medicis sit desperata; quia nunquam licet aliquem occidere, ut alteri subveniatur."

Brook Green.

D. ROCK.

FAIR ROSAMOND (2nd S. xii. 57, &c.)—The lady is the other Rosamund:—

"*Rosamunda.* Eheu! quam nimis fragili loco
Fortuna tumidos stare lapsuros jubet!
Heu, misera! quæ me, fumidam vibrans facem,
Irata terret umbra? quod spectrum mihi
Hausto veneno majus intentat malum?
Heu morior! ægras deserit fibras calor,
Vix imbecille palpat pectus: vale,
Longine, morior.

"*Umbra Alboini.* Conjugem agnoscis tuam,
Scelerata?"

"*Rosamunda.* Morior duplicis pænæ rea:
O, æqua Nemesis justus est furor tuus."
Rosamunda, Tragædia, ad finem: Jacobi Zevcovitii
Pœmata, Lugd. Bat., 1625, 18mo, pp. 202.

FITZHOPKINS.

Evreux.

DR. JOHN HAMMOND (2nd S. xii. 128.)—In *Fell's Life of Dr. H. Hammond*, son of this gentleman, the birth of Dr. Henry Hammond is given as Aug. 18, 1605. It is stated at thirteen years of age he was sent to the University, and not "long after chosen *demie*, and though he stood low upon the rolle, by a very unusual concurrence of providential events, happened to be sped; and though *having then lost his father*, he became destitute of the advantages which potent recommen-

dation might have given him, yet his merit voting for him, as soon as capable, he was chosen Fellow" (p. 5, ed. 1661). His mother resided with him at Peshurst, *ib.* p. 103; by p. 63, it would appear she died after January 14, 1650. S. M. S.

LAWRENCE OF IVER (2nd S. xii. 177, &c.)—Are your correspondents aware of the account of this family given in the *Collectanea Topographica et Genealogica*, vol. iii. pp. 280-1?

May I take this opportunity to say that I should be greatly obliged to SPAL if he could favour me with the epitaph of Cary Helyar (ob. 1672), to which he refers in his Note upon Jamaica monuments? (2nd S. x. 405.) C. J. R.

WATSON'S LIFE OF PORSON: ΕΞΙΝΟΣ (2nd S. xii. 27, 79, 156.)—I think I have already proved (2nd S. xii. 79), from the practice of classical antiquity, that ξένος might be used "ob metrum" as well as ξένος, as in English poetry we may say *lov'd* as well as *lovèd* "ob metrum"; and, therefore, there is no obligation to *consistency* meaning *uniformity* in this respect, as NEMO supposes; and it is a *curiosa felicitas* of Porson in *first* using ξένος, and then ξένος. Many of the errors of modern critics arise from copying the daring Bentley; but we may judge of his aptitude to alter Greek MSS. authorities in a dead language, by his vagaries in criticism on Milton in his own living language. Porson followed Bentley in such daring conduct, but with a better knowledge of Greek, and much greater respect for MSS. I admit that I have treated "Porson's pause" as a non-entity. There is no evidence, extrinsic or intrinsic, I submit, for this pause, first suggested by Morell (*Lex. Græc. Pros.* [by Maltby, p. xii.]), then obscurely adumbrated by Porson in his first preface to the *Hecuba* (p. v. and note); and afterwards, upon Hermann twitting him with his obscurity, defended in a long supplement to that preface, but, as I conceive, unsuccessfully.

Hermann says (*Doct. Mel.* i. viii. 9, Lipsiæ, 1816):—

"Pausa in recitando facta, novoque spiritu sumpto, trochæus, qui finalem Creticum præcedit, longa syllaba finali terminari posset, quod aliter in tragico trimetro non est concessum, nisi forte in nomine proprio, vel in descriptione rei magni moliminis plena, qua ratione inductum Euripidem in initio Ionis scripsisse puto, Ἄρτας ὁ χαλκκίσις νότος ὀρθάνῳ. Exempla aliquot hujus cæsurae vide in Porsoni supplemento præfationis ad Hecubam, p. 31, seqq. qui tamen non attendit ad eam."

Two other causes of error among modern Greek critics, are ignorance of Greek pronunciation and ignorance of music. There were three persons essential to the production of a Greek play at Athens: the author, the actor, and the flute-player—all of whom must have been in concert. As regards the tones, the time, and the pauses, the flute-player must have been previously instructed; and, to confine ourselves to the present question—the

pause—I may safely appeal to any Grecian who has accompanied a singer or concerto-player, whether three pauses—the cæsura (⸘), and the two minor pauses (⸘) of Terentianus—are not sufficient in a single line of six feet, or twelve syllables, to give all that was required—some variation to the continual monotony of the iambic (⸘) trimeter acatactus, or senarius, without the addition of Morell's or Porson's *crochet*. "Amicus Porson, sed magis amica veritas."

T. J. BUXTON.

Lichfield.

HAWKINS'S TRANSLATION OF THE "ÆNEID" (2nd S. xii. 163.)—

"The Æneid of Virgil translated into English Blank Verse. By William Hawkins, M.A., Rector of Little Casterton in Rutlandshire, late Poetry Professor in the University of Oxford, and Fellow of Pembroke College, Oxford, Fletcher, 1764, 8vo., 3s. 6d."

"Mr. Hawkins's poetical powers are far from being able to transmute the elegance and harmony of Virgil's poetry."—*Monthly Review* for April, 1764, pp. 257-261.

From

"A View of the English Editions, Translations, and Illustrations of the Ancient Greek and Latin Authors. With Remarks by Lewis William Brüggemann, Counsellor of the Consistory of Stettin in Pomerania, and Chaplain in Ordinary to his Prussian Majesty. Stettin: Printed by John Samuel Leich, M.DCCXCVII., p. 558."

M.A.

"Mr. Hawkins's poetical powers are allowed to be far inferior to the task he undertook."

This is all that Dr. Adam Clarke says of Hawkins in his *Bibliographical Miscellany*, under the head of "Translations." London: Baynes, 1808, p. 252.

Mr. Moss (*Classical Manual*, vol. ii. p. 723, 2nd edit. 1837), simply classes Hawkins with Peacock, Beattie, Andrews, Bishop Atterbury, Neville, Gray, and Mills, in a long list of translators of Virgil, commencing with Caxton, "Gawing" Douglas, and Lord Surrey, and ending with Deare, Stawell, and Duppa. W. J. B.

MINSHAW FAMILY.—Since writing my Query (2nd S. xii. 46) respecting the ancestors and descendants of Charles Minshaw, of the Maze-Pond, Southwark, I have ascertained that he was an eminent skinner at No. 6, Weston Street, Maze, Southwark, in which business he acquired a large sum of money, and that he had a brother named John Minshaw, a solicitor, also steward to the Marquis of Northampton or Lord Southampton, and resided at Horsleydown, Southwark. Charles Minshaw had a son named Charles Stuart Minshaw, who purchased the Manor of Foots-cray, in Kent, about the year 1786 or 1787. It is supposed that they descended from Charles Stuart the Pretender to the Scotch throne. I am anxious to know the date of John Minshaw's death, also the

family arms and crest, and the county from which they sprang, as well as the ancestors and descendants of John and Charles Minshaw. J. R. D.

MOUNTENAY FAMILY (2nd S. xii. 169.)—A pedigree of the family is given in Dugdale's *Visitation of Yorkshire, 1665* (see *Surtees Society Pub.* vol. xxxvi. p. 200). It commences with Sir John Mountney, Knt., anno 22 Hen. VI., and divides into two branches. The elder, seated at Wheatley, was (*temp. Visit.*) represented by Arnold Mountney of Northumberland; the younger by Richard Mountney of Rotheram, æt. sixty-seven, 16 Sept. 1665, who, by his wife Catherine, daughter of Sir George Fitz-Gefrey, Knt., had issue one son and two daughters—Francis, æt. thirty-two; Anne, wife of Charles Tucker then of Rotheram; Catherine, wife of Jasper Blythman of Newlathes, in com. Ebor, Esq. C. J. R.

SANKEY ARMS (2nd S. xii. 150.)—Your correspondent P. S. will find a drawing of the Sankey shield of arms in the Harleian MSS., No. 2129, art. 164, fol. 73. It was taken from a tomb formerly in Warrington church, which was erected in honour of one of the Sankeys of Sankey, in Warrington parish. W. B.

KING JOHN'S FIRST WIFE (2nd S. xi. 491; xii. 153.)—I presume that no further dispute will be made that King John's wife, the Countess of Gloucester, was named Isabella. As to her supposed marriage with Hubert de Burgh, your correspondents HERMENTRUDE and MLETES will find their view, that no published document proves it to have taken place, supported in the following passage in Foss's *Judges of England*, vol. ii. p. 276, published so long ago as 1848:—

"In 5 Henry III., 1222, Hubert's interest at court had been still further strengthened by his marriage with Margaret, the eldest sister of Alexander, King of Scotland, thus becoming allied to his sovereign, whose sister, the Princess Joanna, had been recently united to the Scottish king. Dugdale makes this lady his fourth wife; stating that his third was Isabella, Countess of Gloucester; but the entry on the Close Roll to which he refers as proving that he was married to the latter in 1 Henry III., does not seem to support such an interpretation. It is dated August 13, 1217, and is a mandate to Faukes de Breaute to give Hubert de Burgh seizin of the manor of Walden, as the free dower of the Countess (*Rot. Claus.* i. 139). It is immediately preceded by another mandate of the same date, addressed to the sheriffs of the several other counties in which her property was situate, directing them to give seizin to Hubert de Burgh, "Justice of England," of all the countess's lands, which the king had committed to his charge 'custodiend.' Her late husband, Geoffrey de Mandeville, had been in arms against the king, and had been only recently killed at a tournament in London, by one of Prince Louis's knights. She had no doubt adopted the same party, and this seizure of her lands, and committal of them to the temporary custody of an adherent to the crown, was only a similar measure to that taken against all the rebellious barons. She, like the rest, obtained their restitution, "as she had them before the war between King John and the

barons," in the following September, when she came "ad fidem et servicium nostrum." (*Rot. Claus.* i. 322). It is apparent, therefore, that at the date of these entries she had not yet become the wife of Hubert. Her union with him may have occurred shortly afterwards, but could only have been of short duration. The date of her death is not mentioned."

VIDE.

INTERLARDING A PIECE OF BACON (2nd S. xii. 146.)—Your correspondent might as well have quoted Bacon accurately: his words are, "*conference* [not *talking*] maketh a ready man." I conceive there is a material difference between *talking* and *conference*.

There is a similar passage by Lord Coke which supplies the deficiency complained of by your correspondent, and is worth noting on the margin of Bacon's *Essay*:—

"In truth, reading, hearing, conference, meditation, and recollection are necessary, I confess, to the knowledge of the Common Law, because it consisteth upon so many and almost infinite particulars: but an orderly observation in writing is most requisite of them all. For reading without hearing is dark and irksome, and hearing without reading is slippery and uncertain; neither of them truly yield [*sic*] seasonable fruit without *conference*; nor both of them with *conference*, without *meditation* and *recollection*; nor all of them together, without due and orderly observation. 'Scribe sapientiam tempore vacuitatis tuæ,' saith Solomon."—Pref. to the *First Report*.

These remarks, though made with reference to legal studies, are clearly capable of general application.

The similarity of these passages is rendered more curious by a comparison of dates. Bacon's essay, *Of Studies*, first appeared in 1597; and the Preface to the *First Report* carries internal evidence of having been written late in 1599, or early in 1600. DAVID GAM.

GYPSIES (2nd S. xi. 129.)—Your correspondent MR. SMART asks for any information *whatever* respecting the gypsies, and especially about those near London. He may, therefore, perhaps be interested to know that the "London City Mission" has a missionary employed in visiting the gypsies in the vicinity of town; and there is an interesting account of his labours among them in the *City Mission Magazine* for January, 1860.

I have been told that there are about twelve colonies of gypsies in the neighbourhood of London, the largest of them is in Latimer Road, not far from that notorious place called the *Potteries*.

During the winter months, a lady in the vicinity has had a school for the children two nights a week, and she informs me they are quick at learning, and appear grateful for the pains bestowed upon them.

Last year there was a large gypsy tea-meeting of the Latimer Road colony; about ninety were present. There was an account of it in the *Weekly Record* of Feb. 2, 1861.

I must confess there is a great deal of discre-

pancy in the accounts given of this people, even by persons who have had a good deal of intercourse with them. Some describe them as being very kind to each other, and very exemplary in morals; whilst others seem to think quite the contrary. I believe it may safely be assumed that correct information is extremely difficult to be procured, as they have a very great dislike to reply to any questions. I have not infrequently found them disowning the name of gypsy in cases where there could be no doubt at all about the matter.

The missionary spoken of could, no doubt, give a fuller account of the London gypsies than any other individual; and, unless he is very unlike any of his brethren, I feel sure he would only be too glad to be of any service to your correspondent.

H. E. WILKINSON.

BIRDS DOING GOOD TO FARMERS (2nd S. v. 413.)

— This interesting question, so important to the farmer and to society at large, has had much light thrown on it by the recent French Report, which proves that the destructive war carried on against little birds in France is becoming so injurious, and has spread so widely, that the serious attention of government has been called to the subject; and remedial measures are about to be adopted to meet the evil. The popular little work of M. Michelet (not the German philosopher, but the French historian and amateur naturalist,) *L'Oiseau*—composed in so beautiful a style, and in a spirit of such love and attachment to birds—has carried into every region the benevolent spirit of the author, and made him a most effective agent in creating a more tender regard for them, and a wiser conception of their important uses in the great system of the Author of Nature. It is M. Michelet who says: “L'homme n'eût pas vécu sans l'oiseau, qui seul a pu le sauver de l'insecte et du reptile; mais l'oiseau eût vécu sans l'homme.” With reference to the disappearance of little birds from France, he says: “De nombreuses espèces d'oiseaux ne font plus de halte en France. On les voit à peine voler à d'inaccessibles hauteurs, déployant leurs ailes en hâte, accélérant le passage, disant, 'Passons! passons vite! Evitons la terre de mort, la terre de destruction!’”

J. MACRAY.

Oxford.

BUTTRICK (2nd S. xii. 168.) — This surname is probably a corruption of Butterwick—the name of one village near Malton, and of another near Gainsborough, where it is usual to drop the *w* in pronouncing the names of persons or places ending in *wick*. J. S.

COCOA NUTS (2nd S. xii. 45.)—In reference to T. M.'s article relating to Capt. D'Auberville's finding the cedar keg containing a cocoa nut enveloped in a kind of gum, or resinous substance, may I inform your readers that, a few years since,

when the great sewer was being made on Maize Hill, Greenwich, the workmen found a large cocoa nut, about twelve feet beneath the surface, similarly encrusted with a resinous matter. I obtained it, and had it mounted as a goblet. Upon being opened, it contained much dusty matter.

Is there any tradition of such articles being buried with corpses, as human bones were found at the same time? W. P. L.

“PIE OPENED” (2nd S. xii. 151.)—

“Sing a song of sixpence,
A bag full of rye;
Four-and-twenty blackbirds
Baked in a pie.

“When the pie was opened,
The birds began to sing;
And was not this a dainty dish
To set before a king?”

The author of this ancient nursery ditty is unknown, but it is literally and historically true.

Queen Elizabeth was the guest, when a large pie was placed on the table; from which, when opened, flew a covey of birds, to the amazement of her. And the celebrated Geoffrey Hudson, a dwarf, was served up in a cold pie by the Duchess of Buckingham, when she entertained *Charles I. and his queen*.

TRIVET ALCOCK.

Norwich.

SCOTTICISMS (2nd S. xii. 110, 155.)—One would have supposed that MR. D'ORSEY had sufficiently defined his object, which in itself is quite legitimate. But the reply of your correspondent T. B., would lead to a different conclusion. Were Scottish *words* the subject of discussion, nothing more were required than to refer to Jamieson's *Dictionary*, or, as an immediate cognate glossary, to Brockett's *North Country Words*. The idioms which MR. D'ORSEY desires to record and to correct, fall under quite a different category; and it is perhaps not too much to say that, probably, the Scottish peculiarities of language will be found no less difficult to extirpate than those of any other foreign tongue. MR. D'ORSEY does not seem to be aware that, so long ago as 1782, Mr. Sinclair (subsequently raised to a Baronetcy) published a work on this subject; notwithstanding which, many of the phrases which he denounces remain to this day a sort of Shibboleth, by which a North Briton may be distinguished. That some of them may be defended, not only on principles of reason, but by reference to corresponding forms of speech in continental languages is undoubted; but, as English must be understood to be the language spoken by the educated classes in London, any deviation from that standard is open to censure.

R. S. Q.

IRISH WOLF-DOG (2nd S. xii. 88.)—H. C. C. refers to a dog stated to be the only extant speci-

men in Ireland of the Irish wolf-dog, and hopes he has been photographed. I am no connoisseur in dogs; but I remember being told by Mr. Millais, the celebrated painter, that the dog in his picture, "Peace Concluded" (exhibited in 1856), was from an Irish wolf-hound; a rare dog, which had been presented to himself. For fidelity and life-likeness, a portrait of a dog by Millais is well worth a photograph. The picture was lately, and I suppose still is, the property of Mr. Thomas Miller, of Preston.

W. M. ROSETTI.

EROTIKA BIBLION (2nd S. xii. 176, *et passim*.)

—I am obliged to MR. IRVINE for giving me the opportunity of explaining myself, with regard to the suggestion I advanced in reply to G.'s positive and reiterated assertions, that *Erotika Biblion* was printed at Rome by Papal authority (xii. 50). My theory was evidently hypothetical. "If it be a fact," said I, "that the title-page bears the Papal imprint, it must be to indicate," &c. Not being willing to question G.'s veracity, or that of any correspondent of "N. & Q.," I gave the only explanation that occurred to me at the time. I am surprised, however, that the real fact did not present itself to my mind; namely, that the place of printing was a fabrication of the editor. Many are the books that I have handled having a false imprint. To speak only of Jaysenist productions, *ex.gr.* there are scores of volumes printed at Paris which profess to have been printed at Cologne or Amsterdam. In the same manner the licentious author of this book chose, by an irreverent joke worthy of an infidel, to substitute the Vatican for Paris on the title-page. In fact, MR. HENRI VAN LAUN (xii. 156) has clearly shown from Querard, *La France Littéraire*, vol. vi. p. 157, that even the first edition was printed at Paris, though bearing the imprint "Rome, impr. du Vatican." A similar "dodge" was practised by the writer of the cognate work, *Système de la Nature*; printed at Amsterdam, it yet bore the imprint "Londres." See Brunet, *s. v.* Mirabaud. And here I must beg to reproduce the excellent, but obvious, remarks of JAYDEE. "I can offer no other proof that the imprint, *Rome, à l'Imprimerie du Vatican*, is a false one, than that which arises from the utter absurdity of supposing it to be true. . . . To suppose that filthy and profane books are printed at the Vatican, by the Papal authorities, and with their imprint openly appended, is to suppose these authorities such utter fools that their wickedness would be lost in their suicidal silliness." And I will add, that to believe that the Church, which has placed the work on the Index of prohibited books as a professedly obscene volume, should herself print and publish it as a commercial speculation, is to fall indeed into what JAYDEE calls "an abyss of credulity."

JOHN WILLIAMS.

Amo's Court.

MUFTI (1st S. vii. 529; 2nd S. xii. 180.)—The chief doctor of Mahometan law is termed *mooftee*, a participial formative from *feiva*, a judicial decision. The Mufti figures in Moliere's *Bourgeois Gentilhomme* (illustrated by Tony Johannot, ii. 540). It is difficult to find reasons for flash language when mufti is used for a citizen's dress or out of uniform, but an officer's tight uniform being exchanged for a dressing-gown, cap, and slippers, would bring him more in unison with the flowing dress, loose sleeves, and turban of the slip-shod mufti; hence probably the term.

T. J. BUCKTON.

Lichfield.

PAROCHIALIA: ST. PROTHIUS (2nd S. xii. 141.)—To my mind there can be no doubt that the St. Prothius about whom MR. MACLEAN asks, is no other than St. Protus, who, with his fellow martyr St. Hyacinth, is commemorated on the 11th of September, in the Roman martyrology, where he is thus spoken of:—

"Romæ via Salaria veteri, in cœmeterio Basilicæ, natalis sanctorum martyrum Proti et Hyacinthi eunuchorum beatæ Eugeniæ; qui sub Gallieno Imperatore deprehensi quòd essent Christiani, sacrificare coguntur; sed non consentientes, primò durissimè verberati sunt, ac tandem pariter decollati."

This cemetery in which the bodies of these two martyrs were buried, came at last to be called by their name. *Roma Subterranea*, ed. Aringhi, lib. iii. cap. xxx.

St. Protus occurs in our Beda's *Martyrology*, Opp. ed. Giles, t. iv. p. 122, and a commemoration of him was made, on his feast-day, in the Sarum and Aberdeen Breviaries. *The Golden Legend*, printed by Wynkyn de Word, calls him, fol. ccli.iii. St. Prothius and Prothe, so that the gradual change in the name, from Protus into Prothius, is easily accounted for. But it would appear that this name had a still wider transformation, as it seems that, somehow or another, it glided into "Pratt;" for the useful little book, *A Memorial of ancient British Piety, or a British Martyrology*, tells us, Appendix, p. 47, that "St. Pratt has a church at Blissland, in Cornwall."

D. ROCK.

Brook Green.

BUNKER'S HILL (2nd S. v. 191; xii. 100, 178.)—There is a suburban district of a beautiful county town called Newtownbury, anciently Buncloddy, in the county of Wexford, adjoining Carlow and Wicklow counties, called Bunker's Hill. From deeds, &c., this place has been in possession of my maternal ancestors since the reign of Charles I., and was called by the same name at that time. I have inquired often about the name, but no one could give any other answer than "that was the name of the place." It is certainly a rising ground, over the town, but so handsomely sloping as not to merit the name of hill. It certainly did

not receive its designation from its American namesake. S. REDMOND.

Liverpool.

DRESS IN THE IRISH HOUSE OF COMMONS (2nd S. xii. 147).—The name of the member to whom this anecdote should relate, is not "Talbot," but Tottenham of Tottenham Green, co. Wexford. (*Vide* Burke's *Landed Gentry*, 1846, p. 1413.)

Q. F. V. F.

FEEDING SHEEP WITH SALT (2nd S. xii. 47, 113, 159).—This practice still prevails in New England, if we may regard Miss Wetherell's story—*The Wide Wide World*—as depicting occupations and life on a New England farm, as well as the history of her motherless heroine. Vol. ii. pp. 267, 268 (ed. 1852), describe Ellen accompanying the farmer to distribute salt to the sheep. Their rush to obtain this, and enjoyment of the treat, is detailed. S. M. S.

ALEXANDER IDEN (2nd S. xii. 169) took his name from the place of his nativity, Iden, near Rye, a rural parish in junction with Kent and Sussex. The female branch of his descendants is in the family of the "Terry's" of Lydd.

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Miscellaneous.

NOTES ON BOOKS, ETC.

The Last Crusader; or, the Life and Times of Cardinal Julian of the House of Cesarini. An Historical Sketch. By Robert C. Jenkins, M.A., of Trin. Coll., Camb., Rector and Vicar of Lyminge. (R. Bentley.)

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W. BROGAS (Dublin). No such communication appears to have reached us.

H. B. Divination by Sieve and Shears is treated of by Brand in his *Popular Antiquities*, vol. iii. 351, ed. 1849.

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LONDON, SATURDAY, SEPTEMBER 14. 1861.

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Notes.

DESCENDANTS OF EDMUND WALLER IN NORTH AMERICA.

Several notices of the Poet Waller and his works having appeared at various times in "N. & Q.," many of its readers may be interested in learning something of the poet's descendants in North America.

Through the kindness of my friend J. Tanswell, Esq., of the Temple, London, I have had an opportunity of perusing a *Discourse on the Life and Character of the Hon. Littleton Waller Tazewell* (or Tanswell), an eminent Lawyer and Senator in the United States, twice President of the Senate, and sometime elected Governor of Virginia, who died May 6, 1860, by Hugh Blair Grigsby, LL.D., published at Norfolk, Virginia, in the same year, from which I have taken the following particulars as appearing to me to be worth noting.

Dr. Johnson, in his life of Waller, says that Benjamin, the poet's eldest son, was disinherited by his father, as wanting common understanding, and sent to New Jersey; and in the pedigree of the Wallers given by Dr. Lipscomb in his *History of Bucks*, it is stated, on the authority of an autograph letter from Sir Wathen Phillips Waller, Bart., that Benjamin Waller was *non compos mentis*, and died in Virginia.

"It was not, however," Dr. Grigsby says, "from this Benjamin (a name still popular in the family) that the

Virginian Wallers derive their origin. The first person of the name in Virginia was Edmund Waller, who bore the name of the poet, and was probably his grandson, and who came over in the beginning of the 18th century. His son Benjamin (who became a Judge, and resided at Williamsburg) was born in 1716, was probably educated at William and Mary, and entered a clerk's office, in the duties of which he was profoundly versed. He was appointed clerk of the general court before the Revolution, and attained to such high distinction as a judge-of-law, that he was frequently consulted by the Court, and is said to have given more opinions as chamber-counsel than all the lawyers of the colony united. He was appointed chief of three commissioners of admiralty under the Republic, and as such was a member of the First Court of Appeals He died in 1786, at the age of 70. He inhabited a long low wooden house, which may still be seen at the head of Woodpecker Street, on the south side, in the City of Williamsburg,"

which was afterwards the residence of his grandson, Governor Tazewell, who was a son of Dorothea Elizabeth Waller, a daughter of Judge Waller, by Henry Tazewell, a Judge of the General Court and of the Court of Appeals, a Senator of the United States, and twice President of the Senate.

Perhaps some of the North American or English correspondents of "N. & Q." can give us some further information respecting the poet's transatlantic descendants, and especially what became of Benjamin, the poet's imbecile son; and whether Edmund, who, as Dr. Grigsby informs us, went to Virginia in the beginning of the last century, was the poet's grandson, or in any other way related to him?

William Waller, the poet's third son, was a merchant in London. Had he any descendants? I suppose not, at least no sons, as Stephen, the fourth son, seems to have succeeded to the family estate of Gregories. GEO. R. CORNER.

MILTON PORTRAITS.

The Introduction to Mr. Leigh Sotheby's sumptuous volume of *Ramblings in the Elucidation of the Autograph of Milton* may recall attention to a subject which I attempted to bring before the notice of your readers (2nd S. xi. 9), and affords me an opportunity of joining with him in setting at rest one of the questions which I had raised. I had, I think, satisfactorily traced the successive steps by which a crayon drawing, formerly in the possession of the elder Richardson, had come to be confounded with the original drawing of Faithorne, with which it had no point of resemblance; and had shown that the engravings purporting to be from Faithorne's drawing, stated to be in the possession of Mr. Baker of Bayfordbury, were in fact derived, more or less remotely, from the same source as Richardson's etching. So far, subsequent inquiry has strongly confirmed all that I advanced. I proceeded, how-

ever, to a conjecture that Mr. Baker's drawing might be a copy of Richardson's "excellent original in crayons"; the fact being, as I stated, that I had seen none of the pictures or drawings, and derived my information solely from the published engravings, which in the present instance turn out to be most untrustworthy. Since the publication of my essay, I have had the privilege of inspecting Mr. Baker's drawing; and I now, not only cordially concur in Mr. Leigh Sotheby's conclusion that it is the "excellent original" itself, described by Richardson, and of which the etching numbered 74 in my list is by far the best published copy, but I can confirm it by satisfactory evidence: for the drawing is marked with the sharply-punched cursive *R*, by which the collection of the elder Richardson was distinguished. I mentioned this fact to Mr. Leigh Sotheby, shortly before his melancholy death; and, knowing of his intention to allude to my paper on the Milton Portraits, requested him to explain how far my views had been modified by actual inspection of the drawing.

I will not seek to trespass on your space by noting how far I agree with, or differ from, some other opinions expressed in Mr. Leigh Sotheby's Introduction; but as I flatter myself my essay is likely to be referred to for information by anyone hereafter writing on the subject of Milton Portraits, I may perhaps be allowed here to qualify a somewhat too sweeping phrase, in which I expressed a doubt whether any bust of Milton was taken from the life. The expression was a hasty one; for I had no wish to question the fact of the bust at Christ's College, Cambridge, having been taken from the life, of which Mr. Leigh Sotheby adduces substantial evidence.

JOHN FITCHETT MARSH.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 144.)

[14 Nov. 1588].—Jo. Wolf. Allowed unto him &c. *A neue Ballad, deciphering the vaine Expences of fond Felloes upon fichel Maides, &c.* [no sum].

["Fond Felloes" were, of course, foolish fellows; but here the double meaning of the word, as we now understand it, supported the view of the anonymous ballad-writer, in censuring ridiculous expenditure upon worthless objects.]

Jo. Wolf. Allowed unto him &c. *A Dytty of the exploits of therle of Cumberland on the Sea in October, 1588, and of the Overthrowe of 1600 Spaniardes in Ireland* [no sum].

[Another entry of a publication, relating to the defeat of the Armada, and to the capture of ship-wrecked Spaniards in Ireland, which ought perhaps to have been included among tracts, poems, and ballads upon that event.]

xix^o die Novembr.—John Charlewood. Allowed unto him for his copie *An Epitaphe of Mr. Willm. Lynaker's Death, &c.* vj^d.

[We know not who this Mr. William Lynaker may have been, nor what were his claims to the distinction here afforded. The famous Thomas Linacre died in 1524, and he may have left a son behind him who may have survived till 1588.]

xx^{mo} die Novembr.—Edw. Aggas. Allowed unto him &c. a booke intytuled *The Historie of Aurelio and Isabell, daughter of the Kinge of Scottes, &c.* This booke is in foure languages, viz. Italyan, Spanishe, Frenche, and Englishe vj^d.

[There was an edition of this romance in 1588, and it was published in four languages for the assistance of learners. It appears to have been originally printed at Antwerp as early as 1556—*Impressa en Anvers*: and a copy of it from a Brussels press, as late as 1608, is known. The English impression is not a very rare book; but it has acquired celebrity from the mistaken assertion of Collins, that Shakspeare's *Tempest* was founded upon it.]

21 Nov.—Ric. Jones. Entred for him a ballad &c. entituled *A newe Ballad of Englandes Joy and Delight in the back Rebound of the Spanyardes Spight* [no sum].

[About fifteen years after this date, a person of the name of Fennor, or Vennard, got up a sort of allegorical dramatic entertainment at the Swan Theatre, under the title of *England's Joy*: it referred to the leading incidents of the reign of Queen Elizabeth, and included the destruction of the Spanish Armada.]

23 die Novembr.—Thoms Gubbin, Thoms Newman. Allowed unto them &c. a booke intytuled *Elizabetha Triumphans, wherein is conteyned the hellishe Subteltie, the damnable Devises, and develishe Practizes, that the Popes of Rome have used ever sithence the Queenes Ma^{tie} first came to the Crowne, &c.* vj^d.

[This poem of twenty-two leaves, 4to., by James Aske, was "printed by Thomas Orwin for Thomas Gubbin and Thomas Newman" in 1588, under a title, somewhat abridged by the clerk at Stationers' Hall: he, however, omitted the most interesting portion, which runs thus: "With a declaration of the manner how her Excellency was entertained by her Souldyers into her Campe Royall at Tilbery in Essex: and of the overthrow had against the Spanishe Fleete: briefly, truly, and effectually set forth, declared and handled by J. A." In his address to the Reader, Aske boasts that he wrote the poem "very neere within the space of one whole month." He speaks of it as a youthful production, and it is remarkable as being entirely in blank-verse, then very unusual. We quote a few lines descriptive of the scene at Tilbury:—

"Then did our sacred Queene
Her signes display of courage wonderfull:
For when our Queene (an Amazonian Queene)
Most carefully the Vanward had beheld,
She thence doth go the Reerward for to see,
And takes a view of it—two strong set flanks.
At whose by passing launce with pike are bow'd,
And all yeeld reverence to her sacred selfe."

A copy of this rare book was in the possession of Mr T. Grenville, and is therefore now in the library of the British Museum.]

25 Nov. — Thomas Orwyn. Allowed unto him to prynte a thinge Intytuled *A Joyefull Songe or Sonnet of the royall receavinge of the Queenes Majestye into the Cytie of London, on Sundaye the 24th of November, 1588, all alonge Flete Streete to the Cathedrall Churche of St. Paule, &c.* . . . vj^d.

[Under date of 14 Nov., we have had the entry of "a joyfull ballad" on the entrance of Queen Elizabeth into "her city of London;" but the present "thinge," as it is called, was to celebrate her progress to St. Paul's, to return thanks for the deliverance of the country from the invasion of the Armada. This happened, according to Stow and all other authorities, on the day before the date of the preceding memorandum.]

xxvj. die Nov. — Mr. Ponsonbye. Licensed unto him, &c. a booke intytuled *The Voyage into the Weste Indyas made by Sir Frauncis Drake, knight* vj^d.

[Richard Field (the son of Henry Field, tanner, of Stratford-upon-Avon) printed for Ponsonby; but, although the above entry was made in Nov. 1588, the book did not appear until 1589, under the title of *A Summarie and true Discourse of Sir Francis Drake's West Indian Voyage. Wherein were taken the townes of Saint Jago, Sancto Domingo, Cartagena and Saint Augustine. The Expediitio Francisci Draki Equitis Angli in Indias Occidentales, Anno 1585*, had been printed at Leyden in 1588 with four maps, which were repeated in the English edition.]

Tho. Nelson. Entred for him *An excellent Dytte of the Queenes comminge to Paules Crosse the 24th Daie of November, 1588, &c.* vj^d.

[Stow tells us that on her way Elizabeth received a present of "a crapon, or toade-stone, set in golde," while Henry Lite placed in her royal hands his work, just printed, called *The Light of Britayne, a Recorde of the honorable Originall and Antiquitie of Britaine* (Chron. p. 1260). She was received by the Bp. of London, and the Dean of St. Paul's, but the sermon on the occasion was by the Bishop of Salisbury.]

27 Die Novembr. — John Wolf. A ballad intituled *The joyfull Tryumphes performed by dyverser Xpian Prynces beyond the Seas for the happyness of England and the overthrowe of the Spanishe Navyes, shewinge alsoe the Justinge at Westminster on the Coronation Daie, in the xxxijth yere of Her Maties reigne, &c.* [no sum].

[These joustings and rejoicings are not dwellt upon by the chroniclers of the time: they were perhaps weary of such repeated descriptions.]

John Wolf. Item allowed unto him, &c. *A Ballad whiche dothe plainelie unfold the Grief and Vexation that comes by a Scolde* . . . [no sum].

[Wolf seems seldom to have paid any money when he caused entries to be made. This ballad is known by a reprint of a date of at least fifty years later. One stanza runs thus:—

"If your wife is a seold
Do not let her get old,
Though shrews, they say, live very long;
But while she is young
Put a gag on her tongue,
And this is the drift of my song."

The whole ballad of twelve stanzas, though humorous, is too long for our purpose.]

Thomas Orwyn. Entred for his copie, *Boke his Surfeyt of Love, with a farewell to the Follies of his owne Phantasie, &c.* vj^d.

[It is very possible that by "Boke" was meant Paul Bucke, whose name is subscribed at the end of the play of *The Three Ladies of London*, 4to. 1592, and who wrote a "Prayer for Sir Humphrey Gilbert" as early as 1578 (see *Extr. from the Stationers' Registers*, published by the Shakesp. Soc., vol. ii. p. 61.) He was an actor; and besides a natural son, had a daughter buried at St. Anne's Blackfriars, on 23 July, 1580. Hester, daughter to James Buk, was buried there in Dec. 1592.]

John Wolf. Entred for his Copie, *Robertes his Welcome of good will to Captayne Candishe.*

[no sum].

[The name of Roberts will recur afterwards in reference to his epitaph upon the Earl of Leicester, which is quoted by Ritson (*Bibliog. Poet.* p. 311), but he takes no notice of the above "Welcome" to Cavendish.]

9 December [1588].—John Wolf. Entred for his copie, *Alcida, Greues Metamorphosis, &c.*

[no sum].

[This registration of one of the famous Robert Greene's popular productions has not been adverted to; and although the only known impression of his "Alcida, Greene's Metamorphosis, wherein is discovered a pleasant transformation of bodies into sundry shapes," &c. is dated as late as 1617, this entry shows how early it was in existence, and, in all probability, in print. For older pieces by Greene, see *Extr. from Stat. Reg.*, vol. ii. p. 86, &c.]

Robt. Robinson. Allowed to him, &c. ij. bookes, thone *The godly Garden*, and thother *Christian Prayers: and the Enemy of Idleness*. This last to be printed to thuse of the companye . . . xvij^d.

[There is more than one *Goodly Garden*, as well as *Enemies of Idleness, Unthriftiness, &c.* W. Sares published *The Image of Idleness* at a date considerably anterior to this entry. One *Enemy of Idleness*, probably that here introduced, was by William Fulwood, originally printed in 1568, and often afterwards: it seems to have been the property of the Stationers' Company, and therefore was now reprinted for its use and benefit.]

6 Januarij [1588-9].—Thomas Orwin. Entred for his copie *Secunda pars Elizabethe, &c.* . . . vj^d.

9 Jan.—John Charlwood. Entred for his copie *The honorable Histories of Palmendos and Primalion of Greece, Sonnes to the famous Emperour Palmerin d'Olive of Constantinople, devided into vij several bookes or partes* vj^d.

[This translation from the French was by A. M., i. e. Anthony Munday, "one of the messengers of her Maties Chamber"; and it was printed by J. C. for Simon Water-son in 1589, 4to. It was then called *The Honourable, pleasant, and rare conceited Historie of Palmendos*, without any mention of Primaleon. Herbert (Ames, p. 1105) gives it the date of 1588, probably from the above entry, but it was not published until 1589, and it is evident that Charlwood registered it for Waterson. The translator dedicated it in Latin verse to Sir F. Drake, and signed it Antonius Mondaius.]

13 Jan.—Tho. Orwin. Entred for his copie, &c. a newe ballad of *A Prisoner brought Home*

in a coffin to paie his Creditor, with thepitaphe to it, &c. vj^d.

[Creditors had seized the body of a dead man, to keep it as a pledge, until they were paid. Such was the law until comparatively recently, but it was so singular an event in 1589, that a ballad-maker availed himself of it.]

Thomas Gosson. Entred for his copie a newe ballad intituled *The Hangman's Daunce, shewing the just Reward of a bribed Knave* vj^o.

J. PAYNE COLLIER.

THE RECENT DISCOVERIES IN THE ORKNEY ISLANDS.

As the result of excavations that have been carried on by enthusiastic explorers of Northern antiquities on the rich field of the Orkney Islands, has been recently attended with some measure of success, in the discovery of a Runic inscription on the walls of one of those buildings known as Picts'-houses, which are so numerous in that locality, it may be considered probable that some light may be thrown on the object and origin of such buildings, as well as the more extensive question, — or *quæstio vexata*, as it may be justly termed, — of the origin of the early inhabitants of Scotland. Exact drawings of the structure in question have, I understand, been made, together with accurate fac-similes of the Runes, for the purpose of having them placed in an engraved form before the Royal Society of Copenhagen, and the other learned bodies of Europe for inspection, and for the interpretation of the latter. Prior to this being accomplished, it may be hazardous to theorise, yet I have for some time considered that the existence and character of these buildings tends to support the early-entertained opinion that the Picts, instead of being the aborigines of Scotland, were merely an early immigration of a sept of the great northern hive; and I consider there exists at least a strong presumption that these islands of Orkney have on two separate occasions, with the interval of about 1000 years, formed a stepping-stone for the great migration westward to the British Islands. I do not see how the circumstantial account of the first of these, as related by the early historian Nennius, can be set aside in the face of such strong corroborative evidence as exists of its authenticity. He states that after the arrival of the Scots, and their occupation of Ireland, the Picts arrived, B.C. 250, and occupied the Orkneys, from which they frequently made predatory incursions along the southern coasts, and devastated long districts; but that subsequently having obtained a footing in Scotland, they gained possession of a third part of the island, which, adds the historian, "they hold at this day."

The fact of the occupation of Ireland by the Scots affords a strong presumption of the prior

occupation of Scotland. It also dispels any idea of improbability connected with the recorded account of the subsequent Pictish immigration in respect of means of locomotion, or other matters that might tend to inspire doubt or objections. If the arrival of the former at an early period cannot be questioned, neither *de facto* can the subsequent arrival of the latter. It is the absence of all traces of aborigines prior to the Picts that has tended to promote the idea that these must have been the first inhabitants; whereas the very meagre knowledge we possess of the latter suggests the idea, not that this period was a blank, but that it is too remote in the pre-historic ages for us to possess any knowledge concerning it. There is no doubt that ere the arrival of the Romans the two dominant nations in Scotland were the Scots and Picts. Yet the Roman writers do not fail in addition to specify the more early inhabitants as Caledoniæ or Britannæ. Chalmers, in maintaining the contrary hypothesis that the Picts were the descendants of the aborigines, lays great stress on the expression of the noted Eumenius and his panegyric on Constantius Chloris, Caledonians, and other Picts; but that too much weight ought not to be placed on an isolated expression in a composition, in which the writer's purpose was merely to excite the imagination by his laudations of the emperor, is seen from the statements of the historian Marcellinus, who wrote only a few years later in the fourth century, and who frequently specifies the Picts, Scots, and Britons. Sidonius, in a panegyric precisely similar to that mentioned, also enumerates the Caledonians, Scots, and Picts, in reference to which latter he uses the expression "*Saxone Pictem*." Tacitus, who may be considered the best informed of all such writers, also distinctly specifies the German origin of the northern inhabitants of the island, and by all the early chroniclers the then races are enumerated.

Although very little of the early history of Scotland is known, yet there exists proof to attest the fact that the advance of the Pictish power was from the north, as that of the Scots was from the west. The Orkneys are termed both by Scandinavian and Saxon chroniclers the land of Picts, as evidenced by the name borne to this day by the estuary which divides the island from the north of Scotland — the Pentland Firth. Thus it is recorded, that on the first arrival of the Saxon fleet, under the command of Octa and Ebusa, the son and brother of Hengist, that it sailed around the country of the Picts, laid waste the Orkneys, and took possession of many regions, even to the confines of the Pictish territory. There is not perhaps great weight due to the oft-repeated story of the Saxons being invited by the ancient inhabitants of the island to defend them from these marauding invaders. If, however, we view the Picts as the contracting party, the matter is quite impro-

bable, and in view of this hypothesis it is at least strange that both narratives, altogether incompatible, should receive credence with early writers, and be passed over without comment. The only solution is that the Picts were not the contracting party or, in other words, not the so-called original inhabitants, but one of the marauding parties against whom the help of the Saxons was said to have been solicited. Again, it is found that these same islands of Orkney retained during the time of the Pictish monarchy in Scotland an importance, which, in respect of their situation, they could not have otherwise possessed than in accordance with the hypothesis maintained, viz. that these islands are the cradle of the nation.

It is related during the reign of Bridei, who governed in Scotland from 536 to 586, that St. Columba found chiefs or ambassadors from the islands residing at the court of that monarch, and that he took the opportunity of sending missionaries under their protection to enlighten the more distant islanders, a circumstance which is corroborated by the fact that, on the second immigration of Scandinavian nobles, a religious sect was discovered among the islanders, termed Papæ, as distinguished from Peti or Picts. The monuments existing in the island point back to a very remote antiquity, and these are also of a somewhat promiscuous kind. It is only there and in the immediate neighbourhood of the north of Scotland that these *tumuli*, locally known as Picts' houses, are found. These, in their structure and object, attest the origin of the early inhabitants, and no better description of them could be given than that contained in the following language of Tacitus:—

"Solent et subterraneos specus aperire, eosque multo insuper fimo onerant, suffugium hiemi et receptaculum frugibus; quia frigorum ejusmodi locis molliunt: et, si quando hostis adventi, aperta populatur; abdita autem et defossa, aut ignorantur, aut eo ipso fallunt, quod quaerenda sunt." — *Germ. xvi.*

J. G. F.

Paris.

EARTHQUAKE AT ROME.

The following graphic and interesting account, by an eyewitness, of the great earthquake which happened at Rome in the year 1703, is extracted from a MS. Common-place Book of Mr. Joseph Clarke, which is in my possession. The letter was addressed by Mr. Jervas, then at Rome, to Mr. Clarke, Clerk of the Kitchen to King William and Queen Anne.

"Sir,

"The News here for two months past is dreadful; so many and so violent earthquakes among our neighbours, that 'tis next to a miracle we have escaped hitherto. Upon the 14th and — of January and 2d of February ten thousand were killed, and one may conclude as many

more must die of hunger, cold, and distempers, occasioned by being exposed to lie in the fields, most without covering, many without cloths, and all, universally, in or near those ruined cities, towns, and villages, destitute of all things necessary. The Italians fancy ground floors unwholesom, and therefore their calamities are the more fatal, not having warning enough to get down stairs. The first great shock at *Nercia* was at two hours in the night, and, being stormy weather, all people within doors. Those of *Aquila* upon such surprizing warning, were retired into the fields under tents, huts, and the like for twenty days; and presuming the danger over, upon the 2d of February, the Purification of the Virgin being appointed for a general Communion, and very fair weather happening, most people ventured into the town upon a solemn devotion. The ordinary sort had dispatch'd their affairs in the morning, and most of the richer were taken in the act at St. Dominic's about noon. A furious wind, rattling like thunder, accompanying the agitation of the earth, in a moment's time brought down 26 churches and several thousand houses. Those that were near the doors, and where the streets were broad, saved themselves; all the rest were crushed to pieces, or left several days under the rubbish, to languish miserably of their wounds, or hunger, or cold, or all together, none daring to relieve another, for the shakes were repeated 50 times that day, and continue frequent still, only the greater shocks affect us here. We had not a breath of air that remarkable Friday, neither before nor after; a dead, sultry calm; sulphureous vapours felt in several parts of the town. Here are 1500 houses propt; an hair's breadth, as one may say, would have level'd all, and 'tis certain no place upon our globe ought to be so much regretted should it be destroy'd. No time could repair the loss; so many and so stupendous Monuments of Art and Magnificence that must necessarily perish, that no pen or pencil can express, nor the most elevated imagination conceive, a just idea of their beauty. If my prayers could signify any thing, I could forget myself and my acquaintance, and beg for the preservation of this glorious place. I happen'd (to be) with Mr. Michell of Leghorn, merchant, in my lodgings, which are very high and very good, except in an earthquake. We were rock'd as in a ship at least for 40 seconds. The ground trembles still; but we hope the worst is past, tho' we know they usually continue six months, more or less. The first was in October. I am so loth to lose a month's time that I venture on with the rest; tho' to wake in the night, and feel the house shake, has something in it of terrible even to the most resolved. The Duke of Shrewsbury is in a villa, but returns in a few days, if nothing considerable happens. His palace has suffered among the rest, and I know no place without some mark. We are as in a town besieged. The first two or three days and nights few can either eat or sleep; but after that, tho' the number of the bombs encrease, and consequently the danger, yet every body being equally concern'd, and no place safe, they expose themselves to mere chance as frankly as the bravest soldier. If there comes another rousing shock I shall decamp; in the mean time have pack'd up all my things. I have had time to settle every thing, and go on at the old rate. The dismal processions disturb more than the earthquake; such continual howling, and whipping themselves with chains and cords. Crowns of thorns, and habits lined all through with furz bushes next their naked bodies; arms stretched out and fastened to great crosses, with skeletons, hour glasses, scythes, and other horrid symbols that bring grist to the priests, and frighten the rest of the world out of their wits and senses."

By this terrible catastrophe the city of *Aquila* was destroyed. The shock was felt in England.

I should be glad to obtain some information respecting the Joseph Clarke by whom my MS. was written. Was he the son of the Clerk of the Royal Kitchen, to whom the above letter was addressed? and who was the latter? The commonplace Book was written about the middle of the last century. Some of the entries were made between the years 1745 and 1749. From the general character of his reading, which was extensive, I imagine the writer was a clergyman. Who, also, was Mr. Jervas? JOHN MACLEAN. Hammersmith.

DANTE'S COMMEDIA.

I am afraid but few English readers are interested in the discoveries of my late friend Rossetti on this subject. Still there may be some; and "N. & Q." is, I presume, not unknown on the Continent. I therefore make no apology for the following observations, which may prove useful to the destined successor to Rossetti's labours. The task of finally developing the hidden meaning of the *Commedia* is, I believe, reserved for Italy, and probably for Bologna, the ancient *incunabula* of Ghibellinism. How it would rejoice the spirit of Dante if he were now to see the object of his aspirations—the overthrow of the Papacy, and the establishment of mental and political liberty—on the eve of accomplishment, in a far more rational and solid manner than in his Utopian dream of a universal monarchy!

Dante's "Hell," for of that only I now speak, is, according to Rossetti's view, in which I think most of the Continental *literati* acquiesce, Italy under the Pope and the Guelfs. The German Emperor is the God, the Pope the Lucifer or Satan of the poem; and the circumstance which I wish to make known, and which had escaped Rossetti, with all his sagacity, and is yet so strongly confirmatory of the truth of his theory, is that the geographical features of Italy formed the ground-plan of this poem. I will show it thus:—

The abode of the Dantean God, the Emperor, was in Germany beyond the Alps, which must be passed to reach him. Now we find Dante in the opening of the poem attempting to climb a mountain, where he is impeded by three beasts representing the Guelfic powers. He has then to turn back and pass, under the guidance of Virgil, a native of the sub-Alpine Mantua, through the Guelfic Hell, till he reaches its central point. He first comes to a gateway which Rossetti, without any knowledge of this theory, has shown to be Brescia, whence he comes to a river, *i. e.* the Po. Beyond this is the Limbo, the inhabitants of which Rossetti has regarded as leading Ghibellines, and which I take to be Bologna, which was a chief seat of Ghibellinism. After this he reaches La Città di Dite, in which nothing but the deepest prejudice can prevent any one from recognising

Florence. There seems to be a hint of Viterbo; and finally the poet arrives at the centre, the Giudecca (from Judas) the abode of the arch-traitor Lucifer, *i. e.* the Pope, the rebel against and enemy of God the Emperor. This is only a slight sketch, for many particulars are passed over, but I think it will suffice to prove the truth of my position.

The ground-plan of the Purgatory—a conical mountain ascending by ledges or terraces—was also given by one of the natural features of Italy. I have never been at Lucca, so I cannot say whether the practice continues or not; but Montaigne, in his *Journal d'un Voyage en Italie* (ii. 256), has the following passage, which I give in his own indifferent Italian:—

"Non si può assai lodare, e per la bellezza e per l'utile, questo modo di coltivare le montagne fin alla cima, facendosi in forma di scaloni delli cerchi intorno d'essi, e l'alto di questi scaloni, adesso appoggiandolo di pietre, adesso con altri ripari, se la terra di se non sta soda, il piano del scalone, come si riscontra più largo o più stretto,empiendolo di grano, e l'estremo del piano verso la valle, cioè il giro e l'orlo, aggrandolo di vigna; e dove (come verso le cime) non si può ritrovar nè far piano, mettendoci tutto vigna."

I think there can be little doubt that Dante had one of these hills in his mind when constructing his Purgatory. I will finally state that, if my memory does not deceive me, the opinion of Rossetti was that the Purgatory and the Paradise were to be regarded not as consecutive but as parallel, expressing the same thing under different forms.

THOS. KEIGHTLEY.

RECORDS OF SEPULCHRAL REMAINS.—No. IV.

"*Glynn Church, County Antrim.*—On the mountain road, that connected Carrickfergus with Larne in the *old style*, stands the pretty church of this name. It is sweetly situated under a partially planted hill, and over a wooded little valley and rivulet. In its front is a neat plantation, separated by a line of small shrubs from the graveyard, which contains monuments to *John Mitchell* of Belfast, student of Divinity, ob. 1708, and to his father and relations; to *John McClelland*, ob. 1714; to *Alexander Burgess*, ob. 1717, and his descendants; to *James Pennall*, ob. 1742, and his family; to *James Rae*, ob. 1740, with other monuments to *Raes*, some sculptured with armorials; to *William Dyer*, ob. 1791; to *James Garvan*, ob. 1793, and his wife; to *James Boyd*, ob. 1776; to *James Mayce*, ob. 1784, and his family; to *John Donell*, ob. 1830, and his family; to *James Baine*, ob. 1811, and his descendants; to *John Hamilton*, ob. 1814, and his family; to *William Kell*, ob. 1816, erected by his sons *John and James Kell*, of Cambridge, Ohio; to *John Mac Chesney*, of Belfast, ob. 1806, and his descendants; to *James Madden*, ob. 1836; to the family of *Archibald Robinson* from 1836; to *Mary Berryhill*, ob. 1821; to *Mary Aiken* of Magheramorne, ob. 1830."—*Extract from MS. History of Co. Antrim*, vol. ii.

Island Magee Churches, county Antrim.—In the old church here are monuments to *Robert Kincaid*, ob. 1697, and his descendants; to *Martha Kain*, ob. 1752, and her children; to *Henry*

'Brynen" (Brennan), ob. 1753, with other stones to his descendants, who are called "Brennan" on those from 1828. In the southern gable-wall of the old church are inserted five slabs, commemorating members of the Nilson or Neilson family from 1720; while within the church are monuments to the Boyles from 1797; but its area was such a forest of nettles, and the head-stones were so covered with observant snails, that I could not pursue my inquiries to their inconvenience. The grave-yard attached to the new church has monuments to Lairds, Browns from 1752, Greggs, Wilsons, Millikens, and Aikens. A stone recording the names of those who were drowned off this coast in 1811 in a Maryport vessel; another to William Haltridge, drowned in 1786, and to his descendants; to William Matier, drowned in 1837 on the Clyde; to Captain Wilson and his wife, lost in the "Waterwitch" of Belfast, in 1833; to Nathaniel Cameron, ob. 1799, his descendants, and other Camerons; to Edward Hudson, coast officer, ob. 1772, &c. JOHN D'ALTON.

Minor Notes.

A GREEK ROMANCE.—Very few good stories (as all know) are really new; and though it be but an ungrateful task to trace their pedigrees, yet, if it is to be performed as a work of curiosity, there is no receptacle fitter for the results of such an inquiry than your hospitable pages afford.

Every body is acquainted with the old Greek romance, turned by Goethe into immortal verse, of the interview between the betrothed youth and his deceased maiden, the "Bride of Corinth." Everybody is familiar, also, with the horrifying French tale of the German student, who found a girl weeping on the Place de la Guillotine, in the time of the French revolution, and took her home with him; when, on untying a black band round her neck, her head fell off, and she proved to be the vampyre-corpse of some one who had been executed the day before. A story well told thirty years ago by Washington Irving; and then gallantly appropriated, without the slightest acknowledgment, by Alexander Dumas in his *La Femme au Collier de Velours*.

But old Sandys, in his Commentary on the eleventh book of Ovid's *Metamorphosis*, recounts an adventure of which the notion was very probably derived from the first of these legends, and which is pretty certainly the origin of the second:—

"By a French gentleman I was told a strange accident which befel a brother of his, who saw on Saint German's bridge, by the Louvre, a gentlewoman of no meane beauty sitting on the stones (there laid to finish that worke), and leaning on her elbow with a pensive aspect. According to the French freedome, he began to court her, whom she intreated for that time to forbear:

yet told him, if he would bestow a visit on her at her lodging about eleven of the clock, he should find entertainment agreeable to his quality. He came; she received him, and to bed they went; who found her touch too cold for her youth: when the morning discovered unto him a course by his side, forsaken by the soule the evening before; who, half distracted, ran out of the doore, and carried with him a cure for his incontinency. Although" (adds Sandys) "this story have no place in my beliefe, yet it is not incredible that the Divell can enter and actuate the dead by his spirits."

M. H.

FLOTSON, JETSON, AND LAGAN.—It appears from the speech of Lord Palmerston, at his installation as Lord Warden of the Cinque Ports, that he vacated his seat, because there was some probability of profit in the office from *flotson, jetson, and lagan*. The profits are not now, I presume, as they were in days of yore; otherwise his lordship would be nothing less than a licensed wrecker. Not only were the wrecked vessels and their cargoes seized upon, but the crews themselves, in several countries, were detained as captives until ransomed. Harold, afterwards King of England, was thus treated after shipwreck by Guido, Comte de Ponthieu, "pro ritu loci," as Eadmer and William of Malmesbury testify. And in the life of St. Wilfrid, Archbishop of York, who was shipwrecked on the coast of Sussex, we read:—

"Gentiles cum ingenti exercitu venientes navem arripere, prædam sibi pecuniæ dividere, captivos subjugatos deducere, resistentesque gladio occidere, incunctanter proposuerunt . . . dicentes superbi sua esse omnia quasi propria, quæ mare ad terras projecit."

This is *jetson and lagan* in days of yore! At present, I suppose, it means the appropriation of those shore-east goods only for which no owner appears. Perhaps some lawyer will inform the readers of "N. & Q." in what the present rights of *flotson, jetson, and lagan* consist. Du Cange has an interesting article on the subject, *s. v. LAGAN*; to which he adds, among the *Addenda et emendanda*, this paragraph:—

"Ex quo quidem jus naufragii triplex esse dixerunt: primum quod innatas, seu fluitans, Anglis *Flotson* vocant: alterum, quod ejectionum, sive quod à mari fluctibusque in terram ejectionis, iisdem Anglis, *Jetson*: tertium denique quod submersum dicunt, sive quod in fundo maris inventum est, quod *Lagan* iisdem Angli appellant, à Saxonicis, ut aiunt, sive Germanicis *Liggen*, vel *Leggen*; non verò à ligando, ut voluit Cookius."

JOHN WILLIAMS.

Arno's Court.

JOHN DRYDEN'S PARENTS.—In one of the registers of the parish of Pilton, in Northamptonshire, the following entry occurs:—

"1630. Erasmus Dreydon, gent., and Mary Pyckeringe were married the one and twentieth day of October."

At the foot of the page—

"William Allen, Rector,
William Saunderson [Ch. Warden.]"

This entry refers to the marriage of the poet

Dryden's parents, and has, I believe, hitherto escaped notice.

The bridegroom's connexion with the neighbourhood was through the marriage of his sister with the eldest son of the first baronet of the Pykeringe family, who lived at Tichmarsh. The bride's father had been for many years rector of the adjoining village of Aldwinckle, All Saints. It seems strange that Pilton, a place with which they had no recorded connexion, should have been chosen for the celebration of the marriage. The date of the marriage (21st Oct. 1630), and that generally assigned for the poet's birth (9th August, 1631), prove that he was not only the eldest son, but the eldest child of his parents, which Malone rather doubted. The mode in which the name *Dreydon* is spelt, though common at the time, was not used by the poet's father himself; for in signing the same register-book, as the magistrate before whom one William True was "sworne Register for the towne of Pilton this 29th daie of Aprill, 1654," he subscribes his name as "Erasmus *Driden*." H. W.

CHARGE FOR EXECUTING PIRATES. — The following is extracted from the Admiralty Papers of Sir Julius Cæsar, *temp.* Queen Elizabeth: —

"In chardge for thexecuting of John Agar, Gye Sadler, Willm Elliot, Rob^t Clarke, John Newton, the 22 of March, 1583: —

Imprimis for thexecuting of them, and cutting downe, being v after ij ^s a peece	-	-	x ^s
Item, for burying iij ^{or} of them	-	-	vj ^s
Item, for the Tollers and pynnyon ropes for each, for vij ^d	-	-	ij ^s vj ^d
Item, for ij mynisters	-	-	x ^s
Item, for breade and wine to communicate	-	-	vj ^d
Item, the mynister's dynner and officers	-	-	xij ^s iij ^d
Item, bregade and drinke to the warders	-	-	v ^s
Item, for the Marshall's horse and v men	-	-	vj ^s
Item, for carrying of bills to and froe	-	-	xij ^d
Item, for the loane of a ladder and carrying the same	-	-	xij ^d
Somma	-	-	lv ^s iij ^d

It is endorsed "The bill of the seriaunt of Thadmiralitic, his chardges." D. J. H.

WILLIAM LEIGH, ejected in 1662 from the chapeiry of Gorton in Lancashire, and who died in 1664 aged fifty, is said to have been a fellow of Christ's College, and the author of elegies on the deaths of Dr. Samuel Bolton and Mr. Edward Bright (Palmer's *Nonconformists' Memorial*, ii. 363.) We have, however, ascertained that the William Leigh, fellow of Christ's College, who is the author of the elegies referred to, as also of Latin verses in the University collections, 1654, 1658, 1660, and 1662, died of a malignant fever whilst proctor elect on or shortly before 5 Aug. 1662 (Green's *Cat. State Papers temp. Charles II.* ii. 454; Nichols's *Literary Anecdotes*, ix. 731). He was the eldest son of Thomas Leigh, M.A.,

master of Bishop Stortford School, and after being educated in that seminary, which then enjoyed extraordinary reputation, removed to Christ's College, proceeding B.A. 1652-3, and commencing M.A. 1656. We presume that he was only about thirty years old when he died. He gave several hundred volumes to the school library at Bishop Stortford founded by his father, who was also of Christ's College (B.A. 1617-8, M.A. 1621).

We cannot find that William Leigh the ejected minister was a member of this university.

C. H. & THOMPSON COOPER

Cambridge.

BELL AGREEMENT. —

"29 Aug. 42 Eliz. John Draper of Thetford, Norfolk, bellfounder, and Margaret Draper of the same, widow, agree with John Williamson, yeoman, and Thos. Wade, linenweaver, both of North Lopham, in the said county, to weigh and take the just weight of the second bell belonging to the church of St. Andrew, N. Lopham; and after the true weight thereof taken, to new melt and cast again the said bell, making it fit, tunable, perfect, sound, and answerable, according to the science of music, unto the other three bells hanging in the steeple of the said church, for the sum of four marks, and a further allowance of four pence for every pound more than the present weight, or a deduction at the same rate for every pound less. Warranty for one year and a day."

J. S.

THE ORDER OF THE STAR OF INDIA. — Among the persons upon whom this newly-founded Order has been conferred, is her Highness Nuwab Sekunder, Begum of Bhopal. This circumstance appears worthy of a Note, as it is the first modern instance of an Order of Knighthood being conferred on a female by the British crown.

J. WOODWARD.

Shoreham.

BLONDIN 150 YEARS AGO. — It is curious to find an exact description of the great modern rope-walker's performances (as I have seen them reported), given with all the exactitude of the following lines, written in 1715: —

"He, perfect master, climbs the rope,
And balances your fear and hope;
If, after some distinguished leap,
He drops his pole, and seems to slip,
Straight gathering all his active strength,
He raises higher half his length;
With wonder you approve his slight,
And owe your pleasure to your fright."

Prior's *Alma*, canto 2, quoted in a note on the last line of *Hudibras*, part i. canto 1, ed. Lond. 1801.

I add the reference from unwillingness to assume any knowledge of a poem totally unknown to me.

FRANCIS TRENCH.

Islip, Oxford.

Queries.

ANONYMOUS POEMS.—Can any Edinburgh reader inform me who is author of a book having the following title:—

“About the end of Feb., or the beginning of March, 809, will be published, *A Collection of Poems, chiefly Scottish*, including ‘Auld Reekie,’ a Scottish Comedy in five acts, by a native of this City, sixteen years of age. Subscriptions received by Mess. Oliphant & Brown, Hunter’s Square; and Mr. Black, South Bridge Street, Edinb.; and by Mr. Reid, Leith.”

R. I.

BALDO: SCHILLER.—In the *Nassauisches Jahrbuch* for 1797 is an article, intended to be comic, on the diseases cured and pleasures undergone at Wiesbaden. Among the extracts is the following:—

“Still, O Æther! ruht ihr Lüfte!
Und ein heil’ges Schweigen binde
Aller Podagrasten Zungen!
Denn die bettenliebende Göttin
Seht, sie naht schon ihren Altar!
Seht, sie kommt auf ihre Krücke
Aufgestützt! Sey uns gegrüßet,
O du mildeste der Götter;
Schau mit gnäd’gen Augen deine
Diener an, und mach in diesen
Frühlingstagen ihren Schmerzen
Eilend ein erwünschtes Ende!”

Baldo, *Die Gicht*, übersetzt von Schiller.

I cannot find any such poem in Schiller’s works. Who is Baldo?

D. F.

BARTHOLOMEW FAIR by HOGARTH (?)—I possess a water-colour drawing, the subject of which is “Bartholomew Fair,”—a picture which bears so able a resemblance to the works of Hogarth that, although I am told he did not draw with water-colours, I am tempted to put the question before the public, through the medium of your useful journal; and, further, enclose my card in order that you may refer any connoisseurs, who may inquire upon the subject, to my address, where, should they visit this place, I shall be happy to give them a view of the picture. F. B. Harrogate.

CHURCHES OF THE FIFTEENTH CENTURY.—Supposing it to be true that most of our present old churches were built, or rebuilt on older foundations, in the fifteenth century, can any correspondent say what was the cause which led to such a general movement—such as we observe in the present day?

H. T. ELLACOMBE.

BENJAMIN DENHAM, of Christ’s College, Cambridge, B.A., 1642-3, M.A. 1650; was chaplain to the Earl of Winchelsea, and is author of a “Statement of Objections to the Admission into the Privy Council of the Marquis of Dorchester,” dated “Pera, near Constantinople, 27 Jan. 1661-2.” (MS. in State Paper Office; abstracted in Mrs. Green’s *Cat. State Papers temp. Chas. II.*

vol. ii. p. 255.) Additional information respecting him is desired. C. H. & THOMPSON COOPER. Cambridge.

DRUMMOND MSS.—The Rev. George William Auriol Hay Drummond, sometime vicar of Doncaster and Brodsworth in Yorkshire, who died in 1807, is known to have made various collections of an antiquarian and topographical nature, drawings, &c. &c. relating to Doncaster and its vicinity, with a view, as it was understood, of publishing the history of that town. These collections, after Mr. Drummond’s death, came into the hands of his son, Robert William Hay, Esq., sometime Under Secretary of State for the Colonies, who allowed the late Mr. Hunter the use of them when preparing his history of *South Yorkshire*. Not many years ago I applied to Mr. Hay for leave to inspect these MSS., when he replied that he believed Mr. Hunter still had them, as he could not find them amongst his papers. Mr. Hunter, however, stated, on reference to him, that he had returned them to Mr. Hay, and held his letter acknowledging their receipt. Mr. Hay, I believe, is lately dead. Can the representatives of that gentleman, or any others to whom these collections may have been entrusted, state where they may now be met with? C. J.

DRYDEN’S “SOPHOCLES.”—

“Frail state of man, thy living lot I deem
Like nothing, or a feverish dream.
He who to Fortune spreads his sails
And swells with her successive gales,
Who in opinion grown is great,
Soon is becalmed, and drops from his estate.”
Dryden’s *Sophocles*.

The above is on the title-page of a pamphlet entitled *Thoughts on the M—y*, London, 1717. Lord Bolingbroke is the chief object of attack. I do not know any portion of Sophocles translated by Dryden, but some part may be ascribed to him in the *Miscellanies* of that time. Can any of your correspondents say whether Dryden is the author, or, if not, who is? A. P.

EAGLE AND CHILD.—What is the origin of this sign? It is also a French sign, “Aiguille et fil.” T. F.

FISHER.—The Rev. Dr. Joseph Fisher, ordained priest 29th May, 1763, sometime curate of Carleton, near Snaith, and vicar of Drax, Yorkshire, died 11th January, 1820, aged eighty-two. He had the degree of M.D. I wish to ascertain whose son, and of what college, he was. Any other particulars also relating to himself or his family will oblige A READER.

THE FRENCH TESTAMENT OF 1686.—I have just hit upon a copy of a French Testament, entitled

“Le Nouveau Testament de Nostre Seigneur Jesus-Christ, traduit sur l’ancienne Edition Latine, corrigée

par le commandement du Pape Sixte V., et publiée par l'autorité du Pape Clement VIII. Par le R. P. Denys Amelote, Prestre de l'Oratoire, Docteur en Theologie, à Paris, chez François Magnet, Imprimeur du Roy et de Monseig. l'Archevesque. MDCLXXXVI."

Could this be a reprint of the celebrated Bourdeaux edition of that year, as I have reason to apprehend that it is? and, further, that it is even rarer than the Bordeaux edition of which DR. COTTON mentions having met with nine copies (see "N. & Q." 2nd S. x. 372). The readers of "N. & Q." will oblige by stating where other copies of this edition can be found. CLARACH.

"I'LL HANG MY HARP," &C. — It is generally believed in Bombay and elsewhere in India, that the late Lord Elphinstone was the author of the song, "I'll hang my harp on a willow-tree." Will you oblige by informing me who was the author of the song? JOHN WHITTAKER.
Nagpore.

JAPAN. — It would be interesting to know the etymology of the local names, Japan, Nippon, Jeddo, Yesso, Meako, Nangasaki. R. S.

A KING PLAY. — A deposition taken before a Surrey magistrate, *temp.* Elizabeth, begins as follows: —

"*Coram me Henr. Goringe ar. xij^o die Januar. 1578* George Longherst and John Mill ex^t sayeth that on Sondaye last they were together at widow Michelles house in the parish of Hascombe, and there delyvered their mares to kepe till they came agayne, and sayde that they wold goo to Hascombe Church to a kynge playe w^{ch} then was there. And sayeth y^t they went thither and there contynued about an houre, at which tyme the sonne was then downe."

During their absence the widow was robbed. (MS. at Loseley). What was a King Play? apparently some religious performance suitable to Christmas. Qu., if of the three kings of Cologne? J. G. N.

REV. J. McALLISTER. — A translation of Völkner's *Winkebrüder* was published at Liverpool in 1837 by the Rev. Joseph McAllister, St. Domingo Institution, Liverpool. Can any Liverpool reader inform me whether Mr. McAllister was a native of Scotland, or a member of either of the Scottish Universities? R. I.

MONUMENTAL INSCRIPTIONS: TAXALL CHURCH. — It seems to be the common fate of all old churches to have their monumental records, to a greater or less degree, destroyed whenever a rebuilding, or so-called *restoration* of the fabric, takes place. The parish church of Taxall in Cheshire was nearly rebuilt in 1825, and at that period many of the monumental slabs on the floor of the church appear to have been replaced by plain stones. Can any of your Cheshire readers inform me whether there exists any list of monumental inscriptions in Taxall church, of a date earlier than 1825? J.

OSBORNE, SIR PETER. — Information is requested, or references to the sources of such, respecting the public and private life of Sir Peter Osborne, the brave defender of Castle Cornet in Guernsey, *temp.* Charles I. Also the dates of the births and deaths, marriages, &c. &c. of his children. One of these, Dorothy, married Sir William Temple. Many extracts from her letters are given in the *Life* of that statesman by P. Courtenay, Esq. Are these letters, as a whole, anywhere published? S. M. S.

WATER COLOURS. — Where are there any collections of Paul De Wint, David Cox, or John Varley's water-colour drawings? Or are there any published works on the art by them which can be seen at the Museum library? Some years since there was an Annual *Amateur* Exhibition of Water Colour Drawings. Query, is this now continued, and where? R.

WRITERS ON GAME COCKS. —

"The Greeks and Persians are said to have fed their cocks upon onions and garlic to make them fight.

"By way of experiment I have set both before mine, but they would not eat however hungry, and I would not force them; for nothing puts a cock more out of feather than forcing down his throat what he doth not like. So, though the practice is commended by good authors, I approve it not." — *The Gentleman's Guide to Sport*, London, 1722, p. 103.

What authors?

A. P.

Queries with Answers.

MAHOMET'S POO. — Geo. Peele, in his *Farewell* to Drake and Norris, when those officers went upon their unlucky expedition to Portugal in 1589, for the purpose of reinstating Don Antonio in that kingdom, thus addresses the gallants who accompanied them: —

"Bid Theatres and proud Tragedians,
Bid Mahomet's Poo, and mightie Tamburlaine,
King Charlemaigne, Tom Stukeley, and the rest,
Adiew! To armes, to armes, to glorious armes,
With noble Norris and victorious Drake," &c.

The poet here undoubtedly refers to four well-known dramatic pieces in his day; but what was the first he mentions, *Mahomet's Poo*? W.

[The Rev. Alex. Dyce, in his edition of *The Works of George Peele*, 1839, says: "Of this strange expression, *Mahomet's Poo*, which is most probably an error of the press, I can make nothing." The late Rev. John Mitford, however, has since cleared up the difficulty: "The fact is," says he, "that two letters have fallen out, probably from the word having been written in a contracted form, and the s that belonged to the word has got wrongly attached to Mahomet, but the true reading is clear: —

'Bid Mahomet, *Scipio*, and mighty *Tamburlaine*.'

Scipio was a great name among old poets and dramatists; and is seldom absent in the list of heroes" (*Gent. Mag.*, Feb. 1833, p. 103). Peele is the author of an unpublished play, entitled *The Turkish Mahomet, and Hiren the Faire Greek*.]

WILLIAM LATIMER.—Knight, in his *Life of Erasmus* (p. 30.), speaking of William Latimer, says that, after leaving Oxford, he retired to the rectory of Eastberry, Gloucestershire, and died there. No modern list of benefices gives Eastberry, though there are two places named Westbury in the above county. What was the true name of Latimer's benefice? And is the stone, mentioned by Knight as erected to his memory, still to be found?
W. J. D.

[William Latimer's benefice was Saintbury, 2½ miles west from Chipping Campden. Wood (*Athene*, i. 148.) informs us, that "Latimer died very aged at his rectory of Seyntbury, near to Camden in Gloucestershire (which he kept with that of Wotton-under-Edge, and a prebendship in the church of Salisbury,) about the month of Sept. 1545, and was buried in the chancel of the church there, dedicated to St. Nicholas. Over his grave was a marble stone soon after laid, with a large inscription on a brass plate fastened thereunto, which hath been long since taken away and defaced." Latimer's will is in the Prerog. Office of Canterbury, in Reg. Pinnyng. qu. 38.]

LASTINGHAM.—Will you kindly give a reference to any description and historical account of the very curious old church at Lastingham, near Kirby Moorside in Yorkshire? There does not appear to be any notice of it in the Yorkshire volume of the *Beauties of England and Wales*; nor in the *Archæologia*, not at least in the first thirty volumes, as the name does not occur in the Index.

E. H. A.

[The following brief account of this church, accompanied with an engraving, is given by Allen (*Hist. of the County of York*, iii. 474):—"Lastingham church, dedicated to St. Mary, is a highly interesting piece of early Norman architecture. In 648, Edilwald, son of Oswald, King of Northumbria, gave to Cedde, bishop of the East Saxons, a piece of ground, called Lestingay, for building a monastery. He instituted here the same discipline as at Lindisfarne, where he had been educated. In this monastery he died, about the year 664. This monastery was destroyed in 870, restored in 1078, and in 1088 the fraternity removed to York. Underneath the choir of the present church, and of the same dimensions, is a vaulted crypt, thirteen paces by eight, the massy cylindrical columns of which, with their variously sculptured columns and arches, are all in great preservation, and exhibit excellent specimens of Norman architecture. The entrance is through a trap-door from the west-end of the choir, and consists of a centre and two side-aisles, lighted by a small window at the east end of each aisle; and being situate on the brow of a steep hill, admitting light. The east end is circular, resembling the crypt or bone-house at Ripon minster."]

WILTON CHURCH.—Will you kindly refer me to the best description of Wilton Church, which (like the church of St. John the Evangelist, Sandymount, near Dublin) owes its origin to the munificence of the late Lord Herbert of Lea?

ABHBA.

[A short notice, partly by anticipation, of the Byzantine church of St. Mary and St. Nicolas, Wilton, was given in *The Ecclesiologist*, vol. ii.; but a more detailed account will be found in vol. vi. pp. 169–174 of that work. Consult also *The English Churchman* of Oct, 16,

1845; *The Builder*, and the *London Illustrated News*, about that date. This splendid church, now the place of sepulture of the Pembroke family, was built and endowed through the beneficence of the late good and great Lord Herbert of Lea, and was consecrated on October 9, 1845. The remains of its noble founder were deposited in the family vault beneath the chancel on August 9, 1861.]

NEW TESTAMENT.—What is the date of an early Testament, which unfortunately is imperfect both beginning and end? I have an idea that the volume was published from about 1560 to 1580. As a guide, I herewith send you a description which I think will suffice to ascertain *when* and *where* it was issued. The sheets count by eights; and it is a 16mo or 32mo? *It measures 3 inches by 2 inches.*

It commences thus on sig. A 3:—

CHAP. II.

MATTHEW—"and they shall call his name Emmanuel," &c.

CHAP. XXII.

MATTHEW—"of heaven is like," &c. Sig. E.

CHAP. XIX.

LUKE—"to a farre country," &c. On sig. P.

The verses are numbered, but *not printed separately* as at the present day: it has small marginal references throughout. The binding, *calfs*, is evidently of the period of Q. Elizabeth; and it has been a very pretty little volume, having been tooled and gilt all over.
X. Y. Z.

[This rare little volume (32mo) is entitled *The New Testament of Our Lord Iesus Christ*. Faithfully translated out of Greeke. Imprinted at London by the Deputies of Christopher Barker, Printer to the Queenes most excellent Maestie. Anno 1593. A copy is in the British Museum, C. 18. a.]

Replies.

KING EDWARD AND LLEWELYN.

(2nd S. xii. 9, 78, 139, 157.)

The fourth writer on this subject evidently made his remarks without having seen those of Mr. OFFOR in p. 139. The latter has referred to the pages of Walter Mapes (properly Map) *de Nugis Curialium*, as printed by the Camden Society, in which the anecdote is contained; and I now beg to subjoin the passage at length, literally translated:—

"Among his deeds of wickedness, Llewellyn is said to have done one noble and honourable act. His neighbours had found him so troublesome and injurious, that King Edward, who then ruled the English, was compelled either to become a petitioner for his own men, or to arm them in self-defence. So, after various messengers had been sent by both parties, they met to confer, the Severn running between them. Edward was at Austelve, Llewellyn at Beachley. Their chieftains passed and repassed in skiffs from one to the other; and after many intercommunications, it was still disputed which

should cross over to the other. The passage itself was difficult from the violence of the floods, but it was not from that cause that the contest arose; Llewellyn asserted his superiority, Edward his equality; Llewellyn that all England, with Cornwall, Scotland, and Wales, had been conquered from the giants by his forefathers, whose most direct heir he claimed to be. Edward that his own ancestors had received them from their conquerors. After this contest had been long continued, Edward at last entered a boat to approach Llewellyn. The Severn is there a mile in breadth. Llewellyn observing and recognising him, threw off his pall of state, for he had attired himself for the dispensation of justice, and entered the water up to his breast; when, cordially seizing the boat, he exclaimed, 'Most prudent King, your humility has gained the victory over my pride, and your wisdom has triumphed over my absurdity; mount then the neck which I so foolishly erected against you, and thus you shall enter the land which your courtesy has this day made your own.' Thus, having taken Edward upon his shoulders, Llewellyn made him sit upon the pall, and with clasped hands did him homage. This was a remarkable beginning of peace; but, after the way of the Welsh, it was observed only until an opportunity of doing injury arrived."

Mr. Wright observes in a note, that "this anecdote is related in other writers"; and T. W. remarks (p. 157) that "the story is told of the Saxon King, Edward the Elder, by others" than Walter Map. May I ask whether there is any other version not evidently derived from that of Map?

I find that a modern historian, and an exceedingly judicious one, has endeavoured to meet the chronological difficulties of Map's statement by the suggestion contained in the following note, which refers to the width of the Severn at the Aust passage:—

"In citing Walter Mapes for this width of *milliare in latum*, we have the testimony of a witness once resident near it, as Rector of Westbury-on-Severn; but it is to be feared that his manuscript work (the only one known, and one edited with great care,) is not so trustworthy as its author. The story from which this citation of width is taken relates to this very Ferry, and to a well-known anecdote of the meeting of Edward, King of England, with Prince Llewellyn there. Now of the three Llewellyns, the first and second were not contemporaries with English Edwards; and the third (Llewellyn ap Gryffydd), contemporary with our Edward I, lived in a century after that of Walter Mapes. The ancient transcriber was possibly ignorant of this, and proves his corruption of the MS. by describing his Prince as *Filius Griffini*, who in Walter's time was unborn. The citation as to *width* might, however, in all likelihood escape similar visitation. As to the legend itself, Camden calls the Edward King Edward the elder, but he was contemporary with no Llewellyn. Walter Mapes probably meant *Edmund* (Ironsides), who was in Gloucestershire in the time of *Llewellyn I.*, and may be the King intended."—*Strigulensia, Archaeological Memoirs relating to the District adjacent to the Confluence of the Severn and the Wye.* By George Ormerod, D.C.L., F.R.S., F.S.A., of Tyddesley and Sedbury Park, author of the *History of Cheshire*. (Privately printed,) 1861, 8vo. (p. 25.)

JOHN GOUGH NICHOLS.

ALLEGED TREASON OF SIR JOHN HAWKINS.

(2nd S. xii. 148, 194.)

CERPHAS is exceedingly indignant with me for presuming to doubt a very singular statement made by the late Dr. Lingard in his *History of England*. Wholly ignoring the contents of Hawkins's communication to Burghley, which, in my humble judgment, tended to dissipate all notions of disloyalty on the part of the former, CERPHAS merely attempts to show, that it was just possible for Fitzwilliams to travel from Madrid to Plymouth in less time than a month (although, by-the-way, it ordinarily took nearly as long to convey a letter in that age from Plymouth to London)—*ergo* Sir John Hawkins must be guilty of treason! Surely I may retort upon my testy reviewer: this "is, without noticing the logic of the thing, a most un-English style of argument." But notwithstanding the severity of his strictures on my incredulity, I must adhere to my already expressed opinion, touching the correctness of the statement in question, until some better authority than that of Gonzalez, or of any other Spanish contemporary, is adduced in support of it. Not only will I take the liberty of reminding CERPHAS of Philip II.'s favourite maxim: *Qui nescit dissimulare nescit regnare*; but likewise, in proof that "his counsellors and tools" entirely sympathised with their miserable master, of referring him — if he has not already perused it — to the recently published *History of the Netherlands*, by Mr. Lothrop Motley; a work which that American gentleman has based almost exclusively on *Spanish* authorities—to wit, the Archives of Simancas. Those archives have revealed such a system of perjury and fraud, as, happily for the credit of mankind, has never been paralleled in any other age or country. On this point there is no room for mistake, doubt, or cavilling; the documents quoted by the independent writer alluded to are numerous, authentic, tangible—in short, they are as patent to the inquiring student of that particular period of history as those preserved in our own great Magazine of Facts—Her Majesty's State Paper Office. And the latter confirm too truly the former. When truth, therefore, was systematically ignored in the court and cabinet of Philip II., I may be pardoned for referring an unsupported Spanish relation of Sir John Hawkins to the same category as the *Mendacia Mendoza*.

ENQUIRER.

KING JOHN'S FIRST WIFE.

(2nd S. xii. 153.)

If the Editor will kindly allow me space, I should like to add a short summary of the history of Isabel of Gloucester, in answer to the remarks of MELETES, which I hope may obviate

the necessity of any further communications on this worn-out topic. As I was the first to open the question, I feel myself in some degree responsible for the paper war which has followed it.

Isabel was the youngest of the three daughters of William Earl of Gloucester, and very little, if at all, younger than John. Her brother Robert died in childhood; and the Earl, not relishing the idea of leaving his daughters co-heiresses of his property, not only entered into an agreement with Henry II. to betroth Isabel to Prince John, but also by his will bequeathed all his property to her and her royal affianced, thus constituting them Earl and Countess of Gloucester, to the prejudice of Amabel and Amicia, his elder daughters. Instead of John having fallen in love with Isabel when grown up, as stated by some writers, he was affianced to her almost in his cradle, for he was born in 1166, and the Earl died in 1173. The marriage of Isabel and John took place at London, on the day of Richard I.'s coronation, Sept. 3, 1189. The bride and bridegroom being cousins within the third degree, fell under the ban of the Church, and were excommunicated, or at least threatened with excommunication, to which John paid no attention. Isabel remains completely in the back-ground during the reign of Richard I., and the Close Rolls and other official documents of the reign of John, before her divorce, contain no allusion to her. Some historians have scarcely deigned to recognise her as a Queen of England; but she certainly was John's legal wife for more than twelve months after his accession. In the summer of 1200, he left England for Aquitaine, and while there, saw and ran away with his future Queen, Isabelle of Angoulême. The King at once requested the aid of the Church to divorce his wife, and sent orders to his officers, the chief of whom was probably Hubert de Burgh, to eject the Queen from the Palace. For fourteen years after that day her history is "a blank." She may have resided with one of her sisters, for nearly all her estates seem to have been retained by the King. In 1214, Isabel was not given, but sold, to Geoffrey de Mandeville, Earl of Essex, who paid the enormous sum of 20,000 marks for permission to marry the repudiated Queen. Geoffrey proved tardy in paying due homage for Isabel's lands, and the King escheated them until he did so. On the 23rd of June, 1215, John commands seizin of the Honour of Gloucester to be granted to Geoffrey, "which he holds with Isabel his wife." Geoffrey, as well as Isabel, figures in the list of those who "bore arms against the King in war." He died before December, 1215, as in that month the Close Rolls style him the late Earl of Gloucester. I now come to the *vezata questio* of Isabel's marriage to Hubert de Burgh. Beatrice, his first wife, was living in 1214 (see Close Rolls for that year); and ME-

LETES has proved that Isabel could not have married Hubert before Sept. 17, 1217. Now I think there can be no doubt that she died in November, 1217; for on the 30th of October, liberty of scutage is granted to the Countess of Gloucester; but on the 18th of November, Gilbert de Clare, son of her sister Amicia, is styled Earl of Gloucester. Therefore, if Isabel married Hubert at all, it must have been between the 17th of September and the 18th of November, 1217. My reason for thinking that she might have died in August, was the recollection of having read somewhere, though I cannot recall the authority, that Amabel, her eldest sister, survived her; and I thought the "Countess of Gloucester" of the 30th of October might apply to Amabel. Some assert that Amabel's son Almeric succeeded Isabel as Earl of Gloucester: but I think there is no mention of him as such in the Close Rolls. The fact of so very short a period having elapsed from the rebellion to the death of Isabel, tends to confirm my suspicion that her marriage to Hubert is a fiction. It deserves also to be noticed that, while Mandeville dropped his title of Earl of Essex to assume that of Gloucester, De Burgh, who was not created Earl of Kent until 1227 (see Stow), and therefore had no title of his own, never styled himself Earl of Gloucester, which I still cannot help thinking he would have done had he married the Countess.

If MELETES would communicate further concerning the daughters of William (? Alexander II.), King of Scotland, I for one should be obliged to him, as those royal damsels have always been a puzzle to me.

I hope, at some future time (God willing), to supply what appears to me a chasm in the royal female biography of England; namely, a series of memoirs of the consorts of English Princes. Isabel, not having been noticed by Miss Strickland as a Queen (I do not know why), will fall under this head; and I feel greatly indebted to those correspondents of "N. & Q." who have endeavoured to throw light on the subject. I may perhaps be permitted to add that any communications regarding the other wives of English Princes, would be most gratefully received by

HERMENTRUDE.

MUTILATION OF SEPULCHRAL MEMORIALS.

(2nd S. xi. 424; xii. 12, 49, 92, 129, 174.)

The following is an extract from a note-book which I kept of a little tour in South Wales in 1844, and was written at Brecon in August of that year:—

"I cannot help noticing a piece of economy displayed in the venerable Priory church here, which is truly barbaric. It contains many monumental slabs or tombs of

the seventeenth century, or earlier; some set upright in the walls, and some forming part of the pavement; but all more or less ornamented with carved crosses of varied and beautiful patterns, extending nearly the whole length of the slab about six feet. These stones, with their beautiful crosses and ancient inscriptions, have been, in most instances, recently defaced by the insertion of vulgar white marble slabs—round, square, or octagonal—of the size of a soup-plate, to the memory of the good burgesses of Brecon who have died within the last ten years or so. The fact that a venerable monumental stone, two centuries old or more, with carved cross and inscription, in good preservation, should have been thus recklessly destroyed or rather mutilated, is a sign of barbarism little to be expected in these days of progressive enlightenment and taste, which excites strong feelings of surprise and something more."

I believe the church has recently undergone some restoration, but I fear nothing could be done to restore these monumental relics to their original condition.

S. H. H.

It is certainly to be regretted that these memorable days of revivalism in church work have unfortunately led to a reckless destruction of many memorials of the dead—unavoidable perhaps in some cases; but neither ordinary, nor incumbent, nor any person, has a right to "remove or deface any memorial laid or placed in memory of the dead." It may be very unbrotherly to recommend such a course; but it is to be feared that no stop will be put to the evil, until some offending party has been proceeded against according to law, and made to smart under pains and penalties. Overlaying with new tiles old memorial stones, is perhaps not *destroying* them nor *defacing* them, but it certainly is *effacing* them; and, therefore, deserves to be dealt with as rigorously as if the stones were demolished. It is a mere subterfuge. Not to refer to old enactments, in a recent Act, 24 & 25 Vict. ch. xxvii., there is a provision, that "if any person shall unlawfully destroy or damage (*inter alia*) any monument, or other memorial of the dead in any church or churchyard, he shall be liable to be imprisoned six months, with hard labour"; without exempting the offender from "action at law, and damages for the injury committed."

H. T. ELLACOMBE.

This subject appears to me to be of such great interest and importance, that I hope to see it recur to again and again in the valuable pages of "N. & Q.," now the best "medium of intercommunication" between antiquaries, as well as a store-house of facts which, but for its existence, would pass into the limbo of oblivion. I could mention such instances of the wanton destruction or removal of monumental inscriptions as would warrant not only the indignant remonstrances of the public, but the interference of Parliament. The apathy of the clergy and of churchwardens is another cause of the disappearance of monu-

mental inscriptions. I have in my eye a recent instance, in which, but for the interference of a private individual, a valuable record of this kind would have perished. A mural monument, the iron cramps of which were decayed with age, fell from the wall and was dashed to pieces. The officials of the church were aware of the event, but they had no interest in the persons commemorated, and knew nothing of their living representatives. The person in question, happening to know one of them, a lady of position, immediately informed her of the circumstance, and thus insured the restoration of the monument. I mention this simply as an instance of what must be continually occurring in our churches, and also of what might be done in the way of restoration, if clergymen and churchwardens (who, to do them justice, have no funds available for such purposes) would take the trouble to inquire among local antiquaries and genealogists, as to the representatives of the individuals commemorated.

Let me recommend to the leaders of our numerous county archæological societies the desirableness of acting upon the suggestion of the Society of Antiquaries issued in 1858, and referred to by Mr. PEACOCK in "N. & Q." 2nd S. xii. p. 13. The Sussex Archæological Society has already set the example of publishing, *in extenso*, the inscriptions in churches and churchyards, and it is intended to continue them in the successive volumes of their now well-known "Collections."

MARK ANTONY LOWER.

Lewes.

THE HORSE-SHOE CLUB.

(2nd S. xii. 87.)

I find that this club—a benefit society, instituted twenty-three years ago at Shepton-Mallet—took its name from being held at the "Horse Shoe Inn" in the outskirts of that town. The name, therefore, was chosen by accident, and has no connexion in its origin with any of the guilds or fraternities of antiquity. But not so the sign of the horse-shoe, which I have seen in other parts of the West of England, three horse shoes swinging on a board, painted by so rough a limner that it required the name to be written under to detect what he meant to depict. But why only three shoes, as a horse has commonly four legs? Was it, like "the Nag's Head," a representation of a part for the whole animal? Not so; three is a cabalistic number, *e. g.* three "Bags of Nails" (not for fastening on the shoes, as the village Boniface supposed), but to represent three bacchanals, jolly toppers, votaries of Bacchus. Moreover, these three shoes might have been adopted from a warrior's shield, the badge of some brave Crusader; just as the nag's head was hung up in token of Black Barb, the gallant steed that bore

aim in the Holy Land. The institutors of the benefit society were, of course, altogether innocent of the chivalrous origin of the Horse Shoe Club at Shepton-Mallet.

But why did the big wigs, the judges of the land, her majesty's serjeants, queen's counsel, &c. take this name for their convivial meeting at the end of circuit? I hope that some old bencher from the Middle Temple, with its winged horse, deep in antiquarian lore, may yet come forward from his Inn of Court to explain in "N. & Q." this obsolete custom.

Since I put the question as to its origin in a former number, I have found a *brief* journal which Sir Thomas Plummer kept when just admitted to the bar (anno 1778), little dreaming then of having custody of the Rolls in Chancery Lane. An extract from this musty document will in a measure solve the question:—

"Saturday, April 11. — Dined with the judge; had a special Horse Shoe for electing of officers; Price knighted; Dr. Benjamin, Recorder; Cuthbert and Achmuty, two Precentors, the former also Præcursor, and the latter Expositor; Miles, Remembrancer, and Deputy-Master of Ceremonies. Douglas, Histiographer; Poore, Primate, Bishop of the Carmarthen Circuit; Jones the Grand Vicar preached the Ordination Sermon on the text out of Isaiah — 'And there were 29 knives,' and the Proverbs of Solomon — 'As iron sharpeneth iron, so doth a friend the face of his friend,' in verse; his grace was also a copy of verses composed on the Oxford Circuit; Sir Wm. Lewis, Representative and Plenipotentiary; Self (Plummer) L^d Gore; Lorimer, unbeliever, candle-snuffer, &c.; Williams, Accountant, believes recusant convict (*sic*), got drunk, and behaved so ill that Jones proposed his expulsion; but in consequence of his being drunk, and making an apology the next day, he was forgiven. Bragge, Inspector, — Pemberton, Master of the Ceremonies."

From this extract, April 11th (should it not be April 1st?), I gather the Horse-Shoe Club was then the barristers' burlesque, in which, to use an Americanism, they "poked fun" at every thing, sacred or profane, ridiculing dignitaries, whether ecclesiastical or civil, without remorse.

I trust some old bencher may be yet alive to give you a better key to, and commentary on, the origin and customs of Horse-Shoe Clubs. May I suggest that Miracle Plays were the first source from whence the Bar derived their legal merriment; Christmas mummeries in the Temple Halls was the next step of initiation. But the coarse carnival of mediæval ages was softened and refined as time wore on, till, in the sixteenth century, we get to Allegorical Masks represented (it may be in the Temple Gardens) by polished courtiers in picturesque costume, to the delight of the virgin queen, and with lyric lays (e.g. "The Mask of Comus"), composed by the unrivalled poets of her reign. And the revival of fancy balls in the costumes of antiquity, and the splendid *Tableaux vivants* of the fashionable world, in which all kinds of characters are personated, as well as the

wonderful melodramatic spectacles that have nearly driven Shakspeare from the British stage. All these are *quasi* Horse-Shoe Clubs in a more refined and artistic form, and better adapted to the polished manners of the nineteenth century — an age singularly extravagant in amusements as well as in arts and arms. QUEEN'S GARDENS.

SIC TRANSIT GLORIA MUNDI.

(1st S. vi. 183; vii. 164; xi. 495; 2nd S. i. 503.)

Cardinal Wiseman, in his *Recollections of the last Four Popes*, describing the Pope's Coronation in St. Peter's, mentions the striking ceremony of the Smoking Flax:

"And therefore this pause in the triumphant Procession towards the Altar over the Apostle's tomb, and to the Throne beyond it? It is to check the rising of any such feeling [of self-applause], if it present itself, and to secure an antidote to any sweet thought which humanity may offer; that so the Altar may be approached in humility, and the Throne occupied in meekness. A clerk of the papal chapel holds up right before him [the Pope] a Reed, surmounted by a handful of Flax. This is lighted; it flashes up for a moment, dies out at once, and its thin ashes fall at the Pontiff's feet, as the Chaplain, in a bold sonorous voice, chaunts aloud: '*Pater Sancte, sic transit gloria mundi.*' 'Holy Father, thus passeth away the World's Glory!' Three times is this impressive Rite performed in that Procession, as though to counteract the earthly influence of a Triple Crown."—P. 143.

Scarlatini thus refers to this Symbolic Rite:—

"Ut proinde mundanæ gloriæ lubricitas, et transitoria vanitas exponeretur, manus figurari poterit hastam tenens, in cuspide summitate stuppæ succensa appareat, his verbis adjunctis: *Nil solidum*. Alludit pictura hæc ad consuetudinem illam, qua summo Pontifici noviter electo, hæc inflammata stuppæ presentatur: factum hoc cum illo Isaiæ confrontatur. Unde et Lampridius refert olim lapidam Imperatori obvium in loco, ubi cumulus petrarum erat, dixisse:

"*Elige ab his saxis in quo Augustissime Cesar, Ipse tibi tumulum me fabricare velis.*"*

This writer's reference to Isaiah (xlii. 3.) seems irrelevant, as the Smoking Flax is there used in quite a different connexion. I should rather refer to St. Peter, 1st Ep. i. 24, and to Philo, who tells us that Flax was an old Jewish Symbol of the Earth; speaking of the Curtains of the Tabernacle, he says, "Flax is an emblem of the Earth, for the Flax grows out of the Earth." Du Bartas uses "th' azure-flowered Flax" as an Emblem of Transitoriness. Without remedies, he says, to cure our sickness, and to salve our sores, "scarce could we live a quarter of our days:"—

"But, like the FLAX, which flowers at once and falls,
One Feast would serve our Birth and Burials;
Our Birth our Death, our Cradle (then) our Tomb,
Our tender Spring our Winter would become."†

* *Homo Figuratus et Symbolicus*. Aug. Vind. 1695. tom. i. p. 188.

† Sylvester's *Du Bartas*, folio, p. 61, cf. p. 64.

How far back can this striking Ceremony at the Pope's Coronation be traced? Picinelli mentions a device of Pope Martin the Fifth (A.D. 1417) to the same purpose:—

“Martinus V. Pontificum tias, coronas Cæsarum, Cardinalium galeros, sceptras, mitras, et gladios in mediis rogi flammis expressit; addito lemmate, SIC OMNIS GLORIA MUNDI. Seneca (*Epist.* 123.): *Gloria vanum et volatilis quiddam est, auraque mobilis.* Et meus Hugo Victorinus; *Quid profuit illis inanis gloria, brevis lætitia, mundi potentia, carnis voluptas, et plena divitiæ, magna famulitæ, et magna concupiscentia? Ubi risus, ubi jocus, ubi jactantia, &c.?*—lib. *De Anima.*”*

This Device of Pope Martin's, encircled with the Motto *Sic transit Gloria Mundi*, is depicted in Wither's *Collection of Emblemes*, Lond. 1635, p. 98. Over the Embleme are the lines:—

“Even as Smoke doth passe away;
So, shall all Worldly—pompe decay.”

A correspondent (2nd S. i. 503) supposes the famous ejaculation *SIC TRANSIT GLORIA MUNDI* to be taken from the *De Imitatione*, lib. i. cap. iii. § 6: “O quam citò transit Gloria Mundi!” That would assign it to the early part of the fifteenth century, but I suspect it can be traced farther back.

Since writing the above I met with, in a country farmhouse, a dilapidated little book wanting the title-page, but apparently printed in the last century. From a fragment of the preface, and from a list of books on a fly-leaf “wrote by W. Mason,” and published by Dilly, it would seem to be a treatise by W. Mason † (author of the *Spiritual Treasury*) on Romans xiii. 14. I accidentally lighted on the following passage:—

“It was a custom in Rome, when the Emperor went on some grand day in all his imperial pomp and splendour, to have an officer go before him, with Smoking Flax, crying out ‘*SIC TRANSIT GLORIA MUNDI*’: So passeth away the Glory of the World. This was to remind him that all his honour and grandeur passed away just like the nimble Smoke and burning Flax.”—P. 154.

If this writer be correct, the Ceremony at the Pope's Coronation is a relic of Imperial Rome. Not having the necessary books at hand, I must leave it to the Editor of “N. & Q.” and his friends, to follow up the subject. EIRIONNACH.

* *Mundus Symbolicus*. Colon. 1681. tom. ii. p. 260. It is odd that this vast *Symbolical World*, the work of an Italian Monk, should contain no reference to the Ceremony at the Pope's Coronation, nor to the famous lemma *Sic transit Gloria Mundi*!

† Who was this William Mason? [William Mason, Esq., was born at Rotherhithe, Surrey, in 1719, where his father was a clockmaker, and to whose business he succeeded. Having long been in the Commission of Peace for the county of Surrey, he retired from business in 1783, became an active magistrate, and died in Bermondsey Square on September 29, 1791. He edited Bunyan's *Pilgrim's Progress* for Alex. Hogg of Pater-noster Row.—Ed.]

RUBENS (2nd S. xii. 188.)—ABRACADABBA can scarcely have taken the trouble to consult my volume, or he would there have found the two payments to Gerbier on account of Rubens, which he says he “does not find,” although the amounts differ materially. ABRACADABBA says that Gerbier was paid 424*l.* “for defraying Seigneur Rubens,” and 200*l.* “more for a ring and hatband presented to the said Rubens.” By turning to p. 146, of *Papers relating to Rubens*, it will be seen that Gerbier was allowed 500*l.* “for a diamond ring and a hatband, by him sold to His Majesty, to be presented unto Signor Rubens;” and 128*l.* 2*s.* 11*d.* for the “charges and entertainment” of Rubens, Mr. Brant, his brother-in-law, and their men, from 7th Dec. 1629 to 22nd Feb. 1630; being the day after Rubens was knighted, and most probably left London. My authority, as given in note 193, is the book of the Lord Chamberlain's Office, and for which I am indebted to Mr. Carpenter's valuable *Memoir of Sir A. Van Dyck*, &c. Michel says (p. 175.): “The King took from his own hat the diamond hatband, which was worth 10,000 crowns.” And Gerbier, in an interesting letter to Cottington of 17th Feb. 1630, partly in cipher (printed at pp. 142—146 of my volume), says that “The King has taken from Gerbier a cordon of diamonds and a ring, to give to Rubens;” for which, he adds, “God knows when Gerbier will be paid.” ABRACADABBA should give the reference to the book of “Payments extraordinary at the Exchequer,” from which his figures are abstracted; because so many writers on Rubens differ in the amount said to be paid for this same hatband and ring, and the disparity between 500*l.* and 200*l.* is very remarkable, more particularly if correctly taken from authentic MSS. W. NOËL SAINSBURY.

PORTRAIT OF JOHN BUNYAN (2nd S. xii. 100.)—MR. OFFOR, writing upon this subject, says: “The Company of Stationers have a good old small one with his hat on, in their Committee Room.” With every respect to MR. OFFOR, to whose opinion I should on most subjects cheerfully defer, I beg to quote with regard to this picture the following description of it, which forms an item of the account which I have lately printed (for the London and Middlesex Archeological Society) of the portraits at Stationers' Hall:—

“In the Stock Room, over the chimney-piece, A small painting on panel of a man in a high black hat; it has been named JOHN BUNYAN, but upon insufficient authority, and it is unlike his portraits. On the back is cut the name of T. MARSDEN, whom it probably represents. Presented by MR. HOBBS, the vocalist.”

JOHN GOUGH NICHOLS.

PICTURE OF KING EDWARD VI. AT BRIDEWELL (2nd S. xii. 81.)—I also beg permission to enter my protest to the editorial note—“by Holbein”—added to Vertue's mention of this picture, in

his droll anecdote of Howard, the King's frame-maker, and Sir William Withers, the Lord Mayor. It should have been in these words: "which has been usually attributed to Holbein." It is well known to the readers of "N. & Q." that it has now been ascertained that Holbein died in the year 1543, four years before Edward's accession to the throne, and ten before the incident intended to be represented in the picture at Bridewell Hospital. It happens that the same occasion—a public day of the London and Middlesex Archaeological Society—which led me to catalogue the pictures at Stationers' Hall, also induced me to perform the same office for those at Bridewell Hospital, and those in the Inner and Middle Temples: and in my catalogue of the Bridewell pictures I have reiterated the opinion, which I published in my *Catalogue of the Portraits of King Edward the Sixth*, 1859, that—"It is not now regarded as Holbein's work, as it bears no comparison with his capital picture at Barber-Surgeons' Hall of King Henry the Eighth granting the charter to that Company." This opinion, in which I was supported by some of the best modern judges, is completely confirmed by the discovery of Holbein's will, proved in 1543. The real history of the picture remains to be ascertained.

JOHN GOUGH NICHOLS.

ALEX. IDEN (2nd S. xii. 169, 200.)—In answer to QUÆRO, Murray's *Handbook to Kent and Sussex* states, that

"Ripley Court, near Westwell, co. Kent, was the residence of Alexander Iden, the capturer of Jack Cade, but its ancient state and 'quiet walks' have been exchanged for the bustle of a farmyard;"

and notes that Iden in Sussex

"claims to have given name to the family, one of whom (Alex. Iden) killed Jack Cade. Their ancient residence has disappeared, but the moat may still be traced."

I have seen a list of the sheriffs for this county (Kent), and find that, 35 Henry VI., Alex. Eden, armiger of Westwell, acted as sheriff. Burke, in his *General Armoury*, gives "Eden, Edon, or Iden (Sandwich, Kent)."

In the list of *Gentry of Kent*, 1434, Wm. Iden appears; and in the *Heralds' Visitation*, 1574, John Iden.

In the *Post Office Directory* for Kent (Westwell), the name Thomas Idenden, farmer, appeared some years since, but if a descendant I know not.* R. J. F.

THE PHENIX FAMILY (2nd S. xii. 109, 139, 177.)—There is a tobacconist of this name (spelt

[* Alexander Iden of Westwell, who slew Jack Cade, and married the widow of William Cromer, slain before that rebel, was Sheriff of Kent in the 35th year of Henry V. His arms were, Azure, a chevron between three closed helmets or.—Hasted's *Kent*, vol. i. p. lxxxvii. —Ed.]

with the diphthong) at Wolverhampton. Both he and his father are natives of Denbighshire, N. Wales, and derive, traditionally, from America. The Phoenix has, however, long been indigenous to this country, as the following extracts from the *Gen't's Mag.* prove:—

Died 2 Feb. 1799, "At Southampton, Mrs. Phoenix. She was restricted, by her father's will, from residing more than 20 miles from Salisbury; but, through the indulgence of the executors, the limitation was enlarged as far as Southampton, two miles farther."—Vol. lxxix. p. 172.

1812. Died "At Whaplade Drove, co. Lincoln, aged 87, Anne Phoenix, who was blind the last ten years."—Vol. lxxxii. p. 92.

Mr. Lower (*Essay on Eng. Surnames*, i. 202.), considers the patronymics of Phenix and Spinks (sphinx) to be of that class which, from being the signs of taverns, were assumed by the proprietors or their descendants.

I find no mention of arms, or any genealogical information under this name; and although it is appropriately an extremely uncommon one, it is likely to be perpetuated in the next generation, for Mr. Phoenix of Wolverhampton has, I hear, recently evidenced the genial *warmth* of his nature by taking unto himself a wife—probably an "old flame"—from whom it is not unnatural to expect will rise a progeny which will negative at all events the uniqueness of the fabled bird. In the Harl. MSS. 808 and 5187, at ff. 43 B. and 48 B. are pedigrees of the family of "Phenice of Oxfordshire," a reference to which may assist this inquiry. S. T.

HAWKINS'S TRANSLATION OF THE ÆNEID (2nd S. xii. 163.)—I have before me the volume of which H. B. C. doubts the existence. Its full title is—

"The Æneid of Virgil, translated into English blank verse. By William Hawkins, M.A., Rector of Little Casterton, in Rutlandshire; late Poetry Professor in the University of Oxford, and Fellow of Pembroke College. —Et nos aliquod nomenque, decusque Gessimus, Virgil. London: Printed for J. Fletcher, in St. Paul's Church Yard, 1764." 8vo., pp. 246.

It comprises only the first six books, and is followed by a page containing the announcement:—

"N.B.—The remaining Six Books are ready for the Press."

H. B. C. is in error in stating that the work is not mentioned by Lowndes. It is described at p. 1877 of the original edition, and priced 3s.

J. F. M.

OLD PICTURES (2nd S. xii. 170.)—In "N. & Q." I see a letter signed JOHN CORNER, in which he gives a description of an old picture in his possession. I have a similar one which corresponds, with the following exceptions:—First, my picture has "Her Majesty's most gracious Speech," &c., &c. On the second strap, the letter referred

to in Mr. CORNER'S is not in mine; and instead of the parchment-bound book marked "Chunk," mine represents an old deed, dated "Anno 1710," with a red seal and band; two letters, one folded at each end, with two red seals; one large and one small, with post-mark $\frac{M.A.}{20}$; the other directed "For Edward. —, London" (the strap covering the surname). On the lower strap, the memorandum book is wanting: but mine has the sealingwax; the likeness in an oval frame, and suspended from the second band by a ribbon. The dimensions of this picture are 2 feet long, by 16 inches wide. I have another picture of the same kind (21 inches long by 11 inches wide); the background of which represents a piece of deal board, with a portrait of "Carolus Secundus" on paper, nailed with a single nail to the board, the opposite corners turning upwards. There is a black band, containing "The London Gazette, published by —, from Monday, March" (rest blank); a Turkey quill; a piece of red sealingwax, burnt at one end; and a letter sealed with red wax, with the post-mark $\frac{m}{10}$. C. O. B.

POETS ASCRIBE FEELING TO INANIMATE THINGS
(2nd S. xi. 189, 458.)—

"Pour le première fois employant la prière,
Je leur demande au moins les restes de mon frère;
Et ce frère et la mort ils m'ont tout refusé:
Au mepris de Tyrans son cadavre exposé
Fut jeté dans le Tibre, et l'onde épouvantée
Ronlait avec respect sa tête ensanglantée."

Chenier, *Caius Gracchus*, ap Boncharlat,
Cours de Littérature Française, t. i. p.
189. Paris, 1826.

"Au fond d'un vieux manoir, non loin des bords fleuris
Où la Seine à regret s'éloigne de Paris."

D'Arincourt, *La Caroleide*, ch. iii. p. 41.
Paris, 1824.

Du BARTAS'S description of the garden:—

"Each hair he hath is a quick-flowing stream,
His sweat the gushing of a storm extream,
Each sigh a billow, and each sob he sounds
A swelling sea that overflows its bounds."

Sylvester's *Du Bartas*, p. 480. 4to. Lond.
1611.

"Les arbres d'alentour prenoient part à la fête,
Et sans mouvoir les pieds, dansoient avec la tête."

Le Moyn, *St. Louis*, l. vi., v. 62, quoted
by Gerugez, *Histoire de la Littérature
Française*, tom. ii. p. 145.

FITZHOPEKINS.

St. Germain.

THOMAS SIMON (2nd S. xii. 2, 140.)—Has MEMOR seen an article on this subject written by my friend, the late Clement Taylor Smythe, Esq.? It was read before the Numismatic Society in 1842. Mr. Smythe believed Simon to be of French extraction, and from Canterbury; and I think his will in part proves it, for he gives "unto the Poore of the French Church whercof I am a Member, three pounds." I have looked through

my lists of marriages in the French church formerly in Threadneedle Street, but do not find his marriage: it would probably be between 1644 and 1654, for which period all registers are defective. Amongst the marriages of the French Refugees at *Canterbury* in 1605, I find "Jaque le Simon," and "Susane Descamp." This might be the father and mother of Thomas Simon; and if so, I am able to add further particulars, as I possess the marriage contract signed on the occasion, and from which it appears that Jaque was the son of Melchior Simon, and the lady was the daughter of Mahieu Descamps, deceased, and the witnesses were "Jean Oudart, Aumont de Forest, and Alex^r Wautier, her brothers-in-law."

It may lead to some further evidence if I add, that in the marriage register of the French church in Threadneedle Street are the following matches:—

"1610. Phillipe Simon, and Ann Jacob, widow of Pasquier Henne.

"1611. Pierre Simon, and Anne Germaine."

JOHN S. BURN.

The Grove, Henley.

-AGE, TERMINATING CABBAGE, SMALLAGE, ETC.
(2nd S. xii. 190.)—Cabbage is from the French *caboche*, a congener of the Dutch *kabuys*, the German *habbis*, and the Italian *cabuzzo*. Borage is from the Latin *borago*. Spinage is from the French *épinards*, anciently *espinards*. Smallage, so far as regards the last syllable, is from the French *ache*. Cowage is a variation of *cowitch*; perhaps from the Bengali *kooshee*. Sage is from the French *sauge*; and Saxifrage is from the Latin *saxifraga*. These words are not compounds of the termination -age, from the French -age, the Latin *ago*, the Greek *ἄγω*, and the Sanskrit *ag*, to act; found largely in the mercantile vocabulary, as herbage, bandage, poundage, cordage, wharfage, baggage, luggage, mortgage, carriage, ferriage, bakage, tallage, pillage, tillage, fullage, naulage, damage, primage, rummage, roomage, manage, cranage, cozenage, coinage, alnage, tonnage, stoppage, arreance, cellarage, steerage, brokerage, portorage, average, umpirage, seignorage, cartage, outrage, murage, harbourage, prisage, passage, message, usage, surplusage, weftage, fraughtage, vaultage, advantage, mintage, vintage, frontage, pilotage, partage, portage, postage, ravage, salvage, stowage, keyage, voyage, buoyage, laborage, &c.
T. J. BUCKTON.

Lichfield.

SKELETON LEAVES OF PLANTS (2nd S. xii. 191.)—Though I cannot say it is a "full account," A. R. Y. will find a description of the mode of preparing and bleaching skeleton leaves in my *Chemical Magic*, 2nd edit., pp. 177 (Longman & Co.). My kinsman, John Hawes, Esq., of 7, Adelphi Terrace, has produced some very fine

specimens of skeleton plants, and which he has deposited at the gardens of Kew, Regent's Park, South Kensington, and Crystal Palace.

SEPTIMUS PIRESSE.

Chiswick.

FREEMASON (2nd S. xii. 69, 178.)—This use of the word Freemason, in its original and genuine meaning, is a relic of the old trades-unions or guilds of Masons. Cawdray uses it in his *Treatise of Similies*, Lond. 1609:—

"As the Free-mason heweth the hard stones . . . &c.: Even so God the Heavenly Freemason buildeth a Christian Church . . . &c."—P. 342.

In 1st S. iv. 234, some works on Freemasonry are mentioned. Let me recommend a few others to those who really wish to get information on the subject:—

"A Letter on the Antichristian Character of Freemasonry, To the Rev. Wm. Carwithen, D.D. . . : By M. C. TREVILIAN, Esq., A Voluntary Seceder from the Society. Bath: Binns & Goodwin. London: Whittaker & Co., 1849."

"The Early History of Freemasonry in England. By J. O. Halliwell, Esq. Lond. 1845."

"Freemasonry—Its Pretensions Exposed. New York, 1828."

An Article in *The Christian Remembrancer*, July, 1847, on "Ancient and Modern Freemasonry," by John Armstrong, D.D., Bp. of Grahamstown.

An Article on "Rosicrucianism and Freemasonry," in Soane's *New Curiosities of Literature*, Lond. 1849, vol. ii. p. 35.

"A Sermon on Freemasonry, Past and Present, in its Relations to Society. By the Rev. Henry Rawlinson, M.A., St. John's Coll., Oxford. London: Hatchard."

The last in the list I have not read, but suppose it to be in keeping with the others.

EIRIONNACH.

MAYPOLES (2nd S. xii. 11, 78, 138.)—The author of *A Month in Yorkshire* informs us that there is a maypole at Ays-garth, in Wensleydale, and states that this was the only one he noticed in the course of his interesting tour. I have however seen a noble specimen, which is still in existence at Ovington, a little village prettily situated on the banks of the Tees, about three miles below Rokeby, and two from

"Sweet Winston's woodland scene."

The place is the property of Sir Clifford Constable; and his late agent, Cuthbert Watson, Esq., who was much respected by the tenantry, was a staunch supporter of rustic games, and gatherings of all descriptions. Hence it was that in his lifetime the first of May was a high day for the Ovingtonians. The pole (which is sixty-three feet high) was taken down, repainted, decked with garlands, and restored to its proud position on an elevated part of the green, after which the inhabi-

tants displayed their Terpsichorean acquirements in its vicinity, and paid court to Sir John at the sign of "The Four Alls"—a work of art which is displayed in tempting proximity to the scene of action. Since Mr. Watson's death, which took place about two years since, the maypole has not been honoured with the customary observances—a cause of sorrow, doubtless, to some of the villagers, but not to all, as the advocates of nephalism perceived that those who engaged in the games usually quenched the thirst excited by their exertions with something slightly stronger than *May-dew*. I am told that when the Constables lived at Wycliffe, a pole was annually erected and decorated during "the merry month," but that as soon as "leaf June" appeared, it was restored to the obscurity from which it had been temporarily rescued. ST. SWITHIN.

SIR EDWARD MOSELEY OR MOSLEY (2nd S. xi. 211; xii. 80.)—Will E. C. B. or any other correspondent show the connexion of Sir Edward Moseley with the family of Sir Oswald Mosley, Bart?

Burke attaches to the families different arms. Sir Oswald is very particular about the correct spelling of his name, and properly so, as we have in the neighbourhood three distinct families—Mosley, Mousley, and Mozley. J. P.

Miscellaneous.

THOMAS BATEMAN, ESQ.—When we penned the brief notice of Mr. Bateman's recent work which appeared in our last number, we little thought that we should so soon have the melancholy duty to record his unexpected death after an illness of two days. Thomas Bateman, Esq., of Lomberdale House, and of Middleton Hall, in Derbyshire, was a gentleman whose name has for years been as "familiar as a household word" to the learned men of all countries, and whose Museum of Antiquities is unrivalled as a private collection. For the following notices of Mr. Bateman we are indebted to our esteemed correspondent, MR. LEWELLYN JEWITT of Derby, who for many years was one of the intimate friends of this distinguished antiquary:—

"As an antiquary, Mr. Bateman ranked very high, and had an European fame for his extreme knowledge, and for the extensive researches which he had for years engaged in in Antiquarian and Ethnological pursuits. His excavations in the grave mounds of Derbyshire and the adjoining counties, extending over a period of more than twenty years, have resulted in the bringing together of such a collection of Celtic remains as no other Museum, public or private, has, or ever can contain. These were deposited in his museum at his seat, Lomberdale House, as were also the extensive and truly valuable collections of coins and antiquities which he had so industriously gathered together and purchased from every available source. At this seat also, and at Middleton Hall, he had one of the most extensive and valuable libraries in the provinces, and also a fine collection of ancient manuscripts. To all these he, with that kindly and generous feeling which characterised him, gave access to all inquiring minds; and it is not too much to say that there

is not an antiquary or writer of note living, who has not in some way or other profited by his labours, and by his knowledge and experience.

"As an author, too, Mr. Bateman was well known, and his *Vestiges of the Antiquities of Derbyshire*, his *Catalogue of Antiquities*, and his *Ten Years' Diggings in the Celtic and Anglo-Saxon Grave Mounds*—the latter a work only issued from the press a fortnight before his decease—have become standard works of reference, and are most highly prized. Besides these, his contributions to the *Journal of the British Archaeological Association*, and to other kindred works, and his papers on various subjects in the *Zetiquary*, are amongst the most valuable which those publications contain. At the time of his decease two other works from his pen were announced as at press, and he was also engaged in other literary matters for the publication to which we have referred.

"The family of Bateman is one of high antiquity in the county of Derby, having been settled at Hartington since the reign of Henry VI., and at other places in the same district since the thirteenth century. From one branch of the Hartington family, our deceased friend was descended. It is not our intention, now, to trace out the genealogy of this good old Derbyshire family. It is enough under present sorrowful circumstances, to say that the gentleman, just deceased, was the only child of William Bateman, Esq., F.S.A. (by his wife Mary, daughter of James Crompton, Esq.), a man of deep learning and research, who was the founder of the present magnificent library and museum which his son has made so extensive. The father of Mr. William Bateman, and grandfather of the gentleman now deceased, was Thomas Bateman, Esq., the purchaser of the Middleton estates, who was High Sheriff of the county of Derby in the year 1823. He married Rebekka, daughter and co-heiress of Arthur Clegg, Esq., Manchester; by whom he had, besides William named above, one son who died young, and a daughter married to Samuel Hope, Esq., of Liverpool. Mr. Bateman died in 1847, and thus his estates descended to the subject of this notice.

"Our deceased friend, Thomas Bateman, Esq., was born at Rowsley in November, 1821; and when only a few months old lost his mother, who died in the following July. In 1835, when fourteen years of age, he lost his father, who died in June that year. In 1847 he married Sarah, daughter of William Parker, Esq., of Middleton; and by her, who survives him, leaves issue one son and four daughters. His son, Thomas William Bateman, who will succeed him in his estates, was born in 1852, and is consequently only in the tenth year of his age."

REV. JOSEPH HUNTER, F.S.A.—The valuable manuscript collections of this distinguished literary antiquary (ob. May 9, 1861), who are informed, will be offered by the family to the trustees of the British Museum. They consist of about fifty volumes in quarto, and a similar number of Note-Books, containing some curious bibliographical and topographical memoranda. The genealogical portions relate for most part to Yorkshire. There are several volumes of Shaksperian adversaria, as well as biographical notices of our British Poets, entitled "Chorus Vatum Anglicanorum," evidently prepared for the press. The remainder consist of Church Notes; extracts from the Diaries of Mr. Oliver Heywood of Halifax, and notices of other Nonconformist ministers.

Not only the "Men of Kent," but the antiquarian brotherhood of the United Kingdom, will, we are sure, be glad to learn that the Third Volume of the *Archæologia Cantiana*; being *Transactions of the Kent Archaeological Society*, is now in the course of delivery to its members. We can only this week give a list of its rich and varied

contents: The Landing-Place of Julius Cæsar in Britain—On the Connection between the Monasteries of Kent in the Saxon Period—On Anglo-Saxon Remains discovered recently in various places in Kent—Catalogue of the Library of the Priory of St. Andrew, Rochester, A.D. 1202—The Great Rebellion in Kent of 1381, illustrated from the Public Records—Some Account of the Church of St. Mary, Stone, near Dartford—The Columns of Recluser Church—The late Rev. Thomas Streetfield, of Chart's Edge—Sir Roger Twysden's Journal—Miscellanea—Pedes Finium—Inquisitiones post Mortem, &c.

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from King John, Act IV. Sc. 2.

UTIMA THULE. The lines on "Woman's will" are on a pillar erected on the Danes' John Field, Canterbury. See "N. & Q.," 1st S. i. 247; iii. 285.

W. J. B. The Miscellaneous Works of the Rev. Wm. Hawkins are not in the British Museum. They contain Tracts in Divinity, Dramatic and other Poems; Letters, Essays, &c. Praelocutiones Poeticae, et Orationes Crevanticæ. 3 vols. 8vo. Oxon. 1758.

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LONDON, SATURDAY, SEPTEMBER 21, 1861.

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Literary Relics.

FROM AN ANTIQUARY'S PORTFOLIO.

Dr. Wm. Lort Mansel to T. J. Mathias.

Nov. 24, 1784.

MY DEAR MATHIAS, — I accept your kind offer, and should have told you so two days ago, could I but have provided myself with a substitute for Bottesham sooner. As there are many burials, and one wedding between this and next Sunday, I thought it best to stay the week out; so that on Monday next I mean to set off by the Diligence, and hope for the happiness of waiting upon you the same evening. I beg my most sincere and grateful respects to Mrs. Mathias, entreating her to believe me highly sensible of the kind invitation which she has been pleased to make me through you.

All I have to say, and all I shall hereafter say, I mean to defer till I have the pleasure of taking you by the hand; saving only that I must assure you I am greatly struck at the thought of Sir William Jones being the author of so much nonsense.* I read it to Dr. Glynn, just as you had transcribed it, when the only observation which he made was, that it was damnably like the manner

* Sir Wm. Jones had recently published *The Moallakat, or seven Arabian Poems, which were suspended on the Temple at Mecca*, with a translation and arguments, 4to, 1782.

of Chatterton's writing. Here was an end of Sir William, and of all his Asiatic ideas at once. In came Chatterton, Rowley, Horace Walpole, H. Croft, Sherwin the Surgeon, Catcott, Barrett, the varlet Steevens, Tyrwhitt, Bryant, Milles, Farmer, Percy, Old Anonimus, and a long bead-roll whom you may well be enabled to set before yourself. I attempted to put in a word, suggesting that it seemed fated to Eastern lore to wear the garb of nonsense. On which he clenched the whole, swearing that Bryant was ill-used; that Tyrwhitt was a Jesuit, Steevens a poltroon*, and Tom Warton an abandoned rascal. In the midst, however, of all his violence, his excellent heart bethought him of the friends whom he loved, and he begged to be remembered to you in the kindest manner I could express. "By the bye," says he, "if Bath was not at such a dreadful distance, you and I, my master Mansel, would whip into a post-chaise to-morrow, and I would enjoy the place with you for a month at least." So far at present. Till we meet, my dear Mat., adieu. Yours, ever, &c.

W. L. MANSEL.

Thomas Park to Sir Samuel Egerton Brydges.

March 29, 1793.

DEAR SIR, — Your obliging letter has followed me from Castle Street to No. 28, High Street, Marylebone, whither I am lately removed, and where I shall hope for the pleasure of seeing you when you next visit town. For the delay of acknowledgment which you politely apologise I was at no loss to account, as Mr. Simco had informed me of your temporary absence from England; and even without such information, my own preconceived opinion of Mr. Brydges would have guarded me from any injurious suspicion.

You flatter me much by suspecting a "similarity in our pursuits;" but, in truth, I had previously flattered myself still more, by conceiving that we possessed a congeniality of sentiment, which has made me long indulge a secret wish that we were in habits of social intercourse. My own little library is chiefly of a poetic cast, and my aim has been to form something like a series of our national poesy; but the attempt is arduous, and the increase of competitors renders it every day less practicable. Next to the attractions of poetry, those of biography have most interested me; and had my friend Dr. Kippis lived to continue his valuable work, I believe my propensities would have been followed up with serious diligence. To these studies you, I am aware, have added many others, particularly those of heraldry and topography, which, however, my collections may sometimes collaterally aid: at least you will find me a willing, if not an able coadjutor.

* Vide "N. & Q.," 2nd S. x. 282.

As you are frequently trying on the same scent, or beating about after similar game, it is no wonder that you track my footsteps in the literary wilds of Sylvanus; though I confess I am more of a poacher than a qualified sportsman like yourself.

Accept my best thanks for your liberal offer of the two family plates. My plan of collecting portraits is Anti-Grangerian, and has mostly a reference to the sons of Song; but I will not hesitate to profit by your kindness, and shall be happy to make you some return which may not prove unacceptable. With the same view, I should be gratified to receive a copy of your Poems from the author, as the last edition has doubtless more advantages than the first, which I procured a few years since with some difficulty, and have cherished with much delight.

You will pardon the frankness, I trust, of the present communication, and believe me to be, with unfeigned esteem,

Your obliged and very humble servant,
THOMAS PARK.

Pray, am I writing to the "Man of Kent?"
Vide *Gent. Mag.* for Jan. and Feb. 1798.

Joseph Ritson to Thomas Hill, Editor of "The Monthly Mirror."

Gray's-in, 17th Feb. 1803.

DEAR SIR,—I have no painting but an original Ben Jonson, which is thought to have some merit. As to my own portrait, a similar application was made to me, many years ago, by Harding, the printseller; but my illustrious and worthy friend, George Steevens, esquire, esteeming it no great honour to take a place between Isaac Reed and Edmond Malone, I followed his example. I beg leave, therefore, to decline the honour of a station in "The Monthly Mirror."

"Here, let me live, unseen, unknown,
Here, unlamented, let me dye,
Steal from the world, and ne'er a stone,
Tel where i lye."

I remain, Dear Sir,
Your very humble servant,
J. RITSON.

Letter from J. Chalmers to his brother George Chalmers, Esq., containing particulars of Francis Douglas.

Aberdeen, 11th April, 1805.

DEAR BROTHER,—I received with much pleasure yours of the 24th ult^o. After so long a silence, for which indeed you have satisfactorily accounted, your letter was like good news from a far country. It is rather singular that both Mr. Strahan and Lord Glenberrie are on the scent after an account of Francis Douglas. Could I

ever have imagined that his life and writings would become a matter of enquiry, I should have been better prepared. As it is, however, I can from memory give you very tolerable outlines. He was bred a baker, and for some years followed that profession; but on his marriage with a Miss Ochterlony of an ancient family in the upper part of Aberdeenshire, he commenced bookseller about 1748; and in 1750, in conjunction with a Mr. William Murray, druggist, set up a printing-house, and published a weekly newspaper under the name of *The Aberdeen Intelligencer*, in opposition to *The Aberdeen Journal*, which was our father's. The *Journal* was supported by the Whig interest, and the *Intelligencer* by the Jacobites, but in a few years it died. Murray having quitted an unprofitable connexion with Douglas, this last carried on the printing and bookselling on his own account till about 1761, when he sold off his book stock, shut up his printing-house, and retired to a farm belonging to Mr. Irvine of Drum, about ten miles west from Aberdeen. In this line he continued, but to no profit, till 1768, when the Douglas Cause came to be heard before the House of Lords. He drew his pen zealously in behalf of the young Douglas, in a pamphlet entitled *A Letter to a Noble Lord in regard to the Douglas Cause*. This I printed for him, and Mr. Dilly's name was prefixed as publisher. Neither of us were aware that it is a breach of privilege to print any thing in a cause pending before the House, and an order was moved that the author and printer should be sent for by a messenger, and carried to London. Mr. Dilly, however, got the then Lord Lyttelton and some other peers to interfere, and we were excused on the score of ignorance. When Mr. Douglas gained the cause and succeeded to the estate of his uncle the Duke, he was not unmindful of Francis's services, for he put him in a lucrative farm called Abbots Irish, near Paisley, where he died after ten years' residence. His surviving issue were two daughters, who were married in that neighbourhood. His works to the best of my recollection were:—

A History of the Rebellion 1745 and 1746, 12mo., very well put together from the *Scots Magazine*, and is the best history of that period extant.* I do not even except Home's 4to.

Rural Love, a Scottish Tale, 8vo, 1759.

The Earl of Douglas, a Dramatick Essay, 8vo, 1760. I forget whether he called it a dramatic history or not, but it is mentioned, not in the most honourable manner, in the *Monthly Review*. In the play a bull's head, the signal of death to one of

* "The History of the Rebellion in 1745 and 1746, extracted from the *Scots Magazine*: with an Appendix containing An Account of the Trials of the Rebels, the Pretender and his Son's Declarations, &c. Aberdeen, 12mo. 1755."

the company, is brought in and set on the table. This drew upon him the ridicule of the wags here, who one night set up over his shop door a bull's head, and underneath it in large letters :

"O Francy Douglas! Francy Douglas, O!
This black bull's head, hath wrought the mickle woe!"

All my endeavours to procure a copy have hitherto been in vain, but I shall not yet give up the chase.

Letter to a Noble Lord on the Douglas Cause, 1768.

After he went to Paisley he published *Reflections on Celibacy and Marriage*, 8vo, pp. 80. (Anon.)

Description of the East Coast of Scotland from Edinburgh to Cullen, with a particular Description of Aberdeen, &c., 12mo, 1782. It has passed through two editions.

Familiar Letters on Different Subjects.

I recollect no other particulars of Mr. Douglas except that he was bred a Presbyterian, but went over to the Church of England, and like other new converts displayed much acrimony against the church he had left. His farming was theoretical not practical, and so fared of it. He had nearly beggared himself on his farm at Drum. The last of his projects here was that of killing mutton, and bringing it to the Aberdeen market; but it was so poorly fed, and cut out in so unworkmanlike manner, that nobody would buy it.

I am, Dear Brother,
Yours affectionately,
J. CHALMERS.

Leigh Hunt to Thomas Hill, Editor of "The Monthly Mirror."

35, Portland Street, 4th Jan. 1812.

DEAR HILL,—I am truly sorry, I assure you, that I cannot accept your invitation for to-morrow, both on account of the sickness that prevents me, and of the society which I should enjoy; but I am under the Doctor's hands for Heaven knows what of fever and indigestion, and "find it totally impossible to proceed." Do you ever come this way, or recollect, except in your hospitable moments, that I am alive? If so, pray let me see your visage, and hear something about Sydenham and the bard.*

Yours, wrapped up in flannel and politics,
LEIGH HUNT.

ROBERT MYLNE, ETC.

Robert Mylne, the celebrated architect of Blackfriars Bridge (who lies buried by the side of Sir Christopher Wren in St. Paul's) having been mentioned in one or two recent numbers, I am

induced to send you a memorial which he left behind him in Greyfriars' Cemetery, Perth. On the inner face of the north wall, there is this inscription:—

"Near this spot lies John Mylne, Master-mason to James VI., who, about two centuries ago, rebuilt the ancient bridge over the Tay, opposite the High Street, which a dreadful inundation swept away, xiv. October, M.DC.XXI.—Robert Mylne, Architect, erected this stone, to restore and perpetuate the memory of his ancestors, M.DCC.LXXIV."

On the ground below, within iron rails, there is what may have been the topstone of a table-monument, bearing these lines:—

"This stone entombs the dust of famous Mill,
Renou'd chiefly in his tyme for skill
In architecture: his learn'd art did lay
The spacious arches of the bridge of Tay,
Which as dimolish't by a mighty spate,
So was his fabricke by the course of fate
Six lustres since, and more: his progeny
Succeeding to that art, there sire outvy;
And this assign'd, his worth deserv'd on(e)
Of jet or marble, not of common stone.

'TAM ARTE ✕ QUAM MARTE.'

Seven foot of ground, clay flour, clay wall,
Serve both for chamber, now, and hall,
To Master Mill, whose squar-buile brain
Could ten Escurrialls well containe
Will hee breath'd l'fyfe; yet in his sonne
And sonn's sone, he leves tuo for one,
Who to advance Mill's art and fame,
Make stocks and stones speak out his name."

The word "squar-buile," when copying the inscription, I had read "square-built;" but I afterwards found the lines (without the Latin motto) in Cant's notes to Adamson's *Muses' Threnodie*; and at the bottom of the page is this explanation:—"A French word, adopted into the old Scottish language, in the northern counties, to signify an ingenious artist who understands every science." But Jamieson, who has the word in his *Scottish Dictionary*, remarks, in reference to Cant's note, that he knows not what French term is referred to, "if it be not *escarbillat*, fantastical, humorous."

The grandson referred to in the epitaph, Robert Mylne of Balfargie, master-mason to Charles II., rebuilt the Cross of Perth, 1668-69; and we learn from Mr. Cant that a progenitor was distinguished by James III., "a great patron and encourager of masonry;" so that the architectural line stretches down from the third James to the third George.

The burial-ground of the Greyfriars is rich in inscriptions, covering a period of far on to three centuries; and, if I am not trespassing too largely on your space, one or two may be added.

First, the memorial of the Rev. William Wilson, a leader in the secession of the last century, headed by the Rev. Ebenezer Erskine of Stirling, deposited in 1740:—

"Monumentum M^{ri} Gul^{mi} Wilsoⁿ, Pastoris qui in D^{no} suo Jesu Christo, obiit anno 1741, ætatis 51.

"Nuper eras Pastor divus doctorque disertus: nunc

* Thomas Campbell, the bard of *Hope*.

super astra volas. Hic licet ossa cubant magnum edunt
nomen tua dicta didactica majus cœlica vita comes maxi-
mum et uberius.

"More brave than David's mighty men,
This champion fought it fair,
In truth's defence, both by his pen,
The pulpit, and the chair.
He stood with his associates true,
And taught to render homage due
To God and Cæsar both;
Earth raging, from his sacred post
Debarr'd the worthy sage.
Heaven frowning, sent a furious host
To vengeance the sacrilege.
Mourn, Zion! your Elijah's gone,
And wafted to the skies:
Mourn till his fiery car bring down
A saint of equal size."

This noble tribute is preceded by an open book, with the ninth verse of the forty-eighth psalm engraven on its page—"We have thought of thy loving-kindness, O God, in the midst of thy temple"—being "the text he last preached on"; and there are lines on the margin of the stone informing us that the departed pastor lies buried with his wife and children.

With Ebenezer Erskine, was also deposed his brother Ralph, of Dunfermline, author of *Gospel Sonnets*. They were sons of Henry Erskine, of Cornhill, on the Tweed, ejected by the Act of Uniformity in 1662; and to Ralph Erskine is ascribed the fine epitaph, given below, on Colin Brown, Provost of Perth (a leading secessionist):—

"C.	Ca . . . ute et Sed . . .	B.
J.	(Coat of arms.)	D.

Here lies the body of COLIN BROWN, late Provost of Perth, who died 17 October, 1747, aged 71 years.

"Friend, do not, careless on thy road,
O'erlook this humble shrine;
For if thou art a friend of God,
Here ly's a friend of thine.

"His closet was a Bethel sweet,
His house a house of prayer:
In homely strain at Jesus' feet,
He daily wrestled there.

"He to the City was a guide,
And to the Church a fence;
Nor could within the camp abide,
When truth was banish'd thence.

"His life and death did both express,
What strength of grace was given:
His life a lamp of holiness,
His death a dawn of heaven.

"VIVE MEMOR LETHI: FUGIT HORA."

Round the stone, the names of a goodly number of sons and daughters, "all children to Collin Brown and Janet Dalglish, his spouse."

One more inscription—which I had an occasional difficulty in deciphering, and which may endure on your pages long after it has been effaced from the stone:—

"Hic sepulta jacet ANNA DALGAIRNS, uxor Reverendi

Donaldi Fraseri, quæ obiit die 2 Maii, anno Domini 1822, ætatis suæ 80.

"She had a grace which stole upon the heart,
Smiling as childhood, and as void of art;
A look that spoke the friendly feeling breast;
A voice to soothe the troubled soul to rest;
A temper gentle as the vernal breeze,
Which ever pleased without a thought to please;
Virtues that time and chance and sorrow brave,
Unfolding charms which triumph o'er the grave.
Yet shall her mouldering form more lovely rise,
For brighter beauties dawn in other skies:
A form celestial the pure soul enshrines,
And virtue in its native lustre shines.

"Etiam Magdalene Fraser, filia eorum, quæ obiit 21 Jul. 1822, ætatis suæ 4½."

Mr. Fraser, I was informed, was a Wesleyan minister; and the elegant epitaph on his wife may have come from his own pen. DUNELM.

SKULL OF CROMWELL.

Since writing the remarks upon the Burial Place of Cromwell, I have referred to your fifth volume, and I observe some references to the skull of Cromwell, supposed to be in the possession of Mr. W. A. Wilkinson of Beckenham, late M.P. for Lambeth. I have had, by the kindness of that gentleman, several opportunities of examining it, and I must say there is a large amount of circumstantial evidence in favour of this being the skull, or rather head, of the Protector. In the 17th vol. of the *Phrenological Journal* will be found a very interesting paper contributed by Mr. C. Donovan, Professor of Phrenology. The history of the skull as given by Mr. Wilkinson is curious. I have already said that the bodies of Cromwell, Ireton, and Bradshaw were exhumed, beheaded, and the heads placed upon the top of Westminster Hall. The account given is this. I quote the words of Mr. Donovan:—

"At the latter end of the reign of James II. it was blown off one stormy night (*i. e.* the head of Cromwell), and taken up by the sentinel on duty, one probably of the many persons whose loyalty had been alienated by the conduct of that monarch and his brother, and detained in spite of a proclamation issued by the government, commanding its immediate restoration. It was subsequently sold to one of the Cambridgeshire Russells, a family united to that of Cromwell by three distinct marriages within the space of twenty years, through which family it descended privately along with the box in which it is now deposited, until it came into the hands of the well known Samuel Russell, who exhibited it publicly for money, and ultimately sold it in April, 1787, to Mr. Cox, the proprietor of the celebrated museum in Spring Gardens. Mr. Cox never exhibited the head, but kept it in strict privacy. On disposing of his museum, he sold it to three joint purchasers for 230*l.* And these individuals being violent democrats, exhibited it publicly in Mead's Court, Bond Street, at the period of the French Revolution, 1799, charging half-a-crown for admission. The MS. in the possession of the present owner states that the latest survivor of these three persons fell from his horse in an apoplectic fit, of which he died; and that the head

having become the property of his daughter, was by her sold to the father of its present proprietor, who, from a memorandum in his father's handwriting, has permitted me to make the following extract:—

‘June 25, 1827. This head has now been in my possession nearly fifteen years. I have shown it to hundreds of people, and only one gentleman ever brought forward an objection to any part of the evidence. He was a member of Parliament, and a descendant by a collateral branch from Cromwell.’”

Mr. Donovan then cites a good deal of corroborative testimony, and gives an engraving of the head, with the spike still attached to it; and he says that it agrees in size and general configuration with the bust in possession of the Duke of Grafton.

My own judgment is, that this head is much more likely to prove the head of Cromwell than that at the Ashmolean Museum at Oxford. None but students of phrenology will attach any importance to the evidence deduced by Mr. Donovan from his manipulation of the skull; but the general facts are of so strong a nature and so connected, that, with every disposition to doubt the evidence, I am compelled to say that it is all but conclusive.

J. B.

RELIGIOUS PANICS: AND A NOTE ON HALLAM'S “CONSTITUTIONAL HISTORY.”

A panic, similar to that which has just occurred about the now celebrated volume of *Essays and Reviews*, happened in Scotland a little more than a century ago. The following short account of it is abridged from the *Life of Lord Kames* by Lord Woodhouselee, b. i. c. 5:—

In the year 1751, Lord Kames, then Mr. Home, published a work entitled *Essays on the Principles of Morals and Natural Religion*: the object of which was to combat some of the doctrines propounded by Hume in his *Essays and Treatises*, and which appeared to Mr. Home to affect deeply the great interests of society, and to shake the foundation of the moral agency of man. He had before in vain attempted to dissuade Hume from publishing the objectionable *Essays*, in which the principal doctrines of his “dead-born” (to use his own expression) *Treatise on Human Nature* were reproduced in a better form and more polished style. Mr. Home, therefore, earnestly wished to counteract the pernicious influence of these doctrines by exposing the error and sophistry of the reasonings on which they were founded. It is not my intention to advert to the arguments on either side: I therefore pass on at once to remark, that Mr. Home's work—the purpose of which was to fix the principles of morals on what he considered an immutable basis, to enforce the proofs of the existence and attributes of the Deity, and to combat the doctrines of the sceptical philosophy and expose its mischievous tendency—was destined to draw upon its author the reproach

of scepticism and impiety. The controversy that followed would perhaps have differed little from other controversies of like nature, had not some of his opponents been of so intolerant a spirit that nothing less than the interference of ecclesiastical authority could satisfy their zeal. The most distinguished of these persons was the Rev. George Anderson, a clergyman of the Church of Scotland: a man of bold spirit and irascible temperament, and of considerable learning and vigour of mind. After some sparring through the press, Mr. Anderson and his partisans at length, in 1756, determined to bring the matter before the General Assembly. A motion was therefore made in the Committee for Overtures to lead to the appointment by the General Assembly of a committee “to inquire into the writings of this author [David Hume], to call him before them and prepare the matter for the next General Assembly.” This motion was, in terms confined to Hume and his writings; but is said to have been levelled at Lord Kames as well, whose name is supposed to have been omitted from a feeling of respect to the high office, that of a judge of the Court of Session, to which he had then recently been promoted. A very keen debate, which lasted two days, ensued; and terminated in the rejection of the motion by a majority of fifty to seventeen votes. The principal arguments against the motion were similar to some of those which were much dwelt upon in the recent debates in Convocation, namely, the danger of extending the influence of the very opinions it was proposed to condemn; by exciting curiosity for the perusal of the objectionable books, rendering them the subject of general discussion in conversation, and encouraging the publication of defences, explanations, and commentaries, which would bring down to the level of common understandings topics which were then, from the abstract and metaphysical garb in which they were clothed, suited to the understanding of a few philosophers only.

The zeal of Mr. Anderson was not checked by this unsuccessful experiment, but vented itself in a new endeavour to raise the spirit of intolerance. He presented a *Petition and Complaint* to the Presbytery of Edinburgh in his own name, and in the name of all who chose to adhere to him, against the printer and publishers of Lord Kames's book; requiring that the Presbytery should summon them to appear and declare the name of the author, in order that he might be censured “according to the law of the Gospel, and the practice of this and all other well-governed churches.” The persons complained against appeared by counsel, and gave in formal defences, to which Mr. Anderson obtained leave to reply; but he died before the next meeting of the Presbytery. The defendants, however, wisely waived all objection for want of a prosecutor, and consented to the Court

giving judgment on the merits of the case. After a discussion similar to that which had taken place in the Committee for Overtures, the complaint was rejected; and here the matter seems to have ended.

Perhaps some of your Scottish readers can give further information on this subject, which has a peculiar interest at present. Was the panic extensive?

From the above account it would appear, that the Scottish Ecclesiastical Courts a century ago enjoyed the power of censoring; and in reality, by means of costs, of severely punishing laymen for their religious opinions: a most oppressive power, similar to, though less than the powers formerly exercised in England by the odious Court of High Commission. Do the Scottish Courts lay claim to—I can hardly suppose they would attempt to use—such a power at present?

As I have alluded to the Court of High Commission, and as Lord Coke's works are not generally accessible, perhaps I may be allowed to add, that the passage in the 4th Institute, denying altogether the right of that Court to fine or imprison, referred to by Mr. Hallam (*Const. Hist.*, i. 517, n. 6th edit.), is not, as might be supposed from his cursory mention of it, a mere expression of Coke's own private opinion; but is a solemn resolution "of the whole Court of Common Pleas, Pasch. 9 Jacobi regis, upon often conference and mature deliberation," and "set down in writing by the commandment of King James" (4 Inst. 335 and 324). Coke was then Lord Chief Justice of that Court. The substance of the argument is, that, inasmuch as the crown could not confer upon the Court of High Commission the power to fine and imprison in ecclesiastical causes, except by virtue of the statute 1 Eliz. c. 1, it could not do so at all: because, by that statute such jurisdiction ecclesiastical only, as by any ecclesiastical authority had theretofore been or lawfully might be exercised or used, was united and annexed to the crown; and of that jurisdiction ecclesiastical, the power to fine and imprison had never formed part.

DAVID GAM.

HARLEIAN SCRAPS.—No. IV.

Among old English treatises on spiritual matters, there are two copies in the Harleian collection of MSS. of a remarkable work on mystical theology, entitled the "Clowde of Unknowinge;" they are Nos. 959 and 674. The former is thus described in the printed Catalogue: "A theological treatise entituled the Clowde of Unknowinge," which, in the Appendix to the printed Catalogue of the MSS. kept in the several college libraries in Oxford, is ascribed to William Exmewe (Exmewe), or to Mauritius Chawney (Chauncey). But at the end of this copy I find

the following words: "Laus Deo et honor; prey for the wryter qui sum nominatus Walterus Fitz-Herbert. Deo gratias." The writer of the Catalogue by this seems to imply that Walter Fitzherbert was the author of the treatise, but he evidently was merely the transcriber. Neither does the Catalogue give the words accurately. They thus stand in the MS.: "Laus Deo et honor; prey for the wryter qui nominatur Walterus fytz Herbert. Deo gratias." The book begins thus:—

"Thys is a boke of cōtemplacyō, y^e which is clepyd y^e clowde of unknowyng, in y^e which a soule is oned to god yn love: of y^e which is y^e ploge:—

"Glorye be to god y^e fathyr, honoure & worshype to y^e son, lowyng and preysyng to y^e holy gost, & ever devote thankyngs to y^e holy thrite. amen.

"Lord god, to whō all herites bene opyn & unto whō all wyl spekyth, & unto whō no pry thyng is byd, I besech the so for to clense y^e yntent of myne hert, & so ly3ten my soule w^t y^e onspeakebyll gette of y^r grace, y^t I may ptyly love the & preysse the worthy, & so to wryte of the at y^a tyme as is most to y^t plesyng. amen."

No. 674 is very neatly written on parchment. The Catalogue refers it more probably to Exmewe (Exmewe) than to Maurice Chawney (Chauncey), who, in the opinion of the writer, lived too recently. In my humble opinion, the author lived many years before either of them. It seems to be admitted that it was composed by a Carthusian. Exmewe and Chauncey were both Carthusians, members of the London Charterhouse. Exmewe was executed at Tyburn, 27th Hen. VIII. (1535), for denying the king's supremacy. (Hall's *Chron.*, ed. 1809, p. 817. See also Ellis's *Original Letters*, 1st Series, vol. ii. p. 76.) Chauncey escaped the king's vengeance, and died on the Continent, as late as 1581. Petrus gives us an account of him in the *Bibliotheca Cartusiana*, as the author of the *History of the English Carthusian Martyrs*; but mentions not this work of *The Clowde*, which he would have done had Chauncey written it. The Harleian MSS., themselves only copies, bear evidence, it seems to me, of a considerably earlier date. The Benedictine Father Baker, author of many spiritual treatises not printed, and from whose writings the work *Sancta Sophia* was compiled, and who, by the way, was the principal collector of the materials for the work *Apostolatus Benedictinorum in Angliā*, edited and published in the name of Clement Keyner, has written a treatise entitled *Secretum Mysticum*, otherwise an *Exposition of the Booke called the Clowde*, in the preface to which he says:

"By the wordes and phrases of the booke, I conjecture that it was first penned & made about the time of Richard the III., King of England, or at least in the time of King Henry the VII. And so I conceive it was penned about the yeare of our Lorde 1500, or some fewe yeares before or after. I do not take it to be anie translation, but to have been first penned in the English tongue, as we have it. It maie well be there be copies of it in England,

and one I am sure there is, that is at this time in the possession of one of our fathers there. It hath never as yet been printed, whereof the reason likeliest is the height or sublimeness of the matter, being unfit for manie to read, and few being able to understande it; and accordingly the author himself doth in the later ende of the treatise advise him for whom he wrote it, to be warie to whom he did communicate or impart it. . . . Who the author of it was is unknowne, at least to me. His humilitie would not permitte him to putte his name to it. . . . It is said that the coppie wherelence your said coppie was taken, was brought over into the partes out of England by the English Carthusians, when they forsooke their country upon the schisme of King Henry the VIII. Finally, by meanes through the Providence of God, the booke is come to this house (the Benedictine Convent at Cambray). God enable you to understande it, and to make right use of it; for I esteeme it to be an excellent booke for those who do understande it."

The above is taken from a MS. in my possession containing the first part of Baker's *Secretum Mysticum*, and which the very Rev. Norbert Sweeney, in his enumeration of Father Baker's writings, in his lately published *Life of Baker*, says is lost. I know not whether Mr. Sweeney sees "N. & Q.;" if he does, he will be glad to know that I possess the missing treatise.

I will add yet another scrap to this Note. In Harl. MS. 862, p. 136, there is a widow lady's solemn engagement to be continent unto death:—

"Die tli, anno tli, facta fuit professio subscripta coram Reverendo pre Sar Epō. — I Margarete Englishe yat was som tyme y^e wiffe off philipot Dautesey, make myne avowe to god & y^e hve blisful trynite, to oure lady seynt Mary & to all y^e blisful company off hevyn, and to y^e Richarde Byschop off Saresbury my gostly fader, to lyffe in chastitie and clemmes off my body fro this tyme forward as long as my lyffe lestish, never to take other spouse bot onely cristie ihū. Presentibus māgro henrico Chichele legum doctore Canonico Sarum et Jōhne Wyther subdecano Sar."

The bishop must have been Richard Metford, 1395—1407. Canon Henry Chichele was afterwards Archbishop of Canterbury.

JOHN WILLIAMS.

Armo's Court.

BURIALS AT ST. ANDREW'S, HOLBORN.

The following extracts, from the Burial Register of St. Andrew's Holborn, may be of value and interest to some of your readers, and I therefore gladly place them at your disposal:—

- 1562, May 30. Sir Richard Goodringe, knt, buried in y^e quire.
 1571, Aug. 15. Sir John Wetherington (Widdrington?)
 1573, Mar. 15. Richard Hanson, of Richmond, minister.
 1578, Dec. 8. Raphe Willyn, parson of this parish church.
 1579, Apr. 16. Agnes Whillyn, wife of Sr Raphe Willyn, parson of this church.
 " Apr. 21. Richard Longworth, D.D., Dean of Westminster (? Westchester, i. e. Chester).
 1591, June 27. Edward Gaskine, gent., of Gray's Inn.
 1603, Jan. 6. Sir Thomas Tasbrow.
 1604, Nov. 5. Sir Philip Parker,

- 1609, June 21. Sir Walter Askue.
 1612, Mar. 13. Leonard Maps, of Furnival's Inn, gent.
 1613, Feb. 29. Sir Vincent Skinner, knt, out of Izaack Bringhurst's house in High Holborn, being a prisoner.
 1616, July 24. Sir Richd. White, gent., out of y^e lady of Southampton's house.
 " Nov. 16. Francis Nollton al's Norton (Nalton), gent., sometime a prebend of York.
 1620, June 3. John Newman, vicker sometime of Liddington, Beds.
 " June 30. Sir John Ashburnham, knt., of Ashburnham in Sussex, out of Isaac Bringhurst's house.
 1620, Feb. 8. Robert Shute, Counsellor of Gray's Inn, and Recorder of London, out of his house in Leaden Porche, High Holborn.
 1621, May 29. Thomas Pope, gent., sometime Principle of Staple Inn.
 1623, Dec. 29. W^m Frende, gent., a minister, a Leicestershire man, out of Gray's Inn Hall.
 1624, Nov. 18. Henry Stubbs, sometime minister of this church.
 " Dec. 31. Gregory Duckett, D.D., parson of this church, sometime when he lived; died y^e 29th.
 1626, Apr. 1. Thomas Farmer, minister sometime at y^e Minories.
 " Dec. 13. Margaret Duckett al's Berrey, wife of Giles Berrey, D.D., at Bradwell, co. Essex, and sometime wife to Dr Duckett, sometime parson of this church; was buried for Little St Bartholomew's, Smithfield.
 1628, July 23. Sir Albany Stephney, knight banneret.
 1628, Mar. 16. Sir W^m Every al's Ewery, knt.
 1629, July 13. James Dawson, Esq., Serjeant-maior, who was killed when the uproar was in Fleet St; being the 10th of July.
 " Sept. 10. Sir Charles Yelverton, knt., sometime of Gray's Inn.
 " Sept. 29. Sir Edw. Fryer, who died at Erith in Kent.
 " Dec. 13. Sir Francis Hubert, knt., died in Gray's Inn.
 1630, Apr. 10. Sir Rob^t Brooke, knt., from Mr Brook's house at the further end of Gray's Inn Lane.
 " Sept. 30. Sir John Dillon, knt.
 " Dec. 28. Sir Thomas Power, knt., died in Chancery Lane y^e 27th.
 1631, July 1. Anthonie Crafts, minister.
 1633, Feb. 15. Warner Marshall, a minister.
 1632, Apr. 20. Sir Ferdinando Andley, knt., died suddenly at Henry Goodall's house in Fuller's Rents, the 19th.
 " Nov. 23. Sir Oliver Butler, died in Scroop's Court, carried away.
 1633, Nov. 27. Docter Dalby (Dolben), Bishop of Banger, died in his house in Shoe Lane the 27th, carried away to Hackney.
 1633, Feb. 6. Sir Thomas Richardson, knt., Lord Chief Justice of the King's Bench, died in his house in Chancery Lane the 4th; buried in Westminster Abbey.
 " Feb. 13. Sir Thos. Maples, knt., carried away into Huntingdonshire.
 " Feb. 27. Christopher Rogerson, sometime chaplain to Sir Thos. Richardson, Lord Chief Justice of K. B.
 1635, May 22. Sir Rich. St George, knt., one of y^e King's heralds.
 " July 6. Richard Sibbs, D.D., sometime preacher in Gray's Inn, died in his chambers, 5th.
 " Dec. 21. Robert Mason, Esq., sometime Recorder of London.

- 1637, Feb. 25. John (Francis) White, D.D., and sometime Bp. of Ely, died in his house called Ely House in Holborn, but buried in S. Paul's Church.
- 1638, July 4. Richard Graves, a young man, a divine, a third son of John Graves, of Greaves, in co. of Derby, Esq., died at M^r Williams's house, Gray's Inn Lane, the 2nd.
- Dec. 29. Sir Richard Gargrave, knt., carried away.
- 1639, Mar. 6. Richard Shukbrough, Clerk and Dean of Cannot (Connor), near Knockforgis in Ireland, died in Randall Dorrington's house in Churchyard Alley, Fetter Lane, 5th.
- 1640, July 3. Sir Sam^l Sallenstoll or Saltenstole, knt., died the 1st, buried in our chancel.
- Dec. 14. Sir William Joanes, knt., died at his house in High Holborn, 9th; buried under Lincoln's Inn Chapel.
- 1641, May 21. Sir Thomas Munson, knt., died at Magdalen Cotton's house, against Gray's Inn Gate in Holborn, carried away.

J. C. R.

Minor Notes.

THE HARMONIOUS BLACKSMITH.—Before time finally rubs out the present inscriptions upon the wooden tomb which is erected over the grave of the Harmonious Blacksmith, in Whitechurch yard, Little Stanmore, Middlesex, it is well to enshrine them in the pages of "N. & Q.," for it is pretty certain that printed paper in a book-form will long outlast a painted board exposed to the seasons in a country churchyard.

The tomb is of that same design so common in England when made of wood, consisting of a post at each end of the grave with a horizontal board between them, upon which the lettering is painted. The intelligible existence of such monuments is about sixty years, by which it is easy to learn how long the present one to William Powel will indicate his burial-place.

The inscription on the eastern side of the tomb is thus:—

"Sacred to the Memory of WILLIAM POWEL,
THE HARMONIOUS BLACKSMITH.
Died February 27th 1780, aged about 78."

On the western side we read:—

"He was Parish Clerk at this Church many years during the time the immortal Handel resided much at Cannons with the Duke of Chandos. Erected by permission of the Reverend G. Mutter, free of expence, through the exertion of R^d Clark and Heny Wyld, 1835."

London pedestrians would find Whitechurch well worthy a visit.*

SEPTIMUS PIESSE.

CHALICE OF ST. REMY.—When visiting the cathedral at Rheims in May last, I examined with great pleasure the fine collection of church plate there preserved, a portion being that used at the consecration of the sovereigns of France, many of the pieces are valuable from an historical, and others from an artistical point of view. Among the latter is a chalice of early (it is said

eleventh century) workmanship, which particularly attracted my attention and admiration, both from the exquisite beauty of the design, and for the variety and almost priceless value of the gems (diamonds, pearls, and rubies) that ornamented it. On being allowed to examine the chalice narrowly, I found it had also a very curious history encrusting upon it, which would have given worth to a humble wooden cup. It is said to have belonged to the old church of St. Remy, and is known as the chalice of the saint; it is of gold, chased, dead, and of the most simple form of open cup and broad stand. On a belt in the narrowest part are the jewels, and a design in dead gold filagree of gold wire and round-headed gold studs (of great beauty in design, resembling the Greek in taste) covers the stand: on the extreme edge, in an engraved band about quarter inch broad, in Archaic and straggling, but distinct and deeply cut letters, is the following inscription (*verb. et lit.*):—

"* QUICUMQUE: HUNG: CALICEM: INVADIAVERIT:
VEL. AB. HÆC. ECCLĒSIÆ. REMENSI. ALIQUO.
MODO. ALIANAVERIT. ANATHEMA. SIT. FIAT.
AMEN. ✠"

Notwithstanding the terrors of this epigraph, the chalice was taken away in the dark hour of 1793, and, by whom or how I know not, acquired for the Bibliothèque (then Royal) at Paris, and there remained until Napoleon III., on a visit to that institution in 1854 (I think) saw it, noticed the inscription, and learning its tenor, caused it to be transmitted back to Rheims, after an absence of some sixty years, with a letter and a jewelled snuff-box to the Archbishop: I think about one of the strangest crumbs of imperial policy to be picked up, and worth registration.

C. D. LAMONT.

MENDELSSOHN'S WEDDING MARCH.—This well-known and popular composition forms part of the music written by its composer for Shakspeare's *Midsummer Night's Dream*, the commencement of it serving as a prelude to the fifth act, and—the curtain rising during its performance—the conclusion as an accompaniment to the entry of Theseus and Hyppolita with their bridal train. It is not unworthy of being recorded how this piece of pageant music, designed by its composer for the service of the theatre, is gradually becoming adopted into that of the church. We learn from the newspapers that it was recently performed on the organ in Westminster Abbey, as a conclusion to the marriage ceremony at the nuptials of the Earl of Caernarvon, and earlier in the present year it was employed in like manner in the same venerable edifice at the marriage of Miss Lupton, daughter of a minor canon; and also in Wells Cathedral at the marriage of Miss Eden,

[* See "N. & Q." 2nd S. i. 356.]

* Hanc?

† Ecclesiam?

‡ Alianaverit?

laughter of the Bishop of Bath and Wells. All these marriages were chorally celebrated. The march has likewise occasionally been heard on the organs of other churches at marriages performed within the last three years. Was it ever employed on such occasions prior to the wedding of the Princess Royal in January 1858, and has it been so employed in Germany or elsewhere abroad? W. H. HUSK.

SPURS IN CATHEDRALS.—In most cathedrals it is the custom for the choristers to claim a fine from persons entering them wearing spurs. This custom is a very ancient one, royalty even not being exempt, for one of the items in the Privy Purse Expenses of Henry VII. is as follows:—

“1495. Oct. 1. To the children, for the King’s spoures 4s.”

A similar entry occurs thrice in the reign of Henry VIII. in the year 1530. The person about to be mulcted has, however, one chance of escape, for he can demand that the youngest chorister be brought before him, and should he be found imperfectly instructed in his gamut, the fine is not paid. In this way the late Duke of Wellington evaded the payment of the fine on one occasion at (I think) St. George’s Chapel.

Within my recollection a person applied to the magistrates at Hereford for redress, the choristers having decamped with his hat on his refusal to pay the customary fine. The magistrates decided in favour of the boys. J. WOODWARD. Shoreham.

BURIAL CUSTOM.—The extremely rigorous manner in which the inhabitants of New England in former times observed the Sunday, is well known. In the year 1727, a law was passed to prevent the profanation of that day “by children and servants gathering in the streets, and walking up and down to and from funerals.”

The New England Historic Genealogical Society has, among its collections, a permit to bury. It is as follows:—

“Plymouth, ss.
“Licence is hereby granted to Benjamin Leonard (and all concerned) to bury his Deceased Wife to-morrow (altho’ Lord’s Day), least the Corps of the Dec’d prove offensive by Reason of the hot season.
“JOSIAH EDSON, jun’, Just. Pacis.
“August 20th, 1757.”

This foolish law was repealed in 1760. (See *The American Historical Magazine*, October, 1857). K. P. D. E.

NEWTON RELIC.—Some four or five years ago, when steps were being taken for erecting the statue of Newton, which now adorns the southern entrance to Grantham, you inserted for me in your columns a query as to what had become of a piece of stone, once forming part of a window-sill in Grantham School, and bearing the name of “Isaac Newton,” cut by

himself when a schoolboy there, which, as I heard when I was myself a schoolboy there some forty years since, had been carried off by a mason who was employed on some repairs, and by him presented to a gentleman then living in the largest house in the town. No answer to the inquiry has appeared in “N. & Q.,” I think, therefore, that you will gladly insert, and that your readers will gladly receive, some further information on the subject which I have lately procured. It was suggested to me by a fellow-traveller on the Great Northern Railway, to whom I was mentioning the above particulars as we were passing Grantham, that probably I might find this stone in the library of the Royal Society. On my next visit to London I went there. Mr. Walter White, the librarian, most courteously showed me the principal relics of Newton in his custody; but said that he had understood that the stone in question was now in Grantham School, and had been one of the grand objects of interest to the distinguished party which assembled to witness the inauguration of the statue. Having occasion a short time after to go to Grantham, I eagerly wended my way towards the school. Luckily on my road I met an intelligent native of Grantham, who had also been a scholar there some thirty or forty years since. On my mentioning to him my errand, he said “I can give you some further particulars about that stone. It was cut out, as you heard, by a mason, who presented it to Mr. Douglas, the owner and occupier of the big house. Mr. Douglas told me himself that he gave it to George IV., then Prince Regent, and that he believed that it was swept away with the lumber of Carlton House.” I fear, therefore, that this valuable relic is lost beyond recovery. I feel convinced that the name now to be seen on a window-sill in Grantham School, which, after hearing the above account, I proceeded to examine, was not cut by Newton. Neither I nor my Grantham friend saw or heard of it when we were at the school; and I am told that the late head-master has been heard to say, that the concluding letters (I suppose he meant E W T O N) were added in his time, which began several years after I had left. SENESCENS.

TRAMWAY.—

“The father of Sir Jas. Outram was the founder of the Butterley Ironworks, now the largest ironworks in England. He was a man of great ability, energetic, self-reliant, of fertile and ready resources; so much so, that his opinion was deferred to by many of the most eminent engineers of the day, such as Sir John Rennie and Thos. Telford. He was the first, in connection with these works, to lay down an iron way, and it is to this circumstance, and from his name, that we have the term ‘tramway.’”—*Stamford Mercury*, Sep. 6, 1861.

K. P. D. E.

WAKES ON THE LANCASHIRE AND YORKSHIRE BORDER.—The village festival, which in most counties of England takes place on the anniver-

sary of the day when the parish church was consecrated, or on the day of the saint to whom it is dedicated, is kept here at a different time and in a different manner than in any other county I have lived in.

At the approach of autumn, when rushes are in full length, certain days are set apart for the different towns and villages in this neighbourhood, when all work is stopped, and everybody rejoices and makes merry. Some young men of the parish load a hand-cart with rushes, sometimes 10 to 12 feet high; and with these carts, which are often most gorgeously decorated with flags, ribbons, &c., sometimes with plate borrowed for the purpose from the wealthier parishioners, and preceded by fife and drum, they march in procession through the parish, stopping at almost every house, and after three hearty cheers for the inhabitants, ask either for a present of money, or for some refreshments. The money collected is divided among those who loaded and decorated the rush-cart.

This custom of gathering rushes is very old, and dates its origin from times when such luxuries as carpeted pews, with cushions and curtains, hot water or gas pipes, were not known in our country churches. In those days, at the approach of winter, the young people collected the rushes and took them to the parish church, and covered the floor with them to keep warm the feet of the good Christians, whom the cold winter's wind, and the long dreary walk over the snow-covered Yorkshire moors, could not keep from attending matins or even song.

A good old neighbour of mine, seventy-eight years old, well remembers the time when six or eight rush-carts met at Saddleworth church; and with their contents, a warm carpet was prepared for the coming winter.

L. F. L.

Greenfield, Saddleworth, Lancashire
and Yorkshire Border.

OMEN AT NAGPORE. — On returning home one evening in the month of June, 1861, going at a brisk canter, my horse came to a sudden stop, almost pitching me over his head. It was quite dark, and I could see nothing. After regaining my seat I looked forward into the darkness, and saw a number of animals moving across the road at a quick rate just in front of me; there might have been about twenty. My first idea was to follow and ascertain what they were; the second thought was, that a ride on a dark monsoon night across country was not a safe thing, that I had better go home. On my way I called to see a friend, to whom I told that I had seen the animals. He said they might be a herd of cattle from the city (Nagpore), where there are numbers of sacred cattle running at large, or they were probably a family of black-faced monkeys (the *Enchitellus*), which makes its way to the city at intervals; but

said he would send a man to see as soon as it was daylight. I called to see him in the morning after going to see the place myself, where I could see no traces of cattle of any kind; this was surprising as the ground was soft, and any animal passing would have left marks. The marks of my horse's feet were quite distinct. My friend told me the man had been, and could not see any marks, and had come to the conclusion that what I had seen was a party of spirits that were paying a visit to the city to foretell some event that was about to happen.

It is firmly believed by the natives at Nagpore that when anything is about to happen to the family of the Rajah, the spirits come in the form of black-faced monkeys, who sit upon the palace, and hold a consultation for two or three days, and then take their departure; after which some calamity is sure to happen to the family. The last occasion of their paying a visit was a few days before the death of the late Rajah. The natives say they make their appearance once in three or four years.

JOHN WHITTAKER.

Nagpore.

FEMALE ORDERS OF DISTINCTION. — In a book entitled *Heraldic Anomalies*, published in 1823, I find mention made of the following Orders. For the benefit of those who have, perhaps, never heard of them, I herewith make a short extract, and should be glad to receive further information as to their authenticity, and if they at present exist:—

1. "The Ladies' Order of the Cross," instituted by the Empress Eleanor of Austria.
2. "The Order of Ladies, Slaves to Virtue," founded by the same Empress in 1662; the badge consisted of a golden sun, encircled with a chaplet of laurel enamelled green. It was worn pendent at the breast to a small chain of gold, or a plain, narrow, black ribbon.
3. "The Order of Neighbourly Love," founded in 1708 by the Empress Elizabeth of Austria; the badge consisted of a golden cross of eight points pendent from a red ribbon.
4. "The Order of Death's Head," founded by the Duke of Wirtemberg in 1652. The badge was a Death's head enamelled white, surrounded with a cross pattée black; above the cross pattée another cross of five jewels, by which it hangs to a black ribbon edged with white; motto, "Memento mori," worn at the breast.

JAMES WILLIAM BRYANS.

MEANING OF MOWIS. — I send the following extract from "Transactions in the Burgh of North Berwick," forming Appendix to the *North Berwick Chartulary*, published by the Bannatyne Club. I do so to illustrate the word *mowis*, which was lately the subject of discussion in your pages; and also to show that the prohibitory laws against

certain amusements, for which Prof. Ayton gives the Reformation exclusive credit, were in existence in the unreformed Church, even in a more stringent form.

"31. Feb. 15, 1555. *That Jhone Spens sall nocht play at dice nor chartis, &c.* — Johannes Spens, burgensis de Northberwyk, obligabat se honorabili viro Willelmo Herbesone seruo priorisse de Northberwyk sub hac conditionis forma sequente. *The said Jhone Spens sall nocht play noder at dice, nor chartis, nor chess, nor tabillis, noder seluer nor na other thying, nor sall noder play in mowis nor ernist quihlt the Purification of our Ladye be bypast, callit Kandelmes, in anno a thousand v^e fyfye sax yeris.* And gyff the said Jhon Spens dois the samyn, and abstenis fra thir said playis to the day forsaid nyxt efter the daif of this writ, William Herbesone sall deleur to the said Jhone Spens ane pair of hois of fynest claytht of quihlt that is maid in Scotland."

H. B.

Queries.

"THE AMERICAN BANNER."

Can you oblige me by any information respecting the authorship of the following spirited and original poem, which I hear has lately been exciting much admiration at New York, more especially in literary circles? My brother in Philadelphia sent me a copy last week, but he does not appear to know by whom it was written. Is it by H. W. Longfellow? if so, I cannot imagine what reason he should have for not acknowledging it, as it is surely not unworthy of him or any other British or American poet? The music is by the eminent composer Pierson, and is said to be very fine, superior to that of "Hail, Columbia." Of this I am no judge, but should be glad to know who is the author of a poem, the elevated patriotic tone of which has drawn attention to it even in the midst of a civil war.

The American Banner.

I.

"Fair Freedom o'er th' Atlantic
On rosy pinions flew,
Britannia's cliffs, and Alpine heights
They vanish'd in the blue.
She hover'd o'er Columbia's shore,
And radiant was her look,
Earth, ocean, air, were hush'd amain;
Then loud the goddess spoke:
'Mighty Land, be my throne,
Here I claim thee as mine own;
For thy banner take my spangled robe,
And in my name rule the globe!

2.

"White-gleaming in the sunlight
My Grecian temples rose,
And many a knee was bent to me
Where yellow Tiber flows:
And Sidney, Hampden, Hofer, Tell,
Like Brutus, served me well,
Bright burns the torch of Lafayette—
A star that ne'er shall set!

Mighty Land, be my throne,
Lo! I claim thee for mine own;
Let thy banner be my spangled robe,
And in my name rule the globe!

3.

"But One to me is dearer
Than all those heroes gone,
He broke the claims of that fair land
Which now I gaze upon!
Right valiantly, thou darling son,
Thine arm did wield my sword,
And none like glorious Washington
Hath spread my praise abroad!
Mighty Land, be my throne,
Lo! I claim thee for mine own;
On thy standard write my deathless name,
And for ever share my fame!"

4.

"So spake the powerful goddess,
And silence reign'd awhile;
She threw her starry vesture down,
And gracious was her smile.
O blest Columbia, know thy bliss!
Who may with thee compare?
Great Liberty hath chosen thee,
And made thy rights her care.
Fatherland, to thy weal,
And to Her be true and leal;
Be thy banner aye Her spangled robe,
And thou with Her shalt rule the globe!"

J. KENYON.

Dover.

CANON LAW AND FOREIGN GRADUATES.

Will you, or some of your many legal readers, kindly inform me whether there is any canon law, consisting, as it does, of rules drawn from the holy fathers, popes, bishops, councils, and inexorable decrees of the Church, affirming the indefeasible right of foreign graduates in Law, Physic, and Divinity to use their legitimate academical titles in this country? I have frequently heard it stated, for instance, that according to canon law, a duly constituted D.D., M.D., or LL.D., could righteously call himself Doctor *anywhere!* The Lord Chief Baron of the Court of Exchequer decided (Nov. 14th, 1860), with the hearty concurrence of all the other judges, in the case of *Ellis v. Kelly*, that,—

"Nothing in the recent Medical Act could prevent a graduate of the University of Erlangen, in Bavaria, from using his proper title of Doctor in England; and that if a man were a Surgeon and a Doctor of Laws of the same Royal Academy, his claim to the doctorate would be indisputable."

So that it would be scarcely possible for the Medical Council to make it *more* legal by paying them a heavy fee for its registration! Their Lordships unanimously granted the costs of this appeal to the foreign graduate in question; and at once admitted that the peculiar "Strings and seals of the Erlangen degree proved its authenticity and genuineness." This is, of course, a

recognition of the right of such graduates to the *title of Doctor of Physic* by the highest authority in the land, and as such, an impregnable legal vindication; still the valuable opinion of your legal correspondents, and others, on this international question, of deep interest, I know, to hundreds, would be esteemed a favour, and greatly oblige

A DOCTOR OF PHYSIC.
Liverpool.

ANONYMOUS. —

"The Island of Content; or, a new Paradise discover'd. By the Author of 'The Pleasures of a Single Life.' London, 1709."

I lately purchased at a book-stall a pamphlet bearing the above title. It contains some witty hits at the vices and follies of the age; and is about as decent as *Gulliver's Travels*. Can you inform me who wrote it?

JAMES REID.

BANQUO, THANE OF LOCHARBER. — Sir Walter Scott asserted, in Lardner's *Ency.: History of Scotland* (vol. i. p. 18), that —

"Early authorities show us no such persons as Banquo and his son Pleance, nor have we reason to think that the latter ever fled further from Macbeth than across the flat scene, according to the stage direction. Neither were Banquo nor his son ancestors to the house of Stuart."

Again :

"The genealogy of the Stewart family, who acceded to the throne of Scotland, has been the theme of many a fable. But their pedigree has by late antiquarians been distinctly traced to the great Anglo-Norman family of Fitz-Alan in England: no unworthy descent for a race of monarchs."

Sir Bernard Burke, in his *Peerage*, makes Banquo to have been Thane of Lochabry, a descendant from Kenneth the Second (the first King of all Scotland), and ancestor of the royal line of Stewarts. There is also a pedigree in Thoresby's *Ducatus Leodiensis* to the same effect. Who is right?

R. W. DIXON.

Seaton Carew, co. Durham.

"BERTHA." — In a volume, called *Thoughts in Rhyme*, by an East Anglian, 1825 (written by Mr. Charles Feist), there is a sonnet addressed to the author of *Bertha*, a Dramatic Poem. Who was the author of *Bertha*?

R. I.

BISHOP BUTLER, ETC. — (1.) In the review of Dr. Winslow's book on obscure diseases of the brain, in the *Edinburgh Review* of October, 1860, it is said that —

"Bishop Butler tells us that he was all his life struggling against devilish suggestions, and nothing but the sternest watchfulness enabled him to beat down thoughts that otherwise would have maddened him."

Where is this saying of Butler's to be found? It is not mentioned in his *Life* by Bishop Halifax, though he states that Butler's disposition "had in it a natural cast of gloominess."

(2.) NATURE. — Who is the poet who speaks of Nature as —

"Softening and concealing,
And busy with her hand in healing"

the rents and ruins which man has made? A reference to the passage is requested by E. G.

"CALEDONIAN MAGAZINE." — Who was editor of a Dundee periodical, called *The Caledonian Magazine*, 1822? Any information regarding the contributors would be acceptable.

R. I.

CAMBRIDGE MSS. — Can any of your correspondents give an account of a certain Genealogical MS., said to be in Caius College, Cambridge, in No. 553, fol. 34, containing pedigrees of Worcestershire families, some to 1620? It is probably only a transcript of one of the Visitations of that County, with perhaps some additions. This may be so, yet it may contain information not to be found in the British Museum or Heralds' College. I would be glad to know whether it contains any pedigrees not noticed in Sims's published Index to Genealogical MSS. in the British Museum; and if so, what are the names of those additional families and their arms?

R. C.

Cork.

ENTHUSIASM IN FAVOUR OF HAMPDEN. — Macaulay, in his review of Lord Nugent's *Memorials of Hampden*, informs us, that when intelligence arrived of the danger to which he (Hampden) was exposed, *four thousand freeholders* of that county rode up to London in a body to defend the person of their beloved representative. Is there not some exaggeration in the number? Were there 4000 freeholders at that period in Buckinghamshire? What is the number *now*? What time was occupied in collecting them? What town did they start from? Who paid their expenses? How were they maintained on the road and in London? A great proportion of these freeholders would be inhabitants of towns in the county, and many in trades, — could they be prevailed upon to leave their shops and places of business, enthusiastic as they might be in the great cause of their beloved Hampden? But, it is said, they rode up to London. Had each freeholder a horse of his own? If not, would those who had not horses buy? borrow is out of the question. I will not suppose even one freeholder in such a cause rode on an ass or a mule. Does the history of Buckinghamshire give us detailed particulars of this wonderful event? That the freeholders of that county were devoted to their member, I do not for a moment entertain a doubt; but that 4000 devotees should be collected together, furnished with horses to enable them to perform their journey, does astonish me. They could not reach London in one day. In what town or towns did they rest in the night? Who commanded them, for some in-

lual man must have headed the cavalcade? To suppose that enthusiasm would in so short a time reduce a body of 4000 freeholders to military subordination is absurd, and without it I say that number of *raw recruits* could not proceed in a *body* to London. Is there any record of their return home, when, and under what discipline?

FRA. MEWBURN.

GREEN ROSE.—In a review of Mrs. Bromley's work, *A Woman's Wanderings in the Western World*, the reviewer says:—

"In Jamaica Mrs. Bromley mentions having seen and gathered a *green rose*—as lovely and as fragrant as ours, but a *green blossom*: the existence of such a rose is new to us."

Can any of your readers confirm Mrs. Bromley's statement? I think I have heard of the green rose before. A list of plants bearing green flowers (petals) would be an interesting Note, if one of your botanical correspondents would undertake the task. I have observed a green "ten-week stock," and a green polyanthus.

TRETANE.

REV. GODFREY HEATHCOTE, D.D.—I am desirous of obtaining some particulars relative to the ancestry of the above, and of his brother Ralph, also D.D. It is presumed they are collaterally descended from the same ancestor as the present Lord Aveland and the Hursley family, viz. Gilbert Heathcote, Esq., Alderman of Chesterfield, Derby, who had seven sons: Gilbert, John, Samuel, Josiah, William, Caleb, and George. From the eldest descends the family at Normanston, Rutland (now Lord Aveland), and from the third son that at Hursley, Hants. Godfrey is stated to have been "Dean of Southwell, Notts," and a son of Ralph was ambassador (it is said) to one of the German states, and died while in office at Frankfort in 1802. Any particulars relating to the above will oblige, being required for genealogical purposes only.

HENRY W. S. TAYLOR.

HERALDIC QUERY.—Impaled with the arms of Williams I find, argent, three swords, their points in chief, proper, pomels and hilts or. Can any reader say to what family this belongs? Also give a translation of the Welsh motto underneath, "Byw yr ydyw trwy fydd."* E. J. ROBERTS.

HERODOTUS.—I shall feel greatly obliged to any of your readers who may answer the following questions:—Who was Peter Phoenix, mentioned in Wesseling's preface to his edition of Herodotus, p. v. ? Did he publish an edition of Herodotus (apud Jo. Parvum) in 1510?

Was there a Latin translation of Herodotus published in 1537? (See Wesseling's preface, p. v., note.)

Is there any work on the MSS. of Herodotus, treating of their relative value, condition, &c.?

Are there any MSS. of Herodotus yet uncolated?

Have any of the MSS. of Herodotus (or portions of the same) ever been published in facsimile, and where can I find them?

How many busts of Herodotus are known to exist in the Museums of Europe, and which is considered the most authentic likeness?

J. C. LINDSAY.

St. Paul, Minnesota.

HUBERT DE BURGH.—Hutchins (*History of Dorset*) states that Hubert de Burgh held, temp. 1 Hen. III., the manors of Cranborne and Wareham, which were part and parcel of the honour of Gloucester; it does not appear that this was by special grant, how then could he have been possessed of them except by marriage with the widow of Geoffrey de Mandeville?

W. S.

JOURNAL OF LOUISE DE SAVOIE, ETC.—Has the Journal of Louise de Savoie (mother of Francis I. of France) ever been printed, and where? If not, where is the original to be seen? Where, also, can the account be found of the exhumation of the royal remains at St. Denis? I mean that given by the actors themselves, referred to by Miss Costello in her *Anne of Brittany*.

HERMENTRUDE.

MEDAL OF QUEEN CAROLINE.—I have a bronze medal of Queen Caroline, with her head on the *obverse*, with the inscription "CAROLINE D. G. BRITT. REGINA;" and on the *reverse* the head of Bergami, with the inscription "COUNT B. BERGAMI." Will any of your readers state what was the occasion of this medal being struck; and if by the Queen's friends? If issued by them it does look daring to place the head of her alleged paramour on the Queen's medal.

JAMES J. LAMB.

Underwood Cottage, Paisley.

JOHN MILTON'S AUTOGRAPH AND PORTRAIT.—In my extensive collection of Bibles is a copy of the present version, small 4to., 1613, with the autograph of John Milton, which I should be happy to show to any autograph collector; and from the cabinet of that eminent engraver, the late Wm. Sharpe, I purchased a beautiful drawing of the bust of Milton,—C. Burkley, Pinxit. Can any of your readers inform me who this artist was, and whether it has been engraved? GEORGE OFFOR.

P.S. My worthy friend, J. G. NICHOLS, thinks that a note on p. 139, signed "GEO. O.," is mine. This is not the case. All my communications are signed by my surname at full length.

ANCIENT MUSICAL NOTATION.—Where may I find an interpretation of the mode of notation by dots, points, accents, and other hieroglyphics which succeeded the use of letters, and preceded the *nota caudata* (as Gerbert calls them), so familiar to us

[* I live by faith.]

all. I have looked (though rather hastily I must confess) into Burney's and Hawkins's *Histories* without success; nor can I find the information in Gerbert, *De Cantu et Musica Sacra*. G. M. G.

PAINTER CIR. 1619.—I possess a most excellent portrait, evidently that of some foreign queen or lady of distinction, from the style of dress and display of jewellery, painted on oak panel. In the back ground I observe this signature, P or R More, fi. an. 1619. I cannot find out, in any of my books relating to the Fine Arts, the name of such an artist. Can any of your readers afford me a clue to the history of the painter. I think it is P or R More. Antonio More died in 1575.

A LOVER OF THE FINE ARTS.

PERISHING WITH HUNGER.—Just prior to the stage-coach being superseded by the rail, I was travelling by the well-known "Regulator" from London to Cheltenham, when on the right, about two miles beyond Witney, we observed the great mass of extensive ruins of what had been the ancient priory of Minster-Lovel, together with various habitations. Our coachman was far from an uninformed man; and passengers, strictly speaking of the first class, thought it nothing derogatory, but were then desirous of front seats on the outside of the vehicle. We had taken up two very intelligent young Oxonians at Oxford, and the ordinary inquiries relative to what we saw were in the first instance addressed to the driver, who told us that a Lord Lovel, some three or four hundred years ago, had been incarcerated in an old castle there, and had died of hunger, and that some years after his skeleton was found exactly in the sitting posture in which he must have died of starvation; and, confirmatory of this account, he told us "the story is extant," but not exactly in the words of Hamlet, "written in very choice Italian," but in the *Old English Baron*, by Clara Reeve. One of our worthy Oxonians who seemed to deal more in history than romance, as well as I recollect spoke of Camden's *Britannia*, by Gough; *Alien Priories*, by John Nichols; *Beauties of England and Wales* (Oxfordshire); *Genealogical History of the House of Yeery*, &c. &c. May I request of some reader of "N. & Q." to give us the real, separated from the fictitious parts, of this history. z. z.

PORTRAITS OF SIR F. B. DELAVAL, K.B.—I have in my possession two portraits of Sir F. B. Delaval, K.B., given to my family by the late Lord Delaval, and I am anxious to discover if I can by whom they were painted. One picture is of large dimensions, and represents Sir Francis on horseback in full-dress costume of the period (including a long pigtail, and the riband of the Order of the Bath); with a landscape, showing a river or canal in a park, with trees and some cottages in the distance. The other is a full-length por-

trait of Sir Francis in military costume, with a musket in his right hand and a sword in his left; with burning ships in the back ground. This, no doubt, commemorates the expedition to the coast of France in 1758; on which occasion Sir Francis went as a volunteer, and behaved with such gallantry that he was knighted at the coronation of George III. E. H. A.

TIFFANY.—In the seventeenth century many continental refugees came to this country and established many branches of manufactures among us, with which, before their arrival, we were but imperfectly acquainted. The silk manufacture in 1688 was carried to far greater perfection than it had hitherto attained, by French refugees, in London. One family, of the name of Tiffany (taken from their manufacture of taffeta, a sort of silk held in high estimation in those times), settled in this country about that time, and their descendants are still sparsely scattered principally over our northern counties.

I am very anxious to obtain some information as to this old family of silk manufacturers, and I shall be much indebted if any correspondent of "N. & Q." can throw any light, genealogical or heraldic, on the subject. SAXON.

Queries with Answers.

JOHN BUNYAN PORTRAITS.—I have four engraved portraits of John Bunyan, engraved from oil paintings:—

1. Drawn from life by T. Sadler, 1685, engraved by Richard Houston.
2. From a painting in the possession of John Fenwick, Esq., engraved by H. Browne.
3. From a picture formerly in the possession of the late George Phillip, Esq., 1819, engraved by W. Sharp.
4. Done after an original painting in the possession of Henry Stinson, Gent., engraved by H. R. Cook.

Could MR. GEORGE OFFOR inform me who has got the original paintings of these four portraits of John Bunyan? He says, in his paper (p. 100), that there is a whole-length portrait of Bunyan in *The Holy War*, 1682 (this edition is not in the British Museum, nor any one with a whole-length portrait). Could he inform me where I could see a whole-length portrait of John Bunyan, and any other curious portraits of him? R. W.

[MR. GEORGE OFFOR has kindly favoured us with the following reply:—"If R. W., or any reader of "N. & Q." will favour me with a visit any Saturday, it will give me pleasure to exhibit my collection of portraits of the immortal Bunyan, including the whole length in *The Holy War*, 1682. The illustrated Granger, in the Print Room of the British Museum, contains the original drawing from life by White of John Bunyan, with the engraving from it: this is the best likeness that has been

headed down to us. It has been copied many times by Sart and Ponder; Robinson for Blackie; Irvine for P. Chering; and a host of imitators.

"The painting by Sadler, mentioned in Walpole's *Anecdotes**, has been many times copied and published. The best are by Spilsbury and Houston in mezz.; Haid, a German print; Start's for Marshall, folio, 1692; Stothard, a beautiful design, surrounded by Faith, Hope, and Charity, finely engraved by Holl for Blackie. A copy of the original oil painting by Sadler is in my library. The copies of the engraving from Sadler are innumerable.

"The painting now in the possession of that great admirer of Bunyan, Mr. Fenwick, is I believe the same that formerly belonged to George Phillip. It was published, with additions, by W. Sharp: of this I have the engraver's proof, and one on India paper before the letters. It has been frequently published of late years, but doubts are entertained whether the original was intended for Bunyan.

"The sleeping portraits are very numerous: they commence with one by White, 1684. In these, prefixed to the *Pilgrim*, he rests upon a den with portcullis, as a prison; the lion, Bunyan's emblem of persecutors, lies in the den. In others, he is resting upon the jaws of hell.

"I have several paintings and drawings of Bunyan: one, a whole-length, hat on, tramping with his tinker's tools. There is a good one in Stationers' Hall with his hat on, as yet unpublished; and a very large print from White's portrait by Mackensie of Glasgow.

"GEORGE OFFOR.]"

DUODENARI: POSTULA.—Can you inform me what coins are meant (in the fifteenth century) by "duodenarii" and "postulatus." Is the latter one of the *Postulæ*'s *gulden*, struck by Rodolph, Bishop-postulate of Utrecht, in 1425? W. J. D.

[Amongst the *Monetæ Argentiæ* of the Kings of France, Du Cange enumerates several "duodenarii"; but we cannot find any of an earlier date than 1539. Wellmeyer, in his *Allgemeines Numismat. Lexicon*, mentions several "Postulat gulden," and one "Postulat-(us) Gulden." This last was struck at Cologne, 1490, for Archbishop Hermann.]

DECAYED WILLOWS.—Has any explanation been given of the charred appearance of the interior of decayed willows? I have noticed so many in this condition, especially near Winchester, that I do not think that a stroke of lightning, or a gipsy's fire, could account for all of them. EGOMET.

[The charred appearance of the willow is, no doubt, occasioned by the combined attacks of the *Silpha grisea* and the black ant (*Fornica fuliginosa*). Consult London's *Arboretum Britannicum* (vol. iii. pp. 1478 et seq.), and Kirby & Spence's *Introduction to Entomology*, vol. i. p. 483.]

LORD ROSEHILL.—Information is requested respecting Lord Rosehill, of Bloomfield, whose name is the first on the charter of St. Peter's church, Spotswood, New Jersey, granted about 1750?

RECTOR.

Philadelphia.

[The following brief notice of his Lordship is given in Douglas's *Peerage* by Wood, ii. 323: "David Lord Rosehill (son of George, sixth Earl of Northesk) was born at Edinburgh, 5th April, 1749; had an ensign's commission

in the 26th Regiment Foot in 1765; quitted the army 1767, and went to America. He married in Maryland in August, 1768, Miss Mary Cheer; and died without issue at Rouen, in Normandy, 19th Feb. 1788, æt. 39.]"

FOULIS'S CLASSICS.—Can any of your correspondents tell me how many of the classical writers were printed in a miniature form by R. & A. Foulis of Glasgow? I possess the *Anacreon* and *Epicætus*, size 3 inches by 1½, and should be glad to hear of any others of the same series. The dates are 1761 and 1765. EGOMET.

[A Catalogue, not only of the Classics, but of all the books printed by Robert Foulis, will be found in *The Literary History of Glasgow*, edited by W. J. Duncan for the Maitland Club, 4to, 1831, pp. 49—78. Consult also, "A Catalogue of Books printed by Robert & Andrew Foulis, Printers to the University of Glasgow. The prices of the Books are affixed." 8vo, pp. 51, cir. 1775.]

Replies.

A KING PLAY.

(2nd S. xii. 210.)

In the extract from a MS. at Loseley, to which J. G. N. gives a reference, occur these words,—"delyvered their *mares* to kepe till they came agayne"—not horses, as we say now, when travellers put up at an inn or hostelry. These, I take it, were the fat Flanders mares mentioned in Shakespere, *temp.* Elizabeth, which during the Georges were the usual carriage horses for the heavy, rumbling coaches (German waggons) of that era. The breed may still be seen in the mews, near Charing Cross, viz. the huge Hanoverian horses which are only used on state occasions; they draw the Queen's carriage, at a foot's pace, to the opening of Parliament. What is curious, only last week, in walking through a farm-yard in a retired village under the Mendip Hills, I saw a mare of this stamp drawing a cart-load of hay. I asked the owner, who stood by superintending the unloading of the cart, "What breed he called the animal?" He replied, "The *Flemish*, which is the best farmer's horse." In the Pilgrims' journey from Canterbury (as far as I remember from having once seen the picture of it) although the ladies were mounted on palfreys, the men ambled along on heavy Flemish cart-horses. The "King's Play," through going to see which the mares were lost, was probably a Christmas play. The date of the examination, 12 Jan. O. S. would correspond to the time, being a few days after the Feast of the Nativity, the season at which Miracle Plays, the prototype of the King's Play, were usually acted; and the inquiry before the magistrate was a few days after. The play at Westminster and other royal schools may, in a measure, account for the name "king;" but why performed at the church?

This is a question not easy to be answered

* Strawberry Hill, 1765, vol. iii. p. 120.

off-hand, without books, at a watering-place. May it have been a musical play, like a modern oratorio? a word derived from *oro* :

Orate pro nimis.

"Pray for y^e soul of Gabryelle Johne,
Who dy'd in y^e y^eare one thousand and one."

In mediæval times this prayer was uttered in solemn chaunt, a slow funeral dirge,

"Dirige nos, Domine."

And when the corpse of some aged abbot or mitred bishop was carried to his grave at the high altar, with a long procession of priests clothed with embroidered capes, scarlet tippets, and scarves, preceded by a train of white-robed choristers, chanting a "dead march" up the nave of the cathedral, and the dense crowd in the triforium gazed on the scene with holy awe and astonishment, this was an *oratorio* from *opæa, specto*, a solemn religious spectacle. And such was the royal funeral "King-Play," when they carried Queen Eleanor on a hors-bier (hearse) with sumptuous pall and nodding plumes, from the last resting-place, Charing Cross, to her tomb in Westminster Abbey. The "King-Play," *temp.* Elizabeth, may have been a relic of the ecclesiastical processions in the times of popery.

It just occurs to me that an admirable parody of the *Canterbury Pilgrims* was published soon after Queen Victoria's marriage. The Queen and Prince Albert were pictured sitting on "a double horse," the bride on a pillion behind her newly affianced lord, with a long grotesque cavalcade in the rear of this procession, going to claim the flitch of bacon. The "double horse" was a fat Flanders mare, with a broad fleshy back (totally unlike the "knife-board" of a 'bus) on which the pillion rested in comfort and safety, behind the saddle. In my younger days, the farmer and his wife commonly came cosily to market on a double-horse, or rather mare, and sometimes with a colt trotting behind; for a sucking foal could not be left at home so many hours without its dam; and like the pig in an Irish cabin, the colt pays the *rent, i. e.* is a prime consideration in the domestic economy of a little farmer in Somersetshire.

QUEEN'S GARDENS.

EAGLE AND CHILD.

(2nd S. xii. 209.)

The origin of this sign in England is no doubt heraldic. I believe it to be so in France also, but of this there may perhaps be room for doubt. English antiquaries know it well as the Stanley crest. It has been borne, however, by several other houses as a charge on the shield or a badge. The families of Cutchit, Riseley, and Holcroft, among others, have used this device.

How this bearing originated admits of much

question, but one thing is I think certain, and that is, that the various legends which heraldic writers have set forth to account for it are utterly baseless. It is not improbable that this charge, like so many others, had its origin in a pun; was in fact a rebus of the name of him who first used it, and that its subsequent bearers inherited it in the female line, or assumed it from its being the cognizance of their superior lords.

The legend of a child being borne away by an eagle, and thus having greatness thrust upon it, is common to many lands. The Stanley tradition itself exists in various forms. The earliest memorial of it with which I am acquainted is a poem written by Bishop Thomas Stanley 200 years after the supposed event. This marvellous tale, in its episcopal form, may be condensed thus: Once upon a time there was a certain Lord Lathom dwelling at Lathom Hall, who had attained the patriarchal age of four-score years without having had children. All hope had long been past, for his wife was as old as himself. Without Providence interposed by a miracle, he was destined to go down to the grave childless, and be buried by the unloving hands of strangers in blood and affection. With his mind filled with these bitter reflections, the spring months of his eightieth year passed slowly onward, the last spring, as he thought, that Lathom Hall and its fair domain should belong to one of his name. He was, however, destined to a happy surprise, for one day an eagle which had built its nest in Terleslowe wood — a portion of the Lathom domain — was seen to have something uncommon in its nest. An examination was made, and the wonder of the simple-minded serfs may be imagined when, as well as the ordinary inmates of an eagle's nest, they found a male infant clad in a red mantle. The Lord of Lathom was at once informed of this strange discovery, and he concluded without hesitation that his prayers had been answered, and that to him, as to the patriarch of old, an infant heir had been sent for the solace of his declining years. The child, men thought, was unbaptized, for salt was found bound around its neck in a linen cloth, so a solemn christening was had, and no doubt the good old man feasted his neighbours as joyously as if the "little stranger" had indeed been of his own lineage. This boy in process of time became the father of Isabella Lathom, who was in after days the wife of Sir John Stanley.—See *Archæological Association Journal*, 1850; Dr. Ormerod in the *Collectanea Topog. and Geneologica*; Lower's *Curiosities of Heraldry*. K. P. D. E.

Baines, in his *History of Lancaster* (i. 49.), gives the following passage respecting King Alfred the Great, quoting from a Saxon chronicle:—

"Of the many humane traits in his character, one is

nention which serves to show that our popular Lancashire tradition of the *Eagle and Child* is of the date of several centuries earlier than the time of the De Lathoms:—"One day, as Alfred was hunting in a wood, he heard the cry of a little infant in a tree, and ordered his huntsmen to examine the place. They ascended the branches, and found at the top, in an eagle's nest, a beautiful child dressed in purple, with golden bracelets, the marks of nobility, on his arms. The King had him brought down, and baptized, and well educated; from the accident, he named the foundling Nestingum."

For the legend respecting the De Lathom family—from whom, by marriage, the Stanleys, Earls of Derby, derived this crest—see Baines, iv. 248, and *Memoirs of the House of Stanley*, 4to, 1783. "The Eagle and Child" (in the vernacular "The Bird and Bairn") is a common sign in Lancashire. R. SLOCOMBE.

Your correspondent inquires the origin of the above sign, and identifies it with the French sign—"Aiguille et fil." I am acquainted with neither as a sign, nor can I recognise their identity. The needle and thread, which would seem to be the more pointed rendering of the latter, is a quaint and time-honoured *rebus* on the name of the founder of Queen's College, Oxford, Robert de Eglesfeld, and is preserved in one of the old customs still retained by that Society:—

"On New Year's Day, the bursar presents to each member a needle and thread, a *rebus* on the founder's name, *Aiguille et fil*, adding the wholesome moral: 'Take this and be thrifty.'"—See Parker's *Handbook for Oxford*, 8vo, 1858.

F. PHILLOTT.

DESCENDANT OF SIR ISAAC NEWTON (2nd S. xii. 149).—Mr. Wm. Newton was well known in the literary world, and has repeatedly told me that he was a descendant of Sir Isaac Newton. His

"London in the Olden Time, a Topographical and Historical Memoir of London, Westminster, and South-wark,"

which accompanies a pictorial map of the city and its suburbs,

"With the Churches, Monasteries, and all the important buildings as they stood in the reign of Henry the Eighth before the Reformation," "compiled from ancient Documents and other authentic sources,"

is a lasting memorial of his industry. The text is in folio, and is a fine specimen of the typography of the Chiswick press. The map is on three sheets of Elephant, and is folded in a case to match the folio; Bell & Daldy were the publishers. Mr. Newton also wrote a *Display of Heraldry*, published by Pickering in 1846. Few books upon Heraldry have been better compiled. The Indexes to it are worthy of imitation to all writers upon this subject. Mr. Newton at the period of his decease had nearly ready for the

engraver a Chart of the Descent of Peoples, upon which he had been occupied more than a quarter of a century. Mr. Newton, too, furnished many papers for various archaeological works; amongst others, "Notes upon the Woollen Manufacture in England," to the *Report of the Transactions at the fifth Session of the British Archaeological Association held at Worcester in 1848*. It would, however, be impossible here to enumerate all Mr. William Newton's literary labours, for his pen was as rapid as he himself was energetic. Already has his loss been deeply felt in the neighbourhood of Herne. To the labours of Mr. Newton are the inhabitants of Herne indebted for the restoration of their beautiful church, and also for the erection of a mortuary memorial—a marble effigy—to the martyred Bishop Ridley, whose first curacy was Herne, and who first chanted in this church the *Te Deum* in English. Had but Mr. Newton lived one short month longer, he would have known that the railroad was opened from London to Herne, for the formation of which he had so long and so laboriously striven. ALFRED J. DUNKIN.

Dartford.

With reference to a case of alleged descent from Sir Isaac Newton, that eminent man is stated to have *never married*. He entered a pedigree at the College of Arms (2 D. 14) in 1705, when he was sixty-three years of age, in which he gave no account of any wife or descendants, and his property was divided between his nephews and nieces. (Turnor's *Hist. of Grantham*, 1806, pp. 165, 167, 168).

By the way, whilst on this subject, there was a family of Newton of Bagdale, in Ruswarp, near Whitby, Yorkshire, of whom Isaac, son of Isaac Newton, entered a pedigree at Dugdale's Visitation of that county, 28 Aug. 1665. (See printed copy in Surtees Society, pub. 1859, p. 67.) There is an old house in Bagdale, Whitby, yet remaining, where I have been told that Sir Isaac Newton is traditionally said to have visited. By whom is this family now represented, and was there any connexion with Sir Isaac's family? C. J.

UNDERSTANDING (2nd S. xi. 470; xii. 31.)—The following quotations will, I think, be not unacceptable to your inquiring correspondent J. L., and to the ingenious Mr. BUCKTON:—

"The English word *understanding*, means not so properly knowledge, as that faculty of the soul where knowledge resides. Why may we not imagine that the framers of this word intended to represent it as a kind of *firm basis* on which the fair structure of science was to rest, and which was supposed to *stand under* them as their immovable support?"—Harris, *Hermes*, c. iv. n. (g).

"It is worth observing," Dr. Whately writes, "as a striking instance of the little reliance to be placed on etymology as a guide to the *meaning* of a word (by the *meaning*, I presume, is intended what Dr. Whately calls

'the customary sense') that *hypo-stasis, sub-stantia* and *under-standing*, so widely different in their (*customary*) sense, correspond in their *etymology*. And it is thus that, he writes, after having resorted to the etymology of *hypo-stasis* to account for the adoption of that word by the Greek theologians, and after having produced the etymological, that is, the intrinsic meaning (on which the propriety of every customary sense must depend), as affording a sufficient reason for their otherwise unaccountable adopted application of it. It (the word *hypo-stasis*, Dr. Whately informs us) seems calculated to express 'that which stands under (that is) the subject of attributes.'

"Undoubtedly it does, and as undoubtedly justifies the appropriation of it to the distressing necessities of those learned men; and I am much mistaken if this same etymological meaning will not account as satisfactorily for the 'different' (customary) 'senses,' that is, the different applications of the one meaning, in which we use the other two — *substance* and *understanding*."

"SUBSTANCE, we apply to 'that which stands under' (that is, the subject of qualities, the qualities of matter.)"

"UNDERSTANDING we apply to that which stands under, 'that is, the subject of thoughts, ideas; that on which they are impressed.'" — Richardson, *On the Study of Language*, p. 180.

C. R.

WILLIAM MEE (2nd S. xii. 189.) — Your correspondent SHOLTO MACDUFF inquires of me whether "William Mee, the author of *Alice Grey*," be still living. I am happy to be able to assure him that he is still alive, and, I believe, quite happy and comfortable, — at least so far as surrounding circumstances will allow, — for I regret to add he is, and has some time been, an inmate of the Shardlow Union Workhouse. He is very cheerful, very happy, very kindly treated, and always glad to see, and converse with, any of his friends. Like your correspondent MR. MACDUFF, I should be glad to see his few remaining years, or perhaps months, made perfectly smooth and comfortable to him; and I am quite sure that any little kindnesses shown by his friends at a distance will be very gratefully received; and I need not add that I, for one, shall be very happy to be the bearer of any "remembrances" to him in his declining years.

LEWELLYNN JEWITT.

Derby.

RAISING OF LAZARUS (2nd S. xi. 228.) — Mrs. Delany "was principally a copyist, but a very fine one. The only considerable original work of hers in oil was the Raising of Lazarus, in the possession of her friend Lady Bute." (Biographical Sketch prefixed to Mrs. Delany's *Letters to Mrs. F. Hamilton*, 1820, p. xiii.) E. H. A.

SIR EDWARD MOSELEY OR MOSLEY (2nd S. xi. 211; xii. 80, 219.) — Sir Nicholas Mosley, Knt., Lord Mayor of London, 1599, had two brothers — Anthony Mosley and Oswald Mosley, of Garret. Sir Nicholas married Margaret, daughter of Hugh Whitbroke, by whom he had: 1, Rowland; 2, Anthony; 3, *Sir Edward Mosley*, Knt., Attorney-General of the Duchy of Lancaster. Both the

younger sons died issueless. By a second marriage Rowland had one son, Edward; created a baronet July 20, 1640; whose son, Edward, died without issue, and the title became extinct. Anthony (brother of the Lord Mayor) had several children: of whom, Oswald, his eldest son, by Anne, daughter and co-heiress of Ralph Lowe, was father of Nicholas; who had three sons, Oswald, Edward, and Nicholas. From the eldest descended the *Moseleys* of Rolleston, Barts., extinct in 1779; and from the third son Nicholas, the present Sir Oswald Mosley, Bart., of the last creation derives. Wotton gives the orthography of the name *Moseley* in treating of the branch (created baronet in 1720), seated at Rolleston; but Debreit, and other authorities, uniformly spell it Mosley; and Burke assigns different arms to the Lord Mayor, in 1599, from those given for the present baronets.

HENRY W. S. TAYLOR.

IRISH VOLUNTEERS, 1782 (2nd S. xii. 170.) — ABHBA — he is not unfamiliar with Mr. MacNevin's publications (2nd S. vi. 287) — will find all that he desires to know on the subject in the Appendix to that gentleman's *History of the Volunteers of 1782*, printed in Dublin by James Duffy, 23, Anglesea Street, 1845 (but now, I believe, of Wellington Quay). In a note at p. 102, he speaks of Wilson's book as "one of the worst compilations ever published, and absolutely containing little or nothing on its nominal subject."

I have a school-boy remembrance of a shadow of the shade of this portentous body showing itself in Dublin in 1792.

AN IRISH YEOMAN OF 1798—1803.

MOUNTENAY FAMILY (2nd S. xii. 169.) — The Irish Baron of the Exchequer spelt his name Richard "Mountney." His first appointment to that court was in 1741, having been a student of the Inner Temple, in whose records something may be seen of him. As he was a judge in Ireland, the surname has entered into my genealogical collections, and they refer to Blomesfield's *Norfolk*, vol. i. p. 13, &c.; and Thoroton's *Nottinghamshire*, the old edition, p. 178, for much information concerning this surname.

JOHN D'ALTON.

48, Summer Hill, Dublin.

THE LIBRARY OF THE INQUISITION (2nd S. xii. 184.) — The information contained in the curious extract from *Grillet's Memoirs* by MR. MACRAY, induced me to spend some time in fruitless search among various books of Italian travel. I hoped to find a further account of this curious library, but have been utterly unsuccessful; the only notice I have seen of the Palace of the Inquisition, more than what is to be found in the common guide books, is Sir George Head's statement (*Rome, a Tour of Many Days*, vol. iii. p. 205), that

trangers are prohibited from entering its chambers on pain of excommunication; an admonitory inscription like that memorable one over a still more gloomy portal guarding the entrance:—

“Per me si va nella città dolente,
Per me si va nell' eterno dolore,
Per me si va tra la perduta gente.

Lasciate ogni speranza voi che' ntrate.”

In the present state of things in the eternal city, it is probable that admission might be gained to inspect this library, which it would seem contains one of the most curious collections of records in existence. Cannot some properly qualified person be induced to make the attempt? GRIME.

COURTENAY PEDIGREE (2nd S. xii. 190.)—The connexion between the families of Courtenay, Cantilupe, and Engaine, may probably be made out by ascertaining who were the “three sisters and co-heirs that divided the inheritance of the fee of the honor of Montgomery in Wales,” one of whom, Rohesia, was the wife of Vitalis Engaine. Did William de Cantilupe of Bergavenney marry a second? Did William de Courtenay die *s. p.*, or merely *s. p. ne*? Cf. Dugd. *Mon.*, ed. 1830, vi. 450, and Morant's *Essex*, “Colne Engaine.”

JOSEPH RIX, M.D.

St. Neot's.

AUREA CATENA HOMERI (2nd S. iii. 104; xii. 161.)—After its four years' interval, I gladly see this subject resumed by EIRIONNACH, and venture to adduce one or two old authorities.

The seven planets were in the Persian *ἀστροθεσία*, the seven gates of heaven; the last of which, the sun, was termed the *golden gate*.—*Origen, contra Celsum*.

Again, “Ἄλλο δὲ τὸν χρυσοῦν, ὡς αὐτὴ πηγή φωτὸς ὄντι.”—*Olympiodori Commentarii in Meteora Aristotelis*, lib. iii.: as translated by Cammodius, “Soli autem Aurum ipsum, tanquam qui universi luminis fons existat.” And then our own *Chaucer*:—

“The bodies sevene eke, to hem here anon;
Sol Gold is, and Luna Silver we threpe;
Mars Iren, Mercurie Quicksilver we clepe;
Saturnus Lede, and Jupiter is Tin;
And Venus Coper, by my father's kin.”

In royal heraldry, too, the armorials of princes are planetarily blazoned; sol and luna denoting *or* and *argent*.

But the Empyrean bodies have also been otherwise symbolised—“Saturnus nigricabat, colore plumbeo; Jupiter ut argentum splendebat; Venus uti stannum; Mercurius instar æris rubebat; Luna, in morem glaciei pellucida, suam et ipsa lucem emittebat.” Thus far, Constantinus Manasses, whose classification seems the more accurate, Beauty being of small account without the *tin*; and the Scamps' patronal deity, Mer-

cury, being best represented by *brass*. But, in our own day, we ourselves recognise the solar affiliation of gold, when we style the wealthy wearer of the *Aurea Catena* a *warm fellow*.

AURELIAN.

St. SWITHIN (2nd S. xii. 71.)—

“Plagam hanc insequuta est alia, in translatione sancti Swithuni proximo sequente, scilicet idus Julii, tanta videlicet aquarum inundantia, quod fluvii terminos solitos mirabiliter excesserunt, fruges et herbas proximas demerserunt, molendina et stagna asportarunt, et domus vicinas noctanter ingredienti diruerunt, et viros et mulieres, cum parvulis submerserunt. Tantam inundationem nullus tunc superstes recoluit, nec tantam caristianam quanta est eam insequuta, nec tantam pestilenciam bouum. Vendebatur quarterium frumenti pro xl solidis, et præ magnitudine famis, mortui sunt in campis, viis, et semitis, in civitatibus, et extra, tot millia hominum, quod vix erat qui sepeliret. In civitate Londiniensi aestimabantur viginti millia hominum mortui propter funem illo anno (1313).”—*Hist. Dunelm. Scriptores tres* (Sartees Society), p. 96.

This fearful deluge, the learned editor thinks, may probably have given to St. Swithin his watery name—

“There is nothing,” he says, “in the life of Swithin to connect him with rainy weather, but there seems to be enough in the above inundation, and its widely-extending consequences, to make a general and lasting impression on the nation.”

E. H. A.

SIR MAURICE FITZ-MAURICE (2nd S. xii. 168.)—If H. S. G. will consult the *Lacock Book*, or rather its relics (printed in the *Annals and Antiquities of Lacock Abbey*), he will discover that Emeline (not Emilia), “quæ nupsit Mauritio filio Mauritiæ,” was the younger of the two daughters of Stephen, the third son of William Longuépée, son of Fair Rosamond. The *Lacock Book* was compiled under the immediate supervision of members of the family of Longuépée; and Sandford and others, who differ from it, must therefore be mistaken in their enumeration of the daughters of Longuépée. The following are the words of the *Book of Lacock*:—

“Genuit * . . Isabellum de Vesey; Elam, quam duxit Comes Warwik, et postea Philippus Basset, quæ remansit sterilis; Idam, quam duxit in uxorem Walterus filius Roberti . . . Petronillam quæ obiit in virginitate et apud Bradenestok juxta latus aviæ suæ dextrum ibidem sepulta sub lapide marmoreo.”

The “Ela junior,” commonly reckoned among the daughters of Longuépée, was in reality his grand-daughter, the child of Ida and Walter Fitz-Robert. She married William de Odingsells.

One of the pedigrees in the *Annals of Lacock Abbey* states, that Emeline was the widow of Fitz-Maurice in 1292, and died in 1331, *s. p.* If this be the case, it could not of course be *her* daughter who married Thomas de Clare. There was, how-

* Here come the sons, with whom we are not concerned.

ever, a later connexion between Longuépée and Clare, by the marriage of Hugh Lord Audley (great-grandson of Longuépée's eldest son William) with Margaret, heiress of Clare.

HERMENTRUDE.

Miscellaneous.

NOTES ON BOOKS, ETC.

Speeches of the Managers and Counsel in the Trial of Warren Hastings. Edited by E. A. Bond, Assistant Keeper of the MSS. in the British Museum. Published by the Authority of the Lords Commissioners of H. M. Treasury. Vols. III. and IV. (Longman.)

We have in these two goodly volumes the completion of the important contribution to the History of the Reign of George III. and of our vast Indian Empire, which the Lords of the Treasury very wisely entrusted to the editorship of Mr. Bond.

The present volumes comprise the conclusion of the speeches of Mr. Hastings's counsel, and the replies of the managers, accompanied by Mr. Bond's excellent summary of the proceedings, between the 1st May, 1792, and the 23rd April, 1795, when this trial, remarkable no less for its protraction than its importance, was brought to a conclusion, and Hastings was pronounced *Not Guilty*.

All who have read Macaulay's admirably written account of this important constitutional inquiry—for it is admirably, if not impartially written—would do well to make themselves masters of the fervid eloquence and constitutional learning called forth on both sides in this great political trial, as here supplied in an authentic form by Mr. Bond. That gentleman deserves the best thanks of all students of English History for the care with which he has here given to the world this important and authentic collection of historical materials.

The Letters and Works of Lady Mary Wortley Montagu. Edited by her Great Grandson, Lord Wharncliffe. Third Edition, with Additions and Corrections from the Original Manuscripts, illustrative Notes, and a New Memoir. By William Moy Thomas. Vol. II. (Bohn.)

When noticing Mr. Moy Thomas's first volume of the collected *Letters and Works* of this remarkable woman, and giving him well-deserved praise for the mastery with which he had swept away the slanders with which Pope and Horace Walpole had endeavoured to blur her reputation, we expressed our anxiety to receive the second and concluding volume. That is now before us, and exhibits fresh proof of Mr. Thomas's fitness for the task he has undertaken—his perseverance in searching out, and his discrimination in eliciting the truth. The two volumes are indispensable to every library; and if there be truth in the rumour, that a large mass of Lady Mary's unpublished Letters and Papers have lately been discovered, and placed in Mr. Thomas's hands, our readers will agree with us, that while the discovery is matter for congratulation to all admirers of this gifted woman, it is scarcely less matter for congratulation that her literary remains should have fallen into hands so well able to do justice to their merits, and to produce them to the world with all needful illustration.

Our English Home: Its Early History and Progress, with Notes on the Introduction of Domestic Inventions. Second Edition. (J. H. & J. Parker.)

If anything could add a charm to *Our English Home*, it would be to see its rise and progress so pleasantly, yet learnedly illustrated as it is in this little work; and we can therefore hardly be surprised when we find that a *Second Edition* of it has been so soon called for.

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"A dainty dish to set before the Queen,"

he is equally able and willing to instruct her Majesty's lieges to prepare them for themselves.

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Wanted by Francis Fry, Cotham, Bristol.

Notices to Correspondents.

S. F. CHESWELL. Five articles on the quotation "He who runs may read," appeared in our 1st S. vols. ii. and v.

JAMES REID. On *Mary Honeywood's* numerous descendants consult "N. & Q." 2nd S. iv. 492; also the 1st S. vi. 106, 209.

W. M. (Temple). This correspondent wishes to know where he can obtain the third and fourth parts of Adam de Cardonnel's Antiquities of Scotland.

R. C. (Cork). Many thanks; but we fear the tract is not of sufficient interest.

C. GRIPPIN. More suited for some scientific journal.

X. Y. Z. (anté p. 211). We have received a letter for this correspondent.

IGNORAMUS. The extract (anté p. 178) is quoted from the Saxon Chronicle, as correctly stated.

M. H. LEE. The work is entitled *The Cistercian Abbey of Stoneley, and its Occupants, by the Rev. J. M. Grestley, Ashby-de-la-Zouch, 1854. Only 71 copies were printed. Stoneleigh Abbey, by F. L. Colville, Warwick, 1859 (privately printed), also contains a pedigree of the Leigh family.*

ALFRED JOHN TRIX. The inscription on the pulvina of Geo. III. 1789, reads: "Of the Faith Defenders of Lunenburg Duke, of the Holy Roman Empire Arch-Treasurer and Elector."—The article on "Hair and Beards" declined.

REV. J. EASTWOOD. Our best thanks.

J. T. Mr. Astle's MSS. are now in the library of Lord Ashburnham. See "N. & Q." 1st S. i. 282; xii. 362, 454.

T. The writer of the article on John Horne Tooke in the Quarterly Review, vii. 313, was the Earl of Dudley. Vide Quarterly Review, lxvii. 97.

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It was in the year 1830, I was spending a few days with my friend P— near B—. On a Sunday I went with him to a church about a mile from his house, the one he usually frequented. I was put into a pew at some distance from his. There was one minister officiating, who was (as I afterwards learned) the curate; and I also afterwards learned that he and the rector usually took turns; one reading prayers, and the other preaching; but that on that particular day the rector was unwell, and the curate had the whole duty. Of all this, however, I knew nothing at the time.

Presently an anecdote occurred to me which I had heard some years before, of a clergyman in N— who was taken ill before the prayers were concluded, the congregation being dismissed without a sermon, though it was said there were two or three clergymen in the church, none of whom would venture upon an extemporary sermon. This occasioned great exultation among the Dissenters, who were numerous at N—. "See what dumb dogs," they said, "are the clergy of the Established Church, who can say nothing without a book!" I remember having thought, at the time when I heard the anecdote,

that it was a great pity a clergyman should not be *able*, on occasion, to make an address without book. What I should wish would be, that he should be *able* to do it, but *not* make a practice of it. But unhappily these two things are very seldom combined.

What brought all this to my mind at that time I cannot imagine, for the minister seemed in perfect health, had a good voice, and read remarkably well. But I was unaccountably haunted by a series of thoughts which I in vain endeavoured to drive away, viz., suppose this man should be taken ill during the service? well, but probably it is not he that's to preach, but another; but suppose there should be no other? Why then the churchwardens will go to my friend P—, and ask him for help; then probably he will send them to *me*, to ask me to preach; well then, I should send a message to his house for my sermons. There are several lying loose in a drawer in my bedroom, and the messenger could come back with them in a quarter of an hour; but suppose he should not be able to get them? why then I suppose they would ask me to address them extempore; why then I might give a lecture upon the Second Lesson of this day's service, which I had been actually expounding to my people at H—, at one of the week-day Lectures a few weeks before. And while the Lesson was being read, all the observations I had made upon it kept recurring to my mind.

All this train of thought kept recurring to me, in spite of every effort to drive it away, and to fix my attention on the service that was going on. Every particular was presented to my mind more and more vividly, the more I strove to drive it away.

Just before the close of the Litany the man's voice (which had been very firm hitherto) began to falter, and presently he fell back and fainted. (It is remarkable that this is the *only* occasion in my life that I ever saw a minister taken ill during the service.) Presently I saw the churchwardens, just as I had foreseen, go up to my friend P—, who went out, put on his surplice, and began the Communion Service, sending the Churchwardens to *me*, to ask me to preach; all just as it had been represented to me in my day-dream. I repeatedly rubbed my eyes and pinched myself, doubting whether I could be really awake, or in a dream. A messenger was despatched at my desire, to P—'s house for my sermons. I saw him set off at a run, and, according to all ordinary probability, he might be sure to be back before the Communion Service was over.

But come he did not; and I afterwards found that though he reached the house in very good time, P—'s servant, with the most unaccountable stupidity, searched for *my* sermons in all *her* master's closets and drawers, and of course in

vain; and after having thus occupied a long time, last of all went to the room that I occupied; and in the first drawer that she opened, there were my sermons found, though too late.

Accordingly, I was constrained to fulfil the vision, by going to the pulpit and lecturing the people on the Second Lesson for the day, just as I had premeditated.

Now the chances against this combination of accidents are such as to baffle calculation. 1st. The chances are many against that anecdote occurring to me at that particular time, as there was no particular circumstance to bring it to my mind. 2ndly. The chances were very many against the minister being taken ill in the course of the service. 3rdly. It was highly improbable that he should be appointed to *preach*, through the accidental indisposition of the rector. 4thly. The chances were very great against any servant being so unaccountably stupid as to search for *my* sermons in every room in the house except the one I occupied. 5thly and lastly, That all this series of improbable occurrences should have been so vividly presented to my mind beforehand, exactly as they afterwards occurred, and in spite of all my endeavours to drive away the thoughts, is something so unspeakably marvellous, that I am almost inclined to think it a real case of second-sight; for let any one multiply together the chances against each of these accidents, and they will amount to many millions. R. D.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 204.)

15 Jan. [1588-9]. — Edm. Bolifant. Entred for him, &c. *An Epitaph, a Edm. Epigram, or Elegies, done by Mr. Morfet* vj^d.

[This is all we know respecting Morfet, or Moffat, as a poet or prose writer. Ritson, in his *Bibliogr. Poet.* (p. 281), misquotes the above entry, and names the publisher *Bollisfaunt*. There was no stationer of that name; but Edmund Bolifant occurs at the bottom of various title-pages of the time.]

Edw. Aldee. Entred unto him the first foure bookes of *Amadis de Gaule*. To be translated into English, &c. vj^d.

[This was clearly the registration of a work then unfinished, for it was "to be translated," the translation not having been at that time made. *The Treasure of Amadis of France*, by Thomas Hackett, had already appeared from the press of Bynneman, but no copy of "the first four books of Amadis de Gaule," of the date of 1588 or 1589 is, we believe, in existence. In 1595, Anthony Munday appears to have put forth a version of "the first booke of Amadis de Gaule," but that may have only been a reprint of an earlier edition. As Hackett's translation of *The Treasure of Amadis of France* is extremely rare, and as a copy of it is now before us, we quote the translator's conclusion to his own preliminary verses:—

"And now from forayne phrase
into our English tounge
Is brought this worthy work, I say,
for olde and eke for young;
Take it in good part, therefore,
and let it not to veve:
Till other things come to my hands
I bid thee to adewe."

Hackett seems singular in this use of "adieu" as a verb, and there are various novel and noticeable words (such as "effectuously" for *affectionately*, "calker" for *calculator* or *magician*, &c.) in the course of his translation.]

20 Die Januarij. — Henry Carre. Allowed unto him, &c. a ballad, wherein is declared the great goodnes of God in preservinge our gracious sovereigne ladie from soe manye conspiracies, &c. [no sum].

1 Februarij. — Tho. Cadman. Entred for his copie, &c. *The Spanishe Masquerado by Robert Grene, collected, &c.* vj^d.

[The only known impression of this political tract by the famous Robert Greene, is dated in 1589, 4to., "printed by Roger Ward for Thomas Cadman." It perhaps answered its temporary purpose, and was then laid by and forgotten. It is not very rare, nor very good.]

5 Febr.—Wm. Blackwall. Entred for his copie, a ballad of *Her Ma^{ties} Ridinge to her Highe Court of Parliamente* vj^d.

[The Queen had opened Parliamente on the day preceding. See Stow, *Annales*, 1605, p. 1261.]

xxij^o die Februarij.—Willm. Wright. Entred for his copie a farewell intituled *To the famous and generall of our Englishse forces Sr John Norreys and Sr Frauncis Drake, knightes, &c. donne by George Peele, &c.* vj^d.

[Great haste seems to have been used in the composition, printing, and publication of this poem by Peele, the clerk at Stationers' Hall partaking the same spirit, and making various mistakes and omissions: the full and correct title may be seen in vol. ii. p. 166 of the Rev. Mr. Dyce's *Peele's Works*, 8vo. 1829. It was "printed by I. C. and are to bee solde by William Wright," 4to. 1589; and it may be doubted whether, when the poem was brought to Stationers' Hall for registration, it contained the "Tale of Troy," which was appended to it on publication, the "Farewell" by itself occupying too small a number of leaves for a separate work. The "Tale of Troy" was reprinted in 1604 in a very diminutive volume, and then many alterations, and some additions were made in and to it. See "N. & Q." 2nd S. xii. 184. The expedition under Drake and Norris did not in fact sail from Plymouth until nearly a month after the date of the entry of the poem in its celebration.]

Ultimo die Febr.—Ric. Jones. Allowed him for his copie *A Ballad of the Life and Deathe of Doctor Faustus, the great Cungerer, &c.* vj^d.

[This memorandum may refer either to Marlowe's Play, *The Tragical History of Dr. Faustus*, or, more probably, to a ballad founded upon it, and published in consequence of the success of the drama. We may take occasion to mention that there is an edition of Marlowe's tragedy dated 1611, which none of his editors have seen, or even heard of, containing many variations from the received text, with additions unlike any that have come

own to us in the impressions of 1604, 1616, 1624, and 1631.]

4 Marcij.—Jo. Wolf. Entred for his copie a *Tommons for Sleepers*. [no sum].

[This seems to be a repetition of the entry made on the 4th March preceding, "upon condition that it may be licensed hereafter." See "N. & Q." 2nd S. xii. 64. Possibly there was some error as to the year, since the tract was published with the date of 1589.]

Jo. Wolf. Entred for his copie a songe to be printed in Dutch, French, or English, of the overthrowe of the Spansyshe Navie . . . [no sum].

[Another repetition with variations. See p. 64.]

Jo. Wolf. Entred for his copie *Thadventures of Gwalter de Mendoza, Prince of Naples, Knight of the Golden Fleze*, translated into English, &c. [no sum].

[This is nearly the same entry as on p. 64.]

Jo. Harrison, Jun^r. Entred for his copie &c. *A frutefull Meditation, conteyninge an Exposition of the 7th, 8th, 9th and 10th Verses of the 20th Chapter of the Revelation, in Forme of a Sermon*, by James VI., Kinge of Scottes vj^d.

[This is the last registration belonging to the year 1588, as it was then calculated: 1589 is placed in the margin opposite the next memorandum.]

7 Aprilis [1589].—Jo. Wolfe. Entred for his copie *A Comparison of the Englishe and Spanishe Nation*. Translated out of French by M^r R. Ashley [no sum].

[Probably the same person who subsequently translated from the Spanish *The Life and Death of Almanzor the learned and victorious King that conquered Spain*. This was printed, or reprinted, in 1627; and in 1633, Robert Ashley published in English Borris's narrative relating to Cochin China, which is included in Churchill's *Voyages*.]

Rich. Feild. *Thart of English Poesie*, beinge before entred for Tho. Orwin's copie, and is by his consent now put over to Rich. Field . . . vj^d.

[See for the entry to Orwin "N. & Q." 2nd S. xii. 143: the imprint of the edition, 4to, 1589, is "At London, printed by Richard Field, dwelling in the Black-Friars, neere Ludgate"; and Orwin does not appear to have had any interest in the work. Field, as already stated, was from Stratford-on-Avon, and was the typographer employed by Shakespeare for his *Venus and Adonis*, 1593, and *Lucrece*, 1594; and by Spenser for the edit. of *The Faerie Queen*, in 1596.]

xxii. Aprilis.—Tho. Orwin. Allowed unto him for his copie, *A Ballad of Twoo Murders, thome committed in Boston, thother in Spaldinge*, &c. vj^d.

Decimo Die Maij.—Steven Peele. Allowed unto him for his copies, &c. theis twooe ballades followinge, viz.:—

1. *An Admomytion to Bewtyes Darlings, wherein is pythelye describved the Vanytye of their vayne Apparell*. vj^d.
2. Item, another ballade of the *Lewde Life of Vortiger, Kinge of Bryttaine, and of the First*

Commyng of Hengiste and the Saxons into this Lande vj^d.

[It may be stated distinctly that Stephen Peele was the father of George Peele, the celebrated dramatic poet and contemporary of Shakspeare. Stephen Peele was a member of the Stationers' Company, and the last entry of admissions in 1570 runs thus, under the head "Makyng of Fremen as foloweth and Brethren":—"Rd. of Stephen Pele for his admyttinge freman of this house, the xxij of Novembra, 1570, — iij^r iij^d." He continued in business in 1595-6; for, on the 17th Feb. in that year, he paid iij^r vj^d on "the presentment" of William James. The subsequent unnoticed memorandum, which has no date, relates to one of the works of his more famous son George Peele:—"M^r Jones hath printed a booke called *Polyhymnia of the late Tryumphe at the Courte*. M^r Warden Cawood hath received vj^d, but it is not entred." "*Polyhymnia, describing the honourable Triumph at Tytt before her Majestie*," &c., has this imprint: "Printed at London by Richard Jhones, 1590." In fact, Stephen Peele published none of his son's productions; but he was the Stationer who, in 1577, put forth the old play by Bishop Bale of *God's Promises*, and he then carried on business in Rood Lane. His son George's birth is registered at the neighbouring church. Stephen Peele was himself author of several ballads; two of which are contained in the volume of *Old Ballads from early printed Copies*, issued by the Percy Society in 1840. One of these is entitled "A Warning to all London Dames," and perhaps he was himself the writer of, at least, the first of those entered above.]

J. PAYNE COLLIER.

SEPULCHRAL REMAINS.—No. V.

Ballyclug Churchyard.—On the 4th of August, 1841, I visited this ancient locality, a short distance from Ballymena, and in the centre of a territory, which, in the aboriginal days of Ireland, was lorded over by O'Hara. One of this name, and probably a lineal descendant, resides at Crebilly, situated within the parish on a hill, surrounded by venerable trees. In this graveyard are monuments to the Montgomerys of Dunnyvadden from 1792, and to the family and descendants of Clotworthy Walsingham, deducing his pedigree from James, son of James Walsingham of Renfrewshire, Scotland, who, as the stone states, settled at Fort Hill after the defeat of the Whigs at Killiecrankie in 1689. The local repute here is, that this family was descended from the same as Miss Walkinshaw, a mistress of the young Pretender; whom Sir Walter Scott mentions *he* would not give up on the expostulation of his friends. Hence to the prettily-situated, but rugged village of *Conner*, once the head of a diocese, whose first bishop died in the sixth century, and of which the celebrated Malachy O'Morgair was consecrated the diocesan in 1137; he died in 1148 at Clarevall, on his way to Rome.

Conner Churchyard.—Within it are monuments to William Gardiner, ob. 1807; to John Johnson, ob. 1799; to Robert Aiton, ob. 1665; at foot of which last is another to the reverend

Andrew Aiton, prebendary of Conner, ob. 1704, and to his wife, and their descendants, down to 1742. There is also a burial vault for the family of the present incumbent (Mr. Hobson); an enclosure for the Brownes of Kells; and one monument which I understood was very old and curious, but it was locked in, and I could not then see it. Adjoining the glebe-house is a fine fort, about forty yards in diameter, now tastily planted over with flowers and shrubs. There are no traces of the old cathedral.

Ballymena Church and Churchyard.—In the former are monuments to Jane, wife of James Lendrick of Shanes Castle, ob. 1794; another to David Ker, ob. 1768; a cenotaph to William Dickey, Esq., who, after twenty-five years' service in the navy, died of yellow fever off Prince's Island in 1838, when on his passage homeward, in command of the "Water Witch" from Africa. Another cenotaph (a black slab) to Captain Andrew Todd of the 38th regiment of foot, who fell in the action with the French near Burgos, 23rd Oct. 1812; a handsome white marble monument and urn to Stafford Church, Esq., ob. 1835; and another to James Lendrick, ob. 1806. The present church is however plain, poor, and inadequate. In the churchyard are monuments to the reverend Mr. John Lindsay, Presbyterian minister at Ballymena, ob. 1795; to Mr. William Gibson, ob. 1798, surrounded by various tombstones to his descendants; to John L. Aicken, ob. 1794, and to his wife and descendants. Monuments to the family of Dr. Young of Ballymena. Along the walls some other burial enclosures are sectioned off, but uninscribed. Monuments also to Surgeon Barnett Mac Kean, ob. 1781, and to his widow; to John Davidson, ob. 1837; &c., &c.

JOHN D'ALTON.

48, Summer Hill, Dublin.

SIR WILLIAM JAMES, BARONET.

"1761, Aug. 1. Went to Haverford to a Council, where Commodore (sic) William James was complimented with his Freedom, 2nd gave little Molly James 2^d 6^d; y^e 20th went in my yacht with Sr Thom. Stepney, his son and Daughter, Commodore James, Mr Cha. Richards, Mr Hamilton, my son & 3 daughters, below Hubberston, and returned in y^e evening."—*MS. Diary of Sir John Philipps, Bart.*

The remarkable man, to whom the compliment paid by the corporation of the chief town of his native county, is recorded in the foregoing extract from the diary of Sir John Philipps is a good illustration of the power of genius, combined with an indomitable will, to shape an illustrious career out of an untoward beginning.

William James was the son of a miller, and was born at Bolton Hill Mill, near Haverfordwest, about the year 1722. Tradition speaks of him as

having been, what is styled in the Pembrokeshire vernacular, a *cursed boy*. By this is meant high-spirited, mischievous, and impatient of restraint. The boy was clever and eager to learn; but his parents being poor, were only able to bestow upon him such an education as was to be obtained at the dame school of the neighbouring village of Stainton. He soon drained the Pierian spring of which the venerable matron was the appointed custodian, and to occupy his leisure hours, turned his attention to mischief. Having, according to tradition, stolen a game cock, the property of Mr. William Edwardes of Johnstone Hall (afterwards the first Lord Kensington), to escape the punishment due to his crime, young William James ran away from home, went to Milford, and shipped himself on board a Bristol trader. After a voyage or two he contracted an unconquerable passion for the sea; and his parents, thinking that the *monkey's allowance*, which is said to be the particular perquisite of boys on board ship, would help to tame this unruly spirit, bound him apprentice to the master of the vessel.

Whether it was that his treatment disgusted him, or that he wearied of the monotony of his life, after a time young James escaped from his indentures, and went on board an Indiaman. Here the vista of his ambition enlarged; and with the wages he earned and saved, he got himself instructed in navigation. His conduct being exemplary, and his behaviour to his officers respectful and conciliating, he was advanced for his merit to the rank of mate, and rapidly grew into favour with his commander, who introduced him when about twenty years of age to the widow of an East India captain, whom he soon after married. His rise was now rapid, and he soon had scope for his abilities. He was made commander of "the Guardian" sloop-of-war, and afterwards got appointed to "the Protector," 44 guns, with the rank of commodore. Here, being sent against Angria, the Rajah of Seveondroog, he successfully reduced several of his strongholds, and prepared the way for his final subjugation, which was accomplished on the 11th of February, 1756, when, in concert with Admiral Watson and the whole squadron, having the troops under Lord Clive on board, Commodore James led the attack, and completely defeated the Mahratta chieftain. On his return to England, Commodore James received the most distinguished honour at the hands of his countrymen. He was frequently elected a Director of the East India Company, and several times filled the chair. When he revisited his native county, he received the freedom of the town of Haverfordwest, and became an honoured guest at Johnstone Hall, the scene of his boyish *escapade*. The last expedition against Pondicherry, which was carried out with such secrecy and celerity, that it was won before the French

had an account that it was invested, was planned by Commodore James, who received on this account the thanks of the East India Company, and a service of plate. He was created a baronet July 25th, 1778, and when he died was an elder brother of the Trinity House, Governor of Greenwich Hospital, Fellow of the Royal Society, representative in Parliament for West Loo, and owner of Eltham Park, in Kent. He left an only surviving child, Elizabeth Anne, born in 1766, who married Thomas Boothby Parkins, first Baron Rancliffe, and had by him a son, George Augustus Henry Anne, second and last peer, and three daughters; the eldest of whom, Elizabeth Anne, married in 1810 Sir Richard Levinge, an Irish baronet. The second daughter, Henrietta Elizabeth, married in 1809 Sir William Rumbold, Bart.; and the youngest, Maria Charlotte, married, 1st, in 1817, the Marquis de Choiseul; and 2ndly, in 1824, Auguste Jules Armand Marie, Prince de Polignac, the celebrated minister of Charles X.

JOHN PAVIN PHILLIPS.

Haverfordwest.

SOLICITORS' BILLS.

The following solicitor's bill will interest some of the readers of "N. & Q." I have found it among a large collection of family papers, ranging from 1350 to 1830, that have been lent me to examine for materials towards the work I have in progress on the History and Antiquities of Lindsey.

The lawyer, from whose office this bill proceeded, was J. Whishaw. He resided somewhere in or near London, but I have not succeeded in finding his address. I should like to identify him. I would direct the especial attention of your legal readers to the apologetic tone in which he introduces the charge of 2*l.* 3*s.* for "Drawing Release," because it was "long and intricate."

Hill. Vaucōon, 1717.

	£	s.	d.
"Perusing the Title deeds and			
making an abstract thereof	0	10	0
fair cop. of the abstract	0	2	6
To M ^r Horseman for his opinion as to the			
Title	1	1	6
Attending him	0	3	4
Drawing lease for a year, containing a large			
Skin when ingrossed	0	10	0
Ingrossing the same, 10 <i>s.</i> ; Stamps and parch ^t ,			
2 <i>s.</i> 10 <i>d.</i>	0	12	0
Drawing Release, being long and intricate	2	3	0
Ingrossing it, being three large skins and a			
half	1	15	0
Stamps and parchm ^t	0	18	8
Drawing Assignment of M ^r Stourton's mort-			
gage to attend the Inheritance	1	0	0
Ingrossing it, 1 <i>l.</i> ; stamps and parchm ^t ,			
5 <i>s.</i> 4 <i>d.</i>	1	5	4
Drawing Assignment of M ^r Neville's mort-			
gage	0	10	0

	£	s.	d.
Ingrossing it, 10 <i>s.</i> ; stamps and parchment,			
2 <i>s.</i> 8 <i>d.</i>	0	12	8
Drawing Deed-poll, touching the surrender			
of the Dean and Chapter's Lease, and Ten-			
nant right to the same	0	5	0
Ingrossing it, 5 <i>s.</i> ; stamps and parchment,			
2 <i>s.</i> 2 <i>d.</i>	0	7	2
Drawing instrum ^t to Release M ^r Tho ^s Stour-			
ton of all Covenants, save those against			
his own Acts	0	5	0
Ingrossing, 2 <i>s.</i> 6 <i>d.</i> ; stamps, 1 <i>s.</i> 6 <i>d.</i> . . .	0	4	0
Several Attendances, and trouble at the			
exemcon of the writings, and before and			
after the same were executed, and receiv-			
ing and paying the money	1	1	6
Post Lres, 2 <i>s.</i> ; Box and porter, 1 <i>s.</i> 6 <i>d.</i> . .	0	3	6
Tot ^l	13	3	0

EDWARD PEACOCK.

Bottesford Manor, Brigg.

Having been recently requested by a friend to examine the papers of a deceased person, I found the enclosed, which, with the permission of the executors, I forward to you as a curiosity. At what time did lawyers cease to make out their bills in Latin? and when did they abandon such very moderate charges?

"Expense ratione Probationis Testamenti Parthenie Power, defuncte.

"Jan ^{ro} , 1731/2. Impr ^{is} sol ⁱ pro Jur ^{is} Ex ^o -			
tricum	00	02	00
Pro attend ⁱ tunc	00	03	04
Pro concepn ^e et ingrossne			
atetnis	00	06	08
Pro Impr ^o et Jur ^o to	00	02	00
Pro attend ⁱ tunc	00	03	04
Pro reg ^l acoe et ingrossne			
dict ⁱ Testam ^{ti} et atetnis	00	12	08
Pro collacoe, &c.	00	03	04
Pro Probne sub Sig ^o	00	08	02
Pro Impress ⁱ	00	10	00
Pro extracoe	00	04	08
Pro Cler ⁱ et P ^r gam ⁱ	00	02	00
Tot ^l	02	18	02

"17th Jaⁿry, 1731/2.

"Reced of M^r William Watson, the full Contents of this Bill for the use of M^r Mark Holman my Master.

"p WILL RUSSELL."

HENRY CHRISTMAS.

3, Dane's Inn, Strand.

Minor Notes.

BISHOP OF ROCHESTER'S NEW QUALIFICATION.—I find the following remarks on clerical reading in the notes to Mr. D'Orsey's recently published *Lecture on the Study of the English Language*:—

"Among the thousands of public speakers and readers in England, there are comparatively few who know how to speak or read well. Many of the clergy, for instance, though their profession requires a constant exercise of

the voice, have never even attempted to gain a command over it. They utterly neglect the only art which is indispensable to their success as public speakers."—*Literary Gazette*, No. 145, p. 326.

"The art of reading the Common Prayer deserves to have some place amongst our constant studies; at least on the first initiation into our ministry."—*Bishop of Rochester's Charge*, 1695.

"It is much to be wished, that in the education of those who are designed for the ministry, the right forming of the voice were made our special care from the very beginning in our Schools as well as Universities."—*Bishop of London*, 1724.

"I am of opinion that Instruction in Reading should form part of the education to be given to Divinity Students in the Universities."—*Bishop of Bath and Wells*, 1860.

Whether *The Times*, in its able leading article of Sept. 23rd, is justified in considering the qualification as "new," will appear from these quotations. The Bishop of Rochester's merit consists in *exacting*, not merely recommending. But testing is one thing, teaching another; and where are the teachers? where are the examiners?

CLERICUS.

VARIATIONS OF HISTORY.—Few, if any, French critics on English literature are better informed or fairer than M. Villemain; so I think his account of what occurred on the trial of Hardy deserving attention. At the close of Erskine's speech to the jury:—

"Une portion nombreuse du public témoignait un vif intérêt à l'accusé, et n'éprouvait pas, pour les doctrines de la révolution française, la même haine que l'aristocratie anglaise. L'éloquence d'Erskine, toute grave et modérée qu'elle était, enflamma les esprits; le calme de l'audience fût troublé; ce mouvement se communiqua au dehors; un peuple immense s'était amassé aux portes; une sorte de sédition d'enthousiasme avait commencé. Alors Erskine eut un des plus beaux triomphes qui puissent être réservés à l'homme de bien éloquent. Les juges le pressèrent d'aller lui-même apaiser cette foule menaçante; il sortit, harangua le peuple, l'engageant à se confier à la justice du pays, et lui rapella, avec gravité que la sûreté de tout Anglais reposait à l'abri des lois inestimable de l'Angleterre, et que tout effort pour intimider et violenter ces lois, non-seulement serait un affront à la justice publique, mais un danger pour la vie des accusés."

"Cette foule immense se dispersa; et un silence respectueux succéda tout à coup à cette commotion qui épouvantait la ville de Londres."

"Quand le calme fut entièrement rétabli, les jurés prononcèrent leur verdict de non-coupable."—Villemain, *Cours de Littérature Française*, 4^e partie, t. iv. p. 208. 8vo. Paris, 1829.

I have no book of reference here, but, if I remember rightly, not less than two days passed between the conclusion of Erskine's speech and the verdict.

In the same work, t. iii. p. 27, is a view of Cromwell's eloquence, which I have not seen elsewhere:—

"En effet, dans la révolution anglaise, il n'y eut qu'un homme éloquent, et c'est celui qui aurait pu se passer de l'être, grâce à son épée, Cromwell. Hormis Cromwell,

éloquent parce qu'il avait de grandes idées et de grandes passions, la révolution anglaise n'inspirait que des rhéteurs théologiques, en qui la vérité du fanatisme même était faussée par un verbiage convenu."

FITZHOPKINS.

Paris.

THE POET CAMPBELL.—In No. 1724 of *The Athenæum* there appeared a pedigree tracing the descent of the poet Campbell from Robert II. As it is incomplete, omitting altogether one generation, I beg to hand you the following copy of a genealogical tree formerly belonging to my grandfather, the late Thomas Wemyss, Esq., author of *Job and his Times*, *Biblical Gleanings*, &c., and second cousin of the poet's:—

Robert II., 100th King of Scotland.

Sir John Stewart—Jane Temple.

William Stewart=

Sir James Stewart=Jane Durlop.

John Stewart=—Lamond.
John Stewart=Cath. Fairlie.
John Stewart=Egida Kelso.
Ninian Stewart=Jane Blair.
John Stewart=Mary Cunningham.

Isabella Stewart=Alex. Campbell.
(2nd marriage.)
Isabella S.=A. McArthur.
(1st marriage.)
Alex. Campbell=—Campbell.
Cath. McArthur=—McMichan.
Thos Campbell=M. Sinclair.
Mary McMichan=Alex. Wemyss.
Thomas Wemyss=Eleanor Johnson
Robert Stewart=Mary Spicer.
Mary Stewart=Sir M. Pleydall, Bart.
Henrietta Pleydall Stewart=Viscount Folkestone.
(Of whom the Earl of Radnor.)

The John Stewart mentioned above as marrying Catherine Fairlie, settled at Ascog in the county of Bute. The family continued to reside there until the poet's time; when, as the readers of his biography may remember, on the death of McArthur Stuart, Esq., the property was divided, Campbell receiving a handsome legacy.

JAMES REID.

Grainger Ville, Newcastle-on-Tyne.

LOOMING IN THE DISTANCE.—This phrase has been frequently used this last three or four years, since Mr. Disraeli made use of it at a public meeting in the country; and as its origin may be asked in time to come, I beg to put on record that in the year 1804 the Rev. Daniel Wilson, afterwards Bishop of Calcutta and Metropolitan of India, says, "I see many dangers looming in the distance."—*Memoirs*, vol. i. p. 111, 1st edition.

J. W.

SIMILARITY OF NAMES.—Is it not a remarkable fact, and worthy of note, that we have now two bishops on the bench who have both the same surname and Christian name, neither of which is a common one, viz. Dr. Henry Philpott, Bishop of Exeter, and Dr. Henry Philpott, Bishop of Worcester. They are not, so far as I know, related. Is there any such other instance on record.*

H. E. W.

TO BALLAST A RAILWAY.—*Ballast*, according to the new Supplement of Webster's *Dictionary*, is a *verb*, signifying "To cover (as a railroad) with gravel, stone, &c. in order to make firm and solid;" or a *noun*, signifying "gravel, stone, &c. laid on a railroad to make it firm and solid." The origin of this new use of this old word is curious. For years vessels have brought coal from the Tyne to the Thames, and returned with *ballast* of chalk, rock, gravel, &c. The *ballast* so accumulated in a course of years threatened to block up Newcastle, until it was suggested to use it to cover railroads, first in the vicinity of Newcastle. The term is now general both in this country and in America.

G. M. B.

Queries.

"THE WOODEN SPOON."

Can anybody explain the origin of this title, which used to be, and I suppose still is, conferred on the lowest wrangler of the year at Cambridge? In turning over a quantity of old papers lately, I met with a cutting from the *Cambridge Chronicle* of February 23, 1816, containing some verses which I believe owe their existence to the following circumstances. About the time above-mentioned a Fellow gave a wine-party, at which I was one of the guests. It was not large; but it contained representatives of several colleges, and in the course of conversation we got into a perfectly good-humoured discussion as to their comparative "honours," and the degree in which they had severally contributed to the fame and credit of the university. This, of course, led us to talk of the "Table of University Honours obtained by the several Colleges" contained in the *Calendar*, where the number of senior wranglers, medallists, member's prizemen, &c. were arranged in a tabular form (much like the multiplication table), and published for the edification of those interested in the matter by John Deighton & Sons. I mention their names, because the overscrupulous delicacy of the newspaper editor, or of the person who furnished him with the copy,

gives only asterisks. Be this as it may, in the course of conversation one of the company (an undergraduate fellow-commoner of not the largest of the colleges) jocularly complained that the table did not give a fair, or at least not a full, representation of the case, and suggested that in the next publication of the "Table" the numbers of the senior wranglers, and those of the wooden spoons, should have only one square between them, and be arranged after the same manner as vulgar fractions. He added that he had already made this correction in his own *Calendar*. Whether John Deighton and his Sons profited by his suggestion I do not take upon me to say.

"VERSES.

WRITTEN IN THE 'CAMBRIDGE CALENDAR' FOR 1815.

"Whatever praise this little volume claims,
As a bright record of illustrious names,
Is justly due—but the enquiring mind
One sad deficiency will surely find
In that fair table* which, by lucid rows
Of squares contiguous, rival honours shews.

Say, gentle reader, did thy curious eye
No foul defect—no base omission spy?

Oh! when I saw how many a prize was there,
Confest and glittering in its proper square,
While one was wanting—'Can it be?' I cried;
'To them alone shall honor be denied?
Shall Senior Wranglers fill the foremost line?
Shall gaudy Medallists and Prizemen shine?
And every Scholarship its place retain,
While they unknown and uncompar'd remain?'

My soul grew sick with anguish and surprize,
Dim clouds swam heavily before my eyes,
And, as I sank beneath th' o'erwhelming swoon,
I faintly murmured, 'Where's the Wooden
Spoon?'

While thus entranced, what sights of horror rose!
My phrenzied soul personified my woes.
I saw the injured Colleges arise,
Like mourning matrons with dejected eyes;
Each sadly echoed to each others groan,
And looked, like Niobe, bereft and stone;
And each with sympathizing woe oppress'd,
Clasped her neglected offspring to her breast,
Looked with fond anguish on her little ones,
And called on Heaven to curse **** *
and his sons.

First, as in size, great Trinity appeared,
With the ten sons her tender care had reared;
Next in the list of cochlearian fame,
With her nine claimants Lady Margaret came;
Then Caius and Clare, with equal offspring graced,
Each her eight sons in seemly order placed;
While ancient Peter-House, in either hand,
Led up three claimants to increase the band.
Next Cath'rine Hall and Benét joined the rest,
Each with five children clinging to her breast;

* During the last century there were three prelates connected with the Church of England nearly contemporary, named Dr. John Thomas. See "N. & Q." 2nd S. vi. 328.—Ed.]

And five* sad mothers, each with equal claim,
Brought each three injured candidates for fame;
While two† alone, of only children vain,
Closed with their sons the melancholy train.

Sidney was there— but joined not with the
through,

She claimed no justice, for she owned no wrong.
Unfruitful Sidney could not boast of one—
But turned with pride to an adopted son;
And smiling cried, 'Though envy or neglect
Hath left the Table with that foul defect,
Yet this same volume to his praise declares
His four-fold honours have increased two squares.'

Each aged form was bent in silent grief,
Till sighs and tears afforded sad relief:
The sighs they uttered and the tears that fell,
Not theirs who wept for Tammuz could excel.
Oh! to have seen the swelling Cam o'erflow,
Surcharged with tributary streams of woe—
Say, could'st thou stand it, gentle reader? No,
Unless thy heart be adamant or dough.
It roused me, and I rose as from the dead,
And sternly cried, as the sad vision fled—
'Let me, as far as in me lies, atone
For this neglect, by filling up my own;
And, as the Table for the next year runs,
So Heaven reward **** * and his sons.'

CANTABRIGIENSIS.

NORMAN SIVWRIGHT AND JOHN GARDEN.

In 1767 was published at Edinburgh *Principles, Political and Religious; or, a Preservative against Innovations in Politics and Religion*, by Norman Sivwright. The object of this work was to countenance and support "a regularly and canonically ordained" clergy, appointed by Government in 1746, to neutralise the old Jacobite Episcopalian, who, hanging on to the Stuart dynasty, sullenly refused to recognize the Hanoverian succession, and, like their nonjuring brethren in the south, greatly obstructed the conforming clergy, and contributed to keep alive that hostility to the established government which so long survived any reasonable hope to them of better times coming. This work of Mr. Sivwright's was therefore seasonable; and in Collet's *Relics of Literature* will be found a very interesting correspondence between one John Garden and the Archbishop of Canterbury on the subject of the book and its author.

Garden, although "an old Whig and Presbyterian," was a most loyal subject, and thinking the author was deserving of encouragement for thus supplementing the authorities, boldly brought Mr. Sivwright's merits and poverty to the notice of the archbishop, who, pleased with the spirited

and disinterested tone displayed, responded with like heartiness to the straightforward appeal by forwarding a ten-pound note for the author, with the intimation that, if he held the see for another year, it should be followed up by further notice of the minister of Brechin.

We are not told the final result of this little incident, which reflects so much credit upon the *trio* engaged; and I beg to inquire if any reader of "N. & Q." can supply the sequel, and especially give any information regarding the personal or family history of the prime mover in it, Mr. John Garden of Brechin, who so energetically brought the case of an ill-paid but deserving curate of an antagonistic church to the notice of Archbishop Secker.

J. O.

P.S. Since writing the foregoing I find that Dr. Secker died in 1768, within the year of promise; so that Mr. S. may not have secured the promotion which loomed in the archbishop's continued occupation of the see. The length of the correspondence precludes its admission to "N. & Q.;" but I think some of the readers thereof will be pleased with this reference, and perhaps be able to tell me from what source Mr. J. S. Byrley (*alias* Collet) drew the letters in question for notation in my copy of the *Principles*.

AWNING.—I do not find in Johnson's or any other dictionary any derivation assigned to this word. Can it be traced to the Hindustani term *shami-anah*, which equally means a cloth spread to intercept the sun? The *a* in the penultimate syllable is pronounced broad.

J. E. T.

THE BALTIC SEA AND THE REIN-DEER.—What is the derivation of the word *Baltic*? In the English translation of Olaus Magnus, printed in London by F. Streeter, in 1658, it is called in one place, p. 17, the *Bothric* Sea; and in another, p. 122, the *Bothnic*.

In the same volume, p. 171, the rein-deer is called the "Ranged-deer," because, says the author, "the instrument placed on its horns to enable it to draw their sledges is called, in the language of the Laplanders, *rancha*." J. E. T.

BIBLE: IMPERFECT.—What is the date and the place (Paris?) of a small Latin Bible now in my hands, round type, small folio, $7\frac{1}{2} \times 5\frac{3}{4}$ in., 54 lines to a page, 2 columns, 553 leaves numbered, 6 leaves not numbered:—Ordo librorum Veteris Testamenti; Hæc docent Sacra Bibliorum Scripta; Index testimoniorum, &c.; Hieronymus Paulino. No title to the New Testament. 22 leaves not numbered:—Hebraicorum Chaldæm Græcorumque nominum interpretatio; Index Epistolarum et Evangeliorum; Index juxta consuetudinem Ecclesiæ, Parrhiensis et Romanæ, Prefatio S. Hieronymi . . . in Pentateuchum, &c. and Pro-

* Pembroke, Jesus, Magdalen, Christ, and Emmanuel.

† Queen's and Trin. Hall.

logi extracted from his prefaces, *Divisio librorum V. Testamenti*. Small woodcuts 2½ in. × 1¾ in.

EDWARD H. KNOWLES.

BISHOPS' THRONES.—Can ecclesiologists give any reasons why bishops' thrones are placed in different positions in English and foreign cathedrals; the former being, I believe without exception, on the south, and the foreign on the north side? U. O. N.

MRS. BOLDERO.—There was published, in 1823, *Sacred Dramas*, by Mrs. Boldero. What are the titles of these dramas? Is anything known regarding the author? R. I.

MADAME DE CACHET.—Can any of your readers furnish me with some information about a Madame de Cachet, who is said to have commanded a large force in the war of La Vendée, and to have been wounded in several engagements? She represented herself, I understand, as a daughter of Louis XVI. I have in vain searched in several of the histories of the Revolution for information on this subject, and am compelled at last to appeal to "N. & Q." for assistance. S. D. C.

COLLETT FAMILY.—Humphrey Collett was M.P. for Southwark in 1553. Of what branch of the Collett family was he a member? Collins's *Peerage*, vol. ix. p. 2, states that Thomas and John de More were by deed dated on St. Mark's day, 46 Edw. III., appointed feoffees in trust for the lands of Stephen Collett, lying in Sandhurst, next Benenden, Kent. Drake's *Eboracum*, p. 259, gives the following inscription as being, though now defaced, in the parish church of St. Olave's, York.

“*Hic jacet Johannes Colit quondam Vicecomes istius civitatis, qui obiit viii die mensis Junii, anno dom. MCCCCLXXXVII. Cujus, &c.*”

Any information concerning the above, and of the family of Collett in general, will oblige

St. Liz.

CONSECRATION MARKS.—During the progress of the restorations at Redcliffe church, Bristol, two crosses (? *patée alisée*) were discovered, painted in red, on the wall near the vestry door, and one by the organ-loft. There is also a floriated cross carved outside the south wall of the nave of Exeter Cathedral, and a similar one at Farringdon. I have been informed these marks were made to certify the consecration of the building. Is this theory correct? U. O. N.

“DRAMATIC PIECES.”—Who is author of *Dramatic Pieces*; calculated to exemplify the mode of conduct which will render Young Ladies both amiable and happy, when their school education is completed, vol. i. London: Marshall, 12mo. 1784? What are the titles of these pieces? I think there is some notice of the authoress in Mrs. Trimmer's *Memoir and Remains*, 1814. R. I.

FOIX FAMILY (2nd S. xi. 328.)—Can any one inform me if there was any affinity with the family of Gaston de Foix and the Earl of Foix, surnamed Brocas? I find a branch of this family in Hampshire deduce their lineage to the Earl of Foix of Normandy, whose son Sir Bernard Brocas, came into England during the Norman Conquest. W. B.

Dublin.

GORSUCH FAMILY.—Among the earliest settlers of Talbot and Baltimore counties, Maryland, U.S., were Charles, Richard, and Lovelace Gorsuch (it is presumed brothers). On the part of descendants still living in Maryland, I am desirous of ascertaining from what part of England they came, and whether any of their kindred are now residing in this country.

They were men of some note and substance in the colony, and their names frequently occur in the early records of the two counties above named.

D. M. STEVENS.

Guildford.

JOHNSON FAMILY.—Can any of the readers of “N. & Q.” give me any particulars respecting the ancestors and descendants of Thomas Johnson, who followed the business of a turner, in Friday Street, Cheapside, London, and afterwards that of a stockbroker, in the Rotunda at the Bank of England, which latter business he continued till his death, which took place at his house in the Lower Street, Islington, in May, 1794. I also wish to know the year he carried on the business of turner, with a description of his arms and crest. C. J.

LETTERS OF CATHERINE DE MÉDICIS.—I shall be much obliged by information stating where any such are to be found in England; stating also their respective dates, and to whom addressed. I hope to be pardoned for adding: *bis dat qui cito dat.* L. DE F.

METELLUS: THE LICENSER OF BOOKS.—I have a book entitled “*Metellus his Dialogues; containing a Relation of a Journey to Tunbridge Wells, also a Description of the Wells and Place*, 8vo, 1693; bearing the following remarkable Imprimatur: “This Excellent Poem, may be printed. Edmund Bohun.” Are there many examples of this public officer acting the critic, and so helping the author and bookseller? The “Epistle Dedicatory” to Lord Biron is signed “J. L.” (John Lewkenor, according to Lowndes), who claims that nobleman for his kinsman. J. O.

MONKSTOWN CASTLE, CORK, AND THE ARCHDEKEN FAMILY.—With reference to the above now ruined castle, and the family by which it was erected, Mrs. S. C. Hall, in her *Week at Killarney*, relates the following particulars:—

“The castle was built in 1636, and, according to popular tradition, at the cost of a groat. To explain the

enigma the following story is told. Anastasia Goold, who had become the wife of John Archdeken, determined, while her husband was abroad, serving in the army of Philip of Spain, to give him evidence of her thrift on his return, by surprising him with a noble residence which he might call his own. Her plan was to supply the workmen with provisions and other articles they required, for which she charged the ordinary price; but as she had made her purchases wholesale, upon balancing her accounts it appeared that the retail profit had paid all the expenses of the structure except fourpence! The Archdekenes were an Anglo-Irish family who, 'degenerating,' became Hibernios quam Hibernicis, more Irish than the Irish themselves, and assumed the name of Mac Odo or Cody. They forfeited their estates in 1688, having followed the fortunes of James II."

Lady Chatterton, who speaks in rapturous terms of the remains of this venerable structure and the lovely scenery amongst which it stands, says, in her *Tour in the South of Ireland*, that the Archdekenes had another castle called Burnakelly.

Can any reader of "N. & Q." oblige the writer by stating if any traces remain of the latter building, or any history of its fortunes, or if any particulars can be obtained (and where) of the Archdeken family after their dispossession at the Revolution? A. A. Z. Z.

QUOTATION. — Where may the following be found? I thought it had been in one of Mrs. Hemans's dramas, but I cannot find it there: —

"*Maria*. And now the headsmen
Lifts his axe in air.

Alphonso. It falls? It falls?
Maria. No, it has caught the sunbeam, and revolves
Around him, like a crown of glory sent
To wreath his head. His soul
Breathes prayer from parted lips that keep the hue
They wore in freshest youth.

Alphonso. And now?
Maria. With God."

HERMENTRUDE.

RATTENBURY ARMS. — Where can I obtain a description of the arms of Rattenbury in colours? There were two families of this name, one settled at Oakhampton, Devon, and the other at Bridgerule: A pedigree of the former is in the British Museum, but no arms are given. A monument was in the church of Oakhampton at the time it was destroyed by fire (1842); and, though I believe the part where it stood was not burnt, yet it has not been seen since. The arms thereon were impaled with Eastchurch, and appear to have been, as near as can be ascertained, gules on a chief argent, — between two quails sable; but in a rough sketch made before the fire, the birds appear to be on waves of the sea. The arms of the other branch of Rattenbury at Bridgerule are still to be faintly seen in the churchyard of Bridgerule. This branch intermarried with the Gilberts of Sackbeare. As near as the arms can be deciphered they appear to have been —, a very narrow fess wavy, in chief something surmounted with a

plume of three feathers; and in base, a rat with a very long tail sitting. The family of Rattenbury is believed to be of German origin. Possibly some of your numerous readers, conversant with German heraldry, will be able to explain the arms.

G. P. P.

CAPTAIN SHANDY. — Sterne was incumbent of Coxwold, near Thirsk, and there wrote *Tristram Shandy*, at a house now called "Shandy Hall." Can any of your Yorkshire correspondents inform me whether the house bore this name before Sterne published his work, or whether the house was so called to commemorate the work being composed there? I ask because, in a Yorkshire Glossary (Smith, London, 1855), I find the word "shandy" as an adjective, meaning, "crack-brained, shallow, crazy;" and it seems not unlikely that Sterne might have fixed upon this Yorkshire word as forming a suitable name for his eccentric Captain.

JAYDEE.

TURNER'S "LIBER STUDIOROM." — Being absent from England, could any one inform me whether the tinted photographs in Turner's *Liber Studiorum*, and now being advertised in this journal, are in the real colours of the several pictures, or only in blue and brown, as is sometimes the case?

MALTA.

WALTER DE AGMONDESHAM. — It is mentioned by chroniclers that when, in 1296, Edward I. settled the government of Scotland, and appointed Cressingham as Treasurer, and Ormesby as Chief Justiciary of the Kingdom, he appointed as Chancellor Walter de Agmondesham, who had the keeping of a new seal, in place of that surrendered by Baliol and broken.

Can any of your correspondents favour me with information as to Walter de Agmondesham's birth and career? J. G. EDGAR.

Queries with Answers.

TUDA, BISHOP OF LINDISFARNE. — I am anxious to identify the place of burial of Tuda, fourth Bishop of Lindisfarne. Bede says he was buried with honour in a place named Paegnalaech (*Ecl. Hist.* b. iii. c. xxvii.); and the *Anglo-Saxon Chronicle* give Wagele as his place of sepulture (sub. ann. 664.) I am aware that Finchale has been proposed, but there seems no good reason for this suggestion.

K. P. D. E.

[We may as well state that the Rev. Joseph Stevenson, in his Latin and English editions of Bede's *Eccles. History*, says that "the locality is uncertain. Smith is willing to consider it the same as Finchale, near Durham, where ecclesiastical councils were afterwards held (Spelm. *Council* i. 304, 316); but this is founded on no satisfactory authority. The abstract of the history of Lindisfarne, in the Durham MS., reads Penalegh. Possibly it is one of those monasteries which were destroyed by the Danes." Henry of Huntingdon reads Wemalet.]

DR. GRANT. — In *The Spectator*, No. 472 (1st September, 1712), mention is made of Dr. Grant, Oculist Extraordinary to Queen Anne, whose skill and successful operations, not only in restoring sight, but in giving it to many who were born blind, are spoken of in terms so laudatory as to leave room for suspecting exaggeration, if not caricature. Can any of your medical readers tell particulars as to this M.D.? Is there any biographical notice of him to be found, and was he really so eminent as *The Spectator* (if the account given is to be literally understood) appears to say? His name is not in the list of Edinburgh graduates, which begins in 1705; but he may possibly have had his degree at one of the other Scotch colleges, or from one of the English universities. The name is Scotch, but is not uncommon in some English counties, e. g. Kent and Lancashire. G.

Edinburgh.

[Roger Grant was one of those quacks who in every age contrive to impose upon a willing multitude. It appears that he was originally a cobbler, afterwards a preacher among the Anabaptists, and eventually enlisted as a common soldier in the Imperial service, where he lost an eye. He returned to England in the reign of Queen Anne, and commenced *Doctor* in Mouse Alley, Wapping; and incredible as it seems, was appointed an oculist to royalty. He published "A Full and True Account of a Miraculous Cure of a Young Man in Newington that was born blind, and was in five minutes brought to perfect sight." 8vo. 1709. For notices of him consult Nichols's notes in *The Tatler*, ii. 217; v. 392, edit. 1786; Noble's *Biog. Hist. of England*, iii. 287; and *Genl. Mag.* lviii. pt. i. p. 196.]

CAMP-STOOL. — Is this word, which I do not find in Johnson, a vernacular composite, designating a seat for soldiers in their quarters, and for pedestrians in their excursions? or, is it a neohellenism, signifying a support for wounded or wearied knees, such as the swift-footed Achilles kindly contemplated for the fugitive Trojans, ἀσπίδος γόνυ καμψέω? *Iliad*, xix. 72.

The latter etymon seems the more plausible.

UNDE DERIVATUR?

[According to our best recollections of campaigning, the camp-stool was formerly, in accordance with its name, a seat used by military officers under canvass. Its construction handy for packing and carriage, and its form a tripod, seem equally to accord with a military origin. Often, also, the camp-table had only three legs. The table with one leg, the said leg being the pole of the tent, is, we believe, of more recent origin.]

COMMUNES AND COMUNI. — Can this institution (in France and in Italy) be traced to any principle of Roman imperial law? X.

[Although Cicero employs the word "Commune" in the sense of a community, the French in general do not appear disposed to trace the origin of their communes to anything Roman. It is supposed, however, that something similar existed among the Gauls in Roman times. "L'origine des concessions de communes est fort ancienne: on tient que les Gaulois jouissoient de ce droit sous les

Romains." (*Encyclopédie*.) At the same time we ought to mention that Bousquet, in his *Dict. de Droit*, shows a disposition to connect the French commune with the Roman *municipium*. We would beg to refer our correspondent to the works just cited.]

FALL OF THE EDINBURGH BRIDGE. — Looking over some old Notes, I find a serious disaster of this kind occurred at Edinburgh, on Thursday, August 3rd (at half-past eight o'clock p.m.), 1769. It is stated that at that time the south abutment of a stone bridge across the North Loch suddenly gave way, and a Miss Mary Dundas, daughter of Dr. Thomas Dundas, perished, with four other persons who were on the bridge at that moment. It is added a Mr. William Mylne was the architect. I am inclined to think this was a fact; and if it were, what was the cause of the destruction? A.

[Full particulars of the fall of a portion of the Edinburgh bridge will be found in the *Scots Magazine*, xxxi. 461-469. The accident was occasioned by an overpressure of earth upon the upper parts of the arches. About an hour before it fell more than a thousand persons were upon the bridge, on their return from hearing a popular preacher. Mr. Robert Mylne, brother to the builder of the bridge, and one of his bondsmen, came from London on this occasion.]

JULIA. — Will you kindly inform me of the meaning and derivation of the name of Julia?

SUSANNAH.

[Julia is the female name corresponding to the masculine Julius, as Jane to John, Henrietta to Henry, Caroline to Carolus or Charles, &c. The Julian race of Rome (gens Julia) traced their origin to Iulus, the son or grandson of Æneas. The name of Julius became illustrious from its connexion with the first emperor; and as "Cæsar" is derived from "cæsaries," a head of hair, while "Julius" is traced to the Gr. *ἰούλος*, which signifies the down that precedes the growth of hair—these derivations, if correct, may serve to explain the combination of the two names, Julius and Cæsar.]

Replies.

MUTILATION OF SEPULCHRAL MONUMENTS.

(2nd S. xii. 12, 174, 213.)

Perhaps the following may not be uninteresting, as showing that there is some authority to prevent such profanation. In 1851 I was in Limerick, and on visiting an ancient church (I think the name Saint Michael's) I found some repairs being made by the rector. I should perhaps say devastation, and not repairs. Old tombs and headstones were being carted away amongst the rubbish, and even the remains of the tenants of adjoining graves were not secure, as I saw large quantities of bones carried out in the carts. I wrote an article in the *Limerick and Clare Examiner* newspaper on the horrid violation of all that should be held sacred. The article appeared on the same evening, and within an hour after-

wards the church was surrounded by several hundred citizens, some armed with rifles and other weapons, who very quickly put a stop to the work. People who had friends and relatives buried about the place came in the greatest state of excitement, declaring that they would shoot any man who dared to remove either earth or stones from the sacred spot. The rector got alarmed and fled. A legal gentleman, whose father and mother's grave had been disturbed, became almost frantic. He at once posted off to Dublin, and laid the whole case before the Lord Lieutenant and Council, and an order was at once dispatched peremptorily directing the rector to cease the works. This indeed was unnecessary, for the inhabitants had already done that, and had mounted guard, armed, all night at the church, to see that nothing was done further. The day after the article appeared in the paper, the Mayor and a number of the Town Council proceeded to the church, with a body of the city police, to whom they gave strict orders not to allow any further work to be done. In the mean time the Privy Council at Dublin called a meeting of the Ecclesiastical Commissioners, and the result was, that an order was forwarded to the rector prohibiting him from removing anything whatever from the church or churchyard, and directing him to restore at once the earth, stones, &c. that had already been removed. If he wished to repair the church, he must do so without disturbing anything pertaining to the dead. This, of course, put an end to the barbarity; but subsequently several actions at law were brought against the rector, and the parties so bringing them had the positive assurance of the best lawyers that they would recover damages for the outrages committed on deceased friends. However, the actions were abandoned, on the rector making all correct again; and so ended this affair, which caused an amount of excitement in Lime-riek for some weeks short only, in one point, of an actual insurrection. I could give more details but these are the short facts, and I think them worthy of preservation.

S. REDMOND.

Liverpool.

I was informed a few days ago by an eminent Yorkshire antiquary, that the monumental inscriptions in the church of Barnby on the Don, near Doncaster, were about to give place to encaustic tiles. Whether the old stones are to be broken up, or buried under the new floor, I know not. The late Mr. Hunter's *South Yorkshire* does not contain all the inscriptions that are, or were, to be found in the church. Of those he neglected to record I believe no transcript is known to exist. I shall be glad if this notice should induce some one who cares for past times to preserve their memory by printing them, in full, in the columns

of a local newspaper, if, as judging from other instances is probable, the churchwardens cannot be induced to prevent the contemplated act of Vandalism. It would be well if some one would direct their attention to 24 & 25 Vict. chap. 97.

Mr. Hunter mentions the following families as being commemorated in the church of Barnby on the Don: Battie, Bosvile, Grant, Gregorie, Hodgson, Molyneux, Wade, Winttingham, Wormeley, Yarborough.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SUBSTANTIVES IN -AGE.

(2nd S. xii. 190.)

J. SAN remarks that we have in English, *borage*, *cabbage*, *cowage*, *smallage*, *spinage*, and one or two more names of herbs or vegetables, ending in *age*; and he inquires the meaning of the termination. The Italian termination *aggio*, and the French termination *age*—as in *maritaggio* Ital., *marriage* Fr., *coraggio* Ital., *cowage* Fr.—are of frequent occurrence, and require no illustration. They are derived from the classical Latin *aticum*, and are represented by *agium* in Low Latin. See Diez, *Rom. Gramm.*, vol. ii. p. 252.

In some of the words cited, the termination in *age* is the result of corruption.

Borage is derived by Johnson from the Latin *borago*, but no such word exists in classical Latinity. The Italian form of the word is *borage*, the French form is *bourache*, from which the English word is taken.

Cabbage appears to be derived from the French *choux-cabus*, which is used for cabbage with a round head, in contradistinction to *choux-fleurs*. See Legrand d'Aussy, *Vie Privée des Français*, vol. i. p. 138. The French likewise has the word *caboché*, for head.

Cowage is a word unknown to dictionaries.

Smallage, a species of parsley, is derived by Skinner from *small age*, because it soon withers. This derivation is manifestly erroneous, but I am unable to explain the origin of the word.

Spinach, or *spinage*, is borrowed from the Ital. *spinace*. The French form is *épinard*. Spinach was a common dish in France in 1560, see Legrand d'Aussy, *ib.* p. 124. Diez, *Rom. Wört.*, p. 328, says that *spinace* is formed from the Low-Latin, *spinaceus*, and that the name alludes to the jagged leaves of the plant. The *Penny Cyclopædia*, more true to the real character of the plant, derives its botanical name, *spinacia*, from its prickly fruit or seed. The same authority states that it is first mentioned by Arabian physicians under the name of *Hispanac*, and from this name the Romance forms are probably corrupted.

In the word *broccoli*, which is used by Pope, the Italian form is retained unaltered.

The word *artichoke* was taken from the French *artichaut*, but the last syllable was altered in order to convert it into sense. In like manner, the French *racaille* was converted into *rakehell*, and *chaussée* into *causeway*. The French *artichaut* seems to be a corruption of the Ital. *carciofo*; but a different origin for it is sought by Salmasius, *Exercit. Pliniam*. p. 159. L.

ALLEGED TREASON OF SIR JOHN HAWKINS.
(2nd S. xii. 148, 194, 212.)

As, in the controversy on this subject, the maritime force of England in Elizabeth's time has been a subject of dispute, the following account of it may perhaps prove of some interest. I have just met with it in a very unlikely quarter, namely, the *Parnaso Lusitano*, where it appears as a note (iii. 442):

"En 1582 toutes les forces maritimes de l'Angleterre consistaient en 2 vaisseaux de 45 canons, 7 de 40, 9 de 32, 5 de 26, 7 de 18, 6 de 14. Total 36, et 11 galères montant 4 canons chacune."—*Journal de Genève*, de 14 Septembre, 1782. "Précis des Gazettes Anglaises."

If this be correct, the English navy consisted of more than twice the number of vessels that Hawkins was said to have offered to bring over to the King of Spain; but I strongly doubt of the facts of so many being in one place, or under one commander, or of Hawkins having such a command or any command of a fleet at all, at least till the time of the Armada. I also doubt very much if it would have been possible for him to induce the crews of so many ships to abandon their country, and probably their religion. We know that in the time of Charles I. the crews of the vessels which were to aid the Catholics against La Rochelle refused to obey the royal orders.

At the same time it is impossible to say what offers Hawkins may have made to Philip, without probably ever dreaming of performing them. Mr. Motley has proved that Philip was a very ignorant man, and ready to believe most incredible things if they seemed to be for his interest. This makes me think that, as far at least as England is concerned, Simancas will prove to be what we call a mare's nest. Bishop de Quodra and his other envoys and agents seem, in reliance on his gross ignorance, and on his having no means to test their accuracy, to have palmed on him all kinds of fictions, such as those with which Mr. Froude has been treating us lately respecting the Queen, Dudley, Amy Robsart, and Cecil. As to the murder of Amy I totally disbelieve it, and I have examined all the evidence (of course that of Simancas not included); and nothing was more natural than the cause assigned for her death. I have myself known more than one instance of it, and it is not many months since my own sister

had a very narrow escape of sharing the fate of Amy. Dudley was an arrogant, overbearing, and vindictive man, but, as Mr. Motley says, "generous as the sun;" and I believe this virtue is never found to inhabit the breast of one capable of a secret, foul, and treacherous assassination. We must further recollect that such men as Sir Philip Sidney, Lord Essex, and Spenser, were all strongly attached to him, and they were no mean judges of human nature, and were aware of all the charges made against him by his public and private enemies. K.

IRISH SLAVES IN AMERICA.

(2nd S. iv. 387.)

It is only quite recently that I have seen the article here referred to, in which Mr. WINTHROP has published an advertisement, from the *Connecticut Gazette*, of "a parcel of Irish Servants" "to be sold cheap;" and then says:—

"From the above statement it clearly appears that, within a period of one hundred years, men and women have been taken from Ireland to America, to be sold as slaves."

Were the writer better read in the history of European emigration to America, or had he given the subject a moment's reflection, he certainly would not have drawn, from a mere broker's advertisement, a conclusion so utterly unwarranted as this, nor dignified his inference with the title of a "Historical Fact;" for he would have inquired on the threshold, by what process of law "Israel Boardman at Stamford" could convert British subjects (although Irish) into slaves by merely transferring them to a British colony, and the inquiry would have satisfied him of the absurdity of the idea.

But as the subject seems to require "elucidation," permit me to state, that the custom of white immigrants selling their labor (not themselves) for a stated period, to repay the expense of their passage to this country, is as old as American colonisation. When the Dutch first settled New York, boors and household servants were brought from Holland at the expense either of the government or individuals, and worked out their indebtedness by their labour, after which only were they free to work for themselves or hire with others. The same system obtained in New England, and such immigrants were known as "indentured servants." Germans were the next class to whom a passage and outfit were advanced, to be repaid, after their arrival, by a certain amount of labour. This was in the reign of Queen Anne. Irish immigration had not yet begun; yet all will admit that it would be perfectly unjustifiable to apply the epithet "slaves" to those Dutch, English, and Germans who were the precursors of "Irish" servants on this Continent. It

was not until the reign of George I., that the Irish Exodus commenced.

The system noticed by Mr. W., and whose beginnings I have dotted down, continued to the time of the American Revolution, if not later. Professor Kalm visited America in 1748, and described it so fully, that I ask your space for a brief extract, satisfied that it will convince Mr. W. of his error. I quote from Kalm's *Travels into North America*, i. 387, 388, 389. The italics are the authors:—

"The *servants* which are made use of in the *English American Colonies* are either free persons or slaves, and the former are again of two different sorts.

"1. Those who are quite free, &c.
 "2. The second kind of free servants consist of such persons as annually come from *Germany, England*, and other countries in order to settle here Most of them are poor, and have not money enough to pay their passage, which is between six and eight pounds sterling for each person; therefore they agree with the captain that they will suffer themselves to be sold for a few years, on their arrival. In that case the person who buys them pays the freight for them There are some who pay part of their passage, and they are sold only for a short time. . . . Many of the *Germans* who come hither, bring money enough with them to pay their passage, but rather suffer themselves to be sold with a view to get some knowledge of the language and country, that they may the better be able to consider what they shall do when they have got their liberty Such servants are taken preferable to all others. . . . they commonly pay fourteen pounds, *Pennsylvania* currency, for a person who is to serve four years, and so on in proportion This kind of servants the *English* call *servings*.

"3. The *Negroes* or *Blacks* make the third kind. They are in a manner slaves; for when a negro is once bought, he is the purchaser's servant as long as he lives," &c. &c.

The white immigration above noticed was carefully protected both by British and provincial statutes, and whenever abuses occurred, the legislatures on this side failed not to call attention to them. Many instances of this will be found in the Colonial Records; for, after the time was expired for which the people were hired, they, for the most part, settled in the colonies, raised families, took up and cultivated land, and left a moral and independent posterity, which it would be difficult for them to do at that time, had they been "slaves." Indeed, tradition says, that Lady Johnson, wife of Sir William Johnson, Bart., belonged originally to this class.

Albany, N. Y.

E. B. O'C.

MOUNTENAY FAMILY (2nd S. xii. 169, 238.)—MR. BARCLAY DE MOUNTENEY (Gent. of the Privy Chamber to H.M.) has read the article (p. 169), headed "Mounteney Family," upon which he has to remark—1st. His family entered this kingdom at the time of Edward the Confessor, and afterwards, William the Conqueror. 2ndly. That the family extended itself in the course of time into

several counties, notably, Norfolk, Essex, Leicestershire, and Yorkshire. The armorial bearings of this family were, with three exceptions, six martlets, and were universally used by all of the same name, including those of the Mountenays of Cowley, and that of Rotherham in Yorkshire, and of Outremeuse in Flanders, according to Guillim and Edmonston. It may be observed, however, that neither Guillim nor Edmonston are considered authority at the Herald's Office; the fact being that this office was only established in King Richard's time, whereas families made use of arms long before that reign,—*dispute them who dare*. For instance, those who went to the Holy Wars, chose their own arms to mark on their shields, and those remained with many of the Mountenays until the present day.

With regard to the name, it may be remarked, that at different periods of remote antiquity the name was spelt in various ways, for the writer has a list of twenty different modes in which it was written; for instance, the judge spoken of in Ireland wrote his name *Mountney*, for no other reason than he had seen it so printed or written in a French manuscript. But there is no doubt that in whatever way the name was spelt it is one and the same family; for, from documents lately found in parliamentary inquiries, the name is so written, wherein it is stated the Essex estate was held by those of the name in the time of William the Conqueror.

MR. BARCLAY DE MOUNTENEY will be happy to give further information relating to the Mounteney family that lays in his power.

4, Clifton Villas, Worthing, Sussex.

I beg to send a few particulars, hoping they may be of some use to your correspondent.

In the parish-register of Donnybrook, near Dublin, I have met with the following two entries:—

"Buried, Margrett Mountenay, wife to y^e Hon. Baron Mountenay, 8th April, 1756"; and, "Buried Benjamin Mountenay, Esq^r, 11th June, 1757."

In the visitation returns from Donnybrook, which are preserved in the Consistorial Court, Dublin, and are particularly valuable, as the Donnybrook parish-register for thirty-two years before 1800 has long since been lost, the following may be found:—

"Buried, M^{rs} Mary Mountainy, 7th March, 1776"; and, "Buried, Godfrey Mountain [? Mountainy], 28th Nov, 1788."

In Sleater's *Public Gazetteer*, 6th October, 1759, the baron's second marriage was thus announced:—

"Married, the Honourable Richard Mountney, Esq^r, second Baron of his Majesty's Court of Exchequer, to the Lady Dowager Countess of Mount-Alexander."

I have not discovered any tombstone belonging

to the family in either the old graveyard of Donnybrook, or in that of St. Matthew's, Ringsend, in the same parish.

ABHBA.

SCOTTICISMS (2nd S. xii. 110.) — Hume made a list of Scotticisms, apparently for his own guidance in avoiding them. It is in the first volume of his *Miscellaneous Works*, edit. 1826. It is perhaps the best that has yet been made; though, of course, far from being complete, if indeed it be possible to make a complete list. Many of the so-called "Scotticisms" in Mr. J. F. Shaw's publication, are unknown in Scotland. Scotticisms are by no means always solecisms. In not a few instances, they are in accordance with the Anglo-Saxon original, and really arise from the departure of their modern English equivalents from that original. In any proper list, it would be necessary to distinguish these from what are sheer vulgarisms; like the expression so much in vogue with Free Church clergymen, who now always say and write, "Sabbath first," when they mean "Sunday next." This expression is, however, not even a Scotticism, being mere nonsense; although it must be owned that the Scotch, generally, have a curious impression that *next* does not mean *nearest*, but one remove further off than that.

B.

I am much obliged to CUTHBERT BEDE, IOTA, W. C., R. S. Q., and other correspondents for their kind hints, though R. S. Q. seems the only one that really understands the object I have in view. I must therefore repeat the definition I gave in the *English Grammar* which I wrote for the Messrs. Chambers in 1842: —

"A Scotticism is not so much Scottish words, as English words in a Scottish use or construction."

And I respectfully solicit contributions of all such phrases used in Scotland as deviate from literary English — the language of the educated classes.

As several of your correspondents refer me to existing works, I beg to say that I am aware of the following: —

1. A Collection annexed to the first edition of Hume's Political Discourses. 2. Remarks on the Scottish Dialect by Dr. Beattie. 3. Observations on the Scottish Dialect by John Sinclair, M.P., 1782. 4. English Vocabulary by Dr. Angus of Glasgow, 1807. 5. English Grammar, Part II., in Chambers's Educational Course. 6. Scotticisms Corrected, published by J. F. Shaw.

All of these books are unsatisfactory. Some give Scotch words as Scotticisms; others insert phrases which are simply bad grammar, common to many English counties. No. 6 in my text, at p. 27, has the following, "He began to *succomb*; say, to *sink under the pressure of his misfortunes!*" Sometimes one Scotticism is merely substituted for another. All fail in being only incomplete collections of specimens.

My projected work will embrace —

1. Scotticisms classified according to the parts of speech. 2. Dictionary of Scotticisms. 3. Illustrative anecdotes. 4. Illustrations from Scottish writers.

I need hardly add that I have no hope of bringing such a work to a satisfactory conclusion without the aid of numerous contributors.

ALEX. J. D. D'ORSEY,
English Lecturer at Corp. Ch. Coll., Cambridge.

CROSS AND PILE (2nd S. xi. 425.) — May not cross and pile be derived from *Crux et pylon*; pylon being a well-known Egyptian sign? The pylon is generally described as the symbol of royalty, and the crux as that of priesthood. Perhaps it is far-fetched to suppose that the King's head on the obverse of a modern coin, and the cross, so often seen on the reverse in various modes, owe their origin to Egypt. Be this as it may, we can hardly regard the pile as the reverse, when the cross, even to this day, is seen on the florin. I have seen a coin of King John in which the King's head is in a *pile* (an heraldic term for an acute angle). In many old English coins we see the ship on the reverse.

Z. Z.

The phrase "Cross and pile" is continually coming up in "N. & Q.," but I fancy it will be eventually decided that the French furnishes both its origin and its explanation. Pascal says: "It plays a game at the extremity of that infinite distance, where it will arrive *cross or pile*" ("où il arrivera *croix ou pile*.") The Dictionary of the Academy says: "We say familiarly of something about which we care little, that we would willingly throw it à *croix ou pile* or à *croix ou à pile*." According to the same, the cross is one side of a piece of money, because the cross is commonly impressed upon it; and hence the saying, "to have neither cross nor pile," for, to have no money. Hence Boiste says, that the cross is "the side of money marked with a cross." Under "*pile*," he says it is the side of money which bears the face. The expression is then equal to our "heads or tails," and probably it would be as difficult to find "tails" upon halfpence, as to find out what *pile* means. The Academy says thus: "*Pile*, one of the sides of a piece of money, which is that where the arms of the prince are." This is not satisfactory, so far as English coins are concerned: for, in the Middle Ages, the cross was on one side of a coin and the head on the other. That head usually bore a crown, and this may have been the pile. In any case, I would look to the French for the explanation.

B. H. C.

THE [PARIS] FRENCH TESTAMENT OF 1686 (2nd S. xii. 209.) — I suspect that with very little trouble CLARACH might have answered his own Query upon this subject, for I have no doubt that if he had turned to some such passage in his New Testament as Acts xiii. 2, or 1 Cor. iii. 15,

where the greatest falsifications occur in the Bordeaux edition, he would have found out by their absence in his copy of Père Amelote's version, that it was certainly not a reprint of the notorious volume which has been the subject of so many communications to "N. & Q."

The 1719 edition of Amelote's translation contains nothing objectionable in the rendering of these passages; and although his version is far from accurate, I never heard it accused of being wilfully corrupt. It is not reckoned particularly scarce. The Duke of Sussex had a copy of the edition which CLARACH possesses, but it only brought 7s. at his sale.

While upon this subject, I may state that as DR. NELIGAN seemed to doubt the accuracy of my assertion that the British Museum possessed a copy of the 1662 Paris New Testament, I made it my business to ascertain whether the entry in the Catalogue was incorrect, and can now report that I have seen the volume. G. M. G.

CLARACH inquires whether Amelote's *French Testament* is a reprint of the celebrated Bordeaux edition? This cannot be, because that of Bordeaux was a reprint of one at Paris, 1646; while Amelote's is a new translation, approved by eleven French bishops. It passed through many editions. I have a copy, 1688, with the seal of the Jesuits' College given to one of their pupils. The first edition was April, 1665. Townley says that an edition of 1671 was suppressed by authority (*Bib. Illus.*, vol. iii. p. 394).

GEORGE OFFOR.

CLARACH omitted giving the size of his French Testament, whether 4to., 8vo., or 12mo. It is easy to see if it is a copy or reprint of the celebrated Bordeaux Testament, by a reference to the translations, or rather mistranslations of, and additions to, the sacred text in the latter. The title, however, is sufficient to show that it is not, as it professes to be, "Par le R. P. Denys Amelote," and that of Bordeaux "*Par les Theologiens de Louvain.*"

Up to this time I have not heard of any discovery of a second copy of the Paris Testament of 1662, 24mo., in my possession with the false translations and additions above alluded to.

WILL. C. NELIGAN, LL.D.

Rector St. Mary, Shandon.

Cork.

P.S. Since writing the foregoing I have received a catalogue of Mr. O'Daly, bookseller, Dublin, for October (next month), in which the following appears:—

"677*. Testament (Le Nouveau) de Nostre Seigneur Jesus Christ, &c., par C. R. P. Denys Amelote, &c., thick 18mo. 1686."

This must be a copy of that described by CLARACH.

FLOTSON, JETSON, AND LAGAN (2nd S. xii. 207.) — *Flotson*, or *Flotsam*, is where a ship is sunk or cast away, and the goods are *floating* on the sea.

Jetson, or *Jetsam* (from the French *jetter*, *ejacere*), is anything thrown out of a ship, being in the danger of wreck, and by the waves driven to the shore.

Lagan (from the Saxon *liggan*, *cubare*.) This term is used in old authorities, to denote that right which the chief lord of the fee had to take goods cast on shore by the violence of the sea. (*Bract.*, lib. iii. cap. 2.)

The modern acceptance of the term is, where heavy goods are thrown overboard before the wreck of the ship, which sink to the bottom of the sea, but are tied to a cork or bung in order to be found again.

These terms were never, as I think, applied to the wrecked vessel itself, as MR. WILLIAMS's article would imply, but only to the cargo.

The present rights of *flotson*, *jetson*, and *lagan* consist, as your correspondent very rightly supposes, in the appropriation of all goods cast on shore, which shall not be claimed by the owners thereof within a year and a day. Whether, however, the veteran Lord Warden may not have some peculiar privilege in this respect under the charter granted to the Barons of the Cinque Ports by Edward I., I am not in a position to say, and should feel obliged to any one of your correspondents, having access to this charter, to transcribe so much of it as has reference to the forfeiture of shipwrecked goods and vessels.

D. M. STEVENS.

Guilford.

All property found along the coast, within the district of the Cinque Ports, is sold; then two-thirds of the proceeds, minus the expenses, are given to the finder, the residue to the Lord Warden.

JAMES GILBERT.

SIR RICHARD POLE, K.G. (2nd S. xii. 53, 177.) — The husband of Margaret, Countess of Salisbury and Warwick, was certainly of a different race to the De la Poles. He was the son of Geoffrey Pole, of Buckinghamshire, by Edith, daughter of Sir Oliver St. John and Margaret Beauchamp (afterwards Duchess of Somerset), one of the granddaughters of King Henry VII. (Pedigrees of the Blood Royal, printed in *Collectanea Topogr. et Genealogica*, vol. i. p. 310); and it is most probable that the arms assigned to him (per pale argent and sable, a saltire engrailed counter-changed) were derived from the saltire of the Nevilles, — the inheritance of his royal wife, the Lady Margaret of Clarence. It so happened that two other notices of Sir Richard Pole were published in the first volume of the *Collectanea Topographica et Genealogica*. At p. 21, in a list of "Marriages in the King and the Queen's presence,

where some officers of arms have been present," occurs —

"It'm, Sir Richard Pole to Margarete daughter of George Duc of Clarence."

At p. 329 is the following notice of his father's second wife : —

"Bona, the iiith sister to Sir Thomas Danvers, (Judge of the Common Pleas), was maryed to Geffraye Pole, of Medmenham in Buckinghamshire, father to Sir Richard Pole, Knight, and nye of kynne to King Henry the VIIth; and they had no issue."

JOHN GOUGH NICHOLS.

OLD PICTURES (2nd S. xii. 170, 217.) — The two referred to by MR. CORNER and C. O. B. were painted by Edward Collier, an artist of note in his day. I have also one of his works. It represents a study table, upon which we have a large inkstand, with places for powder, candle, and pen, the last beautifully painted; behind this, an open book, "A description of the World, containing Europe, Asia, Africa, and America," and also a box, made in the shape of a book, evidently to hold the writing-paper; upon this last is an open box full of red wafers, upon the lid of which are the initials E. C. Close to a stick of red sealing-wax, one end used, we have a copy of the speech of King William III. It hangs down the side of the table, one corner being caught by a leg of the leaden or pewter inkstand.

"His Majesties Most Gracious speech to both Houses of Parliament on Wednesday, the one and thirtieth day of Desember, 1701.

W. R.
and Royal Arms.

Printed by CHARLES Bill and the Executrix of Thomas Newcomb, deceased, Printers to the King's most excellent Majesty. 1701."

I saw another painting (of the Tower Regalia) by the same artist, in which he had put his name at length, and I tried very hardly to buy it, as it was exactly the size of my own; but the owner, a retired picture-dealer, would not sell it at any price; and I heard the other day that a picture cleaner at Notting Hill had restored another for some private possessor almost a fac-simile of mine. So much, then, for five of Edward Collier's works.

SENEX.

"CALEDONIAN MAGAZINE" (2nd S. xii. 232.) — The editor of the *Caledonian Quarterly Magazine*, its illustrator and chief contributor also, was the celebrated Robert Mudie, author of *British Birds* and of the undeservedly neglected novel of *Glenfergus*. He was then Rector of the Dundee Academy, one of a set of lower colleges founded by King James VI. in Perth, Dundee, Inverness, and one or two other towns, distant from the Scottish Universities; and he must, I think, have greatly assisted Rintoul (afterwards of the *Spectator*) in the editorship of the *Dundee Advertiser*. The *Caledonian* was a quarterly journal, and I have

reason to believe that Mudie used it principally as an outlet for his own effusions, whether in prose or verse; many of which I remember well from frequent reperusal, although thirty years and more I fear have, alas! elapsed since I have set eyes on the well-thumbed numbers of his publication: for I was then but a mere child, not old enough even for admission to the "Academy" until years after his departure. I remember, however, having frequently seen Mr. Mudie conversing merrily with my father at our door step, coolly engaged all the while in carving with his penknife the woodcuts for the *Caledonian* — a process which I watched with juvenile curiosity. Mudie, on repairing to London, would appear to have experienced the usual "calamities of authors," and indeed to have fallen into rather reduced circumstances; though nothing could ever have divested him of the character and feelings of a gentleman. A relative of mine, one of the engineers of the Bell Rock (mechanical and other records whereof appeared, by the way, in the *Caledonian*.) used to rehearse with great *gusto* a cruel jest played off upon Mudie in the streets of London. He had evidently forgotten my friend's face: for Mudie, being observed by him a little way in advance, and considerable difficulty having arisen in overtaking the London author, who clearly accelerated his pace at the sound of approaching footsteps; the fugitive was at length overtaken — my friend tapping him on the shoulder. The poor author evidently regarded this as an arrest for debt; but proposing at once to come to terms, an adjournment was made to an adjoining tavern, where an *eclaircissement*, whimsically elaborate, followed, to the ultimate delight of Mudie; but not until my friend had tormented him to his entire satisfaction, in revenge for the very uncomplimentary character of his *misapprehension*.

SHOLTO MACDUFF.

REV. GODFREY HEATHCOTE, D.D. (2nd S. xii. 233.) — If MR. HENRY TAYLOR will send his address to LADY HEATHCOTE, Hursley Park, Winchester, she will forward to him a copy of the pedigree required.

BLONDIN IN THE EAST CENTURY (2nd S. xii. 208.) — I too, like my distinguishing old schoolmate and friend, PROFESSOR DE MORGAN, have read *Humphrey Clinker* over and over again; and I may be permitted to quote, for the amusement of those who are interested in such matters, the following passage from a letter of Mrs. Winifred Jenkins to Molly Jones: —

"I was afterwards of a party at Sadler's-wells; where I saw such tumbling and dancing upon ropes and wires, that I was frightened and ready to go into a fit. I tho't it was all enchantment; and believing myself bewitched, began for to cry. You knows as how the witches in Wales fly upon broomsticks; but here was flying without any broomstick, or thing in the varsal world; and fring

of pistols in the air, and blowing of trumpets and swinging, and *rolling of wheelbarrows upon a wire* (God bless us) no thicker than a sewing thread; that, to be sure, they must deal with the devil!"

ROBERT REECE.

THE GEORGIAD (2nd S. xii. 155.) — C. H. has given a very imperfect copy of these verses. I subjoin a more complete transcript: —

"A GEORGIC.

"George Browne is grown quite grave, they say:
But who believes the tale?

George D'Oyley might as soon be gay;
George Caldwell's flirting fail;

"George Dyer set the Thames a fire;
George Rex his rule renew;
George Regent imitate his sire,
And to his friend be true;

"George Rose surpass George Canning's wit;
George Crabbe turn paltry writer;
George Hanger dice and faro quit;
George Prettyman his mitre;

"Sooner George Leeds his pledge redeem,
His ill-timed rank forego;
Another Soame George Jenyns prove,
And hospitable grow;

"Sooner George Barnes go hand in glove;
George Hewitt turn Cornaro
George Pryme espouse his plighted love,
Erskine eclipse or Garrow;

"Sooner George Butler's pedantry,
With real learning muster;
George Tavel lay his fiddle by,
And nurse the young Augusta;

"Nay, every George's son on earth
Might some new frolic follow;
But still, by George, George Browne's new birth
Is more than we can swallow."

The explanations C. H. has given, are not very accurate. George D'Oyley was not Bishop of Meath, but rector of Lambeth; D'Oyley and Mant, everybody knows him. I may add, that excellent George Barnes never wore gloves; and that George Hewitt liked feast-days in hall. All Cambridge men will understand all the other allusions. But it may be well to say to those who have not been so happy as to be of Cambridge, that in olden times there were two senior Fellows of Trinity — John, or, more generally, Johnny Brown, and George Adam Browne: the first rejoiced in the appellation of Saint, the latter in that of Sinner Browne. SEXAGENARIUS.

PAROCHIALIA: BLISLAND; CORNWALL (2nd S. xii. 141.) — I have before me a folio volume, *Sancti Sancti, or the Common Doctrine of the Perseverance of the Saints, &c.*, with an Appendix entitled "A Rescue for a Horne-Book, or an Apology for University-Learning, as necessary for Counterey Preachers, by George Kendall, B.D., sometimes Fellow of Exeter Coll. in Oxford" (1654). The latter is an answer to Master Horne, who, in his support of Goodwin, had "gored all University learning." The Latin dedication is

dated "ex claustris meis in Terrâ Beatâ" (Blisland), "Cornub. pridie Kalend. Sep. MDCLIII." Independently of its argument, it is worth looking into for its quaint humour and idiomatic force. From the volume I have being the property of a Kendall of Lanlivery, I presume the author to have been of the family of Pelyn, now represented by the member for East Cornwall.

His successor, Charles Morton, M.A., of Wadham Coll., Oxford, was also a noticeable man. He was ejected from Blisland on the memorable Bartholomew Day (1662) for Nonconformity. For an account of him see Calamy's *Nonconformists' Manual*. He seems to have been something of a natural philosopher, as, among his recorded works, are *Ebraïka, a Discourse on Improving the County of Cornwall*; the 7th chapter of which, on sea-sand for manure, is printed in *Phil. Transactions*, April 1675; *Considerations on the New River*; also, a treatise *Of Common Places, or Memorial Books*. Having indicated these, MR. MACLEAN may, by search, be enabled to give us an account of them; and the information would be especially acceptable to your present correspondent.

The parish of Blisland is particularly rich in British remains: as Druidic circles, British huts, and the hill Castle of Carwen (*Caer*, a castle; *gwyn*, fair, or advantageous). THOMAS Q. COUCH, Bodmin.

BOWYER HOUSE, CAMBERWELL (2nd S. xii. 183.) — I quite agree with T. C. N. in thinking that many readers may be interested by his notice of the house that Inigo Jones built. At present my only object is to inquire when, and how, it came to be called "Bowyer House"? To the best of my recollection, I never saw it, or heard it so called, until I saw it in "N. & Q." I am aware of the connexion of the Bowyer family with the property in that neighbourhood; but I am now speaking merely of the *name* of the house, which has been a matter of interest to me ever since I lived in it for a twelve-month, more than half a century ago. I have made inquiry of three persons who have known it, and had reason for noting it as long as I have, or longer; and they are as ignorant as I am. I wish it may have been photographed. I do not know of anything but a little etching. S. R. M.

A GENERAL LITERARY INDEX (2nd S. xii. 144.) — I am sure we are much obliged to the gentleman who signs himself BIBLIOTHECAR. CHETHAM; but he does not seem to have the remotest notion that extreme accuracy and particularity are needed in giving references. Thus, he puts "*Neander*, vii. 291—295," without saying whether it is the German or English edition he means. Then we have "Willet's *Synopsis Papiami*, p. 94." There were several old editions of this book, besides Dr. Cumming's atrocious modern reprint.

So "Flac. Illyr., *Catal. Test.*, pp. 1487—9." The editions vary exceedingly, &c. SEXAGENARIUS.

SPALDING CHURCH (2nd S. iii. 337.)—A SPALDING MAN informed us that the people, with their "zealous old incumbent" at their head, were going to repair this fine building, and I think build a new church also. Has the old incumbent's "zeal" come to anything yet? My Lord of Lincoln, you should look to it. SEXAGENARIUS.

BURIALS AT ST. ANDREW'S, HOLBORN (2nd S. xii. 227.)—J. C. R. has done good service by his published extracts from St. Andrew's Register; and it is to be hoped that other labourers will follow his example in the remaining metropolitan parishes. Richard Longworth, Dean of Chester, is beyond doubt the individual referred to, in error, as Dean of Westminster. Dean Longworth is stated in one of our local histories to have died at the Red Lion, Holborn, in 1579, and to have, by his last will, demised a legacy to mine host of that inn. Of what family was Dean Longworth? Is there any memorial to him in St. Andrew's, Holborn? T. HUGHES.
Chester.

SPURS IN CATHEDRALS (2nd S. xii. 229.)—Fifty years ago, when in uniform, and having spurs screwed into my boots, I entered the cathedral of Bristol, when some lads accosted me, telling me that I must pay forfeit for entering with spurs. To satisfy myself that they were not wanting "to levy mail upon me," I asked the sacristan who accompanied myself and friend about the church, who smiled and said it was customary; and so lugging out half-a-crown the young fry soon vanished.*
Σ. Σ.

CARDINAL OF ST. PAUL'S (2nd S. xii. 118.)—I have always heard that Richard Barham (Ingholdsby Barham) was a Cardinal of St. Paul's.

A. J. DUNKIN.

MINIMIZE (2nd S. xii. 191.)—In reply to J. SAN, I would direct him to *Official Aptitude maximized, Expense minimized*, by Jeremy Bentham, 8vo, 1830. I doubt whether the word will appear in the works of any other author; it is not, I believe, in any dictionary. Indeed, Bentham coined so many words that a collection of them would of themselves be a dictionary, and a very curious one. The following are a few found, in about five minutes reading, in the above-named volume: disappointment, prevention, retro-susception, Brithibernia, unopulent, maximization, minimization, nonforthcomingness, exprovinciation, latency, laticancy, absconision, uncommissioned, pretension, warranting, function, subjudiciary, vendition.

[* We must refer our correspondents to the curious articles on "Spur Money" in the first volume of our first Series, pp. 372, 462, 494.—ED.]

There was an 8vo volume, published about the same time, whose title deserves to be remembered as a sort of pendant to the above: *Antiquarian Scrupulosity contrasted with Modern Liberty*. This book is not in the British Museum.

RD. SLOcombe.

BIRTH OF NAPOLEON II. (2nd S. xii. 174.)—I think about two years since an article on the Cæsarean operation, viewed in a Roman Catholic light, appeared in the *Dublin Review*. As I recollect it, the decency of the article was rather doubtful.
J. H. L.

AUNCALE (2nd S. xii. 190) may refer to the *Auncel*, weight, mentioned by both Bailey and Cowel. The latter says:—

"AUNCEL-weight, quasi handsale-weight; or from *ansa*, i. e. the handle of a balance; being a kind of weight with scales hanging, or hooks fastened to each end of a beam or staff, which a man, lifting up his fore-finger or hand, discerneth the quality or difference between the weight and thing weigh'd. In which, because there was wont to be great deceit, it was forbidden by several statutes, as 25 Edw. III. stat. 5, c. 9, 34 Edw. III. cap. 5, and 8 Hen. VI. cap. 4, and the even balance only commanded; yet, nevertheless, this weight continued in use in divers parts of England, notwithstanding the constitution of Henry Chicheley, Archbishop of Canterbury, 1431. *Pro abolitione ponderis vocati, Le Auncel-weight, &c., qui utitur excommunicandus*; but now it is utterly abolished by a late statute, made 22 Car. II. cap. ult.: A.D. 1434, by the anathemas publicly denounced against all false dealers and deceivers: 'Alle thet that use false weyghts or false measures, and in especial alle thet that use a weyght that is caulled *auncel*, shaft, or poundre, or hooldre, or keep that weight prively or openly,' (*Reg. Eccl. Batho. Well. MS.*)."

R. S. CHARNOCK.

ROYAL ARMS OF ENGLAND (2nd S. xii. 229.)—Your correspondent F. S. will find a paper on this subject, and illustrated, in the *Penny Magazine* (vol. iv. 1835) at p. 148.
J. SAN.

Miscellaneous.

THE IMPERIAL CROWN OF ENGLAND.—Mr. William Pole has reprinted, for private circulation, a few notes on diamonds. Mr. Tennant has added to these notes a postscript on the Imperial state crown of Queen Victoria. Professor Tennant thus describes the crown:—"The Imperial state crown of Her Majesty Queen Victoria was made by Messrs. Rundell & Bridge in the year 1838, with jewels taken from old crowns, and others furnished by command of Her Majesty. It consists of diamonds, pearls, rubies, sapphires, and emeralds, set in silver and gold; it has a crimson velvet cap, with ermine border, and is lined with white silk. Its gross weight is 39 oz. 5 dwts. troy. The lower part of the band, above the ermine border, consists of a row of 129 pearls, and the upper part of the band a row of 112 pearls; between which, in front of the crown, is a large sapphire (partly drilled), purchased for the crown by his Majesty King George IV. At the back is a sapphire of smaller size, and 6 other sapphires (three on each side), between which are 8 emeralds. Above and below the seven sapphires are 14 dia-

monds, and around the eight emeralds 128 diamonds. Between the emeralds and sapphires are 16 trefoil ornaments, containing 160 diamonds. Above the band are 8 sapphires, surmounted by 8 diamonds; between which are eight festoons, consisting of 148 diamonds. In the front of the crown, and in the centre of a diamond Maltese cross, is the famous ruby said to have been given to Edward Prince of Wales, son of Edward III., called the Black Prince, by Don Pedro, King of Castile, after the battle of Najera, near Vittoria, A.D. 1367. This ruby was worn in the helmet of Henry V. at the battle of Agincourt, A.D. 1415. It is pierced quite through after the Eastern custom, the upper part of the piercing being filled up by a small ruby. Around this ruby, to form the cross, are 75 brilliant diamonds. Three other Maltese crosses, forming the two sides and back of the crown, have emerald centres, and contain respectively 132, 124, and 180 brilliant diamonds. Between the four Maltese crosses are four ornaments in the form of the French fleur-de-lis, with 4 rubies in the centres, and surrounded by rose diamonds, containing respectively 85, 86, 86, and 87 rose diamonds. From the Maltese crosses issue four Imperial arches composed of oak leaves and acorns; the leaves containing 728 rose, table, and brilliant diamonds; 32 pearls forming the acorns, set in cups containing 54 rose diamonds and 1 table diamond. The total number of diamonds in the arches and acorns is 108 brilliants, 116 table, and 559 rose diamonds. From the upper part of the arches are suspended 4 large pendant pear-shaped pearls, with rose diamond caps, containing 12 rose diamonds, and stems containing 24 very small rose diamonds. Above the arch stands the mound, containing in the lower hemisphere 304 brilliants, and in the upper 244 brilliants; the zone and arc being composed of 33 rose diamonds. The cross on the summit has a rose-cut sapphire in the centre, surrounded by 4 large brilliants, and 108 smaller brilliants. Summary of jewels comprised in the crown:—1 large ruby irregularly polished, 1 large broad-spread sapphire, 16 sapphires, 11 emeralds, 4 rubies, 1,363 brilliant diamonds, 1,273 rose diamonds, 147 table diamonds, 4 drop-shaped pearls, 273 pearls."

DEATH OF THE ITALIAN POET NICCOLINI.—On Monday a telegraphic despatch announced the death of the illustrious Italian Poet, Giovanni Battista Niccolini. Niccolini's name was less known in this country than that of Manzoni or Silvio Pellico, but his reputation in his own country was of the highest. His first work, *La Pietà*, published in 1804, resembled in metre and style *Monte's Bassiriliana*. It was written to commemorate the exertions of the fraternity of *La Misericordia* of Tuscan during the plague and inundations which devastated Leghorn in the early part of the present century. He subsequently wrote several classic plays, *Polissena*, *Ino e Temista*, *Edipo*, *Agamemnon*, *Medea*, and *Nabucco*. In this last, which was based on the fortunes of King Nebuchadnezzar, most people thought they saw veiled under Assyrian names a shadowing forth of Napoleon's downfall, and the play caused a great sensation in consequence. The success of Manzoni and the romantic school of Northern Italy induced Niccolini to choose his subjects nearer home. Accordingly he produced, with great success, *Antonio Foscarini*. *Giovanni da Procida*, which appeared first in 1830, at Florence, was suppressed in the height of its popularity at the instigation of the Austrian ambassador. In succeeding years appeared *Ludovico il Moro*, and *Rosmunda d'Inghilterra*. In England Niccolini is best known by *Arnold of Brescia*, which was translated into English about the year 1846. It was not put upon the stage, for which its length rendered it unsuitable. But the plot and the characters would have, in all probability, made it very successful on the stage

if it had been curtailed. The arrival of Arnold at Rome, the death of Cardinal Guido, the characters of the haughty Emperor and the tyrannical Pope are finely imagined. Niccolini wrote also *Matilda*, an imitation of Home's *Douglas*, and another play based on Shelley's *Cenci*, besides a translation of the *Choephori* of Æschylus. His prose works consist of philosophical treatises and academic discourses, and some contributions to the *Antologia di Firenze*, which was suppressed at the suggestion of Austria. He was also engaged for many years on a great history of Suabia. In politics Niccolini was an ardent Liberal, and his aspirations for the civil and religious freedom of his country, find vent in stronger expressions against the stranger and tyrants generally than is intelligible in our less heated latitudes.—*Morning Post*, Sept. 24, 1861.

BOOKS AND ODD VOLUMES

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LEWIS'S HISTORY OF THE ISLE OF TENET. 1736. 4to.

DUBLIN REVIEW. Paris XXXI. to XXXVII., and LXXVIII. to LXXXVII.

KIRKE'S SECRET COMMONWEALTH.

Wanted by C. J. Skeet, 10, King William Street, Charing Cross, W.C.

NETTLES (STEPHEN), AN ANSWER to the Jewish part of Selden's History of Tythes. Oxford, 4to, 1625.

VEBALIUS (ANDREW), De Corporis Humani Fabrica. Basle, 1543, folio, of Paris, 1560, 8vo.

BURTON (WILLIAM) of Bristol, Works, 1st 4to.

Wanted by Rev. A. B. Grosart, 162, Manse, Kinross, N. B.

Notices to Correspondents.

SUN-DIALS. If any one knows of an antique Sun-Dial to be disposed of, the information of where it may be heard of will greatly oblige our correspondent L. M. M. R.

The *Shakespeare* correspondence lately received will appear in our next number.

W. E. Arthur Broke's translation of *The Tragical History of Romeus and Juliet*, 1662, is reprinted in Malone's Supplement to *Shakespeare*, 1790, of which reprint about twelve copies were taken off for private distribution. In the British Bibliographer, ii. 113, will be found the Preface to the edition of 1562, omitted in that of 1851, and in Malone's reprint.

D. M. STEVENS. The late John Wilson Croker suggested the following explanation of the term *Tobaccojohns* in Burton's *Diary*, i. 320: "There was in the old House of Commons, a room called the smoking-room, where members tired of the debate used to retire to smoke, and in later years to drink tea or write letters. These, no doubt, were meant by Tobaccojohns, members within call, though not actually within the house." See "N. & Q." 1st S. ii. 414. "The following announcement appeared in the Scots Mag. for 1768, p. 618: 'August, married in Maryland, Lord Roskill to Miss Margaret Cheer, a lady much admired for her theatrical performances.'"

R. T. The ballad, "Alonzo the Brave and the Fair Imogene," is in Lewis's novel *The Monk*, iii. 63, edit. 1796, and in the *Genl. Mag.* for Sept. 1796, p. 773.

ARBAHA. The article on Dr. George Miller is under consideration.

J. H. KERSHAW. Our literary detectives have not yet discovered the incognito of the *Hudibrastic* couplet. Consult the article in "N. & Q." for August 28, 1858.

I. We can forward a letter to the correspondent named.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Order in favour of Messrs. Bell and Daldy, 186, Fleet Street, E.C.; to whom all COMMUNICATIONS for the Editors should be addressed.

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CLASSES.

Latin—Professor Newman.
Greek—Professor Malden, A.M.
Sanskrit—Professor Goldstickler.
Hebrew (Goldsmid Professor)—Professor Marks.
Arabic and Persian—Professor Rieu, Ph. D.
Hindustani—Professor Sa'ed Abdoollah.
Bengali and Hindu Law—Professor Gannendr Mohun Tagore.
Gharati—Professor Dakhin Naorji.
Chinese—Professor Chee Yui Tang.
English Language and Literature—Professor Masson, A.M.
French Language and Literature—Professor Cassal, LL.D.
Italian Language and Literature—Professor Yagan.
German Language and Literature—Professor Heimann, Ph. D.
Mathematics—Professor De Morgan.
Natural Philosophy and Astronomy—Professor Potter, A.M.
Physiology—Professor B.
Chemistry and Practical Chemistry—Professor Williamson, F.R.S.
Civil Engineering—Professor Pole, F.R.S.
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Ancient and Modern History—Professor Beesly, A.M.
Political Economy—Professor Waley, A.M.
Law—Professor Russell, M.D.
Jurisprudence—Professor Sharpe, LL.D.

RESIDENCE OF STUDENTS.—Several of the professors receive students to reside with them, and in the office of the College there is kept a register of parties who receive boarders into their families. The register will afford information as to terms and other particulars.

AWARDS AND SCHOLARSHIPS.—In October, 1862, two Andrews Scholarships will be awarded—one of 85*l.* for proficiency in Latin and Greek, and one of 85*l.* for proficiency in Mathematics and Natural Philosophy. Candidates must have been, during the academical year immediately preceding, matriculated students in the College or pupils of the School. A Joseph Home Scholarship in Jurisprudence of 20*l.* a year, tenable for three years, will be awarded in December of 1861, and in December of every third year afterwards. A Joseph Hume Scholarship in Political Economy of 20*l.* a year, tenable for three years, will be awarded in December, 1862, and in December of every third year afterwards. Candidates must have been, during the academical year immediately preceding, matriculated students of the College, and must produce satisfactory evidence of having regularly attended the class on the subject of the scholarship.

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Latin Prose Essay Prize (Reading-room Society's Prize), 5*l.* for 1862.

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CHAS. C. ATKINSON, Secretary to the Council.
August, 1861.

THE SESSION OF THE FACULTY OF MEDICINE will COMMENCE on TUESDAY, the 1st of October.

THE JUNIOR SCHOOL will OPEN on TUESDAY, the 24th of September.

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HERALDIC VOLUME, temp. CHARLES II.,

WITH LIST OF SHROPSHIRE AND WORCESTERSHIRE GENTRY.

A manuscript volume has been kindly placed in our hands by SIR THOMAS WINNINGTON, which deserves some little notice, and will furnish us with one or two note-worthy extracts.

It is a small folio of about 270 pages, entitled "The Antiquitie of Gentry, Nobleness, and Coat-Armour-bearing, demonstrating that ther have been Distinctions, Degrees, and Qualities of Men from the beginnige of the World. With severall directions for the Blazoning of Coats. And Explaininge of the intricate termes in Heraldry. 1676."

A preface signed "J. H.," and one or two other recurrences of the same initials in the course of the volume, are the only clue which we have observed to the name of the writer. Perhaps some of the learned in heraldic lore will be able to identify these initials.

The nature of books of this kind is pretty well understood. Everything in creation and revelation is made to tell in favour of the great science of argent and gules. A large faith and a vigorous imagination find traces of heraldry in quarters the most unlikely. Adam and all his descendants are called upon to bear witness in behalf of the bear-

ing of coat-armour, and the lion of the tribe of Judah ("a lion rampant in a field or"), and Gideon's "azure, a fleece of wool in chief, six drops of gold," stand forth as unquestionable verities to be received and accepted by all faithful followers of this ancient lore. In the time of Alexander the Great, we are told that bearings began to be more refined, in evidence of which that great monarch bore the graceful and characteristic symbols of gules, a lion or, seiant in a chair, holding a battle-axe. Uter Pendragon bore, of course, his namesake, — dragons which are described, with true heraldic daring, as of gold with green tails. The pretty creatures would no doubt have borne golden crowns, but the *or* of the heraldic treasury having been exhausted upon the animals themselves, they are described as "crowned gules," indicative probably of the blood-thirstiness which did not forsake the royal animal even when impressed into the service of the College of Arms. Hengist, the first king of Kent, bore, as the hop-pockets testify, the ancient arms of Saxony, gules, a horse argent, saliant; whilst St. Alfred, as our author terms him, founded Oxford University, and bore "chequy, or and purple, on a chief sable a lion passant guardant of the first."

The blazoning of arms is described by our author as an "itching study," full of pleasure and variety, "sympathising with all noble and generous dispositions." Certainly, considering the vastness of their resources, the ancient heralds must have been singularly poor creatures if they failed to make their subject interesting. Now-a-days, the members of the college confine themselves within more rigid limits, which may be a reason why engravers and dealers in stamped paper seem, in these times, to be the great granters of arms. What with the artifices of the three-and-sixpenny gentry, and the stratagems of *parvenus* to give fictitious importance to families recently enriched, the science, if it be one, seems almost smothered under the mass of fraud and nonsense which successive ages have contrived to heap upon it.

But this was not the subject on which we intended to comment in our notice of this book. As the feudist centres all property in land in the crown, and derives all valid possession from the grant of the sovereign, the writer deduces all coat-armour from the same source, upon the loyal ground that "*Quod principi placeat vigorem legis obtinet.*" He gives two examples of this power as exercised by kings: one in Scotland — that of the Hays — who, perceiving whilst ploughing in the field, that a band of Scots was flying from the Danes, drove back the recreants with their "plough-beams." Heading their returning countrymen, the Hays renewed the attack upon the savage enemy, and gained a renowned victory, wielding throughout the fight merely their useful "plough-beams." The king rewarded their valour with coat-armour,

and the crest of a ploughman, with his plough-beam on his shoulder, adding as much land as a falcon should fly over before she alighted.

The other example is that of—

“William Carlis, now by his patents styled Carlos, a Staffordshire man, who being instrumental in the preservation of his Majesty that now is, of England, Charles the Second, at the Royal Oak in the County of Stafford, not far from the town of Wolverhampton, his Majesty then escaping out of the hands of his enemy from the fight at Worcester, was pleased upon his being restored afterwards to his crown to dignify him with this coat of arms, viz.—

“Upon an oak proper, in a field or, a fess gules, charged with three regal crowns of the second, with an oaken garland, a sword and sceptre crossed through, with this motto, *Subditus fidelis Regis et regni salus.*”

In contrast with these grants obtained by actual service, the writer adduces the many “who now-a-days bear arms, being made gentlemen by the purse,” and those who are so-called “by the error of custom.” There was throughout society the same pressing upon the heels of the grade above them in those days also, in reference to the title of esquire, as there is in ours. “Many,” says our author, “usurp the name of Esquires, whereas in truth they are but in the name of Gentlemen.” From the lowest rank of dignity we are led upwards by our author to the highest, and thence we diverge to the important officer, a Herald, instituted long before; but set apart, according to this writer, by Julius Cæsar, to chastise, correct, and amend the signs of arms, which were originally the rewards of virtue, and tokens of honour.

Our readers will not regret being spared the early details in which our author indulges; but the following, respecting the great seals of Charles I., which is one of several subsequent insertions in the volume, although probably by the original writer, may be deemed of interest:—

“Charles the first his royal arms, quartered, the first France and England quarterly; 2^{ndly}, Scotland; 3^{rdly}, Ireland; the 4th, as the first, supported by a Lion of England crowned, and an unicorn of Scotland gorged with a coronet, and chained.

“In his seal, by his horse side, is figured a greyhound current, and under the belly of his horse, there is represented to us a prospect of the City of London.

“The seal is circumscribed CAROLUS . DEI . GRACIA . ANGLE . SCOTLE . FRANCIE . ET . HIBERNIE . REX . FIDEI . DEFENSOR . 1627.

“But his second seal doth differ from the former, the Arms of which are supported by two Eagles, and the canopy over the King’s head, the curtains whereof are held up by two angels.

“On the counterseal he is on horseback, with the shield on his left arm, placed behind him, ensigned with a crown, having before his horse a crowned rose circumscribed, CAROLUS . DEI . GRACIA . MAGNÆ . BRITANNIÆ . FRANCIE . ET . HIBERNIÆ . REX . FIDEI . DEFENSOR . 1640, he being the first King that on his great seal wrote MAGNÆ BRITANNIÆ.

“But it is very remarkable in the seal of this King, the position of his horse, which is retrograde to all those of his royal predecessors the Kings of England, this Charles

the I. upon his horse riding towards the right side of the throne, and all the other Kings towards the left; and bare the crest and supporters of his royal father King James.

“Charles the Second doth reassume the former postures of the former Kings, and not this of his father, and continueth the bearing of the same arms.”

After having completed his course through the whole science of heraldry, the author indicates to what part of England he belonged, by giving a list which will certainly be deemed valuable by all inquirers respecting the two counties to which it refers.

“I shall in the next place,” he says, “set forth the coat-armour bearing of two hundred and upwards, who are Gentlemen of ancestry, that are or were resident in the two counties of Salop and Worcestershire, not but that there are several others in the said counties which are of ancestry (the which are not as yet come to my knowledge and acquaintance); and for a plainer way of demonstrating of them, I shall set them down in an alphabetical manner.”

Then follows the ensuing list:—

Wigorn.

- ABINGTON: Argent, on a bend gules, three eagles displayed or.
- ABTOT: The field is parted p pale or, and gules. The first herof was Earle of Worcest. in the dayes of Withm Rufus.
- ACTON of Bockleton: Gules, a fess, with a bordure engrailed, ermine.
- ARDENE: Gules, 3 cross crosetts, fitcha, a chief or.
- ARUNDELL: Sable, 6 swallowes in pile argent. Som beare them 3, 2, and 1.
- ATWOOD: Gules, a lion ramp’t, arg.
- BAGNALL: Ermin, 2 bars or; over all a lion ramp’t, azur.
- BARNABY: Argent, a lion passant gardant, twixt 3 escalop shells sab.
- BOROUGH: Gules, the trunk of a tree eradicated and couped in pale, sproughtinge forth two branches argent.
- BOURNE: Argent, on a fess twixt 3 wolves’ heads erased sable, as many mullets or.
- BOYES: Or, a griffin surgeant, compone argent, and sable, twixt 6 crosses crosetts of the field.
- BRACE: Sable, a bend twixt 2 gantletts or.
- BRIDGES: Arg., on a cross sable, a leopard’s head or. Som beare arg., a cheveron engraild sab, twixt three garbs gules.
- BROMWICH: Arg. a lion ramp’t sable, gutté or.
- BUCK: Barry bendy or and azur, a canton ermine.
- BUTTON: Ermine, a fess gules.
- BUXTON: Argent, a lion rampant, taile elevated sable.
- CAWARDINE: Sable, a bow in bend bent, twixt 2 pheons’ heads, arg.
- CAVE: Azur, frette argent.
- CHAMBERS: Argent, a cheveron sab., surmounted on another, ermin twixt three chambers.
- CHAMBERLINE: Gules, in an escocheon, arg.
- CLARE: Or, 3 cheverons gules; this was the coat of Ri. de Clare, who lyeth buried at Tewksbury. Som give on a fess azure, 3 eagles or.
- CLIFF: Argent, on a fess 3 mulletts or, twixt as many leopards’ heads erased sab., langued gules.
- COCKS: Sable, a cheveron twixt 3 attires of a stag, fixed to the scalpe argent.
- CONESBY, ainciently of the Rock: Gules, 3 conies seiant, within a bordure engraild argent.

- JOPLEY:** Argent, a cross circula [cercelee] sable, charged with a martlett or.
- COOKE:** Parted p pall, gules and azur, 3 eagles displayed, argent.
- COOKS:** Or, 2 cheverons gules, twixt 6 martletts or.
- CORNWALLIS:** Sable, gutté argent, on a fess of the second, 3 Cornish choughes of the first.
- COVENTRE:** Sable, a fess ermine, twixt 3 increassants or. Som beare arg. on a cheveron sable, twixt 3 columbines prop.
- CUMPTON:** Sable, a lion passant or, twixt 3 helmetts, arg.
- DANNETT:** Sable, gutté de lave, a canton ermine.
- DENNIS:** Guls, 3 leop'd heads or, fessant flour-de-lis azur; overall a bend engrailed of the 3.
- DEVEREUX:** Argent, a fess gules, in chief 3 tortenxes.
- DINGLEY:** Argent, a fess sable, and mullet twixt 2 ogresses in chief.
- DUCKES:** Parte p pall, argent and azur, 3 chapletts counterchainged.
- ELMES:** Ermine, 2 barrs sable, each charged with 5 elme leaves transposed, or.
- FETIPLACE:** Gules, 2 cheverons, arg.
- FINCH:** Argent, a cheveron twixt 3 griffons passant sable.
- FLEET:** Pal argent and gules, an anulet or, of the first.
- FOLCOTT:** Argent, a lion ramp't queeie fitch purpur, armed gules, crowned or.
- FOLEY:** Argent, a fess ingraild sable, twixt 3 cinque foils.
- GOWER:** Azur, a cheveron, twixt 3 wolves' heads erased or.
- GREENE:** A cross croslett ermin, within a bordur arg. and sable. Som bear azur, 3 bucks trippant or; others give arg., a hunter's horne twixt 3 choughs' heads, erased sab.
- GRESLEY:** Varry, ermin and gul.
- GYLES:** Gules, a cross twixt 4 standards or, on a chief arg., 3 swanns sable.
- There was an auncient family in Worcester shire of the Graftons, now ithinke quite extinct, who bare: Party p saltir sable and ermine, a lion ramp' or, armed and langued gules. He is recorded that he had a large revenue in this county as Grafton, Fliford, and other lordships and manors.
- HALL:** Arg. a cheveron sable, twixt 3 columbines proper. Som give arg. a cheveron ingrailed, twixt 3 talbott's heads erased, sab. Azur, a cheveron counter batteld, or.
- HAMPDEN:** Argent, a saltir gules, twixt 4 eagles displayed or.
- HARBERT:** p pal. azur and gules, 3 lions rampant argent.
- HARWELL:** Argent, on a fess nebule sab., 3 hares' heads coop. or.
- HAWKINS:** Arg. on a saltir sabl., 5 flour-de-liz or.
- HEREFORD:** Gules, 3 eagles displayed ermin. Ainciently of the Lowe.
- HILL:** Gules, a cheveron ingraild, ermin, twixt 3 garbs or.
- HODGES:** Or, three cressants in a canton sab., a ducall crowne of the first.
- HARWOOD:** Gules, a bend twixt 6 crosletts fitch argent. In Staffordshire, arg. a cheveron twixt 3 bucks' heads cabossed sab.
- JAMES:** Som beare azur, on a cheveron twixt 3 lionces passant gardnat or, as many escalops sable. Som bere azur, a dolphin naiant imbowed argent. Others arg., a cheveron twixt 3 mill rings (brandarts), sable.
- JEFFERIES:** sable, a lion rampant, twixt three scalling ladders or.
- INGRAM:** Ermin, on a fess gules, 3 escalops or.
- KNIGHT:** Argent, on a canton gules, a spear in bend or.
- KNIGHTLY:** Quarterly, ermin and or, 3 pales gules.
- LYGON:** Argent, a lion passant gules. Som give 2 lions passant gules.
- LINGEN:** Barry of 6, or and azur, or a bend 3 cinquefoiles argt.
- LUCIE:** Gules, crusuly or, 3 pikes hauriant argent. Som with addition with semi de crosses.
- MARSTON:** Sable, a fess indented ermin, twixt 3 flour de lez arg.
- MARSH:** Gules, a nagg's head couped argent.
- MESSEY:** Argent, a fess twixt 3 cinquefoiles sable.
- MIDDLEMORE:** p cheveron argent and sable, in chief 2 martletts of the second.
- NASH:** Gules, on a saltire argent, an anulet or.
- NEWPORT:** Argent, a fess twixt 3 increassants sable.
- NORRIS:** Quarterly argent and gules, a frett or, within a fess azur. Others beare vert, a lion ramp't or.
- PACKINGTON:** p cheveron quer, his coat sable and argent in chief.
- PENNELL:** Argent, on a fess gules, 3 garbes or.
- PERCEY:** ainciently Earles of Worcestsh.: Or, a lion ramp. azur.
- PHILPOTT:** Gules, a cross twixt 4 swords arg., poinels and hilts or.
- PITTS:** Azur, 3 barrs, as many estoiles in chief, argent.
- RANDALL:** Gules, on a cross argent, 5 mulletts peirced sable.
- REA:** Azur, 3 increassants arg., a beziant in chief point.
- READ:** Gules, a saltir twixt 4 garbs or. Others beare az., a griffin ramp. or.
- ROBERTS:** Vert, a fess twixt three bucks in full course, or.
- ROWSE:** Sable, 2 barrs engrailed argent. Som give or, an eagle displayed pruing her wing, armed and lang. guls.
- RUSSELL:** Argent, a cheveron twixt 3 crosses crosletts fitch, sab. Som give it 3 beziants on a chief guls; others give argent, a lion rampt. gules, on a chief sable, 3 escalops of y^e first, as the bearing of Lord Russell, Earle of Bedford, *tempore* Eliz.
- SALWEY:** Sable, a saltir ingraild or.
- SANDERS:** Parte p' pal, sable and arg., 3 elephants' heads count. changed.
- SANDS:** Or, a fess indented twixt 3 cross crosletts fitch, gules.
- SAVAGE:** Argent, 6 lionces rampant sable, 3, 2, and 1.
- SEABRIGHT:** Arg. 3 cinquefoils, sab.
- SHELDON:** Sab., a fess argent, twixt 3 swanns prop'.
- SIMONDS:** Azur, a cheveron quartly. or and azur, twixt 3 flour de liz of the second.
- SOLEY:** Arg., a cheveron gules twixt 3 sole fishes hauriant prop'. within a bordur engrailed sab.
- SPENSOR:** Quarterly ar. and gules, a baston, in the 2 and 3 a frett, or. Others give azur, a frett ermine, twixt 6 feumeus [sea mew's?] heads erased, arg.
- STRODE:** Argent, 3 conies sabl.
- TOWNSEND:** Azur, a cheveron erm. twixt 3 escalops arg.
- TRACY:** Or, on escalop shell twixt 2 bends gules.
- WALKER:** Arg. on a fess sab., a cinkfoil or, twixt 6 martletts of the fess.
- WALTER:** Azur, a fess indented or, twixt 3 eagles argent.
- WASHBORNE:** Argent, on a fess twixt 6 martletts gules, three caterfoiles of the first.
- WALSH:** Arg. a fess twixt 6 martletts sable. Others beare gules, 2 barrs gemeros a bend argent.
- WEBB:** Gules, a cross twixt 4 eagles close or.
- WELLS:** Argent, a cheveron voided, azur, twixt 3 flames of fire. Som bere or, a lion rampant sabl, taile forked, langued and armed gule.
- WHEELER:** Or, a cheveron twixt 3 leopard's heads, sab.
- WHITTINGTON:** Gules, a fess cheque or and argent.

WILD: Argent, a cheveron sable in chief, 8 martlets.
WINDSOR: P. pal indented, argent and azur.
WINWOD: Argent, a saltir twixt 3 flour de liz sable.
WINNINGTON: Argent, an inescocheon, twixt 8 martlets sable 3, 2, 3.
WINTER: sable, a fess ermine.
WISAM: Quarterly, argent, 3 leopards' heads erased or, on the second ermin, a fess or. An ancient family almost extinct.

(To be concluded in our next.)

CRITICAL AUDACITY.

So, I am sure, will be termed the following attempt at a restoration of one of the best known passages of our great dramatist:—

“I know a bank where the wild thyme blows,
 Where violets and the nodding ox-lip grows,
 Quite o'ercanopied with luscious woodbine,
 With sweet musk-roses and with eglantine;
 And there the snake throws her enamelled skin,
 Weed wide enough to wrap a fairy in.
 There sleeps Titania some time of the night,
 Lulled in these flowers with dances and delight.
 Upon her will I steal there as she lies,
 And with the juice of that I'll streak her eyes,
 And make her full of hateful fantasies.”

Midsummer Night's Dream, Act II. Sc. 2.

Now to justify all this.

The dotting of the vowel in *where* shows that it is to be pronounced as a dissyllable, as all must do who pronounce *r* after a long vowel in the English manner. There are about thirty words so to be pronounced in Shakspeare.

In the next line I have transposed *ox-lip* and *violet*, for the former does, and the latter does not nod.

“With cowslips wan that hang the pensive head.”

Lycidas.

In the *Faerie Queen* (vi. 2, 3), we meet just such a transposition:—

“Was like enchantment that through both the eyes
 And both the ears did steal the heart away,”

where the word that rhymes with the first line is *appears*.

So again in Parnell's *Hermit*, we read—

“Then with the sun a rising journey went,”

where the poet most certainly must have written “the rising sun;” but the first printer made the mistake, and the blunder has been perpetuated. It almost vies with “strain at the gnat.”

In the following line, by reading *o'er* for *over*, we preserve the metric melody; and surely, “And there the snake,” &c., should connect immediately with the description of the bank, and therefore the transposition was to be made. We have an example in the preceding act:—

“I have a widow-aunt, a dowager,
 Of great revenue, and she hath no child,
 And she respects me as her only son.

From Athens is her house remote seven leagues.”

Here it will be seen the last two lines have been also transposed.

Finally, it is manifest that “And with the juice,” &c., does not connect with what precedes, arrange it as we may, and that consequently a couplet, or at least a line has been lost, whose place should be supplied by asterisks. I have ventured to give a line in italics, which may possibly have some resemblance to the missing line; for I suppose a triplet, of which an instance occurs in III. 1. It is surprising what a number of lines have been left out in Shakspeare by the early printers, while such is not the case in Fletcher, for instance.

I will only say *judicet lector*; I know the printer-worshippers will laugh me to scorn, and I merely say let them be civil, as I always make it a rule to be.

THOS. KEIGHTLEY.

SHAKSPERIANA.

“A SWORD UNBATED,” *Hamlet*, Act IV. Sc. 7, and Act V. Sc. 2.

None of the commentators, so far as I know, have satisfactorily shown how the foils could be unbated without instant detection. Both fencers, it is to be remarked, are wounded without this exciting any particular remark: a thing which, if the buttons of ordinary foils had been broken off, either accidentally or by design, it could not fail to have done.

I remember, when in Sweden in 1834, I saw an English periodical, published in Hamburg or elsewhere on the Continent, and containing a communication on this subject. The writer stated that at Jena, in addition to the ordinary foil, another kind had long been in use; the button of which could be screwed off altogether, or, so adjusted, as either completely to cover or partially to expose the point. Such foils, if not in use in England, may have been so at the continental university-towns in Shakspeare's day, and would allow of Laertes' wounding Hamlet without suspicion of foul play, or anything but mischance.

A friend tells me he has seen rapiers with some such contrivance, either at the Maison Cluny or at Dresden; and it is not unlikely they may be found in some English collection. J. SAN.

PROPER NAMES IN “HAMLET”: YORICK: YAUGHAN.—I have never seen the local correctness of these names remarked upon, nor their English equivalents pointed out. *Yorick*, I have no doubt, is the Danish and German *Georg, Jörg*, our George; with the English *y* employed to represent the foreign *j*, which has the same sound. So *Yaughan* (which seems to puzzle Mr. Collier to such an extent, that he takes refuge in *you*, or even understands it as a stage direction to “*yawn*,”) is merely Shakspeare's English way of representing the Danish *Johan—John*. J. SAN.

SHAKESPEARE QUERY.—Shakspeare, in his 110th Sonnet, speaking of "his detestation of a theatrical life," is made to say : —

" 'Tis true, I have . . . gored mine own thoughts."

Might not this have been written *gorged* "mine own thoughts"? as those who have tried, will have felt the irksomeness of committing to memory what themselves have written, and this literal correction will justly embody the idea. JUVENIS.

OUPHES (*Merry Wives*, Act V. Sc. 5.) — Mrs. Quickly says —

"Strew good luck, ouphes, on every sacred room."

From the context it appears elves are meant. Can this be the origin of the word *oaf*? if so, how came the "tricksy elf" to be transformed into the "stupid oaf"? Is it owing to the idea that the fairies changed the children in the cradle, and the notion that "idiots" were the fairies "change-lings"? If so, this is a curious instance of the transformation of a word. A. A.

Poets' Corner.

SHAKESPEARE MUSIC.

(2nd S. xi. 494.)

There have been at least four settings in that part of Lorenzo's speech in the 5th Act of *The Merchant of Venice*, which commences —

"How sweet the moonlight sleeps upon this bank."

One of these settings is for three voices, with a distinct pianoforte accompaniment by Mr. M. P. King. A second setting is, as a little duet for soprano voices, by Mr. C. Dignum, a well-known tenor singer in his day; and is to be found in a volume of Mr. Dignum's miscellaneous vocal compositions (about 1800?). Both these settings are confined to the four lines beginning at

"How sweet the moonlight," &c.

and closing at

"Become the touches of sweet harmony."

Mr. J. Percy (the composer of "Wapping Old Stairs,") has also set these words as a solo; so I learn from a Catalogue of his compositions, for I have not seen this particular one. Lastly, a few years ago, appeared a setting of these words by Miss E. Naylor, as an accompanied duet. This composition has *two* movements: the *first* closing at the words,

"Become the touches of sweet harmony";

while the second is an *allegro*, written to the last three lines of the same speech of Lorenzo:

"Come; ho, and wake Diana with a hymn," &c.

In noting what I have been able to collect as to settings of the fine Bacchanalian song—"Come thou Monarch of the Vine"—in *Antony and Cleopatra*, I shall begin with Mr. William Lin-

ley's composition, and his prefatory notice respecting it. These are his words: —

"The author has a faint recollection of having seen the words, 'Come thou Monarch of the Vine,' set as a glee; but after the most diligent inquiry, he has not been able to trace it in *Warren*, or in any of the old collections. Agreeably to Enobarbus's instructions, it is introduced in the present volume as a solo and chorus. The words are written in the true Bacchanalian style, and with a spirit which demands a correspondent energy from the music, not very easy to supply."—See Mr. Linley's *Dramatic Songs of Shakspeare*.

Concerning the particular composition to which Mr. Linley alludes, as having a faint recollection of seeing it, I have learned nothing; but it is certain that "Come thou Monarch" must have had at least two settings prior to Mr. Linley's time, of which he could not have been aware. One of these (about 1750?) is by Mr. Thomas Chilcot of Bath, and is a solo, apparently intended for a tenor voice; and, strangely enough, of the *five* lines of poetry which constitute Shakspeare's song, Mr. Chilcot has only set *four*, omitting the *last one* —

"Cup us till the world goes round."

Again, from the advertisement to *Antony and Cleopatra*, fitted for the stage by abridging only, 1759, it appears that "Come thou Monarch" must have been then set, and sung upon the stage: for, in this advertisement, we are gravely told that "the song at p. 39 being thought *too short*, an addition was made to it in rehearsal"; and, accordingly, Shakspeare's *five* lines are increased to *ten*. I have not been able, as yet, to find out whether the setting in question was ever published, nor by whom it was done.

In our own time, Sir H. Bishop has set "Come thou Monarch" for the stage, to be sung in *The Comedy of Errors*. This composition, at least as printed, is set as a chorus, in three parts, for male voices only, with an intimation to the effect, that if sung with an accompaniment, the first twelve bars may be sung as a solo by a tenor voice. It is a very bold and spirited composition.

The instructions of Enobarbus, to which Mr. Linley alludes, are as follow: —

"*Enobarbus*.—All take hands.
Make battery to our ears with the loud Music;
The while, I'll place you. Then the boy shall sing.
The holding every man shall bear, as loud
As his strong sides can volley."

Antony and Cleopatra, Act II. Scene 7.

These instructions Mr. Linley has placed as the heading to his own very agreeable and spirited composition, which is, perhaps, the only one representing, musically, Shakspeare's poetry and stage directions.

Hamlet's Letter to Ophelia has not been overlooked by the musicians, as the following list will testify.

1. In a Collection of Musical Compositions by William Tindal, Op. 5 (1786?) is a setting of Hamlet's letter, apparently for a tenor voice, with an accompaniment for flute, violin, and violoncello. A second verse is added to the original one, which second verse has not the same music as the first; that is, the composition is not completed to Shakspeare's words.

2. In a collection of ten songs, by Mr. R. J. Stevens, Op. 2., is a setting of the Letter, as a solo, with an accompaniment for two flutes, two violins, and bass.

3. The melody of the foregoing, harmonised by Mr. Stevens himself, as an unaccompanied glee, for four voices.

4. A setting, as a solo, by Mr. James Fislin (1800?) in which a second verse is added, but only as a middle movement; Shakspeare's words being set as an *affettuoso*, the added verse is an *andante*, and then the original words are repeated as a close, after the fashion of the old *du capo*.

5. Another solo setting is to be found in the volume of compositions by Mr. Dignum, which has been already referred to. In this case, also, there is an additional verse, written by Dr. Moore.

6. A setting by Mr. J. Davy (1820), as a duet for equal voices, with pianoforte accompaniment. This commences, and also closes, with the original verse, and three other verses are added as a centre to the piece.

7. A setting as a solo, by Dr. J. Kemp (1814?). This is one of a set of musical illustrations of Shakspeare. It has an accompaniment for violoncello and pianoforte.

8. This setting is in a somewhat peculiar case. Its title describes it as "Hamlet's Letter to Ophelia, *versified*." Composed for, and dedicated to, Miss Abrams, by Michael Kelly. In this instance the superscription and postscript of Hamlet's letter, as well as the letter itself, have been wrought up by the versifier, and the whole of his ingenious compound runs thus:—

"Doubt (O most beautified), that the stars are fire,
Doubt (my soul's Idol), that the sun doth move,
Doubt that eternal Truth may prove a liar,
But, sweet Ophelia, never doubt I love.
My mind no skill in these fond numbers owns,
Yet these declare I love thee best, most best,
And tho' no Muses reckon up my groans,
These lines may shelter in thy snowy breast."

The date of this setting I suppose to be about 1800.

9. Mr. William Russell (the composer of the oratorio of "Job") about 1806, set Hamlet's Letter, dedicating it to Mr. J. P. Kemble. This composition appears to me to be very careful and elaborate. The voice part is introduced by sixteen bars of symphony, and only the four lines of the original are used, but they are much repeated and wrought upon, in the style of an opera song.

This setting would, I imagine, be very suitable for a good tenor voice.

Somers' Town.

ALFRED ROFFE.

CHRISTOPHER SLY.

The following particulars, relating to the principal character in the Induction to the *Taming of the Shrew*, may possibly prove interesting to the readers of "N. & Q." I gave the substance of them some few years since to Mr. Halliwell, who very obligingly alluded to the subject in his valuable edition of the *Works of Shakspeare*.

It is well known that the poet's father engaged in a law suit with a relative named John Lambert, respecting a certain property situated at Wilnecote, or Wincot, near Stratford-upon-Avon. What the result of the suit may have been, is not quite clear; but one thing seems tolerably certain, viz. that it engendered much ill will between the families, and that Shakspeare ridiculed his father's adversary by introducing him into one of his plays as that disreputable yet amusing individual, Christopher Sly.

That, under the semblance of the drunken tinker, Shakspeare really intended to lampoon his kinsman, is rendered, I think, all but certain by the subjoined extracts from the Induction, taken in connexion with a few ascertained facts bearing upon the history of the Lamberts. I may just premise that the name of Sly would be singularly applicable to a person of whom it was asserted that he had made "sondrie secreate estates of the premises."

1. We find, then, the tinker inquires, in the way of affirmation: "Am not I Christopher Sly, old Sly's son, of Burton Heath? . . . Ask Marian Hacket, the fat ale wife of Wincot, if she know me not?" Now Edmund Lambert, the father of John, was of Barton-on-the-Heath (in early times called Bertone) in South Warwickshire; and, at his death, the above-named John entered upon possession of the message or tenement at Wilnecote, which afterwards became the subject of legal proceedings. Here, then, we have in the same passage a reference to two villages, some miles apart, with both of which the Lamberts had a direct concern.

2. "The Slys are no rogues"—that is to say, as I take it, no beggars: for the context seems to show that the word must have been used in this sense. On this point of gentility we gather some information from the declaration of the Shakspeares, who state therein, that "the sayde John Lamberte ys of greate wealthe and abilitie, and well frended and alied amongst gentlemen and freeholders."

3. Sly proceeds: "Look in the chronicles, we came in with Richard the Conqueror." If we turn to Burke's notice of the Lamberts, Earls of

Cavan, we find that the ancestor of that family did take part in the Norman invasion. Thus we read:—

“Radolph de Lambert accompanied the Conqueror into England; and, having obtained a portion of the spoil, established himself in his royal master's new dominions. From this soldier of fortune lineally descended Sir Oliver Lambert,” &c.

4. The wrathful hostess begins to threaten: “I know my remedy, I must go fetch the third borough.” Here we have an apparent allusion to the elder Shakspeare: for “third borough” means a constable, and John Shakspeare was chosen one of the four constables of Stratford-on-Avon in 1558.

5. Upon being threatened with the third borough, the besotted Sly retorts: “I'll answer him by law.” John Lambert duly made reply to the bill of complaint of the aggrieved Shakspeares, and his “answer by law” may be seen in the “Life” drawn up by Mr. Halliwell.

Well then, putting these confirmatory pieces of evidence together, they may be said to show, with tolerable certainty, that, just as Sir Thomas Lucy was the original of Justice Shallow, so in the same way Christopher Sly was only another name for John Lambert; and, in the one instance quite as much as in the other, Shakspeare intended to gibbet the person from whom he conceived he had sustained injury.

By the way, I may just add that, if one might hazard a guess as to the original of the “Lord” in the induction, who comes in from hunting, I should say—of course assuming there was a prototype—either Lord Compton, or his son the Earl of Northampton. Of the latter, Hall, Shakspeare's son-in-law, tells us in his *Select Observations*: “The Earle of Northampton, aged thirty-two, being following his hounds on a cold and rainy day, got cold,” &c. So we are furnished with proof that *he*, at least, was a lover of the chase. The seat of the Comptons was but a few miles distance from the village of Barton-on-the-Heath.

WILLIAM UNDERHILL.

Pentonville.

Minor Notes.

BURKE ON THE FEDERAL UNION.—On reading Dr. Somerville's *Life and Times*, I was much struck with a conversation between Mr. Burke and the writer, from which I copy the following extract. After a lapse of seventy-six years Mr. Burke's opinion of the Federal Union seems likely to prove prophetic.

Mr. Burke's opinion of Washington has since been generally adopted; but, as appears from the concluding part of the extract, he was thought very differently of by his contemporaries:—

“I was not a little surprised by the disparaging, and

even contemptuous terms in which he (Mr. Burke) expressed himself in regard to the Americans, whom he so often eulogised in Parliament during the continuance of the late (American) war. He said that he would not be surprised at the defection of some of the colonies from the Union; I believe he mentioned the Southern States. Their constitution was not then settled, and the democratic party threatened to overpower the interests of the Federalists, to whom he gave full credit for wisdom and patriotism. Of Washington he spoke with enthusiasm, and said that his character would be transmitted to the latest ages, among the first of heroes and patriots. As Governor Elliot, Sir Gilbert's uncle, who had been invested with the presidency of New York, and uniformly loyal and zealous in the British interest, made one of our company, I thought Mr. Burke's panegyric on Washington inconsiderate and indelicate; and I could well perceive that both the Governor and his brother, Admiral Elliot, were of my opinion. When I alluded to this subject afterwards in a conversation with Governor Elliot, he said that, ‘if the most artful caution constituted greatness of character, Washington certainly had a just claim to the precedence Mr. Burke had assigned him; for that he always waited for the opinions of others before he declared his own.’ By which I understood Governor Elliot to mean that Washington yielded craftily to the current of popular sentiment, and that he was rather the defender than the instigator of the independence of America.”

J. B. N.

ESQUIRE.—I meet with this title added to the name of a clergyman, in an old grant of land to the “vénéable et discrete personne Mr. Jean le Sueur, *escuyer*, prestre, curé de St. Sauveur,” in Canada. Is this peculiar to the French?

E. B. O'C.

“A LITTLE FOOLERY GOVERNING THE WHOLE WORLD.”—

“He was a wise Pope, that when one that used to be merry with him before he was advanced to the Popedom, retrained afterwards to come at him (presuming he was busy in governing the Christian world), the Pope sends for him, bids him come again,” and, says he, “we will be merry as we were before: for thou little thinkest what a little foolery governs the whole world.”—Selden's *Table Talk*.

Query, what Pope does the learned John refer to? And is this not the origin of the celebrated proverb, usually attributed to the Swedish Chancellor Oxenstiern?*

D. M. STEVENS.

BEYROUT ANTIQUITIES DESTROYED.—*The Times* of to-day contains a record of a wicked piece of Vandalism, the memory of which ought to be perpetuated in “N. & Q.”

K. P. D. E.

Aug. 23, 1861.

“To the Editor of the *Times*.”

“Sir,—The old inscriptions on the rocks at the mouth of the Nahr-el-kebb, or Dog River, in this immediate neighbourhood, are so well known to all who have ever been in this country, and to so many others, that any detailed account of them would be superfluous. One of these interesting remains of antiquity, considered by

[* “Go, my son,” said the Chancellor Oxenstiern, “and see with how little wisdom the world is governed.”]

critics to be a memorial of the conquering army of Sesostris, and thus upwards of 3000 years old, has been lately destroyed by the French, who have carefully refaced the stone, and cut thereon the following:—

“ 1860-1861.

Napoléon III.,

Empereur des Français.

Armée Française.

Général de Beaufort d'Hautpoul,

Commandant-en-Chef.

Colonel Osmont,

Chef d'Etat-Major-Général.

Général Ducrot,

Commandant l'Infanterie.

5me de Ligne,

13me de Ligne,

16me Baton.Chas-

seurs,

1er Zouaves,

2me du Génie,

1er d'Artillerie,

10me d'Artillerie,

Services Adminis-

tratifs,

1er Hussards,

1er Chasseurs d'-

Afrique,

3me Chasseurs

d'Afrique,

2me Spahis,

“Whether the civilised inhabitants of the world will think that this record compensates for the loss of any monument, however trifling, of one of the greatest conquerors of antiquity has yet to be decided. I, for one, am deeply grieved for the injury we have sustained at the mouth of the

“NAHR-EL-KELB.

“Beyrout, Aug. 2.”

ACROSTIC ON NAPOLEON.—The following acrostic on the name of “Napoléon Buonaparte” was (according to a French MS. of the period in my possession) “placarded upon the walls of the Thuilleries” soon after his elevation to the imperial dignity. I do not remember to have seen it in print, and it may be deemed worthy of preservation in the pages of “N. & Q.” as a political squib of an important and stirring time:—

“N ationibus,

A uctoritatem,

P rincipibus

O bedientiam,

L ibertatem

E cclesiam,

O mni modo

N egans.

“B ona

U surpavit

O mnium,

N eutrorum

A urum,

P opulorum

A nimas;

R evera

T yrannus

E xecrandus.”

The vigour of the language will, in all probability, be more generally admitted and admired than the classicality of the Latin.

JAS. JNO. SCOTT.

SQUARING THE CIRCLE.—In Grunert's *Archiv. der Mathematik* (vol. xxv. p. 472, 1855), Prof. Richter has given the result of the computation of the circumference of a penny piece, supposing the longest line across the coin to be one, to the extent of 500 places. Three figures differ from the numbers in the article “Quadrature of the

Circle,” *English Cyclopædia*. Mr. Shanks has 9,834,7, Richter 9,962,7, in the 460th, &c. places. The remaining figures in common agree. This dissidence is not of the slightest importance. Prof. Richter's work is not mentioned in the elaborate and learned article above cited.

WM. DAVIS.

VERBAL STATISTICS.—The annexed suggestion is made by a Nottingham journal. You may perhaps think it worthy of reproduction:—

“Professor Max Müller, in his admirable lectures on the Science of Language (call it, if you will, Glossology or Logology) tells us, that out of the 50,000 words or so in the English tongue, it has been found that a rustic labourer only used 300. An ordinary educated man is supposed to use 3000 or 4000, while a great orator reaches 10,000. The *Old Testament* contains 5642 different words; the works of Shakspeare about 15,000; those of Milton about 8000. It appears to us that these figures suggest a capital way of comparing wholly dissimilar writers and speakers. We get some notion of Shakspeare's greatness when we find that, although living at an earlier period, his *copia verborum* nearly doubled Milton's. Command of language is not the greatest of literary faculties—but it is generally in company with the greatest. There is, we believe, a Statistical Society: if one or two of its members would take the trouble to ascertain the number of words used by Mr. Tennyson, Mr. Browning, Mr. Bailey, in all their poems—by Lord Palmerston, Mr. Disraeli, Mr. Gladstone, Mr. Bright, in all their speeches—we should obtain a useful though incomplete test of their comparative powers of mind.”

MORTIMER COLLINS.

Queries.

BALDINGTON FAMILY.—Can any of your correspondents give me any information respecting a family of the name of Baldington, who possessed property in the neighbourhood of Oxford? The estate of Holton belonged to them, and it passed into the Broome family by the marriage of the heiress of the Baldingtons with (I have reason to believe) a William Broome in the reign of Henry VII. I think it must be a William Broome, who is called “of Halton” in *Burke's Landed Gentry*. The coat of arms of the Baldington family is as follows:—Argent, on a chevron between three pellets sable, three roses of the first. E. C. T.

CONSTABLE OF NEWARK.—I have often heard a family tradition concerning one Clark, who is said to have been *Constable* of Newark-upon-Trent, at the celebrated siege of that town in the Civil Wars. I should feel greatly obliged to any subscriber to “N. & Q.” at all acquainted with the Town Records of Newark, for any information which might tend to confirm this tradition.

H.

CAMDEN PLACE.—This seat, in the parish of Chiselhurst, co. Kent, whence the Marquis Camden derives his title, was, in the reign of King

James I., the property and residence of England's great antiquary, *William Camden*. Accordingly *Hasted*, in his *History* (vol. i. under CHISELHURST), says this seat was most probably sold at his death, but he could not gain any intelligence of the intermediate owners. It seems at length to have been possessed by — Weston, and subsequently passed to Henry Spencer, Esq., by whom it was sold to *Charles Pratt*, Chief Justice of the Common Pleas, and raised to the peerage in 1765 as Baron Camden of Camden Place; and in the following year, appointed Lord Chancellor of Great Britain.

I would ask some of your Kentish antiquaries and archaeologists to refer to their notes, and perchance they can afford some information upon the subject. Did it pass to any member of his family, or was it sold by any direction in his will? The manor of Bexley and certain lands were given, as is well known, by Camden to the University of Oxford; from the proceeds whereof, I believe that the Camden Professorship of History is endowed.

Camden Place has lately been sold, and it is rumored that the house is to be pulled down for the purpose of erecting villas there. The house has probably been rebuilt, or greatly altered, since Camden's time, who died there in 1623. I know not whether any drawings of the old house exist or not.

Could not the learned contributors to "N. & Q.," who are members of the Camden Society, persuade the Council to give the public the Life of Camden, by printing (in one of their *miscellaneous* volumes) that prefixed to Gough's edition of the *Britannia*, which work from its price and scarcity is accessible but to few persons? J. R.

CARLTON FAMILY.—Any information respecting Sir (?) Peter Carlton, alive in 1814, and probably for some years after, or his family, will be gratefully received. His nephew, James Carlton, entered the American navy as a midshipman in 1812; and a niece is said to have married a Mr. John Hyde, a barrister. D. M. STEVENS.
Gauldford.

CELLS OR SELLES.—In *Piers Ploughman* (*Vision*, 55-6) we read, —

"As aneres and heremites
That holden hem in hire selles."

Is it quite clear that Mr. Wright is correct in treating, in his *Glossary*, the word *selles* as a mere synonym of *cells*? Would it not appear that, as the latter signifies the place of concealment, the former means rather the "petit siege de bois," the habitual stool or seat? ROBERT J. ALLEN.

Leicester.

CHARTULARY OF THE ISLE OF MAY. — George Chalmers, in his *Caledonia*, vol. i. p. 480, quotes

the Chartulary of May for a Charter No. 3, by David I. to the Monks of May of "Inverin qui fuit Aberin," on which he founds the important inference that the British *Aber* in the names of places was superseded by the Scottish *Inver*; and in a subsequent part of his volume he quotes the same Chartulary for other charters of some interest likewise. I have seen a copy of the first charter, which does not bear out Mr. Chalmers's quotation; and it is a matter of some importance in regard to the bearing of the topography of Scotland upon the ethnology of its ancient inhabitants, to verify this quotation. It is not, however, now known where this chartulary is, and whether it still exists. There is some reason to think that when Chalmers saw it, it was in the possession of Mr. Astle, and in the same page he refers to Astle's MS. *Diplom. Scotiae*. Can any of your readers tell me what has become of Astle's MSS.? Are they in the British Museum? or were they dispersed at his death? * The Priory of the Isle of May, of which this was the Chartulary, belonged at one time to the Monks of Reading.

A copy of this chartulary is not to be found among the numerous chartularies in the Library of the Faculty of Advocates at Edinburgh.

W. F. S.

SIR SAMUEL CLARK. — In 1713 Sir Samuel Clark (or Clarke) was Sheriff of London. I believe he resided in Mincing Lane, where his wife died in 1732. He died, I believe, the year after, in 1733. Can you direct me to any particulars of his wife, and if he had any children? If so, what were their names, and whom did they marry? Also, what were his armorial bearings? Was he not a Turkey merchant? G. P. P.

COSBY. — Lieut.-Col. Alexander Cosby is mentioned in Burke's *Extinct and Dormant Peerage* (Irish title, Sydney), as Lieut.-Governor, and again as Governor, of Nova Scotia, where he is said to have died in 1743. A List of the Governors of Nova Scotia, from 1710 to 1828, is printed in Haliburton's *History of that province* (i. 316—319), but it does not contain any such name as Cosby. As Judge Haliburton, in compiling his work, had access to the records in the provincial secretary's office, it is difficult to understand how he could have overlooked the name. But as he is in England, perhaps he will explain the discrepancy. E. B. O'C.

GEORGE IV. — In what collection of poems may I obtain a copy of a short piece entitled "George the Fourth's Visit to Edinburgh," written in the Scotch vernacular, and narrating the adventures

[* Mr. Astle's manuscripts are now in the library of Lord Ashburnham. See "N. & Q." 1st S. i. 282; xii. 362, 454.—Ed.]

of a honest country couple and their daughter, who set out for Edinburgh, taking with them, as a present to their king, a basket containing butter and eggs.

GEORGUS.

"FRENCH BRIBERY AT THE ELECTION OF 1774."

—Mr. Bancroft, in his *History of the United States*, vol. vii. chap. 16, after speaking of the almost universal corruption and bribery practised at the election of the fourteenth parliament of Great Britain in 1774, intimates that Garnier, the French Minister at London bought a borough, and in support of this view, quotes part of a letter from Garnier to Vergennes, dated in November, 1774, in which Garnier says:—

"You will learn with interest, that you will have in the House of Commons a member who will belong to you. His vote will not help us much; but the copies of even the most secret papers, and the clear and exact report which he can daily furnish us, will contribute essentially to the king's service."

Can we discover at this late day the name of the place, and the member so bought? Well might old Benjamin Franklin offer this advice to the colonies that, if they would save for three or four years the money they spent in luxury and fashion, they might buy the whole parliament, ministry and all.

D. M. STEVENS.

Guildford.

HAZEL EYES.—Pray, Mr. Editor, what are hazel eyes? Some (Dr. Johnson included) say they are light-brown; others assert them to be of a greyish blue colour. Is it too trifling a Query for "N. & Q."? I frequently wish to describe portraits of historical persons, but I am quite afraid of venturing upon "hazel eyes" until their colour has been decided by authority.

HERMENTRUDE.

GILBERT MAYFIELD.—What is known of the literary life of Gilbert Mayfield, author of *Gaetano and other Poems*? 1845.

JOHN LYONS.

LEGGÉ FAMILY.—According to Collins's *Peerage* (vol. iv. 4th edition, 1768), the following instances of remarkable longevity all occurred in the family of Leggé, from whom the Earl of Dartmouth is descended:—

"William Leggé died in Ireland, *temp.* Queen Elizabeth, aged 92, and was buried at Cassils.

"His son, Edward, had six sons and seven daughters, of whom Elizabeth lived to 105 years unmarried. "She was well versed in the Latin, English, French, Spanish, and Irish tongues." Her sister Margaret, wife of — Fitzgerald, Esq., lived above 100 years, and was buried in Ireland; and her sister Anne, married to — Anthony, Esq., died in 1702 in the 112th year of her age. John Leggé, a Lieut.-Colonel, son of the above Edward, was Deputy-Governor of Jersey, and died in 1702, aged 109 years."

As I am collecting instances of longevity, I

[* "Lived 105 years," in the 5th edition of Collins's *Peerage*, 1779.—Ed.]

should feel very grateful for any information about the above-mentioned persons; and should be glad to know whether the facts, as stated by Collins, are correct.

F. B.

GEORGE NAWORTH AND SIR GEORGE WHARTON.

—In the *Museum Catalogues* are several works by George Naworth, who appears to have been an astrologer belonging to the county of Durham, and connected with the Royalist party. He had an acrimonious contest with Lilly's friend John Booker in 1644. Am I mistaken in supposing him to be Sir George Wharton? Lilly and Wharton are alleged to have been on friendly terms; indeed, the former obtained Wharton's release when imprisoned by the parliamentary party, but in 1660 there was published a tract by "G. J. or J. G., which Lilly the parasite pleaseth," entitled *The Novice Astrologer Instructed*, containing a violent attack on Lilly, which I believe to have emanated from Wharton. Am I right or not? The writer says:—

"What was Lilly at first himself? Was he not a Taylor's Boy, viz. an apprentice to old *Pavlin* in the Strand? . . . read Captain Wharton's *Merlini Anglici errata*; who proves him not only a Taylor, but a woman's Taylor, &c."

I have not seen the *Merlini Anglici errata*. Can any correspondent inform me whether it was avowedly by Sir George, and whether *Mercurius Elencticus*, who attacked Lilly in 1647 in a pamphlet, the title of which is unknown to me, was not also the same writer? DELTA.

P.S. What reliance is to be placed on the dates of publication which are added in MS. to so many of the king's pamphlets? * I find that Naworth's *Mercurio-Celico-Mastix*, and the reply to it, called *Mercurius Vapulans* were, according to this authority, both published on the same day (4th March, 1643).

ORMSBY FAMILY.—The following Queries I hope to make of public as well as private interest. 1. Is there any *positive* proof that the family of Ormsby in Ireland is descended from the Lincolnshire family of that name? In Burke's *Landed Gentry* the only proof assigned is tradition. 2. How far does presumptive evidence go to establish the antiquity of a family? The Ormsbys have held a high position in Ireland for over two hundred years. The presumptive evidence I think very strong that they did come from Lincoln, as there are two villages of the name in that county, called North and South Ormsby. I do not think there are any families of that name now that are not from Ireland or the North of England, from the fact of the arms being the same, and the singularity of the crest:

[* These pamphlets were collected by George Thomason, who appears to have added the dates at the time of publication. See our last volume, p. 423.—Ed.]

an armed arm holding up a leg in armour couped at the knee, all proper. They also bear a coat of augmentation, said to be granted by King William the Conqueror to Sir R. De Ormsby, Kent., and recorded in the College of Arms, viz., sa. 3 chess rooks or, a chief or. (Vide E. 5. 38. College of Arms.) I could furnish proof of the antiquity of the name in England. For example, Dugdale, in his *Monasticon Anglicanum*, speaks of a priory of Gilbertine nuns and canons being founded in the reign of King Stephen by Gilbert son of Robert de Ormsby. Also, one of this name was chief justiciary of Scotland in the time of Bruce. I think it might be a matter of some interest to determine how facts like these, and many others that might be mentioned, would be sufficient to establish the antiquity of a family, if no direct proof existed. A CONSTANT READER.

PATOIS AND LANGUE D'OC. — Could any of your correspondents give me the following information — Whether the patois now spoken in Languedoc and Guienne is the same, or nearly so, as the ancient Langue d'oc? How was the old Romance language pronounced, as some of its combinations of letters have no existence in modern French? How is the modern Provençal pronounced, and for the same reason? J. A.

NORTHAMPTONSHIRE SAW. — There is a common joke prevalent in Northamptonshire after a couple have had their banns published in church, which is to say, on meeting the bridegroom elect, "Take care of Charles, Sir, he has got his spurs on." Or, after the second time of asking, "So you have got two spurs on." If any of your correspondents can throw any light on the origin or meaning of this joke they will oblige yours faithfully R. W. B.

RICHARD SIBBES'S "SOUL'S CONFLICT." — Can any reader of "N. & Q." elucidate the references in the following passage from Sibbes's address "to the Christian Reader," prefixed to his *Soul's Conflict*, and dated July 1st, 1635? —

"There is a pious and studious gentleman of Gray's Inn that hath of late published observations upon the whole psalm [Ps. xliii.], and another upon this very verse [v. 5.] very well."

William Bloys published a little volume of *Meditations on the XLIII Psalm* (1632); and Dr. John Reading *David's Soliloquy, being the Substance of several Sermons on Psalm xliii. 5.* (1627). I have copies of both; but I cannot gather that either Bloys or Reading was in any way connected with "Gray's Inn." I can trace no "observations" other than the above answering to Sibbes's description. Assistance respectfully asked by A. B. G.

PETER STERRY. — Appended to the address of "the Publisher to the Reader" of Sterry's *Appear-*

ance of God to Man (1710) is a list of certain other MSS. which were to form a "second part." The list is as follows: —

"A Discourse of Virtue; That an Eternity of Duration having a beginning without end is expos'd to Difficulties; Of the State of the Wicked after Death: and of the mystery of Divine Wrath, and of the Devil; Several short Discourses or Essays — viz. Propositions, in Four Chapters; Of a Spirit; The Sacred History of Divine Love; Of Being, Unity, Truth, and Goodness; Numbers, the first Image of all Things; Of the Sun; The Consort of Musick; The Chariot; Of the Memory; Of a Fant [?]; Letters; Of Christ's Spiritual Body, and his Appearance after the Resurrection; Concerning Free-will; Of the Soul and Ideas: with many more on several subjects to Friends; A Paraphrase on the Canticles in verse; A Divine Dialogue. [Prefixed is this 'Advertisement', Reader, the Contents of a Second Part [i. e. of the volume containing *Appearance of God*] is here inserted for thy information, in which mention is made of what the curious and understanding in this kind of Writings might wish to see: yet the expectation of the encouragers to this Part is so little as puts a stop to the going on of the Press 'till a trial be made by these of their reception with the Publick."

Can any reader of "N. & Q." inform me where any or all of the above, still (it is believed) unpublished MSS. are preserved? Such "remains" of such a man as Peter Sterry must surely be yet extant. Strange that the tinsel of other English mystics should have been given to the world, and the "fine gold" of the greatest of them all suppressed. Any references to any *memorabilia* concerning Sterry, other than are to be found in his works, self-published and posthumous, and in Brook's *Lives of the Puritans*, with authorities therein cited; Hanbury's *Historical Memorials of the Independents*; Richard Baxter's *Life and Catholic Theologie*, will very much oblige A. B. G.

Queries with Answers.

GREAT SEAL OF JAMES II. — Hume, in his *Hist. of England*, says that James II. threw the Great Seal into the River Thames when he quitted England. Has that Great Seal ever been fished up again? In these days of dredging, trawling, oyster scraping, and archaeological vigilance, possibly it might be recovered. Hume says the King made his way to a ship that was waiting for him at the mouth of the river, but does not say whether he went down by water. We have no means of knowing, therefore, into what part of the stream it might have been thrown. But I make this Note of the fact. P. O. HUTCHINSON.

[Lord Macaulay (*Hist. of England*, ii. 547) has anticipated our correspondent's Query. He informs us, that "at three in the morning of Tuesday, the 11th December [1688], James rose, took the Great Seal in his hand, laid his commands on Northumberland not to open the door of the bedchamber till the usual hour, and disappeared through a secret passage; the same passage, probably, through which Huddleston had been brought to the bed-

side of the late King. Sir Edward Hales was in attendance with a hackney-coach. James was conveyed to Millbank, where he crossed the Thames in a small wherry. As he passed Lambeth he flung the Great Seal into the midst of the stream, where, after many months, it was accidentally caught by a fishing-net and dragged up. At Vauxhall he landed. A carriage and horses had been stationed there for him; and he immediately took the road towards Sheerness, where a hoy belonging to the Custom-house had been ordered to await his arrival." For other particulars relating to the abdication of James II., see "N. & Q." 1st S. i. 59, 439; xii. 351; 2nd S. i. 188.]

DANISH PUNISHMENT.—In a small volume of no particular merit, *Poems*, by C. H. Leigh, London, 1817, is one entitled "Ulf's Vengeance," from the Danish, —

"Stamped the Spread Eagle on the traitor's back, and so he died."

To what Danish punishment, or form of branding, does this relate? W. P. J.

Kingston.

[This mode of executing a traitor is probably connected with the old northern practice of putting to death by cutting or carving the rude representation of an eagle on the back. The word "stamped" seems to be used by poetical licence. Usually, however, the practice does not appear to have been employed on criminals, but on captives taken in war. "Dem besiegten Feinde wurden ein schnitte, in gestalt eines adlers, auf den rücken gemacht." (Grimm, *Deutsche Rechts Alt.* 1828, p. 691.) Grimm also observes (pp. 691, 692) that the origin of this barbarous usage is unknown; but suggests that at some very remote period it may have been the practice to inflict death by exposure to birds of prey, and that subsequently the eagle carved upon the victim's back may have figuratively alluded to the earlier custom. Other solutions have been offered. The following is translated from a note by Stephan J. Stephanus on a passage of *Saxo Grammaticus*, lib. ix. p. 177, ed. Soræ. The note is given by Southey, *Common Place-Book*, Fourth Series, 1851, p. 38. "When, among the Angles, Danes, and other Northerners, the victor intended to inflict on a vanquished foe the utmost possible ignominy, he plunged a sword into his back at the shoulder near the spine, and divided the ribs from the spine on both sides by a wound extending the entire length of the body. The ribs were then spread out on each side, in representation of eagles' wings. This kind of death was called 'delineating an eagle on a man's back.' The MS. *Glossarium Islandicum* describes a wound of this description. In *Jarlssaga* 'Then Count Einar inflicted an aquiline wound on Halfdan's back, driving in his sword, separating all the ribs from the spine down to the loins, and extracting the lungs.' In *Drmsaga*, 'Ormer drew his sword, and made an aquiline wound in the back of Brus, separating the ribs from the back, and removing the lungs.' Thus," adds Southey, "Halla was executed in revenge for the death of Regner Lothbrog."]

JAMES LORD STRANGE.—I have a document signed by this nobleman and his wife, Charlotte de la Tremoille. It relates to the payment of 2800*l.* sterling, "revenant en monnoye de France," to the sum of 28,000 livres Tournois, due to Charlotte de la Tremoille. "Henry duc de la Tremoille et de Thouars pair de France, Prince de

Talmond," etc., was the brother of this lady: the princess Charlotte of Nassau was her mother, and Claude de la Tremoille was her father. She and her husband both distinguished themselves in the civil wars. Lord Strange was beheaded for his loyalty, and his lady was imprisoned for the same cause for several years. She died, according to Moreri, in 1664. I should be very glad of any information, or references to information, concerning this illustrious pair. I find that James Stanley Lord Strange, accompanied Charles I., after the Worcester fight, into Staffordshire; that he was afterwards taken by Col. Edge, and beheaded at Bolton in Oct. 15, 1651. This is all I know of a man who must have been an honourable member of the noble house of Stanley.

B. H. C.

[James Stanley was summoned to parliament by writ as Baron Strange of Knockyn, 17 Feb. 1628, and succeeded his father in 1642 as the seventh Earl of Derby. He was remarkable for his learning, prudence, loyalty, and true valour, of which he gave signal proofs on several occasions in the civil wars. He was beheaded at Bolton, on the 15th October, 1651. The intrepid conduct and heroic spirit displayed by his lady, the Countess of Derby—the worthy descendant of the renowned Count William of Nassau—at the siege of Lathom-House, has been published in a Journal full of chivalrous and dramatic effect. Consult *Memoirs of the House of Stanley*, 4to. 1767, pp. 71 to 157; and Collins's *Peerage*, by Brydges, iii. 83 to 93.]

REV. W. PETERS.—Can any of your readers give me information about the Rev. W. Peters, a painter of celebrity during the regency? Though an Englishman, he commenced life in Dublin.

EBORACUM.

[The Rev. William Peters was born in the West of England, and educated at Exeter College, Oxford, where he took the degree of LL.B. in 1788. He was first rector of Litchborough in Northamptonshire; afterwards rector of Knighton, co. Leicester, and of Wolsthorp, co. Lincoln (by dispensation), and prebendary of Lincoln Cathedral. He was chosen an associate, and subsequently an academician of the Royal Academy; but relinquished the pencil many years, except as an amusement, or for the gratification of his friends. His "Resurrection of a Family," "Spirit of a Child," and other pieces, are esteemed among the choice works of British art. A good engraving of the ruins of the old church at Wolsthorp, as it appeared in 1792, from a drawing by Mr. Peters, is given in Nichols's *Leicestershire*, ii. 83. This divine and artist married the niece of John Turton, M.D., of Oxford, and died at Brasted-Place, Kent, on March 20, 1814.]

ANONYMOUS.—Who was the author of the following tract?—

"A Letter to Adam Smith, LL.D., on the Life, Death, and Philosophy of his friend David Hume, Esq. By one of the People called Christians. 2nd Edition. Oxford: At the Clarendon Press, 1777."

A.

[By George Horne, Bishop of Norwich.]

BY JINGO!—Who is apostrophised by this very common exclamation? J. M.

[By Jingo, a common oath, said to be a corruption of St. Ginguolph." (Halliwell.) We have always taken it

to be a corruption of Jove or Jupiter. In the *Vicar of Wakefield* (chap. x.), one of the ladies, after the dance, "expressed her sentiments in a very coarse manner, when she observed, that, *by the living Jingo*, she was all of a muck of sweat."]

Replies.

KNAVE'S ACRE.

(2nd S. xii. 191.)

A compound of two Latin words *gnavus* and *ager*. This I take to be the derivation of the phrase. Knave, *temp.* Eliz., was a word in common use, and signified an artful, and not over honest, serving man; perhaps, in more primæval times, an attendant at court:—

"The Queen of Hearts, she made some tarts
All on a summer's day;
The Knave of Hearts, he stole the tarts,
And with them ran away."

A similar character was "Davus" (*gnavus*?) in the *Comedy of Terence*; and the line in our National Anthem—

"Frustrate their *knavish* tricks,"

may be in allusion to ancient court manners, although courtiers now-a-days are too well bred to pocket "the loaves and fishes," *i. e.* the tarts from the queen's table. Still I will not take upon myself to swear there is no knavery at Windsor. In all ages there have been King's Jesters, and Merry Andrews (Andrew Borde was the first of this name, a quack doctor in the days of King Henry VIII., who wrote *Merie Tales of the Madmen of Gotham*), and Mountebanks, Jack Puddings, *et hoc genus omne*, till, in our day, they have degenerated into Cheap John, who cunningly vends his wares from a cart to the gaping rustic in the market-place or at the fair, and has a proverbial character for being "more knave than fool."

Thus much for the knave, a term now seldom used by the common people. The "dirty acres" are, however, still in great request with simple folk as well as with gentlemen. It is a folk-lore all classes thoroughly understand, and covet eagerly the improvements in agriculture. The early patrons of this valuable art were the inmates of abbeys, and hence you find in old abbey towns an Acreman Street, where the farmer dwelt in mediæval times, and frequently took Acreman as his surname, though this term has long since gone into desuetude; and also that of Knave's Acre, which in the olden time meant what we now call "play ground." Such is the Bachelor's Acre under Windsor Castle, a parcel of land belonging to the town's-people, where their revels are still kept up at certain seasons by the bachelors (Baccalaurei crowned with bay-laurel or other festive garlands)—thoughtless bachelors, more adapted for sports and pastimes than men cumbered with the cares and responsibilities of matrimonial life. It

is remarked by Anacreon Moore, in his *Life of Sheridan*, where he records his union with Miss Lindley, that marriage is a *sedative* to the gaiety of youth, a temperance society; but surely in Sherry's case it proved a total failure, unless

"Deeply drinking sobered him again."

The Knave's Acre (wiseacre?) near St. Paul's was in all probability a bachelors' play-ground, and would correspond to Victoria Park, wisely made and set apart for the health and recreation of the people. Perhaps the simple derivation which I have given is quite sufficient, and will be better understood than the deep and learned explanation of Dr. Stukeley, not that I would for a moment disparage Stukeley as an antiquary. From him I derived my first lesson in mythology and giant-lore, and learnt the close connexion between Baal and the Tyrian Hercules. I will not here enter upon this intricate inquiry.

I purpose shortly publishing a little book on archaeological subjects, where J. R. will find, I hope, a tolerably satisfactory solution of hero-worship in Britain.

QUEEN'S GARDENS.

Stukeley (*Itin. Curios.*, Cent. II., "The Brill," p. 14), says:—

"When the Romans became masters here, they built a temple of their own form to Diana, where now St. Paul's stands: they placed it in the open space, then the *forum*; but the British temple, appropriate to the city, was upon the open rising ground to the west, where now is Knave's Acre. The name of the place both gives a very good foundation to my opinion, and also at the same time acquaints us with the particular form of the temple: for the Druids, as I have shown, had three kinds of temples, of the patriarchal mode. (1.) The round, or circular work of upright stones, innumerable to be seen. (2.) The serpentine temple, or a snake transmitted through a circle, as those of Abury and Shap. (3.) The alate, or winged temple, composed of a circle and wings; and this was the sort of temple here placed, of which the name of *Knave's Acre* is a sure memorial. This was made only of mounds of earth, in Latin *agger*, thrown out of the ditch camp-fashion: this word is corrupted into *acre*. The word *knave* is oriental, *canaph*, volavit; the *Kneph* of the Egyptians, by which they meant the Deity, in the most ancient times, before idolatry prevailed. The form of our alate temple here exactly corresponds with that now to be seen on Navestock Common, Epping Forest; which name of *Navestock* preserves its memorial, meaning the sacred tree by the alate temple: it is composed of mounds of earth and ditch, as ours was at Knaves-acre."

He then concludes—

"Justly (?) that Knave's-acre was the proper temple to the city of *Trimobantum*, and Long-acre their solemn place of races."

In like fashion he makes—

"*Piccadilly* a hybrid word, composed from *peak cad Eli*, the *tumulus ducis Eli*," adding that "*cad* is a common name of the Welsh kings" (p. 16.)

It is not impossible that some field near St. Paul's might once have borne the name of *Knave's Acre*; but, in the absence of positive evidence, we

may assume that this name was imposed on Dr. Stukeley as a *hoax*, which, with lively credulity, he adopted for the sake of laying a foundation for one of his absurd etymologies, of which more than one specimen is given above. The doctor belonged to a school of etymology, which, however respectable a century and a half ago, is already extinct, or if not, ought to be. T. J. BUCKTON.

Lichfield.

EDWARD I. AND LLEWELLYN.

(2nd S. xii. 9, 78, 139, 157.)

Although the question of the authority of *Mapes* (or *Map*) has been satisfactorily disposed of, the story bears evident traces of likelihood, and carries with it such an air of chivalric truthfulness that I crave permission to add a few words in reply to the strictures of J. W., whose opinion I beg to dissent from, both as to the character of the works*, in whose pages the incident is recorded, and also that it is "totally destitute of any reliable foundation." In many of the legends of the Middle Ages — as the story of "Canute's reproof," and the "veritable history of Sir Bevis of Hampton" — there may yet be discovered a substratum of truth, a groundwork on which the "marvellous" has been so wrought and interwoven, as to make it difficult to unravel the one golden thread of primary historic record. If the incident in question belongs to the parties commonly associated with it, its adaptation may have originated in the fact that, during the earlier part of the struggle for independence by the Welsh in Edward I.'s reign, and while the negotiations were pending which ended in the first peace, "Llewellyn offered to do homage to the king *in person on the frontiers* of his dominions, where alone he alleged he was obliged to perform it." To this Edward consented, though it appears never to have been performed; for the king "set out for Shrewsbury to meet the Welsh prince, but falling ill on the road, the interview was *consequently delayed*." A similar proposal on the capture of Eleanor de Montfort, Llewellyn's affianced bride, also fell to the ground; the places stipulated on this occasion, however, being either Montgomery or Oswestry, too far northward of the alleged scene of the transaction.

Is it beyond the bounds of historic credibility that some unauthentically recorded fact of this nature transpired prior to the ratification of the treaty of Aberconway, at either of the periods above noted? Or can it be ascertained from any other source than those already indicated, whether

* Cooke's *Topography*, from which I quoted, although not a standard work of reference, is nevertheless a useful compilation, and being comprised in twenty-six vols. 8vo. hardly merits the appellation given to it by your correspondent.

such an act ever occurred on the Welsh borders during the life of Llewellyn, the "gallant defender of Cambrian independence," or that of any of his predecessors? or has any other locality been named as the scene of action for the event now under review? Some of the correspondents of "N. & Q.," well versed in Welsh history, may be able to throw light on this question.

HENRY W. S. TAYLOR.

Southampton.

BROTHER JONATHAN (2nd S. xi. 326.) — The fact that an Indian chief in 1767 spoke, in a private land grant, of Jonathan Carver as his brother can hardly have any connexion with this nickname, sometimes applied to the United States. The following account of the origin of the expression has lately been published, and is probably the true origin: —

During the American revolution, Jonathan Trumbull was Governor of Connecticut; General Washington had much confidence in his judgment, and when in that State used to say, when any new measure was proposed, "What does Brother Jonathan think of this?"

UNEDA.

Philadelphia.

A NATION WITH TAILS (2nd S. x. 322, 418; xii. 100.) — In the communications noted above, M. VAN LENNEP has communicated statements (one of them by an eye-witness) as to the existence in Borneo of a tribe or tribes furnished with tails. In the *Levant Quarterly Review* for April, 1861, printed at Constantinople, there is an article entitled, "A Few more Words on the Nyas-Nyas, or Niagnamnams, or Negroes with Tails," signed J. Lynch, and dated from Alexandria, 18th March, 1861, in which the writer adverts to a previous paper on the same subject, in the previous number of the same periodical. The first article adverted to I have not seen, but in the second Mr. Lynch affirms —

"That such a race of beings is believed by the inhabitants of Egypt and Senaar to exist, on the borders of the White River, at about three days' journey from Khartoum."

He relates a case which occurred, he says, about ten years ago, at Alexandria, when the female slave of a French lady, arrested on a charge of cannibalism (having eaten a baby), was found to be possessed of one of these appendages, and drowned in the sea. Other similar stories current in Egypt are adduced by the same writer.

J. E. T.

"PIE OPENED" (2nd S. xii. 151, 198.) — At the risk of being thought captious or unkindly critical, I venture to trouble you with a few remarks on this "ancient nursery ditty." Your editorial note (p. 151) will appear to many to

refer its *authorship* to George Steevens, who is only responsible for a witty application of one of its four verses. MR. ALCOCK (p. 198) says that it is "literally and historically true."

As neither of these notices seem to be characterised by the care and accuracy so generally displayed in "N. & Q.," will you pardon this well-meant and good-natured attempt to throw some further light upon the subject, by placing the entire song before your readers:—

"Sing a song of sixpence,
A pocket full of rye;
Four-and-twenty blackbirds
Baked in a pie.

"When the pie was opened,
The birds began to sing;
Now, wasn't that a dainty dish
To set before the king?

"The king was in his counting-house,
Counting out his money;
The queen was in the parlour,
Eating bread and honey.

"The maid was in the garden,
Hanging out the clothes;
There came a little blackbird,
And pecked off her nose."

MR. ALCOCK tells us that "Queen" Elizabeth was "the king" before whom this pie was set; though neither the words nor the structure of the ditty appear to belong to so remote a period. But granting thus much, can we believe it to be "literally and historically true" that a "covey" of blackbirds, after being "baked" in a pie, would begin to sing immediately on their release, and that one of them would avenge itself on the poor housemaid, in the way represented, allowing for the sake of argument, that Elizabeth was accustomed to get up her fine linen in the back garden?

I think that further research will prove the song to be, like many others of the same class, rather metaphorical and mythical than historical. Or perhaps the allusions may be political, as in some of poor Hone's clever squibs.

DOUGLAS ALLPORT.

BULLET-PROOF ARMOUR (2nd S. xii. 108.)—FITZHOPKINS is informed that a bullet-proof shirt of steel rings can be seen at Mr. Pritchett's, the well-known gunmaker of St. James's. It was made about five years ago for a gentleman's gamekeeper, who, however, in consequence of its weight, nearly 40 lbs., preferred his shirt-sleeves. It is intended to be worn over the shirt, and might be so done without attracting notice. It is made of split rings, and therefore can be taken to pieces, or reduced. It is perfectly bullet-proof, but will not save its wearer from a severe bruise. However, FITZHOPKINS will learn every particular

* MR. ALCOCK says "bag," which makes the verse limp a little. I have always heard it as above.

at the above address from either Mr. Pritchett or his intelligent assistant, and I can assure him of meeting with courtesy, if he should call.

A. G.

BEQUEST OF A BED (2nd S. xi. 347, 477.)—Several cases of this kind have been already mentioned. Allow me to add another from a will, dated Nov. 18, 1604. This is the will of Henry Bromfield, of "the parishes of St. Nicholas, in Guldeforde in the countie of Surrey, yeoman"; who, among other bequests, including lands and messuages, doth give and devise to John Fygges "one flock bed, a fether bolster, a paire of shetes, blanket and coverlett, a peece of brasse, and a pewter platter." The same H. B. gives to Katheryn Fygges "a hollande shete, and a paire of hollen pillowiers, wrote one side"; and to Alice Figge "a holland shete and a sperecloth."

The *pillowier* was, of course, a pillow-case; but I own I do not know or remember what a *sperecloth* was.

B. H. C.

RESUSCITATION AFTER HANGING (2nd S. xi. 394.)—The following is from the *Cork Remembrancer*:—

"Highway robbery and burglary were of frequent occurrence both in the city and county. A tailor named Patrick Redmond was hanged at Gallows Green, on the 10th of September, 1766, for robbing the house of John Griffin. He was cut down, after hanging exactly *nine minutes*. An actor named Glover succeeded, by dint of friction and fumigation, in restoring circulation, and bringing him to life. He rose, got drunk, and went that night to the theatre to return Glover thanks, to the consternation and horror of the whole audience. He was the third tailor that had outlived hanging during ten years."

R. C.

Cork.

MAYPOLES (2nd S. xii. 11.)—In the village of Naburn, four miles from York, there is a Maypole. It is a modern restoration, and erected on the site of the old one, and is painted green and white. I am not aware that it is ever decorated with garlands, &c. A wind-vane is fixed on the top.

J. H. STEWARD.

WILLIAM ASHFORD (2nd S. xii. 86.)—Within the last few days my eye has chanced to light upon a tombstone in the old churchyard of Donnybrook, near Dublin, with the following inscription:—

"This stone was erected by Dan^l Ashford, Esq^r, of Simmonscourt, Rock-road [near Dublin] Here also is interred his mother, Mary Ashford, who died the 26th August, 1815, aged 81 years. Also his father, William Ashford, Esq^r, who died the 17th April, 1824, aged 78 years."

The foregoing, as is evident, partly answers my Query respecting this distinguished landscape-painter, one of whose fine works—"Orlando under the Oak"—is in the Council Room of the

Royal Hibernian Academy. Some one of your many correspondents may be able and willing to supply the reference I still require. ABHBA.

"MACMILLAN'S MAGAZINE" (2nd S. xii. 180.)— Permit me to remark, that the uppermost figure on the cover of *Macmillan*, appears to me to be King *Arthur*. Has he not the "dragon on his crest" ? S. C.

"TRAMWAYS" (2nd S. xii. 229.)— We must go further back than the "father of Sir James Outram" for the originator of "tramways." If K. P. D. E. will refer to Roscoe's edition of North's *Lives* published in 1826, vol. i. p. 281, he will find the invention (and I think the name) much older than the quotation from the *Stamford Mercury* would indicate.

I made the reference in my note-book while in America, and have not now the work itself to refer to ; but, as the passage is short, perhaps some of your correspondents will transcribe it for your pages. D. M. STEVENS.

Guildford.

In the quotation from the *Stamford Mercury*, it is advanced that the term tram-road is derived from the name Outram ; Mr. Benjamin Outram being one of the great improvers of this sort of way. Now this is at variance with the received, and, I think, well-authenticated derivation of the word.

When wooden rails were laid down in the New-castle district, an innovation was made in the form and construction of the old waggon or tram ; the new waggon was made hopper-shaped, and its wheels had flanges to guide them on the rails. The wooden rails wore out speedily, and to preserve them they were plated with iron. Then came the idea of substituting flat plates of cast-iron, with the guiding flange on the plates, in place of the wheels ; so that the ordinary tram or waggon could run upon them. Hence the name tram-road, as contradistinguished from rail-road.

In support of this view, I may state that in 1794 Mr. Homfray obtained an Act of Parliament for the construction of an "iron dram-road, tram-road, or railway" between Cardiff and Merthyr-Tydvil.

Mr. Benjamin Outram did not begin to construct his improved tramways till several years later. J. N.

FEMALE ORDERS OF DISTINCTION (2nd S. xii. 230.)— The following additions may be made to the above list :—

The Order of St. Elizabeth of Bavaria, instituted in 1766.

The Order of Theresa of Bavaria, 1827.

The Order of St. Anna of Munich, 1784.

The Order of St. Anna of Würzburg, 1714.

The Royal Order of St. Isabella of Portugal, 1804.

The Order of Louisa, Prussia, 1814.

The Order of St. Catharine of Russia, 1714.

The Order of Maria Louisa of Spain, 1792.

The Royal Order of St. Elizabeth, Brazil, 1804.

Ladies were also admitted into the Orders of Malta and St. Jago. Full information about the badges, ribbons, obligations, &c., of the above orders, and those mentioned by Nares, in the *Heraldic Anomalies*, will be found in Carlisle's *Account of the Foreign Orders of Knighthood*, in Clarke's *History of Knighthood*, or in the more recent work of Sir Bernard Burke.

J. WOODWARD.

Shoreham.

TIFFANY (2nd S. xii. 234.)— I can give SAXON no particulars beyond a few matches which no doubt refer to this family, and which show, I think, that they were members of the French church of "La Savoie" in the Strand. There was about 1730 a French Protestant minister, "Samuel Tavan," who may have been related, although the name differs in the spelling :—

At La Savoie.

"Pierre Taffany and Anne Turpin, 1687.

Charles Telles and Marie Tifagne, 1697.

Daniel Tiphaine and Aimée La Conte, 1707.

(Gianco Rossi and Marie Tivani, 1709.")

JOHN S. BURN.

Henley.

PHENIX FAMILY (2nd S. xii. 109, 159, 177, 217.)— There is in this neighbourhood a name closely resembling the above, viz. Pinnix, no doubt corrupted from Pinnicks, and that from Pinnock or Punnick, both of which also occur. I can learn nothing of "Mrs. Phoenix" recorded in the *Gent. Mag.* as having died at this place in 1799 ; doubtless an exotic, and not of native growth, unless it be the above name in a more refined and classic form. I observe your correspondent J. C. LINDSAY (p. 233) inquires for one of the name, evidently a foreigner. May this after all be the true source of the patronymic ?

HENRY W. S. TAYLOR.

Southampton.

SPURS IN CATHEDRALS (2nd S. xii. 229, 259.)

— *Apropos* of this, there is a very pretty story quoted, in its delightful old French, by Ménage from *L'Histoire et plaisante Chronique du Petit Jean du Sainté*, a 4to, says Ménage, "épais d'un doigt au plus, imprimé a deux Colones le 20 Juin, 1523, chez Philippe Le Noir, en Lettre Gothique."

"Il fut jadis un Seigneur qui tout housé et eperonné, a toute sa Gent va en une Abbayie pour avoir Messe, qui près de son Logis étoit. Et quand la Messe fut dite, illec furent cinq ou six de plus petits Enfants de celle Eglise Moineaux, qui deboucloient ses E'perons. Lorsqu'il se vit de tels Gens assailli par les deux Pieds, il demanda, que c'étoit ? Ses Gens en riant lui dirent—'La Coutume

de toutes Eglises est de rachater les Novices les Eperons que l'en porte aux Choeurs.' Lors leur fit bailler un Ecu. Puis appela le plus jeune et innocent de tous, et lui dit, 'Je veul savoir lequel est le plus sage de vous tous?' Et tant l'Enfant sans plus penser lui dit, 'Celui que Damp Abbé veut.'—*Menagiana*, i. 238, edit. 1715.

QUIVIS.

FEEDING SHEEP WITH SALT (2nd S. xii. 47, 113, 200).—You may inform posterity that the practice of giving rock-salt to sheep (to lick, not to eat,) is common in England; and, therefore, the advice of St. Gregory, and the example of the New Englanders, are practically carried out.

B. H. C.

In the account given of salting the sheep, in *The Wide, Wide World*, Mr. Van Brunt in answer to Ellen's inquiries, says: "Salt is good for most things except chickens, and it kills them." Is this quite correct, as I always understood that salt was very beneficial to fowls?

E. S. W.

JUVENILE DRAMAS (2nd S. xii. 190).—If R. I. has any particular wish to know the name of the authoress of *Summer Rambles*, published in 1801, I have no doubt an application to Miss Temple, Exmouth, would bring him all the intelligence he desires. The titles of the Dramas are, vol. i., "Quarter Day," "The Fashionist," and "All in the Wrong;" vol. ii., "Duplicitv," "The Bank Notes," and "The Birthday;" vol. iii., "Agnes," "The Contrast," and "The Harvest Home."

F. M. H.

ENTHUSIASM IN FAVOUR OF HAMPDEN (2nd S. xii. 232).—I suppose Lord Macaulay's authority was Rushworth, who says (*Hist. Collections*, ed. 1692, iii. 487):—

"Jan. the 12th, an. 1644. This day divers Knights, Gentlemen, and Freeholders of the County of Bucks, to the number of about four thousand (as they were computed) came to London, riding every one with a printed copy of the *Protestation* lately taken in his hat":

and presented petitions to the two Houses, desiring directions how to deliver a petition to his Majesty. The Commons advised them to select six or eight of their number to wait upon the king for that purpose. On the following day they did so; and the king, in his reply, waived his accusation of the five members before the Lords, and stated that he would prosecute them at Common Law.

The number of voters on the Register for the county of Bucks, which contains 23,491 inhabited houses (exclusive of those in the four boroughs which return members), was, in 1837-8, 6760—of whom 1210 were 50l. and upwards tenants voters. In 1852-3, the registered voters were only 5659—of whom 1177 possessed the tenancy franchise (*Journal of the Statistical Society*, xx. 328). Either of these figures would leave a margin over 4000: and in these piping times of peace, there are many entitled to be electors who do not register. I do

not quite see, therefore, the improbability which has struck Mr. MEWBURN.

It is not stated that each one travelled on horseback; and Macaulay's expression, "in a body," may merely mean that it was a concerted movement, not that there was any sort of military order preserved. Supposing arrangements to have been commenced on the 4th of January, when the king appeared in the Commons, the Bucks' men had eight days for preparation. It is fair to add, too, that the number 4000 is evidently merely an estimate.

JOB J. BARDWELL WORKARD, M.A.

Dr. Lingard has the same statement as to the number of men who came up from Buckinghamshire; but he does not say they were freeholders, but simply horsemen. He lays the scene on the day of the triumphant return of the five members to the House; and refers to Rushworth, Nalson, Whitelocke, and Clarendon (*Hist. of England*, x. 54, 4th edit.). On looking into Whitelocke, the only one of these authorities to which I have access, it appears to me that his account of the matter confirms MR. MEWBURN'S doubts:—

"Soon after this [the arrest of the five members] divers Buckinghamshire men came up with a Petition to the King for Mr. Hampden, their Knight of the Shire, whereof probably he was not altogether ignorant beforehand. They pray that Hampden, and the rest that lie under the burthen of accusation, may enjoy their just Privileges."—*Memorials*, p. 51, 1st edit.

And in the next page he says that the king answered this petition at Hampton Court.

Whitelocke's sympathies were with Hampden; and he would hardly have passed over such an extraordinary and imposing demonstration as a procession of 4000 horsemen with such a brief and cursory notice as this. Perhaps some of your other readers will let us know what the other authorities say?

DAVID GAM.

SAUCE (2nd S. xi. 148).—In many parts of New England this word is used to denote cooked vegetables, being most frequently called *sarce*, as in Essex (England), or *sass*. In the State of Maine the expressions *long sarce* and *short sarce* are used, but what the difference is I cannot tell.

UNEDA.

Philadelphia.

ELECTRIC TELEGRAPH ANTICIPATED (2nd S. xii. 166).—There are two lines in *Hudibras*, by which I think it will be found that Butler before 1680, and in theory, had gone at least as far as in 1787 M. Lamond had in practice. The words in Part II. canto iii. line 295, are as follows:—

"And fire a mine in China, here,
With sympathetic gunpowder."

By "sympathetic gunpowder" electricity is clearly meant, and although its application to telegraphy was crudely known in 1636 to Schwentin, in

1746 to Le Mercier, and in latter years to others, yet the full significance of the above quotation was never more fully elucidated than when her present Majesty, from the heights of Dover, fired a cannon at or in the neighbourhood of Calais, by means of the electric cable then just laid between those two places some few years since.

THOS. SHERRATT, SEN.

CHURCHES OF THE FIFTEENTH CENTURY (2nd S. xii. 209.) — Mr. Warton says that —

“Most of the churches in Somersetshire, which are remarkably elegant, are in the style of the Florid Gothic. The reason is this: Somersetshire, in the civil wars between York and Lancaster, was strongly and entirely attached to the Lancastrian party. In reward for this service, Henry the Seventh, when he came to the crown, rebuilt their churches. The tower of Gloucester cathedral, and the towers of the churches at Taunton and Glastonbury, and of a parochial church at Wells, are conspicuous examples of this fashion.”

GEORGE PRYCE.

BANQUO, THANE OF LOCHARBER (2nd S. xii. 232.) — Mr. Eytton, in his admirable *History of Shropshire*, gives at pp. 228, 229, vol. vii., a tabular pedigree of the Fitz Alans and Stewards, deducing them respectively from two brothers, William fitz Alan and Walter fitz Alan Steward of Scotland, sons of Alan fitz Flaald, who is said to be the son of Fleance, or Flaald, the son of Banquo. He enters largely in the text on the subject, and his remarks at p. 211 and following pages are well worth attentive study. G. H. D.

BURYING IN LINEN (2nd S. xi. 47, 91.) — The law requiring the use of woollen shrouds was certainly enforced. About the year 1790, a relative of mine, who was in London, lost a young child. It was laid out in linen, but before the funeral took place the house was visited by a public functionary, who required the removal of the linen shroud, and the substitution of woollen in its place. UNEDA.

Philadelphia.

FREEMASON (2nd S. xii. 69, 178, 219.) — Could any of your contributors give references to the numerous ecclesiastical and regal prohibitions and censures of these secret societies? It would lead to an interesting historical discussion.

JAMES GILBERT.

A GREEK ROMANCE (2nd S. xii. 207.) — Many parallels might be furnished to the stories your correspondent M. H. quotes, relative to corpses being animated for a season by evil spirits. Southey has a fine poem named *Donica*, on an event of this kind, to which the following passage forms a text. I have not Heywood's *Hierarchies* at hand to verify the quotation.

“It is reported of one Donica, that after she was dead, the Devil walked in her body for the space of two years, so that none suspected but that she was still alive: for she did both speak and eat, though very sparingly; only

she had a deep paleness on her countenance, which was the only sign of death. At length a Magician coming by where she was, then in the company of many other virgins, as soon as he beheld her he said: ‘Fair maids, why keep you company with this dead virgin, whom you suppose to be alive?’ When, taking away the magic charm which was tied under her arm, the body fell down lifeless and without motion.” — *The Hierarchies of the Blessed Angels*, a poem by Thomas Heywood, printed in folio by Adam Islip, 1655. (Southey's *Poetical Works*, 1 vol. 1853, p. 418).

K. P. D. E.

RED TAPE (2nd S. xi. 329, 375.) — Several years ago I met with this expression in a remark attributed to a contemporary of Grattan, that “Grattan would have been one of the greatest men in the world if he had only known the value of red tape,” meaning, as I understood it, that the Irish statesman was deficient in method and order.

UNEDA.

Philadelphia.

SKULL OF CROMWELL (2nd S. xii. 224.) — The quotation supplied by J. B. is valuable in reference to the present possessor of the skull, but whence his authorities for the assertion that on the anniversary of the death of Charles I. “the bodies of Cromwell, Ireton, and Bradshaw, were exhumed, beheaded, and their heads placed upon the top of Westminster Hall?” Evelyn, a contemporary observer, says, —

“They were dragged out of their superb tombs in Westminster to Tyburn, and hanged on the gallows there from nine in the morning till six at night, and then buried under that fatal and ignominious monument in a deep pit, thousands of people who had seen them in all their pride being spectators.”

Pepps gives similar testimony. See also Thuroloze, vi. 528, 529; Knight, iv. 249. Lingard, however (ix. 16), says, that after “this outrage against the common feelings of humanity, the bodies were buried below Tyburn gallows, and their heads fixed on the front of Westminster Hall.” Is the latter testimony borne out by other authorities, especially the incident referred to in the reign of James II.?

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road.

One part of the legend repeated by your correspondent J. B. may be tested; if that portion be capable of proof, it will be a strong confirmation of those parts of the narrative which are “not proven.” If James II.'s government ever issued a proclamation commanding the immediate restoration of the head, it would be printed as a handbill, and some copies are almost certain to be yet extant. Have these documents, among the State Papers in the British Museum, and, above all, the matchless collection belonging to the Society of Antiquaries, been examined? The *London Gazette* would probably contain some notice of such a proclamation. As a last resource, let the Privy Council books be examined. If

these too are silent, we may safely conclude that, at least in one part of the legend, there has been some mistake, exaggeration, or confusion. GRIME.

There have been several interesting articles in "N. & Q." on the subject of the skull of Cromwell. The head in the possession of Mr. Wilkinson of Beckenham, and that at the Ashmolean Museum, Oxford, have been especially alluded to. There is a head, however, which has not been referred to by your learned correspondents, and which may possibly have escaped their vigilance. The skull to which I refer is said to have been exhibited some years ago to the public. A gentleman who was examining it seemed rather incredulous, and expressed his surprise that it should be so small. "Oh," said the exhibitor, "this is the skull of Cromwell when he was a boy." I cannot undertake to say whether this is now represented by the one at Beckenham, or that at Oxford. P. O. HUTCHINSON.

THE BURIAL-PLACE OF OLIVER CROMWELL (2nd S. xii. 145.)—In the 7th vol. of the *Harleian Miscellany*, p. 271, edit. 1810, there is a curious account of the disposal of Cromwell's remains, to which I beg to direct Mr. MARKLAND's attention, if he has not already seen it. It is taken from a MS. which, we are told, "was carefully preserved by my Lord Oxford." I here extract a passage referring to the interment:—

"A counter-interment of the aforesaid arch-traytor (Cromwell) as averred, and ready to be deposed (if occasion required) by Mr.—Barkstead, who daily frequents Richard's Coffee House within Temple Bar, being son to Barkstead the regicide, that was executed as such soon after the Restoration, the son being, at the time of the said arch-traytor's death, about the age of fifteen years—

"That the said regicide Barkstead, being Lieutenant of the Tower of London, and a great confidant of the usurper, did, among other such confidants, in the time of the usurper's sickness, desire to know where he would be buried; to which he answered, where he had obtained the greatest victory and glory, and as nigh the spot as could be guessed, where the heat of the action was, viz. in the field at Naseby, co. Northampton; which accordingly was thus performed. At midnight (soon after his death), being first embalmed, and wrapped in a leaden coffin, he was in a hearse conveyed to the said field, the said Mr. Barkstead, by order of his father, attending close to the hearse; and being come to the field, there found, about the midst of it, a grave dug about nine feet deep, with the green sod carefully laid on one side, and the mould on the other; in which the coffin being soon put, the grave was instantly filled up, and the green sod laid exactly flat upon it, care being taken that the surplus mould was clean taken away. Soon after like care was taken that the said field was entirely ploughed up, and sown three or four years successively with wheat."

"... Talking over this account of Barkstead's with the Reverend Mr. Sm— of Q—, whose father had long resided in Florence as a merchant, and afterwards as minister from King Charles the Second, and had been well acquainted with the fugitives after the Restoration, he assured me he had often heard the same account by other hands," &c.

After this circumstantial account follows the still more extraordinary relation of the corpse of Charles I. having been substituted for that of Cromwell in Westminster Abbey, and ultimately subjected to common ignominy with the bodies of Ireton and Bradshaw. This, indeed, is too strong a dose for one's credulity. The MS. concludes thus:—

"This was the account he gave. What truth there is in it is not so certain. Many circumstances make the surmise not altogether improbable; as all those enthusiasts, to the last moment of their lives, ever gloried in the truth of it."

JOHN WILLIAMS.

Arno's Court.

LEGENDS OF SWORDS (2nd S. xi. 390.)—"Ne me remettez point sans honneur" is the motto upon the sword carried 105 years ago by Benjamin Franklin as Colonel of the first regiment of volunteers ever raised in Philadelphia.

"Do not draw me without reason or sheath me without honour" is said to be the English of a common inscription upon sword blades in Spain.

M. E.

Philadelphia.

ALPHABET SINGLE-RHYMED (2nd S. xii. 173): "An Austrian Army."—This has been answered, I think, in "N. & Q." before. The poem first appeared, I believe, in a publication by the Westminsters, a rival work to George Canning's *Microcosm*, and of the same date. The work was published by Ginger, the Westminster bookseller.

J. H. L.

SORRIQUETS OF THE UNITED STATES (2nd S. xi. 390.)—MR. BONE will find a partial answer to his Query in 1st S. x. 522, to which I may add that New Haven (Conn.) is called the *Elm City*, and Cincinnati (Ohio) the *Queen City of the West*.

I never heard Connecticut called the *Blue State*, and I believe no other American ever did. Perhaps the *Blue Law State* is meant.

UNEDA.

Philadelphia.

SELF-WINDING WATCHES (2nd S. xii. 88, 180.)—ESTE will no doubt receive every information respecting watches which wind up at the handle instead of with a loose key on writing to Messrs. J. and T. Wilkinson, Briggate, Leeds, at whose shop I saw several of these ingenious pieces of mechanism a couple of years ago. J. M. S.

OF THE NAME "FAIRCLOUGH" (2nd S. xi. 106.)—To this name, pronounced *Featley*, the name *Caldcleugh* furnishes a pendant. In an interesting autobiographical work by the late William Grimshaw of this city, who was a native of the north of Ireland, he states that *Caldcleugh* is called *Cokeley* in Ireland. Here we call it *Caldcloo*. But these pronunciations are not stranger than *Marchbanks* for *Majoribanks* in Scotland, and *Chumley* for *Cholmondley* in England. UNEDA.

‘*SIC TRANSIT GLORIA MUNDI* (1st S. vi. 183; vii. 164; xi. 495; 2nd S. i. 503; xii. 215).—“If this writer be correct, the ceremony of the Pope’s Coronation is a relic of Imperial Rome.” It is a relic of Republican if not Imperial Rome. See *Zonara Annals*, t. ii. 32, Basileæ, 1557, who informs us that a symbolic rite of similar significance was celebrated in the triumphal processions of the Roman republic. For this passage I am indebted to Phil. Camerarius, *Meditationes Historice*, 1644, p. 76. BIBLIOTHECAR. CHETHAM.

HIEROGLYPHICS OF THE RED INDIANS.

[With reference to the article so entitled, which appeared in “N. & Q.” of the 24th August last, p. 145, we have received the following letter from the ABBÉ DOMENECH; to which, in justice to that gentleman, we beg to call the attention of our readers. In *The Athenæum* of Saturday last, is a paragraph upon the subject; from which we learn, on the one hand, that M. Lacroix, to whom the book is dedicated, still maintains its integrity; and on the other, that the French government is endeavouring to suppress as far as possible the whole publication.]

MONSIEUR, —Je n’ai pas lu l’article que vous m’avez fait l’honneur de publier au sujet du *Manuscrit pictographique américain*, mais connaissant la dignité et la loyauté de la presse littéraire anglaise, qui avait si favorablement accueilli mes précédents ouvrages sur l’Amérique, je ne doute pas que vous n’ayez inséré ma lettre du 7 juillet à *l’Indépendance belge*, et reproduite par mes plus violents adversaires et même par la *Correspondance littéraire* de Paris dans son numéro du 25 juillet.

De retour de l’Irlande, j’apprends toute l’étendue de l’orage soulevé contre moi par la publication du *Livre des Sauvages*. Je vais m’empresse d’écrire une seconde lettre pour prouver l’authenticité du manuscrit et répondre aux principales critiques de ce livre; mais comme je suis obligé d’accompagner ma réponse d’inscriptions analogues à celles du *Livre des Sauvages*, et déjà publiées par ordre du Sénat des États-Unis, la gravure de ces planches retardera ma réponse pour un peu de temps. Votre honorabilité, Monsieur, m’oblige à croire que vous n’hésitez pas à insérer cette lettre dans le prochain numéro de votre excellente revue, à l’effet de suspendre le jugement de vos lecteurs compétents dans ce débat scientifique.

La presse anglaise ne saurait refuser de publier la défense de ma cause, comme elle en a publié l’attaque, sans prendre les apparences d’une mauvaise foi qu’elle rejetera sans doute, pour ne pas descendre dans le domaine de l’injustice et de la haute position littéraire et scientifique qu’elle occupe de nos jours.

Agréé, Monsieur, l’assurance de ma considéra-

tion distinguée avec laquelle j’ai l’honneur d’être, Monsieur, votre très-humble serviteur,

EM. DOMENECH.

Paris, 29 septembre 1861.

Miscellaneous.

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SECOND EIGHT. We shall be obliged by R. D. giving us his name, in confidence, as he proposes.

R. INGLIS. From the address “to the Reader,” it would seem that the publisher of Dr. Robert Wild’s comedy *The Benefice*, 1689, was also the author of *The Faithful Pair*, or *Virtue in Distress*, by John Acton, 1740; *Dramatic Personæ: Hippocis, the King; Marcellus, brother to the King; Archon, father to Olinda; Olinda, contracted to Marcellus; Delia, attendant on Olinda. Scene, the Palace. The author’s tragedy, The Loves of Emilia and Louis*, 1755, is not in the *British Museum*. — *The Rev. John Jacobson’s* *Dialogues of Devils* is not in a dramatic form; but the relation of a conference which the author heard, or dreamt that he heard, in the Vale of Horrors, touching the short-comings of some of his fellow Christians. It appears a drowsy production.

J. A. PN. The arms and crest are those of our amusing diarist, Samuel Pepys.

J. H. DILLON. For an account of the Rev. Cesar De Missy, vide *Chalmers’s Biog. Diet.*, art. *De Missy*. His valuable library was sold by Baker and Leigh in 1778. See “N. & Q.” 1st S. iv. 153.

J. E. A list of the works printed at Strawberry Hill is given in *Martin’s Catalogue of Privately Printed Books*.

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LONDON, SATURDAY, OCTOBER 12. 1861.

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Notes on Books.

Notes.

MS. COPIES OF "DE IMITATIONE CHRISTI"
IN THE BRITISH MUSEUM.

I am the fortunate possessor of not less than three MS. copies of the *Imitation*, which have long been hidden in the Carthusian monastery of Erfurt, and have escaped the researches of the *literati*, made, during the progress of the renowned controversy as to the authorship, in Germany as well as other countries. These MSS., but especially one of them, from dates and other circumstances, are particularly valuable and interesting, and will, I think, quite reopen the question of authorship; if, indeed, it has been ever closed. I propose, therefore, in a future number of "N. & Q.," to give a description of these codices, and in this preliminary Note to give the result of my researches in the British Museum as to the number of copies there existing, and their value in reference to the *verata questio*; particularly as I find that, while the MSS. in the Paris and other continental libraries, both public and private, have been examined, and their description recorded in the works of Amort, Mabillon, de Gregory, Malou, and the host of writers on the subject, the copies existing on this side of the water, have been entirely unnoticed. After a diligent search, I find that there are not more than four MS. copies in

the Museum library. I proceed to give a brief notice of the same.

1. Harleian MS. on vellum, No. 3216. The transcriber has not mentioned the author; but at the bottom of the first page, in another and much more modern hand, is written "Thomas de Kempis de *Imitatione Christi*." The transcriber has written at the end, "Laus, honor, et gloria Deo nostro in secula seculorum. Amen. Completum xxi^o decembri, 1454." It is neatly, but rather incorrectly, written, especially as to spelling. There are various readings which are different from the ordinary text. At the head of the 1st chap. 1st book is the following, "Primi libri pñtis opis de perfecta animæ phi'â [philosophiâ], p^m Cap^e de imitâne Xⁱ et contemptu oiũ; unanimito mundi feliciter incipit." The 1st book ends thus, "Explicit liber prim' sacre ph'ye." This is the only instance I have found of the title "sacred philosophy" applied to the work. Of course I cannot here give an extended list of peculiar readings; one or two must suffice. In the 1st chap. 1st book, "Si scires totam bibliam exterius" is the usual reading; in the present MS. "exterius" is omitted. The title of the last chap. of the 2nd book is "De regiã viã sanctæ crucis." In this it is "regiã vitã." The same difference occurs in the index also. This codex contains, besides the *Imitation*, extracts from the works of SS. Jerome and Bonaventure. The Museum authorities have marked it "Select," I presume from its neat condition and penmanship.

2. Harleian MS. 3223, Codex membranaceus. It is entitled thus:—

"Incipit libellus devotus et utilis cõpositus a D. Johãne gersem Cæcellario Parisiensi, De Imitatione Xⁱ et cõtemptu omniũ unanimito mundi."

And it ends thus:—

"Deo gratias. Explicit liber quartus et ultimus de sacramento altaris. Anno Dni iri y'h'u Xpi 1478. Ex floreto."

3. Burney MS. 314. The title is—

"Incipit libellus devotus et utilis Compositus a Domino Joanne Geerssem, Cancellario Parisiensi."

There is no date. The Museum Catalogue states it to be "inuentis sæculi XV." This may be admitted, if it means merely that it was written before 1450, though I think it was written nearly as late as No. 2.

4. Codex chartaceus, No. 11,437, Plut. clxxxvii. C. A volume containing, among other treatises, the two first books only of the *Imitation*. There is no date, but the treatise immediately preceding ends thus:—

"Explicit liber parabolarum antiquorum sapientum mundi nomine Celila et est liber delectabilis et maximorum consiliorum, finitus anno millestimo quadringentesimo septuagesimo, feria sexta post festum Sancti Luce evn^{te}. Per me fr̄m Wolfgangum Konigstala Dyaconum professum in monasterio Sancti Pauli Vallavent. Deo gratias."

The title is simply this, "Cancellarius Parisiensis." There is nothing more for the first chapter of the first book. The second book is thus introduced:—

"Sequitur Capitula sede ptis h' opusculi de imitatione Xⁱ et cōceptu oīum vanitatum mundi. Cap^m primum."

There is no other title to the 1st chap. of the 2nd book. The other titles of the chapters of the 2nd book are different from the usual; thus, for "de regiâ viâ sanctæ crucis," it is "De cruce portandâ et patientiâ." The readings, too, are remarkably different. At the end of the 2nd book is written, "finis hujus opusculi."

To those who are conversant with this celebrated controversy, it will be at once apparent that from none of these MSS. is derived any important clue as to the authorship. One is undated; the others are dated 1454, 1478, and a supposed date 1470. To throw light on the question we require a MS. which would combine the two conditions, — a very early date, positive, and not conjectural, and an author distinctly named. That question I propose to discuss when I send you a description of my MSS., which, moreover, are marked by some notable peculiarities bearing on the question.

JOHN WILLIAMS.

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GENTRY.

(Concluded from p. 264.)

Salop.

ADAMS: Ermine, 3 cats azur.
ACON: Gules, 2 lions passant arg., betwene 9 crosses crosetts fitch or.
ACTON of Aldnam, as his dignity of Baronett, hath the canton with the sinister hand couped at rist.
ALBANY: Argent, on a fess, twixt 3 cinquefoiles gules, a grayhound currant or: but Albany, Earle of Sussex, beares gules, a lion rampant or, langued and armed azur.
ALLEN: Sable, a cross potent or.
FITTS ALLEN: Gules, a lion rampant or, armed and langued azur. Ainciently Lord of Clunn and Purlow, and Osastry, in Shropshire, in the raigne of Edward the 1.
ANDERTON: Argent, a cheveron betwene 3 cross crosetts sable.
AUNESLEY: Pally of 6 arg. and azur, a bend gules. A family ther extinct.
ANDREWS: Gules, a saltire or, charged with another vert.
ARCHER: Azur, 3 arrowes or.
ASTON: Argent, a fess and 3 lozenges in chief sable; others, p. cheveron, sable, and argent.
AUDLEY: Gules, a fret or, and a bordure argent.
BABBINGTON: Arg., 10 torteaux, 4, 3, 2, and 1, gules.
BAGOTT: Argent, a cheveron guls, betwene 3 martlets sable. Som beare, Or, a cheveron gules; as in the Abby of Stone, in Staffordshire, wher lieth Hugh Bagott, Lord Stafford, in Richard the Second's time.
BALDWINE: Ermin on a saltir engraild sab, 5 bezants. Som beare Ermin, a saltir engraild sab.

BANESTER: Arg., a cross patté sable.
BAKER: Azur, a fess or, betwene 3 swanns' heads erased, beked gules.
BARKER: Gules, a fess chequie or, and azur, twixt 6 annulets of the second. Some give p. fess embattelo or and azur, 3 martlets count. changed.
BARNARD: A bere rampant sab., beked or. And som give on a bend, 3 escalops.
BAXTER: Argent, a vere mouse diplayed sable.
BENTLEY: A mermaid beholding her face in a glass, or.
BERINGTON: Sable, 3 grayhounds arg., colled or.
BERRY: Argent, 3 battering rams in pal, barr waies azur, armed and garnished or.
BETTON: Pally of five arg., sab., with 6 crosses botone fitch, or.
BILLINGSLEY: Or, on a cross 5 stars twixt 4 lions ramp't sable.
BIGOTT: Som bare Or, a plaine cross gules, as the Earle of Norfolk, 1225. Som parted p' pall or and vert. a lion rampant gules, given by Roger Bigott, the 4th Earle of Norfolk, and first Marshall of England, Hen. 3rd time.
BORLEY: Arg., a fess chequie or and azur, and a lion ramp't sable, armed gules. The name extinct in the county.
BOTTERELL: Argent, a lion ramp't sab., headed arg. on a chief, gules.
BRAYNE: Azur, a cross moline or.
BRIGGS: Gules, 2 bars gemelle or.
BROOKE: Chequie or and sable. Some give addition, a lion rampant, argent; and som give or, on a fess azur, 3 escalops of the first.
BRYAN: Or, 3 piles meetings nere in the base of the escocheon azur.
BUCKLEY: Sable, a cheveron twixt 3 bulls' heads, cabossed argt.
BURNILL: Sable, 3 gad bees volant argent. The name almost extinct.
BURTON: Argent, 3 palmer staves in fess azur. Some beare twixt 3 talbots heads erased or.
CARR: Gules, on a cheveron arg., 3 mulletts sable. Som add in the dextar of the escocheon, a lion passant gardant or.
CHARLETON: Or, a lion ramp't gules.
CHURCHIL: Sable, a lion ramp't, debrused with a bend gules.
CLARK: Gules, 3 swords in fess, the points erected proper. Some gave argent, on a bend gules, twixt 3 ogresses, as many swanns prop.
CLOUGH: Azur, 3 lawrell leaves slipped argent.
COLE: Argent, a cheveron gules, twixt 3 scorpions reversed sable.
COOLINGE:
CORBETT: Or, a raven proper. Some give addition, a bordur engraild guls. An ancient family, still flourishing.
CRESSELL: Azur, a cross within a bordure engraild or.
CROMPTON: Gules, a fess wavy, betwene 3 lions rampant or.
DANVERS: Gules, a cheveron arg., twixt 3 mulletts of 6 points or.
DAVENPORT: Argent, a cheveron betwene 3 cross crosetts fitch sab.
DICKINS: Ermine, a cross florie sabl, charged with a leopard's head or.
DORNER: Azur, 10 billets, 4, 3, 2, and 1.
DOWNES: Argent, 3 palletts wavy gules.
EDWARDS: Gules, a cheveron engraild argent, betwene 3 elephants' heads erased or.
ENGLEFIELD: Barry of 6 gules, and argent, on a chief or, a lion passant argent.
EVERARD: Argent, a fess wavy twixt 3 stags gules.

- EYTON:** Or, a frett azur. Som give pally argent and sable, 6 crosses crosletts fitch or.
FARMER: Argent, a fess sable, twixt 3 lions' heads erased gules.
FIELD: Sable, a cheveron twixt 3 garbs or.
FITZ HERBERT: Argent, a chief varie or and gules, a bend, sable.
FLOYD: Party p. fess sable and argent, a lion ramp't, counterchanged of the fields.
FORRESTER: Argent, a cheveron vert, twixt 3 hunters' horns, sab.
FORSTER: Sable, a cheveron twixt 3 arrowes argent.
FORSTER: Sab, on a cheveron argent, 3 escalop shells of the field, twixt as many pheons or.
FOX: Argent, a cheveron twixt 3 foxes' heads erased gules.
FOWLER: Azur, a cheveron arg., charged with 3 crosses forme sable, twixt as many lions passant gardant or, langued and armed gules.
FREEMAN: Azur, 3 lozenges or. Som beare 3 lionces argent.
GATTAKER: Gules, on a fess 5 bezants, a chief dancette ermin.
GIBBONS: Or, a lion ramp't sabl., debrused with a bend gules, charged with 3 escalops argent.
GRAVENOR als' GROSVENOR: Azur, a garbe or.
GRIFFITH: Gules, a cheveron twixt 3 helmetts argent.
GRIFFIN: Sable, a griffin surgeant ar.
GRIFFITTS: Arg., a cross flourey engrailed, twixt 4 choughes.
HALES: Arg't., a fess sable in chief, 3 cinquefoils azur.
HAMOUND: Argent, on a chev'on engrailed gules, 3 martlets or, twixt as many cinquefoils azur. Som give azur, 3 demy lions passant gardant or, langued and armed gules.
HARRINGTON: Sable, frette argent.
HARRIS: Or, 3 vrchins argent.
HIDE: Or, a cheveron gules twixt 3 lozenges azur, in chief an eagle of the field.
HILL: Ermine, on a fess sab., a castle towred.
HOLLAND: azur, seme de Fleur-de-liz., a lion rampant gardant argt. Som give pte p pall, indented gules and or.
HORD: Argent, on a chief or, a raven proper.
HORNAGE: Arg., 6 torteuxes.
HOWARD: Gules, a lion ramp't. or, twixt 6 cross crosletts fitch arg.
HUNT: Pally, argent and sable, a saltir counterchanged on the field.
HUSSY: Or, a plaine cross vert.
JERVISE: Argent, 6 ostrich feathers, 3, 2, and 1 sable.
INGLEFIELD: Barry of 6 gules and arg, on a chief or, a lion passant azur.
JONES: Sable, a stagg standing at gaze, arg., atired and yugled or. Som give gules, a cross crossed upon three greeses or.
IRELAND: Gules, 6 flour-de-liz, argent. Some beare argent, a fess sable, 3 mulletts in chief gules.
KINERSLEY: Azur, semi de cross crosletts, a lion ramp. argent.
KIRLE: Vert, a cheveron betwene 3 flour-de-liz or.
LAKYN als. LACON: Quarterly p. fess indented, ermine and azur.
LANE: Parted p. pale, azur and gules, 3 saltires argent.
LANE, in Staff'shire: Part. p. fess, or and azur, a cheveron guls, twixt 3 mulletts counterchanged.
LANGLEY: Or, a cross.
LAYTON: Argent, a cheveron twixt 3 cross crosletts fitch sable.
LAWLEY: Argent, a cross forme, throughout or and sable.
LAWSON: Per pal argent and sable, a cheveron counterchanged.
- LEA:** Argent, a cheveron twixt 3 leopards' heads sable.
LEE: Gules, a fess compe twixt 10 billets, arg. 3, 3, 2, 1. Som beare, twixt y^e 9 billets.
LEIGHTON: Quarterly, p. fess indented, or and gules.
LEYTON: Veil, a frett azur.
LITTLETON: Argent, a cheveron twixt 3 escalops shells.
LOCHARD: Argent, 3 cockes sab.
LONGE: Sable, a lion ramp't. twixt 8 crosses crosletts arg.
LUTLEY:
MACKWORTH: Per pal, indented ermin and sable, a cheveron gules, frette or. Som with a cheveron charged with 5 crosses patte or.
MADOX: Argent, 3 ravens' leggs erased sable, meeting in fess point, their tallons extended into the acute corners.
MANWARINGE: Arg. 2 barrs gules. Som bere Barry of 12 peeces, argent and gules.
MARROW: Azur, a fess ingrailed or, twixt 3 mayden heads arg.
MEREDITH: Arg., a lion ramp. sable, gorged with a collar and chaine reflecting over his back, or.
MILDMAY: Argent, 3 lions rampant azur.
MIDDLETON: Quarterly, gules and or, a cross florie on the dexter quarter argent.
MILWARD: Ermine on a fess, gules, 3 bezants.
MITTON: Parte p. pale, gules and azure, a spread eagle or and sable.
MORISON: Or, on a chief gules, 3 chapletts wreathed of the first.
MORRIS: Sable, on a saltire ingrailed arg., an escocheon or, charged with a cross gules.
MORTIMER, of Ould: Barry of 6 or, and azur on a chief of y^e first, a pal twixt 3 esquires, a base dextar, and sinister of the second, an inescocheon argent. Som for intricacy of it do blaze it by saying Mortimer's coat, w^{ch} is to be seene in the chancell window of Cleobury Mortimer.
MOUNTGOMERY: Y^t was Earle of Shrosbury first after y^e Conquest bare azur, a lion rampant or, within a bordure.
NEWPORT: Argent, a cheveron gules, twixt 3 elephants' heads sable.
NEWTON: Arg., a cross sable, florie or. Others bere, argent, on a cheveron azur, 3 garbs or.
NORTON: Or, 2 barrs gules, on a chief azur, an inescocheon ermin. Others give, argent, on a bend sable, 3 escalops of the first, twixt 2 lions rampant of y^e second.
NORWOOD: Ermine, a cross ingrailed gules.
OFFLEY: Arg. on a cross azur, forme flurt, a lion passant or, twixt 4 Cornish choughes.
ONESLOW: Arg., a fess gules, twixt 6 martletts sable, beaked and legged or.
OTTELEY: Argent, on a bend azur, 3 garbs or. Others give, 3 leopards' heads erased, within a bordure engrailed sable.
OWEN: Argent, a lion ramp't. sable, and canton ermin.
OWEN, in Penbrokeshire: Gules, a boare argent armed, grisled, collered and chained or, tyed to an holly bush on a mount in base.
 Camden, in his description of Pendrokeshire, mentions this family with much of dignity, to the honour of Geo. Owen, Esq^r.
PIEREPOINT: Argent, a lion rampant sable, in an orle of cinquefoilles gules.
PHILLIPS: Argent, a cheveron betwene 3 crosses gules.
PIGOTT: Ermin, 3 fusiles in fess sab.
POPE: Vert, 2 barrs gules and sable.
POWELL: Arg., 3 boars' heads couped sable. Others beare 3 roses argent.
POWIS: Or, a lion's pawe erased at gambe, betwene 3 cross crosletts fitch gules.

PRATT: AZUR, on a cheve. sab., twixt 3 pellets, each charged with a martlett of the field, as many muscles or.

PRINCE: Gules, a saltir or, overall a cross engrailed ermin.

PURLOWE: Ar., a cross ingrail¹, floori sab., a bordur of the same forme, gules, bezante.

RADNER: Or, 3 eagles displayed prop.

RICHARDSON: Arg., 3 chaplets vert.

SADLER: Or, a lion rampt. g.

SALTER: Gules, 10 billets, 4, 3, 2, and 1.

SAMFORD: Ar., 3 bars wavy, argt.

SANFORD: P. cheverons, sable and ermine, 2 boars' heads in chief coupé, or.

SMALMAN: Sable, a chev'on twixt 3 eagles displayed or.

STANFORD: Argent, 3 bars azur, on a canton gules, a hand holding a broken fanchard or.

STEPHENS: Parte p. cheveron, 2 eagles displayed in chief or.

STONER: AZUR, 2 bars dancette and chief gules.

THYN: Barry of 10 or and sable. And some beare barry of 12.

TOTTE: Arg., a fess gules, twixt 3 hearts vulned of the sinist' side.

VAUGHAN: Sable, a cheveron twixt 3 childrens' heads coupé at the shoulders arg., their pirviks or, enraped about the neck with as many snakes. Som give parte p. pal sab. and arg.

De Cherbury.

A lion rampant regardant countercharged. Some beare sable, a cheveron twixt 3 flour-de-liz or.

WALCOTT: Argent, a cheveron betwene 3 Chesrooks erm. Som give on a fess sable, 3 escalops or.

WALCORN: Gules, a cross raguled argt., twixt 3 leop'ds' heads erased, and crowned or.

WARREN: Chequie or and azur. He was a Norman and owner of Cherk, and built the castle of Hoult.

WARD: AZUR, a cross patte or.

WEAVER: Parte p. pal, or and guls, 2 lions rampt. countercharged.

WELD: AZUR, a fess nebule, twixt 3 incressants erm. pean.

WICHOTT: Ermin, 2 boars gules.

WHITMORE: Vert, frette or.

WIKE: Ermin, on a fess gules, 3 cross crosletts fitched or.

WOLRICH: Gules, a cheveron argent, betwene 3 wild ducks volant, proper.

WORSLEY: Argent, a cheveron sab., twixt 3 Cornish choughs prop.

WORTLEY: Argent, a bend within 3 bezants and 6 martlets gules.

WROTLESLEY: AZUR, a cross twixt 4 falcons closed arg.

WROTLESLEY: Or, 3 piles sable, a canton ermine.

YONGE: Or, 3 crosses gules.

Wigorn. and Salop.

BEACHAM als' BEAUCHAMP: Gules, a fess twixt 6 billets or; but ainciently they bare, gules, a fess twixt 6 crosses crosletts or.

They were Barons of Elmley, and Earles of Warwick, of which name I have spoken before. I know but one of the name now remaininge, wth was lately in Bridgenorth, in Shropshire, in the visit of this King's raigne.

BERKLEY: Gules, a cheveron twixt 10 crosses formé arg.

They had ainciently the name of Fits Hardings, as discingende of the bloud Royall of the Danes. Their coat was filled up with ye 10 crosses for their service, p. formed in the holy warr. Som ainciently bare

gules, 3 Danish axes or, descending as aforesaid from Denmark.

BISHOP: Argent, on a bend cotised gules, 3 bezants.

BLOUNT: Barry nebule of 6, or and sable. As descended from Baron Mountjoy, som ad a bordur gobone ar. and gules.

BROMLEY: Quarterley p. fess indented, argent and or. Som others, gules and or.

CHILLD: Gules, a cheveron ermin, betwene 3 eagles close or.

CORNEWALL: Ermine, a lion rampant gules, crowned or, within a bordure engrailed sable bezante.

Descended from Richard de Cornwall, the bastard of Richard, the King of the Romanes. I find the field ermine being the armes of the Duke of Britain, whom Sir Geofry Cornwall tooke prisoner, is added; for before they bare y^e lion in a field argent.

COTES: Quarterly, ermine and pally of 6, or and gules.

FISHER: Argent, a cheveron vairie, twixt 3 lions rampant gules.

GOODWIN: P. pal, or and gules, a lion rampant twixt 3 flour-de-liz, countercharged.

LOWE: Or, on a bend cotised sable, 3 ramm's heads erased, of the field. Som others beare, gules, 2 wolves passant argent.

LOYD: Argent, a quiver gules, banded and replenished with arrows or, twixt 3 pheons sable.

MORE: Som beare ermine on a cheveron betwene 3 moores' heads proper; others beare argent, a cheveron twixt 3 morcox sable. Som others beare azur, on a cross argent, five martlets sable.

NORGROVE: Vert, a fess argent, twixt 3 flour-de-liz.

TALBOTT: Gules, a lion rampt. within a bordur engrailed or. Som arg., a lion rampant purp.

VERNON: Argent, frette sable, a canton gules.

VERNON: Or, on a fess azur, 3 garbs of the

VEARE: Quarterly, gules and or, on the first a mullett argent.

Wigorn. and Gloucester.

HAMBURY: Or, a bend ingrailed vert, twixt 3 cotises sable.

Salop and Staff.

SCRIMSHAW: Gules, a lion rampt. or, within a bordur vairy.

SCOREVEN: Argent, gutte gules, a lion rampt. sable.

Salop and Her.

WALLOP: Arg., a bend wavy sable. Som beare azur, betwene 3 grayhounds currant sable.

"This have I adventured to blazon, not to have them come in publike, but if in the hands (by chance) of any Friends, that they may receive a favourable Censure, and a Friendly Correction of my Errors and mistakes.

"J. H."

Our author draws to a conclusion with a discussion on the properties which ought to distinguish a gentleman, of which it is enough to say that it comprehends "all the virtues under heaven." In the course of his remarks on this subject, he quotes this anecdote, which aptly chimes in with Burns's well-known lines, not long since under discussion in our pages:—

"It is recorded of Sigismund Cæsar who, being solicited with an importunate suit of a rich and ungentile person desirous to be made a gentleman of coat-armour, answered him thus: 'I can,' saith he, 'make thee a rich man, or give thee privileges, and some preferments, but

without virtue or noble desert, it lieth not in Cæsar's power to make a gentleman."

The author finally concludes with an explanation of terms peculiar to heraldry and heraldic-falconry, among which perhaps the following are worthy of preservation:—

"A hawk is said to Bate when she striveth to fly from the fist.

To rebate when, by the motion of the hand, she recovereth the fist.

A proper term to say, feed your Hawk.

After feeding, the Hawk is said, she sweepeth her beak. Call it a beak, not a bill.

The nether part of the beak is called the clop.

The holes in the beak are called her Nares.

The yellow twixt the beak and eyes is called the Sere.

The small hairy feathers about the sere are *crinites*.

We say the hawk pruneth, not picketh, her feathers.

Your hawk jouketh, not sleepeth.

The hawk fetching oil or moisture from the tail is called the note.

The hawk rowseth, not shaketh his feathers.

When she pecketh her feathers, you say she reformeth her feathers.

When she extends her wing after her leg, you say she mantleth.

When she crosseth her wings together over her back, it is termed warbling of her wings.

You say the hawk muteth, and not skilseth.

Cast your hawk to the perch, not say set her upon the perch.

You say she is a fair, long, or thick hawk, not a great hawk.

Say your hawk is full gorged.

Say your hawk putteth over, when she removeth her meat from her gorge."

OLIVER CROMWELL.

The annexed warrant from the Lord General Essex, and relative letter from Cromwell, fell into my possession at one of Messrs. Puttick and Simpson's recent sales.

They appeared of some importance, as illustrating a period of the great Protector's life of which little or nothing is known; and I communicated them to Mr. Carlyle, as likely to interest him. Mr. Carlyle, in his reply, points out the value attaching to these relics, which now first make it clearly known that Cromwell was at one time a harquebusier, or foot soldier, and that he did not change into the Horse or into Colonelcy till after December, 1642; and that consequently he must have fought at Edgehill (October, 1642) as a captain of foot.

Mr. Carlyle therefore strongly advises that the documents should be put beyond risk of destruction by having them published, *verbatim et punctatim*, in your journal. I have copied them exactly, and now put them at your command for that purpose.

JOHN WEBSTER.

31, King Street, Aberdeen.

[I. On one half-sheet.]

"These are to will and require you forthwith out of the

Treasure remainyng in yo^r hands to paie unto Capitaine Oliver Cromwell Capitaine off a Troope of Eightie harquebusiers for one halfe monthes paie of the saide Troope Commencing from the tenth daie of this instant Decem^rber inclusive, the some of Two hundred and four Pounds and thirteene shillings, and for soe doing this shal be yo^r Warrant.

"Dated this xviith daie of December 1642.

"ESSEX.

"To Sir Gilbert Gerrard Baron^r
Treas^r of the Army or his Deputie."

"Solvend (or, solut) 19 Dec. 1642.

"RO: CHAMBERS."

N.B. The signature only is autograph of Essex.

[II. Letter autograph of Cromwell, on a separate half-sheet of paper.]

"Capt. Vernon: I desire you to pay this bearer George Barton my servant the monie accordinge to this warrant from his Excellency due to mee and my troupe, and I shall rest your lovinge freind

"OLIVER CROMWELL.

"Dec. 17th 1642.

[On back.] "To Captayne Vernon—present these."

Nota. The Warrant No. I. has at foot the following receipt:—

"Rec^d this 19th of December 1642 by" ("virtue" or "force," a little indistinct) "of this War^r Two hundred and four Pounds xiii shillings £204 . 13.

"GEORGE T BARTON mark

by order of Capt. Cromwell."

DYING CHARGE OF CASTRUCCIO CASTRACANI.

Dying charges are always full of interest; take, for instance, from Scripture, those of Jacob to his sons (*Gen. xlix.*), of Joshua to Israel (*Josh. xxiii. 2, &c.*), of David to Solomon (1 *Kings* ii. 1, &c.); from Shakspeare, that of Henry IV. to his son (2nd part of *Hen. IV.*, Act IV. S. 4.) Seldom, however, have I been more struck with any address of a similar kind than that which I now send to "N. & Q.," from my conviction that it will interest all who are not familiar with it.

A few brief words on the speaker, from his life by Machiavel, in order to explain the charge.

No advancement, in all history, could be more remarkable than that of Castruccio. He was cast out by his natural parents or parent in his infancy, found in a garden at Lucca by the sister of a priest named Antonio, and adopted by the brother and sister, as their own son. They designed him for a priest also, but he had no vocation for that line of life. While a boy, and playing in the market-place, he was noticed by a gentleman of rank and wealth in the town, named Francisco Guinigi, who adopted him the second time, received him from the hands of Antonio the priest, and trained him for politics and war.

In very early youth he distinguished himself as a warrior, then became a leading citizen at Lucca, and was entrusted by his dying patron Guinigi

with the care of his young son and the management of his large estate.

It would protract this notice too far to describe the various steps through which Castruccio obtained that lordly power or sovereignty in Lucca, Pisa, and the neighbouring parts of Italy, which brought him wide renown in the annals of his day. Once, however, he was seized by treachery and imprisoned; so that he knew reverse and humiliation.

His death was, by comparison, early — at the age of 44. Ever first in the fight and last out of it, he remained, after a victory, hot and exhausted, on the field of battle, “to thank (as Machiavel writes) and caress his soldiers.” Here a cold wind from the other side of the Arno seized him, and soon brought him to his death-bed.

“All his officers stood about him with tears in their eyes, but having taken them particularly by the hand, he caused *Pagolo Guinigi* (the son of his patron), to be called, took him in his arms, and with a feeble but affectionate voice, he spake to him as follows:—

“Had I imagined, my dear son, that Fortune wd have stop'd my course in the midst of the way that conducted me to glory, & so soon interrupted the felicity of my arms, I wd better have enjoyed the fruit of my pains. This possible I sd not have left yr territory so large, but I wd have endeavoured to have left it more quiet, by creating fewer enemies to myself & less envy to you. I sd have contented myself, dear son, with the sovereignty of Lucca & Pisa; & instead of intending yr conquest of Pistora, & contracting the hatred of the Florentines by so many affronts, I sd have endeavoured by all means possible to gain their affections. By so doing, if I had not lengthened my days, I sd have made them at least more happy, & left you more quiet & secure. But Fortune (who will have the ordering of all humane affairs) gave me not so much judgment as was necessary to know her, nor so much time as was requisite to master her. You have heard (for every body has told you, & I never denied it) how I came into yr Father's house young, inconsiderable, without hopes of advancement — in a word, in so mean a condition, that without his kindness I cd never have satisfied the ambition of my nature. . . . When he came to die, he committed to my care & faith both yr person & interest. Have I betrayed his confidence in any thing? Can you complain that my generosity has not been answerable to his? My heart does not reproach me by any ingratitude. I have not only preserved to you the fortune of yr father, but to leave you the fruit of my labour & success, I have declined all overtures of marriage; lest, happening to have children of my own, my natural affection for them sd have destroyed my friendship for you, & lessened the acknowledgement wd I owed to his bounty. It touches, it touches, dear charge, when we speak of these things.” (Then follows the states left under his subjection, with the attendant perils and difficulties of the sovereignty.) “As to the succours you are to expect, I will not dissemble with you. You can hope for none from the Emperor, or Princes of Milan, & you will be deceived if you expect any thing from them. They are either too slow, too busy, or too remote. Depend not, therefore, on any thing but yr own conduct, upon the memory of my achievements, & the consternation wd my victory has brought upon the enemy.” Going to speak of the Florentines, he says: “Let yr compartment with them for the future be different fm mine;

& as I have always provoked them, & believed nothing cd so much contribute to my happiness as to deal with them as enemies; but let it be your care to desire their amity, and found not yr repose on any thing so much as an alliance with them. Nothing in this life comforts us so much as the knowledge of our own tempers, & how to employ them: but this science belongs most properly to those who wd govern; & it is necessary for such to spin out their lives in the luxuries of peace, when they find themselves unfit for warlike executions. My advice, therefore, dear charge, is, that you wd live in repose; & if you will take advantage of the troubles of my life to sweeten yr own you will remember to follow. Farewell: I am going, & with this double satisfaction, that as I have left you the possession of a large empire, so I have left you such precepts as will secure it to you.”

I trust that the deeply interesting character of this address may obtain its insertion, and long as the article is, it will clearly be seen that *brevis esse laboro* throughout.

FRANCIS TRENCH.

Islip, Oxford.

DERIVATION OF A NAME.

In reading a volume of cases and opinions thereof given by the celebrated conveyancer Mr. Preston (although I am retired from the profession I am fond of the “crack of the whip”) I found the name of Joseph Daft in a deed so late as the year 1827. From whence is it derived? This word “daft” is almost exclusively confined to the North. It means stupid, foolish. “You must be daft if you cannot see that,” is a common expression at this day, as well as, “he is a very daft fellow.” Johnson, in his *Dictionary*, has the verb *To daff*, contracted, he says, from *doaft*, that is, to throw back, to throw off. He quotes, in illustration, a passage from Shakespeare's *Henry IV.*, Part I. *Daff* signifies a fool in Chaucer (*C. T.* 4206).—

“I shall be holden a *daffe* or a Cokeney.”

I find the word *daft* in the *Northampton Glossary*, “dull, stupid,” and Forby, in his *Vocabulary of East Anglia*, has the word “*Dafter*, a daughter.” “All the children,” he adds, “baptized in a parish church in Norfolk in about twenty years were *dafters*.” In former days men took their names from the work in which they were brought up. My departed friend, the Reverend James Raine, in his brief *Account of Durham Cathedral*, has the following note at p. 90:—

“This record” (of the names of persons engaged in a work in the cloister of the cathedral in 1432), “makes mention of at least five men, whose surnames corresponded with their craft. We can hardly imagine that at that time among the lower classes surnames were in so unsettled a state as to depend upon the occasion to which an apprentice might bind himself. Trades, as we suspect, were then hereditary. The ancestors of Nicholas Wright had perhaps been carpenters. Yet he is discovered in this record as having been paid 10s. *Ad.* for a pair of wheels, from the period when the first man of his family who had a surname was a maker of carts.”

If these surnames are derived, as Mr. Raine

how, from trades, why may not a man acquire a name from some peculiarity or defect of body or mind which distinguished him when living, and which becomes so fixed as to descend to his posterity?

Daff and *daft* are distinct, although both are country words. The verb *daff* is explained in the dictionaries, to daunt, to baffle, to banter, to cheat. *Daft* is stupid, foolish.

Pitmen in the coal-mines in the North invariably give nicknames to those of their clan who are distinguished by any bodily infirmity. John Stephenson (the brother of the celebrated engineer, who was, like him, a pitman) gave the name "Nickyknocky" to one of his comrades, from the circumstance of his knees knocking against each other in walking; and to another he gave the name "Hippyhoppy," one of whose legs was shorter than the other. By these names were those men ever after distinguished; but I have not learned whether their children were called by those names. I should think not; the cause ceasing, the effect would also. Does not the practice of nicknames prevail in the potteries?

FRA. MEWBURN.

Larchfield, Darlington.

Minor Notes.

CARRINGTON MONUMENT AT PONTOISE.—In the MS. at Stanford Court of Mr. Dineley's tour in France in 1675, while at Pontoise in Normandy, he relates his visit to the church of St. Maclove. The first monument he saw was of an English gentleman, who was assassinated by his servant, a French fellow, his valet-de-chambre, who made his escape. The master of the house where this gentleman lodged being a magistrate of the town, his whole family were secured, and a guard set upon them by order of the other magistrates until the malefactor was found, which cost the master of the house near 200 louis-d'or in scouts. At length the murderer was taken, and for the notorious fact of having stabbed his master as he lay in bed, and stolen away his money, he received sentence to be broken on the wheel, which was accordingly done.

The gentleman was Mr. Charles Carrington, of Wotton, in the county of Warwick, and the date of the murder, March 4th, 1670. Lord Montague erected a monument of marble at Pontoise against one of the pillars of the church above named, and founded three masses and the office for the dead yearly on that day.

Mr. Dineley only copied part of the Latin inscription in his MS., and relates the constancy of the ancient family of Carrington to the Roman Catholic faith during troublesome times. The family is now represented by Sir E. Smythe of

Acton-Burnel, Salop, and Wootton-Wawen, Warwickshire; but I know not if this record of their ancestor's murder still exists at Pontoise.

T. E. WINNINGTON.

Stanford Court, Worcester.

A DOUBLE ACROSTIC.—The following clever double acrostic may be worth preserving. It was written by the talented Miss Louisa H. Sheridan, the rival of Hood in talent and wit:—

"Written on hearing a friend say that the words 'unite' and 'untie' are composed of the same letters.

"U nite and Untie are the same, so say you;

N ot in wedlock, I we'en, has such unity been;

I n the drama of marriage each wandering goëT

T o a new face would fly, all except you and I,

E ach seeking to alter the 'spell' of their scenë."

N. H. R.

MORTUARY GARLANDS.—The late Rev. James Raine, D.D., in his *History of North Durham*, gives an instance of this beautiful funeral custom in his account of the parish church at Holy Island. He says (p. 149):—

"Two garlands, emblems of deceased youth and virginity, are withering over the middle aisle. The hapless females whom they commemorate are falling away into dust below."

K. P. D. E.

SACK.—The commentators upon Shakspeare have had much discussion as to what kind of wine sack was; yet it was a living word as late as the first half of the last century. The *Pennsylvania Gazette* for January 27, 1736-7 contains this advertisement: "Very good Sack sold by Joseph Wharton at 8s. per gallon." UNEDA. Philadelphia.

LEBENS REGEL.—I found the following lines written in an old copy of Horace. Can you tell me who they are by. They are surely very beautiful, very concise, and elevated in tone:—

"*Lebens Regel.*

"Im Glück nicht jubeln,

Im Sturm nicht zagen,

Das Unvermeidliche, mit Würde tragen:

Das Rechte thun,

Am Schönen sich erfreuen,

Das Leben lieben,

Und den Tod nicht scheuen:

An Gott, und bessere Zukunft glauben,

Heisst *Leben*, heisst dem Tod sein bitteres rauben."

Much surely in few words, well chosen,—both rhyme and reason.

C. W. LAMONT.

GEOFFREY CHAUCER.—Godwin, in his *Life of Chaucer*, has given an appendix of documents from various sources illustrative of the life of the poet. He has, however, overlooked the following which I now quote *verbatim* from the original Roll. I have no doubt, that a careful research might terminate successfully in the discovery of other documentary evidence, tending to clear up doubtful passages in his biography. The nature

of his secret mission to Genoa and Florence has, I believe, never been elucidated:—

“Edward par la grace de Dieu &c. As Tresorer et Barons et Chamberleyns du nostre Eschequer saluz Et nous vous mandons que vous acoutez par son serment ovesqz nostre ame Esquier *Geffrey Chaucer* du viage quel il fist nadgaires en nostre service alant vers les parties de Ieene [*Genoa*] et de Florence pur acunes noz secretes busoignes allouant au dit *Geffrey* pur tout le dit viage du jour q'il s'en departist de nostre citee de Londres par celle cause tanque a son retour illoques autreaux gages le jour com sont allowez a autres esquiers de son estat alantz semblablement par dela en nostre message avant ces heures ensemblement ovesqz coustages resonables por son passage et repassage de la mere et aussy de messageres quels il fist faire pur celle cause divers nous por nous certifier de noz busoignes susditz. Et de ceo que vous troverez resonablement duz audit *Geffrey* par mesme laconte vous avant ditz Tresorer et Chamberleyns lui facez faire paiement de nostre tresorer. Done souz nostre prive seal a Westmonstre le xi jour de Novembre l'an de nostre regne d'Engleterre quarante septieme et de France trente quart. Hoc breve liberatum ad receptam scaccarii quinto decimo die Novembris inodorsatum sic pretexta hujus brevis computatus est ad scaccarium comptorium cum *Galfrido Chaucer* infrascripto de receptis vadiis et expensis per ipsum in servicio Regis factis proficendo in negociis Regis versus partes Iamme et Florence, Anno xlvij. Regis Edward. Tercii qui quidem computus in xlvij. Rotulo computatus et debentur eidem Galfrido per comptum predictum xxvijⁱⁱ vj^s viij^d.”

ITHURIEL.

MELROSE ABBEY.—Mr. Wade's beautiful book*, descriptive of the history and present state of this exquisite ruin, is got up in true antiquarian style by a gentleman who evidently understands his subject, and has set about his task, both as an author and artist, *con amore*. We wish all success to Mr. Wade's work, and trust it will call forth among the northern nobility and gentry some more of that national spirit and patriotism, which, in many respects, are so strikingly characteristic of our Scotch friends; but in one instance—a love of, and regard for, the architectural remains that still shed a melancholy grace over their land—is, we regret to say, sadly in arrear. The restoration of Melrose, once or twice alluded to in “N. & Q.,” is made the subject of a sketch by Mr. Wade; and it would confer immortal honour on rich and poor in Scotland to rescue from threatened ruin that “fair Melrose,” which Scott has depicted in undying verse. Archaeological associations, such as are happily now common in England, would call forth and utilise in Scotland a vast amount of antiquarian zeal and knowledge that are now dormant for want of proper channels to direct them to the public benefit. J. M.

* *History of St. Mary's Abbey, Melrose, the Monastery of Old Melrose, and the Town and Parish of Melrose.* With numerous illustrations by the author, James A. Wade, 8vo, Edin. 1861.

Queries.

RUTHVEN QUERIES.

There appeared in the *Archæologia* (vol. xxxiv. pp. 190—224) of 1851, a letter from that very excellent antiquary John Bruce, Esq., addressed to Sir Charles Young, Garter-King, the subject of which was William, 1st Earl of Gowrye, and certain documents relating to his last surviving son Patrick Ruthven, many years confined as a state prisoner in the Tower by his majesty King James I. It is known that Patrick Ruthven, or Ruthven as sometimes spelt, married Elizabeth Woodford, second wife and widow of Thomas, 1st Lord Gerrard of Abbots Bromley, in Staffordshire; who died, when Lord President of Wales, in 1617 (see Harl. MS., 1423, fol. 56; and Birch MS., 4173, fol. 588). Beyond this ascertained knowledge, every step in this history is a mystery and a romance. How this “fair young lady”—for such she is stated to have been at the death of her first husband—became known to the prisoner in the Tower (who was confined from 1603 until 4th August, 1622), where they were married—everything, in fact, relating to this portion of the narrative—remains at present altogether unknown. In the advertising portion of “N. & Q.” of last week (October 5), a reward for the discovery of the certificate of this marriage is offered; as also one for the certificate of marriage of the said Patrick Ruthven's daughter, by the Lady Gerard, Maria Ruthven, to Sir Anthony Van Dyck, the great painter. Any information that can be afforded on these subjects, from the numerous readers of, and contributors to “N. & Q.,” will greatly oblige
SENEX.

VERIFICATION OF REFERENCES AND QUOTATIONS.

Allow me to solicit the assistance of the readers of “N. & Q.” in tracing the following references and quotations to their authorities. They are taken from several Puritan works (1630 to 1648) being edited, and it is anxiously wished to give authorities. Let me only add *bis dat qui cito dat*:—

1. “Bucer was a deep and a moderate divine: upon long experience he resolved to refuse none in whom he saw *aliquid Christi*, something of Christ.” *Where is this saying of Bucer to be found?*

2. “Philip, *Lansgrave of Hesse*, being a long time prisoner under Charles the Fifth was demanded what upheld him all that time? who answered that he felt the divine comforts of the martyrs.” *Where is this fact recorded?*

3. “Luther when he saw Melancthon, a godly and learned man, too much dejected for the state of the church in those times, falls a-chiding of him . . . ‘I strongly hate those miserable cares,’ saith he, ‘whereby thou writest, thou art even spent. It is not the greatness of the cause, but the greatness of the incredulity. If the cause be false

let us revoke it. If true, why do we make God in his rich promises a liar? Strive against thyself, the greatest enemy. Why do we fear the conquered world that have the conqueror himself on our side?"

4. "As Melancthon said well—If I cared for nothing, I would pray for nothing. Si nil curarem nil orarem." *Where can I find these two characteristic memorabilia?* (3 and 4).

5. "Sin though it hath defiled the memory, yet let it not defile the will, though it be the *first-born* of the soul, yet let it not, as Reuben, ascend into the *father's bed*, i. e. our will."—*Bernard*.

6. "It pleaseth God to exercise his children (and ministers especially) with trials and afflictions, (that so they having felt what a troubled spirit is in themselves, might be able to comfort others, &c. Si illatas molestias lingua dicat, a conscientia dolor emanat, vulnera enim clausa plus cruciant."—*Gregory*.

7. "Because there is an acquaintance of spirits as well as of persons, those are fittest to lay open our minds unto whom, &c. Solatium vitas habere cui pectus operias."—*Ambrose*.

8. "Divinum consilium dum devitatur impletur, humana sapientia dum reluctatur comprehenditur."—*Gregory*.

9. "Bonitas invicti non vincitur et infinita misericordia non finitur."—*Fulgentius*.

10. "Solus non est cui Christus comes est."—*Cyprian*.

11. "Quis pollicetur serenitatem preventum naviganti portum? Ideo navigantes vitam ventis credunt," &c.—*Salvianus*.

12. "Ex ipso dolore suo compuncti inardescunt in amore dei. Damna precedentia lucris sequentibus compensant."—*Gregory*.

* * I will regard myself as singularly fortunate if I secure references to the above shreds from "the fathers," &c. (5 to 12.)

13. "It is more suitable to the spirit of Christ to incline to the milder part, and not to kill a flea on the forehead with a beetle." Opposite in margin, "As Parisien."—*Who was this?*

14. "Patres in maximis sunt nostri, in multis varii, in minimis vestri."—*Whitaker*. *Where?*

STUDENT.

ARMY AND NAVY LISTS.—Perhaps some of your correspondents could help me to trace the following:—

Wm. Bunyan, Lieutenant in navy 1767 (Nottingham Burgess List), described as Capt. William, Woolpack Lane, in the *Poll Book* for 1774, and as voting for Hon. William Howe. He is traditionally represented as from Bedford, or neighbourhood, and as drowned at sea. Lieut. John Upton, 72nd Foot, assisted in raising the Manchester Volunteers, served at Gibraltar; of his honourable conduct in the siege, I have a certificate under the hand of Lord Heathfield. His wife wrote the "Siege of Gibraltar," embodied in a quarto entitled *Miscellaneous Pieces in Prose and Verse*, dedicated to General Boyd, 1784. They had two children, John and Anna.

Upton is stated to have done engineer's duty in the siege, and his son to have entered the army. If so, I should like to learn the services of the latter also.

S. F. CRESWELL.

The School, Tunbridge, Kent.

THEODOR BACH: "WAPPENBUCH, NURNBERG, 1689." I will feel greatly obliged to the possessor of that work for a transcript of p. 30 of the third volume, directed to
JOHN H. VAN LENNEP.
Zeyst, near Utrecht.

BOSSUET CORRESPONDENCE: BOSSUET AND LORD PERTH.—M. Nourrisson, in an article on Bossuet, *Histoire et Philosophie*, 12mo, Paris, 1860, p. 66, quoting a letter from Bossuet to Lord Perth relative to the solicitude of the former for the conversion of Great Britain*, goes on to say:—

"Il était donc permis de supposer qu'il y avait à Londres quelque correspondance inédite de Bossuet, soit avec d'autres Anglais de distinction, tels que milord Perth, soit avec les prêtres et les religieux que Henriette de France avait conduits en Angleterre. Peut-être un pareil trésor se trouve-t-il enfoui dans les collections particulières. Nos recherches au British Muséum ne l'ont pas découvert."

Can any correspondent of "N. & Q." inform me whether any such correspondence is known of? It would without doubt be very interesting.
J. H. DILLON.

RIGHT WORSHIPFUL SIR WITTON BRIGHT.—In the parish church of Stokesley, which I am searching for materials towards a new "History of Cleveland," I find an entry dated December 12th, 1604, of the burial of Ann Eurie, daughter of the Right Worshipful Sir Witton Bright. Who was Sir Witton Bright? Was he, either by birth or marriage, connected with the Eure family? And how did he receive the title of Right Worshipful?
GEORGE MARKHAM TWEDDELL.

CHANGE OF FAMILY NAMES.—Dr. Elington, in his *Life of James Ussher, D.D., Archbishop of Armagh*, p. 1, makes mention of the following fact:—

"The first of this family who settled in Ireland was usher to King John, and, coming over with that prince, changed the name of his family [which had been Neville] for that of his office, a practice not unusual at that period."

Can you oblige me with the earliest recorded instance of such a change of name?
ABHBA.

THE CLUB OF THE "FLY-BY-NIGHTS."—A friend of mine, some time deceased, once told me that he was the only surviving member of this club, established at his college—whether Oxford or Cambridge I know not—and which consisted of thirteen members. They were selected from the fastest men of his day; they met late at night, drank hard, and, when well primed, sallied forth seeking adventures. Their seal was the owl, and their motto "We fly by night." When once formed, they admitted no future members; and my friend's constitution proved to be the strongest, although he, alas! died a martyr to gout at a

* Bossuet, *Œuvres Compl.* xxvi. 253.

comparatively early age. Can any one give other details of this strange club? N. H. R.

DANBY OF LEAKE, ETC. — Can any of your correspondents tell me the origin of this ancient North Riding family? My own conjecture is that they were descended from an elder brother (he had five) of Sir Robert Danby, from whom the Danbys of Thorpe Perron, and Farnley, and afterwards of Swinton, were derived. There were other Danbys in this part of the county of York, as at Kirkby-Knowle, Northallerton, and Gisborough, &c.; and I should be glad to have any or all of these connected with the parent stock.

If Robson's *Heraldry* is correct, there was yet another branch that bore different arms, viz. "three birds." It appears that in the Harl. MS. No. 805, ART. "Burdet," in the British Museum, there is mention made of a Sir Robert Danby, who married Margaret, daughter of Robert Holland. Did these arms belong to him?

In Grainge's *History of the Vale of Mowbray*, I read that Robert Danby of Leake sold his property in 1697, but what afterwards became of the family I am unable to discover.

Had not the Danbys of Thorpe-Perron some seat near South Cave? or was it some other of the name? Any information on these various points will much oblige
A YORKSHIREMAN.

ENGLISHMAN MARRYING A SCOTCHWOMAN.—In Burton's *Cromwellian Diary*, under date of the 4th December, 1656, Colonel Sydenham is reported to have said incidentally that, "It was once death for an Englishman to marry a Scotchwoman, and vice versa." Who was the roundhead colonel's authority?
D. M. STEVENS.

Guildford.

LESSONS FOR MICHAELMAS DAY. — Many persons have some doubt as to the proper Second Lessons for Michaelmas Day, when it occurs on a Sunday. At first sight one would think that there could not be any question, as there are two proper lessons appointed both for Morning and Evening Service. But, upon turning to the kalendar, we find a blank for the first lessons; but for the second we have S. Mark ii. in the morning, and 1 Cor. xiv. in the evening, just as if this was a festival with one lesson only.

What, then, are we to do? If the feast fall on an ordinary day, it is agreed on all hands that the proper lesson should be read, but not so on Sundays. For some so-called authorities, as if they had had private and confidential information from the compilers themselves, declare that the very reason of a double set of second lessons for Michaelmas Day was to provide for the case of its falling on a Sunday; and they say, without fear of any possible contradiction, that in this case it is positively wrong to read the proper second lessons for the day. Now we who have not had this

especial advantage, and are somewhat sceptical as regards others, in the first place, cannot at once see why the compilers of the Liturgy should put this day below ordinary Sundays, and all other double-lesson saints' days above them; for they appoint no other second lesson for those days than the proper one.

Now it appears to me that the matter is very simple, the case being this. In the old Prayer-Books before the Restoration, there was no proper second lesson for Michaelmas Day. At the revision, this day *alone* was provided with an appropriate one, morning and evening; but, in copying out the ordinary kalendar, either this fact was forgotten, or, what is more probable, it was not considered worth while to alter *the whole of the second lessons* to the end of the year, which must have been the case had they omitted the old second lesson for the day; thinking no doubt that it would be just as well to omit reading S. Mark ii. and 1 Cor. xiv. as to leave out Aets xxviii. and the Epistle of St. Jude, which they would have had to do if all the other chapters had been put forward a day.

This seems so reasonable an explanation of the discrepancy, that I have no doubt it is the true one. If, however, any of your correspondents can give a more probable solution I shall be obliged.
J. C. J.

MARCHUDD AP CYNAN, LORD OF ABERGELLEU IN CAERNARVON, had a grandson Jafeth ap Kardwed, whose grandson, Nathan ap Jorwerth, had a grandson who was the Rhys ap Edryd (derived from Marchudd, Lord of Abergelleu, founder of the eight noble tribe of North Wales and Powys. Descendants: 1. Conways of Brynewirn; 2. Conways of Nant; 3. Conways of Puh-y-Crithan; 4. Conways of Croes Einion; 5. Pughs of Cefny-Garleg; 6. Lloyds of Diserth; 7. Lloyds of Dôlyn-Edeirnon; 8. Wynnes of Dyffryn-Aled; 9. Lloyds of Forest; 10. Lloyds of Pontriffith; 11. Lloyds, Lord Mostyns) to whom Burke in his *General Armory* ascribes the following coat: Over all on a chief gu. three roses ar. Something has evidently slipped out; and I shall be extremely thankful if any of your readers will let me know what the blason ought to be. I think that I remember, or, a griffin ramp. gu. attributed to his son David, but this may be an error; and at the same time I would ask for the coat of Protheroe, of North Wales and Norfolk, which the same author says is the coat of Sardedur (and is gu. betw. a chev. three stags!) to be found in the Visitation of Norfolk, where I have not met with it.
P. P. H.

MONETARY QUERIES. — 1. I have heard that gold, frankincense, and myrrh in silken bags are still presented on Twelfth Day. *Query*, To whom, and by whom?

2. *Mechanics' Mag.* says, the coinage of the

crown, half-crown, and fourpenny piece has been suspended some time. *British Almanac and Companion* gives the number of fourpenny pieces coined in 1859. Another authority says William IV. withdrew the groat, and introduced the fourpenny piece. *British Almanac* gives the number of groats coined in 1855. *Query*, What difference is there between a groat and a fourpenny piece? Are the penny, twopenny, and threepenny pieces wire money, the same as penny, twopenny, and threepenny Maunday money?

3. Sir Walter Scott, in his *Antiquary*, speaking of Maunday money in Scotland, says in his preface, "This custom is still kept up." "A leathern purse containing so many shillings Scots (pennies sterling), is given to each." *Query*, Is Maunday money distributed in Scotland, and by whom? What is meant by shillings Scots being pennies sterling?

4. *Mechanics Mag.* says, that after the Union there were coined copper pieces for Scotland. Another authority, that the copper coinage became uniform for England, Scotland, and Ireland in 1826. *Query*, Were the gold and silver in circulation alike in the three kingdoms?

5. Timbs, in his *Curiosities*, speaks of a coin having the word *Geogius* instead of *Georgius* upon it. Tyas, in his *Handbook of Coins*, speaks of a farthing having *Rigina* for *Regina*. *Query*, Seeing die-sinking is so slow and complex an undertaking, how do such errors arise? II.

PORTRAIT OF LORD WENTWORTH. — I send you a copy of a letter received by the Rev. Thomas Hooke (my great-grandfather), rector of Kirkby-Mallory, and vicar of Leek, in Yorkshire, in the hope that some of your correspondents in that county may possess the portrait referred to therein. The writer was the last Lord Wentworth. As the Hon. Thomas Noel, he sat for the county of Leicester in 1774, and succeeded his father, the first Lord, in the following year. The portrait has at all events passed out of my family: —

"Richmond, Sunday, 27 Nov. 1785.

"DEAR SIR, — Agreeable to my promise I send you the Portrait which we talked of when I saw you last, tho' it is not supposed by the Conoscenti here to be a very good likeness, yet I flatter myself it may now and then bring back to your recollection your fellow-traveller and sincere friend

"WENTWORTH.

"Mr. Milbanke and the Ladies join me in Compl^{ts} to yourself and Mrs. and Miss Hooke. I shall set out for Leicestershire on Tuesday. I saw Grimston yesterday at Sir R. Hildyards, who asked after you."

NOEL H. R.

GOVERNOR POWNALL. — The Rev. F. KILVERT, of Bath, will feel obliged by the communication of any unpublished materials for a sketch of the Life of Governor Pownall.

REYNOLDS, MRS. MARY, died at Ramsgate, in Kent, March 1, 1799 aged eighty-five. *Query*,

What might have been her maiden *surname*, or the *Christian* name and calling of her husband?

GLWYSIG.

SAMSON SOCIETY. — I have somewhere heard of a Society of Samsons, existing in the last century, of a similar description to the Free Masons. One of their lodges was named "The Cumberland." This lodge recovered 500*l.* in a suit tried before Lord Mansfield, to compensate for the loss of a book of theirs containing the arms, &c., of the members blazoned on white satin leaves. This book was surreptitiously obtained by a Jew from the lodge. Is anything known as to the existence of this Society, or of the book in question?

W. W.

RICHARD SIBBES' "SAINT'S CORDIALS." — Three editions of the *Saint's Cordials* were published, (α) 1629, (β) 1637, (γ) 1658. α and β differ materially, the latter omitting Sermons 2, and 12 to 26. No. 23 of those omitted, "The Poor Doubting Christian" is the well-known little Treatise of Thomas Hooker. Of the sermons omitted in β, the whole, *except Nos. 13, 17 and 23* (Hooker's) are ascribed to Sibbes by Crowe and Osborne. The titles of Nos. 13 and 17 are as follows: —

13. 1 John iii. 3. "The Pattern of Purity."

17. Canticles i. 5, 6. "The Church's Blackness."

I am specially wishful to know if the authorship of either of these two sermons, discriminated by Crowe and Osborne *as not by Sibbes* (?), has been ascertained. I append also the titles, &c. of the others omitted, and so uncertain *Sermons* :

2. Psalm xliiii. 5. "Discouragement's Recovery: wherein the soul, by reflection of the strength of understanding, quarreling with itself, is at length reduced and charged to do that which must and should be the true upshot of all distempers."
12. Romans viii. 15, 16. "The Witness of Salvation; or God's Spirit witnessing with our spirits," &c.
- 14 and 15. Matthew v. 4. "Spiritual Mourning."
16. Matthew vii. 7—10. "The Knot of Prayer Unloosed."
18. 2 Samuel xix. 34—38. "The Vanity of the Creature."
19. 1 Corinthians xi. 23, 29. "The Right Receiving."
20. 2 Peter i. 3. "A Glimpse of Glory."
21. John xi. 23, 24. "The General Resurrection."
22. Micah vii. 18—20. "The Matchless Mercy."
24. Isaiah xi. 6—9. "The Touchstone of Regeneration."
25. Matthew xxvi. 28. "Sin's Antidote."
26. Isaiah xxviii. 23—29. "The Discreet Ploughman."

I am most anxious to ascertain if any of the above Sermons omitted in β can be traced to any other than Sibbes. Will readers of "N. & Q." kindly aid?

A. B. G.

TRIAL BY JURY. — In the new work of fiction by Sir E. Bulwer Lytton, *A Strange Story*, in chapter the twenty-second is the following passage: —

"The fight was therefore considered unfair; Louis

Grayle was tried for his life; *he did not stand the trial in person*. He escaped to the Continent; hurried on to some distant uncivilised lands; could not be traced; reappeared in England no more. The lawyer who conducted his defence pleaded skilfully. He argued that the delay in firing was not intentional, therefore not criminal, the effect of the stun which the wound in the temple had occasioned. The judge was a gentleman, and summed up the evidence so as to direct the jury to a verdict against the low wretch who had murdered a gentleman. But the jurors were not gentlemen, and Grayle's advocate had of course excited their sympathy for a son of the people, whom a gentleman had wantonly insulted: the verdict was manslaughter. But the sentence emphatically marked the aggravated nature of the homicide — three years' imprisonment. Grayle eluded the prison . . .

"'I have,' said one of the party, 'a vague recollection of the trial; it took place when I was a boy, more than forty years since. The affair made a stir at the time, but was soon forgotten.'"

Can any of your correspondents inform me whether such a case has been known in England as a criminal trial being carried on in the absence of the accused? Has a jury ever been sworn in a criminal court to do anything but "a true deliverance make between our Sovereign Lord the King (or Lady the Queen) and the prisoner at the bar?" Has not the question of identity of the accused to be settled before the trial could proceed? In the Cardigan duel case, was not the noble lord of that name acquitted because one of the Christian names of his antagonist, Mr. Tuckett, was omitted from the indictment, the evidence of identity being imperfect.

In France, a trial in the absence of the accused is allowed, as was instanced in the Mirès case, where his partner, Mons. Solar, was tried by default; but I have never heard of a similar practice in England; and I shall be glad to see it right if I am ignorant on the subject. CLARRY.

VILLAGE JURIES. — A friend informs me of its being customary in some of the northern counties for a village jury to assemble and decide on minor controversies, concerning property, rights, &c. The system is so entirely unknown to me, as a resident in the south, and probably to many others, that some confirmation on the subject may be asked with propriety, and I doubt not that if given it will be interesting to many readers.

FRANCIS TRENCH.

Islip, near Oxford.

WILBERFOSS FAMILY. — I should feel exceedingly obliged if any of your numerous readers could give me any information about the branch of the Wilberfoss family that resided in Gainsbro' Lincolnshire, the latter part of last century. They bore for arms — judging from an old seal that I have — the same arms as Wilberfoss of Wilberfoss, with a crescent for difference, and a mermaid for a crest. John Wilberfoss, Esq., of Gainsborough died, aged eighty-five, before 1782. In

what way was he connected with the elder branch of the Wilberfosses? Had he any brothers? Did one of them marry Elizabeth, daughter of Richard Philipson of Beverley, or what Wilberfoss married the said Elizabeth Philipson? Any information upon the above subject will be thankfully appreciated by

GEO. W. STOW.

Port Elizabeth, Cape of Good Hope.

Queries with Answers.

THE HOYLE AND ITS TRADITIONS. — In the *St. James's Magazine* for this month, there is an article called "In the Hoyle; an Adventure." The Hoyle it states to be a cavern near Tenby, in Pembrokeshire, and which is invested with many curious traditions. Can you inform me where an account of any of these traditions may be found? Also, from what the cavern takes its name?

F. W. H.

[These traditions appear to be merely oral. Mr. P. H. Gosse, in his interesting work, *Tenby: a Sea-side Holiday*, 1856, p. 80, informs us that "the people talk a good deal of a curious cavern called Hoyle's Mouth, about which they have some strange notions. It opens at the end of a long lime-stone hill, or range of hills, about a mile inland; and the popular legend is, that it is the termination of a natural subterranean chasm which communicates with the great cave called the Hogan, under Pembroke Castle, some eight miles distant. It was once traversed, they say, by a dog, which, entering at one end, emerged from the other, with all his hair rubbed off! A gentleman is said to have penetrated to a considerable distance, and found 'fine rooms.' But the vulgar are very averse to exploring even its mouth, on the ostensible ground that a boar, 'a wild pig,' dwells there; I fear, however, that there are more unsubstantial terrors in the case. I walked out to look at it; and if I found no dragons, nor giants, nor pigs, I enjoyed a most delightful rural walk."]

REV. JAMES MURRAY. — Can you give me any biographical particulars regarding the Rev. James Murray of Newcastle, a dissenting minister, author of *Sermons to Asses*, and other works?

R. INGLIS.

[The Rev. James Murray was descended from a family at Fans, near Earlston, in Roxburghshire, where he was born about the year 1732. After studying at the university of Edinburgh he became assistant to the Rev. John Sayers, at the Bondgate meeting house, Alnwick. In 1765 he removed to Newcastle, where he continued to labour until his death, on January 28, 1782, in the fiftieth year of his age. His principal literary productions are noticed by Watt, *Biblio. Britan.*; but the best account of this facetious writer will be found in E. Mackenzie's *History of Newcastle-upon-Tyne*, 2 vols. 4to. 1827, vol. i. p. 387. Mr. Murray's portrait, prefixed to his *History of the American War*, was painted by Van Cook, and engraved by Pollard; it is a better likeness than the one given by Hone, in his edition of *Sermons to Asses*, 1817.]

WM. POPPLE. — Can you give me any information regarding the authorship of two MS. plays in the British Museum (Addit. MS. 8888), "The

Cid," from the French, 1691, and "Tamerlane," 1692. They are supposed to be in the handwriting of W. Popple, nephew of A. Marvell. Is anything known further regarding W. Popple?

R. INGLIS.

[The *Cid* is a translation from the French of Mons. Corneille. *Tamerlane, the Beneficent*, seems to be an original tragedy. Mr. Wm. Popple was Andrew Marvell's correspondent, and educated under his direction. He was the son of Marvell's sister by Edmund Popple, and in 1737 was made solicitor and clerk of the reports to the commissioners for trade and plantations. In 1745 he was appointed governor of Bermudas, and died the 8th Feb. 1764. He was the author of two comedies: *The Lady's Revenge; or, the Rover Reclaimed*, 8vo. 1734; and *The Double Deceit; or, a Cure for Jealousy*, 8vo. 1736. There are eight poems by him in *Miscellaneous Poems and Translations by Several Hands*, published by Richard Savage, 8vo. 1726. He was jointly connected with Aaron Hill in *The Prompter*; and also published a translation of Horace's *Art of Poetry*, 4to. 1753.]

EPIGRAM.—Can you direct me to the original of the following lines?—

"Firm and erect the Caledonian stood,
Prime was his mutton, and his claret good;
'Let him drink port,' the crafty Southron cried—
He drank the poison, and his spirit died."

J. S.

[John Home, the author of *Douglas*, had the old Scottish prepossession in favour of claret, and utterly detested port. When the former drink was expelled from the market by high duties, he wrote the above epigram, quoted in Chambers's *Biog. Dict. of Eminent Scotsmen*, iii. 78, with a slight variation:—

"Firm and erect the Caledonian stood,
Old was his mutton, and his claret good;
'Let him drink port,' an English statesman cried—
He drank the poison, and his spirit died.]"

"THE MAN OF TASTE."—Who is author of *Mister Taste, the Poetical Fop, &c.*, a comedy, 8vo. 1732, afterwards published as *The Man of Taste, &c.*, a comedy, 8vo. 1733? This was a satire on Alex. Pope, and is by the author of *Vanelia*.

R. INGLIS.

[This is one of the satirical productions of that unfortunate clergyman James Miller, wit, dramatist, and divine. There was only one impression of this burlesque, although it appeared with two different title-pages. The first edition was published by E. Rayner in 1732; but in the following year it was re-issued with the title of *The Man of Taste; a Comedy*, as it is acted by a Summer Company near Twickenham.

"No more, O PORE! what Chandois builds deride,
Because he takes not Nature for his guide;
Since, wond'rous Critick! in thy Form we see
That Nature may mistake as well as he!

London: Printed for L. Gulliver (*sic*) and sold by the Booksellers in Town and Country. 1733."

Among the *dramatis personæ* figures "Mr. Alexander Taste [Pope], who, in spite of deformity, imagines every woman he sees in love with him, and imprudently makes addresses to Lady Airy, a young widow of fortune, wit, and merit, but strangely whimsical." For a list of Miller's dramatic pieces see Baker's *Biog. Dramatica*: consult also "N. & Q." 1st S. ix. 496.]

Replies.

BOWYER HOUSE, CAMBERWELL.

(2nd S. xii. 183, 258.)

A full account of the old mansion of the *Bowyer* family at Camberwell, illustrated by a woodcut of the building, before the death and removal of the old cedar in the fore-garden, traditionally known as "Queen Elizabeth's," will be found in a work entitled *Collections, illustrative of the Geology, History, Antiquities, and Associations of Camberwell, and the neighbourhood*, printed for me, in 1841.

As this book was never published, in the usual acceptance of the term, and is in the hands of few, I will here state the substance of my remarks, adding a few personal reminiscences of the place, and bringing down its history to the period of its recent demolition.

Let me first mention that the reader will find a woodcut representation of its north side in the *Gentleman's Magazine* for 1825 (vol. xc. Pt. II. p. 585), accompanied by an account, written by me, of the Bowyer family and their alliances; and a very good view of it in a recent number of the *Illustrated London News*.

The mullioned windows on the north side appeared to me the most characteristic feature of the original building, all the others being modern sashes; and I have therefore preserved a sketch of them, a reduced and feeble copy of which will be found in my work, already referred to. I believe it was in one of these windows that the arms and quarterings of Bowyer, sketched in Harl. MS. No. 1046, fo. 59, were originally placed, though they had disappeared long before the date of my researches.

John Bowyar [Bowyar on monument], the founder of the Camberwell branch of the family, is described as of Lincoln's Inn, Esquire. He had issue eight sons and three daughters, whose effigies were figured on a brass in the mother church of St. Giles, destroyed by fire on the 7th February, 1841.

Edmond, the eldest of these sons, was born at Camberwell, 12th May, 1552, and knighted in 1603. His nephew, of the same name, was also knighted, and lived in *Bowyer House*, where he was visited by John Evelyn, on the 1st Sept. 1657. The day is noteworthy, as being that of St. Giles, the patron saint of the parish church, which he may have had a *penchant* for visiting (as was the case with Browne Willis), on the anniversary of its dedication.

"He has," says the author of *Sylva*, with a keen eye to dendrology, "a very pretty grove of oaks, and hedges of yew, in his garden, and a handsome row of tall elms before his court."

No vestiges of the elms or oaks were traceable within the memory of the "oldest inhabitant,"

but a ring of yew-trees stood round the front lawn very recently — the remains, no doubt, of those historic hedges. It will be noticed that Evelyn says nothing of the fine cedar, which, at the beginning of the present generation, formed a conspicuous feature, to the left of the grand entrance, — a circumstance which renders rather apocryphal the story of its having been planted by Queen Elizabeth. This tradition, like innumerable others, must "melt into thin air," when it is remembered that the house itself was not built till Sir Christopher Wren's day; and there is every reason to believe the tree was not known in England at the former period. Evelyn's epithet was a happy one, when he described the old mansion as the "*melancholie* seate of Sir Edmond Bowyer;" for a more lugubrious appearance than it presented about thirty years ago, it is difficult to imagine.

It was subsequently renovated, and surrounded by a substantial wall and iron railings, and from that period, I apprehend, was called *Bowyer House*, its general name, up to that time, having been *The Mansion House*. Though its external appearance was greatly improved by these repairs, its interior was, at the same time, sadly despoiled.

When a revival in popular literature took place somewhat earlier, the ground-floor rooms on the south side were occupied by the "Surrey Literary Institution." The walls and ceilings of the entrance-hall were then ornamented with curious carved and moulded-work, and against the wall hung a female portrait, traditionally, but incorrectly, believed to be that of Lady Bowyer, who for her exquisite beauty was called "the Star in the East." She was a daughter of Sir Anthony Aucher, of Bishopsbourne, in Kent; a family which had been previously connected by marriage with the *Drapers*, one of whom was the wife of *John Bowyar*, the great-uncle of Sir Edmond; which explains an apparent discrepancy adverted to in my notice inserted in the *Gentleman's Magazine*. The Bowyer crest, "an anomalous-looking quadruped with the head of a gryphon and the tail of an unicorn" (though assumed to be a tiger) seiant on a ducal coronet, surmounted another portrait in the room above this hall.

The "cedar panelling with carved dressings," alluded to by T. C. N., had been denuded of its glory before the sale. When I first knew the place, some of the foliage, fruit, and flowers, was of very choice workmanship; and there was a charming little painting of "The Ruins of Time," or some such subject, over the chimney-piece in the small room forming the northern wing. In the corresponding ante-room, the walls were hung with embossed and gilded leather; the dull leaden tinted hue of which added to the gloomy charac-

ter of the building. In the large room adjoining, the chimney-piece was supported by boldly sculptured lions' heads in oak.

Crossing the hall, we entered what I suppose to have been, in old time, the music or evening-room; as its south and east sides were covered with large paintings, in both of which Apollo formed the most prominent figure. They were ascribed to Sir James Thornhill; and if it be quite clear that Sir Christopher Wren built the house, with apparently sufficient reason.

It was rumoured, at the time of these repairs, that the then representative of the Bowyers was about to reside upon his property; but the report proved to be without foundation, and the old house, after remaining for some time empty, was let for a very respectable ladies school: the proprietress of which gave it, I believe, the more definite and characteristic name of *Bowyer House*. Sir W. Bowyer Smijth (*sic*), of Hill Hall, Essex, as the representative of this family, now holds seven-fifteenths of the manor; the other eight-fifteenths belonging to Sir Thomas Dyer. But the long local connection of the Bowyers with Camberwell has obtained for them the title by courtesy of the lords of the manor.

DOUGLAS ALLPORT.

JEW CISIAN DOZEN.

(2nd S. xii. 142.)

With deference, but thorough confidence in the correctness of my opinion, I would suggest that the words "Jew Cisian dozen" are a corruption of *Jeu soixante-dix-huit*, a phrase still used in France to designate a pack of tarots; just as, in contradistinction, the pack of common playing-cards is termed *jeu de cinquante-deux*. I scarcely need to observe, that the word *jeu* signifies a pack, as well as a game or play of cards: the German *spiel karten*, having exactly the same literal signification. I consider, then, that the "Jew Cisian dozen" meant a pack of tarots, which contains seventy-eight cards; and the "old form of plainge cardes, commonlie called the Frenche doube," was no other than *tarots*. It has been doubted whether tarots have ever been played in England; but I could give a dozen proofs that they have, one however may suffice. Cleland, in his *Institution of a Young Nobleman*, 1607, speaks of "honest house-games, as cardes, French cardes called *tarauz*, tables, and such like plaies."

As tarots have long since fallen out of use in England, it may not be out of place to give some account of them here. The pack consists of seventy-eight cards. Twenty-two of those are symbolic cards, termed *abouts*. The derivation of this word is most probably from a *tutti*, above all. The French word *about* is now the representative

of our English word *trump*. The atouts, besides their several symbols, are numbered from one to twenty-one inclusive. The unnumbered one seems to be the equivalent of the Zero in the Arabic numerals. For though this card, like its analogue, the cipher, represents no number in itself, yet it greatly increases the values of the other cards according to its position among them. The twenty-two atouts, translating their ordinary appellations, may be named and arranged as follows:—

The Fool	-	-	0	Power (or Strength)	-	11
The Juggler	-	-	1	The Hanged Man	-	12
The Female Pope	-	-	2	Death	-	13
The Empress	-	-	3	Temperance	-	14
The Emperor	-	-	4	The Devil	-	15
The Pope	-	-	5	The House of God	-	16
The Lover	-	-	6	The Stars	-	17
The Chariot	-	-	7	The Moon	-	18
Justice	-	-	8	The Sun	-	19
The Hermit	-	-	9	The Last Judgment	-	20
The Wheel of Fortune	-	10		The World	-	21

To the twenty-two atouts are added fifty-six cards, analogous to our common pack of fifty-two, consisting of forty pip-cards and sixteen *coat-cards*—King, Queen, Cavalier, and Knave, divided into four suits. The suits are invariably Spanish: Copas, Espadas, Oros, and Bastos—in other words, Vases, Swords, Money and Clubs; the last real bludgeons, and thereby hangs a conclusion. But I must proceed:—

As may be supposed, there are considerable variations in the order, names, and numbers of the atouts. I have compiled the above list, however, from several ancient and three modern packs of tarots. Of the latter, one was made in Brussels for the Swiss market; the second in Paris; the third, though it bears the epigraphic Barcelona, I suspect was also made at Paris for the Spanish market. The symbols, too, though representing the same thing, are varied. In a modern French pack in my possession, "The World" is represented by a stage, with actors performing a play. The idea, though hackneyed, is much superior to the engraving. M. Paul Boiteau, in a wretched catch-penny publication, entitled *Les Cartes à Jour, et la Cartomancie, Bibliothèque des Chemins des Fer* (Paris, 1854), gives an illustration of this very card; yet he is, to say the least, so very obtuse as not to perceive the ideal connexion, as ancient as the Greek dramatists, between the world and a theatrical representation. He says:—

"La vieille image (alluding to an old card representing the world) se comprend; l'image moderne (alluding to the stage and actors) a des prétentions philosophiques qui ne servent pas à éclaircir l'allégorie. C'est une énigme à deviner."

This specimen of the author's calibre is a very fair criterion of the value of the *brochure* (I believe that is the word), not *written*, but *popularly got up*, to match the old plates of a former but

really valuable archaeological work. The *getter up*, M. Boiteau, being evidently totally ignorant of the subject, was compelled to disguise his ignorance under a very flimsy mask of flippant impertinences.

The foreign *tireuse des cartes* still uses tarots, when consulting the decrees of fate; and a curious anecdote, which I quote from memory, related in Rowland's *Judicial Astrology Condemned*, proves that they were once used for the same purpose in this country. Cuffe, the celebrated Greek scholar, and unfortunate secretary to the unfortunate Earl of Essex, happening one day to call at a house where a cartomancist was exercising his profession, severely ridiculed such an absurd practice. The fortune-teller, however, speaking up in defence of his profession, dared Cuffe to draw three cards from the pack. Cuffe did so, and drew what appeared to be three knives, which the adept, by a well-known sleight, transformed, or, in reality, seemed to transform, into three other cards: one representing Cuffe himself, the other a trial, and the third an execution. Cuffe laughed at the trick, but sorrowfully remembered it, twenty years after, when taken, tried, and brought to execution at Tyburn.

The three cards were simply tarots. The card said to represent Cuffe was in all probability an atout called "The Traitor," which, in old Italian packs, sometimes usurped the place of "The Devil;" the second could be no other than "Justice," and the third, the "Hanged Man." "The Traitor," *Il Traditor*, is thus mentioned in an old Italian poem, printed in 1550, and entitled *Invetiva contra il Gioco de Tarocco*:—

"Che significar' altro la Papessa,
Il Carro, il Traditor, la Ruota, il Gobbo;
La Fortezza, la Stella, il Sol, la Luna,
E la Morte, e l' Inferno, e tutto il resto,
Di questa bizzarria."

This early printed notice of tarots leads us to the question, were they, or our modern pack, the primal form of playing-cards? To the unprejudiced inquirer, there cannot be a shadow of doubt that our present pack of fifty-two, being the simpler, is the more ancient; that tarots were an innovation, which, like many innovations on the chess-board, had a limited reign, and then sank into comparative oblivion. The very fact of Flavio Alberto Lollo writing the *Invective against Tarocco*, just quoted, almost, if not directly, proves that the game was then an innovation on the old cards. Of course, Gebelin derives the atouts, as he was inclined to derive everything else, from ancient Egyptian sources. The atout entitled the "House of God," representing a tower struck by lightning, he terms the "House of Plutus," and absurdly asserts that it represents the Memphian Tower of Rhampinitus!! Now, this very symbol was a favourite one in the old books of emblems

and devices, or impresas. It symbolised the danger of high station, and the comparative safety of humble life. The "Wheel of Fortune," "Death," "The Last Judgment," and other tarots, may also be found in emblems and devices. And it is a suggestive fact that the earliest notice we have of tarots is at the very time when device-making was in its palmiest era. When Peter le Moyne said :—

"Philosophy and poetry, history and fable, all that is taught in colleges, all that is learned in the world, are condensed and epitomised in this great pursuit; in short, if there be an art which requires an all-accomplished workman, that art is devise-making."

There certainly could be no difficulty, at that period, to find symbols for a few fancy cards. If tarots came from Egypt, why not the cards used in playing Minchiati, which had no less than forty-one atouts, the pack consisting of ninety-seven cards!

Tarots were played in the highest circles of Roman society in the latter part of the last century. Mrs. Miller, authoress of *Letters from Italy*, describing an interview with the person "stiled *Il Re*" (Charles Edward Stuart) says :—

"We were at the Princess Palestrine's conversazione. He asked me, if I understood the game of Tarocchi (what they were about to play at); I answered in the negative; upon which, taking the pack in his hands, he desired to know if I had ever seen such odd cards: I replied that they were very odd indeed: he then displaying them said, 'Here is everything in the world to be found in these cards, the sun, the moon, the stars; and here, says he (showing me a card) is the pope; here is the devil (and added) there is but one of the trio wanting, and you know who that should be.'"

Of course the one wanting was an allusion to himself, in his English, but unjust, title of Pretender.

With all its variety of cards, tarocchi is a childish, insipid, monotonous game. I have often seen it played in the coffee-houses of New Orleans, frequented by the Creole descendants of the French and Spanish settlers of Louisiana. The great point of the game is to form *verzirole*, or sequences; the Matta or Fool representing any other card, of which its holder might be deficient, to form the sequence. Our modern Pope Joan is a much superior game, though it is simply tarocchi, played with the common pack of cards, and sometimes the addition of a board. The nine of diamonds at Pope Joan, is called Comet, and this word is evidently a corruption of Matta, as the two cards have the same powers and privileges. The *Annals of Gaming*, London, 1775, tells us that the Comet "is King, Queen, Knave, or any other card, according as the player pleases." Recollecting this, and that the Comet is a *nine*, we have the direct connection of Pope Joan and tarocchi in the following Italian proverb from Torriano's *Piazzì Universali di Proverbi Italiani*

(London, 1666), "Servir come il nove di Tarocchi." Said of a ready-witted person, able for every emergency, always ready to take any part, or perform any duty. WILLIAM PINKERTON.
Hounslow.

ORIGIN OF BLACKLEAD PENCILS AND OF INDIA RUBBER.

(2nd S. x. *passim*.)

A short time ago I was favoured, through the kindness of one of our best bibliographers, with an opportunity of investigating the method in which the old illuminators sketched their work. We examined several printed books and MSS. where the illuminations had not been completed; and found the outlines had been put in with very bold, clean, and yet fine lines: but, from the closest examination we could effect, we were of opinion that they were drawn with the common lead plummet. We could not detect the presence of black lead, and the line would not yield in the least to the Indian rubber. It was then suggested that something on the subject might be found in the curious treatise of Gesner, *De omnium Fossilium Genere*; and in referring to the edition Figuri, 1655, we found the following :—

"Various instruments of different artificers are made of different metals."

"The writing implement [stylus ad scribendum], drawn below, is made of a species of lead ('I think of a factitious lead, which I hear is by some called English antimony) [Stimmii Anglicani], this is scraped into a sort of stiletto [mucro], and inserted into a wooden handle."

Underneath is a very neat woodcut, showing an instrument with a point at one end, and (apparently) a screw at the other—just like, in fact, the last invented propelling pencil; and under this, a thin lamina of some metal is drawn. I think there can be but little doubt that, by Gesner's expression "factitious lead, by some called English antimony," and from the context, that plumbago, or blacklead, is intended. I ventured a short time back to send a passage from Ben Jonson's *Epicæne*, to prove that as early as 1609 blacklead was used for drawing maps. We have now, I believe, an authority to prove it was in common use as a writing material forty-four years earlier. Can any of your readers give an instance of the still earlier use of plumbago, and in what way it superseded the plummet? Can they also inform me of the period when the India rubber began to be used as an obliterater of the blacklead pencil? A. A.

Poets' Corner.

PENDBRILL FAMILY (2nd S. xi. 518.)—H. S. G. refers to a letter in the *Gentleman's Magazine* for May, 1791, in which the writer gave an extract

rom the Uppingham register, and appended certain comments of his own. Allow me to say that he clergyman was wrong, if he inserted the maiden name of Teresa Sykes as *Pendrell*, and not strictly accurate in her baptismal, as the accompanying pedigree (abbreviated from one in the Herald's College) conclusively shows. Arms, Argent, a chevron azure, between three heraldic fountains; quartering Rigmalden.

William Sykes, of St. Giles's—Mary —, living
[In the Fields, died 1721. 1721.
(of Yorkshire ancestry.)]

James Sykes, of St. Giles's, died 1737, leaving a widow, Eleanor. Anne Sykes, said to have founded a Convent at Bruges; living 1740. William Sykes, of Lincoln's-Inn-Fields, Esq., died 1728; buried at St. Giles's. Elizabeth —, living 1728.

Francis — Valentine Sykes, of Lincoln's-Inn-Fields; born 1715; died 1774; buried at Norwich. Theresia, daughter and co-heiress of Francis Rigmalden, of Twickenham, Esq., buried at Uppingham, 6 April, 1791, et. 77. Luke Sykes: living under age, A.D. 1727.

Henry Sykes, of the Crescent, New-Bridge Street, and of Twickenham, Middlesex; born 1744; living 1792. Grace, daughter of Francis Birch, of Uppingham, co. Rutland, gent., living 1792.

Grace-Valentine Sykes, daughter and heiress, married at Anne's, Blackfriars, 23 Aug., 1788; living 1792. William Waddington, of Chatham Place, Blackfriars, East; born 14 May, 1751; living 1792.

William—Pendrell Waddington, born 11 July, 1791. Henry Waddington, died an infant; buried at Bridewell Chapel.

The writer of the letter of May, 1791, followed up the inaccuracies, already pointed out, by importing the name of Henry *Frankson* Sykes into this matter — the son of the deceased having no other baptismal name than Henry; and, finally, he made an assertion equally at variance with good taste and probability, viz. that the deceased subsisted on 3*l.* per annum, the nett proceeds of her pension from the Crown. The letters which followed that of May, 1791, are more or less irrelevant to the main point, namely, had the male line of the loyalist ceased? All they proved was that the name had not become extinct.

The *Illustrated London News* of January, 1859, says, rather infelicitously, —

“Major-General Charles Waddington, C.B., late of the Bombay Engineers, who died in London on the 22d ult., at the age of 62, was the third son of the late Wm. Waddington, Esq., of Château de St. Remy in Normandy, by Grace-Valentine, daughter and heiress of E. Sykes, Esq., who married (!) Theresia, daughter and co-heir of Francis Rigmalden, Esq., through whom he traced descent from the Penderell family, of famous memory as preservers of King Charles II. at Boscobel.”

This statement, when compared with the pedigree, shows that Theresia Rigmalden, the co-heiress, was a descendant of the Penderells, a fact which Henry Sykes appears to have had uppermost in his mind, when (A.D. 1792) he chose for his motto the significant watchword “Loyaulté.”

Q. F. V. F.

ARTICHOKE (2nd S. xii. 253.) — The history of the artichoke, and the etymology of the word, are investigated by Beckmann in his *History of Inventions*, vol. i. The plant appears to have been introduced into Europe from the Levant; and to have been known in Italy in the fifteenth, and in France and England in the sixteenth century. The following passage, from a work entitled *Health's Improvement*, by an old writer named Moffat, is cited by Nares, *Gloss.* in v. : —

“Artichokes grew sometimes only in the Isle of Sicily, and since my remembrance they were so dainty in England, that they usually were sold for crowns a-piece.”

The name of the plant is in Italian *articoceo* or *carcioffo*, in Spanish *alcachofa*, and in French *artichaut*. It seems to be agreed that these forms are derived from an Arabic word, which is written *harsaf*, *harziáf*, or *harsciáf* by Salmasius, but *ardi schauki* or *alcharsciufa*, according to two authorities cited by Diez, *Rom. Wört.*, p. 28. The conjectures of Ménage, *Origini della Lingua Italiana*, v. articoceo, lead to nothing. L.

THE BISHOPS OF EXETER AND WORCESTER (2nd S. xii. 247.) — It is much to be regretted that some of the correspondents of “N. & Q.” will not take the most ordinary pains to set themselves right before encroaching upon its valuable space. H. E. W. gives a note upon “the remarkable fact” that the above-named bishops have now the same surname and Christian name. Had H. E. W. taken the very reasonable trouble to look into a clergy list, or even an almanack, he would have found his *fact a fiction*. The name of the Bishop of Exeter is *Philpotts*, that of the Bishop of Worcester (late Canon of Norwich and Master of Catherine), *Philpott*. E. V.

Your correspondent H. E. W. does not read his *Punch* with due attention, or he would know that the Bishops of Exeter and Worcester have *not* exactly the same surname. Mr. Punch adverted to the appointment of the latter bishop in the following lines : —

“A good appointment?” “No, it's not,
Said old beer-drinking Peter Watts;
‘At Worcester one but hears “Phil-pott”;
At generous Exeter — “Phil-potts,””

POTATURUS.

Allsopp Terrace.

ISABEL OF GLOUCESTER (2nd S. xii. 213.) — Isabel died very soon after her marriage with Hubert de Burgh; but that the marriage did really take place, can admit, I think, of no doubt. The following testimony is from the *Teowkesbury Chronicle* : —

“Sed tunc quia non habebat (Joannes rex) liberos per Isabellam, post annum unum factum est divortium inter ipsos, sed tenuit sibi honorem Gloucestræ, castrium Brystollæ cum burgo, et totam berthonam, hundredum cum suis annexis, quod non devenit ad hæredes usque ad

presentem diem. Et maritavit Isabellam Galfrido de Mandeville comiti Essexiæ cum comitatu Gloucestriciæ. Quo Galfrido de medio sublato, Isabella prænominata, tempore ejusdem regis (cum Lodovico rex Franciæ Angliam occupasset) regis assensu, Huberto de Burgo justiciario Angliæ maritata est; sed infra breve de medio sublata est."

And Dugdale, in his *Baronage*, asserts the fact of the marriage in not less than four places; twice in the notice of Hubert de Burgh, vol. i. pp. 694 and 699, in the latter passage referring to the *Chronicle of Dunstaple*; once, in the account of the Earls of Gloucester, vol. i. p. 536; and again in that of Mandeville, Earl of Essex, vol. i. p. 706. Dugdale, however, seems to make a great mistake as to Hubert's first wife, who, according to him, was Joan, daughter of William de Briwere, Earl of Devon, widow of William de Briwere; whereas, in his account of the Briwere family, he states (vol. i. p. 702) that the said William did not die till the year 1232 (16 Hen. III.). Beatrix, he says, was the second; Isabel of Gloucester the third, and Margaret, daughter of William King of Scotland (and *sister* of Alexander II.) the fourth.

I cannot quite agree with your fair correspondent HERMENTRUDE, in styling this discussion about Isabel a "paper war." It is, I think, a pleasant way of arriving at the truth. And if conflict it be, it is almost as agreeable to be worsted as to conquer, inasmuch as one gains light by defeat. Thus it will be seen that I no longer call Isabel *Hawisa*, notwithstanding the great authority of Matthew Paris. The document produced by MELETES, I gladly admit, is of greater weight. There seems, however, to have been some misgiving about her name among the chroniclers of those times, for I find, on consulting Radulph de Diceto and John of Brompton, that they merely call her the daughter of the Earl of Gloucester, without naming her at all. Perhaps the confusion arose from her mother's name *Hawisa*. Some Strickland also, in alluding to her incidentally, names her *Hawisa*. JOHN WILLIAMS.

Arno's Court.

SHANDY HALL (2nd S. xii. 250.)—About thirty-five years ago, while resident in the neighbourhood of Coxwold, I made inquiries on the question now raised by your correspondent JAYDEE. Although there were many old men then living who must have known Sterne personally, I could not find any one who possessed much satisfactory information relative to his labours or his habits. I do not speak from certain knowledge, but I believe that the name of Shandy Hall was bestowed upon the place of his abode by Sterne himself. The place itself could scarcely be dignified by the name of Hall. It is a low, small, dark house: the entrance being by descending steps a few yards from the high road to Thirsk, and almost opposite the beautiful church

of Coxwold. It was, no doubt, the parsonage. It could scarcely have suggested the name of Sterne's eccentric hero, as he did not become incumbent of Coxwold, under the gift of Lord Falconberg, until 1760. And the first and second volumes of his *Tristram Shandy* were published in 1759, the year previous. It is not, therefore, the fact, that the whole of *Tristram Shandy* was written at Coxwold. The latter part of that work, *The Sentimental Journey*, and several other of his works, were doubtless written there. He retained the incumbency for seven years; during which time he visited France in 1762, and two years after that he went to Italy.

I have not at hand the *Yorkshire Glossary* referred to, but think there must be a mistake as to the meaning of the word *Shandy*. I have no knowledge of it as a Yorkshire word. I do not find it in the old glossaries. It may have been applied in a limited number of cases as a nickname, suggested by Sterne's erratic captain; but is not of general application. It will be found, I believe, that Sterne suggested the use, and not that its use in Yorkshire suggested the name to him.

I have followed your correspondent in styling the living an incumbency. It is a perpetual curacy. T. B.

RAINING CATS AND DOGS (1st S. viii. 565.)—Long ago a question was asked in your pages, as to the origin of this proverbial phrase, which, so far as I know, has not yet been answered. A nephew of mine, quartered in the Ionian Islands, tells me that "raining *κατα δοξας*" would be the natural Romaine expression for raining extraordinarily; thus furnishing, if not the derivation of "cats and dogs," at any rate a most singular coincidence. C. W. BINGHAM.

ROSEBERRY TOPPING (2nd S. xii. 97.)—In reply to A. A. The legend runs thus: that a Northumberland princess, A.D. 507, dreamed a dream that her son, prince Oswy, would perish on a certain day. The prince, hoping to baffle the prophecy, sent the prince and his nurse to the summit of Ounesberry. The nurse (no guardsmen being in the way) took her "forty winks" whilst the youth, attracted by a lovely flower, was lured into a fatal spring; the treacherous green moss gave way, and in a few moments he was suffocated, and his nurse on waking only found a lifeless corpse! Camden alludes to this spring, and says "it was very good for sore eyes." Sterne and several local poets have written on this legend.

Roseberry or Ounesberry is famous amongst other circumstances, for being the spot where James Cook first saw the sea, and first imbibed his love for the ocean, as Ebenezer Elliott sings.

Again, in the farce of the *Register Office*, Margery Moorput runs away to town from Canny

(little, in contra-distinction to its neighbour, (great Ayton) Yatton (Ayton), below Roseberry) Topping to escape the importunities of her young master. This farce had a most successful run in days gone by. Whilst, lastly, Roseberry was the first place in the nineteenth century from which iron-stone was found in Cleveland, and has thus become the pioneer of that enormous wealth which will shortly cause this district to vie if not excel Lanarkshire and Staffordshire. EBORACUM.

REFERENCES GIVEN WITHOUT ACCURACY AND PARTICULARITY (2nd S. xii. 258.)—In reply to the friendly strictures of SEXAGENARIUS, I beg leave to state that the references to the particular editions have not been given, simply because the articles are only specimens of the Literary Index; to which, when completed, an entire list of the editions used is intended to be prefixed. To have added the editions to each quotation in these specimens, would have caused constant repetition; while little practical inconvenience in the mean time will be felt from the want of that addition by taking it for granted that the references are generally, indeed with very rare exceptions, to the last edition of the author or treatise.

In reference to St. Hildegard, the subject of the article animadverted upon, subsequently to my writing that communication I have seen the folio volume containing one of the works of Theodora Priscian, with Hildegard's treatise—*De Physica*; the genuineness of which, although denied by Semler (see Conrad Gesner's *Bibliotheca*, Tiguri, 1583), has been maintained not only by Fabricius, but by a more recent bibliographer, Reuss, in an elaborate dissertation published about thirty years since. My attention has also been called to "The Life of Hildegardis," in Fuller's delightful work, *The Holy State*, which will not disappoint the admirers of that worthy.

In conclusion, in the Catalogue of the library of Dr. Kloss, sold by Sotheby & Son, 1835, there are two MSS. of Hildegard: No. 4597, *Causæ et Curæ*, a MS. of the thirteenth century; and No. 4598, *Pentachronon seu Speculum quinque futurorum temporum, collectore ex scriptis Hildegardis Gebeno Priore in Suerbach*, a MS. of the fifteenth century. BIBLIOTHECAR. CHETHAM.

IDEN FAMILY (2nd S. xii. 169, 200, 216.)—There is, or was, a person of this name residing at East Sutton, near Maidstone, Kent, a few miles only from Westwell, the seat of the Sheriff Alexander Iden; the name having apparently descended unaltered to the present day, and Idenden being evidently another name. Kent is remarkable for local names; one name in particular, that of Kingsnorth, occurring among the residents at Kingsnorth, near Ashford, and about a half dozen other places in the immediate vicinity. A county directory affords a good field for the

study of those who are curious in the matter of surnames, many odd specimens occurring besides others most probably derived from the ancient holders of the soil. HENRY W. S. TAYLOR. Southampton.

AWNING (2nd S. xii. 248.)—This word was long in use in England before India was familiar to us. It is a nautical term from the Mæso-Gothic *hulyan*, to cover (Mark xiv. 65), and means a canopy of sail-cloth or canvas, to preserve the decks from the heat of the sun, to prevent the melting of the pitch, and to shelter the crew. That part of the poop-deck which is continued forward beyond the bulk-head of the cabin is also called the *awning*. This word is of far more recent origin than to be found in the Sanskrit. The *awns* of barley, spring-wheat, &c., appear to have been so named as protecting the seeds from the scorching heat of the sun. T. J. BUCKTON. Lichfield.

NORMAN STUWRIGHT (2nd S. xii. 248.)—Watt and Byerley refer to him as Sievwright.

Archbishop Secker, referring to Mr. Sievwright, observes to Gardin: "I have heard of a performance of his relative to the Hebrew Language, for which I am inquiring." Watt does not mention this work. Should any of your correspondents be able to give any particulars respecting it or its author, I hope they will place the same on record in your columns.

C. H. COOPER.

Cambridge.

ALICE GREY (2nd S. xii. 189.)—Permit me to inform MR. SHOLTO MACDUFF that the air of "Alice Grey" is not so far forgotten that I have had any difficulty in procuring a copy. Is it not better known by its first line, "She's all my fancy painted her?" MR. MACDUFF's version differs from mine in representing Alice with "hazel" eyes, while my song bestows on her "soft blue" ones. HERMENTRUDE.

BUTTRICK (2nd S. xii. 168.)—This name occurs in the Isle of Axholme, Lincolnshire. I have always considered it a local surname and a contraction of Butterwick, a township in the above locality. W. H. LAMMIN. Fulham.

BUNKER'S HILL (2nd S. xii. 100, 199.)—There is a rising ground on Lord John Scott's estates in Warwickshire called "Bunker's Hill."

L. M. M. R.

MADAME DE LA MOTTE (2nd S. vii. 9, 137.)—In the *Mémoires Inédits du Comte de Lamotte-Valois*, 12mo, Paris, 1838 (pp. 196—200), will be found an account of her death; and pp. xxxiii—xxxvi, a list of works having reference to the subject. J. H. DILLON.

MONTEJO FAMILY (2nd S. vii. 435).—The Conde Montejo occupied, in 1734, Powis House, in Great Ormond Street*; he married the Duchess of Wharton. Is she the Countess of Montejo referred to in the passage from the letter of Mr. Ogleshorp, quoted by ITHURIEL. J. H. DILLON.

Miscellaneous.

NOTES ON BOOKS, ETC.

Gleanings from Westminster Abbey. By George Gilbert Scott, R.A., F.S.A. *With Appendices supplying further Particulars, and Completing the History of the Abbey Buildings,* by W. Burgess, J. Burt, G. Corner, W. H. Hart, J. J. Howard, Rev. T. Hugo, J. Hunter, H. Mogford, J. H. Parker, Rev. M. Walcott, Rev. T. W. Weare, Rev. Professor Willis. *Illustrated by numerous Plates and Woodcuts.* (J. H. & Jas. Parker.)

To those interested in the History of Westminster Abbey, the 25th of October, 1860, when the *London and Middlesex Archeological Society* held a meeting within the precincts of the abbey, is a day to be remembered. On that day Mr. Scott's admirable Paper on its architectural history, which he modestly calls "Gleanings," was read before the meeting. That Paper, with many others then delivered by the gentlemen whose names we have recorded above, and some subsequent discoveries, have been printed and beautifully illustrated in successive numbers of the *Gentleman's Magazine*. The interest they there excited has induced Mr. Parker to reprint them in a collected form; and in the present very attractive volume we have a concise, but very accurate, and therefore extremely valuable, history of that stately pile, which, when we consider its combined architectural beauties and historical associations, unquestionably stands alone among the monumental remains scattered broadcast over the land.

The History and Articles of Masonry. Now first published from a MS. in the *British Museum.* By Matthew Cooke. (R. Spencer.)

As we are not members of the craft, and look therefore only at the evidence of the claims of masonry to be an institution of great antiquity as if it were a mere ordinary institution, we must admit that we do not see in this curious Treatise which Mr. Cooke has so carefully edited and curiously illustrated, any grounds for his conjecture that it formerly belonged to some master of the craft, and was used in assemblies of masons as a text book of the traditional history and laws of the fraternity. The rules set down are such as were probably common to all trade guilds, but we cannot trace in them the slightest evidence of those peculiarities and mysteries which distinguish Freemasonry. Mr. Cooke will, we trust, pardon our hesy.

PERIODICALS.—We must beg attention to a few notes on some of our contemporaries; and first let us speak of—

The Journal of Sacred Literature, which appears this month under the editorship of Mr. B. Harris Cowper, the Rev. Dr. Burgess having withdrawn from its active management to the duties of the country benefice, by which his theological labours have been so properly rewarded. The new number is, to say the least of it, quite on a level with its predecessors. The chief articles in it are—a critique on Dr. Temple's *Essay On the Education of the World*; *Two Epistles on Virginity*, ascribed to Clemens Romanus, from the Syriac; *The Chronology of*

our Lord's last Passover, and the *Modern Miracles of the Jansenists in the last Century.* The *Correspondence and Notices of Books* are among the most interesting features of *The Journal of Sacred Literature.*

The Third Number of *The Museum, a Quarterly Magazine of Education, Literature, and Science*, is also before us, and contains a great variety of articles on points of educational interest: such as *Ragged Schools*; *The Revised Code*; *Aims of Public School Education*; *The Conversational Element in the Study of Languages*; *Waste of Educational Power, &c.* *The Museum* is clearly destined to fill what has long been a void place in periodical literature—a channel for the intercommunication of intelligent teachers.

Saunders, Otley, & Co.'s *Oriental Budget of Literature, Politics, Science, and Art, for India, China, Australia, and the Colonies*, is certainly admirably calculated to supply our fellow countrymen in those far-distant regions with a compendium of all that is going on among us, and we might add on the Continent also, in the fields of literature and art. The articles are varied, and ably written; and we can imagine with how warm a welcome it is received, when the monthly mail delivers it at the outlying camp and distant station.

One word to our bibliographical readers. Let them hasten to make acquaintance with *Le Bibliophile Illustré, Texte et Gravures par J. Ph. Berjeau*, published by Trübner. Mr. Berjeau's reputation as the FACSIMILIST of the *Speculum Humana Salvationis, Canticum Cantorum, and Biblia Pauperum*, is a sufficient guarantee for the ability with which *Le Bibliophile* is conducted.

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Notices to Correspondents.

MELETES. On the south side of the Chancel of Colshill Church is a square pedestal of black marble, containing an inscription to Kildare Lord Digby, and to Mary his relict. The inscriptions are printed in Dugdale's *Warwickshire*, ed. 1730, li. 1018.

W. C. W. Has our correspondent referred to what has been written on the subject of "M. or N." in our 1st Series?

N. J. A. The church of Aldington (anté, xi. 499) has been destroyed, and the village depopulated, by the encroachments of the sea. The living is in the patronage of the Master and Fellows of Magdalene College, Cambridge; present net income, 251.

J. S. N. Drawomsir is the name of a character in *The Rehearsal*. See "N. & Q." 2nd S. vii. 173.

M. B. For the derivation of the word Donkey, see our 1st S. v. 165, 237.

ERRATUM.—2nd S. xii. p. 250, col. i. line 3 from bottom, for "Sackbeare" read "Tuckbeare."

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LONDON, SATURDAY, OCTOBER 19. 1861.

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Notes.

THE REGISTERS OF THE STATIONERS'
COMPANY.

(Continued from p. 243.)

12 May [1589].—Mr. Windet. Entred for his copie
&c. a book entitled *The Mistery of Mer-
giddo, or first encounter of Armageddon* . . . vj^d.

[See Revelation, ch. xvi. &c.]

iiii^{to} Junij.—Mr. Byshop, Mr. Newberye. En-
tred unto them for their copie, *The Second Parte
of the Frenche Academy, &c.* vj^d.

[We have not met with any memorandum of the first
part of the work of which the above is the entry of "the
second parte"; nor do we know of any edition of *The
French Academy* anterior to the year 1594, when it came
out in 4to, and purported to have been "newly translated
into English by T. B." T. B. was probably Thomas
Beard, the Puritanical author of *The Theatre of God's
Judgments*, 1597, 4to. *The French Academy* was written
by Peter de la Primaudaye; but T. B. introduced it by a
curious original preface, in which he very intelligibly,
though covertly, abused Marlowe, Greene, Lodge, and
others, giving a quotation from one of the irreligious
works of the first of the three contemporary authors.
This circumstance seems to have escaped notice; but see
Poet. Decam, ii. 271.]

7 Junij.—John Wolf. Entred for his copie a
booke intytuled, *A Bayte for Momus and his
Mates* [no sum].

[No such work is now known; and possibly, as no

money was paid, it was not printed. Lodge's *Fig for
Momus* did not come out until 1595.]

xvj die Julij.—Thomas Lawe. Entred for his
copie &c. *The Execution of Three notorious
Witches at Chelmsford Sizes last.* vj^d.

[Chelmsford seems to have been long famous for its
witches; for as early as 1566 had been published *Th
Examination and Confession of certaine Wytches at Ches-
forde, in the Countie of Essex, before the Queene's Majes-
ties Judges, the xxvj daye of July, Anno 1566, at the
Assise holden there as then, and one of them put to Death
for the same Offence, as their Examination declareth more
at large*. This tract only consists of twelve leaves 4to, but
it is an amusing and unmentioned addition to our poeti-
cal antiquities, the intrinsic value of which, however,
may be judged of from the following quotation from the
"Prolog" to the narrative:—

"The dolour now so doutfull is,
that scant my warbling penne
Can forth expresse the sense thereof
unto the sonnnes of men:

Agayne, the lubbringe teares whych glide
from my poore pincked eyes
Besmerde my face, that scarce I can
my inward grieves supprisse."

The author, who subscribes himself John Phillips, was
much distressed for a rhyme, when he used "supprisse"
for *suppress*; and much distressed for an epithet, when
he called his quill a "warbling pen." In this instance,
as in the preceding entry, the witches were three in
number; and it is just possible that Lawe reprinted
Phillips's tract of 1566, in order to procure a sale for it
in 1589, when some other poor old women, who un-
luckily were fond of cats, had been condemned at Chelms-
ford. Stow does not speak of either execution.]

28 July.—Abell Jeffes. Entred for his copie,
by consent of Roger Ward, *The Chaos of His-
tories* vj^d.

[*The Forest of Histories*, by Thomas Fortescue, is well
known; and of any *Chaos of Histories*, so entitled, we have
never heard.]

xxix^o die Julij.—Tho. Hackette. Lycensed
unto him, &c. *Twoo Epitaphes uppou the Death
of Sr Walter Myldmaye, and Sr John Calthrop*
[no sum.]

[The Epitaph uppou Sir Walter Mildmay came rather
late, seeing that Elizabeth's Chancellor of the Exchequer
for twenty-three years had died on 31 May, 1589. The
founding of Emmanuel College must, of course, have
afforded the writer, whoever he may have been, a good
topic. Sir John Calthrop had been Lord Mayor of Lon-
don.]

H. Carre. Entred for his copie, *A newe Ballad
of the Life and Death of Three Wyches, arrayned
and executed at Chelmsford 5 July, 1589* vj^d.

[Doubtless the same three witches mentioned in a
former entry to Tho. Lawe.]

H. Carre. Entred for his copie, &c. *A newe
Ballad of a desperate Murder committed by Ric.
Bondok uppou his Father-in-lawe, and his owne
Sister, whome he brayned with an ax* vj^d.

[Stow takes no notice of this murder.]

Primo Die Augusti.—Richard Jones. Lycensed
unto him, &c. *An Eglogue gratulatorie, entibled*

To the Righte Honorable and renowned Sheppard of Albions Arcadia, Roberte Erle of Essex and Ewe, for his welcome into Englande from Portugall vj^d.

[This pastoral was printed and sold by Richard Jones, 1589, 4to. Essex, as every body is aware, and Sir Roger Williams joined the enterprise under Sir John Norris and Sir Francis Drake without the approbation of Queen Elizabeth. To this circumstance the author, George Peele, alludes, and refers also to his own earlier poem bidding "Farewell" to the expedition.]

ij^o die Augusti. — Henrie Kyrkham. Licenced unto him, under thandes of Mr. Hartwell and Mr. Warden Newberie, A sorrowful neue Sonnette intituled Tarlton's Recantation, upon this theame gyven him by a Gent. at the Belsavage without Ludgate (nowe or ells never) beinge the last theame he songe vj^d.

[The yard of the Belle Sauvage on Ludgate Hill was formerly used as a theatre, where Tarlton, the great actor, was accustomed to perform. His wit and words were ready, and it was usual to put them to the test by giving him "themes" like that mentioned above, "Now or else Never," on which he was to rhyme and sing *ex tempore*. Other comedians did the same, and a most rare volume of "themes" given to, and answered by, John Singer, the famous clown, is extant in print, dated 1600. See Shakspeare, by Collier, vol. ii. p. 271. Tarlton, in 1589, had been dead five years, but his fame long survived, and probably the publication here registered was intended to take advantage of it. The "Recantation" supposed to have been made by Tarlton has not reached our day, and it perhaps was only a fraudulent mode of attracting attention to some puritanical reformatory publication.]

Septimo die Augusti.—Ric. Feilde. Entred for his copie a booke intituled *The Furions, translated by James the Sixte, Kinge of Scotland, with the le panto of the same Kinge, &c.* vj^d.

[Whether such an edition ever appeared we know not, but we have no other record of it. We might hardly recognise in the above memorandum *The Furies* of Du Bartas, as translated by James I., or that monarch's *Lepanto*, as translated by Du Bartas. They were printed at Edinburgh in 1591 (with three title-pages, the last of which only bears the date), as *His Majesties Poeticall Exercises at vacant Houres*, by Robert Waldegrave, *cum privilegio regali*. It is worth noting, a circumstance not hitherto mentioned, that H. Constable's Sonnet to the King upon this work contains the original thought of Dr. Johnson's famous line upon Shakspeare:—

"And panting Time toil'd after him in vain."]]

9 Aug.—John Wolf. Allowed unto him for his copie a booke intituled *The Drunkardes Masse* vj^d.

[Here we see Wolf, very unusually, paying his money on the entry of the "book" he was about to publish. It is not, we believe, extant.]

xiiij die Augusti. — Wm. Jones. Entred for his copie a ballad intyuled *Discryhing the Vallure of our Englishe Archers and Shott, that accompanied the Blache Prince of Portugall, their Governor, into the feildes on Twesdaie, the 12 of August, with the Welcome into Lyme Street by Mr. Hughe Offley, &c.* iiij^a.

[This entry was made only the day after the exhibition

of skill, and very possibly the ballad was at that time not written, but only promised by the author to the publisher. The leader of the Archers had, as was not unusual, assumed the title of some distinguished hero, and here the Black Prince of Portugal was for some reason preferred to the Black Prince of England. Hugh Offley of Lime Street, who had welcomed the Archers on their return, was probably the father of John Offley, Izaak Walton's friend, whose signature is now before us on the fly-leaf of a copy of North's *Plutarch*, 1579.]

23 die Augusti. — Sampson Clerke. Entred for his copie, *Menaphon, Camilleas alarum to slumberinge Epheues in his melancholy Cell at Silixedria, &c.* vj^d.

[Robert Greene's *Menaphon. Camilla's alarum to slumbering Euphues in his melancholie Cell at Silixedra* was published by Samson Clarke, 1589, 4to. The Rev. Mr. Dyce tells us that it was "first printed in 1587," but the date of the above entry, 23 Aug. 1589, shows it to be an error. *Menaphon* has a clear reference to Lilly's *Euphues*, 1581, and it was extremely popular, having been reprinted many times.]

J. PAYNE COLLIER.

FOLK LORE.

FRENCH FOLK LORE.—As English folk lore possesses an interest for the readers of "N. & Q.," I venture to suppose that the proverbs and proverbial phrases of the French language also will not be devoid of attraction; inasmuch as they often contain both wit and that kind of wisdom which is the result of universal experience, and which, therefore, has a value not dependent on the language in which it is expressed. Perhaps an occasional selection of these phrases may not be out of place in your pages; I therefore send the following:—

Quand on a mal aux yeux, il n'y faut toucher que du coude.—A rather difficult operation; therefore they are not to be touched or rubbed at all.

L'œil du fermier vaut fumier.—Sound advice for gentleman farmers, and all other masters.

On n'est jamais si riche que quand on déménage.—Because one is sure to find articles supposed to be lost.

Va-t'en, Jean, on te frit des œufs.—Addressed to a foolish person who laughs on all occasions.

Mal de tête veut painre.—Eat, to cure a headache.

Regarder qui a le plus beau nez.—Descriptive of the occupation of loungers on the boulevards and public promenades.

Être heureux comme un chien qui se casse le nez.—To be much to be pitied. The nasal organ furnishes matter for a variety of popular sayings.

Il se jette à l'eau, peur de la pluie.—Said of a person who, to avoid a slight inconvenience, incurs a serious misfortune.

Il est tonlé sur le dos, et il s'est cassé le nez.—Said of a man who meets with all kinds of extraordinary misfortunes.

Mauvaise maison, où le coq se tait et la poule chante. — Answering to our "hen-pecked" husband.

Petit chaudron, grandes oreilles. — Children listen eagerly to everything that is said; therefore be careful what you say.

Prendre conseil de son oreiller. — To take a night to reflect.

Un œuf n'est rien; deux font grand bien; trois, c'est assez; quatre, c'est tort; cinq, c'est la mort. — A dietetic maxim in the matter of eggs.

Vin sur lait, c'est souhait: lait sur vin, c'est venin. — Another dietetic proverb; though it now bears a different signification from the original.

Jamais homme sage ne mangea fromage. — A hygienic advice for the learned contributors to "N. & Q."

Faire des fromages. — Said of little girls' play, when they twirl themselves round, and thus having widely expanded their frocks, suddenly squat on the ground. Fashionable ladies of the present day may surely be supposed, from the amplitude of crinoline, to be partial to the same amusement. Though without the juvenile gyration — *elles font des fromages.* JOHN WILLIAMS.

Arno's Court.

WHOOPIING COUGH. — I was staying in a village in Oxfordshire, about a year ago, when whooping cough prevailed to a great extent, and among many curious and old-fashioned remedies with which I was made acquainted, the following one may perhaps interest some of the readers of "N. & Q." It was mentioned to me by an old woman, past eighty years of age; and had been tried, she said, successfully on herself and her brothers when suffering from the above complaint upwards of seventy years ago. They were required to go the first thing in the morning to a hovel at a little distance from their house, where a fox was kept, carrying with them a large can of milk. This they set down before the fox, and when he had taken as much as he cared to do, the children were to share what was left among them. S. L.

NEW YEAR'S DAY. — About eight years ago, I was staying in a little village in Oxfordshire, on the first day of the year, and happening to pass by a cottage where an old woman lived whom I knew well, I stepped in and wished her a happy new year. Instead of replying to my salutation, she stared wildly at me, and exclaimed in a horrified tone: "New Year's Day! and I have never dipped." Not having the slightest idea of her meaning, I asked for an explanation; and gathered from her that it was customary to *dip* into the Bible before twelve o'clock on New Year's Day, and the first verse that meets the eye indicates the good or bad fortune of the inquirer through the ensuing year. My old friend added: "Last year I dipped, and I opened on Job; and, sure

enough, I have had nought but trouble ever since." Her consternation, on receiving my good wishes, was in consequence of her having let the opportunity of dipping go by for that year, it being past twelve o'clock. S. L.

ST. DUNSTAN: DEVONSHIRE LEGEND. — The following legend is current amongst the farmers in south-east Devon. St. Dunstan bought up a quantity of barley, and therewith made beer. The Devil, knowing that the saint would naturally desire to get a good sale for the article which he had just brewed, went to him and said — That if he (the saint) would sell himself to him (the Devil), the latter would go and blight all the apple trees; so that there should be no cider, and consequently there would be a greater demand for beer. St. Dunstan, wishing to drive a brisk trade in the article in which he had just become interested, accepted the offer; but stipulated that the trees should be blighted in three days, which days fell on the 17th, 18th, and 19th of May. In the Almanacs we see that the 19th is marked as St. Dunstan's Day. In a cider country, the farmers depend much on their orchards. A good apple crop, therefore, is a point of much solicitude to them. About the middle of May, consequently, as the three fatal days are approaching, many anxious allusions are made to St. Dunstan: and should a sharp frost nip the apple-blossoms, they think they know who has been at the bottom of the mischief. As the weather, especially at night, has been extremely cold during the middle of the month of May this year, 1861, the doings of the saint and the sinner have been frequently discussed in the farm houses. Query, Does this legend exist elsewhere than in Devonshire?

P. HUTCHINSON.

WEATHER LORE. — "If the first three days in April be foggy, there will be a flood in June," said a Huntingdonshire woman the other day to

CUTHBERT BEDE.

AMERICAN FOLK LORE. — Some years ago I heard an insignificant and inoffensive person described as "a do-little-good, do-little-evil, God-send-Sunday kind of man."

Sometimes, when an American says "This is a great country," the answer is given, "It will be when it is all fenced in and whitewashed." M. E. Philadelphia.

TURKISH FOLK LORE. — Some Bulgarian shepherds, travelling the empire with performing bears and monkeys, have come in their course to this part of Asia; and in the country town of Boojah the other day, the people, chiefly Greeks, pressed the showman for bear's hair, which they esteem a sovereign remedy for fever and ague. This belief is shared in by the respectable classes as a matter of course. The bears danced to pipe and tabor;

the monkey personated the *choban* or shepherd, the Turkish lady of Stamboul, the Frank, the soldier, and various popular characters, presenting a thoroughly mediæval scene, which of late years has become extinct in England. The chief contributions of small coins are for bear's hair, though the performance has its attractions.

HYDE CLARKE.

Smyrna, Asia Minor.

WEATHER RHYMES. —

"'Tis time to cock your hay and corn
When the old donkey blows his horn."

The Farmer's Magazine, vol. iv. (1836, pt. 1.), p. 447.

K. P. D. E.

PORTRAIT AND RELIC OF BASKERVILLE.

Only one portrait of this famous printer seems to be known — the one which was for many years a sort of heir-loom in the offices of Aris's *Birmingham Gazette*. Another picture (but only a copy of the above I believe) passed some years ago into the possession of Mr. Joseph Parkes, formerly of this town. From one of these (apparently) the woodcut in Hansard's *Typographia* was engraved. Although I have sought for other portraits, I have not heard of any till a few weeks ago, when Mr. W. J. Sackett of this town showed me a copper-plate (engraved by Rothwell), and evidently taken from one of the two oil-pictures above-named. The plate seems scarcely to have been used, and has been in a private collection for more than thirty years. I believe it was "bought at Richardson's in London in 1813" (at least it was so marked on its wrapper); but I wish to learn all I can about its history, and for whom and what purpose it was engraved. A portrait of Baskerville was promised in the prospectus of the famous Beaumarchais edition of Voltaire's *Works* printed with Baskerville's type; but as I have not seen the first edition, I do not know if this was the portrait, nor even if any portrait appeared. In a *Guide to Worcester*, published about 1788, the editor states that the publisher of the volume had bought the remainder of Baskerville's stock for 1200*l.* It is not probable that the portrait was included, but as that publisher was evidently interested in such matters, he may have had something to do with this plate. Any information about the plate or the engraver will be very thankfully received. I ought to add, that Mr. Sackett has printed a few impressions of this curious plate.

Another relic of Baskerville's was recently placed in my hands by the kindness of Mr. J. W. K. Eyton, F.S.A. It is a small slate slab, engraved evidently by Baskerville himself, with the words "Grave Stones Cut in any of the Hands by John Baskervill (*sic*), Writing Master," and was doubtless a sort of window-board when Baskerville was "writing-master" in a school in the Bull Ring in

this town. The letters have all the elegance and beauty which he immortalised in his famous type, and are as fresh as if only cut a year or two ago. Any information about this relic, or any casual references to Baskerville (especially as to his residence here) will be much esteemed, as I am preparing a short memoir of the famous printer, and wish to collect all I can relating to his life and works.*

S. TIMMINS.

Birmingham.

GLoucester PASCHAL CANDELABRUM AT
THE BRISTOL EXHIBITION.

[The following newspaper-cutting is probably worthy of preservation in "N. & Q." U. O. N.]

The above candelabrum has just been sent from the South Kensington Museum as an additional attraction to the exhibition at the Fine Arts Academy, Clifton. This renowned work, after the vicissitudes of centuries, now returns at length, in this city, to the episcopal diocese where it was originally produced. It was executed in the reign of our Henry I., surnamed Beauclerc, about the year 1115, by the command of Peter, then abbot of the nunnery or monastery of St. Peter, the site of the present Gloucester Cathedral. Dugdale, in his great work, says, "The church of the monastery having been rebuilt, it is easy to suppose that Abbot Peter would busy himself with the furniture, and our beautiful candlestick was one of the objects of art due to the devotion of himself and his 'gentle flock.'" It appears that in less than a century later, this work, which was a marvel for the age in which it was produced, came into the treasury of the Cathedral of the city of Mons, Normandy. Afterwards falling into neglect, it passed into a private family, and ultimately found its way into the famed collection of Prince Soltikoff. As a great and unique work of a remote period, as a national relic illustrative of English History, the Government authorities at South Kensington had long desired once more to reclaim this lost treasure to its native land. On the dispersion of the Soltikoff collection a few months since, in Paris, an opportunity fortunately occurred; and Mr. Robinson, the superintendent of the Art Museum at South Kensington, with a promptitude and tact so often brought by him to the service of art, has now once more made the Gloucester Candelabrum the possession of the English nation. Its value is supposed to be one thousand pounds.

The material of this work is bronze, thickly gilt, with here and there pieces of silver inlaid in the manner of the Italian niello; the eyes of monsters, and some other points, filled with dark enamel. It was cast in three pieces, and the moulds appear to have been wrought with so much

* [Nine articles on John Baskerville appeared in our 1st S. vols. iv. v. and viii.—Ed.]

accuracy as to necessitate but little retouching from the graver. The intricacy of the design, and the elaboration of the detail must have presented no small difficulties of execution, and the work, making due allowance for the period of its construction, redounds to the honour of the early English artisan. The style of art will be recognised on comparison with other treasures in the Exhibition, as peculiar and marked in character. The amount of detail, and the interwoven ornamentation, would indicate Byzantine influence; the other elements, especially that of the grotesque, bespeak a northern origin, corresponding with Norman decorations and enrichments.

The candelabrum at the foot, and at the calix-like summit, has three sides, each somewhat corresponding to the others — with a variation. The form is graceful. Closer examination will show an infinity of detail; arabesque stems and foliage interwoven with human heads, figures, and fantastic animals. In this tangled mass, it is said, may be counted nine men and forty-two monsters struggling together, biting, and devouring one another.

The whole is redeemed by a spiritual allegory. These monsters represent the wicked victims of vices personified. The candle and candlestick, on the other hand, were the fitting emblems of light giving truth, and “the duty of lights,” says one of the three Latin inscriptions, “is the practice of virtue. The luminous doctrine of the Gospel engages man to fly from the darkness of vice.” Accordingly this lesson is further enforced by the presence of the emblems of the four Evangelists, the Angel, the Winged Bull, the Winged Lion, and the Eagle, ranged around the stem, proclaiming good tidings of light and of truth to the four quarters of the earth, and dispelling from the world darkness and discord.

Analogous ideas and subjects will suggest themselves in the realms of poetry, painting, and architecture. The oft-repeated temptations of St. Anthony, the saint in the midst of hideous monsters, the gargoyles at the roofs of churches, driven out by the good spirits within, and the seven-fold *L'Inferno* of Dante given up to cruel monsters. These are all examples of that conflict of good with evil symbolised by the Gloucester candelabrum: “the light shined in darkness, and the darkness comprehended it not.”

FENCIBLE LIGHT DRAGOONS, 1794 to 1800.

I annex a list of the regiments of Fencible Cavalry raised in 1794,* to serve during the war, in any part of Great Britain, with the names of the Colonels commanding them. They each consisted of eighteen commissioned officers, and six

troops of eighty privates per troop; and were always full of their complement of both officers and men, being a very favourite service with both. They served during a time of great popular excitement, and when the poor of this country suffered excessively from scarcity of food; occasioning them to assemble in a tumultuous manner in many parts of the country, and which were not unaptly denominated “Bread Riots.” Demagogues and republicans were every where agitating the middle classes, manufacturers, and mechanics to disaffection and revolt. This force, however, always did its duty with much temper and judgment. The beginning of the year 1800, the whole of these regiments were reduced. The only commissioned officers who received half pay, were the adjutants. To the quarter-masters an allowance of 2s. each per diem was assigned, as a permanent remuneration for their past services.

IN GREAT BRITAIN.

- The First Regiment*, Right Hon. John C. Villiers, M.P. *Ayrshire*, Col. Dunlop.
- * *Berwickshire*, Sir Alexander Don, Bart.
- * *Ancient British*, Sir Wat. W. Wynne, Bart., M.P.
- * *Cambridgeshire*, Col. R. J. Adeane.
- Cinque Ports*, Robert B. Lord Hawkesbury, M.P.
- Cornwall*, Geo. E. B. Viscount Falmouth.
- * *Dumfriesshire*, Col. Maxwell.
- * *Essex*, Col. Montague Burgoyne.
- Fifeshire*, Col. Thomson.
- Hampshire*, Col. Everitt.
- Lanarkshire*, Col. Hamilton.
- * *Lancashire*, Col. Bishopp.
- East Lothian*, Col. John Hamilton.
- * *Mid Lothian*, William, Earl of Ancram.
- Norfolk*, Hon. W. A. Harbord.
- Oxfordshire*, Col. Parker.
- Pembrokeshire*, Lieut.-Col. Davis.
- Perthshire*, Col. C. Moray.
- * *Prince of Wales's*, Wm. H. V. Earl of Darlington.
- Princess Royal's Own*, Col. A. Macdowall.
- * *New Romney*, Col. Cholmondeley Dering.
- Roxburghshire*, Sir John Scott, Bart.
- Rutland*, Col. G. Noel.
- Somersetshire*, John, Earl of Poulett.
- Surrey*, George, Lord Onslow and Cranley.
- Sussex*, Sir Geo. W. Thomas, Bart., M.P.
- Warwickshire*, George, Earl of Warwick.
- Windsor Foresters*, Col. Chas. Rooke.

Two regiments of the same description were raised in Ireland, viz.: —

- The First Regiment*, Robert, Earl Roden.
- The Second Regiment*, Edmund, Lord Glentworth.

Those regiments marked with an asterisk (*) volunteered their services for Ireland, and were despatched thither. II.

Minor Notes.

CARDINAL: THE DERIVATION.—Richardson thus derives the word: —

“From *Cardo*, a hinge, that on which the door is turned and returned;” and quotes from Ayliffe: — “A

* See “N. & Q.” 2nd S. v. 155.

Cardinal is so styled because serviceable to the Apostolick, as an axle or *hinge*, on which the whole government of the Church turns; or, as they have from the Pope's grant the *hinge* and government of the Romish Church."

Auli alteram partem. Thomas Fuller (*Worthies of England*, vol. i. p. 16, ed. 1840), writes:—

"Cardinals are not so called because the hinges on which the Church of Rome doth move, but from *Cardo*, which significth the end of a tenon put into a mortise, being accordingly fixed and fastened to their respective churches. Anciently, *Cardinalis* imported no more than an ecclesiastical person, benefited and inducted into a cure of souls; and all bishops generally made Cardinals, as well as the Pope of Rome."

T. F. continues the passage with reference to the two cardinals of St. Paul,—the title well-known to all interested in these ecclesiastical subjects. Which is right? There is no doubt as to the word *Cardo* having the two respective meanings here noticed,—“hinge,” as in *Æn.* ii. 480, “tenon,” as in *Vitruvius*, ix. 6.

FRANCIS TRENCH.

Islip, near Oxford.

RENT-BOOK INSCRIPTION.—On taking up the rent-book of the lord of some threescore manors, Michaelmas, 21 Edw. IV., I find the heading of the first page to commence with the following philosphic warning; truly an appropriate one to him who was preparing to note his income from these vast domains:

“IHU MARIA, HELPE, AMEN.

Ryches makyth pryde,
And pride maket plee,
And plee makyth poverté,
And Poverté makyth Pees,
That is lief.”

Here at least was a pious and humble heart unspoilied by wealth and power. If not written with his own hand, it was done at his direction.

L. B. L.

A QUID OF TOBACCO.—Lexicographers have generally been most at fault in that part of their labours which attributes to words their origin and derivation. There is no great reason for surprise, therefore, that the *derivatur* of a section of our own English language has been missed and misunderstood altogether by these gentlemen. The section (small indeed, but very curious) to which I allude is that of the words which our language has borrowed from the native Irish. The words are chiefly of the *rowdy* class, and we in England are without doubt indebted for them to our sailors and our soldiers.

These words are more numerous than a mere English scholar would suspect, and are deserving of investigation. As an example, I will give one instance of our debt to Ireland in this respect, together with a corresponding instance of the curious manner in which a great lexicographer has failed to hit off the right scent. We all *know*

(by name at least) the *quid* of tobacco. This is pure Gaelic; *cuid* in that language meaning a *portion*. Richardson, however, goes out of the way in order to derive it from the English *end*, thus reducing our sailors to the class of ruminants.

H. C. C.

BISHOP BABINGTON AND THE SEE OF WORCESTER.—From 1597 to 1610, while Bishop Gervas Babington filled the see of Worcester, the arms of the diocese were identical with those of its bishop, both being, arg. ten torteaux, 4, 3, 2, 1. This is, I believe, the only instance in which so curious a circumstance has occurred.

J. WOODWARD.

A FLEET SWALLOWED UP BY A WHIRLPOOL.—The late G. H. von Schubert (in his *Geschichte der Natur*, Erlangen, 1835, bd. i. s. 214 and 227), mentions the horrible disaster which befell six English vessels and four French prizes, that were engulfed by a sudden whirlpool of the sea. But two of the 2000 persons, composing the crew, were saved. As my author gives no particulars, I want the report in full; and will feel much obliged to the Editor of “N. & Q.” if he allows it a place in his columns. JOHN H. VAN LENNEP.
Zeyst.

SOCIAL LEGISLATION UNDER THE TUDORS.—In a very able and interesting article under the above title, in the recent number of the *London Review*, the writer informs us:—

“The proofs are numerous that interferences with trade was jealously regarded by the House, unless it squared with old customs, or a strong conviction of good to be produced. One bill, to *restrain the multitude of people flocking to London*, was rejected; and another to limit the sale of poultry to those who had served seven years’ apprenticeship, was contemptuously thrown out. The House cried, ‘Away with it.’”

The student of political economy, the writer remarks, will be interested in observing the views then entertained on questions embraced by his favourite science.

Will any of your readers be kind enough to refer me to a work explaining the cause of the multitude of people flocking to London in the latter years of Elizabeth’s reign? The subject is interesting and worthy of investigation.

The Bills introduced into the House in one of the later Sessions of Elizabeth’s reign are, in some respects, amusing. A Bill to “*Restrain the Number of Common Solicitors*,” was passed; as was another for doing away with frivolous suits in Westminster Hall; and a Bill for abolishing certain idle Courts kept every three weeks by Archdeacons was directed against some notorious abuse.

Many limbs of the law had seats in the House, and were among its chief speakers; yet lawyers were not delicately handled. In one case, where the names of a doctor of the civil law, and a

common lawyer were introduced, a member cited and applied the saying, "It's no matter who goes first, the hangman or the thief!" F.R.A. MEWBURN.
Larchfield, Darlington.

Queries.

PENRUDDOCK AND GROVE.

In the *Memoirs* of Henry Hunt, the Radical Reformer and patriot of Sir Francis Burdett and William Cobbett, written by himself while in Ilchester Gaol, a curious circumstance is related, the particulars of which I have not found borne out by any other authority. In the opening of the *Memoir* he informs us that he is the descendant of Colonel Thomas Hunt, who took a decided and prominent part in favour of Charles II. He goes on to relate that Col. Hunt took a part with Penruddock and Grove in the conspiracy which led to such a disastrous result for a band of gallant royalists. After many details he says that Colonel Hunt was sent to Ilchester Gaol to be executed, but that his sister Margery took the place in his bed, while he, dressed in her clothes, made his escape with another sister, who had come to take her last farewell of him. He wandered about in the darkness of the night, and found himself at daybreak so near the jail from which he had escaped that he heard the bell toll for his execution. At this moment of peril he met a collier, and found, by a conversation with him, that he was friendly to the cause of the Stuarts. This man concealed him in his cottage, managed by his adroitness to escape the scrutiny of a troop of horse with Desbrow at their head, and ultimately assisted the fugitive to France, where he remained with Charles, and accompanied him to England at the time of the restoration. I have condensed several pages into this brief summary.

Henry Hunt states that the whole particulars were contained in some family document, and speaks of their being imperfectly recorded in the early editions of Lord Clarendon's *History*. I have the Oxford edition of Clarendon, of 1707, 6 vols. 8vo; but although an account is given of the rising at Salisbury, there is no mention made of the escape of Col. Hunt, nor is he mentioned in connection with the event. His name does not occur in any part of the history. It is strange that an incident so remarkable as the rescue of a condemned man by the courage and devotedness of a sister should not have been recorded in connection with the other particulars.

Have any of your readers seen this event recorded, or in any way supported in any history of the times? There are several particulars given by the narrator which look suspicious. I have never found that the family documents spoken of were published.

T. B.

"ANTIGONE."—Where may I find a poem by the late Miss Mitford, called *Antigone*?

COURT STONE.

ARMORIAL.—*Crest*, a garb and spear-head sal-tire ways. Motto, "*Marte et Arte.*" Whose?

Σ. O.

"THE BEGINNING OF THE END."—Who is the author of this now proverbial expression? I believe I have met with it in one of Massinger or Ford's plays, but have repeatedly sought for it in vain. A lady suggests that it may be found in the book of Daniel.

Since the above was written, I have seen Mr. FARRAR's "Note and Query" (2nd S. ii. 369), where it is quoted from Talleyrand, but traced to "the true beginning of our end" in *Midsummer Night's Dream*. With all deference, it seems to me that although the words are the same the meaning is quite different. Prologue means "that is the true end or aim of our play now about to begin," transposing the words. At all events *end* is evidently used for *aim*, quite a different thing.

J. SAN.

BIOGRAPHICAL QUERIES.—I should be very greatly obliged to any of your correspondents who would favour me with *early* information as to any of the following:—

Lionel Anderson, second son of William Anderson of Naworth, co. Beds, born 13th May, 1635. I have a reference to Collier's *Historical Dictionary*, but have not been able to meet with that book.

Jasper Clayton, born July, 1665. Was he a son of Sir John Clayton?

Urian Oakes, eldest son of Urian Oakes, born in London 15th August, 1640.

C. J. ROBINSON, M.A.

Seven Oaks.

AUTOGRAPH OF BIGNON.—In an old book (*Herodotus, Græcè*, Basle, 1541), I find an autograph of "Bignon," in a large, bold, French hand. Now I wish to know whether this is from the hand of Jerome Bignon, Royal Librarian by the appointment of Richelieu, and one of the great bibliographers of the seventeenth century? and I should feel greatly obliged to any of your readers who would kindly direct me to some book containing a fac-simile of the said Bignon's autograph.

J. C. LINDSAY.

St. Paul's, Minnesota, U. S. A.

DRAMAS.—Can any reader of "N. & Q." give information regarding the authorship of any of the following dramas privately printed? They seem to have escaped the notice of Mr. Martin in his Catalogue:—1. *Napoleon*, a Historical Drama in six acts, 1841. Privately printed; 2. *Pausanias, or the Regent of Sparta*, a Tragedy, 8vo, 1844; 3. *Past and Present*, a Comedy in three acts;

Manchester, 1847; 4. *Retributive Justice*, a Tragedy. No date. A few copies printed.

R. INGLIS.

EATING IN CHURCHES.—The Rev. J. White, in his *Eighteen Christian Centuries*, says, speaking of the eleventh, p. 235:—

"In contrast to this miserable den (*i. e.* the home of the middle-class man) there arose a building vast and beautiful, consecrated by religion, ornamented with carving and colour, large enough to enable the whole population to wander in its aisles, with darker recesses under the shade of pillars, to give opportunity for familiar conversation, or the enjoyment of the family meal."

Mr. White gives no references. Can any reader of "N. & Q." furnish the authority for this last statement? Michelet is referred to on the preceding page, but no work of his is named.

J. B. L.

FIERY EXHALATION IN CO. MONTGOMERY.—In the *Diary and Correspondence* of John Evelyn, under date of the 22nd April, 1694, the learned diarist records as follows:—

"A fiery exhalation arising out of the sea, spread itself in Montgomeryshire, a furlong broad, and many miles in length, burning all straw, hay, thatch, and grain, but doing no harm to trees, timber, or any solid things, only firing barns or thatched houses. It left such a taint on the grass as to kill all the cattle that eat of it. I saw the attestations in the hands of the sufferers. It lasted many months."

Does any other notice of this most curious phenomenon exist, or was Evelyn the victim of an imposture? If true, can it be accounted for by any known principle of natural science?

D. M. STEVENS.

FITZ-ALANS, ETC.—Can any of your numerous readers inform me, 1. Whether the Fitz Alans (ancestors of Walter Stewart), left any branch of their family in England, and if so, whether they were of any note?

2. What is the origin or meaning of the word "Brocas"?"*

3. What is the origin of the old Welsh toast,

"Y Goron, y'r Eglwys, y'r velin a'r hed
Y defyd, y pandw, a'r Cymry y gyd."

Who is the author of this?

3. Where is a good life of Judge Jenkins of Hensol, surnamed "Heart of Oak," (one of whose daughters married an ancestor of the Talbots of Shrewsbury and Hensol, and another—Lougher of Nottage) to be found?

4. Where is an account or list to be gotten of the gentry of Glamorgan who took the King's side in the Civil War. I can find but very little in the *Diary of Richard Symonds*, published by the Camden Society, 1860, in the *History of Cardiff*, and in the traditional accounts of the battle of St. Fagan's.

MORGANWG.

FYNMORE FAMILY.—To the families Femynor, Ferimor, Fenmer, Fermer, and Finnamore, Burke ascribes the same arms; the first four families are of Norfolk and Suffolk, the last of Wilts. I should like to know if the name is frequent in the counties named; also the derivation. I have been told that it is Danish. The arms are, erm. two chevrons gules. I find them borne by a Wm. Fynmore, who died 1664. The Finnamores became extinct about 1600. The heiress married Michael Ernley, Sheriff, Wilts, 1580. I should imagine that Wm. Fynmore must have assumed the Finnamore arms, as Burke gives a totally different shield and crest to Finmore or Fynmore."

WYKEHAM.

GORDONS OF PITBURG.—Who was the founder of this family? Were they a branch of the "Ancient Gordons," or descended from the "Scurdargue" or "Ruthven" branches? Z. O.

GREGORY HICKMAN.—Richard Hickman, of Stourbridge, Gent., married Dorothy Moseley of the Mere; and died 4th July, 1710, aged twenty-nine. His widow married, secondly, Gregory Hickman, of the city of Chester, merchant.

The above is derived from a monumental inscription in Enville church, near Stourbridge. I should feel much obliged to any Cheshire correspondent of "N. & Q." for information respecting Gregory Hickman, who must have been related to the lady's former husband, as the Christian name of Gregory frequently occurs in the pedigree.

H. S. G.

SIR JOHN HOLT.—Can you or any of your correspondents solve the following problem? I have before me extracts from the registers of burials in two parishes, one being St. Andrew, Holborn, and the other Redgrave, in Suffolk, both recording the burial of the Lord Chief Justice as having taken place in the respective churches. This is not the only difficulty; but, in addition, the date of the burial in Redgrave is March 20, 1709-10, while the date of the burial in St. Andrew, Holborn, is April 6th. These entries the reverend rectors of each of these parishes have, at my request, been kind enough to verify. All authorities agree that Sir John died on March 5, at his house in Bedford Row, and it might have been possible that his body was at first interred in St. Andrew, his parish church, *before* it was removed to his seat at Redgrave, where his monument is still to be seen; but it is incomprehensible to me how he should have been first buried at Redgrave on March 20th, and afterwards be again removed from the country and buried at St. Andrew on April 6th. I shall despair of a solution, if I do not find it in "N. & Q."

EDWARD FOSS.

HITCHINS, HYTCHINS, OR HUTCHINS.—May I ask whether these or their kindred surnames,

[* See "N. & Q." 2nd S. xi. 188, 339; xii. 78.]

were associated originally with any particular part of the country, or any special shire? S. M. S.

LENGO MOUNDINO. — While travelling lately in the South of France, I fell in with a French gentleman who showed me a volume of poems recently published at Toulouse, under the title of *Las Espigas de la Lengo Moundino*, par Eouis Vestrepain. I was informed by my fellow-traveller that the dialect of Toulouse is called *Lengo Moundino*; and on referring to the *Dictionnaire du Vieux Langage Français*, par M. Lacombe (vol. ii., Supplement), I find "MOUNDI, Toulousain né à Toulouse."

What is the origin of the word?

May I hope that this inquiry may be brought to the notice of M. Ansas of Montauban, any communication from whom I am persuaded that your readers would receive with pleasure.

P. S. CAREY.

MELROSE ABBEY. — Where can I find a list of the inmates at the dissolution of the monastery, or any lists of names connected with the place about the time?

Σ. Θ.

LADY NELSON'S MOTHER. — Can SPAL or some other of your West Indian correspondents kindly inform me who was the wife of William Woodward, Esq., senior judge of the island of Nevis; whose daughter, Frances Herbert, born in 1768, was married first to Josiah Nesbitt, M.D. of Nevis, and secondly to the great Lord Nelson? The connection of these Woodwardes with the Herberts, Earls of Pembroke and Montgomery, which I know to exist, is what I am desirous of tracing.

J. WOODWARD.

THE PEOPLE OF ZWOLL. — In the *Confictus Thalie et Barbariei* of Erasmus, that witty writer satirizes most bitterly the people of Zwoll, placing in this town the head-quarters of the goddess Barbaries. What was the reason that Zwoll should be thought worthy of this distinguished honour?

α. λ. μ.

PARLIAMENTARY SURVEYS. — I venture, through the medium of your columns, to call the attention of the Council of the various Archeological Societies to these documents so well known, and which are preserved in Lambeth Palace.

If these societies would devote a portion of their publications in their respective counties to these surveys, a most valuable collection of materials for the ecclesiastical history of each county would be obtained, and a great addition to the topographical illustration supplied. The Archbishop of Canterbury, upon a proper application, would no doubt as readily grant permission for the necessary transcripts as his grace did upon the application made to him for the publication of the early wills, which seem however to have been forgotten as soon as the permission was given.

The consideration of this subject would not be unworthy of the Council of the Camden Society. One of their volumes — if only one in two years — would accomplish much towards so desirable an object.

G.

PROVERBS. —

Nine crabs high. — What is the origin of this proverbial phrase, in use in Yorkshire? "Ever since I was nine crabs high," that is, I suppose, since I was a mere child.

As fierce as a dig. — What is a dig? The expression is used proverbially in Lancashire, I believe.

Looking nine ways for Sunday (sometimes varied to "Looking two ways for Sunday") appears to be used for being completely at a loss — "non-plussed." But why for Sunday?

You may as well look for the grace of God in the Highlands of Scotland. — This proverbial phrase I never heard but once, and then by a sailor; an Englishman, I believe.

J. SAN.

QUEEN OF SCOTLAND, AND OF THE GIPSIES. — In an article on the King of the Gipsies, which appears in the current number of *All the Year Round*, the writer asks a question respecting some Queen of Scotland, said by the late King to be preserved in an embalmed state at Newcastle. Now, in the Newcastle Museum there is a mummy exposed to view in an upright glass-case, which is commonly designated Pharaoh's daughter; and, as his Majesty represented the said Queen to be the daughter of a Pharaoh, in all likelihood he had founded his story on the commonly received notion of the identity of the mummy. I may also notice an error the writer falls into when he writes the name of the King Bligh; it ought to be Blythe.

THOMAS CRAGGS.

West Cramlington, 11th Oct. 1861.

ARTHUR ROSS, THE LAST PRIMATE OF SCOTLAND. — I know not if this ecclesiastic has ever formed the subject of a Query in your excellent paper. I think it is Mr. Lyon, who, in his *History of St. Andrews*, expresses surprise that so little information regarding him had come down to us. I at one time endeavoured to add to it, but without success, and had given up the subject, till it was recalled to my mind by finding mention made of his name in a deed in the Register Office, Edinburgh.

The deed in question was a "discharge" in favour of "Ross of Balnagowan," circa 1680; but I unfortunately have lost my memorandum of the deed, so can only speak from memory, and cannot give the exact date.

Query, Was he a cadet of the family of Balnagowan? What family did he leave?

I find, from Douglas, that he left several daughters co-heiresses, and that one married Mr. Wil-

ham Smith, parson of *Monedie*; who left an *only* son *James*, who again left only daughters. Yet I think it is Mr. Lyon who acknowledges having received information about the Primate from *Geo. Smithe*, Esq. I should be greatly obliged by an account of this gentleman's descent, if he is descended from the Primate.

I regret I have not Lyon's book with me at present, but only quote from memory. I find mention of the Mr. William Smith above alluded to, at Fortrose, Ross-shire, about 1680; and also of "Mr. James Smith, curate of Kilmuir Wester," in the neighbourhood. Were they in any way connected? Any information about the Bishop, his descendants, &c., will greatly oblige

DACTYL.

P.S. I am aware of another son of William Smith's introduced into a late edition of Burke, but have never succeeded in finding any *evidence* to support him.

STRANGE SIMILE.—In Lloyd's *State Worthies*, article on Sir Thomas More, he observes that the least opposition overthrows great pretenders, just as "the little mouse ~~steals~~ up through the elephant's trunk to eat his brains; and the Indian rat creepeth into the belly of the gaping crocodile." Who did Lloyd get this idea from?

JAMES REID.

Newcastle-on-Tyne.

REV. WM. STEPHENS.—In the 1st and 2nd vols. of your 1st Series are references to the Rev. William Stephens, who was at one time Vicar of St. Andrew's Church, Plymouth. Can you direct me where I can obtain information on the following points?—Where was he born, and when? the dates and names of the various places he served. Whom did he marry? Had he any armorial bearings? Where and when did he die? I have searched the county history in vain for information respecting the vicars of St. Andrew's Church, Plymouth. Can you direct me where I can procure the names and dates of all since the Reformation; also, some account of the church, which at one time belonged to Plympton Priory.

A DEVONIAN.

"THE STAR-SPANGLED BANNER."—This song, which is now to be heard everywhere in the United States, is sung to the tune of "Anacreon in Heaven." Was there not a still older song to this tune, commencing—

"When Bibo went down to the regions below? *"

It has been stated that this was an Irish bacchanalian song. Is the air Irish? Is it known who was the composer of it?

UNEDA.

Philadelphia.

[* Printed in Fairburn's *Universal Songster* without the author's name, "To the tune of Anacreon in Heaven."—ED.]

ARCHBISHOP USSHER'S WORKS.—Can you inform me whether there is any prospect of the completion of the edition of Archbishop Ussher's *Works*, which was left in an imperfect state by the late Dr. Elrington, Regius Professor of Divinity in the University of Dublin? ABHBA.

BENJAMIN WEBB.—I have the arms of England with supporters, written on vellum by Benjamin Webb, of Bunhill Row, with his signature at the back, dated Haberdashers' School, 1772. There was also in my possession a few years ago a specimen of his penmanship, consisting of the 23rd Psalm, written in the form of a "true lover's knot." It required a magnifier to make out the letters. He is said to have presented some specimens of writing, executed on the skin of an egg, to the King of Poland. It is stated that he was to have been appointed writing-master to the Prince of Wales, and that the aforesaid arms were a part cut off from a larger piece of writing addressed to Geo. III., but that his death took place before it was finished.

Watkins's *Biog. Dictionary* mentions him as the author of several works on Annuities. Can any of your readers say whether any other of his writings are in existence*, or give particulars of his descent; he is believed to have been of a Lincolnshire family, who were living there in 1709. W. W.

YOUGHAL MS.—Not very long since there was sold in Dublin (but in what year, and by whom, I cannot tell, as I have only a portion of the sale catalogue) a very interesting unpublished MS., entitled—

"Memoirs of the Town of Youghal, giving an account of the Laws and Customs, Offices, Gates, Walls, Church Immunities and Privileges; with a Catalogue of the Mayors, Bayliffs, and Burgesses from the year 1542 to 1749, List of Freeman, Charters, Grants made by several Kings, from Edward IV., Oaths of Office, and Rules of Court. Collected by Thomas Cook, Alderman."

Several curious entries are quoted in the catalogue; but I shall give only one:—

"Page 43, A.D. 1690. Captain Thomas Pond gave the corporation a silver boat which holds three noggins, which is to be drank full at the several feasts of the mayors with the usual toasts, 'Captain Pond, dead or alive.'"

There is a curious account of the substitution of the head of John Dromadda, "a most notorious offender and common robber," for that of St. Deelan, which "by some accident happened to be broken."

The volume is dedicated to the Right Hon. Henry Boyle, Speaker of the Irish House of Commons; and, according to the auctioneer, "forms one of the most important manuscripts of the

[* See Watt's *Bibliotheca Britannica* for a list of his works.—ED.]

kind, elegantly and plainly written, quarto, calf gilt, gilt edges, in fine preservation."

Can you give me any information respecting this MS.? Who was the purchaser, and where may it be found? ABHBA.

Queries with Answers.

SAMUEL WARD OF IPSWICH.—I am anxious to know if the following volume includes the complete Works of this eminent Puritan:—

"A Collection of such Sermons and Treatises as have been written and published by Samuel Ward, Bachelior in Divinitie and Preacher of Ipswich, are here gathered into one Volume. The Titles whereof are in the next page following. London, printed for John Grismond, and are to be sold in Ivie Lane at the Signe of the Gunne, 1636" (8vo), with curious wood-engraved frontispiece.

Titles:—

"Christ is All in All. The Life of Faith. The Life of Faith in Death. A Cole from the Altar. Balme from Gilead to recover Conscience. Jethro's Justice of Peace. A Peace-Offering to God. Woe to Drunkards. The Happiness of Practice."

I am aware that in the strange controversy of Bishop Mountagu with the Jesuits, immortalised in his *New Gag for an old Goose*, and *Appello Cæsarem*, Yates and Ward drew out of the former a certain number of propositions which, they maintained, favoured Arminianism and Popery, and prepared these for presentation to the Parliament which was about to meet (1624): but were these "propositions" published? If so, where may they be got? Any references to sources of information concerning Ward (excluding Calamy, Palmer, Neal, and their authorities, and Bishop Hackett's *Williams*) will be esteemed by

G.

[Among the King's Pamphlets in the British Museum is "A Rapture, composed [in Latin] by Samuel Ward, during his imprisonment in the Gate House. Englished by John Vicars. Lond. 1649, fol." There is a short account of Samuel Ward in Woddespoon's *Memorials of Ipswich*, 8vo. 1850, pp. 371—3, where it is stated that "two portraits only of Mr. Samuel Ward are known: one in oils belonging to Mr. Raw of Washbrook, the other, a delicate drawing in water-colours, in excellent preservation, formerly belonging to the author, and now in the extensive collection of local portraits, the property of Mr. W. S. Fitch of Ipswich." Consult also Fuller's *Worthies of England*, art. SUFFOLK; Willis's *Current Notes*, 1856, p. 86; and "N. & Q." 2nd S. v. 318; and ix. 78.]

"FORFEIT HIS HIDE."—In Dr. Hook's *Lives of the Archbishops of Canterbury*, p. 181, he says that one of King Ina's ecclesiastical laws declared that "if a slave work [on a Sunday] without the lord's privy, let him forfeit his hide;" and the doctor explains the expression thus:—"i. e. let him be scourged." The original Anglo-Saxon is not given, nor the Latin translation; but it seems that if the law bears that interpretation, the Eng-

lish word chosen for its translation is somewhat inappropriate. Can some of your Anglo-Saxon readers explain this, or say whether there is any other instance of these words bearing the same signification? Were not a hide of land too large for a slave to hold, I should have thought the expression meant that the slave should forfeit the land he held, on which he had worked; that is, if he could hold any land. M. E. F.

[A similar regulation occurs in the laws of Witträd: "Si servus hoc faciat proprio motu, sex (solidos) ipse domino pendat aut cutem suam" (öppe pine hýd :.) See the *Leges Ang.-Sax.*, Wilkins, 1721, p. 11, where it is remarked in a note that "to forfeit, or redeem, his hide" was the same as "being scourged, or compounding by a mulct." "*Cutem pendere, compensare, cutem redimere* hic et in aliis Legibus idem est, ac verberibus cædi, et pecuniam verberum loco pro facti ratione solvere." In the passage referred to by Dr. Hook, the words are ðolge hir hýde. öppe hir hýdesýlber; "verberibus cædatur, vel cutis pretium solvat," or, as Lye more closely renders (on Dolian), "Plectatur tergo, sive ipsius tergi pretio.]"

OLD DIVINITY: "A WELCOME TO THE PLAGUE," "THE TOPAZE, OR HEART JEWELL."—I have these in duodecimo, without titles, and shall be glad to know who is the author or authors. The first is a volume of sermons, commencing with "A Welcome," &c.; and the last a treatise upon conscience, founded upon Heb. xiii. 18, dated at the end "April 5, 1656." J. O.

[The first sermon is by Samuel Shaw, M.A., in 1658 rector of Long-Wharton, but ejected at the Restoration. In 1666 he was chosen master of the Free School at Ashby-de-la-Zouch: ob. 1691. It is entitled *Farewell Life: Welcome the Plague, or the Voice of One crying in the Wilderness*: shewing the business of a Christian, both antecedaneous to, concomitant with, and consequent upon, a sore visitation; represented in several Sermons. 12mo. Lond. no date. It has been republished by the Religious Tract Society. The last sermon is by Francis Whiddon, pastor of Morton-Hampsted in Devon, and entitled *A Golden Topaze, or Heart-Jewell*; namely, a Conscience purified and pacified by the Blood and Spirit of Christ, on Heb. xiii. 18. 8vo. Oxford, 1656.]

CHEVAL-GLASS.—What is the origin of the expression "cheval-glass" as applied to a lady's toilet mirror? Q.

[In the Supplement to Ogilvie's *Imperial Dictionary* we read "CHEVAL, n. plur. *Chevaux* [Fr.] A horse; cavalry. In composition, a support, or frame; thus, a *cheval-glass* is a large swing-glass mounted on a frame, &c." Or, may not the proper term be *chevallet*, which signifies the wooden frame on which anything is mounted, for instance, a painter's easel?]

SABBATICAL SUPERSTITION.—The "Harleian Scraps," No. 3 (2nd S. xii. 164), reminds me of a Query I have long wished to ask concerning the strictness of a sect of the Jews on the Sabbath institution. Some years ago I read a statement, made I think by Dr. Adam Clarke in his *Commentary* (but I cannot now trace it, perhaps some one can aid me), to the same effect as what

Godwin, in his *Moses and Aaron*, lib. i., states of the Essenes:—

"They were above all others strict in the observation of the Sabbath day; on it they would dresse no meat, kindle no fire, remove no vessels out of their place, no, nor ease nature."

The marginal reference to the above is Josep. *De Bello*, but Josephus does not name the last clause. Can you direct me to *authorities* on this subject? Strict Jews to the present day have Gentile servants to do household work, but I do not think they carry it further.

GEORGE LLOYD.

[The extraordinary statement referred to appears to be grounded on Josephus, *De Bello Jud.* ii. viii. 9. "Ὁς μὴδὲ πῦρ ἐνάσσειεν ἐκείνῃ τῇ ἡμέρᾳ, ἀλλ' οὐδὲ σκενὸς τι μετακινήσασαι θαρροῦσιν οὐδὲ ἀποπατεῖν." This is rendered in Latin (Diodorus's ed. 1847): "Ut illo die ignem non accendant, sed neque vas ullum loco movere audent, nec ullum exonerare." In the very loose version of the *Panthéon Littéraire* the passage stands thus: "Mais ils n'osent pas même changer un vaisseau de place, ni satisfaire, s'ils n'y sont contraints, aux nécessités de la nature;" a view of the subject which is most likely the correct one. See for an English translation Whiston's *Josephus*, ed. 1825, vol. ii. p. 270.]

NEW ENGLISH DICTIONARY.—I observe in *The Athenæum*, June 29, 1861, p. 865, some notice of such a work in preparation by the Philological Society, and help thereto invited. What is required?

S. M. S.

[The Proposals, as well as the Rules and Directions for Collectors of Unregistered Words, will be found in our 2nd S. iv. 81; consult also p. 139 of the same volume; and vol. vii. p. 299.]

Replies.

"GUERINO IL MESCHINO:" THE FATA
ALGINA.

(2nd S. xii. 190.)

The romance of *Guerino* is now generally admitted to have been written by one Andrea Patria, a Florentine, some time in the fourteenth century. Dunlop says that it was first printed at Padua in 1473, but there is a strong impression on my mind that I have somewhere seen a still earlier edition. Immediately after its appearance, it was translated into most of the European languages. The first French edition was issued in 1490, and such was the early popularity of the romance, that twelve editions at least were published previous to the year 1500. Julia of Arragon, a Spanish poetess, turned it into heroic verse; and an Italian versification of *Guerino*, of a more dogrel character, is in the British Museum. In Italy it still retains its pristine popularity, with the exception, perhaps, of Manzoni's *Promessi Sposi*, it has ever been and still is the most popular of Italian romances. Many readers of "N. & Q." will recollect that it was the favourite romance of the worthy and eccentric knight, Don Quixote.

And I feel bound to state, that, in my humble opinion, *Guerino detto il Meschino*, in spite of its innumerable absurdities, is one of the grandest romances ever written.

The Spanish, French, and Portuguese translations of *Guerino* are far from being literal; they are so very free, indeed, as to differ considerably, in many places, from the original. It would appear, too, that some of those have been re-translated into Italian; while, again, some of the Italian prose editions seem to have been rendered from the versifications. From these causes scarcely two editions are alike; and later Italian editors have added to the confusion, by omitting the wilder stories relating to giants, enchantresses, &c.—by, in fact, endeavouring to reduce the work to something near our modern ideas. Consequently both France and Spain have severally claimed to have given birth to the author, and language to the original MS., if not to the first edition. But there can be little doubt that the author was a Florentine, and the language Italian.

In some editions the Fata is termed Morgana, the name of an enchantress often mentioned in romances of chivalry. And she is described as no other than the Cumæan Sibyl, who foretold (as is alleged) the birth of our Saviour; but, being a priestess of Apollo, she obstinately refused to embrace Christianity, though, as a prophetess, she was perfectly cognisant of its divine origin. So the Almighty, to punish her contumacy, condemned her to an earthly existence, till the end of the world. But Apollo, to render this punishment less severe, endowed her with perpetual youth and beauty; while Satan, to mark his approbation of her conduct, gave her a magnificent subterranean palace and principality in the Apennines*, and an immense crowd of courtiers and servitors. This strange mingling of the ancient mythology with Christianity runs all through the work. *Guerino* is not only a warrior, but a missionary: next to slaughtering heathens, his greatest delight is to convert and baptize them. Yet this *beau idéal* of a Christian soldier and gentleman, sacrifices to Diana in the "Temple of the Moon," and to Apollo in the "Temple of the Sun," praying to the last-named deity in the name of the most holy and blessed Trinity!! Those glaring incongruities, however, are easily explained. The romance simply reflects the knowledge and religion of its period—a period when the early purity of Christianity had been almost swamped by, among other causes, the re-

* Mount Sibilla, near Norcia, in the Papal territory, is still pointed out with dread and horror as the abode of the Fata. There is a very curious account of Michael Scot, the wizard, visiting her there, and what he saw and did, not in a romance, but in some grave history; unfortunately I cannot at present lay my hand on the reference.

vival of classical literature; when Rome was both Papal and Imperial; when Pope and pontifex, saint and demi-god, nun and vestal, the Apocalypse and the Æneid were all mingled in one vast Pantheon of Romish confusion.

I often wonder that artists have never explored the pages of *Guerino*. A more fertile source of wild and romantic scenes for the pencil does not exist. Every Saturday morning the Fata was transformed into a loathly serpent, and all her court into beasts and reptiles of various descriptions in honour of their grand-master Satan, to whom the day was dedicated, and in whose obscene worship it was passed. What a subject for one of our great animal painters! The vast and magnificently-decorated hall, with its gorgeous furniture, and hideous occupants: *Guerino*, in the centre, astounded, but undismayed, by the unexpected metamorphoses, boldly drawing his sword in defiance of the devil and all his works.

The wanderings of *Guerino* were undertaken for the purpose of discovering his lineage, and seeking his parents. In a late number of "N. & Q." there is a notice of *Great Expectations*, as worthy of its writer as it is of Mr. Dickens. In that notice the writer of it observes: "If any thing more touching than the death of Magwitch was ever written, we shall be obliged to any reader to point it out to us." I now earn the obligation by pointing out to the writer of that notice, the meeting of *Guerino* with his long sought for parents.

WILLIAM PINKERTON.

Hounslow.

CHURCHES OF THE FIFTEENTH CENTURY.

(2nd S. xii. 209.)

THE REV. H. T. ELLACOMBE has opened up a very interesting question in church history. It is certainly true, that if we look round on our various parish churches, scattered over the country, we see in most of them traces of the style of architecture prevalent during the fifteenth century. Some of them are wholly built in that style, whilst others, though the body of the building may be older, show that they had been restored or repaired about that time by the insertion of doors and windows. Those historians who have treated of the period ranging from the reign of Henry V. to that of Henry VIII. have not laid so much stress upon any great revival or movement in church building as is sufficient to answer Mr. ELLACOMBE's question. Those were troublous times, when the White and the Red Roses were fiercely contending for the mastery, and ill calculated, one would have supposed, for the peaceful occupation of church building. I am not going to try and answer the question myself, but would rather join in repeating it. And now

I have a remark of my own to propose, which is not inappropriate here. It is near of kin to Mr. ELLACOMBE's, but it refers to the twelfth and thirteenth centuries, instead of to the fifteenth. If we examine those cathedrals and churches which are older than the fifteenth century, we shall observe that a great majority of them belong to that transition period, wherein the Norman and Early English Styles appear mingled together in beautiful confusion. They were not built in the Norman period, and added to in that of the Early English; for the two styles equally predominate in the construction of the very walls themselves. Such is my Note on this point. My Query would be—Was there also a movement in church building at that early period? My corollary would run as follows. This mention of the Early English style leads to an observation applicable to the modern movement. In five out of six — I might almost say, in nine out of ten, of the new churches that are restored or erected now-a-days, it will be seen that the Early English style is employed, or a modification thereof, not always very happy. How is it that modern architects are so infected or so infatuated with this style? so infatuated as to build Early English Churches up against decorated or perpendicular towers? I have referred this question to architects, and have been told that the Early English is "convenient," and therefore recommends itself to adoption. This style, also, is cheaper than most others. There may be some reason in this: nevertheless, if it is over employed, or indiscriminately employed, to the exclusion of other architectural beauties, the reason ceases to be reasonable. But I have never been able to comprehend that it is in good taste to build a new church of one style up against an old tower of another. If a man has a stone house, would he add a wing to it of brick? Would it not offend the eye as incongruous? Or, in Italian architecture — If a man has a house of the Doric order, would it be well to add a portico of the Ionic, or Corinthian, or the Composite? Do not the rules of harmony and consistency suggest that the addition be of a piece with the part added to? And are there not rules of harmony and consistency in Gothic architecture? Being on a Church Restoration Committee, I have recently had half a quarrel with the other members on this very point. Strange to say, the architect sided against me, over-enamoured, as I presumed, with this irresistible Early English. We had a church and tower of the Perpendicular style, harmonising the one with the other. We pulled down the church, and have erected a new one: and now we have a church of one style up against a tower of another. I know no reason why this should have been done: and I have never yet seen the argument which makes my principle a foolish one.

The remarks which for many weeks have been

made in "N. & Q." on the "Mutilation of Sepulchral Monuments" are too true. A mania for attacking our venerable temples seems to have seized the community of late, and especially the clergy. Judicious restoration is a thing that only few are capable of. There is not one clergyman in ten, nor one churchwarden, in a hundred, that can be safely intrusted with so important a work. Careful restorations, dictated by a spirit of preservation, are good; but it is a shame rather than a glory, that so many of our time-honoured fabrics should be heedlessly levelled with the ground, in order that something bran new of the perpetual Early English style should usurp the place. This headlong course ought to be discouraged; for it is doing incalculable mischief in the concealment or the destruction of innumerable objects of interest, and of valuable memorials of the dead.

P. HUTCHINSON.

INDENTED SERVANTS IN AMERICA.

(2nd S. xii. 253.)

The records relative to indented servants reveal much that is curious in the early history of colonisation. By an indenture, the emigrant for a passage to America, worth about 8*l.* or 10*l.*, became a bondsman for a given number of years, during which time he was almost as much under the control, and at the mercy of the bondholder, or *his assigns*, as the negro slave. I have before me one of these contracts; it runs as follows:—

"This Indenture, according to the method, and by the Order and Direction of his Majesty and Most honorable Privy Council, printed and published in the Thirty-fourth year of his Majesties reign of England that now is (1682). That all Servants at any time as are free and willing to be retained to serve in his Majesties Plantations in America, are to be duly examined by any of his Majesties Justices of the Peace, and bound accordingly and Recorded in the Court of Sessions. Now Witnesseth that Charles Parry from Glomorganshire, sawyer, aged 29 years, voluntarily covenanteth, promiseth, and granteth, to and with William Hareland of London, Merchant, from the day of date hereof until his first and next arrival in the Land of Maryland, and after, for, and during the term of flower years therein, shall and will, as a Faithfull Covenant Servant, serve in such Employment as he, the said William Hareland, his executors, administrators, and assignes, shall there employ him to the custom thereof; In Consideration whereof the said William Hareland, his Executors, administrators, or Assignes doth Covenant, promise, grant, and agree to, and with the said Charles Parry, to pay for his passage in the good ship the Elizabeth and Mary, Captain John Bowman, Commander, or in any other ship thither bound by the order and direction of the said William Hareland. And to find and allow him Meat, Drink, Apparel, Lodging, and Washing, necessary during the said term, and such other allowances as to others are given and Granted in like kind. In Witness &c. the said parties to these present Indentures interchangeably have sett their hands and seals this eleventh day of May, in ye Thirty-fift year of his said Maj^{ty} Raigne, or Anno Dom. 1683. Charles Parry. Examined and bound before me one of his Ma-

jesties Justices of the Peace for the County of Middlesex, the day and years afore written. Abra. Bayly."

This system led to much hardship and oppression. Shipowners and captains held forth most alluring promises in their advertisements, and drew many young and thoughtless people of both sex from their homes. I have seen among official records, some of these Indentures, entered into by boys and girls of twelve and fourteen years of age. Such bonds are usually accompanied by memoranda, which too often whisper of youthful folly, of domestic sorrow, or early destitution. Thus Charles Fowler, aged sixteen, came from Canterbury, and covenanted for seven years for a passage to Virginia, saying, that his father and mother were dead "a moneth since, and hath no relations alive." Another came from Norfolk, and bound [himself], saying, that his father and mother sent him up to London on purpose to go to sea; and a young girl named Elizabeth Chamberling, on the 4th July, 1683, bound herself for Virginia, saying that her mother was dead and her father was willing for her to go. Their statements seem to have been taken as a matter of course. The "merchants" were always on the look-out for young people of this class. The buying and selling of emigrants became a trade, even more lucrative than the commerce in slaves. When they arrived in America they were eagerly purchased by planters, and hurried up the country. They were sometimes advertised, sometimes put up at auction, but generally bought before they disembarked, and produced from 20*l.* to 40*l.*, according to their age, capacity, and length of service.

This system, as your correspondent observes, continued until the American Revolution. I have a letter, too long to give in the present note, written by Samuel Freeman, an indented servant, dated from Maryland, April 21, 1775, in which the writer, who appears in England to have been an attorney, bitterly describes the severity of his bondage.

F. SOMNER MERRYWEATHER.

Colney Hatch.

SIR ISAAC NEWTON'S DESCENDANTS.

(2nd S. xii. 149, 237.)

I must crave a corner of your space to correct an error into which your correspondent Mr. DUNKIN has fallen, in relation to an alleged statement of my late father to the effect that he was descended from Sir Isaac Newton. This my father could never have said, for it implies total ignorance of Sir Isaac's family relations. On referring to my father's draft of our family pedigree, I find an Isaac Newton, from whom my father claimed descent, and of whom there is the following notice in his handwriting:—

"Isaac Newton, said to have descended from Newtons

of Lancashire. He settled at Westby by Basingthorpe, in the county of Lincoln, about the year 1500 (15th Henry VII.)”

Five generations after this Isaac Newton, comes the man who has made the name illustrious, and of him my father's notice is as follows:—

“Isaac Newton, posthumous and only son, born at Woolsthorpe, 25 Decr, 1642. He became Fellow of Trinity College, Cambridge, M.P. for the University, President of the Royal Society, Master of the Mint, and was knighted by Queen Anne. He died at Westminster, 1727.”

The pedigree is continued through Robert, the second son of Sir Isaac's grandfather.

A. V. NEWTON.

66, Chancery Lane.

The numerous paragraphs that have appeared in “N. & Q.” relative to the family and ancestry of Sir Isaac Newton, induce me to forward you the following extract from the *Stamford Mercury* newspaper of April 3, 1818. As to the amount of trust to be given to the statements contained in it, I have no opinion to offer:—

“A remark lately made, that the family of Sir Isaac Newton (to whom this county had the honour of giving birth) has become extinct, has led to our having the following sent to us; and as we deem the claim of a connexion with so illustrious a name to be a very just pride, we readily give place to the account which was written about the year 1790, and has been in the possession of the present W. Newton, of Exton, who is 75 years of age.

“Some particulars relating to the family of the Newtons, descended from the Newtons of Swayfield, in the county of Lincoln, who were nearly related to the family of Sir Isaac Newton.

“William Newton, the father of the late Wm. Newton of Exton, and of Anthony Newton of Caythorpe, in the county of Lincoln, lived at Swayfield; where he had an estate of about 200*l.* a year, great part of which he spent during the time of the late civil wars. He then took a farm at Ancaster, in the parish of Wilsford. Anthony Newton, his son, was born at Swayfield; and after his father was reduced, he went to live with a clergyman at Mormanton in Lincolnshire; from whence he was recommended to the Earl (afterwards created Duke) of Rutland, whom he served in the capacity of groom at Belvoir Castle for twenty-seven years; when Lady Dorothea, the daughter of the said Duke, was married to the Earl of Gainsborough, with whom he came to Exton, and continued some time in that family. He then married at the age of about 50, and took a farm at Exton, where he continued till his death, which happened about forty-seven years ago, when he was supposed to be about 76 years of age.

“This said Anthony Newton, of Caythorpe, says he has several times been informed by his cousin, John Newton, who lived at Fulbeck in Lincolnshire (and was son of William Newton of Wilsford, who was brother to Anthony Newton of Exton, and grandson of the said Wm. Newton, who lived at Swayfield), that the said John Newton was twice in London at the house of Sir Isaac Newton; that Sir Isaac always deemed him as a near relation, paid all his expences in London, gave him each time ten guineas to bear his expences home, and behaved otherwise extremely kind to him; that Sir Isaac several times told him that he would do something con-

siderable for all the Newtons, for he had money and estates sufficient to make them all rich, and desired that the father of the said John Newton would go up to London to see him. The above-mentioned John Newton has been dead about thirty-three years, and was about 58 years old.”

GRIME.

A correspondent having noted the decease of a descendant of Sir Isaac Newton, perhaps the following, extracted from the pages of the *New Lady's Magazine*, May, 1786, may prove interesting to your readers:—

“At Derby, Mrs. Orlando Brown, in the 75th year of her age. She was cousin to the great Sir Isaac Newton, who bequeathed her 2000*l.* and his picture, the only one he ever sat for, done by Sir Godfrey Kneller.”

T. C. N.

Mr. Wm. Newton might have known better with very little trouble. There is nothing in biographical fact more certain, than that Newton was never married; and the idea of an illegitimate son, to those who know his habits and opinions is a thing to smile at. I should not have entered upon the question, if it had not been to notice that Wm. Newton is not the only one for whom such descent has been claimed. Among the sales made by Leigh & Sotheby is one, in 1813, described as that of “Newton, Mrs. Anne, containing the collection of the great Sir Is. Newton.” I do not know what the pretext for this description is: possibly Mr. WILKINSON may be able to tell. But there is every reason to suppose that Newton's books went to Mrs. Conduitt.

A. DE MORGAN.

CONSECRATION MARKS (2nd S. xii. 249.)—The two painted crosses in Redcliffe church, Bristol, are most probably the original consecration crosses, of which there were formerly twelve, affixed to the four walls on the occasion of the solemn dedication of the church. The same ceremony is still observed in the Catholic Church, whenever a church is solemnly consecrated. In the directions regarding the things to be prepared before the celebration of the dedication service, the *Pontificale Romanum* has the following:—

“Item depingantur in parietibus Ecclesie intrinsecus per circuitum duodecim cruces, circa decem palmos super terram, videlicet tres pro quolibet et quatuor parietibus. Et ad caput cujuslibet crucis figatur unus clavus, cui affigatur una candela unius uncie.”

No particular form of the cross is enjoined; but at the present day that generally adopted is, I think, the Maltese.

JOHN WILLIAMS.

Arno's Court.

Allow me to state that, upon the inner north wall of the church of this parish (an Anglo-Norman structure), have been found two crosses drawn in

red and green. That they are not "consecration marks" is evident, from the style of the shafts, which is late fifteenth century, and from the fact that they are drawn over frescoes of mediæval fourteenth.

I believe these to be "dedicatory crosses." There are many of these crosses on the north wall of the parish church of Coggeshall, Essex; and of that of Boxgrove, Sussex. B. W.

SHANDY HALL (2nd S. xii. 250, 298).—On behalf of one of my youngest friends, Wm. Henry Anthony Wharton, who has just returned from his first donkey visit to *Mount Shandy* (after which Sterne named his hero) allow me to say that it stands where it did when my young friend's ancestor, the Eugenius of Sterne, held the Shelton Castle estate; it is on the north-eastern side of the road leading from the village to Redcar.

WILLIAM DURRANT COOPER.

Shelton Castle.

THE REV. WM. PETERS (2nd S. xii. 272).—The picture of an angel bearing the spirit of a child heavenwards, and marked "Of such is the kingdom of God," is among the Marquis of Exeter's pictures at Burghley, and has been engraved in 1795 by William Dickenson. The angel is a portrait of Mary Isabella, daughter of the Duke of Beaufort, afterwards the wife of Charles 4th Duke of Rutland. The child is a portrait of Charlotte, daughter of Sir Thos. (afterwards Lord) Dundas. She married the Rev. Wm. Wharton, and was my young friend's grandmother.

WILLIAM DURRANT COOPER.

LETTER OF CATHERINE DE MEDICIS (2nd S. xii. 249).—I beg to inform L. DE F. that I possess a letter of Catherine de Medicis. It is dated "De la Souterenne, 6^{me} J^r de Juing, 1569," and is addressed "Au Roy Monsieur mon filz" (Charles IX.). The object of the letter is to request the King to grant to one L'Aubespine the charge vacant by the death of Alluye, and that of L'Aubespine to one Bruslart. She also alludes to the illness of the Admiral (Coligny). The letter is written by the hand of the Queen's secretary, but has a long postscript in the Queen's own autograph, which is not very easy to decypher.

This letter, which is sealed with the royal arms, was formerly in the possession of the Duchesse de Berri, and was purchased by me many years ago from Rodd the bookseller of Newport Street, with other autograph letters which he had obtained at the sale of the Duchess's library, &c., at the Château de Rosny. WALTER SNEYD.

Denton, Wheatley, Oxon.

THE PHENIX FAMILY (2nd S. xii. 217).—This name is found in Liverpool, but not among the higher classes. It may be a corruption of Fenwick; may be derived from a sign; or, if the fire-office so called has been long enough es-

tablished to allow for a nick-name becoming a patronymic, may be taken from thence.

We need not go to Sphinx as the origin of Spink, for Spink in the north of England means a finch, either alone, or in combination, as in Bulspink, Chaffspink, &c. P. P.

The Hon. Major Henniker, son of the 1st Lord Henniker, married, 1776, Mary, daughter of John Phoenix of Rochester, co. Kent, gent. (she died 1803); their son, John Minet, succeeded his uncle as 3rd Baron Henniker.

"John Phoenix, Baker, New Cross, Deptford."—*Post Office Directory*, 1860.

R. J. F.

-AGE, TERMINATING CABBAGE (2nd S. xii. 252.)—In addition to those already given I have recalled *selage* and *tussilage*. Paxton, in his *Botanical Dictionary*, gives as the etymology of the former "the Celtic *sel*, sight, and *jach*, salutary." If this is correct the *jach* may be the particle of which I am in search, although I rather look for one signifying "plant," "root," or something of that kind, than one expressive of the qualities of the herb. *Medicago*, although Englished *medick* not *medicage*, *plantago*, *plantain* not *plantage*, and *plumbago*, in English *leadplant* I think, perhaps all belong to the same class, the Latin having probably derived the termination from the same source with ourselves. J. SAN.

COWAGE (2nd S. xii. 252.)—Your correspondent L., not finding this word in any dictionary, relinquishes it as inexplicable. Will he allow me with all due deference to say, I consider it as faulty orthography? and to allege, in support of this opinion, the following extract from a work which, in the last century, was no inconsiderable authority, *A General English Dictionary for such as are unacquainted with the learned Languages, &c. &c.*, by the Rev. Thomas Dyche, the 17th edition, 1794:—

"Coughage, a kind of kidney-bean from the East Indies, where it is used as a cure for the dropsy, &c. &c., and where it is sometimes called, by corruption, cowitzh."

In the *Critical Dictionary of the English Language*, by Joseph E. Worcester, Lond. 1856, it is "coughage, cowhage:" written also "cowitzh and cowage."

It is the *Mucuna pruriens* of De Candolle. In the *Hortus Cantabrigiensis* of the late James Donn, improved by P. N. Don, it is *class* Diadelphia, *order* Decandria; as *Mucuna pruriens*, *Dolichos pruriens* (Linn.), *Stizolobium pr.* (Persoon), *Carpopogon prur.* (Humboldt) *sr. z.*

"THE LIFE AND AGES OF MAN" (2nd S. xi. 408, 498).—A few years ago I rescued from the waste paper about to be used in lighting the fires for the baths at the hotel at Ragatz, a curious 4to. vol. of old German tracts, which I have no doubt

had belonged to the Convent at Pfäfers. It is in the original limp vellum, and contains nine tracts on different subjects, some of them imperfect, published in the years 1532, 1535, 1563, &c. The last in the collection is headed in German characters — "Die X alter diser welt," which are thus arranged: —

"Zum ersten Zehen Jar ain Kind;
Zwaintzig Jar ain Jungling;
Dreyssig Jar ain Man;
Viertzig Jar Stillstan;
Fünfftzig Jar Wolgethan;
Sechtzig Jar Abgan;
Sibentzig Jar Dein Seel bewar;
Achtzig Jar der Welt Narr;
Neüntzig Jar der Kinder Spot;
Hundert Jar nun gnad Dir Got."

To each division is appropriated about three pages of poetry, preceded by a wood-cut, and in the form of a conversation between the child, youth, man, &c. and "Der Ainsidel," whose speeches are illustrated by marginal references to various texts of the Old and New Testament. Unfortunately, my tract is very imperfect, and has no indication of either date or printer. Query, Is it not extremely likely that Shakespeare may have adapted his "Seven Ages of Man" from this or some similar publication; perhaps the broad sheet referred to by MR. REDMOND, or that in the British Museum. N. J. A.

GREAT SEAL OF JAMES II. (2nd S. xii. 271.) — As it is the fashion lately to dispute Lord Macaulay's fault's, your correspondent MR. P. O. HUTCHINSON may perhaps be better satisfied with a reference to *Luttrell's Diary*, vol. i. p. 529, wherein he informs us that in May, 1689, the Great Seal was taken up out of the Thames by some watermen near Lambeth.

Your correspondent may be interested to know that the abdicated monarch caused other seals to be manufactured in France, and that in the inventory made by his widow two years after his death, it is recorded that "The Great Seals of England and Ireland in silver, and that of Scotland in brass," were found in his closet. The two silver seals were broken up, and the silver given to Mr. Roettier, with the addition of a "Chamber-pot," "one Chocolate pot," "one Morter and Pestle," "one little Candlestick, and two large Candlesticks," to make new seals for "the present King," James III. (See *Archæologia*, vol. xviii. pp. 229—233.) EDWARD FOSS.

BALDO: SCHILLER (2nd S. xii. 209) — Baldo is probably a misprint for *Balde*. Jacob Balde was a native of Alsace and a Jesuit, highly distinguished for the excellence of his Latin poems; several of which have been admirably translated by Herder in his *Terpsichore*, who praises them in the loftiest terms. A. W. Schlegel says it was fortunate that Balde wrote his poems in Latin,

since his rough Alsatian dialect was little fitted to be the medium of immortal verse. His contemporaries, Opitz and Flemming, had indeed become celebrated by their German poetry, written in a style which still commands admiration; but as they were Protestants, Balde was not likely to study their works, and to profit by the beauty and harmony of their language, at a period when Catholic and Protestant were arrayed against each other in the deadly strife of the Thirty Years' War. Balde was court preacher to the Elector of Bavaria; and died in 1668, aged sixty-five. One of his best-known poems is the *Solatium Podagricorum*, which would seem to be the original of Schiller's translation. Its omission in the collected editions of his poems is owing perhaps to the author's strict spirit of revision, when he finally gave his *Works* to the world, and excluded several of his minor productions.

J. MACRAY.

Oxford.

"BARTHOLOMEW FAIR," by HOGARTH (2nd S. xii. 209.) — Walpole, in his *Anecdotes of Painting* (2nd edit. iv. 157), says, "Hogarth's 'Bartholomew Fair' is full of humour;" but it is not known that he painted any representation of this saturnalia. The picture to which Walpole alludes is that of "Southwark Fair," an engraving of which is thus announced in *The Craftsman* of 1733: —

"Mr. Hogarth being now engraving nine copper-plates from pictures of his own painting, one of which represents the *Humours of a Fair*, the other eight the *Progress of a Rake*, intends to publish the prints by subscription, on the following terms: each subscription to be one guinea and a half; half a guinea to be paid at the time of subscribing, for which a receipt will be given on a new-etched print, and the other payment of one guinea on delivery of all the prints when finished, which will be with all convenient speed, and the time publicly advertised. The *Fair*, being already finished, will be delivered at the time of subscribing. Subscriptions will be taken in at Mr. Hogarth's, at the *Golden Head*, in *Leicester Fields*, where the pictures are to be seen."

The original painting of "Southwark Fair" was exhibited at the British Institution in 1814. It was afterwards described as being at Valentine's in Essex. Query, Is your correspondent's drawing a copy of Hogarth's picture?

EDWARD F. RIMBAULT.

EDWARD COLLIER (2nd S. xii. 257.) — I think I know of two other pictures by Edward Collier: one is a piece of still life, similar to the one mentioned by SENEX, painted with a good body of colour, and remarkably firm; it is in the possession of a gentleman at Lea. The other is in an upper room of the Jerusalem Tavern, St. John Square, Smithfield. H.

BURYING IN LINEN (2nd S. xii. 278.) — The Act of Parliament for burying in wool only was passed on the 25 March, 1667. The reason given was to

prevent money being sent to foreign countries for the purchase of linen. For non-compliance with this act a penalty of 5*l.* was inflicted, which was directed to be applied for benefiting the poor by providing a stock or workhouse for their use.

The date of the repeal of this act will confer an essential obligation.

H. DAVENEY.

SIR MAURICE FITZMAURICE (2nd S. xii. 168).—Maurice FitzMaurice FitzGerald, 3rd Baron of Offaly, succeeded his father Gerald, 2nd Baron, in 1257. He was appointed Lord Justice of Ireland in June, 1272, and held that office till Oct. 1273. He died in 1277. By his wife Emelina, daughter of Sir Stephen de Longespée, he had one son Gerald, 4th Baron of Offaly, who died without issue, and two daughters, Amabilia or Mabel, who died unmarried, and Juliana, married in 1276 to Thomas de Clare.

KILDARE.

Miscellaneous.

NOTES ON BOOKS.

The Roll of the Royal College of Physicians of London; compiled from the Annals of the College, and from other Authentic Sources. By William Munk, M.D., Fellow of the College, &c. Vol. II., 1701 to 1800. (Longman.)

By the publication of this volume, Dr. Munk has brought to a close his most valuable contribution to the Medical Biography of England. It contains brief but instructive notices of all those Members of the Royal College of Physicians whose names were entered on the *Roll* between the years 1701 and 1800; and a hasty glance will show how many distinguished men have, during that century, contributed to maintain the medical reputation of this country. Among the biographies, which will be read with the greatest interest, are those of Arbuthnot, Friend, Mead, Stukeley, Monsey, Browne, Heberden, Aiken, W. Hunter, Blanè, Denman, Baillie, and Halford; and many of these were distinguished no less for their literary acquirements than for their professional skill. Dr. Munk deserves the thanks of his brethren alike for the task he has undertaken, and the diligence and good taste with which he has executed it.

Wills and Inventories from the Registry at Durham. Edited by the Rev. W. Greenwell, M.A. (Printed for the Surtees Society.)

The Lindisfarne and Rushworth Gospels. Part II. Now first printed from the original Manuscripts in the British Museum and Bodleian Library. (Printed for the Surtees Society.)

The first of these volumes is a continuation of one of the most popular which the *Surtees Society* has yet given to the world; we mean the *Wills and Inventories selected from the Registry at Durham*, edited by that excellent antiquary the late Dr. Raine, and which was the second book published by the Society. There is probably no class of records which can compare with *wills* for illustrating in so many ways, and in so striking a manner, the history, manners, social condition, and language of past times, and consequently all the publishing Societies have found the volumes which contained wills among those most prized by the members. The present will certainly form no exception to this rule, for while on the one hand it will be found rich in the wills and inventories of the great traders and merchants who were then springing up under the regulations of the Tudor

princes, it affords, on the other, many illustrations of the wretched and unsettled state of the border country. The editor has obviously taken great pains to produce the documents in the form best calculated to interest and instruct the reader, and when we add that the book contains elaborate indices of the persons and places named in the two volumes, that fact will furnish an additional proof of Mr. Greenwell's conscientious discharge of the duties of an editor.

The other *Surtees* volume which we have to notice is also a continuation volume. The two *Evangelistaria* in the vulgate version, generally known as the Lindisfarne and Rushworth Gospels, and their respective Anglo-Saxon Glosses, have long been known to scholars by whom their publication has been ardently desired. The Gospel of S. Matthew was published in 1854 under the editorship of the Rev. Joseph Stevenson, and the present contains that of S. Mark, edited by Mr. Waring. The work is a most valuable contribution to philological literature, and creditable alike to its Editor and to the *Surtees Society*.

THE QUARTERLY REVIEW, No. CCXX.—The two political papers of the present number of the great Conservative organ are devoted to *The Education of the Poor*—the proper development of Pauper Schools forming the particular subject of the article; and *Church Rates*, in which the writer maintains that the recommendations of the Committee appointed by the House of Lords furnish the only sound basis for a settlement of this much vexed question. The scientific readers will be interested in the paper on the *Immutability of the Laws of Nature*, and the Newtonian qualification of that phrase—"Nisi ubi alter agere bonum est"; as also in that on *Newton as a Scientific Discoverer*. The paper on *Life, Enterprise, and Peril in Coal Mines*, is one of those papers full alike of amusement and information, which are always to be found in the *Quarterly*; and form, like the biographical articles, a necessary feature of the review. *Shelley and De Toqueville* form the subjects of very instructive biographies in the number before us, while we have pleasant critical papers on *The Growth of English Poetry* and on *Plutarch*; and in the latter we have, which we believe has never been told before, the curious literary history of the English Translators of the first of Biographers. It will be seen from this that the present number of the *Quarterly* is a thorough good one.

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Notices to Correspondents.

Owing to the great number of short REPLIES which we have waiting for insertion, we are obliged to postpone many interesting Papers which are already in type. Among these we may name—Turners of Clare Hall and Emanuel, Cambridge; The Famous Historie of Petronius Maximus; The Baltimore Family; A Button Maker of Ghent; Navy of Queen Elizabeth; Cornelianum Dollum; Registers of Burials of St. Andrew's, Holborn; Destruction of Uriconium, &c.

A. J. N. We should be glad to see our correspondent's proposed exposure of the utterly untrustworthy character of Dic's Life of Chatterton.

M. H. L. The Query respecting the Leigh Pedigree reached us too late for insertion this week. There is no charge for the insertion of Queries, nor is it necessary for a Querist to be a subscriber.

J. EASTWOOD. Quasimodo is the tutural and name of the first Sunday after Easter, which is that of the octave. Nicols's Chronology of History, p. 122.

Mrs. WOOLLEY. The origin of "Old Tom," as applied to cordial gin, is explained in our 2nd S. x. 9.

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No. 304.]

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Notes on Books.

Notes.

TURNERS OF CLARE HALL AND EMMANUEL, CAMBRIDGE.

1. William Turner, son of Robert Turner and Alice (Throughton) of Garthorpe, co. Leicester, born 1658; B.A. Clare Hall, 1680; M.A. 1684; for thirty years Master of Radclyffe's School, Stamford, whence he removed to take charge of the Grammar School at Colchester in 1723. In 1725 he died there; and on the outer wall of All Saints' Church in that town, a marble tablet (recently restored) is fixed to his memory, with the following inscription:—

"Hic jacent, spe Resurrectionis, Reliquia Gulielmi Turneri, A.M., Aul. Clar. Cantab., quondam alumni annis plus 30 Scholæ Stamfordensis in Agro Lincoln. ad postremum hujusce Colcestrensis Magistri. Vir fuit, ut moribus facillimis, Probitate integra, Virtute Gravi, Religione vera, Christiana Liberalitate erga pauperes munifica, et ad omne bonum opus semper paratissimus; Ita de bonis literis, præcipue vero de re Grammatica, Linguaque adeo Latina, testantibus Leibellis ab eo editis, optime meritis. Natus fuit Garthorpiæ in Agro Leicestr. Oct. 4, 1658. Obiit Jan'rii 24. 1725. Anno ætatis suæ 68. Abi, Lector, et Imitare!" (See Morant's *History of Essex*.)

Nichols, in his *History of Leicestershire*, says of him (vol. ii. p. 193):—

"His 'Exercises to the Accidence and Grammar' still hold a distinguished place among the books for the in-

struction of youth. A large impression of the *sixteenth* edition was printed in 1793.* His other libelli are—1. 'Variæ Structuræ Index, sive Catalogus Nominum et Verborum variantium constructionem, significationem eâdem, Auctoribus ejusque Structuræ nomen usitatæ citatis.' 2. 'Troporum et Figuratum Rhetoricarum præcipuarum institutio brevis.' 3. 'Bellum Grammaticale, sive De Bello Nominum et Verborum Fabula.'† Besides these there were the following, and there may be others, a notice of which would be acceptable: 'A Short Grammar for the English Tongue, for the use of English Schools. Dedicated to the Hon. Society for Propagating Christian Knowledge, 1710; 'The Art of Spelling and Reading English, with proper and Useful Lessons for Children, Prayers, Psalms, Hymns, &c.'"

References to any notices, contemporary or otherwise, of him, his schools, or his scholars, are particularly requested; and information whether or not he was in holy orders? I have seen it stated that his school was, at the time, considered second only to Dr. Busby's.

2. Rev. James Turner, brother of the above †, born (?); B.A. Clare Hall, 1696; M.A. (?); was appointed to the vicarage of Garthorpe, his native parish, in 1697 (patron, Lewis, first Earl of Rockingham); died in London, 1730; and was buried in old St. Pancras churchyard, where (see Nichols's *Leicestershire*) a stone was placed to his memory, with the simple eulogy, "He was a faithful Pastor." His age was there recorded as fifty-two, but this is an evident mistake, as it would make his age but nineteen on his induction to his living. The college books may possibly show whether it might not properly have been sixty-two; but the register of Garthorpe, where he was born, is defective between the years 1644 and 1660.

3. Rev. John Turner, son of the last-named, born 1703, succeeded his father in the vicarage of Garthorpe in 1730, which he held fifty-five years, dying in 1785, aged eighty-one. He was also rector of Shalton, co. Rutland.

4. Rev. James Turner, brother of the latter, born 1710; died 1774, aged sixty-four. Was vicar of Exton, and rector of Wing, co. Rutland.

It is believed that these brothers were both of Clare Hall. *Query.* The dates of their degrees?

5. Rev. Baptist Noel Turner, son of the last-named, born 1739; B.A. Emmanuel, 1762 (seventh Wrangler); M.A. 1765, and elected Fellow of his college. His fellowship was soon vacated, however, by his marriage with a daughter of the Rev. Richard Easton, vicar of Grantham, and prebendary of N. Grantham in Salisbury Cathedral. He succeeded his father as rector of Wing, and was afterwards presented to the rectory of Denton, Lincolnshire. Died in 1826, in his eighty-seventh

* I possess the *twenty-first* edition, Longman, 1815.

† See "N. & Q." 2nd S. vii. p. 303.

‡ There was another brother, but neither his name nor any other particulars concerning him are known, except a vague record that he settled in the neighbourhood of Louth.

year. He was a man of sound literary and theological attainments; and, early in life, became acquainted with Dr. Johnson, whom he had the honour to introduce to Dr. Farmer, Master of Emmanuel in 1765. A lively description of the interview, and many Johnsonian anecdotes, which he was fond of relating, are given in an account of his literary life, by the son of his old friend John Nichols, in the 2nd vol. of *Illustrations of Literature*.

It is hoped that these memoranda will be useful to MESSRS. C. H. & THOMSON COOPER, who may possibly be able and kindly disposed to supply any extra information respecting the above, Nos. 1 to 4, which the university or college books may contain.

(The present representative of this family, now in his eighty-ninth year, son of the last-mentioned, is a Bencher of one of the principal Inns of Court; and may, I believe, be styled the Father of the English Bar.) S. H. H.

A BUTTON MAKER OF GHENT.

AN INCIDENT DURING THE DUKE OF MARLBOROUGH'S CAMPAIGN.

The following curious story is extracted from a MS. account of the Duke of Marlborough's Campaign, in my custody. It was written by an officer of the Royal Regiment of Ireland, who was present at, and gives an interesting account of the Boyne, the sieges of Athlone, Limerick, Aughrim, and subsequently of the campaign in the Low Countries. The entire narrative is written with spirit, and interspersed with many anecdotes. The MS. is written in the form of a journal. The writer does not give his name.

"1697. In the month of September both armies quitted the field, our British troops were quartered in Gant and Bruges until shipping arrived at Ostend for carrying us home. It is worth notice of what a number of Troops were quartered in Gant at this time, and not an inhabitant in the least burthened by them, and all owing to the contrivance of a poor Button maker, who made a considerable fortune by it, viz.

17 Regiments of horse and dragoons	-	-	05010
28 Regiments of foot	-	-	24050
The British and Spanish trains of Artilleries			00590
Note. Not half of them British	-	-	29650

Having mentioned the above button-maker, whose name was Farrazine, for the novelty of the thing, I have taken down his history. The magistrates of Gant, on the breaking out of the war, having notice given them for providing quarters for such a number of troops, were perplexed how to find quarters for them, and having had several meetings in the Stadt-house about it to no purpose, at length in comes Farrazine the button-maker, who told them he would undertake to furnish quarters for any number of troops, without being troublesome to the inhabitants, provided they would supply him with a sum of money to buy necessaries, and allow him a penny a night for each soldier, and in a short time the money they advanced should be refunded. The magistrates

laughed at him, and bid him begone, so away he went; however, next day they sent for him, and wanted to know what method he would take for carrying on the thing. He said that he would keep to himself until they came unto his measures; in short, finding him to be a cunning subtle fellow, agreed to what he proposed, and he performed everything to the satisfaction of them, the inhabitants, and the army, and in a short time made a very great fortune; and as he grew rich he grew ambitious and wanted to have the rank of a gentleman, and a coat of arms, for which the magistrates made him pay well. This qualified him to set up a coach and keep several servants in liveries, and as he grew in years he still grew more vain and ambitious and very superstitious, and therefore wanted to have a monument erected in the church of the Capuchin Friars, for which they made him pay a very considerable sum for liberty of building it, and to be buried therein. When the monument was finished it far excelled anything of the kind in Gant; he then gave the Fryars another handsome present to go in procession from his house before his coffin, which was sumptuously adorned with escutcheons, &c., carried by four of their novices, himself following as chief mourner, and a crowd of people following him; and indeed it was a most ridiculous sight to see those sycophants singing their anthems before that foolish man's coffin, and when they had deposited the coffin in the monument, where it was to remain till his death, at which time they were to take it out of the monument and return with it to his house in the same manner they carried it thither, and then return back with his corpse to the monument. But behold Farrazine died soon after, who, having not left so large a legacy for praying his soul out of purgatory as the Fryars expected, though he had paid them well for every thing, yet thinking it not sufficient, these ungrateful wretches pulled down his monument, threw it and his coffin out of their Church, nor would they say one mass for his soul; so after all the money he had laid out for a pompous funeral, poor Farrazine was privately buried in the churchyard of a remote chapel. He left one profligate son, who lived to spend all, and at last died in gaol. This last scene or farce of Farrazine's life was transacted after the peace of Utrecht, when our regiment alone was left in the Castle of Gant, until the barrier in the Netherlands was settled, therefore were eye-witnesses of the whole farce."

R. C.

Cork.

A CARTE DE VISITE IN OLD TIMES.

In these days of *cartes de visite*, the following extract from a small volume of "Original Anecdotes" chiefly relating to Russia, entitled *Paramythia, or Mental Pastimes*, may be thought worthy of a place in the columns of "N. & Q." *Paramythia* was published by Lawler and Quick of Old Broad Street in 1821, and each anecdote or scrap is preceded by an introduction: the moral is placed before the story.

"Introduction.

"Fifty years back it was a swearing, smoking, quidding, punch-drinking, tavern supping, groggy age: which was followed by an universal love of marechale powder, perfumed pomatum, pinned-up curls, satin breeches, gold knee-bands, touch-the-ground shoe-buckles, and macaroni insipid foppishness, of which the caricatures of that day are no exaggerations, indeed they are only moderate

and faithful portraits. Then all was sentiment: sentimental journeys; sentimental novels, plays, and ballads; even sentimental looks and glances. Sentiment was next driven from the field by scepticism, philosophy, and warlike feeling; and the reigning folly was four-in-hand clubs, with their appropriate fopperies of boots, whips, crops, capes, &c. &c. Of late years there has arisen a dash of military mania, in dress and looks, political animosity, party spirit; turbulent and capacious discontent, abuse, and (what is worse than all) blasphemous infidelity. The childish, rapid, and insipid vanity which forms the subject of the following scrap, has not hitherto, I believe, and I hope never will, set foot in this our unsteady, capricious land.

“Scrap.”

“I had taken a tête-à-tête dinner with a friend and next-door neighbour of mine, whose family were out of town, and we had drawn to the fire-side to enjoy our glass of wine comfortably, when a young gentleman, about to leave Russia, came in to bid adieu to my friend and his family, consisting of his wife and seven or eight sons and daughters, very, very far from being plain or uninteresting. The visitor had not, in my eye, much of the Apollo, either in his face or figure. If he represented any of the celebrated antiques, it rather leaned to the Sylvan deities Bacchus and Silenus. After a gossip, he announced the object of his visit, and taking from his dandy pocket-case some P.P.C. cards he laid them on the table. My friend took up one of them, and observing upon it a fantastic, sentimental, decorated profile of the young Adonis, with his name to it, his indignation was instantly aroused. He looked at the silhouette, then at his visitor, and, begging the hero to turn his head, exclaimed, in rather Scottish accents, ‘You have a very bad profile, sir; you are not at all a pratty man, sir;’ then rising in his anger he continued, ‘This is mere German sentimental foppery, sir; you are a d—d ugly fellow, sir;’ all the time tearing the P.P.C.’s into pieces and throwing them into the fire. It was a scene for Molière.”

Can you or any of your readers tell me who was the author of *Paramythia*? *

A CONSTANT READER.

THE OLD BRIDGE AT NEWINGTON.

The newspapers have told us during the past week, that upon the site of the old wall which originally belonged to St. Peter’s Hospital, otherwise Fishmongers’ Almshouses†, opposite the Elephant and Castle, Newington Butts, there has been erected the entrance gates, &c. to the Rev. C. H. Spurgeon’s Tabernacle. But the newspapers have not breathed a single word about a relic which has been swept away with the wall. Deeming that a description of it would be acceptable to many of your readers, as well as obtain from the local antiquaries further particulars respecting it, the following was noted down previous

* By James Watson, a member of the Imperial Academy, who was domesticated in the Court of the Empress Catharine as engraver to her Imperial Majesty. He also published *Views in Russia*.—Ed.]

† These old almshouses, which several engravings have represented, were taken down in the year 1851, and rebuilt at Wandsworth Common.

to the demolition of the wall, and the relic being thrown heedlessly away.

In the centre of the brickwork was a large square stone, which bore this inscription, word for word:—

M. S.	THIS BRIDGE WAS REPAIRED A ^o 1641 AT Y ^e CHARGE OF THE INHABITANTS OF NEWINGTON AND ST. GEORGE’S PARISHES, AND THVS FARRE Y ^e LIBERTIE OF THE BYRWOWE OF SOVTH- WARKE EXTENDETH.	T. B.
[City Arms.]		[Southwark Arms.]
T. B.		W. L.

Above these inscriptions were two parish marks, thus:—“St. G. P. S. 1818,” and “61, St. G. M. 1844;” while beneath the above, and resting on the ground, is a parish stone (for it has been left) marked “M. M. P. 1851, 1835.” From this latter stone to a large mile-stone, (as I suppose it is, for it is plastered over with placards, &c.) a long strip of red granite ran across the wide pavement, upon which was inscribed the boundary intelligence of “St. Mary, Newington” in raised brass letters. Upon the whole I consider this relic to have been worthy of better fate. The last time I noticed the stone, it was lying buried beneath a pile of bricks and rubbish in the vacant ground adjoining the Tabernacle, and opposite the place where it had rested for more than two hundred years.

In explanation of the above *bridge* I must refer the reader to Maitland, who says,—

“On the west side of Hunt’s, or the Fishmongers’ almshouses, is a moorish ground with a small water-course, denominated the river Tygris, which is part of Cnūt’s Trench—the outflux of which is on the east side of Rotherhithe parish, where the great wet dock is situate.”

In 1823 some piles and posts for mooring barges, &c. were discovered beneath the present roadway by Newington Church; while, at the commencement of the present century, an old inhabitant, aged 109, said he remembered boats coming up as far as this spot in his lifetime.

T. C. N.

Minor Notes.

HAMMOND FAMILY.—The interesting memoir of Dr. Thomas Goodwin, by his son, prefixed to vol. ii. of a recent reprint of his *Works* (Nicholl, Edinburgh), states, that about the period of his appointment to the Presidency of Magdalen College, Oxford, 1649,—

“He married Mrs. Mary Hammond, descended from the ancient family of the Hammonds in Shropshire, whose ancestor was an officer in the army of William Duke of Normandy, when he invaded England, 1066. Though she was but in the seventeenth year of her age, she had the gravity and prudence of a matron. Her conjugal affection, her tender care, her wise administration of the affairs of her family, the goodness of her disposition, and

more than all this, her grace and piety, have left an honorable remembrance of her among all that knew her. He had by her two sons, the eldest of whom is yet living" (probably the writer of this memoir of his father). "The other, whose name was Richard, died in a voyage to the East Indies, whither he was sent the year after his father's death by the East India Company as one of their factors. She also bore to him two daughters who died in infancy.

It is stated in a modern work, *The Fathers and Founders of the London Missionary Society*, that the wife of Mr. Hardcastle was of the family of J. Corsbie, Esq., of Bury St. Edmunds, and descended from Dr. Goodwin's family. Various details of the C. family are given. S. M. S.

S. T. COLERIDGE.—Your readers are acquainted with Coleridge's Address to a Young Ass. The four concluding lines of which are as follows:—

"Yea! and more musically sweet to me
Thy dissonant harsh Bray of joy would be,
Than warbled melodies that soothe to rest
The aching of pale Fashion's vacant breast."

In looking over a book containing among other things numerous cuttings from newspapers towards the end of the last century, I find a cutting containing this address, and signed "S. T. C.," with this difference, that the last line runs thus:—

"The tumult of some scoundrel monarch's breast."
There can be no doubt that this was the original reading. Whatever may be thought of the writer's change of politics, it will hardly be disputed that in this instance it led to an improvement of his poetry. MELETES.

LORD NUGENT NO PROPHET.—The following saying is attributed to Lord Nugent in the fourth volume of *Chambers' Edinburgh Journal*, New Series, published in 1845 (page 25):—

"The gibbet has not fifteen years' life in it. If in 1860, fifteen years hence, there shall be death punishments existing, if we shall still be in this world together, reproach me with being the falsest prophet, the veriest fool that ever presumed to talk of the advancing spirit of the times."

It is to be regretted that the promulgator of this dictum had the temerity to add—

"We cordially agree with Lord Nugent, and undertake a share of the hazards to which he here exposes himself."

ST. SWITHIN.

LITCHFIELD.—Under the title "LEE, Earls of Litchfield," in Burke's *Extinct and Dormant Peerages*, I find mentioned, as son of the 1st Earl, "Fitzroy-Henry, died s. p. in 1720." Either this date is incorrect, or there was another of the same name not noticed by Burke: for, in the *List of Captains of the Royal Navy in Beatson's Pol. Index*, part II. p. 44, appears the name of the Hon. Fitzroy Henry Lee, commissioned Captain 25th October, 1728. This officer commanded the "Falmouth," 50, in 1738; the "Pembroke," 60,

in the Mediterranean fleet in 1739—1742, when he cut out two Spanish prizes in the Bay of Sola; and in 1744 he was Captain of the "Princess Royal," 90, in Admiral Norris's fleet. He acted as commodore on the Leeward Island station in 1745—6; from which command he was recalled for having allowed the French fleet, under Conflans, to run into Martinico unknown to him. In 1748 he was promoted to the rank of Vice-admiral of the White, and died in 1751. (Beatson, *ut supra*, 36; see also Beatson's *Naval and Military Memoirs*, i. 318). E. B. O'C.

DANTE'S "COMMEDIA."—I have received, through the publishers, a letter from a lady in Ireland, who, no mean praise in my mind, appreciates and values the Dantean theory of Rossetti. It contains the following passage, which I regard as being of some interest and importance:—

"A residence at the Baths of Lucca enables me to assure you that the passage you quote from Montaigne is minutely and literally the picture of to-day. Words could not describe the mode of cultivation better. But he might have added that the soil is often carried up to these little mountain-ledges in baskets on women's backs, and that little crops of maize on the sun-burnt rocks are sheltered by vines roofed over them on trellises, and thus protected from the scorching rays."

It may seem strange that none of the Italian editors of the *Commedia* should have observed this form of the hills. But besides that we critics—I speak from experience—often do not see what is before our eyes, it is by no means unlikely that not one of them had ever been at Lucca. The Italians were not very locomotive, except when urged by business. Rossetti himself had never been farther north than Rome.

THOS. KEIGHTLEY.

Queries.

"THE FAMOUSE HISTORIE" OF PETRONIUS
MAXIMUS, 1619.

In the *Imperial Magazine* for June, 1821, is an article on a play with this title, the commencement of which I will quote:—

"Mr. Editor, Sir,—I forward you some specimens of a Tragedy, which I consider a great literary curiosity, independently of its intrinsic merits. It is not mentioned in the *Biographia Dramatica*, or in any of the works of the dramatic bibliographers with which I am acquainted. The copy which I possess was bound up in a volume of worthless tracts, and is in very fine preservation. If brought to the hammer, I have no doubt Mr. Heber or some other voracious bibliomaniac would gladly give as many guineas for it as it cost me pence. The attention of the public has been thoroughly attracted to our early drama by the excellent 'specimens' of Mr. Lamb, and more recently by the admirable series of articles on this subject in the *Retrospective Review*. I think some account of this rare, perhaps *unique* play, may be acceptable to your readers."

The title is as follows : —

"The famous Historie of Petronius Maximus, with the tragical Death of Ætius, the Roman General, and the Misdeeds of Valentinian, the Western Emperour, now attempted in blanke verse by W. S. London: printed by William Brant, for Nathaniel Butter, and sold by him at his shop in Paule's Church Yarde, 1619."

After stating that he had been hitherto unable to discover any writer of that period, whose initials agreed with those on the title-page, and whose style at all tallied with that of the play referred to, the author of the article proceeds to give a full account of the plot, accompanied by criticisms and extracts; and after some concluding observations, complimentary to the *Retrospective Reviewers*, signs his own initials J. P. C., *Inner Temple*. In the July number of Constable's *Edinburgh Magazine* for 1821, the same article was repeated with the heading: *Some Account of the Famous Historie of Petronius Maximus; a rare Tragedy*, but the author there gives the initial T. instead of J. P. C., and the editor of the magazine adds a note, referring to the account of Ætius in Gibbon.

Though the extracts from the play, which are pretty extensive, are given in old spelling, they appear to me to be so extremely suspicious that I cannot, without some further corroborative evidence of its existence, be satisfied to include *Petronius Maximus*, as Mr. Halliwell has done in his recent *Dictionary of Old English Plays* (p. 192), amongst the genuine productions of the old English drama. It would indeed be "a great literary curiosity" to produce a play of the time of James I., which, if the spelling were modernised, might easily be mistaken for one of Glover or Murphy.

If I be wrong in the opinion I have expressed, and I have seen too much of the fallibility of criticism to be too confident on any such point, I can only say that I shall be very glad to be corrected by any of your correspondents who may be able to refer me to a copy of the play in any public or private collection, or to any one who has seen one. In the hope of eliciting some further information, I will at present postpone giving any of the extracts from the play introduced in the article which appeared in the two magazines, or the particular grounds why I consider them to be of modern manufacture.

JAS. CROSSLEY.

[Looking to the signature "J. P. C.," and the subject of the article in the *Imperial Magazine*, we supposed it to have been written by MR. COLLIER; and nothing doubting therefore that, if he did not still possess the copy of *Petronius Maximus*, he could tell us who did so, we forwarded him a proof of MR. CROSSLEY'S communication. From MR. COLLIER'S reply it will be seen that he had nothing to do with the article in question; and we can now only hope that MR. CROSSLEY'S Query will elicit some information from the actual writer.]

I am greatly obliged to the Editor of "N. & Q." for communicating to me MR. CROSSLEY'S

letter before its publication. All that I can say upon the subject is, that I never heard of such a play as *The famous Historie of Petronius Maximus*, and, consequently, that I had nothing whatever to do with the articles upon it in the *Imperial* and *Edinburgh Magazines* of June and July, 1821. If the writer of those articles had intended a fraud upon me by the adoption of my initials, he would probably have described himself as of the *Middle Temple*, from which I was called to the Bar, and not of the *Inner Temple*, with which I never had any connection: "J. Payne Collier of the Middle Temple" is the way in which my name stands on the title-page of my first and very imperfect work, *The Poetical Decameron*, printed in 1820. I have made it a general rule never to write under my initials, where it was possible for any mistake to be made. Had not the Editor of "N. & Q." transmitted MR. CROSSLEY'S letter to me, I should have passed it over, when it appeared in type, without other observation than that of the respect I always feel for that gentleman's communications.

J. PAYNE COLLIER.

AUCTIONEERS' CATALOGUES. — Can any one inform me where a file is kept of catalogues of sales by auction which have taken place at Garraway's Coffee House, the Auction Mart, and elsewhere. Some years ago, I believe, auctioneers were bound to send a copy of each catalogue priced to the Excise Office for the purpose of paying the auction duty, but I am informed that they have all been disposed of. If any reader can tell me of any one who possesses a collection of *old catalogues of farming-stock, furniture, &c. &c.*, more particularly of that *sold in Kent*, I should be extremely thankful.

T. P. O.

CHAUCER'S "TABARD INN." — It is stated in Parker's *Domestic Architecture*, vol. iii. p. 47, that "Chaucer's Pilgrims' Inn, the 'Tabard,' Southwark, was entirely destroyed by a fire in the time of Charles II., but rebuilt on the old plan: the building of that period still exists, and is a curious and interesting example." No authority for this utter destruction by burning is there given; and as the commonly received account identifies the present structure with that of Chaucer's time, it would be interesting to know which of the two accounts is correct.

J. T.

G. W. CUSTIS. — About two years ago a *Life of Washington* was published by George Washington Custis. Could any one oblige me by giving some account of the author Custis, of whom there is a memoir in the volume?

R. INGLIS.

GOLDSMITH'S "TRAVELLER." — We are told in the *Lives of Goldsmith* that the *Traveller* was published on the 19th of December, 1764. I am desirous of knowing whether any correspondent

of "N. & Q." has a copy bearing the date 1764. A copy, stated to be of the first edition, was sold by Sotheby in 1857 from Mr. Berry's library, and I have recently purchased one, also making the same profession. Now both of these are dated 1765. If a copy can be found dated 1764, these of course are not first editions; but it is not unlikely that the practice now sometimes adopted of post-dating a book published at the end of the year was in vogue at that time. I wish also to know whether any edition prior to the sixth in 1770 bears the words "corrected" on the title.

LETHREDIENSIS.

HOOD'S POEMS.—Can any of your correspondents inform me where the following poems originally appeared: "The Two Swans"; "The Ode to the Distant Prospect of Clapham Academy"; and "The Death Bed"? They are to be found in the edition of my father's works published by Moxon in 1845-6; but for the purposes of an edition, now in preparation, I wish to trace the dates of their original appearance.

There are many small poems of his dispersed through early Magazines and Annuals for the year 1823; for copies of which, or for information about them, I shall be very grateful.

Any communication addressed to me, at Messrs. Moxon & Co., 44, Dover Street, will find me.

THOS. HOOD.

HUNT FAMILY.—Thomas Hunt, Esq., of Stourbridge, high sheriff of Worcestershire in 1725, was son and heir of Robert Hunt, and devisee of Samuel Hunt, his uncle. He married a lady named Sannab, and in 1743 Thomas Hunt, Esq. (of Worcester College, Oxford), is described as his eldest son and heir. Thomas Hunt (*Sen.*) bore on his seal *Hunt* (on a bend, between six leopards' faces, three water bougets), impaling the *same coat*. Samuel, the uncle, married a lady named *Katherine*; who, according to her monumental inscription in Inkberrow church, Worcestershire, departed this life 12th Sept. 1675. There is a shield of arms on her tomb of *Hunt* (as above, with a mullet for difference,) impaling a chevron between three conies.

What were the maiden names of Katharine and Susannah? Is the family extinct? And if not, who is the present representative? H. S. G.

"IRETON," A POEM.—I saw some years ago a poem, *Ireton*, professed, I think, to be written by a descendant of the Ireton family. Can any of the correspondents give me the date and publishers of such production, and the name of the author? G. E.

KINGS OF JERUSALEM, ETC.—From the journey of Richard I. of England into the Holy Land, "the Kings of England were styled Kings of Jerusalem a long time after": so says Sir R. Baker in his *Chronicles*.

Walpole, in the article on Crispin Pass, in his *Catalogue of Engravers*, mentions among the works of the latter: "A head of Queen Elizabeth, oval. Among her titles is that of Virginia."

What monarchs, in addition to the above, bore either of these titles? JAMES REID.

Newcastle-on-Tyne.

PASSAGE IN LUCIAN.—In the *Miscellaneous Poems and Letters* of John Packe, Esq., London, 1719, is a letter dated "Leyden, July 10, 1717," describing the canals at Amsterdam, *e. g.*—

"We moved slowly, and longed to be at our journey's end; for though they said the smell would be worse in the autumn, it was bad enough to make us ready, like the cynic in Lucian, to offer any money for a holeless nose."

I have looked in the most likely parts of Lucian for the passage, but cannot find it. Can any of your readers direct me to it? N. H.

THE "MILLENNARY PETITION."—I find in Perry's nobly-catholic *History* just issued, a copy of this famous Puritan petition to James, but the names of the 750 ministers who signed it are not given. Can any reader of "N. & Q." inform me where these may be seen? * I.

THE NAUTICAL JOE MILLER.—Is there such a book? If so, will you favour me with its title in full? JOHN H. VAN LENNEP.
Zeyst.

FAMILY OF PRINGLE.—Is there any work or MS. extant on the genealogy of this Border family? Many cadets of the "Yair," "Whytebank," "Clifton," and other Pringle families held farms, by feudal tenure at first, from the heads of the family, whose descendants in later days *degenerated* (to use a strong term) into Border farmers. There was a branch of the name long settled on Bowmont Water in Roxburghshire. I am very anxious to discover more of this branch. Can any one assist me, or refer me to any work likely to do so, or any work containing lists of names, &c., in that district about the latter half of the seventeenth century? Z. O.

STORKS IN ENGLAND.—Sir Thomas Browne, in his *Treatise on Vulgar Errors* (bk. iii. p. 142, ed. 1686), mentions as one, the opinion that storks will only live in republics, and instances, in confirmation, several despotic countries and monarchies where they are found. Grose (*Popular Superstitions*, p. 51, ed. 1790) mentions the same opinion, and says there is a tradition that this bird was common in England in Cromwell's time. When in Lincolnshire a short time ago I was told that

[* We doubt whether the names are extant; as the petition is given *in extenso* by Collier (*Eccles. Hist.* ii. 672, fol.), and by Fuller, *Church History*, v. 305, ed. 1845.—Ed.]

storks used frequently to come over from Holland before the late extensive system of drainage. On looking into Philips's poem on *Cyder* (p. 22, ed. 1727), I was not a little surprised to find the migration of the stork mentioned as a common matter to be noted by every one. He says:—

"Twill profit when the Stork, sworn foe of Snakes,
Returns, to show compassion to thy Plants
Fatigued with Breeding. Let the arched Knife,
Well sharpened, now assail the spreading shades," &c.

Philips seems to have been an ardent admirer of nature, and to have described what he saw. If he be correct, how is it the popular opinion prevailed? and how is it the fact escaped Sir Thomas Browne and Grose when expressly treating of the subject? Can any readers of "N. & Q." add any facts on the subject to those above quoted, or throw any further light upon it? A. A.

Poets' Corner.

THROSTLE.—

"Boþe þe þrusch and þe þrustele xxxxi of boþe
Meleden ful merye in maner of here kinde."

William and the Werwolf, fol. 12, l. 35, p. 30,
ed. Roxb.

Has the distinction between the thrush and the thrortle (implied in the above quotation) been noticed before? Is the thrortle the hen thrush?

EDW. H. KNOWLES.

St. Bees.

DESTRUCTION OF URICONIUM.—Your readers have, of course, perused the letter of Mr. Wright (which appeared in *The Times* the other day) with great interest. No fact seems as yet to have been offered so strongly to prove the suddenness of the destruction as the half-burnt relics of the funeral pyre. Camden (p. 544, ed. 1695), probably following Leland, supposes the city to have been destroyed by the Danes; but Gibson, in a note, urges that this could not have been the case, as no Saxon coins or other remains are found. He also supposes it to have been in ruins when the Saxons arrived, as they gave it the name of Wreken-ceaster, or the destroyed city. I was much surprised on perusing Philips' *Cyder*, to find its doom attributed to an earthquake. He describes in a spirited passage of seventy or eighty lines (p. 13, ed. Tonson, 1727) a dry, sultry summer, an awful storm of thunder, and then the bursting of the earth and utter destruction of the city. The poet was a native of the spot, and not only a first-rate classic scholar, but a great lover of old English literature, particularly of Chaucer; and evidently, from his writings, a collector of traditions. Is his description merely the licence of a poet, or was it founded on some authority? The numerous traces of fire are quite consistent with his theory; an earthquake would throw down the timbers and thatch of the roofs into the buildings, where there no doubt were many

fires for cooking and other purposes, and cause conflagrations, as is often the case in hot countries to the present day. Skeletons would also probably be found of those who had sought for safety in vaults and cellars, as at Pompeii; and in fact, except the presence of warlike instruments, the devastation of an earthquake would much resemble that of sacking a city. Would Mr. Wright, or any of your readers, give any more information on this very interesting subject? A. A.

Poets' Corner.

URICONIUM.—Is there any mention of the city of Uriconium in any of the old chronicles?

C. J. R. T.

USE OF LATIN IN PUBLIC DOCUMENTS.—Will some of your readers conversant with the subject say when the *Latin* language ceased to be used in public instruments, and whether any order of Government or the Parliament was issued upon the subject? And was there at any time any act or edict of Parliament especially prohibiting the use of *Latin* in parish registers? S. E. G.

WINSPEARE FAMILY.—A royalist family of Winspeares, in the north of England (whose arms were, *Azure*, dexter bend breasted *d'or*, charged with a double key; *crest*, a hand grasping the shank of a key, with wards at each end), emigrated to the Continent with the Stuarts. Their descendants still possess one of the golden medals of fidelity which exiled Royalty conferred only on its most devoted adherents, and are desirous of learning whether a collateral branch of the family still survives in England? And if so, who is its representative? Will the Editor of "N. & Q." aid their search by the insertion of this communication?

The name has always been spelt Winspeare.

ANON.

Queries with Answers.

NEWSPAPER CUTTINGS.—Can any reader of "N. & Q." suggest the best method of arranging such? How were those of Mr. Upcott, who, I think I have heard, had several volumes of such, arranged? My scraps are very numerous and various, on biography, history, miscellanies, &c.; besides a large number bearing on the Indian mutiny, and many from the *Illustrated London News* on antiquarian subjects. S. M. S.

["Never destroy a scrap of paper containing a fact," said a living literary antiquary, as we were conning over his annotated Granger, and other illustrated tomes in his library. A valuable suggestion, but one almost impossible to adopt since the abolition of the duty on paper. The admirable rule of Captain Cuttle applies equally to those waifs and strays called *cuttings*, as to Notes made in the ordinary course of our reading. Many of us in olden time have frequently observed beneath the clock in the old Reading Room of the British Museum a goodly

row of volumes in small folio entitled "Fragmenta"—ninety-four in number—commencing about the year 1788, and ending in that of 1833. These stately folios, dressed in a sober uniform of rusty brown, contain cuttings from newspapers, ballads, play-bills, &c.—a curious *olla podrida* in verse and prose; but unfortunately mounted without any order or classification of subjects, and, what is still worse, no friendly Index to help us to a knowledge of their contents, and thus

"Hold the eel of science by the tail."

When will our National Library be provided with a staff of Index makers, to make available for literary purposes this and other collections of similar works—more especially the invaluable series of Civil War Tracts?

But the question asked by our correspondent relates more particularly to the arrangement of our Collectanea; or, in other words, to know where to find our odds and ends when we wish to turn them to account. This point, to a certain extent, may be attained by a classification of subjects. Let all biographical scraps be kept in a portfolio or book-cover, or thrown into a biographical dictionary; the same with those relating to topography, which may be inserted in a Gazetteer, or similar kind of work; and so on with other subjects. These fragments, as they accumulate, can afterwards be mounted in alphabetical order, leaving sufficient margin to admit of additions. This system of classification appears to have been adopted by such literary veterans as Dr. Bliss, Joseph Haslewood, and William Upcott; but more especially by the indefatigable William Oldys, who frequently speaks of his "Parchment Budgets," his "Bags of Biography—of Botany—of Obituary;" of "Books relative to London;" "My Poetical Characteristics," and "My Biographical Institutions," &c. Upcott fitted up a room with shelves at his house in Islington, on which were placed about a hundred "shocking ~~best~~ hats," each duly labelled for the reception of specific cuttings. Sir William Musgrave also adopted the order of classification. His copy of Granger's *Biographical Dictionary*, originally in four volumes 8vo, has expanded, with his numerous notes and cuttings, to eight thick volumes of quarto, and re-arranged in alphabetical order. We have also seen Bohn's four volume edition of Gorton's *Biographical Dictionary* augmented to twelve volumes by the same method. Such works as the *Penny Cyclopaedia* and Haydn's *Dictionary of Dates* may conveniently be used as repositories of miscellaneous and unclassified articles. For those whose collections are not very extensive, Messrs. Letts & Co. have provided an *Extract Book for the Reception of Scraps*, which will be found useful. The scrap is to be attached to one of the pages by a small gum wafer, and the subject matter inserted in an Index at the end under its respective letter.]

DR. WM. KNOWLER.—I am anxious to get some information about William Knowler, who translated Chrysostom on the Galatians, and is said to have died in 1767. If any of your readers can assist me, and furnish me with the date and place of the publication of his book, I shall be much obliged. None of the ordinary books of reference throw any light on the subject: the *Gentleman's Magazine* records the death of a Rev. W. Knowler, D.D., in Dec. 1773, Rector of Boddington, in Northamptonshire. D. W. RUNCIMAN.

13, Northfield Pl., Glasgow.

[William Knowler was the third son of Gilbert Knowler, Esq., of Stroud House at Herne, in Kent; baptized May 9, 1699. He was educated at St. John's College, Cam-

bridge; B.A. 1720; M.A. 1724; LL.D. Com. Reg. 1728. He was Chaplain to Lord Malton (the first Marquis of Rockingham), and during his residence at Wentworth House edited the Earl of Strafford's Letters, 2 vols. fol. 1739. Lord Malton presented him first to the rectory of Irthingborow (commonly called Artleburrow), and afterwards to the more valuable one of Boddington, both in Northamptonshire. He died in December, 1773. His translation of Chrysostom's *Comment on St. Paul's Epistle to the Galatians* is noticed in Nichols's *Literary Anecdotes*, ii. 130; but it does not appear to have been printed. There is a letter from Dr. Knowler to the Rev. John Lewis of Margate on St. Cyprian and Tully in Nichols's *Literary Illustrations*, iv. 427.]

JOHN TAYLOR.—In a bookseller's catalogue of C. T. Jeffries, Redcliffe Street, Bristol, I observed a volume entitled "*Plays and Dramas*, translated from the Greek and Italian," by John Taylor, Esq. 8vo. 1830. Is this the same John Taylor, whose *Poems* in 2 vols. were published in 1827?

R. INGLIS.

[The *Poems* published in 1827 are by John Taylor, the author of *Monsieur Tonson*. The two volumes contain a great many prologues, epilogues, theatrical addresses, &c. The other work is unknown to bibliographers: it is probably by John Taylor of Liverpool, who privately printed in 1839, *Poems and Translations; including the First Four Books of Ovid's Fasti*, &c. 8vo.]

"REST, WARRIOR, REST."—Can you inform me from what poem the following verse is taken? —

"Rest, warrior, rest, all nature now is dreaming,

The small bird settles in its downy nest;

Hush'd! lies the deer beneath the moon's pale beaming,
Then rest, oh rest!

Rest, oh rest!"

H. R. FOSTER.

[These lines occur in a song in Act I. Sc. 2, of *The Ice Witch*, or, *The Frozen Hand: a Tale of Enchantment*, in Two Acts, by J. B. Buckstone, Esq.: first represented at Drury Lane on Easter Monday, April 4, 1831, and sung by Miss S. Phillips in the character of Norna. See Cumberland's *British Theatre*, vol. xxviii.]

SAMARIA.—Can you inform me whether the whole of the Kingdom of the Ten Tribes of Israel was ever comprehended under the name of Samaria; and if so, at what time did it first acquire that appellation? LUMEN.

[In the phrase "the cities of Samaria," which occurs in 1 Kings xiii. 32, and in 2 Kings xvii. 26, "Samaria," is supposed to be equivalent to "the Ten Tribes." We know of no earlier use of the appellation in this sense.]

MASON'S MS. HISTORY OF THE STAGE.—In the *Autobiography and Letters of Mrs. Delany*, there is reference made (vol. iii. p. 18, note), to the MS. Collections of William Monck Mason, towards a "History of the Irish Stage." Can you inform me where these Collections now are?

R. INGLIS.

[The Collections for a History of the Irish Stage and Dramatic Writers, by Wm. Monck Mason, are now in the British Museum, Egerton MSS. 1763, 1764. They consist mostly of extracts from printed books, such as John Bernard's *Retrospection of the Stage*, 2 vols. 8vo.

1830; *Recollections of the Life of John O'Keefe*, 2 vols. Svo. 1826; and the Irish actors and dramatists noticed in Baker's *Biog. Dramatic*.]

WADHAM ARMORIAL BEARINGS. — At Carisbrook Castle, Isle of Wight, is a monument to Lady Dorothy Wadham, foundress of Wadham College. The arms are carved in stone but very indistinct: as near as I could make out they are as follows: Quarterly 1st, (gu.) a chev. betw. 3 roses (ar.); 2nd, Or on a chev. gu. 3 mullets (?); 3rd, — party per fesse (?), 2 stags' heads affronte in chief; 4th, a bend lozengy; 5th, impaling — 2 wings (?) Can any of your heraldic readers supply the proper blazon, tinctures, and names of families to which the last four coats belong?

W. H. OVERALL.

[The following, perhaps, will be found a more correct blazon:—

1. *Wadham*. Gules a chevron, between 3 roses argent.
2. *Chessildon*. Or on a chevron gules, 3 martlets argent.
3. *Popham*. Arg. on a chief gules, 2 bucks' heads caboshed or.
4. *Cheney*. Gules a bend lozengy ermine.
5. The four coats above, impaling *Seymour*. Gules 2 wings conjoined in lure or.]

Applies.

NAVY OF QUEEN ELIZABETH.

(2nd S. xii. 253.)

A very general misconception prevails, I believe, respecting the real condition and strength of the royal navy in the time of Elizabeth. The proud distinction bestowed upon the queen, for having "restored" the naval service, and revived the dormant English claim to the sovereignty of the seas, has led many writers to assert, *currente calamo*, that the development of the maritime power of the nation was her peculiar solicitude throughout her long and prosperous reign. The fact is, however, that, prior to the signal discomfiture of the Spaniards in 1588, Elizabeth had done very little indeed for the navy. True, an Act of Parliament was passed in 1563 for the better regulation, maintenance, and increase of it, but nearly thirty years were suffered to elapse before those provisions were carried into effect.

According to Pepys, the royal navy in 1565 comprised "29 ships and vessels" — *i. e.* great and small — the whole of which were, in that year, laid up in ordinary; 251 men being (adds that indefatigable public functionary and gossip) "appointed for their safe keeping in harbour." He gives a list of them. (*Miscel.* viii. f. 175.) Between 1565 and 1577 the "ships royal" appear to have slightly decreased in number. Harrison, who published his *Description of Britain* in the last-mentioned year, states:—

"That the Queen's highness hath at this present already made and furnished to the number of one and

twenty great ships, which lie for the most part in Gillingham road [close to Chatham]. Besides these, her Grace had three notable galleys, the *Speedwell*, the *Trye-right*, and the *Black Galley*."

The next authentic list which we possess of the royal navy in the time of Elizabeth, refers to the year 1578 (Derrick, 25). From that list it appears, that the royal navy then consisted of 24 ships of every description, of the estimated gross burden of 10,506 tons. Of those ships, the largest was the "Triumph," 1000 tons, and the smallest the "George," probably a pinnace, as its burden was something under 60 tons. The total number of seamen required for this fleet was 6290; or, "3760 mariners, 630 gunners, and 1900 soldiers (marines)." Whether the whole of this force was then actually in the pay of the Queen does not appear. The probability is, that it was not. Vessels were rarely *commissioned* by Elizabeth except for some very special service.

The *Leycester Correspondence*, published by the Camden Society, reveals the inglorious state to which the royal navy was reduced between the years 1578 and 1585. In the last mentioned year, Drake was despatched to the West Indies, and took with him six of the queen's ships. The temporary withdrawal of that very limited squadron so greatly distressed the government, that we find Lord Burgheley over and over again imploring Leicester, then in the Netherlands,—

"To procure knowledge of the state of the [Dutch] ships meet for war, in every of their ports; and what number of mariners might be spared from thence, if the navy of England should have need thereof, which we doubt of, because of a great number gone with Sir Francis Drake. (*Burg. to Leic.* 12 Jan. 1586.)"

The Admiral, in fact, had taken with him every queen's ship that was *en règle*. The Lord Treasurer's letter of the 26th Dec., in the preceding year, which he also addressed to the earl, contains a much fuller account of the then state of the royal navy; but I can do no more, in this place, than make a passing reference to it.

It was not till *after* the defeat of the Spanish Armada in '88, that the eyes of Elizabeth were opened to the magnitude of the danger to which both the country and herself had been exposed. Notwithstanding the timely warning she had had of Philip's hostile designs, the queen had prepared no more, and probably less, than *thirty-four* ships to resist him. Sir Wm. Monson, no mean authority on the point, asserts that she only had "twenty-eight sail" in the above memorable year, the other channel squadrons consisting of hired vessels. (*Naval Tracts*.) Fearing a renewal of Philip's attempt on her shores, Elizabeth, in 1589, seriously set about augmenting her maritime force. She settled a portion of her revenue for the ordinary supply of the navy, amounting to about 9000*l.* per annum, and encouraged the young nobility and others to adopt

the naval profession. At her death, in 1603, the royal navy comprised 42 ships, whose aggregate burden amounted to 17,055 tons. Derrick, in his brief *Memoirs of the Navy*, gives a complete list of them. By comparing it with that of 1578, it will be seen that the queen doubled her navy, or thereabouts, in the last fourteen years of her reign. Yet, during that spasmodic period, her annual expenditure on account of the navy never exceeded the sum of 30,000*l.*, or only the *twelfth* part of the expense of getting the armour-clad "Warrior" afloat in our day, if, as it is alleged, that marvellous piece of naval architecture costs the nation 360,000*l.*

ENQUIRER.

EDGAR FAMILY.

(2nd S. ix. *passim*; xi. 254; xii. 94.)

Can any of your correspondents, who take an interest in this subject, inform me to what branch of the Edgar family belonged Alexander Edgar, who represented the town of Haddington in the last of the Scottish Parliaments; and James Edgar, who was a commissioner of customs at the same time as Adam Smith, and who figures conspicuously in Kaye's *Portraits and Caricature Sketches*?

I cannot say that MR. J. D. EDGAR's communication (2nd S. xi. 254) appears to me quite conclusive as to his claim to the representation of Wedderlie. No doubt, as he states, "on the death of Admiral Edgar (Feb. 17th, 1817), the last male of the Wedderlie family, Thomas Edgar of Glasgow was noted in the *Heralds' books* as next of kin." But SPALATRO is quite justified in saying (2nd S. xii. 94), "there is no proof whatever that there may not have been descendants, in the male line, of the numerous cadets of the family in the sixteenth and seventeenth centuries." It is quite certain, for example, that the branch of the Wedderlie family planted in the seventeenth century at Newtoun-de-Birgham, in Berwickshire (and which flourished there till the death of Lieut.-Col. Hunter Edgar, in 1808), was lately represented by the Rev. John Edgar of Hutton, near Berwick, and is now represented by his son Andrew Edgar, Esq., barrister of the Middle Temple. But I do not question the probability of nearer cadets of Wedderlie being in existence. Indeed, I am aware that, besides there having been an Edgar of Evelaw and an Edgar of Westruther, the local records show that at the opening of the eighteenth century the Edgars were still numerous in the neighbourhood of Wedderlie, and that several families of the name still lived (some as lairds, others as "kindly tenants,") around the chief of the name. It would be difficult, perhaps impossible, to ascertain their relationship to him; but I suspect the claims of some

of their descendants would materially interfere with those of the heir of Keithock and Polland.

MR. J. D. EDGAR's attempt to strengthen his case by saying that his coat of arms is similar to that of the Edgars of Wedderlie, as described by me (2nd S. ix. 373), is quite out of the question; but if he really supposes that the Edgars of Keithock, or Polland, bore such arms, he has only to turn to Nisbet's pages to be convinced of his error. In the first volume of his *System of Heraldry*, Nisbet says:—

"David Edgar of Keithock: sable, a lion rampant, betwixt a garb in chief, and a writing-pen in base, argent. Crest, a dagger and quill crossing each other in saltier. Motto, 'Potius ingenio quam vi.'

"John Edgar, in Polland, eldest lawful son of Thomas Edgar of Keithock, in Scotland, and Magdalen Guthrie, his spouse, daughter to John Guthrie of Overdysart: sable, a lion rampant, argent, betwixt two garbs in chief of the second, banded gules, and a besant in base. Crest, a withered branch of oak, sprouting out some leaves proper. Motto, 'Apparet, quod latebat.'"

It appears, by the bye, that the last Edgar who possessed Wedderlie had no less numerous a family than five sons and four daughters, namely:—

1. John, born 1720. 2. Henry, b. 1721. 3. Joseph, b. 1724. 4. Michael, b. 1728. 5. Alexander, b. 1736. 6. Jean, b. 1723. 7. Marion, b. 1726. 8. Elizabeth, b. 1730. 9. Katherine, b. 1733.

It is somewhat remarkable that none of them should have descendants. Is it quite certain that such is the case?

A curious memorial of the last Laird of Wedderlie, which may interest some of your readers, exists in the shape of an inscription, placed by him on an old Bible belonging to the parish church of Westruther:—

"23 Julij, 1736.

Hunc sacrosanctæ ac divinitus revelatæ veritatis

CODICEM,

Reverendo viro

D. WALTERO SCOTT,

in Ecclesia de Westruther verbi divini

PÆCONI,

ejusque in eodem ministerio successoribus, sed inter sacra tantummodo utendum,

Donat ac dedicat

JOANNES EDGAR de Wedderlie.

In sacra Scriptura quicquid docetur, veritas; quicquid precipitur, bonitas; quicquid promittitur, felicitas est.

Qualiter esuriens in Campo querit eodem

Semen avis, gramen bos, leporemque canis;

Ingeniis ita diversis diversa ministrat

Pabula siderei pagina sacra *Patris*.

Lac capit hic infans, panem robustior ætas,

Nec caret optato curva senecta cibo."

C. W.

ANCIENT MUSICAL NOTATION.

(2nd S. xii. 233.)

The Greek characters were originally few, and founded on the letters of the alphabet; after a

time the position of these was varied, and arbitrary signs introduced, every mode requiring a new arrangement: so that, in the time of Alypius, 115 B.C., there were upwards of 1600 characters. (See a laboriously constructed table in Laborde's *Histoire*, vol. i.) The Roman letters were next substituted for the Greek characters, perhaps in the time of Pope Gregory; but the notation by neumes was known in his time. These neumes consisted of the "dots, points, accents, and other hieroglyphics," mentioned by G. M. G. They were arbitrary, and several in number (Gerbert, *De Cantu*, vol. ii., gives an account of forty). At first they were placed over the words, without lines or indication of cliffs; each mark having a separate value, or power. To prevent the uncertainty attending this notation, a line was drawn over the words, about the tenth century; and the position of the neumes over or under this defined their meaning more distinctly. A second line was subsequently added: one line was red, having the letter F at the commencement; the other, yellow, had C; and from these apparently originated the cliffs of our modern notation. The neumes gradually became simplified, the addition of the lines facilitating this. Guido added two more lines (by some, indeed, he is said to have added the second line also, the first or original line having been red or black), and the quadrate notation commenced, on which ours is founded. G. M. G. will find some valuable information on the subject in *Histoire de l'Harmonie au Moyen Age*, par E. De Coussemaker, 4to, Paris, 1852; where several facsimiles are given, together with a translation into modern notation. Also, in *Instructions du Comité Historique des Arts et Monuments, Musique*; by Bottée de Toulmon, with a few examples; Gerbert, *De Cantu et Musica Sacra*, vol. ii., where the first nine plates, although Greek, may be usefully referred to as leading to neumes, and the tenth and following plates are connected with them; vol. i. p. 336, also refers to them. See likewise Walther, *Lexicon Diplomaticum*, and *Chronicon Gottwiernse*, vol. i. W. M. S.

The present notation, probably * invented by Jean de Muris of Paris in 1338 on the staff of five lines, was preceded by that on four, invented by St. Bernard in the thirteenth century to suit the Gregorian chants, of which specimens may be seen in the Benediction Book, or Hymns of the Romish Church. But the introduction of five horizontal lines, clefs, and square notes, is due to Guido of Arezzo and to Franco of Cologne in the eleventh century, the latter being the first to distinguish the *length* or duration of a note.

Gregory the Great, after the manner of the

* *L'Antica Musica*, by Vicentino, quoted by Hawkins, ii. 144.

Romans, adopted in the sixth century the letters of the alphabet, but he wrote the lowest octave in capitals, the next in small letters, and the alt in double small letters. The system of the Greeks was very complex, having 540 characters for notes; the letter Π for example, served by varying its position and form, in connection with other letters, to represent different notes. (Hawkins, i. 46, 52, 53.) The Mahometans chant the Koran, the tones having been preserved by tradition for eleven centuries without notes. The Jews of Babylon, who, to preserve the pronunciation of Hebrew, invented fourteen vowel points, also devised twenty-five accents to represent the chant anciently used in the Old Testament. We are to consider these accents as analogous to the signs π , ρ , \sim , ρ , in their representing phrases of music, not single notes. Their forms may be seen in the Grammar of Gesenius by Conant (p. 20), and their Chaldee names and meanings in Buxtorff's *Grammar* (pp. 28—31.) Kircher has given the musical value of some of them by our system. (Burney's *Hist. Music*, i. 252.) Some MSS. have been found with marks, many of which resemble the modern crochet and quaver, (Hawkins, i. 390, 461, 462; ii. 32, 35), and some works have been published proposing new systems of notation, as the dots of Ubaldo, A.D. 880, (Hawkins, i. 414), but none of these have been adopted by the musical public. (See Rousseau, *Dict. de Musique*.) T. J. BUCKTON.

Lichfield.

HERALDIC VOLUME *temp.* CHARLES II. (2nd S. xii. 261.)—I should imagine, from the date and character of this volume, that it is one of the dispersed MSS. of *John Huntbach*, of Fetherston, the nephew and pupil of Sir William Dugdale. His additions to Erdeswick were supposed by Harwood to have been in the possession of the Wrottesley family. The present Lord Wrottesley has a MS. volume of Huntbach's, containing collections for the neighbourhood of Wolverhampton, of which he has recently become possessed.

I could identify it if I were to see it, which I will take an opportunity of doing in the course of a few days. S. T.

PORTRAIT OF COLUMBUS (2nd S. xi. 412.)—In answer to a Query, I would state that a portrait by Parmigianino hangs in the Museo Borbonico at Naples, and that it has frequently (though erroneously) been called a portrait of Columbus.

There is no reason to believe that the portrait in the Senate Chamber at Albany represents Columbus. It bears no resemblance either to the cut in De Bry's *Voyages*, or to the picture in the Bibliothèque du Roi, Paris; nor yet to the description of him given by his illegitimate son, Don Fernando, as quoted by Prescott. And then

what are we to say of the date of the Albany picture, 1592? J. C. L.

JAMES DOUGLAS, THE PRINTER (2nd S. xii. 222.) — In the *Letter from J. Chalmers* there is a slight mistake. He says that Francis Douglas, "about 1761, . . . sold off his book stock, and shut up his printing-house." He was still in business in 1768. I have in my possession the very rare first edition of *Helenore, or the Fortunate Shepherdess*, by Alexander Ross, Schoolmaster of Lochlen, in Forfarshire; and which, by-the-way, is the identical copy sent by Dr. Beattie to Dr. Blacklock, and is referred to, if my memory serves, in the letter to Dr. Blacklock, 1 July, 1768, as given in Sir Wm. Forbes's *Life of Beattie*. It bears the following imprint: "Aberdeen: Printed by and for Francis Douglas, MDCCCLXVIII." J. S. G.

PHILOMATHIC SOCIETY (2nd S. xi. 308.) — I have the *Journal of the Philomathic Society*, 4 vols. 8vo, 1824-6; but I do not find any information in it respecting the Society itself. At the end of the last volume it is stated that for the future the journal would be published annually. Was this intention carried out? J. H. DILLON.

"HELL AND TOMMY" (2nd S. xii. 167.) — MR. DOUBLEDAY'S etymology of "Old Harry" leads one to doubt the correctness of his conjecture about "Hell and Tommy." So far from knowing "of course," that "Old Harry," as a name for the Evil One, was a compliment to Henry VIII., "Old *Hairy*," was, if I remember right, the most satisfactory derivation arrived at when the point was discussed in "N. & Q." P. P.

CLERGYMAN ESQUIRE (2nd S. xii. 267.) — The Register of Burials of the parish of Bemerton contains the following entry in relation to "holy Mr. Herbert": —

"Mr George Herbert, Esq., Parson of Foughleston and Bemerton, was buried 3 day of March, 1632."

(See Mr. Willmott's *Life of Geo. Herbert*, prefixed to Routledge's edition of his *Works*, 1854, p. xviii.) ROB. J. BARDWELL WORKARD, M.A.

I have seen it stated somewhere that the Rev. Grenville Wheler, prebendary of Southwell, and rector of Leake, co Nottingham, who married Lady Katharine Maria Hastings, and died in 1770, would always have the title of esquire affixed to his name, in consequence of his being the eldest surviving son of the Rev. Sir George Wheler, who was knighted by King Charles II. previous to his ordination. E. H. A.

I can give at least one instance of this usage, and have certainly met with others, though not made a note of them. In front of some almshouses at Barnes-Green near Sheffield, is this inscription: —

"Sir Richard Scott by his will appointed his brother,

the Rev^d Doctor Rich^d Watts, Esqr, to erect this Hospital, which he did in 1639, and endowed it with 30^l a year."

There seems to be no reason why a clergyman entitled by birth or inheritance to use coat-armour should not "write himself *armigero*" with as much propriety as if he were a baronet or nobleman; he would use those titles in addition to Rev. J. EASTWOOD.

NORTHAMPTONSHIRE SAW: SPURS (2nd S. xii. 271.) — An expression somewhat analogous to that mentioned by your correspondent R. W. B., is commonly used in Yorkshire. When a couple about to be married make the announcement to the clergyman, that the banns are to be published, it is termed "putting in the spurrings;"* and when the said banns are published, once, twice, or three times, the couple are said to be "spurred once, twice, or three times," as the case may be.

The spurrings last good for a year after they are first published: for if the parties be not married before the end of that period, the "spurrings" must be "put in" again.

The word itself appears to me to suggest its own meaning. If a damsel is so far prevailed upon, as to allow her swain to put in the "spurrings," and if the object of his choice be openly proclaimed in the hearing of the congregation, it is surely no indifferent means of pushing him forward to fulfil the remainder of his duty.

H. E. WILKINSON.

This joke evidently owes its origin to a phrase in common use, especially in our northern counties, where, to "put in the *spurrings*," means to have banns of marriage published in church; and to be "*spurred up*" or "asked out" means to have had the banns published for the third and last time. The word *spire* (A.-S. *spirian*), to inquire or learn, occurs in *Havelok the Dane* and *Kyng Alysander* (see Coleridge's *Glossarial Index*), and the actual form *spurre* in the same sense occurs in one of the *Martin Mar-Prelate Tracts*, and Lillie's *Mother Bombie* (see Hunter's *Hallamshire Glossary*); compare also the Scotch *speer* or *spier*. In a *Glossary of Yorkshire Words, &c.*, collected in *Whitby and the Neighbourhood*, the word *spurrings* is thus explained. "The banns of marriage; a word apparently having an affinity with wedding haste." J. EASTWOOD.

CROSS AND PILE (2nd S. xii. 255.) — This expression is certainly of French origin, as B. H. C. suggests. The chief difficulty is about the meaning of *pile*. The French themselves are not at all agreed about its derivation. Perhaps the most plausible opinion is, that it is an old word for *ship*: a ship having been anciently sometimes re-

[* Is not the phrase rather another form of the Scotch verb *spere* or *spier*, "to ask or inquire"? the preterite of which, according to *Jamieson*, is "*spure*." — ED. "N. & Q."]

presented on the reverse of a coin. The *Dictionnaire de Trévoux*, s. v. PILE, says:—

“*Pile* se dit aussi du revers de la monnaie opposé à la croix, que en est la principale marque chez les Chrétiens. Dans les louis d'or, la pile est la tête ou l'effigie du Prince, parce que la croix est de l'autre côté. Dans les louis blancs, on appelle la tête du Prince la croix, et ses Armoiries qui sont de l'autre côté, la pile. . . . On tient que c'est un vieux mot qui signifioit *navire*, et que les anciens Romains jouoient à ce jeu avec une monnaie faite en mémoire de Saturne, où l'on voyoit la tête de Janus d'un côté, et de l'autre un navire sur lequel il étoit arrivé en Italie. . . . Mais les Gaulois en avoient une plus ancienne, qui représentoit d'un côté un navire, et de l'autre une tête humaine, dont il s'est fait un jeu qu'on appelloit autrefois *chef* ou *nef*; qu'on appelle maintenant *croix* ou *pile*.”

JOHN WILLIAMS.

Arno's Court.

Has it ever been suggested that this may have had its origin in the coins of the Conqueror? “*PILLE'LMREX*” is on the obverse of all his pennies; and a cross on, I believe, all the known reverses. The P might not unreasonably be supposed to have been unintelligible to his Norman and French subjects. H. J. F. S.

THE (PARIS) FRENCH TESTAMENT OF 1686 (2nd S. xii. 209.)—CLARACH has certainly not found any costly treasure in the New Testament he speaks of, for Père Amelote's version is one of the most common and most frequently edited productions of the French press. Le Long, the best authority, gives the following list of editions down to his time (*Bibliotheca Sacra*, vol. ii. pp. 53—56):—

“*Novum Testamentum Dion. Amelotte in Gallicum idioma Conversum*. 3 vol. in 8^o, Parisiis. Francisci Muguet. Evangelia et Actus Ap. 1666. Epistolæ D. Pauli, 1667. Epistolæ Canonice et Apocalypsis, 1670.

Idem absque notis, 2 vol. 12^o. Ibid. 1668, 1673.

Idem recognitum cum novâ admonitione ad lectores, 2 vol. in 12^o. Ibidem, Muguet, 1677.

Idem in 24^o, ibid. iisdem typis, 1678.

Idem in 12^o, Parisiis, Muguet, 1681, 1686.

Idem, cum notis, 2 vol. in 4^o. Ibid. Muguet, 1688.

Idem, absque notis, in 24^o, ibidem 1686, 1692.

Idem in 12^o, ibid. 1696; in 24^o, ibid. 1702.

Idem in 12^o, Parisiis, Michaelis David, 1703.

Idem, annuente Ludov. Antonio Cardinali de Noailles editum in 12^o. Ibidem, ejusdem typis, 1703.

Idem, stylo aliquoties mutato, in 12^o. Ibid. 1707.”

JOHN WILLIAMS.

Arno's Court.

PLAYING CARDS: LINEN PAPER (2nd S. xii. 187.)

—It is doubtful if playing-cards were made of linen fibre only. A few years ago an eminent photographic firm made an attempt to produce an unexceptionable paper for the use of calotypists. It was manufactured of new Irish linen, and proved to be exceedingly tough and close in texture; indeed so close as to defy the united efforts of the most experienced paper-makers and chemists

to make it take the size. The experiment was an expensive failure. U. O. N.

FREEMASON (2nd S. xii. 278.)—The following extract is from the “*Decretu Synodi Plenaria Episcoporum Hibernie, apud Thurles Habita Anno MDCCCL. Jussu Superiorum. Dublinii, etc., 1851*”:—

“De Parochis, 14. Cum gravissima religione et republica ex societibus secretis oriantur, parochos monemus ut maximam diligentiam in eo ponant, ut hujusmodi societates in suis parocciis non instituantur.

“15. Cum vero maximopere dolendum sit non paucos catholicos damnatâ societati Liberorum Muratorum nomen dedisse, Parochi eis in memoriam revocent, omnes jure meritoque excommunicationem Summo Pontifici reservatam ipso facta incurrere, qui audent vel presumunt hujusmodi societates inire, vel propagare, aut confovere, receptare, occultare, aut iis etiam interesse, prout statuit Clemens XII. Const. in *Eminentî*, roborata ac Confirmata a Benedicto XIV. in Const. *Providas*, an. 1751; a Pio VII. in *Const. Ecclesiam*, an. 1821; a Leone XII. in *Const. Quo graviora*, an. 1826; et ab aliis Pontificibus.

“Quod si Catholici aliqui in alias societates secretas nominatim a Sede Apostolica non damnatas conveniant, sive juramento sive mera promissione ad secretum servandum se obligent, eos parochus ad Episcopum deferat, ut re perpensa gravissimis pœnis Ecclesiasticis contumaces puniantur.”

R. C.

Cork.

KING EDWARD AND LLEWELYN (2nd S. xii. 9, 78, 139, 157, 211.)—When I wrote the remarks inserted in p. 157, I certainly had not seen the communication of G. O., nor was I aware of the publication by the Camden Society of a work attributed to Walter de Mapes (or Map), the authorship of which I may be allowed to doubt. Leland mentions no work written by him except his translation, or pretended translation, of the *Historia Britonum*. Admitting, however, that he did write a book under the title *De Nugis Curialium*, the anecdote in question must be an interpolation, for the only Prince of Wales of the name that he could have known anything about was Llewellyn ap Sitsyllt, who began his reign over South Wales in 998, and over North Wales in 1015, and died in 1021; during which period, of twenty-three years, there was no King Edward to whom the story could apply. The suggestion that Edmund Ironside was meant, cannot be admitted; the story must be taken as it is, otherwise we might with equal propriety alter the name of the Welsh prince, and thus apply the story to any two contemporary rulers of England and Wales. The passage which Mr. Nichols has translated, while it shows pretty clearly who the parties really were that the writer had in view, is not at all applicable to Llewellyn ap Sitsyllt, whose “*deeds of wickedness*” were totally unknown to all our chroniclers, who have recorded nothing to his dishonour; but, on the contrary, highly extol his rule under which “*all*

things did prosper in the land." He had no wars with his Saxon neighbours; who on their part, had too much to do in defending themselves against the Danes, to be enabled to fall upon him. The consequence was, an unusual degree of peace and prosperity in the principality. It is quite evident that Llewelyn ap Griffith was the prince intended; who, from the time of his accession in 1246 to his death in 1282, was almost continually at war with the English, and never on very good terms with them — grievous "*deeds of wickedness*," no doubt, in the estimation of the writer. I believe I am right in stating that Edward I. never was at Aust; and certainly Llewelyn was much too wary to trust himself so far in his enemy's country, more especially to such a place as Beachley. The whole relation is a fable, which could not have been written before some time in the fourteenth or fifteenth century, probably the latter. T. W.

CARDINAL OF ST. PAUL'S (2nd S. xii. 229, 259.) — This ancient and very important office is peculiar to St. Paul's Cathedral throughout the Protestant world. The two Cardinals are elected from the minor canons, or vicars choral. Their duties, according to the injunctions of Bishop Compton (MS. in the Muniment-room of the cathedral), are to teach the choristers the catechism weekly, or at least monthly; and once a year "deliver a note to the Dean of those who do not profit, or who are negligent or stubborn." They also visit the sick, bury the dead, and take notice of the attendance of the members of the Church. Miss Hackett says: —

"There was formerly a much closer connection between the Cardinals of the Choir and the Cathedral School than what subsists at present. Several instances are on record where the Mastership of the Boys, and the Almonry, have been given to the Junior Cardinal." — *Documents and Authorities respecting the Ancient Collegiate Foundation attached to St. Paul's Cathedral* (privately printed), p. xi.

EDWARD F. RIMBAULT.

ARCHDEKEN FAMILY (2nd S. xii. 249.) — In reply to your correspondent, who wishes for particulars of the Archdeken (or Archdeacon) family "after their dispossession at the Revolution," I beg to send the following transcript of an inscription in the old churchyard of Donnybrook, near Dublin: —

"Here lyeth the body of John Archdeacon, who departed this life the 27th of May, in the yeare of our Lord 1706. Patrick Archdeacon, his father, caused this stone to be set here."

Mr. D'Alton, in his *Illustrations of King James's Irish Army List* (1689), vol. i. p. 382, gives sundry particulars of the family. АННВА.

REV. GEORGE WATSON (2nd S. viii. 396, &c.) — The following extracts from MS. Notes by Rev. Benj. Rudge, in an interleaved Bible which be-

longed to him, and is now in my possession, may interest Mr. Gutch*: —

"Genesis ii. 17. But did man die on the day of his transgression? says the infidel. In answer to this objection, let it be considered that a 1000 years are in the sight of God but as one day. No man then, neither Adam nor any one of his posterity, lived to the end of such a day. The longest liver died *within* the compass of a 1000 years.

"For this solution I am obliged to my much esteemed and very learned friend Mr. Watson."

"Psalm xxiv. 4. 'אִשׁוּ, vanity,' says Mr. Watson in a Letter to me on this Psalm, 'I have some reason to think signifies a false object of worship — so idol and idolatry. But,' continues he, 'whether you retain the more general term used in the translation, or prefer this that is proposed in the comment upon it, the passage will be very like one in the 15th Psalm, "who speaketh the truth in his heart."'

"I made a quære, whether it might not relate to Christ's crucifixion? To which he replied:

"'I don't find that אִשׁוּ is applied to lifting up in a sacrificial sense, וְרַחֵם being used for the Heave-offering, and נְפִשׁוֹ signifies the Affections of the frame as well as the frame itself, properly the *Animal frame*, in which they are placed and to which they belong. This is to be examined, whether אִשׁוּ ever occurs in a sacrificial sense. Christ thus speaks of his crucifixion: "And I, if I be lifted up from the earth, will draw all men unto me." And we are told by the Evangelist that this he said signifying what death he should die. Psalm cxxxix. 20: נִשְׂאוּ לִישׁוֹא עֵרִיךְ, Thine enemies take (thy name) in vain.'

F. B. RELTON.

ARMS OF D'URBAN, FAREWELL, AND GARDNER (2nd S. xii. 168.) —

D'Urban. Az. on a chief arg. a demi lion ramp. gu.

Farewell. Sa. a chev. betw. 3 escallops or.

Gardiner (or Gardner). Arg. on a chev. gu. betw. 3 griffins' heads erased az., an anchor betw. 2 lions pass. combatant or. J. WOODWARD.

SELF-WINDING WATCHES (2nd S. xii. 88, 180, 279.) — In reply to your correspondent ESTE, the names of Boxell of Brighton, and of Wilkinson of Leeds, have been furnished. I have also seen the names of other country watchmakers upon watches such as those referred to. I believe, therefore, that the principle is not now by any means so uncommon as ESTE supposes. The merit of the original invention, however, is due to Mr. Viner, whose present address is 19, Sackville Street, Piccadilly. I may at any rate affirm, having had one of his watches in constant wear for a period approaching forty years, that I have not heard of any earlier maker who had superseded the use of the ordinary watchkey. Mr. Viner's first construction was a jointed lever, passing through the pendant, and acting directly upon the mainspring, and furnished of course with

* Our esteemed correspondent, J. M. Gutch, Esq., died at his residence, Barbourne, near Worcester, on Sept. 20, 1861, in his 85th year.—ED.]

a ratchet to prevent the recoil of the spring. More recently, the spring has been wound up by means of a revolving cylinder; and this method has the advantage of giving power to set the hands also, when required, without a key. The same apparatus has further been applied to a third purpose in the case of hunting watches, namely, that of a push-piece, to release the cover of the face. Whether ESTE's watch will admit of the alteration he desires, I am unable to say. Probably it will not. But of this I am certain; that if any one can accomplish it, no person is more likely to do it satisfactorily than the artist I have named. I may observe in conclusion that the term "self-winding watches," employed by ESTE, is hardly applicable to the case. He is perhaps not aware that there are watches which wind themselves up, that is, are provided with a mechanism in which the bodily exercise of the wearer sets in motion a shifting weight, which, as the train runs down, again restores the force of the spring. These may be strictly termed *self-winding*, but I do not think they are thoroughly to be depended upon.

R. S. Q.

SPONTANEOUS COMBUSTION OF TREES (*cf.* DECAYED WILLOWS, 2nd S. xii. 235.)—With due deference to Mr. Loudon, and the venerable entomological firm of Messrs. Kirby and Spence, I submit the following from the *Cambridge Advertiser* of 1843:—

"This summer the banks of the Cam exhibit an unusual multitude of those singular phenomena, cases of spontaneous ignition and combustion in growing willows. About a week ago we observed in one instance, at a point of the river not far from Granchester, the process rapidly going on. It was really astonishing to look upon a fine willow, in the full vigour of vegetable health, pouring forth clouds of smoke from its half-burnt stem, and doomed speedily to expire, itself its own funeral pile. The tree which we observed last week is now prostrate: its very foliage charred, a vegetable ruin, as if stripped, shattered, blasted, and half consumed by the electric fluid."

In the autumn of 1859 I myself witnessed what I believe was another case of spontaneous combustion in a different kind of tree, the elm.

Flanking one of the gates leading to the grounds of Manpadt-house, there once stood a pair of family trees, two more than centenary elms. One of these had thrown its principal branch over the road, and this, by taking root again, formed an arch, under which the highest waggons could conveniently pass. The other—in the time I am referring to—had lost its crown, and presented a stump of some ten feet high. That stump, partly hollow, mostly consisted of decayed wood, such as is phosphorescent in the dark, and, once lighted, burns like tinder. From an unknown cause, after heavy rains, it suddenly took fire, and though our whole family tried to save it, what remained of our favourite of many years, alas!

had to be laid even with the soil it had, in its glory, so long o'ershadowed.

In my present neighbourhood, a beech was also partly consumed without apparent cause.

JOHN H. VAN LENNER.

Zeyst, Sept. 30, 1861.

THE BALTIC SEA AND THE REIN-DEER (2nd S. xii. 248.)—The derivation of the word *Baltic* appears to be unknown. This sea is called by the Germans, Danes, and Swedes, the Eastern Sea. *Baltic* was first used by Adam of Bremen, a monk of the twelfth century, and perhaps took its name from the port *Baltiskoi*, at the entrance of the Gulf of Finland. The name is probably ancient Prussian; and if of affinity with the Lithuanian, in which *balta* means white, such name would be appropriate to a sea often covered with ice and snow. There are the great and little *Bells*, from the Danish *baelt*, a girdle, which may have furnished Adam of Bremen with a name for this sea, these being the only passages into it from the Northern Ocean.

The name of the Rhendeer, Rein Deer, or Rain Deer, are various, as Rangifer, Reintier, Tharandthier of Gesner, Jonstion and others. Some of the French name it *Rhenne*, others *Asne-sauvage*, and the French-Canadians *Carré-boeuf* or *Caribou*. It is the *Attehk* of the Crees, the *Ettin* of the Chippeways, the *Tooktoo* of the Esquimaux, the *Tukta* of the Greenlanders, the *Boetsoi* of the Laplanders, and the *Rhen* of the Swedes. (*Penny Cyclo.* viii. 355.)

T. J. BUCKTON.

MOUNTNEY FAMILY (2nd S. xii. 169, 238, 254.)

—I have not seen the article under this heading, which appeared at p. 169 of the present volume, but if it adds to the information already given, I would say that Collins in his *Peerage*, in the pedigree of "Cornwallis, Lord Cornwallis," speaks of a Robert Cornwaleys (which Robert succeeded his brother Edward in the lordship of Brome, co. Suffolk in 1510), who took to wife "a daughter of the family of Mountney," but died without issue.

You will observe that Collins spells the name the same as the Irish Baron of the Exchequer mentioned by Mr. John D'Alton. D. M. STEVENS.

GORSUCH FAMILY (2nd S. xii. 249.)—There is a respectable resident in this town of the above name, a native of Chichester, to which place his grandfather removed from near London, and who many years since collected some particulars of his family, to establish his claim (which, however, proved unsuccessful) to property of a large amount (either bank-stock or in chancery), standing in the name of Talbot Gorsuch. This is all my informant could give me, except that he believed, in answer to my inquiry, that the documents used to prove the claim were either lost or destroyed:

still your correspondent may derive a clue from these facts to better information. The name is uncommon, and is not to be met with in Sussex, or the adjoining counties at the present day, though two of the name are to be found in London (*vide Kelly's Directory*, 1861.) I am tempted to ask what is the origin of this name, and of one or two others occurring in this place equally strange, as Gouk, Gutch, and Guze: the two last may be variations of Gooch and Guise or Gyse. The latter is mentioned among the unclassified patronymics in Lower's *Surnames*.

HENRY W. S. TAYLOR.

Southampton.

This family was seated at Gorsuch, in the co. of Lancaster; and in the *Heralds' Visitation* of that county in 1665 will be found the pedigree of Edward Gorsuch, fifth in descent from an ancestor there seated. Whether the Maryland emigrants were descended from, or in any way connected with, the Lancashire race I cannot say.

J. R.

LOOMING IN THE DISTANCE (2nd S. xii. 246.)—*Loom* is Anglo-Saxon *leoman*, to shine, an old nautical term used in "that ship looms large, the land looms high"—and means, a ray of light dim, distant appearance. Looming means also, mirage, and loom-gale, a gentle gale. This word is correlative with *gleam* and *gloom*. The part of an oar within board, next the handle, is termed the *loom*; the flat part in the water being the *blade*. It means a sea-duck, as well as the weaver's machine. Also from the Anglo-Saxon *lome*, a utensil, hence heir-loom. Pye used the first word before Wilson and Disraeli, and Piers Ploughman used the last.

T. J. BUCKTON.

Lichfield.

THOMAS HOOD, AND AN ALLITERATIVE ALPHABET (2nd S. xii. 173.)—Some confirmation of the opinion of Mr. Thomas Hood, that his father was not the author of the Alphabet, "An Austrian Army," occurs to me in the recollection that the Alphabet in question was a boyish delight of mine, and that I found it in an old magazine, I fancy dated about 1815—16. The "D" line, in my edition, ran,—

"Dealing destruction's devastating doom,"

and towards the end we had old Suwarrow appearing in a religious character:

"Reason returns, religious right redounds,
Suwarrow stops such sanguinary sounds."

The composition should be reprinted, Mr. Mortimer Collins happily characterising it as a remarkable *tour de force*.

S. B.

DOING GOOSEBERRY (2nd S. x. 307.)—I am inclined to consider this expression as originally intended for "doing gossiping"; that is, acting as a gossip, or mutual and confidential friend to

the chief parties engaged. It is fair to state that the idea started, of its relationship to "gooseberry picking" (p. 377), is supported, as I am informed, by a provincial expression, namely, "daisy picking," for the same friendly office.

W. F.

Dublin.

CAPT. ALLEN GARDINER, R.N. (2nd S. xii. 168.)

—This gentleman was a member of the family of that name resident at Combe Lodge near Whitchurch, Oxon, whose arms, I presume, are, az. a chev. erm. between 3 griffins' heads erased, ar.

W. H. LAMMIN.

Fulham.

MRS. BOLDERO (2nd S. xii. 249.)—Mrs. Boldero appears to have been the widow of the Rev. George Boldero, vicar of South Rainham, in Norfolk. Her *Sacred Dramas* were privately printed by subscription at Holt in 1823, and were dedicated to Lady Ann Coke. Their names are, *The Deluge*; *Joseph*; *Naboth's Vineyard*; *The Shunamite*.

J. RICHARDSON.

BY JINGO (2nd S. xii. 272.)—For information about St. Jingo, Gengo, or Gengulphus, see the *Ingoldsby Legends* (edit. 1858), pp. 146, 155—163.

J. WOODWARD.

Shoreham.

Jenco is Basque for the devil. Manichæism prevails in the Basque Provinces; and those who worship *Jenco* will probably swear by him.

MORTIMER COLLINS.

An abbreviation of *Jirnigo*, a corruption from "Je renie Dieu," a watchword of the rebels in the wars of the Jacquerie!

L. M. M. R.

EPITAPH IN CROWLAND CHURCH (2nd S. x. 494.)—I cannot say whether the epitaph, quoted by T. W., is still to be traced in Crowland Abbey church; but the *original* thereof he will find in Charles' *Emblems*, if my memory does not deceive me.

D. M. STEVENS.

Guildford.

GREEN ROSE (2nd S. xii. 233.)—I have had a green rose in the open ground two years, and it has flowered pretty well. It is too late for it now; but as it has a half-starved bud upon it still, I send it to Mr. Editor, in hopes that he may know the true address of TRETANE. The plant was obtained from one of the London florists, I believe. It is a "China rose." I do not remember any perfume, and the petals have none of the velvet softness of other roses. In short, it is hardly more attractive than a small artichoke, except from its curiosity. It might do better in a conservatory. If I and the rose live till next summer, and TRETANE will give his address to "N. & Q.," I will try to send him a better specimen.

As to green flowers, we have the fritillary, more

than one hellebore, the auricula, a grape hyacinth, several spurges (*Euphorbium*), mignonette, and several others which do not at this moment occur to me. P. P.

In answer to TRETANES' inquiry after a green rose, I beg to state that two or three specimens of a perfectly green rose were exhibited by Mr. Mitchell, the florist, at Piltown, near Uxbridge; who will answer any inquiries on the subject.

K. W. B.

There is a curious variety which has green flowers, but those I have seen are neither "lovely" nor "fragrant." It is known to the horticulturalists, I believe, under the name of *Bengale verte*. W. C. TREVELYAN.

Wallington.

Having recently returned from Ireland, I am enabled to inform your correspondent TRETANE that, in the conservatory at Duncairn, Belfast, the seat of A. J. Macrory, Esq., may now be seen growing vigorously, and in full bloom, a green rose. H. A. A.

SIR SAMUEL CLARK (2nd S. xii. 269.)—I believe, but cannot put my hand on my authority, the arms of Sir Samuel Clark, Sheriff of London, to have been, "Gules, a fleur-de-lys or and canton, ermine." This is the coat engraved on the portraits of Dr. Samuel Clark, the martyrologist; and used before and since by his family, of whom the sheriff was possibly a cadet.

The coat, so far as I am aware, has not been used by any other of the numerous races of Clarks, excepting by a benefactor in the last century to the town of Leicester, where the above coat is set up in one of the churches. Any particulars of this benefactor will oblige CLERICULUS.

Sir Samuel Clarke, of London, merchant, was knighted at St. James's, 14th June, 1712; at the same time, the two sheriffs of London and Middlesex were knighted (*Casse and Stewart*).

He was sheriff himself for London in that year upon Casse and Stewart retiring from office, and died 5th Dec. 1733. His will, in the Prerogative Office, may furnish all the particulars required by G. P. P. See *Stow's London*, vol. ii. 153. J. R.

PRIG THE AUCTIONEER (2nd S. xii. 88.)—In a somewhat uncommon little volume, *A Fortnight's Ramble through London*, 1795, p. 22, is the following notice of this person, whoever he was:—

"You should go to the Haymarket, when Foote's *Minor* is performed, to see Mr. Smirk, the auctioneer, successor to Mr. Prig, the greatest man the world ever saw in his way. He could touch you up a lot. There was no resisting him. He would force you to bid, whether you would or no. 'Hold up that picture—a little higher—higher yet, there's a position to look at a picture. A-going for five-and-forty—for forty-five a-going. Ladies and Gentlemen, I am quite ashamed—I blush at your indolence in bidding! A piece so highly finished,

and so well preserved—a Guido! 'Tis quite flesh and blood, I protest. It only wants a touch from the torch of Prometheus to start from the canvass, and fall a bidding!' He knocked it down in five minutes at sixty-three ten, and a general plaudit ensued."

EDWARD F. RIMBAULT.

HENRY LAURENS (2nd S. x. 209.)—ABRACADABRA states, that Henry Laurens, the first Vice-president of South Carolina, was indebted, through the younger Laurens, then in London, to Peter Taylor, Esq., M.P. for Portsmouth, for the earliest and fullest information of the movements of Great Britain, the destination and strength of the armament equipped for America, &c. As the information is new to me, and of much interest, will your correspondent kindly furnish his authority? D. M. STEVENS.

Guildford.

ANTHONY HENLEY (2nd S. xii. 107, 158.)—Andover being the only Hampshire borough for which this gentleman ever sat, his letter must have been addressed to the Corporation of that town. He afterwards sat for Melcombe Regis and Weymouth severally, and died as representative for the latter in 1710. W. H. LAAMMIN.

Fulham.

GEORGE IV. (2nd S. xii. 269.)—The poetical piece inquired for is entitled "The King's Welcome to Edinburgh, by a Country Shepherd, his Wife, and Daughter; a True Tale, by R. Howden." It occupies from pp. 117 to 151 of *The Royal Scottish Minstrelsy; being Loyal Effusions upon Geo. IV.'s Visit to Scotland*, G. Serk, 1824, and is the longest in the book. Is R. Howden otherwise known as a Scottish poet? J. O.

HAZEL EYES (2nd S. xii. 270.)—"Pray, Mr. Editor, what are hazel eyes?" What a question is this to put to a book-worm (if I may dare to apply so irreverent a word to our respected chief), be he bachelor, benedict, or widower forlorn! How glad I should be, were it in my power, to name the author of the following *mural* effusion! He would, no doubt, be the very authority HERMENTRUDE requires; rather surely than you, Sir, as its absence under the heading "Queries with Answers" clearly shows.

"Je n'aime pas, moi, les grands yeux noirs,
Qui disent toujours 'I will make varr';
Je n'aime non plus les grands yeux bleus,
Qui disent toujours 'I will love you';
Ni noirs, ni bleus, pour moi, je dis,
Mais toujours les hazel eyes for me."

S. H. H.

Our word *hazel* (*corylus*) is from the German, where we have *hase*, hare; *haselhuhn*, hazel-hen or quail; *haselmaus*, dormouse; *haselnutz*, hazelnut; *haseloel*, oil from the hazel-nut; *haselwurcz*, hazelwort; *haselstaude* and *haselstrauch*, the hazel-tree. In English we have *hazel* mould, or red

loam. From these the colour hazel may be determined; and light brown is correct, although dark brown may be meant when expressed as in the song —

“The dark hazel eyes of the lovely brunette,”

where very dark eyes were intended.

We have “Black-eyed Susan,” and “her sparkling eyes were dark as jet;” but in the Caucasian race, although all have the pigmentum *nigrum**, an eye really black is unknown. Hazel cannot mean greyish-blue, if etymology is to settle the question.

T. J. BUCKTON.

Lichfield.

SAUCE, SAUCE-ALONE, OR JACK-BY-THE-HEDGE (2nd S. xi. 148.)—This plant, the *Alliaria officinalis* of botanists, is called by our early writers on plants, *Poor man's treacle*, and *English treacle*. Dr. Wm. Turner, in his *Herbal*, printed 1658, speaks of this plant, and says it “is commonly used both in England and in Germany to be put in sauces in the spring of the year, wherefore the Englishmen call it *sauce-alone*, and the Germans *sauzkraut*.”

Robert Turner, in his *British Physician*, printed 1664, says, “it warmeth the stomach, and causeth digestion, and therefore is a good sauce to salt-fish to digest the crudities and corrupt humours it engenders. This plant when bruised smelleth strong like garlick, but more pleasant.”

It is clear, therefore, that this plant derived its name, *sauce-alone*, from its properties, and not from a lane, on the side of which it sometimes grows, as well as in other places.

S. BEISIX.

SPOON-DRIFT (2nd S. xi. 63.)—The conjectural etymology suggested by PARATHINA is so completely borne out by Professors Fleming and Tibbins, in their *English and French Dictionary*, that I am induced to make the following extract, in which the whole matter seems to be most satisfactorily dealt with:—

“TO SPOOM, *v. a.* [to raise a foam or spume], *écumer, faire lever l'écume.*

“TO SPOOM, *v. a.* [a metaphorical expression taken from a ship, which being carried with violence, spumes or raises a foam], *être porté avec violence ou rapidité; s'avancer d'un cours rapide; [in sea-language] courir vent arrière (dans un gros temps).*

“SPOOM-DRIFT, *s.* [in sea-language; a continued spray], *poussière d'eau de mer (qui couvre toute la surface des eaux dans un gros coup de vent), f.*”

YERAC.

THE SALT-BOX (2nd S. xi. 448.)—It seems strange that this humorous account of a college examination should be claimed at this late day for Porson. It was unquestionably written by Judge Francis Hopkinson of this city, one of the signers of the Declaration of Independence. His

works were published in 1792, in three octavo volumes.

UNEDA.

Philadelphia.

TIFFANY (2nd S. xii. 234.)—In a little *Family Miscellany*, of which I am printing a few copies, there occurs a very curious “romance of real life,” narrated by my father, under the title of the “Lady of Gratitude.” This lady (well known to my father personally), whose history was certainly remarkable, ultimately became the wife of a Mr. *Tiffany*—of whom, however, there are no “genealogical” particulars; but should SAXON feel an interest in this trifle connected with the name of *Tiffany*, I shall be most happy to forward to him, by “return of post,” the four small pages of which the “Lady of Gratitude” narrative consists.

EDWIN ROFFE.

48, Ossulston Street, Somers' Town, N.W.

MAYPOLES (2nd S. xii. 11, 275.)—A maypole surmounted by a wind-vane stands in the village of Dean, near Salisbury.

J. WOODWARD.

A maypole yet stands in the village of Hems-well, near Kirton in Lindsey.

EDWARD PEACOCK.

COUNTS OF PROVENCE (2nd S. xii. 29.)—In the *Dictionnaire Historique* of Moreri there will be found under the title *Provence*, the chronological succession of the counts from the beginning of the tenth century. For further information, HERMENTRUDE is referred to the *History of the Counts of Provence* by Ruffi, or to the older Histories of Provence, of which there is one by Nostradamus, one by Honoré Bouche, and one by De Gaufridi.

LUMEN.

THE AMERICAN STANDARD (2nd S. x. 209.)—The first mention I find of the flag described by your correspondent, as having been hoisted by the rebels upon the State House at Charleston, South Carolina, in 1775, was on the 9th February, 1776; when Gadsden, one of the delegates to the General Congress, presented to the South Carolina convention, then sitting at Charleston, “the standard which was to be used by the American navy; representing a yellow field, a rattle-snake of thirteen full-grown rattles (not thirteen snakes), coiled to strike, with the motto, ‘Don't tread on me.’” For which, see Bancroft, vol. vii. p. 218.

I think your correspondent, or his authority, is in error respecting such a flag being hoisted in Charleston as early as 1775. It was not until the 15th September of that year, that the royal governor, Lord William Campbell, left the city; and it was after his departure, according to Bancroft, that Moultrie, the heroic defender of the fort at the mouth of Charleston harbour, which now bears his name, was desired to devise a banner, and the uniform of the colony being blue,

* “In man this is not black, but a deep brown.”—*Penny Cyclop.* x. 157.

and some of the regiments wearing a silver crescent in their caps, he gave directions for a large blue flag with a crescent in the corner; and this would seem to have been the *first* flag of the colony, or rather State of South Carolina.

I cannot, at this distance from American sources of information, give you a complete history of the American flag; but the first flag that could by implication be considered in the light of a national standard was the tri-coloured American banner, not yet spangled with stars; but showing *thirteen* stripes of alternate red and white in the field — and the united red and white crosses of St. George and St. Andrew, on a blue ground in the corner; which was unfurled over the continental army round Boston on the first day of January, 1776. D. M. STEVENS.

Guildford.

INDIA RUBBER (2nd S. xii. 296.) — At the end of the Preface of Dr. Priestley's *Familiar Introduction to the Theory and Practice of Perspective*, 1770, 8vo, is the following announcement: —

"Since this Work was printed off, I have seen a substance excellently adapted to the purpose of wiping from paper the marks of a black-lead-pencil. It must, therefore, be of singular use to those who practise drawing. It is sold by Mr. NAINNE, Mathematical Instrument-Maker, opposite the Royal Exchange. He sells a cubical piece, of about half an inch, for three shillings; and he says it will last several years."

In a letter written in 1768 — as appears by the contents — by Mr. [Sir Joseph] Banks to Canton, we find: "With this you receive two balls of the elastic substance, which I beg pardon for having so long omitted to send you." All this will be found in an account of Canton's Papers which I gave in *The Athenæum* for 1849 (pp. 5, 162, 375). I remember that the information about Priestley was given me by Professor Wheatstone. When Banks and Priestley wrote, there was no name; and I do not know when the name of *India rubber* was introduced. Still less do I know when that other name came in, which is enough to choke a cow, and which I never learnt to spell. It is not — very properly, I think, — in the only English dictionary I have at hand, and I will not venture upon it.

A. DE MORGAN.

FEMALE ORDERS OF DISTINCTION (2nd S. xii. 230, 276.) — Miss Jane Porter, authoress of *Thaddeus of Warsaw* and *Scottish Chiefs*, soon after the translation and publication of those works in Germany, was elected a Lady of the Chapter of St. Joachim, and received the grand cross of the order from Wirtemberg. E. H. A.

THE BURIAL-PLACE OF TUDA (2nd S. xii. 250.) — See a paper in the *Archæologia Æliana*, vol. i. n. s. p. 149, by the Rev. D. H. Haigh, on "The Saxon Cross at Bewcastle," wherein he also notices "the broken cross in the churchyard of

Beckerfont in Cumberland," and gives a copy of its inscription, by which this place is "determined to be the site of the lost cemetery of Pægnalæch." DUNELM.

RED TAPE (2nd S. xi. 375.) — Your correspondent L. says that red tape "is probably of no great antiquity." Why not make it a lineal descendant of the "*Iora rubra*" of Catullus, which, from the note of Vulpius (ed. Cat. 1737, p. 77), would seem to mean thongs of red leather to tie up the rolls in a cylindrical form. So, at least, Dibdin thought (*Bibl. Dec.* vol. ii. p. 427.)

J. C. L.

WILBERFOSS FAMILY (2nd S. xii. 292.) — The Gainsborough Parish Register contains at least two marriages of this family.

Mr. John Woolmer and Mrs. Ann Wilberfoss, married in 1724; and

Mr. John Wilberfoss and Mrs. Elizabeth Philipson, married in 1744. J. S.

Miscellaneous.

NOTES ON BOOKS.

Gleneggan, or a Highland Home in Cantire. By Cuthbert Bede. Illustrated with Three Maps, Eight Chromo-lithographs, and Sixty-one Woodcuts from the Author's Drawings. 2 vols. (Longman.)

Those of our home-tourists who are in search of fresh fields and pastures new, should bid a hearty welcome to these two volumes, in which our old correspondent Cuthbert Bede invites them to explore with him the "Land's End" of Scotland, for such is the English meaning of the Gaelic word "Cantire," *Ceanntire*, "the Land's End," and which is the southern part of the county of Argyre, a peninsula only twelve miles removed from Ireland, washed by the Atlantic, and flanked by the Isles of Arran and the southern Hebrides. In this *terra incognita* to the ordinary race of tourists, the author spent the months of August and September, 1859. While there he plied pen and pencil to good purpose, recording with the one all the facts and traditions he could get hold of illustrative of the physical and social history of the district, and with the other filling his sketch-book with the originals of the many valuable chromo-lithographs and woodcuts, which are scattered so profusely throughout the book. Since his return southward, he has collected from various sources a large body of information, statistical and archæological on every point that could illustrate the history, antiquity, scenery, and characteristics of this interesting Highland territory of the Lords of the Isles; and we can therefore recommend the book as one likely to allure visitors to a spot which puts forth many temptations to those who desire to break new ground, and certainly as an indispensable companion to those who make up their minds to sojourn for a while in a Highland Home in Cantire.

History, Opinions, and Lucubrations of Isaac Bickerstaffe, Esq. From the "Tatler," by Steele and Addison. With Introduction, Notes, and Illustrations by H. R. Montgomery. Illustrated with a Series of Photographs. (Longman.)

Justice is here done to Steele and "Isaac Bickerstaffe," as it was some few years since to their younger kinsmen

Addison and "Sir Roger de Coverley." The aim of the present volume is to detach from the pages of the *Tattler* what may be called the personal history of Mr. Bickerstaffe, whom Hazlitt so felicitously described as "a gentleman and a scholar, a humourist, and a man of the world, with a great deal of nice easy *naïveté* about him;" and many a reader who may not have leisure to read through the *Tattler*, will acknowledge his obligations to Mr. Montgomery for the good taste with which he has prepared the present *novvellette*—every page of which is rich in genuine humour, and pure English. The photographic copies of the designs by Stothard, Singleton, and Louterberg, is a new and interesting feature in book illustration; which we suspect we shall see followed hereafter to a considerable extent.

Manuel du Libraire et de l'Amateur des Livres, etc. Par Jaques Charles Brunet, Tome Deuxième 2^e Partie. (Paris, Didot; London, Williams & Norgate.)

This *libraison* of the new and admirable edition of Brunet, carries the work down to the end of the letter G. The work seems, if possible, to improve as it proceeds.

BOOKS RECEIVED:—

Notes on Shakspeare. By James Nichols, M.R.P.C. Eng. (Skeffington.)

This little tract exhibits alike critical ingenuity and admiration and appreciation of Shakspeare.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood. Part XXXIII. (Routledge.)

Completes the Division of Ornithology, and forms the most complete Popular History of Birds which has yet been published.

Some hitherto unpublished pieces in Anglo-Saxon have been printed by Mr. Cockayne of King's College from manuscripts in the Cottonian Collection. The editor has chosen to put his remarks into Latin, and the translations or originals are also in Latin. The book comprises a spurious Epistle of Alexander, forming part of the well-known romance of King Alisaunder, a Treatise on the Wonders of India, to much the same effect, and a Life of St. Margaret, under the title *Narratiuncule Anglice Conscripte*. It seems several words occur not recorded in our lexicons.

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Notices to Correspondents.

In consequence of the great number of MINOR REPLIES which are in my type, and which we have been desirous of including in the present number, we have been again compelled to postpone many articles of great interest.

ARTHUR ROSS. We shall be greatly obliged by Z's proposed communication relative to the last Primate of Scotland. We have no recollection of receiving his communication respecting the Rutherford family.

BACK NUMBERS OF "N. & Q." Gentlemen and Booksellers in the country who require back numbers to complete their sets of the present series, may obtain them without delay by applying direct to Messrs. Bell and Daldy, the publishers. We mention this because several parcels, which have been looked out for London agents of country booksellers, are now waiting.

ENQUIRER. Has our correspondent consulted the articles on the *Lambeth* degree in our 2nd S. iii. 277, and v. 149?

T. H. CROMER. The extract relating to Baskerville appeared in our 1st S. viii. 423.

SIMON TAU. The writers engaged in the Eucharistic Controversy in 1687-8 were, 1. Two Discourses, &c., by Abraham Woodhead; 2. A Reply to the Two Discourses by Dean Aldrich; 3. A Discourse of the Holy Eucharist, by Dr. Wm. Wake, afterwards Abp. of Canterbury.

ERRATUM.—2nd S. xii. 310, col. ii. l. 6 from bottom, for "St. Declan" read "St. Declan."

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Notes.

“CORNELIANVM DOLIUM: COMŒDIA LEPI- DISSIMA.”

Cornelianvm Dolium: Comœdia Lepidissima. Auctore, T. R. ingeniosissimo hujus Ævi Heli-conio. Lond. 1638, 12mo. This pleasant and witty, but indelicate Latin play has been ascribed by Mr. Douce (*Illustrations of Shakespeare*, edit. 1839, 8vo, p. 357), to Thomas Randolph, and that ascription seems to have been approved of by the Rev. C. H. Hartshorne, the author of the article on Latin Plays in the *Retrospective Review* (vol. xii. p. 35), and Mr. Halliwell (*Dictionary of Old English Plays*, 1860, 8vo, p. 60.) With all due respect to these eminent authorities, I am however satisfied, on a close examination of it, that, notwithstanding the initials J. R., it is one of the numerous productions of Richard Brathwait, to whose other Latin works I trace great similarity in style throughout the play.

It must be remembered that in issuing such of his works as were of a less delicate and freer character, he almost invariably published them anonymously or under a pseudonyme; while to his other productions of a graver and more decorous description, as for instance his *Spiritual Spicerie*, printed in same year as the *Cornelianvm Dolium*, he prefixed his name on the title-page. The initials J. R. represent, it may be concluded, one

of these pseudonomes, as the play, most probably an early composition, is one to which, at that period of his life, when he was occupied in works of a more serious character, he would not like to put his name. If the play were written by Thomas Randolph, who died four years before the date of its publication as Mr. Douce supposes, surely it would have been claimed for him by his brother Robert Randolph, and added to his works, of which at least five editions appeared after 1638. But neither in the booksellers’ lists of the time, which very often give the full name of the author when his initials only are prefixed to his book, nor in the notice of Randolph in Langbaine, is any mention made of his being the author of this play. And it seems difficult to understand, on the supposition of its being by him, why the publisher should not have availed himself of the attraction of a popular name, instead of shrouding it in the ambiguity of initials, especially as the author was dead, and there could be no motive for concealment.

The curious frontispiece to *Cornelianvm Dolium* is by Marshall, Brathwait’s favourite engraver; the printer of it, Harper, was likewise the printer of his *Arcadian Princess* (1635, 12mo), and the dedication is to his great friend Sir Alexander Radcliffe, to whom his *Whimzies* (1631, 12mo), was inscribed, and who is also, I consider, the “Royal Alexander” to whom his *Barnaby* was dedicated. The same words “candide, conditè, cordatè” are used as occur in the dedication to the 2nd part of his *Essays on the Five Senses* (2nd edit. 1635, 12mo.) The errata on the last page (and the errata form one great test in the detection of his anonymous and pseudonymous works), are introduced by

“Corneliani sit amoris }
Hos corrigere errores,” }

and supplemented by

“Preli, prælii, vitæ, voti, }
Vos Errores valetote.” }

Compare these with the similar notices in *Barnaby*:—

“A vertice ad calcem }
Erratis admove falcem,” }

and

“Spectans ista typata }
Hoc composui errata,” }

and

“Inter Barnabæ errores }
Hi mutarunt preli mores.” }

Anything more like Brathwait’s style than the rhyming of the Latin verses at pp. 68, 71, 118, 121, 131, 132, it would be difficult indeed to produce. I will not trespass upon your space by quoting them, but in my opinion they are quite sufficient of themselves to establish Brathwait’s authorship of the play. I am only surprised that Mr. Park and Mr. Haslewood, in their very ex-

tensive research, should not have added this to the series of Brathwait's works, which their care and diligence so much enlarged, and to which some further addition will be made by my friend, the Rev. Thos. Corser, in the forthcoming second volume of his valuable *Collectanea Anglo-Poetica*.

It must not be forgotten that Brathwait mentions Cornelius's Tub, which is so quaintly depicted in the frontispiece to *Cornelianvm Dolium* with the words "Sedeo in Veneris Solio, in Dolio doleo," inscribed on it, in his *Law of Drinking*, 1617 (12mo, p. 74), in which amusing work *Cornelius* (Vandunk) is a leading character.

JAS. CROSSLEY.

WHITTINGTON.

At the recent election of the Lord Mayor, the City orators have been eloquently lavish in their quotation of the legend:—

"Turn again Whittington,
Thrice Lord Mayor of London."

But the case of the present highly esteemed Chief Magistrate and that of Richard Whittington are entirely different. The latter was not immediately re-elected as a proof of the estimation in which he was held by his fellow-citizens.

On reference to the Roll of Lord Mayors, it will be found that Sir Richard Whittington was elected for the first time in 1397; and he was not again re-elected till 1406, a period of nine years having elapsed: and for the third time not till 1419, or after a period of twenty-two years from his first election. So long a time having passed between the first and third elections, a doubt might arise—that as the average is about nine years from the time of the election of a citizen to the office of Alderman, and his appointment as Lord Mayor—whether a son of the first Sir Richard might not have been the Mayor of 1419; more especially as there seems to have been a nice little family arrangement. A Robert Whittington having served the office of sheriff in 1416, and again in 1419.

On a closer inspection of the Roll, this it will be seen is not so; but that, in Whittington's era, an Alderman being called upon to serve the office of Lord Mayor more than once was of very frequent occurrence. Indeed, it can be shown to have been a matter of course.

For instance, after Whittington had served in 1406, he was succeeded by Sir William Stondon, who had served in 1392. Stondon was succeeded, in 1408, by Sir Drew Barentine, who had succeeded Whittington in 1398.

Barentine was succeeded by Sir Richard Marlow in 1409, and Marlow again served in 1417.

He was succeeded in 1410 by Sir Thomas Knowles, who had previously taken office after Sir Drew Barentine in 1399.

After Whittington's third year of office, in 1419, William Cambridge was Mayor in 1420.

But in 1421 came Sir Robert Chichley, who had also served in 1411; in 1422, Sir William Waldern, who had served in 1412; and in 1423, Sir William Cromer, who had served in 1413.

Besides these cases there were Sir Henry Barton, who served in 1416, and again in 1428; Sir Nicholas Wootton, 1415 and 1430; Sir John Gedney, 1427 and 1447; Sir William Eastfield, 1429 and 1437; and Sir John Michel, 1424 and 1436.

At the risk of being thought unromantic, and wishing to destroy a charming fiction, I am compelled to come to the conclusion that the fame of Whittington, as marked by his re-election, is as apocryphal as that of his cat; and that his frequent occupancy of the civic chair, arose from the same causes as those which conferred an equal honour on so many of his brother aldermen. I am led to believe that all on the rota having passed the chair, it became the turn of the senior members to serve again. Even if this were not the practice, it must be admitted that Whittington achieved no more distinction than most of his contemporaries, of whom nothing is now heard. The cases of Sir Nicholas Brembar, who served three successive years from 1383 to 1385, and he had previously been Mayor in 1377; and Sir Michael Exton, who served the office in 1386 and 1387, might appear to upset my theory, but then again it shows a precedent for an alderman being elected two years in succession. And had Sir Richard Whittington been so popular with his fellow citizens, why did they wait for such long periods as nine and twenty-two years, before they discovered his virtues and testified their admiration of them?

CLABBY.

"BUY A SON-IN-LAW IN A FAIR, AND TOLL HIM."—(*Alp's Well that Ends well*, Act V. Sc. 3.)

To understand the speech of Lord Lafeu, it will be necessary to recapitulate a few of the laws and customs as to markets and fairs. The latter in fact are *markets overt*, only held at *longer* intervals than the former, which were generally weekly. The Saxons encouraged all transactions in open market: in fact some of the laws of Ethelbert and Edgar prohibited the sale of any articles above the value of twenty pence, except in market overt, and in presence *proborum testium*. In these cases the purchase was valid, and the purchaser held the article bought against all the world, even though it had been stolen. These customs, however, were found to be productive of great inconveniences in the case of horses: and there were special statutes passed (I have not the means of reference here, but believe) in the early part of the reign of Philip and Mary, and

late in the reign of Elizabeth. Under these the purchaser was protected: if the horse had been publicly exhibited in the open market (not in any private stable or shed) a certain fixed length of time; if he had been brought to the clerk of the market by both buyer and seller; if the toll of the market were paid; or if there should be no toll, a certain fee to the book-keeper of the market; if he should enter the names of the parties, the description of the horse, and the warranty, or vouching of the seller, — if all these formalities were complied with, the purchaser (with certain restrictions), was protected, even if the horse had been stolen. These customs were in use in most country fairs and markets a short time ago, and probably are so now; and were common in Smithfield till a little before, even if not quite up to the time of its removal.

It is to this custom the widow alludes (*Hudibras*, part 2, Canto I. line 691), when the Knight begs of her to release him from the stocks: —

“Buyers you know are bid beware;
And worse than thieves receivers are.

How shall I answer Hue and cry.

Can I bring proof

Where, when, by whom, and what y^r ere sold for,

And in the open Market toll'd for?”

We know Shakespeare was well skilled in the laws of England, and I would venture to suggest had these facts in his mind. If so, the meaning of Lord Lafeu's speech is simply this. “I will not have a son-in-law like Count Bertram, to fly away as soon as the wedding is over. I will have one with some toll, entry, and warranty that he may not be taken from me as soon as I have got him.”

A. A.

Poets' Corner.

THE BALTIMORE FAMILY.

The account of this family furnished to the *London Magazine* and *Burke's Extinct and Dormant Peerages* being incomplete, I have been led to make further research, the result of which is as follows: —

I. Sir George Calvert, knight, married, in 1604, Anne daughter of George Myne, of Hertingfordbury, Herts. Her ladyship died 8th of August, 1622, in the 43rd year of her age, and was buried in the church at Hertingfordbury, where a tablet was erected to her memory, with an inscription, given below*, from which it appears that she left the following children —

* Inscription on the tablet to Lady Calvert's memory: —

“Obiit 8 die August. Anno Salutis, 1622,
D. O. M. S.

Jucundiss^{et} Memoria
Annæ Georg. F. Joan. N. Minnæ
Ad omnia quæcunque egregia nata, ad meliora regressæ,

1. Cecil.

2. Leonard, first governor of Maryland, died 9th June, 1647.

3. George; went to Maryland with Leonard in 1633; was one of the Council, and died, it is supposed, in Virginia.

4. Francis; died before his father.

5. Henry.

6. John; died before 1632.

7. Anne; married William Peaseley; resided in London in 1642.

8. Dorothy.

9. Elizabeth.

10. Grace; married Sir Robert Talbot, of Kildare, Ireland, Bart., father of Richard Earl of Tyrconnel.

11. Helen.

In Feb. 1625 (N. S.), nearly three years after Lady Calvert's decease, Sir George was created Baron Baltimore, and contracted a second marriage, as I infer from the fact that I find

12. Philip (who is not enumerated among the children of Lady Calvert), called “half-brother” of Cecil. He was Secretary of the province in 1656, and Governor from 1660 to 1662. I presume he remained in Maryland, as a Philip Calvert was Commissioner in 1668 for determining the boundary at Watkins Point. Lord Baltimore, dying in 1632, was buried in Fleet Street, in the chancel of St. Dunstan's in the West, and succeeded by his eldest son,

II. Cecil, who married Anne, daughter of Thomas Lord Arundel of Wardour (after whom Anne Arundel county, Maryland, is called.) This lady died in 1639, leaving one son,

1. Charles; born in 1631; was Governor of Maryland from 1662 to 1676. Cecil, second Lord Baltimore, dying 30th November, 1675, was succeeded (not by John, as incorrectly stated in the *London Magazine*, but) by —

III. Charles, who returned to England in 1676,

Pietate, pudicitia, prudentia incomparabilis feminae,
Georgius Leon. F. Joan. N. Calvertus Eques Aur. Invictiss.
Jacobo Regi

Mag. Britanic. Franc. Hiberniæ, pio, felici, semper
augusto, secret. prim.

Et a conciliis sanctoribus, quæ cum vixit annos 18, sine
offensa, liberisque pari sexus discrimine decem
Reliquit Cecilium, Leonardum, Georgium, Franciscum,
Henricum, Annam, Dorotheam, Elizabetham,
Graciam, Helenam, Sextum autem
filium Johannem mortis,

Heu! suæ luctusque paterni prodromum ediderat,
Tam suavis contubernii memor maritus, tantoque
Dolore et desiderio impar, conjugii sanctissimæ hoc
Monumentum manibus geminis gens posuit,
Sibi et suis posteris eorum.

Vixit An. XLII. M. IX. D. XVIII.”

*Discourse on the Life and Character of
George Calvert, first Lord Baltimore,*
by Hon. John P. Kennedy, p. 36,
note.

but went back to Maryland, and administered the government there from Feb. 1681 to 1684, in which last-mentioned year he again arrived in England. At the Revolution he adhered to the new dynasty; was commissioned brigadier-general May 30, 1696, and major-general January 1, 1707. His children were —

1. Cecil, who died a minor.
2. Benedict Leonard.

Charles, third Lord Baltimore, died 20th February, 171 $\frac{1}{2}$, and was buried in St. Pancras' Church, Middlesex; he was succeeded by

IV. Benedict Leonard, who married, in 1698, Lady Charlotte Lee, eldest daughter of Edward, first Earl of Litchfield, and grand-daughter of Charles II. and the Duchess of Cleveland. Their children were —

1. Charles.
2. Benedict Leonard, F.R.S., M.P. for Harwich, Governor of Maryland from 1727 to Sept. 1731, died in England in 1732, without issue.
3. Edward Henry, President of the Council of Maryland, died without issue.
4. Cecil, born 1702, died 1765, without legitimate issue.

5. Charlotte, twin with Cecil, married Thomas Brerewood, died Dec. 1744.

6. Jane, born 1703.

7. Barbara, born 1704, died an infant.

Benedict Leonard, fourth Lord Baltimore, who was the first to conform to the Church of England, enjoyed the title not quite two months. He died 16th April, 1715, and was buried at Epsom. The dowager baroness survived him until 20th July, 1731, and was buried at Woodford. His lordship was succeeded by —

V. Charles, born 29th Sept. 1699. In 1731, he was appointed gentleman of the bed-chamber to Frederick Prince of Wales, and in December of the same year was elected Fellow of the Royal Society. His lordship went to Maryland in 1732, and administered the government of that province until June 1733, when he returned to England; in 1734, he was elected to represent St. Germans, Cornwall; in 1736 was constituted Warden of the Stannaries; in 1740, Steward of Kennington Manor, Surrey; in 1741 and 1747, elected representative of Surrey; in March 1741, was appointed Commissioner of the Admiralty, which he resigned in April 1745, and was made Cofferer of the Prince of Wales's household, and Surveyor-general of the Duchy Lands in Cornwall. On the 20th July, 1730, his lordship married Mary, daughter of Sir Theodore Janssen, of Wimbledon, Surrey, Bart., on whom a jointure of 800*l.* a-year was settled. Their children were —

1. Frederick.
2. Louisa, married John Browning 15 May, 1762, and died a lunatic.
3. Caroline, married Robert Eden, last pro-

prietary governor of Maryland, who was subsequently created a baronet.

4. Frances Dorothy, died 5th March, 1736.

Charles, fifth Lord Baltimore, died at his house in Kent 24th April, 1751, and was interred at Epsom. His lady survived until 1769, in which year she died. He was succeeded in his title and estates by —

VI. Frederick, born 6 July, 1731, married 9th March, 1753, Lady Diana Egerton, daughter of the Duchess of Bridgewater, settling on her ladyship a jointure of 2000*l.* a year; but she died shortly after from a hurt received by a fall from a phaeton whilst airing with her husband, who died 4th September, 1771, without legitimate issue, when the title became extinct.

The authorities from which the above is compiled are Bacon's *Laws of Maryland*, Annapolis, 1765, folio; Harris and McHenry's *Maryland Reports*, New York, 1812, 8vo: case, "Calvert v. Eden;" Browning's *Appeal to the Citizens of Maryland*, Baltimore, 1812, 8vo; *Historical View of the Government of Maryland* by J. V. L. McMahon, Baltimore, 1831, 8vo; *London Mag.* for 1768 (in part).

E. B. O'CALLAGHAN.

Albany, N. Y.

Minor Notes.

FORTUNATE COINCIDENCE. — On Friday, 2nd August, being anxious to witness the Eton and Westminster boat race, I went down by Richmond train to Barnes, and walked from thence to the water side opposite Chiswick Ait. On reaching the river, to my great disappointment I found that both the eye-pieces of a double field-glass which I had taken with me had come off, and that one of them was lost; the other was in the breast pocket of my coat, where I had carried the glass. My daughters, who were with me, and myself searched for the missing eye-piece and glass for some time, but without success. Recollecting that I had used the glass while in the railway carriage, I called a day or two afterwards at the South-Western Station in hopes that it might have been found, but was again disappointed. I then took the glass to Mr. Bland, the optician of Fleet Street, from whom I had purchased it, for the purpose of having another eye-piece fitted to it. On calling in the course of a week or ten days, and asking if the glass was ready, Mr. Bland replied: "Yes; and I think you will say we have made a very good job of it." I tried the glass, and said, "Yes, it seems to me just as good as ever." "I have no doubt it is," he replied, smiling; "for it is the same eye-piece that you lost. Upon sending the glass to the party whom we employed to repair it, he said he should have no difficulty, for that he had got the missing eye-piece. A man,

who had picked it up by the river side a few days before, had brought it to him for sale."

Now, when we consider the place at which the glass was lost, the number of persons, out of the three million of Londoners, by whom it might have been found, and the chances that if found by one who would think of selling it, that the finder should take it to the very individual to whom the defective glass would afterwards be sent for the purpose of being repaired, I think the readers of "N. & Q." will admit this to be a most extraordinary coincidence, well fitted to be added to the Chapter of Accidents given by a correspondent (P. A. D., 2nd S. x. 241), and one which ought to be authenticated by the name of the owner of the glass, and therefore I subjoin it.

WILLIAM J. THOMS.

CLERICAL ORATORY.—The pages of "N. & Q." are invaluable, as affording a means of according honour and gratitude to whom they are due.

In 2nd S. xii. 245, there are three instances adduced of an expression of opinion on the above subject.

I should like to inscribe in the columns of "N. & Q." the name and labours of an individual second to none in his efforts for the welfare of the Church of Christ, and that is, the Rev. Charles Simeon of King's College, Cambridge.

For years one of his gratuitous occupations was the training a number of young students in the "art of sermon making." And not only this, but also in the *delivery and management of the voice in preaching*, &c.

A relative of my own, by no means possessed of a powerful voice, used to be heard in any part of the largest church he preached in, and this he always ascribed to the advice and instruction he received from Mr. Simeon.

I mention this to show that it is not a new subject, and that there have been individuals who have laboured to remedy it, and whose labours should not be overlooked and forgotten. J. W.

Archbishop Sharp, whom Burnet pronounced one of the most popular preachers of the age, was a great reader of Shakspeare. Dr. Mangey, who married his daughter, told the Speaker Onslow, that he advised all young divines to unite the reading of Shakspeare to the study of the Scriptures; and Dr. Lisle, Bishop of Norwich, who had been chaplain to Archbishop Wake, assured Onslow that Sharp's declaration, "that the Bible and Shakspeare had made him Archbishop of York," was often repeated at Lambeth Palace. See Onslow's note to Burnet's *History of his Own Time*, iii. 100, Oxford edition. J. Y.

WHITE-WASHING CHURCHES.—It has often been matter of wonder when this deforming process first came into use, and why it was so generally followed. It not only causes a great periodical

expense, but a vast trouble in cleaning. It could not have been only to obliterate "superstitious pictures," for it is universal where there are no vestiges of such things; and is not only daubed on the plastered wall, but on stone-work, (plain, or moulded, or carved,) and even in many places on wood-work. In looking over that curious and valuable paper on the Plague, by Mr. Durrant Cooper, printed in the *Archæologia*, vol. xxxiv. p. 19, I see when the judges were about to return to Westminster after the Plague, that strict orders were given to white-wash the rooms, &c. Is it possible the fear of infection induced people at the same time to white-wash the churches? If so, it may afford something like a rational explanation of the practice. A. A.

Poets' Corner.

PRESERVATION OF SPECIES.—In Fuller's *Church History*, bk. ix. § 89 (vol. v. p. 98 in Brewer's ed.), I find the following:—

"We know some maintain, that if any one species or kind of creatures be utterly extinct, the whole universe, by sympathy therewith, and consciousness of its own imperfection, will be dissolved."

Who are they who maintain this?

The passage brings to mind the Laureate's *In Memoriam*, where he says of Nature, —

"So careful of the type she seems,
So careless of the single life,"

And again, he finds from the revelations of geology that Nature is not careful even of types:—

"From scarped cliff and quarried stone
She cries, a thousand types are gone,"—

a sentence which contains the refutation of Fuller's theory by modern science. S. C.

CHERTSEY ABBEY.—As it appears that coffins in Purbeck stone, and other materials, are being found in the excavations, it may be well to note from other sources what eminent persons have been interred at Chertsey. Sir John Bouchier, K.G., fourth son of William, Earl of Ewe, was buried at Chertsey. Sir John's mother was Anne Plantagenet, daughter of Thomas of Woodstock, Duke of Gloucester. He married Margery, daughter and heiress of Richard Berners (commonly called Lord Berners), of West Horsley, Surrey, and was summoned to Parliament from 26th May, 1455 to 19th Aug. 1472, as "John Bouchier de Berners Chevalier." He died in 1474, leaving bequests to the monks of St. Peter's at Chertsey, where he directed his remains to be interred. See Burke's *Extinct Peerage*.

In a grant of the Manor of Wyke, Surrey, before me, he is styled Johannes Bouchier, Miles, Dominus de Barnays.

Of what family was John Cordrey, or Corderoy, who succeeded as Abbot of Chertsey in 1529? And what were his *family arms*?

He surrendered the Abbey on the 6th July, 1537. Bishop Burnet says Cordrey was a friend to the Reformation, and was to reform the Abbey at Bisham, Berks, to which he was removed. But this he also surrendered on the 19th June, 1539.

W. H. LAMMIN.

Fulham.

Queries.

H. TUBBE, M.A.: HIS "MEDITATIONS."

What is known of him? In the title-page of his *Meditations in Three Centuries*, an autograph manuscript in my possession, he describes himself as sometime of St. John's College in Cambridge. The MS., apparently in readiness for printing from, has three dedications — one to each century of meditations — all intended to be filled up with the names of ladies, and for which blanks are left. The autograph signature of Aar. Pulleyn, Warden, July 17th, 1659, is on the first page; and this former possessor or guardian of the MS. has given a descriptive heading to the first seventy-two meditations.

By way of note, I annex a short specimen, taken at random, as any one of these 300 meditations would be found interesting: —

"Idleness is the barrenness of the soule. All living creatures have by nature some kind of employment, the benefit of which is communicated to the rest of the world. The worst things have some goodnes, and are still busied in some active engagement for a generall use and profit. Plants and herbs, which have no visible motion, advance themselves by degrees into a fruitful state and condition. The creature without life is not without action. With what a brave career the shining Sun spreads his diurnal pace? and how the sister Moon in a constant change follows this leading dance? How nimble is the Fire, how piercing is the Aire? How the Sea rowles about with perpetual waves? All which may teach man a lesson of laborious diligence, and raise him from the lethargie of a non-employment. Laziness corrupts both the body and the mind. Nothing can be so tedious and irksome as to want busines. Exercise keeps the heart in tune, and feeds the spirits with a lively sense, whereas doing nothing disorders the braine, and starves the quickest witts into a dull discontent."

FRED. HENDRIKS.

[We hope our correspondent's Query may elicit some particulars of Henry Tubbe, loyalist and poet. His prose and poetical pieces in the Harl. MS. 4126 are highly interesting and well worth printing. They consist of Epistles in prose and verse; Two Books of Elegies; Hymns; Epistles translated; Odes; Satires; Characters; Epigrams; Epistolæ ad familiares; and Devotions, in three centuries. In 1648 he was residing at Essex House; and from 1652 to 1654 at Hothfield in Kent, where he appears to have ended his days. We cannot discover whether he was in orders.—Ed.]

"THE ACTS OF QUEEN ELIZABETH ALLEGORIZED." — Can you give me any information con-

cerning the following MS. volume of poetry: "The Acts of Queen Elizabeth Allegorized," by William Dodwell? Commendatory verses prefixed by Jo. Howlet, Master of Arts, Tho. Vian, Jo. Blewit, Elias Wrench, Chr. Windell, and Ed. Melenchampe. It is a quaint production, coming down to 1599, and adorned with divers marvellous pen and ink sketches. The notices of various occurrences are of interest, and particularly the notice of the Martin Marprelate affair.

G. H. K.

ARROW HEAD. — Before Captain Cuttle's advice I saw somewhere some account of the use in government departments of the "broad-arrow," but now that I want to know the earliest date that can be ascertained of its employment, and where to find an early example of its form, my neglect of the principle of making a note, throws me upon your compassion for help.*

P. P. H.

"BARONY OF HUSSEY." — *Barony of Hussey, claim of M. Disney to*; also Supplement, by W. B. D. D. Turnbull, edit. 1836. Can a copy of this book be borrowed, security for its return being given?

W. C. F.

Vicarage, Hunstanton, Lynn, Norfolk.

BARONS OF THE EXCHEQUEER. — Where will any history of these Barons be found, and why are they called *Barons*? And what is the meaning of *Cursor Baron*?

B. N.

BEAUCHAMP. — In Dugdale's *Warwickshire* the first *Beauchamp*, who was Earl of Warwick, is said (see pedigree) to have had, with other issue, daughters named Isabella and Sibilla. Did they marry? And if so, whom?

NORFOLK.

BIBLIOGRAPHICAL QUERIES. — I have a copy of an anonymous 4to. pamphlet, entitled —

"An Account of the Innovations made by the Archbishop of Dublin [Wm. King, D.D.], both in respect of his entrance on the Archbishopric, and in regard of the Dean and Chapter of Christ Church." (London, 1704, pp. 24.)

Archdeacon Cotton, in his *Fasti Ecclesie Hibernicae*, vol. v. p. 82, makes mention of a copy in the Library of the Royal Dublin Society, and describes it as "curious and scarce." Who was the author?

I am also anxious to know the names of the writers of the following 8vo. pamphlets: —

1. "A View of the Present State of Ireland," &c. (London, 1780, pp. 126.)

[* This question was much discussed in our 1st Series (vide vols. iv. 315, 371, 412; v. 115, 139; vii. 360; viii. 440; x. 154). The evidence was in favour of a Celtic origin, but as no satisfactory evidence was produced as to the time when the arrow-head was first used as a mark for government property in this country, we are glad to return to the subject.—Ed.]

2. "Observations on the Popery Laws." (London, 1772, pp. 72.)

3. "A Sketch of the History of two Acts of the Irish Parliament, of the 2nd and 8th of Queen Anne, to prevent the further growth of Popery," &c. (London, 1778, pp. 81.)

ABHBA.

CLARENDON'S "HISTORY."—A volume of this has been published by the Society for Promoting Christian Knowledge, or one of its committees. Does this include all that the best, I mean fullest, editions of the work in question supply? S. M. S.

COMPTROLLER OF KING'S BUILDINGS.—I find from Cooke's *Visitation of Herts*, taken in 1630, that an ancestor of mine, Thomas Baldwin, is therein described as the *Comptroller of the King's Buildings*. This office being, I believe, now obsolete, I should be particularly obliged if one or any of your numerous correspondents could give me some information as to its *nature and importance*, and as to the *qualifications necessary for its tenure*, and could also tell me if there exists any official situation at the present day at all corresponding or similar to it. H. C. F. (Herts.)

CONDATE: SPINNEY: HAMMER AND TONGS.—What is the meaning of the name "Condate" applied to many towns in Roman Gaul and Britain? Is the word "Spinney" older than the time of Chaucer or of Spenser? Is the expression "Hammer and tongs" a corruption of some other expression, as "kickshaws" is of "quelque chose"? E. W. CLAYPOLE.

CONUNDRUMS (1st S. vi. 126.)—The reference will show that, some years since, I inquired how I might "designate a species of conundrum, or play on words, which consists in dividing a word in some manner contrary to its composition or syllabic formation, or in adding or subtracting certain letters." Not having received any satisfactory answer, may I be allowed to repeat the question (as I did at p. 602 of the volume already referred to), and to subjoin another specimen by way of illustration:—

"Here's a word that can't be mended—and I'm sure you'll all agree,

That if it is not what we are, it's what we ought to be. It claims from all around it affectionate respect, And keeps its self-possession through passion and neglect.

And surely, when such loveliness of character is shown, It's better—as I've hinted—to let well alone.

But if—for mere amusement, as far as I can see— You take this unpretending word and chop it into three, You'll presently discover, by examining the bits, That you've raised a weighty question that oft puzzles wise men's wits.

Not only yours, or now and then, in some peculiar way, But ever since you thought at all, and almost every day.

A right good question too it is, and one that should be asked

Whenever, and however, your faculties are tasked.

For want of it full many a man who had achieved a name

Has played the fool, if not the knave, and come to grief and shame;

While one of less pretension has safely braved the storm,

By asking, ere he promised, 'Am I able to perform?'

RUFUS.

DERWENTWATER FAMILY.—Are there any living descendants of the Radcliffes, Earls of Derwentwater? And if so, through what branch they descend, and how? INQUIRER.

DUCHESS OF BERRY.—Can you refer me to any biographical account of the Duchess of Berry, whose effigy in marble is preserved, together with that of her husband, John, the first Duke, in the Cathedral of Bourges? Her countenance is so singularly fine, that it raises a desire to become acquainted with her life and character. CLIO.

EARLY EASTERN COSTUME.—An artist will be glad to know the *form and colour* of the ordinary dress of "women of the East," 1857 B.C. Or what was the style of dress supposed to be worn by Rebekah at the well. Might the veil be dispensed with? W. L. R.

THE ENGLISH LANGUAGE.—Dr. Alexander Carlyle, in his *Autobiography*, p. 517, mentions having breakfasted with Lord Mansfield, and that he had a long conversation with him on various subjects:

"Amongst others, his Lordship talked of Hume and Robertson's histories, and said, that though they had pleased him much, and though he could point out few or no faults in them, yet when he was reading their books, he did not think he was reading English. Could I account to him how that happened? I answered that the same objection had not occurred to me, who was a Scotchman bred as well as born; but that I had a solution to it, which I would submit to his Lordship. It was, that to every man bred in Scotland, the English language was in some respects a foreign tongue, the precise value and force of whose words and phrases he did not understand, and therefore was continually endeavouring to word his expressions by additional epithets or circumstances which made his writings appear stiff and redundant. With this solution his Lordship appeared entirely satisfied."

Is the solution satisfactory? I own I am not convinced by the way in which the Doctor argued the case. I should have wished him to illustrate it by quotations, showing conclusively "the English language is in some respects a foreign tongue to Scotchmen." FRA. MEWBURN.

Larchfield, Darlington.

"THE EXCEPTION PROVES THE RULE."—How so? The existence of an exception proves the existence of a rule, since without a rule there can be no exception, but that does not appear to be what is meant. J. SAN.

FOILLES DE GLETUERS.—May I ask for suggestions for a translation of "foilles de gletuers" (1300) better than "leaves of sword-grass or

corn-flag." I have before me "scallops" by some translator's error.
P. P. H.

JOHN GRANT, THE BARD.—Can you, or any of your correspondents inform me how John Grant, Laird of Grant, who succeeded to the family estates about the year 1508, came to be known as "the Bard"? No doubt because of his poetical talents. But what were his writings? Do any of them remain, and where are they to be found?
CRAIG, E.

HERALDIC QUERY.—I should be glad to learn to and by whom the following arms were granted: "Argent in a border indented gules, 2 bars, sable, 3 trefoils slipped on the fess point, azure."
W. M.

HERMONIAC.—Can any of your readers tell me the meaning of the word "Hermoniac"? It occurs in the following lines from Skelton's *Colin Clout*:—

"For a simoniac
Is but a hermoniac."*

C. J. R. T.

"THE ILAM ANASTATIC DRAWING SOCIETY."—From whom may I learn particulars of this Society? One volume of plates, 4to, has, I believe, been issued to subscribers, and contains several views of Irish antiquarian remains.

ABHBA.

NATOACA, PRINCESS OF VIRGINIA.—Simon Pass engraved a portrait of "Natoaca *alias* Rebecca, filia potentiss. princ. Powkatavi imp. Virginie, æt. 21, 1616." Is there any account of her or her father, or of their visit to this country, extant?
JAMES REID.

ORATORIOS.—Who are the authors or compilers of the words of the two following Oratorios?—*The Intercession*, music by M. P. King, 1812; *The Thanksgiving*, music by Sir J. Stevenson, 1826.
R. INGLIS.

"THE PARENT'S FRIEND."—Who was the Editor of *The Parent's Friend, or Extracts from the Principal Works on Education*, 2 vols. 8vo. Printed for J. Johnson, in St. Paul's Churchyard, 1802?
TRETANE.

PRIDEAUX MONUMENTS IN CITY CHURCHES.—I understand in one of the churches in the neighbourhood of Lombard Street are to be found memorials to the memory of some members of the Prideaux family of Barbadoes, inquiries for whom have appeared in many numbers of your work. I have myself endeavoured to trace the church, but in vain; perhaps some of your numerous correspondents will be able to point to the one in which they are to be found. I presume they

[* One MS. reads "harman jake."]

must be inscribed stones on the floor, and cut tablets.
G. P. P.

[In Sir Wm. Musgrave's Obituary in the British Museum (Addit. MSS. 5737, 5747) are references to various works containing notices of twenty-five members of the Prideaux family.—Ed.]

REPRESENTATION OF FIRST PERSON OF THE TRINITY.—In early Italian pictorial Art, the First Person of the Trinity is very frequently represented under the form of a venerable benevolent-looking old man. Is there any instance of God the Father being so represented in sculpture?
L. A. M.

SPECIAL LICENSES FOR MARRIAGE IN IRELAND.—In the present day "special licenses" are granted only to certain privileged individuals, an annual income of 100,000*l.* not placing one on a par with the youngest son or daughter of a knight of any description, either living or dead! There is indeed a restriction in the matter, though not particularly stringent, and the fees are higher than for ordinary licenses; but the case was very different in the last century, many thousands (as I am credibly informed) having been married in private houses and elsewhere by virtue of special licenses, and not, as is now the much more seemly custom, in the house of God. When did the practice of granting special licenses indiscriminately come to an end? I have examined Archdeacon Stopford's valuable *Handbook of Ecclesiastical Law and Duty* (Dublin, 1861), but without finding the information I desire.
ABHBA.

STAPLE CROSS, CHRISTCHURCH.—About two miles from Christchurch in Hampshire, near the village of Burton, are the remains of the Staple Cross. Can any of your readers tell me the proper date of its erection, and the meaning of its name, and whether there are any similar crosses in other parts of the county?
W. R.

CAPTAIN GREGORY SUGARS.—In Major Warburton's *History of the Conquest of Canada*, published by Bentley, 1857, at p. 135, is the following statement:—

"The naval expedition against Quebec was assembled in Nantasket Road, near Boston, and consisted of thirty-five vessels of various size, the largest being a 44-gun frigate. Nearly 2000 troops were embarked in this squadron, and the chief command was confided by the people of New England to their distinguished countryman Sir William Phipps, a man of humble birth, whose own genius and merit had won for him honour, power, and universal esteem. The direction of the fleet was given to *Captain Gregory Sugars*."

Could any of your numerous correspondents kindly inform me who the Capt. Gregory Sugars mentioned in the above extract was? and if at the same time any particulars of his or that family could be given, as well as reference made to any published account, American Society's or other,

of the above action at length, it would much oblige
QUEBEC,

Queries with Answers.

BOCCACCIO.—I find a reference to a work of this author with the following title:—

“Opera Di Giovan. Boccaccio partita in Nove Libri. Ne quali si trattano molti accidenti di diversi principi; In cominciando dalla creazione del mondo fine al tempo suo, con le Historie, et casi occorsi nelle vite di quelli; insieme co i discorsi, ragioni, et consigli descritti dall' Autore, se condo l'occorrenza delle materie, tradotti et ampliati per M. Giuseppe Betussi Da Bassano. Al molto illustre Signore il conte Collaltino Di Collalto.” *In Virginia, M.DXLV.*

Can any of your readers tell me where a copy can be found, and what is its value? I cannot find it in any price lists. KAPPA.

[It is valued at 5 or 6 francs in the new Edition of *Brunei*, where we are told, on the authority of M. Libri, that it contains a passage on Pope Joan which has been suppressed in other editions. It is interesting to the collector of the Romances of Chivalry, as it gives the full account of King Arthur and his Knights of the Round Table.]

SHAKESPEARE'S WORKS.—Can any of the readers of “N. & Q.” give me any information of an edition of Shakespeare's *Works*, of which I possess an odd volume without date or imprint? It bears the following title:—

“Volume the Ninth, containing Venus and Adonis, Tarquin and Lucretia, and *Mr. Shakespear's* Miscellany Poems, with Critical Remarks on his Plays and Poems; to which is prefixed an Essay on the Art, Rise, and Progress of the Stage in Greece, Rome, and England; and a Glossary of the Old Words used in these Works.”

Although I do not think the book to possess any merit of antiquity (which indeed the conclusion of the title explains), it is still interesting as an old edition, and might be valuable were I able to complete it. It has the old ornamental scrolls preceding each chapter, and each chapter is begun with an ornamental letter. The “Essay,” equally with the type, possesses much quaintness; and the poems have the dedication to Henry Wriothelsey, Earl of Southampton, &c. The size is 8vo.

E. B.

Stratford-on-Avon.

[This volume is one of the piratical productions of Edmund Curll. It was first intended to be passed off as the seventh volume of Rowe's edition of Shakespeare (6 vols. 8vo. 1710). When Rowe published his second edition in 8 vols. 8vo. 1714, Curll seems to have altered his title-page to “Volume the Ninth.” The “Essay” is by Charles Gildon, whose criticisms and libels obtained for him a niche in *The Dunciad*:—

“Safe, where no critics damn, no duns molest,
Where wretched Withers, Ward, and Gildon rest.”]

PARR'S PREFACE TO BELLENDENUS.—In that extraordinary composition, the preface to Belle-

denus *De Statu* (Londini, 1787), published without any name of author or publisher, Dr. Parr (for it is attributed to him) speaks of several politicians of his day under fictitious names. Pitt appears as *ὁ δέσπω*; but who are Doston (pp. 48, 49), Novius (pp. 50, 51), Miso-Themistocles (p. 52), “*cujus nomen*,” says Parr, “*sciens praterco*,” Clodius (p. 53), and Thrasylbulus (p. 54)?

C. B. Y.

[The *dramatis persona* are, Doston, the first Marquis of Lansdowne; Novius, Chancellor Thurlow; Miso-Themistocles, the Duke of Richmond; Thrasylbulus, Mr. Dundas; and Clodius, Mr. John Wilkes.]

EPITAPH IN CANTERBURY CATHEDRAL.—The following epitaph is on a slab in a recess on the south wall of the nave of Canterbury Cathedral; not having seen it in print, I venture to send it with a Query as to whom it is intended to commemorate. The writer evidently never contemplated the possibility of such a Query having to be asked:—

“He that's imprison'd in this narrow roome,
Wert not for custome, needs nor verse nor toombe,
Nor can from these a memorie be lent
To him, who must be his toomb's monument,
And by the vertue of his lasting fame
Must make his toombe live long, not it his name;
For when this gaudie monument is gone,
Children of th' unborne world shall spye y^e stone
That covers him, and to their fellowes crye
’Tis here, ’tis here about Barkleye doth lye.
To build his toombe then is not thought soe safe
Whose vertue must outlive his epitaphe.”

J. EASTWOOD.

[Hasted (*Canterbury*, i. 392, ed. 1801) has the following note to this epitaph: “In the Prerogative Office of Canterbury I find the will of Robert Berkeley, gent. of Christ Church, proved in 1614; but I know not whether it be the same above-mentioned.”]

SEDAN GREEK TESTAMENT.—Can you tell me something about the Sedan Testament? It is a small book in Greek, abbreviated, published at Sedan in France about the year 1628, and chiefly curious for its small size (four inches by two). I have one, but I am no biblioplist, and care not for old and curious specimens of typography.

G. RIADORE, M.A.

[The Elzevir Greek Testament of 1624 was reprinted by Jannon at Sedan in 1628, and has long been regarded as a typographical curiosity; although greatly inferior in point of execution to the beautifully small and clear edition printed by Bleau at Amsterdam in 1633. (Horne's *Manual of Bib. Bibliography*, p. 14, ed. 1839.) The Sedan edition of the Greek Testament is the smallest ever printed. There are two copies in the British Museum.]

QUOTATION.—

“Twice slay the slain.”

Whence derived?

SPHINX.

[Can our correspondent be thinking of the following line?—

“Thrice he slew the slain.”
Alexander's Feast, stanza iv., by Dryden.]

Replies.

BISHOPS' THRONES.

(2nd S. xii. 249.)

The Romish church, by its system of variations and developments, has introduced the elements of confusion into this and other matters of ecclesiology. The professed adherence, however, of the Church of England to the most ancient doctrines and discipline of the Universal Church, leads us to seek for information, not in the rude mediæval ages, but in the remotest period after the first promulgation of Christianity. Perhaps no church has adhered more pertinaciously to its ancient practices than the Greek or Oriental. To understand the position of honour in the church-house, we must approach from the west-end where we have those who are applying for admission at the great gates, *μεγάλαι πύλαι*, on passing which, we enter the Narthex, where is the font, *κοιμβήθρα*, and the standing places of the catechumens, in the first degree in Christianity, who are there admitted as hearers, *ἀκροαμένοι*, to the beautiful gates *ἁγίαί πύλαι*, passing which we are admitted to the church-proper, or temple, *ναός*, and to the standing-place of the *substrati*, or those who have submitted so far to the discipline of the church, *ὑποπιπτόντων*, in the second degree. Here is the pulpit, or reading-desk, *ἄμβων*, and to the south, ranging from the east, the chief dignitaries are placed close to the cancelli, the places for the priests, or third degree, being within the holy gates, *ἅγιαί πύλαι*, in *Trullo*, where is the holy table, *ἁγία τράπεζα*, and beyond which, in the extreme east, and in a semicircle, is the archbishop's or bishop's see or seat, *θρόνος*, with seats for his presbyters, *σύνθρονος*. (See Bingham, i. 237; Goar's *Rituale Græcum*, p. 13, &c., and Eusebius, *Ecl. Hist.* lib. x. c. 4, vol. i. p. 472, in Reading.) The practice of more modern times has been to bring the laity within the *cancelli*, or steps before the holy gates. The proper place of the bishop as officiating priest would be within the altar-rails, which now correspond nearly with the holy gates or *ἅγιαί πύλαι*, from which the laity are still excluded. The inference to be deduced from the above appears to be that, when the English bishop is not performing the priestly office, he takes rank according to his temporal barony, and his seat is thus properly the south-east corner, or seat of dignities (*cænobiarcha*, or *anistes*). In the most ancient church, the place of honour was assigned to the women; that is, the south. On the contrary, the foreign bishops, being regarded, in their churches, purely as ecclesiastics*, sit at the

north-east corner*, nearest the spot where their duties are to be performed, that is, at the north end, or in front of the altar, to preach and to give the blessing by voice or hand. Apart from the innovations of kings and popes, the ecclesiastical status of the bishop in the priesthood is *primus inter pares*, and in reference to the people who elect him, he is *servus servorum Dei*.

T. J. BUCKTON.

Lichfield.

Perhaps the following extract from Bentham's *History and Antiquities of Ely*, p. 125, A.D. 1771, may be of service to U. O. N.:—

"On the change of the Abby into a Bishoprick, the Bishop's authority over the Monks did not wholly cease; for though the immediate government of the Monks devolved on the Prior, yet the Bishop in all respects was still considered as their Abbot or superior; as appears by the letter of Archbishop Lanfranc to the Prior of Canterbury which is prefixed to his Constitutions. His place in the Church was the first stall on the right-hand, the same that the Abbots had formerly used."

I have transcribed *literally*.

C. J. R. T.

PATOIS AND LANGUE D'O'C.

(2nd S. xii. 271.)

The following extracts from a recent work of good repute † may afford some information to J. A.:—

"Le dialecte Roman qui se forma en Provence, et que l'usage désigna sous le nom de *langue d'oc*, ne semble guère différer de celui du nord que par le caractère plus éclatant des sons qu'il affectionne. Il n'adopte point l'e muet qui, dans les provinces septentrionales, était venu remplacer, par une sorte de murmure sourd, une partie des voyelles latines. Il conserve ces voyelles dans toute leur force, chaque fois qu'elles jouent un rôle essentiel dans le mot; mais, quand elles sont accessoires, il les supprime totalement. Ainsi, la langue devient à la fois plus sonore et plus nerveuse. En étudiant sa formation, il est facile d'y reconnaître les effets d'une prononciation vivement accentuée qui développait, pour ainsi dire, les syllabes dominantes, en même temps qu'elle affaiblissait toutes les autres. Cette variété d'intonations, qui rendait le langage brillant et cadencé, n'a pas entièrement disparu de la prononciation ordinaire dans le midi de la France, et elle était encore plus générale au moyen-âge. Car on assignait alors pour caractère distinctif aux habitans de l'Aquitaine l'éclat de leur parole." (P. 51).

"Aujourd'hui la langue d'oc subsiste encore dans plusieurs dialectes vulgaires de certains départemens de la France, savoir:—

Le languedocien, proprement dit, est parlé dans le Gard, l'Hérault, les Pyrénées-Orientales, l'Aude, l'Arrrière, la Haute-Garonne, le Lot-et-Garonne, le Tarn, l'Aveyron, le Lot et le Tarn-et-Garonne.

* The foundation-stone of the church is laid here.

† *Grammaire Comparée des Langues de la France*, par Louis de Baecker, 8vo. Paris, 1860.* Ut primæ sedis Episcopus non appelletur Princeps Sacerdotum, aut summus Sacerdos, aut aliquid hujusmodi, sed tantum primæ sedis Episcopus. (*Con. Carth.* iii. can. 26.) Hence the title *Primate*.

Le provençal, dans la Drôme, le Vaucluse, les Bouches-du-Rhône, les Hautes et les Basses-Alpes et le Var.

Le dauphinois, dans l'Isère.

Le lyonnais, dans le Rhône, l'Ain et la Saône-et-Loire.

L'auvergnat, dans l'Allier, la Loire, la Haute-Loire, l'Ardèche, la Lozère, le Puy-de-Dôme et le Cantal.

Le limousin, dans la Corrèze, la Haute-Vienne, la Creuse, l'Indre, le Cher, la Vienne, la Dordogne, la Charente, la Charente-Inférieure et l'Indre-et-Loire.

Le gascon, dans la Gironde, les Landes, les Hautes et Basses-Pyrénées et le Gers.

Il est démontré aujourd'hui que tous ces dialectes méridionaux, qu'on a flétris depuis des siècles du nom de *patois*, sont la continuation, un peu déteinte, il est vrai, de l'ancienne langue des Romains. M. Mary-Lafont, dans un ouvrage couronné par l'Institut, a tracé le tableau historique et littéraire de la langue parlée dans le midi de la France, par quatorze millions d'habitants. Il l'a qualifiée de langue romano-provençale, et en a fait connaître la grammaire et la littérature qu'elle a produite de nos jours." (Pp. 51, 52.)

J. MACRAY.

The Langue d'Oc, Occitanian or Provençal, exists only in the writings of the Troubadours; and its pronunciation is not exactly known, although it may be approximately attained from existing dialects.

"The language itself sunk to the condition of a *patois* or country dialect. Divided into many dialects, it is still spoken over all the south of France, and is the idiom of a part of western Spain, extending from Figueras to Murcia, as well as of the populations of Sardinia and the Balearic Islands; but in all these countries the educated classes have adopted the Castilian, Italian, and French." — *Penny Cyclop.*, x. 433.

See Sismondi, *Histoire de la Littérature du midi de l'Europe*; Reynouard, *Choix de Poesies Originales des Troubadours*, and *Grammaire Comparée*; Diez, *Leben und Werke der Troubadours*; and Adelung's *Mithridates*.

The modern *patois* of the south of France has been discussed, generally or particularly, by Colomb, Sainte-Beuve, De Métiévier, Du Mege, Beronie, Tulle, Brunet, Millin, J. Champollion Figeac, and Grinet (*Penny Cyclop.* xx. 82, 83.)

T. J. BUCKTON.

Lichfield.

DESCENDANT OF SIR ISAAC NEWTON.

(2nd S. xii. 149, 237, 314.)

Mr. William Newton of Hearne may have been a *collateral*, but was certainly not a *lineal* descendant of the great philosopher, who was never married. His *nearest* relatives at the date of his death, and to whom he bequeathed considerable property, were the grandchildren of his mother's second marriage with the Rev. B. Smith: one of them (Mrs. Conduit) left an only child, Catherine, who, in 1740, married John, Viscount Lynton, by whom she was mother of John, second Earl of Portsmouth; the latter was father of John and Newton, third and fourth Earls, the

last of whom left an only son *Isaac Newton*, fifth and present Earl of Portsmouth, and the fortunate possessor of his distinguished kinsman's and namesake's papers.

Sir Isaac Newton was an only and posthumous child; he could therefore have had no very near kindred of his own name; but a pedigree of his family, printed (from a copy drawn up by himself) in the *Gent.'s Mag.* lix. 1076, may enable your correspondent to trace the exact degree of affinity between Mr. Newton of Hearne and Sir Isaac.

Appended to this pedigree is a suggestion that the registers of Westby, Bitchfield (Bittesfield) and Colsterworth, should be searched for further information; this appears to have been done, the result being as follows:—

"Mary Newton, the daughter of Robert, baptized 5th September, 1613. Anne Newton, daughter of Robert Newton, baptized 6th May, 1616. Thomas Newton, the son of Richard Newton, baptized August 3rd, 1618. John Newton, the son of Richard Newton, baptized December 2nd, 1620. *Isaac, the son of Isaac and Hannah Newton, baptized January 1, 1642.*"

In vol. lxxvi. of the *Gent.'s Mag.* pp. 531—535, are some interesting particulars relating to Sir Isaac, by his nephew Mr. Conduit. From them we learn that his family were, for three generations, lords of the manor of Woolsthorpe, where he was born on Christmas Day (O. S.) 1642; that his mother was Hannah, daughter of James Ayscough, of Market Overton, gent. by Margaret, daughter of — Blythe of Stroxton, an ancient family, and married secondly, 27th January, 1645, at North Witham (of which he was rector), the Rev. Barnabas Smith, by whom she had issue, Benjamin, Mary, and Hannah Smith (afterwards Mrs. Pilkington), all born at Witham. The son here named was the Rev. Dr. Benjamin Smith, Rector of one mediety of Linton, who published some anecdotes of his uncle of the half blood, and a refutation of Voltaire's calumny that "Sir Isaac owed his preferment to Lord Halifax's improper attachment to Mrs. Conduit, who was not born when he was made Warden of the Mint, and when he succeeded to the office of Master, she was only a child."

"The Hon." Sir Michael Newton, Bart., K.B., was chief mourner at the funeral of Sir Isaac, and was doubtless only too proud to show or assume a kindred to him, whether it existed or not. As far as the resources of my own library go, however, I must confess myself unable to show the connection between the families, or to reconcile the very different statements as to Sir Isaac's knowledge of his relations made by Mr. Conduit and Sir David Brewster; the first says that he descended from the eldest branch of the family of "Sir John Newton, Bart.," and that, being at Woolsthorpe in 1666, he attended the herald's visitation at Grantham, and entered

three descents of his family, styling himself "of Woolsthorpe, æt. 23, anno. 1666." Sir David Brewster states that, —

"The origin of the family is still in obscurity. Newton himself, according to the usual forms, gave in his pedigree on oath to the Heralds' Office, in 1705, stating that he had reason to believe (from tradition), that his grandfather's father was John Newton, of Wesby, in Lincolnshire; but it is certain, that twenty years after this Newton told Professor James Gregory, that his grandfather was a gentleman of East Lothian, and it is equally certain that Newton corresponded on the subject with the last baronet of the family, Sir *Richard* Newton of Newton, and that this family considered Newton to be a distant relation of theirs."

"Richard" is here clearly a mistake for *Michael* (the Sir Michael who was chief mourner at the funeral), but there are still discrepancies in the recorded pedigree of this baronet's family, and that also of Sir Isaac's (in his own hand) which prove either that one or both of them are grossly incorrect, or that there was not any connection between them. In 1660 a baronetcy was conferred on John Newton, Esq. of Barr's Court, co. Gloucester, with remainder, default his own male issue, to John, son of Thomas Newton, Esq. of Gunwarley, co. Lincoln. This was the "Sir John Newton, born 1626," son of Thomas Newton of "Gannerbury," mentioned by Sir Isaac in his pedigree; and he did succeed, according to the limitation, to the baronetcy of Barr's Court in 1661, and was direct ancestor of Sir Michael Newton. Sir Isaac, in his pedigree, has shown a relationship to the John Newton to whom the limitation of the patent extended, but does not show how he was related to the other John, of Barr's Court, co. Gloucester, on whom the dignity was conferred, and who *did* descend from the Newtons of Newton. The justifiable inference would be, that there *was* a relationship between the first and second baronets, but it is nowhere shown or referred to.

In the same vol. (lix.) of the *Gent's Mag.* p. 775, are some letters of Sir Isaac Newton to the Rector of Colsterworth, relative to his subscription of 12l. towards erecting a gallery in the church, in which he makes mention of his "cousin Robert Newton" and "John Newton of Woolsthorpe." Added to these is a letter of Mr. Conduitt's to the same gentleman, referring to a gift of 20l. on the part of "all the relations of Sir Isaac Newton" to the poor of the parish "in respect to the memory of that great man," and in which is this passage: "I showed all the civilities in my power to Mr. Newton, who is the heir-at-law; but he made me a very unsuitable and unexpected return." S. T.

SIR I. NEWTON'S BOOKS. — Permit me to ask, through your medium, what grounds your correspondent A. DE MORGAN has for stating that Mrs. Conduitt probably received Sir Isaac's books?

As a descendant of a family now almost extinct, I can only say that I have never heard of any such books being in its possession; and, surely, such relics would not be likely to be sold or disposed of. E. CONDUITT DERMER.

NEWTONS OF WHITBY.

(2nd S. xii. 237.)

As I happened to be at Whitby when "N. & Q." reached me with J. C.'s Query, I have made many inquiries as to the Newtons of Whitby, and I now give the result.

In Mr. Robinson's *Guide to Whitby*, it is stated that in 1631 Bagdale Hall was sold to Isaac Newton, a Whitby merchant of considerable property. Perhaps this Isaac may have been the son of Christopher Newton of Whitby; as in 1608 (the year in which the registers at Whitby commence) there is an entry of the baptism of Isaac the son of Christopher Newton.

Bagdale Hall is a stone mansion in the Elizabethan style, and perhaps of that age. It is covered, like many other houses in Whitby, with red ridge and furrow tiles. It must have been a very considerable mansion for its period. Imagine a cross with three arms of equal length, and a fourth of half the length of the others, and two of the long arms at right angles to each other, and the short arm would represent the ground plan of the mansion. It is two stories high, with lofty pointed gables, and the windows are rectangular, and divided into two or three compartments each. Originally it stood in the country, as it is plainly much older than any building near to it. Now it stands about ten yards from Bagdale Street, on the south side. There is a grass plot before it, and several sycamores shade it with their dense foliage. Bagdale runs in a line with Baxtergate, a street in Whitby, and at their junction is the boundary of Whitby and the Constabulary, a township of Ruswarp in the parish of Whitby, and Bagdale Hall may be sixty yards from that boundary. It is now divided into several habitations, in the occupation of different families.

By the kindness of a highly respectable solicitor at Whitby I was enabled to examine an old abstract, from which I gathered the following facts: Prior to 1739 Isaac Newton, of Bagdale Hall, Esquire, had died, but the time of his death does not appear. His eldest son was William Newton, of Whitby, gentleman, who was living in 1739; but there is nothing to show whether he ever married, or when he died, unless it be that the property was dealt with in 1743 by the person who would have been his heir-at-law, if he was then dead without issue. Ambrose Newton, of Lythe (four miles from Whitby), gentle-

man, was the second son of Isaac, and was dead in 1739, leaving a widow, Helena. Ambrose's eldest son was Richard Newton, who died without issue just before 1755. Ambrose's second son was Ambrose, who lived at Kettleless in Lythe, and died without issue. Ambrose the elder's third son, was Isaac, formerly of Bagdale Hall, afterwards of the city of London, Esquire, who was dead without issue in 1778. These brothers held Bagdale Hall successively in the order of their age. Helena, the wife of Edward Fairless, of Monkton, Durham, gentleman, was one of the two sisters and co-heiresses of the last Isaac, and apparently the elder, as she is named before her sister in a deed. She had an only child Helena, and both were living in 1778. Elizabeth, the wife of John Walker, of Whitby, master mariner, was the other sister and co-heiress of Isaac. She died before 1778, leaving three sons and two daughters, one of whom, Dorothy, married Wakefield Simpson, of Whitby, merchant, by whom she had issue Henry Simpson, of Whitby, banker, and Elizabeth, the wife of Abel Chapman, of Whitby, banker; and there are descendants of the Simpsons and Chapmans still residing at Whitby. Such is the pedigree deducible from the abstract, and by it no male descendant of the first Isaac appears to exist; but in the deed of 1739, which mentions his two sons, William and Ambrose, the latter is described as "another of the sons" of Isaac, and this raises an inference that Isaac had more than two sons. Bagdale Hall still belongs to one of the Simpsons, and has never been the property of any save the descendants of the first Isaac.

On a head-stone nearly opposite to the porch of Whitby Church, is the following inscription, in the same lines as here given:—

"To the memory of Mary,
the wife of Isaac Newton, master
mariner, who died June the 15th, 1788,
aged 77 years.

Also of their son-in-Law
James Watt, master mariner,
who died March 6th, 1817,
aged 71 years.

Also of Elizabeth, his wife, and
daughter of the above
Isaac and Mary Newton,
who died January 2nd, 1839,
aged 93 years.

And Katharine, their daughter,
who died September 2nd, 1834,
aged 59 years."

As Mary must have been born in 1711, her husband, Isaac, may well have been a son of the first mentioned Isaac of Bagdale Hall, and Mr. Robinson has heard Mrs. Watt state that her ancestors were the owners of Bagdale Hall, which corroborates this supposition.

On a headstone fifty yards from the north side of the church there is the following inscription:—

"Sacred

to the memory
of Matthew Newton,
shipwright, who died

April 18th, 1849, aged 60 years.

"Death to me short warning gave,
And quickly took me to my grave;
Then haste to Christ; make no delay;
For no one knows his dying day.

Also Isaac, son of Matthew and
Mary Newton, who died April 25th,
1851, aged 34 years.

In hope of a glorious re-
surrection."

William Newton, another son of this Matthew, is now a respectable bookseller in Baxtergate. Unfortunately, he could afford me little information. His grandfather died when his father was very young, and he does not know his Christian name, but he lived at Lythe. A man, who has for many years been employed about the tombstones in the churchyard, told me that he knew the Matthew and Isaac of the headstone well, and that he had heard them speak of their being of the Bagdale Hall family.

I then resorted to Mr. Keene, the incumbent of Whitby, and he, in the kindest manner, lent me a Bible that had belonged to some Newtons, and gave me access to the registers, which I rejoice to say he has had bound in durable bindings, and they are in very good handwriting, and in an excellent state from 1608. The Bible was printed by Robert Barker, the King's Printer, at London. At the beginning of the Old Testament the date is 1614, but before the New Testament it is 1613. The title-page and part of the prayer-book at the beginning are wanting. The earliest entry in it is, "Mary Folkes hunc librum tenet, anno Dom. 1690." On one page there are the following entries: "Isaack Newton — Margaret Newton, Isaac Newton, John Newton, Elizabeth Newton, Mary Newton — John Newton, aged twenty-seven years, 1739." On another page, Margaret Newton, 1725. On another page, John Newton, Sandsend (a village between Whitby and Lythe), May the 18th, 1748; and several other entries of the same names. Thrice I found this after a name, "God give him gharse (grace) on it."

I then began with the earliest of the Registers, and to my amazement found from 1608 to 1628 (both inclusive) no less than eight Newtons having families, viz.: Christopher in 1608 and 1610; Thomas in 1614; Giles in 1618; John in 1620; Edward in 1621; Marmadock in 1624; Isaac in 1627; and Laurence in 1628. I need hardly say that I shut the book in despair of tracing out anything like a pedigree among so many families of the same name; to use a familiar proverb, I might as well hunt for a needle in a bottle of hay.

Mr. Robinson told me that he had heard Mrs.

Watts say that her "fore-elders" were relations of the philosopher; and Mr. Keene told me that there was a reputation that Sir Isaac had visited Bagdale Hall.

There are several Newtons now living at Robin Hood's Bay, and about six miles from Whitby there is Newton Hall, called after some of the Newtons.

I could not ascertain whether the old deeds of Bagdale Hall were in existence, or that the Newtons of Whitby had borne any arms.

C. S. GREAVES.

REV. WM. STEPHENS (2nd S. xii. 310).—In Watkins's *Biographical Dictionary*, it is stated that he was born in Devonshire, educated at Exeter College, Oxford, where he obtained a Fellowship, and took his degree of M. A. in 1715. He afterwards stood candidate for the mastership of his college, and would have succeeded but for the superior claims of Dr. Conybeare. He was presented to the vicarage of Bampton, Oxon, and, lastly, chosen by the Corporation of Plymouth to fill the rectory of St. Andrew in that town, where he died in 1736.

XX.

A KING PLAY (2nd S. xii. 210, 235).—I think that George Longherst and John Mill must have visited Hascombe Church for the purpose of witnessing the celebration of "The Feast of the Star, or Office of the Three Kings," to which Hone alludes in his *Every-Day Book*, vol. i. col. 45. (Jan. 6th):—

"Three priests clothed as kings with their servants carrying offerings, met from different directions of the church before the altar. The middle one who came from the east pointed with his staff to a star; a dialogue then ensued; and after kissing each other they began to sing, 'Let us go and inquire;' after which the precentor began a responsory, 'Let the Magi come.' A procession then commenced; as soon as it began to enter the nave a crown like a star, hanging before the cross, was lighted up and pointed out to the Magi with 'Behold the star in the east.' This being concluded, two priests standing at each side of the altar answered meekly, 'We are those whom you seek,' and drawing a curtain, showed them a child, whom, falling down, they worshipped. Then the servants made the offerings of gold, frankincense, and myrrh, which were divided among the priests. The Magi in the mean while continued praying until they dropped asleep; when a boy, clothed in an alb like an angel addressed them with, 'All things which the prophets said are fulfilled.'"

ST. SWITHIN.

It seems to me highly probable that the "King Play" referred to by J. G. N. is none other than the well-known representation still got up with much cost and care in various continental churches (and recently even in Ireland) shortly before Christmas.

The "wise men" of our version of the scriptures, who saw the star in the East, and brought gifts to the divine babe, are represented and spoken

of as Eastern Kings. In the church of Ara Cœli at Rome, a side chapel, as most tourists have witnessed, is fitted up exactly like a scene in a theatre, picturing the stable at Bethlehem, and wax-work figures the size of life represent the *dramatis personæ*. The kings are arrayed in rich mantles and crowns. Camels also bearing the gifts are often introduced into the *tableau*. Probably living people may formerly have assumed the characters, and enacted a *miracle play* on this subject; as, while a more reverential feeling has substituted mute images, children, at Ara Cœli at least, still stand on a raised platform opposite the "King Play"—if I may so assume it—and declaim set orations appropriate to the subject. M. F.

SIR WILLIAM JAMES, BARONET (2nd S. xii. 244.)—There appear to be some errors in MR. JOHN PAVIN PHILLIPS's account of the above gentleman.

1. The correct date of his creation as a baronet is 27th Aug. 1778, and not July 25th in that year.
2. Elizabeth Anne was not his only surviving child. He died in December 1783, leaving an only son, Sir Edward William James, who died 16th November, 1792, in the eighteenth year of his age, being buried at Eltham on the 24th of that month.

In 1784 there was erected on Shooter's Hill a triangular tower to commemorate Sir William James's achievements in the East Indies. The inscription thereon records that the castle of Severndroog, on the coast of Malabar, fell to his superior valour and able conduct on the 2nd day of April, 1755. I presume that this is not the event to which your correspondent refers as having taken place on the 11th of February, 1756.

I may add that Sir William's widow (Anne, daughter and co-heiress of Edward Goddard, Esq. of S. Anne's, Westminster, and of Hartham in Wiltshire), died 9th August, 1789.

I beg to refer your correspondent to Burke's *Extinct and Dormant Baronetcies*, 280; Court-hope's *Extinct Baronetage*, 109; and Lysons' *Environs of London*, iv. 414. C. H. COOPER. Cambridge.

SALTONSTALL FAMILY (2nd S. xi. 409, 434, 513).—From the accounts given in Prince's *New England Chronology*, printed at Boston, N. E. in 1736, it appears that "Sir Richard Saltonstal, Knight," was chosen one of the eighteen assistants appointed at the granting of the Charter of the Massachusetts Company by King Charles in March, 1629, and that in company with "Governor Winthrop, Deputy-Governor Dudley, J. Johnson, W. Coddington, and Charles Fines, Esq., with ^{ye} Rev. Mr. George Phillips," he embarked from this place in April following (and not in 1630 as elsewhere recorded), having, at Yarmouth, I. W. on board the "Arbella" signed "an humble request . . . to the rest of their Brethren of the

Church of England . . . for the removal of suspicions and misconstruction of their intentions." They arrived at Salem on 12th June following, and in July settled at Charlestown, from whence "Sir R. Saltonstall with Mr. Phillips and several others, went and settled a plantation and called it Watertown." He was present at the first court held at Charlestown on August 23rd, and took an active part both before and after leaving England in settling the affairs of the colony. There are alliances of other members of the Saltonstall or Saltingstall family with those of Pettus, Luckyn, Gurdon, and Mosley, found in the accounts given of those families in Burke and other authorities.

HENRY W. S. TAYLOR.

Southampton.

SOLICITOR'S BILL (2nd S. xii. 245.)—The following translation by a gentleman connected with the British Museum of a solicitor's bill of the early part of Elizabeth's reign, which I found among my family papers, you may consider worth insertion in "N. & Q.," and which I have been induced to forward to you in consequence of the two which you have inserted in your number.

HOPKYNs versus ROBYNS.

Michaelmas Term, 8 § 9 Eliz.

For putting on the postea	-	-	-	s. d.
For entering Judgement	-	-	-	2 0
Paid to the Clerk who entered the same judgement with the postea	-	-	-	4 4
Paid to the Secondary of the office for carrying the Record to the Treasury for examination	-	-	-	0 16
For the exemplification of the whole matter with the Judgement thereof	-	-	-	18 0
For the Seal thereof	-	-	-	2 2
For a Copy of the Judgement	-	-	-	0 8
For the Attorney's Fee	-	-	-	3 4
Sum	-	-	-	32 10

HOPKYNs versus SPALDING.

In the Exchequer in the Term aforesaid.

Paid to the Attorney there	-	-	-	3 4
For the Record of Appearance	-	-	-	0 8
For Warrant of Attorney	-	-	-	0 4
For my own proper Fee	-	-	-	3 4
Sum	-	-	-	7 8
Sum of the whole	-	-	-	40 6
Received thereof of Mr. Sheldon's servant	-	-	-	33 4
Sum of the remainder	-	-	-	7 2

D. D. HOPKYNs.

FALL OF THE NORTH BRIDGE, EDINBURGH (2nd S. xii. 251.)—The "popular preacher" was Whitfield. The fall of the bridge was attributed by the enemies of stage performances to an interposition of Providence "in thus graciously permitting the broad way to the temple of Satan to be suddenly buried in ruins." The Theatre Royal (recently removed to make way for the New Post Office) was in course of erection at the date of

the fall of the bridge, by which the direct communication from the city to the theatre was cut off. The theatre was opened in December, 1769, under the management of David Ross, of Covent Garden Theatre, who, in his second season, let the theatre to Foote, who was greatly successful, and, in his farce of *The Minor*, gave imitations of Whitfield. This the preacher did not like, and denounced the player from the pulpit in these terms: "However much you all admire Mr. Foote, the devil will one day make a football of him." (Somerville's *Life and Times*, p. 71; Alexander Campbell's *Journey from Edinburgh*, 1802, vol. ii. 170.) CUTHBERT BEDDE.

RESUSCITATION AFTER HANGING (2nd S. xii. 275.)—I sent the particulars of Patrick Redmond's case (2nd S. i. 53). My quotation was from Edwards's *Cork Remembrancer*, p. 214; while your correspondent R. C. has probably consulted Mr. Tuckey's more recent publication. This will account for the slight difference between us.

John Fitzgerald, "teacher of mathematics," anticipated Edwards, having published *The Cork Remembrancer* in 1783 (Cork, 12mo, pp. 224):—

"I have been told" (wrote the late Mr. Thos. Crofton Croker, in his *Researches in the South of Ireland*, p. 184), "that the author of this singular chronicle made a point of being present at the death of every criminal whose exit he has recorded, and he generally marched in the procession from the gaol to the gallows: on one occasion it is reported of Mr. Fitzgerald, that, being confined to his bed by a severe illness, he actually petitioned the judge to postpone an execution, until he was sufficiently recovered to become a spectator."

As Fitzgerald makes no mention of Redmond's execution, though it was so very remarkable, I am inclined to think that it was the one referred to by Mr. Croker. ABHBA.

MOTTO OF WINCKLEY FAMILY (2nd S. xi. 350.)

—"Tendit in ardua Virtus" was the motto of the Preston branch of the Winckley family. W.

SEPARATION OF THE SEXES (2nd S. *passim*.)—

So far as my experience goes, this custom is universal among the Baptists, Methodists, and Presbyterians, in the rural districts of the United States. D. M. STEVENS.

Guildford.

REV. GODFREY HEATHCOTE, D.D. (2nd S. xii. 233, 257.)—I believe your correspondent will find what he requires in Glover's *Derbyshire* (under Chesterfield), and in Ford's *History of Chesterfield*. H.

GREY, EARL OF TANCARVILLE (2nd S. xii. 190.)

—Henry Grey, son and heir of John, first Earl of Tanquerville, married Antigone, the illegitimate daughter of Humphrey, Duke of Gloucester. Her arms are stated by Sandford (*Genealogical*

History, p. 319) to have been France and England quarterly, a border argent, over all a baston azure; and these arms are spoken of as being impaled with those of her husband.

I would beg to suggest to SELRACH that possibly the escutcheon of pretence may have had reference to the honour of Tanquerville. If he thinks it worth while to investigate this point, I venture to hope that he will have the kindness to communicate to your readers the result of his inquiries.

MELETES.

URICONIUM (2nd S. xii. 327.) — Philips is innocent of the error imputed to him by A. A., who confounds *Uriconium* near Shrewsbury with *Ariconium* in Herefordshire.

The latter lost city gave name to Archenfield, the Arcefenelde of Domesday, and the subject of Fosbroke's *Ariconesia*.

An interesting account of its customs will be found in Domesday, i. fol. 179, col. 2. It occurs in Antonine (*Iter* xiii.) as Ariconium, and as the Sariconium of Richard of Cirencester (*Iter* xiv.), in Bertram's *Tres Scriptores*, p. 39.

LANCASTRIENSIS.

It is more than probable that Uriconium was destroyed in the great campaign of Cathwin and Ceawlin, A.D. 577, in which, according to the Saxon Chronicle, these associates took Gloucester, Cirencester, and Bath. The British elegy on the death of Kendelana, one of three British kings killed in the same campaign, augments this list of destruction with the names of other towns destroyed at the same period, viz., Pengwern (or Shrewsbury), Trena (or Tera), and Basa (or Baschurch), which latter place Villemague (*Bardes Bretons*) rather funnily regards as Basing, in Hants. Uriconium may have been actually destroyed in this campaign, though unmentioned both by the Saxon chronicler and the British elegist.

Your learned contributor will agree with me, that Camden's etymology of Wrekenceaster requires no refutation. H. C. C.

TRIAL BY JURY (2nd S. xii. 291.) — In answer to CLARRY, I beg to say that no such trial for murder, as is narrated in *A Strange Story*, could by any possibility have occurred in England forty years ago in the absence of the accused.

The whole statement is full of error. We have counsel addressing a jury for a person accused of murder forty years ago. Now it was not till the 6 and 7 Will. 4, c. 114, that counsel were allowed to address a jury for any person charged with any felony.

If the statement means, as it appears to do, that Grayle never was apprehended, "but escaped to the Continent," the proper proceeding would have been to outlaw him. A person charged with felony must be present in court to be arraigned

and plead, and no trial can take place until a plea is pleaded.

In cases of murder, the accused has always been in the dock when tried, and always will be so; for he will either be tried in the ordinary course in the crown court of the county where the murder was committed, or at the Central Criminal Court, under the act which was passed in consequence of the notorious Palmer. That act was passed in order to provide for the trial of all murders where a fair trial could not be had in the county where the murder was committed, as I have good reason to know, as I drew the act.

CLARRY gives the oath correctly in cases of felony, where each juror is sworn separately. The oath is different in cases of misdemeanour, and the jury are sworn at once, each four of them holding a book.

Formerly it was essential to prove the correctness of the name of any person alleged in the indictment to have been killed or injured, and Lord Cardigan was acquitted because the evidence failed to prove Tuckett's names. But by the 14 and 15 Vict. c. 100, s. 1, the court may now amend the indictment in such cases according to the proof on the trial.

The 11 Geo. IV. and 1 Will. IV. c. 70, s. 9, under which some criminals may be tried in their absence, has no bearing on the questions asked by CLARRY, because a person would never be tried for murder under it.

I hope I have satisfactorily answered all CLARRY wishes to know. C. S. GREAVES.

MAZER BOWLS (2nd S. xii. 172.) — In the "Ballad of Gil Morice" (*Percy's Reliques*, vol. iii. p. 97, edit. 1775), it is said —

"Then up and spack the bauld baron
An angry man was he;
He's tain the table wⁱ his foot,
Sae has he wⁱ his knee;
Till siller cup and ezar dish
In flinders he gard flee."

The note at the end says *ezar*, perhaps *azure*; is it not more likely to be *mazer dish*? If so, I would venture to submit that this spelling strengthens my former conjecture, that after all the word *mazer* (or maple bowl) is but a corruption of its Latin original *acer*. A. A.

Poets' Corner.

"DRAMATIC PIECES" (2nd S. xii. 249.) — Your correspondent R. I. will find a very favourable notice of this book, coupled with a pretty full abstract of its contents, in Mrs. Trimmer's *Guardian of Education* for June, 1803, vol. ii. pp. 377-381. Watt appears only to have heard of the first volume. He gives the title as quoted by R. I., supplying no hint as to the author. The title in *The Guardian* is *Dramatic Pieces, calculated to render Young Ladies amiable and Happy when their*

School Education is completed. In three volumes, price 6s., by P. I.; Marshall. Mrs. Trimmer says the volumes were published long before the period at which she wrote, but gives no indication as to the writer. Very probably "P. I." represents Mrs. Inchbald, who in 1784, was thirty-one years of age, and had been five years a widow, her husband, Mr. Inchbald, having died in 1779.

Dramatic Pieces, however, is not included in any list of her works that has come in my way. There was nothing in Mrs. Inchbald's moral character to prevent her writing a work, deserving the high character given of it in *The Guardian*. If my conjecture be correct, she very probably made use of her husband's initials. Of this I am not certain, as every account I have consulted speaks of him simply as Mr. Inchbald.*

The pieces in the three volumes are six, two in each volume. They are—"The Good Mother-in-Law," "The Good Daughter-in-Law," "The Reformation," "The Maternal Sister," "The Triumph of Reason," "The Contrast." J. S. G.

THOMAS SIMON (2nd S. xii. 218.)—I have reason to suppose that Pierre Simon, who married Anne Germain, was the father of Thomas Simon the engraver; and if MR. BURN would have the kindness to furnish you with a *verbatim* extract from the marriage register, it is more than probable that some further light would be thrown upon the point.

From his Christian name it is to be inferred that Pierre Simon was not an Englishman. If he was of French origin, it is not unlikely that his family came from Dieppe, where the name of *Simon* frequently occurs in the Protestant archives. A careful examination of these archives (which, though in some disorder, are still preserved) might lead to more positive information.

I believe that Thomas Simon was married in or about the year 1650, certainly not later than 1653. And I think it likely that the marriage was solemnised at Maidstone, probably while Wilson was the incumbent. P. S. CAREY.

"AND NOW THE HEADSMAN," ETC. (2nd S. xii. 250.)—The quotation, whose authorship is required by HERMENTRUDE, is the conclusion of the drama of *The Castilian*, a posthumous publication of the late Judge Talfourd, and one not inferior to *Ion* or the *Athenian Captive*. W. WHITING.

College Choristers' School, Winchester.

JETSAM, FLOTSAM, ETC. (2nd S. xii. 253.)—I have not access to any original authorities here, but Blackstone (*Comment.* i. 293; iii. 106), spells the latter word (as my remembrance serves me, it is generally spelt) *ligan*, not *lagan*. He defines the phrase as signifying goods "sunk in the sea, but tied to a cork or buoy, in order to be found

again." If so, the derivation from the Latin *ligare* is clear. It is curious to see what perplexity is sometimes caused by a single wrong letter. Blackstone's reference is 5 *Rep.* 106.

A. A.

Poets' Corner.

BIRTH OF NAPOLEON II. (2nd S. xii. 195.)—The *Dublin Review* about twelve months ago contained a remarkable article on the duty of a Catholic accoucheur in cases of extreme danger. I have now no access to the *Review*, but I remember that the question was very fully discussed, and that the too common practice of sacrificing the child to save the mother was severely condemned. T. YMON.

PROVERBS (2nd S. xii. 302, 307, 309.)—Several of the French proverbs quoted by the REV. CANON WILLIAMS are familiar to me in an English dress. For instance, "*Mauvaise maison*," &c.—

"Ill fares the hapless family that shows
A cock that's silent, and a hen that crows."

"Little pitchers have great ears," to "consult one's nightcap," &c. As to "*faire des fromages*," ask any giddy little girl performing the gyration described what she is doing, she will tell you "making a cheese."

"The beginning of the end" is not scriptural. J. SAN'S friend was possibly thinking of Matt. xxiv. 8, or Mark xiii. 8—"the beginning of sorrows."

"The grace of God in the Highlands" I have often heard spoken of as a thing it would be useless to expect to find. But I suppose we need not look further for an origin to the saying than Lord Macaulay's description in his *History* of the state of the Highlands two centuries ago.

"Nine ways for Sunday" is pugilistic, is it not? Unless an authority on the subject can offer a better explanation, I should take Sunday to represent the rest the spent fighter requires.

JOB J. BARDWELL WORKARD, M.A.

DAUGHTERS OF WILLIAM THE LION—In a former paper (2nd S. xii. 154) I took occasion to observe that there were some historical questions to be solved respecting the daughters of William the Lion, King of Scotland. I now beg to propose the following Queries:—

1. How many legitimate daughters had King William of Scotland, and what were their names?
2. To whom were they married, and when?
3. What issue, if any, was left by the one that was married to Hubert de Burgh? MELETES.

LEGENDS OF SWORDS (2nd S. xi. 390; xii. 279.)—"*Do not draw me without reason, or sheathe me without honour*," is not only a "common inscription upon sword blades in Spain," but is to be found in every variety of letter on another, and scarcely so respectable a weapon: to wit, the

[* *Joseph Inchbald*, ob. 1779.]

bowie knife of the American rowdy and backwoodsman.

And here let me remark, that while Birmingham has the reputation of manufacturing idol gods for the heathen, to Sheffield belongs the scarcely less unenviable distinction of turning out all the bowie knives that figure so largely in American quarrels and newspapers.

D. M. STEVENS.

Guildford.

OLIVER CROMWELL (2nd S. xii. 285.)—Anything bearing on the life of Oliver Cromwell cannot fail to interest, and therefore thanks are due to MR. JOHN WEBSTER for putting on record in the columns of "N. & Q."—"beyond risk of destruction"—the two documents which appeared in your last number. By them we learn that Cromwell was not a colonel in 1642, as stated by Mr. Carlyle (vol. i. p. 177). But there is no reason for inferring that he was "a foot soldier." He was evidently a captain of cavalry. The term "troop" had always reference, then as now, to "horse;" the "foot" were designated as belonging to bands, companies, or regiments; and mounted arquebusiers, and dragoons with muskets, were in great requisition during the civil war.

S. D. S.

BACON: CONFERENCE (2nd S. xii. 197.)—This word is a marked instance of the absence of the word *Conversation* in its modern sense, which I have had occasion to notice before.

A. DE MORGAN.

LYSTER FAMILY (2nd S. viii. 69.)—A Query respecting this family appeared in "N. & Q." (No. 186), July 23, 1859. Although a considerable time has elapsed, the writer Y. S. M. is still probably a reader of "N. & Q.," and may be glad of the little information I am possessed of.

Walter Lyster (or Lister) of Milltown Pass, who was the first of the family who settled in Ireland, was born at Westby in Yorkshire. He was a member of the Yorkshire family of Lister, who now have the barony of Ribblesdale. Walter married a daughter of Chief Justice Osbaldeston, and accompanied him to Ireland as his secretary, A.D. 1560; he died January 28, 1622, leaving one son Anthony, who, according to an imperfect copy of the family pedigree in my possession, was murdered in 1642. He (Anthony) had two sons, Thomas, who married, 1st, O'Kelly; and 2ndly, Lady Aylmer, and from whom are descended the Lysters of Grange; and John, who married Bellew.

Thomas had three sons, John, who lived to the patriarchal age of ninety-nine, having been born on the 30th March, 1715, and dying on the 4th March, 1816; Anthony, who married Whitney, and William, who married Gunning. My copy is so imperfect, and, I may add illegible, that I

cannot, with any certainty, proceed with the pedigree; but if Y. S. M. will communicate with me, I shall be glad to refer him to other members of the family, who may probably be able to furnish him with a full account of the family during the seventeenth century.

In Burke's *History of the Landed Gentry*, a pretty full account is given, obtained, I imagine, from the present head of the Irish branch, the Very Rev. Anthony Lyster, Dean of Leighlin.

ALFRED CHAWORTH LYSTER.

Lessness Heath, Kent, S.E.

TRAMWAYS (2nd S. xii. 229, 276.)—I have not Roscoe's edition of *North's Lives*, but in the original edition of 1742 the passage relating to tramways, to which I presume Mr. Stevens refers, is in p. 136.

Roger North is speaking (between 1675 and 1682) of the "strange histories" he heard at Newcastle about the coal-works. One of them he thus relates:—

"Another thing that is remarkable is their Wayleaves; for when men have pieces of ground between the colliery and the river, they sell leave to lead coals over their ground; and so dear, that the owner of a rood of ground will expect 20*l.* per annum for this leave. The manner of the carriage is by laying rails of timber from the colliery down to the river, exactly straight and parallel; and bulky carts are made with four rowlets fitting these rails; whereby the carriage is so easy that one horse will draw down four or five chaldron of coals, and is an immense benefit to the coal merchant."

The only difference between the Butterley and the Newcastle works seems to be that the one was of timber and the other of iron. No name is given by North to the Newcastle "way;" but that Mr. Benjamin Outram has no claim to be the god-father of the present designation, appears, not only from J. N.'s reference to the previous act of parliament, but also from the following extract from Buchanan's *Technological Dictionary*:

"TRAM. A local name given to coal-waggons in the neighbourhood of Newcastle-upon-Tyne; hence the word *tram-way* was given to the road prepared to receive them."

EDWARD FOSS.

WATER-COLOUR DRAWINGS (2nd S. xii. 210.)—Some fine drawings by David Cox and De Wint (and others), engraved in the *Graphic Illustrations of Warwickshire*, are now in the possession of Mr. Thomas Underwood of this town, who is re-issuing that work in a cheaper form. TIMON. Birmingham.

STANDING WHILE THE LORD'S PRAYER IS READ (1st S. ix. 127, 257, 567.)—To the instances collected under the above references, may be added Canterbury Cathedral. J. EASTWOOD.

GEORGE WHARTON (2nd S. xii. 271.)—Wharton's works were collected as follows:—

"The Works of the late most excellent Philosopher and Astronomer, Sir George Wharton, Bart. Collected

into One entire Volume. By John Gadbury, Student in Physick and Astrology. London: Printed by H. H. for John Leigh, at Stationers' Hall. 1683." 8vo.

This collection goes so far as even to take from the series of Almanacs the occasional bits of verse which they contain. But there is neither *Novice Astrologer instructed*, nor *Merlinus Elencticus*. The *Merlini Anglici Errata* is there. In it, Wharton states that he had published Almanacs under the name of Naworth, into which he had "anagrammatiz'd" his own name, and which Booker and Lilly forthwith punned into *No worth*. His reason was fear of the law against sorcery, &c. The date of this work is 1647: it is hardly likely he should have been writing against Lilly under two names in one year; especially as in that year he also published the *Bellum Hybernical* against Booker, with occasional digression against Lilly. Both works are by Captain Wharton: a title gained from the troop which he had raised from his own estate in the civil war.

A. DE MORGAN.

TEMPLE FAMILIES (2nd S. xii. 30, 78, 136, 176.)—There are two Shenés (or Sheens) in Surrey. One we may designate as *Shene proper*, which is, or rather was, the *ci-devant* original parish of Richmond. It was situate on the banks of the Thames, opposite to Isleworth, and connected with the mother church of Kingston-upon-Thames. The other, denominated *East Sheen*, is a hamlet in the parish of Mortlake, which sprang up in the beginning of the last century, upon the considerable aggrandizement of gentlemen's seats in that parish.

Shene proper is distinguished by too many memorable and remarkable events and persons to be much enlarged upon here. Three as great monarchs, taken collectively, as England ever saw, terminated their earthly sovereignty there, viz. Edward III., Henry VII., and Elizabeth; and from the time of Henry III. to that of George IV., a space of upwards of five hundred years, it has been, with very little interruption, the residence of royalty.

These two places have given titles to two baronetcies, between which there has not been the least consanguinity, but merely the same name. Sir William Temple was created a baronet in 1666, and was of a family originally settled at Shene proper. The other baronet, Sir John, possessed property at East Sheen, was of Irish extraction, and ultimately became Viscount Palmerston. There are continual mistakes made between these two families, and I beg to submit these remarks, subject to the correction of any reader of "N. & Q." who can elucidate the subject, should I be in error.

Φ.

P.S. About the close of the last century there was a Consul-general from Great Britain to America for the protection of Trade of the Eastern

States, who resided at New York, Sir John Temple, Bart. Was he not of the Irish family? See the *Royal Kalendar* for 1799, p. 107.

EAGLE AND CHILD (2nd S. xii. 206, 239.)—For the origin of this sign, may we not go back to the classics? Vide Martial (lib. i. 7), *De Leone Cæsaris*:—

"Ethereas aquila puerum portante per auras,
Illesum timidis unguibus hesit onus."

Thus translated by Rev. John Rawlet, B.D., in his *Poetick Miscellanies*, p. 132:—

"An Eagle once a Child aloft did bear:
The Child secure, the Eagle most in fear."

E. H. A.

EPIGRAM ON SHEEPSHANKS (2nd S. xii. 68, 98.)—This story is not yet quite perfect. Mr. Sheepshanks did not merely mispronounce *satire*, but he wrote it *Satyr* in a notice about lectures pasted up in the hall of Jesus College: not by mistake, but on a theory about the word, as I have heard said.

The last of the story that I ever heard was as follows:—Nearly thirty years ago, a sharp controversy commenced between my friend the late Richard Sheepshanks, Fellow of *Trinity College*, and some opponents who did not know Cambridge. These opponents got hold of the epigram, and spread it about as an instance of the low esteem in which Mr. Sheepshanks of Trinity was held at Cambridge. They did not know how he came to be called a *Satyr*, or what was meant by a *Satyr of Jesus*. They were set right by a common friend of all the disputants, who came to me with a grave face, much afraid that one of his friends was hit very hard, and heard the real truth.

A. DE MORGAN.

DANBY OF LEAKE, ETC. (2nd S. xii. 290.)—The pedigree of Danby, of Great-Leake, was entered by Sir William Dugdale in his *Visitation* of the county of York, at "Thirske, 23^o Aug. 1665." It begins with "Thomas Danby of Leak, in co. Ebor.;" who died in or about 1623 (Surtees Soc. imprint, p. 93.) A pedigree of the family of Danby of Farneby is to be found in Ralph Thoresby's *Ducatus Lediensis*, Whittaker's edit., p. 201. It commences two generations before the Norman Conquest. Dr. Whittaker, however, takes occasion to remark in a note, that he required evidence as to these very early descents; a requirement which, I may venture to add, has not yet been satisfied.

K. P. D. E.

Miscellaneous.

NOTES ON BOOKS.

A Compendious History of English Literature and of the English Language from the Norman Conquest. With numerous Specimens. By Geo. L. Craik, LL.D. In Two Volumes. (Griffin, Bohn, & Co.)

Mr. Craik has been for so many years a diligent and

accomplished student of our native language and literature, and has given so many proofs of his mastery of the subject, that a work that should exhibit the result of his long-continued labours and well-directed inquiries could scarcely fail to interest and instruct his readers. Such are the volumes before us. They are in the main a republication of the author's *Sketches of the History of Literature and Learning in England*, published in 1844-5 (which is now out of print) containing indeed all of that publication which it was desirable to preserve, with very considerable additions and corrections. But the present work combines a history of the Language with that of the Literature of England; and our author considers the language under its three forms, which for convenience he designates, first,—that of pure or simple English—the Anglo-Saxon, which may be said to have come to an end in the eleventh century; second, the Semi-English, that of broken or mixed English—the semi-Saxon, which towards the close of the thirteenth century gave place to the third or composite English; the English of the present day, which may be considered to have assumed a settled form in the poetry of Chaucer in the middle of the fourteenth century. It is to this portion of our literature that the present work is more properly devoted: and it contains notices not only of all our writers of the first class, but of all without exception who can be regarded as of any considerable distinction. There is one feature in the book which deserves to be especially noticed; we mean the principle on which Mr. Craik has selected his specimens of the writers whom he has so illustrated. Several writers, such as Shakespeare and Milton, for instance, are disposed of without the critical remarks on them being illustrated by specimens, their works being in the hands of everybody; while of others again, who are less read in the present day, such as Chaucer and Spenser of earlier, Swift and Burke of later date, the poetry and eloquence are amply exemplified from what they have left us that is most characteristic and remarkable. Mr. Craik states, and there is much truth in the remark, that even among the most numerous class of the educated and reading public, scarcely anything is now generally read except the publications of the day. The present work is well calculated to foster a better taste among readers; and also to supply those who may not have the leisure to study as they deserve the great masters of English literature, with the means of making themselves acquainted with their characteristic excellences.

Love the Greatest Enchantment: The Sorceries of Sin: The Devotion of the Cross. From the Spanish of Calderon. Attempted strictly in English Assonante and other Imitative Verse. By Denis Florence Mac-Carthy, M.R.I.A. With an Introduction to each Drama, and Notes, by the Translator; and the Text from the Editions of Hartzenschus, Keil, and Apontes. (Longman.)

This is a very interesting book. The translator, Mr. Mac-Carthy, in two volumes of *Translations from Calderon*, published by him in 1853, was the first to give us in English complete versions of any of the Plays of the great Spanish Dramatist. Enforced leisure, a leisure which no admirer of true poetry can regret, having induced him to resume his labour of love, we have the result in admirable versions of three remarkable specimens of Calderon's genius. The first, *Love the greatest Enchantment*, which is the story of Circe and Ulysses, is a favourable specimen of the dramas which Calderon founded upon classical or mythological subjects. The next piece, *The Sorceries of Sin*, is an *Auto*, and is the first attempt ever made in English to present even one of Calderon's *Autos* in its integrity; although they are considered the most wonderful of all his productions,

and the only ones (with but two exceptions) which the great poet himself thought worthy of his revision. The high moral purpose of the poet in this great work is very striking. The third is a tragedy, *The Devotion of the Cross*; a "wonderful and terrible drama," as it has been designated by one well qualified to describe it—the Dean of Westminster. Such are the materials of which the volume consists; and remarkable as they are, they are scarcely more so than the form of the present translation—the peculiar feature of which is a rigid adherence to the metres of the original, and particularly to that especial Spanish one, the *assonante* vowel rhyme, of which but a few scattered specimens exist in English. We have said enough to call attention to Mr. Mac-Carthy's volume; were more necessary, it would be found in Mr. Ticknor's words: "Nothing can give a clearer idea of what is most characteristic in Spanish literature, or give foreigners a more just idea of its peculiar power."

MR. HALLIWELL'S most praiseworthy exertions to preserve Shakespeare's Garden have been crowned with success. Eight subscribers of 100*l.* each have already given in their names,—names which we hope hereafter to record in these columns,—and Mr. Watts, one of the librarians of the British Museum, to whom all frequenters of the Reading Room owe so much, has offered to guarantee 100*l.* towards the deficiency. Mr. Halliwell's name is already most honourably associated with that of Shakespeare; it will now be indissolubly connected with Shakespeare and New Place.

Macmillan's Magazine of the present month contains a pleasant and touching notice of one whose death is a great loss to English philology, the late HERBERT COLERIDGE.

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Notices to Correspondents.

B. A. (Oxford) will find directions for removing ink blots and writing from old paper in our 1*st* S. XII. 133, 193.

UPONENSIS. Although Miss Jenny Hamilton's lines were printed in the *Gen's Mag.*, vol. six, p. 616, we are obliged for the transcript.

S. C. Scarborough Warning. See "N. & Q." 1*st* S. i. 138.

HERMENTAUBE. Mrs. Lætitia Pilkington, once the protégée of Swift, published her own *Memoirs*, 2 vols, 1748. See "N. & Q." 2*nd* S. i. 155. Nathaniel Home, an eminent painter in enamel, was also a native of Dublin. He died in 1751.

E. T. B. Lord Nelson's letter is printed in the *Nelson Dispatches and Letters*, iii. 17, edit. 1815, and in the *Gen. Mag.* lxix. 344.

BACK NUMBERS of "N. & Q." Gentlemen and Booksellers in the country who require back numbers to complete their sets of the present series, may obtain them without delay by applying direct to Messrs. Bell and Dalry, the publishers. We mention this because several parcels, which have been looked out for London agents of country booksellers, are now waiting.

ERRATA.—In the article *Brocas* (p. 78, *ant*), for Northmen read Northmen; for Breck read Brük; and for North read South.

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LONDON, SATURDAY, NOVEMBER 9. 1861.

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Monthly Feuilleton of French Books.

Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 302.)

30 Aug. [1589].—John Cope. Entred for his copie *A lamentable Songe, brieflie shewing the miserable End of one John Randon and his Associates, sometymes Guyder of the Spittle House at Hiegate, &c.* iiii^d.[The sum stated was originally vj^d; but it was erased, and iiii^d substituted. We know nothing respecting this delinqent.]Primo die Septembr.—Mr. Byshop, Mr. Newbre. Entred for their copie, by warrant of a letter under Sr Francis Walsingham's hand, a booke entitled *The Voiges and Discoveries of Thenglishe Nation* vj^d.[This hitherto unnoticed registration, in which the name of Sir Francis Walsingham appears rather unusually, was of the earliest edition of R. Hakluyt's *Principall Navigations, Voiajes, and Discoveries of the English Nation*, &c., which came out in folio, 1589: "Imprinted at London by George Bishop and Ralph Newberie." Hakluyt's patron at this date was Sir F. Walsingham, to whom the work was dedicated. In the State Paper Office are two original letters from Hakluyt to Walsingham, dated in 1584, when the former was in Paris.]4 Sept.—Edward Aldee. Entred for his copie a ballad intituled *A Frenche man's Songe made**upon the Deathe of the Frenche Kinge, whoe was murdered in his owne Courte by a traiterous Fryer of St Jacob's Order on the firste daie of August, 1589, &c.* vj^d.[This *Frencheman's Song* was, no doubt, and nevertheless, in English; but it has not survived, though the act of the monk Clement (who stabbed the king after that king had caused the Duke of Guise to be assassinated, and his brother the Cardinal to be strangled,) has been celebrated in our language in various other ways than by a ballad.]22 Septembr.—Ric. Jones. Entred for his copie *The History of Glaucus and Sylla* vj^d.[The name of T. Lodge, the author, was inserted, very unprecedentedly, in the margin by the clerk. Besides *Glaucus and Sylla*, it contained other miscellaneous poems, including three stanzas upon the fable of "Venus and Adonis," in precisely the same measure as that used by Shakespeare in 1593. Ritson and Lowndes only mention the edition of *Seillaes Metamorphosis* (as it was called in 1589) of 1610; but they were in fact the same, the only novelty being the title-page. Here also, Thomas Lodge renounces dramatic composition, which would show that his plays, though printed in 1594, were written before 1589. He repeated it in 1595.]13 October.—J. Wolf. Entred for his copie a booke &c. intituled *A Displaye of Dutye, gathered by L. W.* vj^d.[L. W. is Leonard Wright, whose *Summons for Sleepers* has been already noticed: see 4 March, 1588.]Die Jovis xvj^{to} die Octobr.—Rich. Jones. Entred for his copie, under thandes of the B. of London, and bothe the wardens, *Tarlton's Repentance of his Farewell to his Frendes in his Sicknes a little before his Deathe* vj^d.[We ought probably here to read *Tarlton's Repentance of his Farewell to his Friends*, &c. It seems to have been a sort of sequel to the same famous actor's *Recantation*, which, as we have seen, had been licensed, without the sanction of the Bishop of London, on the 2nd Aug. preceding. Tarlton had died, and was buried in Shoreditch, where he is registered in 1584.]25 Oct.—Mr. Harrison [thelder]. Entred for his copie &c. a booke intituled *A notable Example of God's Judgement upon John Chambers, gent. in these last Daies, teachinge us to walk as becometh the Gospell of God, soundly, without Hypocrisie* vj^d.

[We can supply no information regarding Chambers, his offence, or punishment.]

3 Nov.—Edw. Aldee. Entred for his copie *A Discourse of vij Murders, committed by a Merchant of Brabant*. vj^d.5 Nov.—Abell Jeffes. Entred for his copie, *News from Nymmynghen of Skynke's Farewell to England, &c.* [no sum].[Of course, Martin Skinke, the courageous, and for some time, successful, adventurer in the Low Country Wars. The particulars of his death are well remembered: if not, see Motley, *passim*.]Octavo Die Novembris.—Tho. Furfote. Entred for his copie &c. a booke intyuled *Certen*

Observations for Latyne and Englishe Versyfyng
by H. B. vj^d.

[No such work is extant. Gascoigne, before his death in 1577, had written *Certayne Notes of Instruction*, but they only refer to English composition: Campion, in 1602, published *Observations on the Art of English Poesie*. In the interval, we need hardly say that several treatises of the same kind, applicable only to our own language, had appeared. The date of the above registration is too early for Bolton's *Hypercritica*, and his Christian name was Edmund. In 1590 and 1598, a versifyer was living with the initials H. B.; but we are aware of nothing by him, excepting lines upon Spenser's *Faerie Queene*, and upon Speght's edition of Chaucer. H. B.'s *Certain Observations for Latin and English Versifying*, if found, would be an important literary discovery.]

27 Nov.—Thomas Orwin. Entred for his copie, a ballad intytuled *The Bellman's Alarum*. Allowed under the hand of H. Tripp and bothe the wardens vj^d.

[Tripp was, perhaps, one of the persons authorised by the government to inspect and license works. This appears to be the earliest publication assigned to the guardian of the night, of whose title, knowledge, and authority Dekker not long afterwards made such abundant and entertaining use.]

Primo Die Decembris.—Mr. Denham. Entred for his cōpye *The Armes of all the Companies of the Worshipfull Cyttye of London* vj^d.
[No doubt representations in woodcuts.]

Mr. Ponsonby. Entred for his cōpye, a booke intytuled *The Fayrre Queene, dysposed into xij Bookes, &c.* Authoursed under thandes of the Archb. of Cante, and bothe the wardens vj^d.

[Therefore, the first three books of *The Faerie Queene* published with the date of 1590 (the year 1589 not then ending till the 25th March), were entered on the 1st Dec. 1589. "Disposed into twelve books" are the words on the original title-page.]

10 Decembr.—John Charlwood. Entred for his copie, *An Epitaph upon the Death of the Erle of Leic., wrytten by Henry Roberts, &c.* vij^d.

[Under date of 27 Nov. 1588, we have already seen the entry of Roberts's *Welcome to Capt. Candish*, and in 1595, H. R. (no doubt the same writer, as the learned Dr. Rimbault has shown in "N. & Q." vol. i. p. 413), produced *The Trumpet of Fame*, on the departure of Sir F. Drake and Sir John Hawkins, which was published by T. Creede in 12mo. 1595.]

Jo. Charlwood. Entred for his copie, &c. *A Lookinge Glasse for England, and the whole World, &c.* vj^d.

[If, as is most probable, this memorandum relate to Lodge and Greene's drama *A Looking Glass for London and England*, it shows that it was in existence, and probably ready for the press at the end of 1589, though it did not come out in print until 1594. It was very popular, and later impressions of it in 1598, 1602, and 1617 are in the hands of collectors. The only known copy of 1594 is in the library of the Duke of Devonshire.]

13 Decembris.—Ric. Jones. Entred for his copie, by warrant of Mr. Flower's letter, and under the Wardens' hands, *The Booke of Honour*

and Armes, wherein is discoursed the Causes of Quarrell and the nature of Injuries, with their Repulces, with the Meemes of Satisfaction and Pacification, &c. vj^d.

[This book by Vincentio Saviolo, which is more than referred to in *As You Like It*, Act V. Sc. 4, though entered in 1589, did not come out until, at the earliest, 1594, and most of the known copies, like that at Bridgewater House (see Catal. privately prepared for the late Earl of Ellesmere, p. 275), are dated 1595, as "printed for William Mattes." Here we see it claimed by Jones, and some copies were printed by John Wolf, who either pirated it from, or had purchased it of Richard Jones. Francis Flower had been one of the Gray's Inn men, who, with Lord Bacon, had assisted Hughes in the writing and preparation of his *Misfortunes of Arthur* in 1587, and at this date (1589) he was one of the persons appointed by the government to supervise and authorise books for the press. Saviolo was in the service of the Earl of Essex, and to him he dedicated his very elaborate work, which consists of two parts.]

22 Dec.—Jo. Wolf. Entred for his copie, under the Byshop of London his hand, and the Wardens, *A Myrroure for Martynistes* vj^d.

[One of the earliest tracts against Martin Marprelate and his followers. It has been attributed, and correctly, to Thomas Nash.]

19 Jan. [1590].—Jo. Wolf. Entred for his copie, a booke intituled *An Admonition to Martin Marprelat and his Mates, &c.* vj^d.

[This tract may have survived, and may also have been by Nash; but we have never had the opportunity of seeing a copy of it.]

Die Lunæ, ix Februarij.—Tho. Orwyn. Entred for his copie, a booke intytuled *A moste excellent and Mythologicall Historie of the vallerous Knight of Alectour, Sonne of Macrobius Framgat, and of the Quene Priscaraxe, &c.* vj^d.

[Some lost old romance, of which we do not even know the title; for, of course, the above cannot be accepted as a correct copy of it.]

Edw. White. Entred for his copie, a booke intytuled *Green's Orpharion, &c.* vj^d.

[One of the rarest, if not one of the best, of R. Greene's pamphlets. Here we see it entered at the very commencement of 1590, as we now calculate the year, but the only known impression of it is of 1599. If that be correct it was printed very soon after it was registered at Stationers' Hall, and all the older copies must have perished or disappeared. It was "printed for Edward White" in 1599, and it is just possible that the date was a misprint for 1589. In 1599 it was not stated that it was a new edition.]

J. PAYNE COLLIER.

THE OLD DILLIES.

The M.P. for Clare, Daniel O'Connell, wishing to excite a laugh against Lord Derby and his immediate colleagues, quoted this couplet from one of our minor poets:—

"So down thy hill, romantic Ashbourn, glides
The Derby Dilly, carrying *Three Insides*."

May I request to be informed where these lines are to be found, and who was the author of them? *

I would say, with regard to the term "Dilly," which is evidently an abbreviation of *diligence* (*la diligence* of France), I can neither find it, or its original, as a carriage for conveying passengers, in the dictionaries of Bailey, Ash, Dyche, Johnson, or Walker, which were co-existent with that vehicle. It is curious to observe how our public modes of conveyance have had their rise and decline. Formerly, for passengers, there was the old "heavy," with its "rumble-tumble" or basket behind—a degree only in advance of the stage wagon. Then came the *dilly*, in accommodation much resembling a private carriage: it was a chariot with a pair of horses, held two inside-passengers; but if one "rode bodkin," could take three—neat and respectable, going regularly, and to appointed times, but very costly. The last we heard of was the "Southampton and Winchester," which accomplished its journey in two days. Its progress was as follows:—It left London at 9 a.m.; dined at the "White Hart" at Bagshot; reached "The Bush," at Farnham, to tea, and, concluding with supper, slept there. The next morning, after breakfasting, they went on to the "George" at Winchester to dinner, and then continued on the twelve miles more to Southampton, where the journey ended with the second day. All this time letters were transmitted on horseback in the manner so graphically described by Cowper, when he speaks of the messenger:—

"He comes, the herald of a noisy world,

With spatter'd boots, strapp'd waist, and frozen locks;
News from all nations lumb'ring at his back."

The Task, book iv.

But letter-carriers, dillies, &c., were doomed to be revolutionized by a new era in the annals of postal affairs, which sprang up in the following manner. Mr. John Palmer projected the plan of the mail coaches, and obtained leave to start one on Monday evening, 2nd Aug. 1784, which ran to Bath; affording security and despatch both for letters and passengers, and was so eminently successful that the scheme was generally adopted. The Southampton dilly, we believe, terminated its career about 1787. The improvement and acceleration of speed, which subsequently took place, is of too recent date to require detail in this article.

Σ. Σ.

MATHEMATICAL BIBLIOGRAPHY.

(Continued from p. 165.)

While Chambers and Duncan, at Benares, and Davis, at Bhagalpur, were aiding in the disclo-

[* From "The Loves of the Triangles," written by Canning in ridicule of Dr. Darwin's *Loves of the Plants*. See *Poetry of the Anti-Jacobin*, p. 117, edit. 1852.—Ed.]

sure to European eyes of the veiled treasures of Indian astronomy, Burrow, who seems to have taken a great interest in the matter (see pp. 9 and 17 of the Letters of Jones to Davis in vol. iii of the Trans. of the Roy. As. Soc. Lond. 1835) and whose enthusiasm (see Strachey's *Bija Ganita*, p. 9 note †) on these subjects, at all events, will not lower him in the estimation of the reader, was indulging his speculative and active qualities at Yambeah, near the Catabeda river, on the Arracan coast, at Kessereah, about two days' journey up the Gunduc river, at the pillar of Singeah &c. (See his "Memorandums concerning an Old Building in the Hadjipore District" &c. As. Res. ii, 477 et seq.). All information obtained on the spot and at that time is interesting and important, and Burrow, in his "Proof that the Hindoos had the Binomial Theorem" informs us (As. Res., ii, 487 et seq.) that it was much to be feared that many of the best treatises of the Hindoos were then lost. His copy of the "Bej Ganeta" was imperfect. He afterwards found a small part more and saw many copies; but from the plan of the work (which in his opinion was the best way of judging) they seemed to be all imperfect. He had the same opinion of the "Leclavatty", and for the same reason (As. Res., ii, 490): indeed it seemed obvious to him, from a contemplation of the Indian rules in astronomy, that there must have been treatises existing where algebra was carried much farther. He was, moreover, informed by one of their Pundits, that, in times past, there were other treatises of algebra besides that just mentioned, and much more difficult, though his informant had not seen them. Burrow suggested that, in order to recover them, there should be collected as many of the books of Indian science as possible (the poetry being in no danger) and particularly those of the doctrine of Boodh, which perhaps might be met with towards Thibet (As. Res., ii, 490.)

Davis was of opinion that astronomical books, written in the Deva Nagari character, might easily be had from Haidarabad and Puna, if the English residents there would interest themselves to procure them, and that copies of the astronomical rules followed at Bombay and in Gujarat might also prove of use (As. Res., iii, 222; 595-6 of 8-vo). But he thought that of all places in India to which Europeans might have access, Ujjein was probably the place best furnished with mathematical and astronomical productions: and he has put on record his opinion that almost any trouble and expence would be compensated by the possession alone of the three copious treatises on algebra, from which Bhascara declares that he extracted his *Bija Ganita*, and which, at that time and in the district where he wrote (Bhagalpur, 1st Dec. 1791) were supposed to be entirely lost (As. Res., iii, 223; 596 of 8-vo). Sir W. Jones, who (see

As. Res., ii, 145) early perceived the importance of obtaining the astronomical books in Sanscrit, suggested (As. Res., iv, 178; 182 of 8-vo) that it would not be difficult to procure, through our several residents with the Pishwa and with Scindhya, the older books on algebra. It was at Benares that Wilford procured a Sanscrit work, apparently on astronomy, which Sir W. Jones translated and consigned to Davis (see As. Res., iv, 163; 164 of 8-vo); but the chance of obtaining other ancient Sanscrit works from the same source is now diminished both by time and accident, for I think that I recollect reading (probably in *The Times*) that, during the recent struggles in Bengal, a number of old books had been destroyed at Benares. There was I may here observe, according to Bentley, a tradition current among the learned Hindus of his day (see As. Res., viii, 240) that the Maharastras or Mharatras (whose Brahmens nevertheless seem to have rendered good service to science, see Colebrooke, *Algebra*, p. xxvii) destroyed all the works of the ancient astronomers they could meet with. From Poona Taylor, about 1816, received several valuable and curious works (see his *Lilawati*, *Introd.*, p. 37). Strachey, however, observes that old mathematical Sanscrit manuscripts are exceedingly scarce (*Bija*, p. 8; and see Bentley, *As. Res.*, vi, 575) and Dr. Francis Buchanan states that the greater part of Bengal manuscripts owing to the badness of the paper require to be copied at least once in ten years; as they will in that climate preserve no longer (*As. Res.*, vi, 174, footnote †). Colebrooke states (*Alg.*, p. v) that a long and diligent research in various parts of India had (as late as 1817) failed of recovering any part of the *Padmanabha vija* (or *Algebra of Padmanabha*) and of the algebraic and other works of *Aryabhata*. Mr. Whish is said (see *Penny Cyclopædia*, vol. xxvi, p. 325, col. 2 art. *Viga Ganita*) to mention a work of *Aryabhata* (the "*Aryabhatiyam*", apparently unknown to Colebrooke) in which *Aryabhata* mentions the epoch of his birth in a manner which places him at the period which Colebrooke (*Alg.*, p. xlv) conjectured to be the latest to which he could, even on the most moderate assumption, be referred, namely, the end of the fifth century. Bentley refers (*As. Res.*, viii, 197) to *Sri Dhara Padma Nabha*.

JAMES COCKLE, M.A. &c.

4, Pump Court, Temple, London.

Minor Notes.

CONFUSION OF PLOTS. —

"A few months ago, we were startled at seeing, in a French version of *Guy Livingstone*, a new member of the English Peerage introduced to us under the name of M. Abraham de Dives. We have now the pleasure of informing our readers, on the authority of M. Egmont Vachin, that the name of one of the Kings of England

was *Jacob*, and that the throne of the same country was for many years occupied, with much success, by Queen *Isabel*. M. Egmont Vachin may be a capital Spanish scholar, but his knowledge of history seems to us rather superficial. Even if we go so far as to admit *Jacob* by way of substitute for *James*, we cannot see the slightest analogy between *Isabel* and *Elizabeth* M. C. Bernal, however, the original author of the *Théorie de l'Autorité*, comes in for his share of blame on the score of inaccuracy. We can scarcely imagine that M. Vachin would have taken such liberties with the Spanish text which he had to translate as to place the Gunpowder Plot under the reign of Charles II.; and we are led to the unavoidable conclusion that the joint *collaborateurs* of the work we are now noticing are equally inefficient." — *Saturday Review*, October 5, 186.

This confusion of plots, though remarkable, is not without precedent. After some harsh remarks on the Church Service for November 5, the writer says: —

"These prayers are founded on the discovery of the Gunpowder Plot in the reign of James I., in the year 1605. This horrid awful plot has been denominated the Popish Plot; but if this were a proper time and place for the discussion of this part of my topic, I should denounce that a more wilful, a more cruel, or a fouler lie, has never been forged — even in the great national foundry of lies, the Metropolis of England. Let it be sufficient here to quote the lines of Mr. Pope, who knew all the actors and all the subject here referred to: and these lines will go down through all coming posterity to refute the atrocious fabrication graven on the London pillar as the Popish Plot: —

'The London pillar pointing to the skies,
Like a tall bully, lifts its head and lies.'

Letter in the *Catholic Telegraph*, Dec. 6, 1856.

FITZHPKINS.

Paris.

SCHOLARS OF TRINITY COLLEGE, DUBLIN. — In the very carefully-compiled *Dublin University Calendar* for the present year, p. 267, the following words are prefixed to the list of scholars of Trinity College: —

"In the following list of Scholars, we do not deem it necessary to go farther back than the Restoration."

Now, with every respect for the learned editor of the volume, would it not be desirable, and very acceptable to many a student, to have in print as complete a list as possible of the scholars of Trinity College, from amongst whom have frequently sprung some of the most distinguished characters in our land, in the several branches of law, physic, and divinity? I throw out the suggestion in the hope of finding the defect supplied in next year's *Calendar*.

ABHBA.

DR. ARNE'S FATHER. — In a Report read in the House of Commons, on the 2nd of March, 1728, it appears that a Mr. Edward Arne, upholsterer, being in the tap-room of the Fleet Prison, was suddenly seized, without the least provocation, and forced into a damp, nauseous, and unwholesome dungeon without fire or covering; where, through excessive cruelty for the space of

six weeks, he lost his senses, and died. On the report of this committee, John Huggins, the warden of the Fleet, was tried for murder, but acquitted. James Barnes, his agent, by whom this outrage was committed fled, and was never tried. However, the Lord Chief Justice Raymond was of opinion that had he been on his trial, and the fact proved against him, he would undoubtedly have been found guilty of murder, having certainly exceeded his duty, and being guilty of a breach of that trust which the law reposed in him, and being therefore answerable for all consequences. Various other cruelties exercised about this time gave rise to this committee, which Thomson has celebrated in his *Winter*, lines 359 to 388 —

"And here can I forget the generous band," &c.

The father of Dr. Arne was an upholsterer at the sign of the "Crown and Cushion" in King Street, Covent Garden, and it seems probable that he was the person who perished so miserably in the Fleet Prison. He is mentioned as a bankrupt in *The Tailor*, and the burial registers of St. Paul's, Covent Garden, do not contain any record of his death.

EDWARD F. RIMBAULT.

A YORKSHIRE WORD.—In the North Riding I have more than once heard a ripe hazel nut called a *lemur* (if that is the way to spell it), and it will gratify me to learn its derivation, and also to know if it is used in any other of our English counties. It always brings the French *le mûr* to my mind, but independently of *noisette* being feminine, I cannot think seriously that this is its etymology.

SR. SWITHIN.

THE ORM'S HEAD.—In the *Saturday Review* of Oct. 12, there is a critical error in geography which must not go down without protest. In an article on Gower, the writer takes Dr. Latham to task for wrongly assuming the Orm's Head to be in Glamorganshire, but unfortunately proceeds: "Now all the world knows that the Orm's Head is in Dembighshire." Keith Johnstone's *Royal Atlas* locates the Orm's Head in Caernarvonshire.

S. F. C.

"LYNCH LAW."—Although the application of this term came to us from America, I am disposed to refer its origin to a date anterior to the discovery of the American continent, and to the tradition, variously related, of Lynch, the Mayor or Warden of Galway, who usurped the hangman's office in the execution of his own son. The circumstance has been embodied in many fictions and dramas; so says Sir C. P. Rossey, and Burke has a brief mention of it in his *Landed Gentry*.

D. M. STEVENS.

Guildford.

AUSTIN FRIARS.—The Rev. Thos. Hugo, in a Paper which appears in the recent number of the

Transactions of the London and Middlesex Archaeological Society, on the Religious House of Austin Friars, observes:—

"Thus, then, for several centuries the house of the Austin Friars continued to flourish in rest and peace, one of those great humanizers which prevented mediæval society from becoming one unvarying scene of riot and misrule. It was from such walls as these that the mighty leaven emanated, which gave the times all that they possessed of learning, refinement, and moral excellence. It was here, and here alone, that the various and discordant elements could and did unite, and where men could meet on one common ground—the ground of Christian brotherhood. Within these walls, century after century, was one or more of the recognised masters in the Sciences then known. Either the prior or one of the brethren was a man of celebrity, a professor of Oxford, a renowned controversialist, an admired preacher. Austin Friars was thus the centre of artistic, intellectual, and pious effort, and the very name of this beautiful house was synonymous with influences that largely contributed to illuminate and dignify the age."

I wish Mr. Hugo could be induced (and no one is more competent for the task) to write the history of the most important of the religious houses in England, and show in what way their influences prevailed in the district in which they were respectively placed, and the advantages which the public derived from the labours of the heads of those houses. The time has arrived when prejudices should cease, and justice be meted to those to whom we owe all that we possess in religion, arts, sciences, and civilisation. I think I shall not overstep the mark by saying, if those houses had not risen up we should, even in this day, be in a state of comparative barbarism.

FRA. MEWBURN.

Larchfield, Darlington.

FIRST STEAM VESSEL TO AMERICA.—It is a curious fact, and worth being noted, that the steam vessels which first crossed the Atlantic from England to the continent of America, and the West Indies, were both built and registered in the port of Leith. The one of them was named "Sirius." She reached New York three days before the "Great Western" (which is often erroneously supposed to have first accomplished the voyage), and had previously plied between Cork and London. This took place in 1838. Possibly some of your readers may know whether the vessel is still in existence.

The other was named the "Forth," and her voyage from England to Jamaica was made a year or two subsequently. She was totally wrecked in the West Indies many years ago.

S.

Edinburgh.

SIR C. CRESSWELL OUTDONE.—Old John Marbeck explains an ancient proverb which but few understand, as connected with a singular mode of divorce:—

"*Marriage in Chaldea*.—The daye when anie person should be married, the Priest came into the house to

light new fire, the which never ought to be put out untill the houre of death. And if perchance, during the life of the husband and of the wife, they should find the fire dead and put out, the marriage betweene them was dead and vndone. Yea, though they had bene forty years married. And of this occasion came the proverbe, which of many is read, and of few understood, that is to wit: 'Provoke me not too much, that I throw water into the fire.'—Marbeck's *Common Places*, 4to, 1581, p. 682.

GEORGE OFFOR.

Queries.

AUSTRALIA: WHEN FIRST DISCOVERED.

The following extract will, no doubt, be read with interest and pleasure; and as a testimony by a foreign prince to an English investigator, deserves to be recorded. The extract I take from the *Morning Chronicle* of Oct. 19th, 1861:—

"We have learnt with pleasure that the King of Portugal has conferred upon R. H. Major, Esq., of the British Museum, the honour of Knighthood of the Tower and Sword, in recognition of the importance of his literary researches on the early discoveries of Australia, by which it has been shown that the credit of the first authenticated discovery of that vast island no longer attaches to Holland, as hitherto recorded in history, but to Portugal. Mr. Major having had the good fortune to light on a MS. map, in which it was shown that the N.W. coast was discovered in 1601 by a Portuguese named Manoel Godinho de Heredia. This date is five years earlier than the earliest previously known discovery by the Dutch."

But after all, is there not some mistake either in the date 1601, or some deficiency in the statement here made? New Guinea, Timor, &c., were discovered long before 1601, and it was disputed by some whether New Guinea was an island or attached to the Australian Continent. I find in a map, published by J. Maginus in 1608, that New Guinea is laid down as to the north of the great southern region. In this map a tolerably correct outline of the north-east coast of Australia is given; at any rate, Torres Strait is unmistakably there. I have been told that Torres Strait was named from the Spanish navigator who first passed through it in 1606; but if so, it is not likely it would appear in a set of maps published so soon as 1608, and probably engraved before. At that time the Australian continent was sometimes named after Magellan, for the old map already mentioned says:—

"Hanc continentem australem nonnulli Magellanicam regionem ab eius inventore nuncupant."—"This southern continent some call the Magellanic land from its discoverer."

Another map, in the same book, does not distinguish New Guinea from the main land; but observes that Andrea Corsali, the Florentine navigator (*cir.* 1517), seems to mean New Guinea when he speaks of the land of Piccinaoli. A third map makes a similar remark; and adds, that

it is uncertain whether New Guinea is an island or part of the Australian Continent. There certainly seems reason to think that the north and north-east parts of Australia were discovered at an early period. Indeed, the map last referred to lays down Java; and to the south and south-east of it, part of a country with these words: "Beach, pars continentis Australis." This can be nothing but the north-western coast of Australia. The word *Beach* has a very English look, but I do not pretend to say it is English. One thing is certain, that Australia alone answers to *Beach* in that part of the world. Some of your readers may have older maps and works, which will throw light on this problem. B. H. C.

SHAKING QUAKERS.

Pray will you, or any of your correspondents, kindly refer me to a full historical account of an extraordinary sect located in North America, and known by the name of the Shaking Quakers, or Shakers? A few years ago, a friend of mine, when passing through the state of Connecticut, was most hospitably entertained in one of their villages, and spent a Sabbath with them. A quasi-religious service was performed in a spacious rotunda. The men and women, all clad in grey cloth, and wearing list slippers, occupied distinct positions in the place of meeting. A short extemporaneous address was delivered by an elder of the party; who reminded his auditory of the mercies they had all experienced during the past week, and bade them, therefore, unite with himself in "cheerful expressions of gratitude to their heavenly Benefactor." Upon the conclusion of this brief exhortation, twelve of the company arranged themselves in two lines, back to back, in the centre of the apartment; the rest of the congregation stood up in couples around them; the men forming one segment of the circle, and the women the other. Thereupon, those in the middle commenced singing in a loud voice some dog-grel verses to a very lively tune:—

"I love to dance and love to sing,
And oh! I love my Maker;
I love to dance and love to sing,
And love to be a Shaker," &c.

The several couples, perpetually smiling or giggling at each other, and flapping their hands in mid-air, accompanied this strange kind of psalmody by a quick but monotonous shuffling of their feet, being an apology for a dance. This grotesque scene was prolonged to an hour and a half; at the end of which time the company, thoroughly exhausted by their labours, quietly dispersed to their homes. My friend was informed that the charity of this singular people was only equalled by their industry. They lead

a life of celibacy, and enjoy a community of goods. Their numbers are preserved or increased by the children of strangers, whom they adopt and educate. It is optional with the pupils to join their Society upon attaining the age of twenty-one. If they desire to quit it, they are not only freely permitted to do so, but also gratuitously provided with the necessary funds to prosecute a livelihood for themselves elsewhere. I wish particularly to know whether the religious tenets of this American sect assimilate with those of the Quakers in our own country? T. J. H.

ALDERMEN OF SKINNERS' ALLEY, DUBLIN. — I shall feel very much obliged to any of the Irish correspondents of "N. & Q." for information respecting the origin and history, past and present, of the Aldermen of Skinners' Alley, Dublin. I am aware of what is given in Whitelaw and Walsh's *History of the City of Dublin* (a better work than some imagine), vol. ii. p. 1068; but I want more particulars. It is rather strange that Mr. Gilbert, to whose more recent *History* one would naturally refer, has not made any reference whatever to this corporation, though he had a good opportunity of doing so in his first volume.

ABHBA.

ANONYMOUS. — Who is the author of the following work? —

"The Gate of the Latine Tongue unlocked, &c., &c., with an Etymological Index of the words gathered out of the Januæ Lexicon, Varro, &c., and Alphabetically disposed by W. D. London. 1656."

DEFENIAL.

BOSSUET'S MARRIAGE. — Can any of your readers inform me what degree of truth lies in the statement made by the *Christian Examiner and Church of Ireland Review* for 1828, to the effect that Bossuet was married.* Southey, in his *Common-Place Book*, quoting from the above, says that —

"Bossuet was, at the time of his marriage, Canon of Metz Cathedral; the name of the lady was Madlle. de Vieux. He had two daughters by her, and purchased for them the estate of Manléon, not far from Paris."

The only reference given by Southey to which I have been able to refer, may not appear to every one as very reliable. It is a small work entitled *Mémoires de la Cour et du Clergé de France*, par le Sieur Jean Baptiste Denis, ci-devant Secrétaire de M. l'Evêque de Meaux. Londrès, 8vo, 1712. Dédié à l'Archevêque de Canterbury, and evidently written with a view of casting obloquy on the Roman Catholic religion.

L. G. R.

DR. BRETT'S SERMON UPON CONJUGAL LOVE AND DUTY. — In the *Annual Register* for 1758

[* This question was asked in our 1st S. vi. 149, but elicited no reply. — Ed.]

(p. 379) are extracts from an extraordinary sermon by Dr. Brett, entitled —

"Conjugal Love and Duty; a Discourse upon Heb. xiii. 4. Preached at St. Ann's in Dublin, Sept. 11, 1757. With a Dedication to Lady Caroline Russel, asserting the Prerogative of Beauty, and vindicating the Privileges of the Fair Sex."

There were at least six editions of this sermon. Information respecting Dr. Brett will be acceptable.* C. H. COOPER.

Cambridge.

ARTHUR DENT. — What is the date of the birth and death of Arthur Dent, author of *The plain Man's Pathway to Heaven*? † H. B.

P. DEVLAMYNEK. — Who was P. Devlamynek, an artist, who drew portraits about 1816? I want to know where he lived, and whether he was at all distinguished? J. C. J.

DRAMA. — Wanted: any information regarding the author of *The Student*, a Play, by — Bate, sm. 8vo. No date. No. I. of the *Rational Drama*. 2. Who is the author of a very scarce dramatic poem, entitled *Edward and Egwina*, 1776? Where was this drama printed? R. INGLIS.

EXIGENTER. — I should be very glad to know something respecting a legal office now no longer existing, viz. that of *Exigenter*. I am informed that the *Exigenters* were officers of the Court of Common Pleas, four in number, and were so called from the ancient writs termed *exigentis*. I should, however, be much pleased to learn something further respecting this office: whether it was a *lucrative and honourable* one; in *whose gift it was*, and *especially whether it was necessarily held by a barrister or an attorney*, and when and why it was superseded. H. C. F. (Herts.)

T. T. FOTHERINGTON. — Wanted some information regarding a Scottish poet named T. T. Fotherington. I have seen a song of his in a collection published some years since. R. INGLIS.

JOHN HERVEY. — Allow me to ask — Is there any book in which mention is made, and any account given, of one John Hervey; an envoy or agent of King Henry V. at the Council of Constance? Was this John Hervey an ancestor of the Bristol family? CECIL MONRO.

Hadley, Middlesex.

[* We have before us the third and sixth editions of this extraordinary Discourse, both published anonymously. On the title of the third edition is written "by Dr. Brett." In the announcement of new books, in the *Scots Magazine* for Jan. 1758, p. 54, it is stated to be by Dr. Brett, Chaplain to the Lord Lieutenant. His Christian name is John. In Watt's *Bibl. Britan.*, a Discourse on the same text, and published in the same year, is attributed to Dr. Charles Owen. — Ed.]

[† His death occurred about the end of 1607. Cooper's *Athenæ Cantab.* ii. 469.]

"A KING FOR GREECE."—Just before the selection of Otho of Bavaria as King of Greece, there was published in England a very clever political ballad, under the above title; in which divers well-known personages, such as Daniel O'Connell, were offered, or were presented as offering themselves, as candidates for the new throne. From my recollection of the squib, it was well worth preservation in the columns of "N. & Q." Can any of your contributors furnish it? I give a line or two, all I remember, by way of clue:—

"A King for Greece! A King for Greece!
Wanted, a sovereign Prince for Greece!"

And "Joey" Hume is represented as crying:

"A King for Greece! And wha may he be?
Ye'll joost gie the soovein' croon to me."

JOHN W. CARRINGTON.

New York.

LANCASHIRE NAMES.—Will any of the readers of "N. & Q." kindly give the etymology of the following names (some ancient) of localities in Lancashire? viz. Aighton, Chaigley, Dynkedlegh, Workedlegh, and Wynkedlegh. H.

LEADEN TOKENS.—In these days of forgery, one is inclined to condemn everything in the shape of leaden ornaments. Am I to include, under the head of counterfeits, a long series of leaden tokens dating from 545 to 1605? They vary in size, shape, and thickness: some are square, a few oblong, most round; some are not corroded at all, many have a very hard reddish patina; most are in high preservation. They purport to commemorate events in the history of Italian cities, especially Bologna. Though the dates go up as early as 545, the workmanship cannot be of anything near that date. So that, if genuine at all, they are not contemporary records.

An example or two of the inscriptions may give some idea of them, and serve to identify them if they are known to be forgeries:—

1. *Reverse*, ✱ MAGN. REX. FRANÇ.

Obverse. R. K. S. L. at the four points of a diamond.

2. *Obv.* Signum (DUELTORUM) IRE ET REDIRE AD (sic) CIVITATIBUS.

Rev. FERRARIE ET BONONIE, MCLXXIV.

3. *Obv.* LUDOVICUS REX FRANÇE. A rampant lion holding a flag.

Rev. Civitas Bononiæ Muneravit. AD. BENTIVO-LII.

4. *Obv.* JULIUS II. PONTIFEX MAXIMUS.

Rev. BONONIAM AD ECCLĒSIAM SE DICAVIT.

5. CAROLUS QUINTUS IMPERATOR ROM.

Rev. CORONATUS BONONIE, ANNO MDXXI.

I should be very glad to have some information about them, and to be informed if any similar have been offered for sale. J. C. J.

OGIER, THE DANE.—Has Ogier, or Oliver, the Dane a place in history, or only in fiction? M.

Capefigue, one of the most recent historians of Charlemagne (t. i. p. 134), says:—

"Enfin le Moine de St. Gall a conservé des traces de la vie d'Ogier le Danois, un de ces capitaines sans doute nés parmi les nations Scandinaves, et qui vinrent offrir leur service à Charlemagne."

Had Charlemagne relations with Denmark; and if so, what were they? A. R.

"QUEEN OF MY HEART."—There is a short poem, "To the Queen of my Heart," sometimes attributed to Shelley, though not included in any of the late editions of his works. I am anxious to see it, and shall be obliged to any one who will tell me where I can find it. If it be not by Shelley, who is the author? EDWARD PEACOCK.

Bottesford Manor, Brigg.

MRS. REYNOLDS.—

"Reynolds, Mrs., . . . ; died June 1, 1797. *Widow* of the late Mr. — Reynolds, of Mount Street, Grosvenor Square."—*Gent's Mag.*, 1797, p. 532.

Will any correspondent oblige by giving the maiden, Christian, and surname of the deceased? And Christian name and calling of her husband, or any particulars of her ancestors (*if Price*) and her descendants, if any? GLWYSIG.

RIDING UPON THE NECK.—I should feel much obliged if some correspondent of "N. & Q." would furnish me with any other information regarding the singular custom cited at p. 212, where Llewellyn invites the English monarch to ride upon his neck. The only other example I am acquainted with is where Lambert Simnel, after his coronation in Dublin, was carried on the shoulders of the gigantic Darcy, "*according to ancient usage*." This identity in the custom of Wales and Ireland appears to me both interesting and curious. Possibly the well-known penalty in schoolboys' play, of the victor being carried to the "home" on the back of the conquered, may have a traditional reference to this ancient sign of subjection.

M. F.

SAINTS ON MILAN CATHEDRAL.—During a visit to Italy last summer, I ascended to the roof of Milan Cathedral. There I not only saw the Alpine range of Monte Rosa, "smit with a sunrise glory," but I also saw the statues of a great number of saints. I think our guide said there were 7000 already placed, and 3000 yet to be sculptured; but I am not certain, he may have told us 700 and 300. I have looked into a number of guide-books, &c., but I cannot find this query answered. As for certain reasons I want to be sure about this matter, I should feel obliged if some of your readers would reply to the inquiry. NANFANT.

SHELLEYS OF SHELLEY.—Any information relative to the above family—their descent, con-

nexions, and arms will be gladly received. Direct to
HENRY MOODY.
Nottingham.

PORTRAIT OF STERNE'S WIFE. — I have in my possession an old and somewhat discoloured pen-and-ink etching (measuring about $4\frac{1}{2}$ inches by $3\frac{1}{2}$) representing a female portrait in profile. It bears in the corner the signature "Pigrich, f." And on the back there is written in a different hand "Mrs. Sterne, wife of Sterne." The lady is the most unprepossessing piece of femininity I ever saw portrayed; and, however shocking it may appear to the moralising critic, I can readily believe that Sterne spoke with perfect sincerity when he said — "Sum horribiliter æger uxoris meæ."

Can you give me any information about the artist?
P. S. C.

"VOSSIUS DE HISTORICIS GRÆCIS." — Should any reader have, or meet with, the second edition of this work (Leyden, 1651, 4to), would he say whether his copy has an *Ad Lectorem*? And if so, whether he sees anything to remark? And if so, how he explains it?
A. DE MORGAN.

Mrs. WILKINSON AND Mrs. WARCUP. — Information is requested, or reference to sources of such, respecting Mrs. Wilkinson and Mrs. Warcup, frequently mentioned by Foxe and Strype as "succourers of the saints" in the days of the Marian persecution.
S. M. S.

Queries with Answers.

WILLIAM STRODE. — Can any of your readers, learned in county lore, tell me any particulars of William Stroud, or Strode, of Somerton, Somersetshire; who was, I believe, M.P. for Glastonbury in the time of Charles I. Strode is one of the four who, with Prynne, &c., were ordered on the king's behalf to have their chambers and papers searched; which was indignantly refused by Parliament as an infringement of the liberty of the subject. But Strode's name does not appear in the list of those present at the sentence of the king to death, and there is a family tradition that he refused to be so. I am anxious to know more about him; and if he was imprisoned for so refusing, if that is true? I have heard that Wm. How, of Somerton, who died in 1834, was his great-grandson.
G. W.

[Wm. Strode was M.P. for Beer Alston in Devonshire, and one of the five members arrested by Charles I. (*Vide Forster's Arrest of the Five Members*, 8vo, 1860.) He afterwards became an active and determined enemy to Abp. Laud. His death, occasioned by a fever, took place in September, 1645. He was interred in Westminster Abbey; but sixteen years after his body was taken up, and thrown into a large hole in St. Margaret's churchyard, Sept. 12, 1661. See Moore's *History of Devonshire*, 8vo, ii. 439.]

QUEEN ELEANORA'S CROSSES. — Information is requested as to the various places at which Crosses were erected by Edward I. upon the sites where the body of his *chère reine* rested, during the funeral procession from Lincolnshire to its final resting-place in Westminster Abbey.
S. M. S.

[In the *Archæologia*, vol. xxix. p. 167, *et seq.* will be found a valuable paper by that accomplished antiquary the late Mr. Hunter, "On the death of Eleanor of Castile, Consort of Edward I., and the Honour paid to her Memory," in which that gentleman gives for the first time an account of the persons employed in the construction of her beautiful tomb, and a few particulars as to the expense of preparing it; and speaks of the *Crosses*, which, according to Walsingham, were erected at the places at which Eleanor's body rested when it was being conveyed from Hardeby to London. These places were Lincoln, Grantham, Stamford, Geddington, Northampton, Stony Stratford, Woburn, Dunstable, St. Alban's, Waltham, West Cheap, and Charing. *Vide also* Brayley's *Graphic and Historical Illustrator*, pp. 176, 232, 4to. 1834.]

GUILLEAUME DE JUMIEGES. — I should be glad of some account of Guilielmus Gemiticensis. Who was he? What office, if any, did he hold under the Conqueror? Is his work, *De Ducibus Normannorum*, to be relied upon?
W. R.

[Guilielmus Gemiticensis was a monk of the famous Benedictine abbey of Jumèges, or Gemiticum, in Normandy. His work is partly abridged from the previous history of Dudo, *De Moribus et Actis primorum Normannorum Ducum*; partly a compilation from the statements of various informants; and partly a record of what he himself knew and had witnessed. He is sometimes styled Guilielmus Calculus. According to Palgrave (*Hist. of Normandy and England*, ii. 908, 909), Guilielmus Calculus is our only, or almost our only guide for the history of the three Dukes of Normandy, Richard-le-Bon, Richard the Third, and Robert-le-Magnifique, father of the Conqueror. Guizot also, in prefacing the version of Guilielmus de Jumèges published under his auspices, strenuously vindicates the old Chronicler, who, as it appears, has been too sharply censured for recording the common reports and legends of his day.]

"IPSA SILENTIA TERRENT," QUOTED BY LORD GRENVILLE. — In the debate upon the "Five Acts" of 1819, Lord Grenville, who had almost retired from public life, supported the ministry. Speaking of the quiet and regularity of the Lancashire workmen in their public meetings and drillings by moonlight, he quoted a passage in which the words "ipsa silentia terrent" occurred. One who was present told me that the effect was striking, but that the author of the lines was not known. They were supposed to be by some modern Latin poet. Can any of your correspondents refer me to a report of the speech, or give the quotation?
W. J.

[The passage, "Ipsa silentia terrent," from Virgil, *Æneid*, ii. 755, was quoted by Marquis Wellesley on the debate of the Marquis of Lansdowne's motion on the State of the Country, Nov. 30, 1819. Lord Grenville's celebrated speech, on the same day, was published by Mr. Murray, and reprinted in the *Parliamentary Debates*,

xli. 448. The quotation occurs at col. 485 of the latter work.]

GLOSTER, GLOUCESTER,* GLOCESTER. — Shakespeare and the existing post-office authorities write *Gloster*; the title of the late princess was, I believe, Duchess of *Glooucester*; and *The Times* on the 11th October, uses the form *Glocester*. For which of these three spellings can the best authority be claimed, and is not the last *Glocester* quite modern? JN.

[The most eminent historians and writers connected with this county are surely the best authorities, and we find they invariably spell the word *Glooucester*. We need only mention Sir Robert Atkyns, Rudder, Bigland, Lysons, and Fosbroke. *The Times* for many years has omitted the *u*, for which it has certainly one authority, an old *Gazetteer* edited by Stephen Whately, in 3 vols, 1750-1. Colloquially, it is always abbreviated, vulgò Glo'ster. A well-informed literary antiquary, who for more than half a century has been connected with this county, once remarked to us, "I never see it *Glocester*, but it raises my bile, my choler, my ire!"]

SIR LEWIS DIVES, HIS IMPRISONMENT AND ESCAPE.—Howell writes to him "in the Tower," in the years 1645 (Feb. 3) and 1646 (Feb. 16).

Bayley (*History of the Tower*, ii. 603), says he was committed there in 1647.

Evelyn heard him, on Sept. 6, 1651, at Paris, relate the particulars of his escape "from Whitehall."

Lewis's *Topograph. Dict.* (art. BROMHAM,) says: "When about to be executed, after the King's death, he threw himself from a great height into the Thames, and escaped by swimming."

[N.B. Lewis calls him "Dyne"; and Lysons, in his *Bedfordshire*, "Dye."]

Can anybody give me the real date of his imprisonment, and the real date and place of his escape? Any account of his trial and sentence, or, generally, any information about him? Was he buried at Bromham, Beds? If so, has he any, and what epitaph there? His name is not to be found in any biographical dictionary.

Who were "Sir J. St." and "Sir H. V.," who appear, by Howell's letter of Feb. 15, 1646, to have been confined with him?

HARRY LEROY TEMPLE.

[Some interesting biographical Memoirs of Sir Lewis Dye, with the well-known initials J. G. N., are printed in the *Gentleman's Magazine*, vol. xcix. part ii. pp. 20, 124, 202, 321. Sir Lewis died on the 17th April, 1669, and was buried in the church of Combe Hay in Somersetshire.]

SIR JOHN DUDDESTONE, BART. — Can any Bristol correspondent of "N. & Q." oblige me with particulars of Sir John Duddlestone, Bart., who rose from a very humble position to rank and influence, but lost all his wealth in November, 1704, and died in poverty? Sir Bernard Burke introduces his case in *Vicissitudes of Families*, 2nd Series, pp. 213-217, and makes mention of his

visit to "Queen Anne" in London; adding, that "from this day [on which he was created a knight by her majesty] the fortunes of Sir John went on increasing till he had amassed a very considerable sum, and had a baronetcy conferred on him in 1691-2." But here there must be an error, which should be rectified in the next edition of Sir Bernard's highly interesting publication; inasmuch as Queen Anne did not ascend the throne until 1702. Is anything known of the descendants (if any) of the second Sir John Duddlestone, Bart., of Bristol? ABHBA.

[Sir John Duddlestone was created a baronet on the 11th Jan. 1691-2; and we suspect this story has no foundation in fact. It first appeared in Corry and Evans's *History of Bristol*, ii. 314, "copied from an old Bristol newspaper." It subsequently re-appeared in the *Percy Anecdotes*, Burke's *Patrician*, and his *Extinct Baronets*. A correspondent in our 2nd S. x. 268, states, that the story was completely exploded in a letter which appeared in *Felix Farley's Bristol Journal*, at the time of the death of Mrs. Corbett, Sir John's great grand-daughter. This letter has baffled our researches. The death of Mrs. Corbett is announced in the *Journal* of Oct. 26, 1822, not 1824, as there stated.]

ANONYMOUS. — Who are the authors of the following works? —

1. *Armata*: a Fragment. John Murray. 1817.

[By Lord Erskine.]

2. A Dissertation on the Eleusinian and Bacchic Mysteries. Amsterdam, N. D.

[By T. Taylor, published in 1790.]

3. *Memoirs of Planetes*, or a Sketch of the Laws and Manners of Makar. By Phileleutherus Devoniensis. London. 1795.

[By Thomas Northmore?]

4. *Chrysal*; or the Adventures of a Guinea. By an Adept.

[By Charles Johnstone. See "N. & Q." 2nd S. v. 361.]

DEFINIAL.

QUOTATION. — Where is the following line to be found?

"But I am weaker than a woman's tear."

ALBERT HOWARD.

[Shakespeare's *Troilus and Cressida*, Act I. Sc. 1, line 9.]

"MUNDORUM EXPLICATIO." — I have a work bearing the above title, with the addition of —

"Wherein are couched the Mysteries of the External, Internal, and Eternal Worlds; also the Explanation of an Hieroglyphical Figure. A Sacred Poem by S. P. Armig., 1663."

Can any of your readers tell me who this S. P. was, and give me any information about him?

H. G. VINTEN.

[The author of this rare work, first published in 1661, is Samuel Portage, son of Dr. John Portage, Rector of Bradford, in Berkshire. Samuel Portage was a member of the Society of Lincoln's Inn; and in addition to the above-mentioned work, was the author of *Poems on Several Occasions*, 12mo, 1660; *Troades*, a Tragedie, written in Latine, by L. A. Seneca, translated into English, 1660; *Herod and Mariamne*, 4to, 1673, acted at the

Duke's Theatre; *Siege of Babylon*, 4to, 1678, founded on the Romance of *Cassandra*. Dryden, in his *Absalom and Achitophel*, alludes to Pordage under the name of Mephibosheth:—

"Some in my speedy pace I must outrun,
As lame *Mephibosheth*, the Wizard's son."

Pordage had written *Azaria and Hushai*, 1682, to answer *Absalom and Achitophel*; also *The Medal Reversed*, 4to, 1682. See Dryden's *Works*, by Scott, ed. 1821, ix. 372, and "N. & Q." 1st S. x. 474.]

ESQUIRE OF THE KING'S BODY.—Information is requested as to the ordinary business and duties of "an Esquire of the King's body" in the days of James I. S. M. S.

[Esquires of the King's Body were very confidential officers, and were near the royal person both by day and night. The office is alluded to by Shakspeare, who makes Sir John Falstaff pun upon the word knight: "When thou art king," says Sir John to the Prince of Wales, "let not us, that are Squires of the *Night's* body, be called thieves of the day's beauty [booty]." Pegge, in his *Curialia*, has an interesting paper on this obsolete office, and considers that "the Esquires of the Body, were an appendage to the king as being a knight; and as every knight had anciently two esquires attending him in an intimate degree, so the king might very well be intitled at least to four, which was no more than was claimed by every peer, while a knight-bachelor had but two." At the coronation of James II. the esquires were reduced to two, and at the death of William III. the office expired.]

Replied.

THE LIBURNI.

(2nd S. xi. 328, 396, 457, 497, 520.)

Can any of your correspondents direct me to any ancient author who has described the Liburni (or Croats) as remarkable for their contempt of death? A more intelligible reason for this comparison—*deliberata morte ferocior savis Liburnis*—will be found in the extract given below. The proud Cleopatra displayed greater intrepidity than the Liburni, although their unbending spirit preferred death to the ignominy of captivity, inasmuch as when her arm was arrested by the Roman Proculus in transfixing herself with the sword, she deliberately employed the deadly venom of an asp to terminate her existence. The Liburnian catastrophe occurred in 720 A.U.C., the suicide of Cleopatra in 724. In this very year, B.C. 29, Octavius returned to Rome, and celebrated a series of triumphs which continued three days. The first was for his successes over the Pannonians, Dalmatians, Liburni, and others; the second for his naval victory at Actium; and the third for the conquest of Egypt and Cleopatra. Is it not highly probable that the determined suicidal massacre of the "savi Liburni" presented itself to the mind of the poet whilst commemorating the suicide of Cleopatra, since both incidents occurred within so short a period of each other,

and were celebrated in the very same series of triumphs? Viewed in this light the mention of the Liburni in connection with Cleopatra is much more natural than if it arose from a mere proverbial character of these people for ferocity, which was common to them with many others. Could Horace, who always availed himself of every opportunity of panegyrising his imperial patron, have neglected that afforded by this Epicinian Ode of recording his hero's victories over the Liburni as well as the Egyptians?

"Salassi et Taurisci, Liburnique et Japudes quum jam ante in Romanos haud mediocriter injuri fuissent . . . tum aperte propter Caesaris absentiam rebellaverant.

"His actis, aliisque ad alios populos subigendos missis, Japydas* ipse bello petit: quorum eos, qui citra montes haud procul a mari habitabant, non omnino difficulter in suam potestatem rededit: qui vero montes et ultra eos incolebant, eos non sine maximo labore perdomuit. Hi Metulo, maxima sua urbe, occupata, Romanos oppugnantes multoties repulerunt, machinas multas combusserunt, Caesarem ipsum (Octavium) a lignea turri quadam, murum conscendere conatum, graviter sauciaverunt: tandem quum nihilominus propositum urgeret, copiasque alias evocare, simulantes se pacem facturos, praesidium in arcem acceptum noctu interfecerunt, aedes suas incenderunt, seipsos ac quidam etiam uxores et liberos simul, occiderunt; ita ut nihil praedae inde ad Caesarem redierit, quum captivi etiam paulo post necem sibi ipsis consciverint."—*Dion Cassius*, 1592, p. 471.

The following very slight alteration in the last stanza of Mr. Martin's beautiful translation of this ode, would render the passage in accordance with the reading proposed above:—

"Embracing death with savage calm, more fell
Than fierce Liburnia's heroic sons, she dies,
Queen to the last, nor deigns in humbled guise
A triumph's haughty pageantry to swell."

BIBLIOTHECAR. CHETHAM.

THE BURIAL-PLACE OF OLIVER CROMWELL.

(2nd S. xii. 145, 192, 279.)

An important letter on this subject appears in to-day's *Stamford Mercury*:—

"Was Oliver Cromwell Buried at Northborough?"

"To the EDITOR of the MERCURY.

"Sir,—In an interesting article published in *Chambers' Journal* for Feb. 23d, 1856, on the subject of Cromwell's burial place, is a statement to which it seems desirable to recall public attention through the medium of your widely circulated journal, in the hope of evoking any illustrative tradition or information which may remain in the locality about to be alluded to. After repeating the story of the historian Oldmixon, that Cromwell's body, wrapped in lead, was sunk in the deepest part of the Thames, 'two of his near relations, with some trusty soldiers undertaking to do it,' and the contradictory report of the son of Barkshead to the contrary, that he attended the corpse from Whitehall to Naseby where he saw it deposited in a deep grave in the battle-field there,

* "Liburnia contained two sorts of people, Japodes and Liburni."—*Cellarius*.

the author proceeds as follows:—‘There being a local tradition at Naseby that Cromwell was buried in the battle-field, the Rev. W. Marshall, late rector of that place, asked Mr. Oliver Cromwell, of Cheshunt, great grandson of Henry Cromwell, Lord Deputy of Ireland, and last male descendant of the Protector, who died in 1821, if he knew anything of the matter. Mr. Cromwell, in reply, stated that his mother, who lived to the advanced age of 103 years, knew, when young, Richard eldest son of the Protector; and she was told by a servant of his that he (the servant) recollected the body of the Protector passing through Cheshunt at night, on its way to a place of interment; and that he, then a lad, went on with the post-horses that drew the hearse as far as Huntingdon, whence he was sent back with the horses, *but he believed the hearse was taken further on.*’ As Richard Cromwell resided at Cheshunt until his death in 1712, and Mr. Marshall’s informant was the representative of the Protector, and therefore we may assume cognizant of all the family records or traditions, it would appear that though nothing definite on this particular subject had been thus preserved, yet by repeating his mother’s report, without qualification, when asked his opinion, he not only so far adopted it, but consequently expressed his disbelief in the burial either at Naseby field, or under the gallows at Tyburn, or in the Thames by ‘two of his near relations.’ All motives for concealment or misdirection having long since passed away the very imperfection of the story, when told by one probably conscious of being popularly considered as the depository of the secret, adds to the credibility of the narrator. As to the story itself, it is evidently unconnected with any theory, object, or purpose. The serving man simply related his service and observation to one whose unusual longevity enabled her to transmit the memory of them to our own time, concluding with a natural expression of opinion, where an impostor, professing a knowledge of Cromwell’s burial-place, would have contrived ‘the operative part’ of his fabrication. In concluding the article to which I have alluded, the author observes, ‘Where history is utterly dark, and dim tradition affords but a feeble and doubtful light, we may deferentially hazard a conjecture that Cromwell, on his death-bed, foreseeing the Restoration would sooner or later take place, wished his remains to be preserved from desecration is natural enough; but the romantic idea of being buried in the field of Naseby is certainly very unlike the character of the man. Nor is it probable that an ambitious desire to be interred in Westminster Abbey formed any part of his dying thoughts; but he may have expressed a wish, in the scriptural language he loved so well, to be “gathered to his fathers,” and consequently his remains may have been taken to his family burying place at Huntingdon. This conjecture is not altogether incompatible with Barkstead’s statement. Those who took the body as far as Huntingdon and there buried it, may, to preserve the secret and mislead inimical inquirers, have agreed to state that it was taken on to Naseby. The tradition among the immediate descendants of Cromwell has ever been that he was buried in a field on his paternal estate at Huntingdon; and it is a curious and suggestive circumstance in connexion with this subject that the burial place of Elizabeth, wife of the Protector, is also unknown, though she survived her husband for seven years. She died in the house of Mr. Claypole, at Northborough, Northamptonshire. Some writers assert that she was buried in the chancel of Northborough church; others at Wicken, in Cambridgeshire; while, again, others state that her remains were temporarily deposited at Northborough, and subsequently removed to some place unknown. But as neither monumental inscription nor parish register records her place of sepulchre,

we may reasonably conjecture that she was privately interred beside the remains of her husband; and though we are ignorant of the exact spot, we may conclude that his body was not subjected to the indignities intended for it by Charles II. and the Parliament of the Restoration.’

‘Concurring entirely in these sentiments regarding Cromwell’s presumed choice of a resting place after ‘life’s fitful fever’ had passed, and the misdirected malignity of those who had intended even to have desecrated his grave, I must demur nevertheless to the deduction that ‘he may have been taken to his family burying place at Huntingdon;’ and, likewise, until supported by some show of proof to the tradition among the immediate descendants of Cromwell that ‘he was buried in a field on his paternal estate at Huntingdon.’ I am persuaded that not only is the statement made by the younger Protector’s servant literally true in every particular, but that also to be ‘taken further on’ was the most natural and probable feeling of Cromwell’s dying heart. For there, twenty-five miles beyond Huntingdon, he would be brought to Northborough, the home of that favourite child who had just before been taken from him; and where his widow retired to die, and probably now also rests. Many years ago, with a view of testing this opinion, I caused inquiries to be made at Northborough, the result of which I cannot now accurately report; but the recollection of an uninscribed altar tomb in the church, the imperfection of the parish register in a material part, and a tradition derived, I think, from the Claypole family, that Cromwell was buried in the church, induce me to hope that some evidence may still be obtained at or about Northborough. However fragmentary such information may be, I earnestly hope that this communication may be the means of bringing it before the public; for not only must oral traditions become in the course of time more obscure, but from their special liability, at the present day, to be affected by books and other extrinsic sources of information, of very imperfect significance.

‘But whatever may be the result, in the uncertainty which from its very nature must ever attach to the subject, it is good for the heart to believe that in the last hour, when the glories of Naseby, the pomps of Westminster, and all victorious welcomes but that of ‘Well done, good and faithful servant,’ were passing away like mists before the rising sun, that then his great heart, true to the last in its parental affection, lingered with the memory of her whose death ‘had entered into his soul,’ and that he willed to sleep his last sleep among the familiar scenes of his youth, if not to awake, by her side, on the joyful morning of the resurrection.

“Yours,

“J. R. W.”

K. P. D. E.

Oct. 18, 1861.

SALTONSTALL FAMILY.

(2nd S. xi. 409, 434, 513; xii. 354.)

MR. HENRY W. S. TAYLOR must pardon my repeating that Governor Winthrop and “the principal undertakers for the plantation of the Massachusetts Bay,” including “Sir Richard Saltonstall, Knight, three of his sons and two daughters,” embarked for New England in 1630, and not in April, 1629, as MR. TAYLOR infers from Prince’s *New England Chronology*.

In the first place, a list of the names of these

"principal undertakers that are themselves gone over with their wives and children" is printed in the *Calendar of Colonial State Papers* (p. 112), which differs considerably from that abstracted by Mr. TAYLOR; and although the original is without a date, the paper immediately preceding it, and described as a "Narrative [addressed to Sec. COKE?] concerning the Settlement of New England," has a date which, I think, fixes also conclusively the same date to both documents.

But besides this, if we turn to the Charter of the Massachusetts Company of 4 March, 1629 (*Colonial State Papers*, vol. v. No. 6), we shall find that Winthrop was not Governor at that time, but that Mathew Cradock was then constituted "the first and present Governor" of the Company, and Thomas Goffe, Deputy Governor, Sir Richard Saltonstall and seventeen others being appointed assistants.

A court of this company was soon after holden at London, that is on 30 April, 1629, when a form of government was settled for the new colony, and John Endecott was elected Governor for one year, or until the Court should appoint another. This act for settling the government is in Hazard *Coll.* i. 268—271.

Holmes, in his *American Annals*, adds, that in the following month "several persons of considerable importance in the English nation" enlisted among the adventurers, and resolved to remove to Massachusetts; that "an agreement was accordingly made at Cambridge, in England, between Sir Richard Saltonstall, Thos. Dudley, Isaac Johnson, John Winthrop, and a few others," that "they would be ready the ensuing March" (that is in 1630) "with their persons and families, to embark for New England, for the purpose of settling in the country," on condition that the government and the patent of the plantation should be transferred from London to Massachusetts.

"An order was drawn up for that purpose, in pursuance of which a court was holden on 29 Aug. 1629, for a new election of officers, who would be willing to remove with their families, and John Winthrop was chosen Governor, John Humphrey, Deputy-Governor, and Sir Richard Saltonstall, Isaac Johnson, Thos. Dudley, and others were chosen assistants."

I have taken thus much from the 1829 Cambridge edition of Holmes' *Annals*, i. 195-197, his authorities being Hubbard, *N. Eng.* c. 22; Prince, 262-267; and Chalmers, b. i. 150, 151. Authorities who give so complete an account of these transactions must, I think, establish the accuracy of the date of 1630 for the departure of these "persons of considerable importance" for Massachusetts. Were there, however, a link wanting in the chain, an extract from "The true Copie of the Agreement made at Cambridge, Aug. 26, 1629," which is taken by Holmes from Hutchinson, *Coll.* 25, 26, would, I think, supply it. Winthrop, Saltonstall, and the others agree that,

"We will so really endeavour the execution of this worke, as by God's assistance we will be ready in our persons and with such of our severall families as are to go with us—to *embarke for the said plantation by the first of March next*—to passe the seas (under God's protection) to inhabite and continue in New England. Provided always, that before the last of September next, the whole government, together with the patent for the said plantation, be first legally transferred, &c."

I must apologize for having so trespassed upon the pages of "N. & Q.," though I think it a subject of no little interest to establish the correct date of so important an event as the one in question. I would, therefore, ask Mr. TAYLOR whether he has not inadvertently made some mistake in his reference; because I think that all the dates mentioned by him, except the Charter, allude to the year 1630, and not 1629, Hazard, *Coll.* i. 305, having printed the letter of the Governor and Company to their brethren of the Church of England, quoted by Mr. TAYLOR as dated on board the *Arbella* at Yarmouth, April 7, 1630.

While on the subject of the Saltonstall Family, "one of his descendants" may perhaps like to know that there are two letters in the State Paper Office to Sec. Walsingham from Sir Richard Saltonstall, as Governor of the Company of the Merchant Adventurers, in reference to a complaint of the clothiers. They are in the Series of Domestic Elizabeth, and are dated 12 Feb. 1587 and 19 Dec. 1589. W. NOËL SAINSBURY.

P.S. Since writing the above, I have been favoured with the sight of a fac-simile of a letter from Gov. Winthrop to his wife; the original is in the possession of the Hon. Robert Winthrop, President of the Massachusetts Historical Society. The first lines are as follows: "And now (my sweet soule) I must once again take my last farewell of thee in Old England." The letter is dated "From aboard the *Arbella* rydinge at the Cowes, March 28, 1630," and is printed in Winthrop's *Journal*, i. 368-9, Appendix A, 41. Mr. Palfrey, in his admirable *History of New England* (i. 312), says that the departure of Winthrop's Company was on the 7th April, 1630.

CHAUCER'S "TABARD INN" AND FIRE OF SOUTHWARK, 1676.

(2nd S. xii. 325.)

The best authority for the great fire in Southwark, which happened in 1676, ten years after the fire of London, is an Act of Parliament, 29 Charles II. c. 4, for establishing a court of judicature to settle disputes between landlords and tenants, and owners of adjoining houses and buildings in consequence of such fire.

The following account of the fire is from the *London Gazette*, 29 May, 1676:—

"London, May 27th.
 "Yesterday, about four o'clock, broke out a most lamentable fire in the Borough of Southwark, and continued with much violence all that day and part of the night following; notwithstanding all the care and endeavours that were used by his Grace the Duke of Monmouth, the Earl of Craven, and the Lord Mayor to quench the same, as well by blowing up of houses as other ways. His Majesty, accompanied by His Royal Highness the Duke of York, in a tender sense of the calamity, being pleased himself to go down to the bridge in his barge to give such orders as His Majesty found fit for putting a stop to it, which, through the mercy of God, was finally effected after that about 600 houses had been burnt or blown up."

This fire, like that of London ten years previous, was attributed to the Roman Catholics. The Rev. John Ward, in his *Diary*, written a few years afterwards, has this passage:—

"Grover and his Irish ruffians burnt Southwark, and had 1000 pounds for their pains, said the narrative of Beiloe. Gifford, a Jesuit, had the management of the fire. The 26th of May was the dismal fire of Southwark. The fire began at one Mr. Welsh's, an oilman, near St. Margaret's Hill, betwixt the George and Talbot Inns, as Beiloe in his narrative relates."—*Diary of Rev. John Ward*, 8vo, 1839, p. 155.

All the newspapers have represented the recent calamitous fire in Tooley Street as the most calamitous that has occurred in London since the fire of 1666, and so it may be in point of pecuniary value of property destroyed; but this fire of 1676 was far larger in extent of devastation, as it destroyed all the west side of the borough, from St. Margaret's Hill (including the Town Hall) as far as London Bridge, and all the east side from St. Margaret's Hill to St. Thomas's Hospital, where it was stopped by the solid building of the hospital; as is recorded on a tablet over the entrance to the Court Room from the staircase:—

"Laus Deo.

"Upon the 26th of May, 1676, and in the 28th year of our Sovereign Lord King Charles the Second, about three of the clock in the morning, over against St. Margaret's Hill, in the Borough of Southwark, there happened a most dreadful and lamentable fire, which before ten o'clock at night consumed about five hundred houses. But in the midst of judgment God remembered mercy, and by his goodness in considering the poor and distressed, put a stop to the fire at this house, after it had been touched several times therewith; by which, in all probability, all this side of the Borough was preserved. This tablet is here put that whoso readeth it may give thanks to the Almighty God, to whom alone is due the honour and the praise.— Amen."

As the fire broke out between the "George" and the "Talbot," which adjoin each other, there cannot be a doubt that both inns were destroyed.

The Records of the Court of Judicature show that the George was burnt, but there is no mention of the "Tabard," as there does not appear to have been any difference or dispute about that property.

Mr. Saunders, in his interesting paper on "The Tabard" in *Knights' London*, vol. i. p. 57, says

that part of "the Tabard," and that "the Pilgrims' Hall" is still existing. J. T. may judge for himself by personal inspection, but I think there is no part of the now existing building of a date earlier than 1676. The fire-places which Mr. Saunders mentions, in two of the corners of the room, are not, I think, earlier than the time of Charles II. or James II.; and it appears to me that the whole of the supposed Pilgrims' Hall was built after the fire.

I am indebted to Mr. J. G. NICHOLS, F.S.A., for the references to the *London Gazette*, and *Ward's Journal*; and I shall be glad of any references to other notices of the great fire of Southwark.

GEO. R. CORNER.

BURYING IN LINEN.

(2nd S. xii. 278, 317.)

The first act "for burying in woollen only" was 18 Car. II. c. 4 (1666), which was repealed by 30 Car. II. c. 3 (1677), the preamble stating that the former act

— "was intended for lessening the importation of linnen from beyond the seas, and for the encouragement of the woollen and paper manufactures of this kingdom, had the same been observed, but in respect there was not a sufficient remedy thereby given for the discovering and prosecution of offences against the said act,"

it repealed the former act, and enacted that no corpse should be buried in any other material than a manufacture of sheep's wool, under penalty of five pounds, and also that affidavit should be made within eight days after burial, that the person so buried

— "was not put in, wrapped or wound up, or buried, in any shirt, shift, sheet, or shroud made or mingled with flax, hemp, silk, hair, gold or silver, or other than what is made of sheep's wool only, nor in any coffin lined or faced with any cloth, stuff, or any other thing whatsoever made or mingled with flax, hemp, silk, hair, gold, or silver, or other material, than what is made of sheep's wool only."

And in default of such affidavit being made the goods and chattels of the deceased, or of the party neglecting to furnish the affidavit, were subject to a penalty of five pounds, leviable by distress. This act was amended by 32 Car. II. c. 1 (1680), intitled "An Additional Act for burying in Woollen."

The law thus stood, and these stringent provisions were in force, until 1814, when an act was passed (54 Geo. III. c. 108) repealing both of those acts, and indemnifying parties against penalties for offences committed thereunder.

I believe the preceding will be found to comprise all the enactments relating to burying in woollen.

GEORGE PAUL.

I have before me a copy of the parish register of Shipborne, Kent, in which it is noted that

several members of my family have been there buried in linen, and the penalty in each case paid. It was given to the poor. The act directs one moiety of the forfeiture to be for the poor and the other for the informer.

The 54 Geo. III. c. 108 repeals both the statutes making it penal to bury in any material other than made of sheep's wool only. HENRY M. VANE.

The following entry appears in the churchwards' books of the parish of Pulham St. Mary Magdalen, Norfolk:—

"1689, March 10th. It^d Susan Newman to make affidavit for brother Willm Newman's buriell in woollen
00l. . 00s. . 6d."

My father tells me that he remembers being present at the burial of his grandmother, Mary Rayson, which took place at Moulton St. Michael, Norfolk, Sept. 4th, 1799, and that immediately after the conclusion of the burial service at the grave, the parish clerk called out, "Who makes affidavit?" on which a woman named Susan Youngman made oath that the body was wrapped in woollen. About two years ago I saw the form of the oath in a book lying in the vestry of the parish church of Lowestoft, Suffolk.

GEORGE RAYSON.

Pulham.

The acts requiring the burying in wool only were repealed by 54 Geo. III. c. 108, passed A.D. 1814. The acts had long fallen into desuetude. The parish chest of the parish church of Leominster contains a large heap of certificates, many of which are printed, and inscribed with various grotesque funeral devices. It is a curious coincidence, that the last certificate is that made on the burial of a vicar, who died 1763, after an incumbency exceeding forty years.

A specimen of these certificates shall be forwarded, if wished for, to your correspondent on his application to the VICAR OF LEOMINSTER.

USE OF LATIN IN PUBLIC DOCUMENTS.

(2nd S. xii. 327.)

In the session of Parliament which commenced in January, 1731, petitions were presented to the Commons from the magistracy of the North and East Ridings of Yorkshire, complaining "that the obliging grand-jurymen at the sessions of the peace to make their presentments in a language which few of them understood; and the suffering in any of the proceedings of the courts of justice, or in any of the transactions of the law, whereby the person or property of the subject may be affected, the use of a language not intelligible, and of a character not legible but by the learned in the law, were great occasions of the delay of

justice, and gave room to most dangerous frauds." The ancient practice of using a corrupt Latin for written pleadings had been abolished, with many other legal abuses, in the time of the Commonwealth.

When the Restoration gave back the monarchy, with much of its inherent good, and a considerable portion of its trappings of evil, it was held wise and reverential to restore the old law language. During five reigns the people had borne this mischievous absurdity. Lord Chancellor King, the son of an Exeter grocer—one of "the people"—saw the necessity of attending to the prayer of the Yorkshire petitions. He directed a Bill to be introduced in the House of Commons to enact—"That all proceedings in courts of justice shall be in the English language." The Bill was passed, after some opposition, such as is always at hand to resist what is dreaded as "innovation." In the House of Lords, the judges, speaking through the Lord Chief Justice, were decidedly against the change—difficulties would arise in translating the law out of Latin into English; law suits would be multiplied in regard to the interpretation of English words. The Duke of Argyle contended that our prayers were in our native tongue that they might be intelligible, and why should not the laws wherein our lives and properties are concerned. The complaint came from "the people," from magistrates, and jurymen. There never was a period in our history, even in the darkest times, in which the remonstrances of the middle classes against prescriptive abuses were not faithfully seconded by some of an aristocracy that did not stand, as a caste, apart from "the people." The Bill passed; and the Lords added a clause to provide that records and other documents should be written in a plain legible hand, such as that in which Acts of Parliament are engrossed. The tenacity with which some minds, even of a high order, cling to custom and precedent, is shown in the lament of Blackstone that the old law Latin was disused. Lord Campbell adds:—

"I have heard the late Lord Ellenborough, from the bench, regret the change, on the ground that it has had the tendency to make attorneys illiterate."—C. Knight's *Pop. Hist. of England*, vol. vi. p. 65, 1860.

J. S.

Previous to the reign of Edward III., all public documents were written in Norman-French, but by the statute 36 of that king, cap. 15, it was enacted that all law proceedings should be conducted in the English tongue, but be *entered* and *enrolled* in Latin; which was observed until the Protectorate of Cromwell, when it was enacted that the English language should alone be used in the public records. This innovation was not observed after the Restoration of Charles II., and

Latin continued to be used down to the time of George II., in the fourth year of whose reign, a statute was passed that all law proceedings should from that date be *done into* English. This was done, as the preamble of the statute sets forth, "that the common people might have knowledge and understanding of what was alleged or done for and against them in the process and pleadings, the judgement and entries in a cause."

I do not know of any "act or edict of Parliament especially prohibiting the use of *Latin in parish-registers*," and should doubt if such an act was at any time passed.

D. M. STEVENS.

Guildford.

THE RUTHERFORD FAMILY.

(2nd S. x. 18, 55, 178.)

MAIN BRANCH.

From Hugo in 1215, to Richard in 1499, there were eleven generations. Reverting to James, the ninth in succession, he left a second son, Thomas, and a daughter, Christian, married to Sir R. Ker of Cessford. Thomas had a son, Richard, of Edgerston, in whom terminated this branch.

The descendants of Richard of the seventh generation were, besides the eldest son whose line failed, two other sons, John of Chatto, 1424, and Nicol, ancestor of Hundalie. John's sons were continued by the male line in six generations to John of Hunthill, whose three sons were Lords Rutherford successively, 2nd, 3rd, and 4th, the last dying in 1724. The 2nd Lord, who died in 1668, left a daughter, Margaret, who was married to James Durham; their descendant General Durham (born 1754, died about the year 1840) claimed the title.

We now turn to Andrew, called of Hunthill, 1529, the grandson of the first of Chatto. His younger son was William of Quarryholes, married to Isabel, daughter of James Stewart of Traquhair; he left a son, Andrew, who was the 1st Lord Rutherford, and a daughter, Christian, married to Robert Durie of Grange. The family of Durie ended in John Anderson, who voted at the peers' election in 1783.

John, commonly called the Cock of Hunthill, fourth in descent from John of Chatto, had three sons; the eldest, Thomas, was grandfather of the 2nd Lord Rutherford; his younger sons were John of Bankend, and Richard of Littlehaugh.

A descendant of John of Bankend was a claimant of the title in 1835, but it was refused to him by the peers.

The descendants of Richard are traced to Capt. John Rutherford, who voted at several peers' elections as 5th Lord Rutherford. He was born in 1683, and, dying in 1745, was succeeded in his claims by his son Alexander, who voted on the

same occasions as 6th Lord; he died in 1766. The 5th Lord left also a daughter, Margaret, who was married to Charles Scott, second son of the 1st Baronet of Anorum. They left children, one of whom was married to the Rev. James Rose in 1719; descendants of the latter are in existence.

The above account of the main branch is taken chiefly from Douglas's *Peerage*.

The collateral branches have been traced from various sources.

The descendants of John, the claimant as 5th Lord, have proofs of their line. L. Z.

A LITTLE FOOLERY GOVERNING THE WHOLE WORLD.

(2nd S. xii. 267.)

The same anecdote is told in connection with the history of one of the greatest statesmen of Holland, Coenraad van Benningen, at the period when, after having accomplished his academical studies in 1643, he was presented with the office of Secretary to the City of Amsterdam. The young doctor-at-law, still fresh from the university, and afraid that his twenty-one years would not be able to cope with the difficulties of the post, was on the point of declining the unsuspected honour, when his grandmother interposed her authority, and said, "Now don't make a fool of thyself, Koen, for thou wouldst hardly believe what little wisdom the world is governed with."

This Coenraad van Benningen was a most remarkable character. From his youth upward he had been of a desponding turn of mind, and his predilection for solitude and a speculative life soon overcame him to such an extent that, in the year 1650, he of a sudden deserted his family, his office, and the town of his birth, to shut himself up in the village of Rhynsburg, near Leyden, in after time (not many years later) the residence of the not less speculative Spinoza. There he often visited at the local baker's, Frans Joachimszoon Oudaar, with whose son, a poet, he soon formed a lasting friendship. In this baker's dwelling, to which the Rhynsburgers used to resort for religious conversation and devotional exercises, Van Benningen became acquainted with Johan Hartigvelt, a son to the Rotterdam burgomaster of that name, with Daniel de Breen and others, all of them believers in the Millennium. In the midst of these friends he too used to hold forth, and point out to his hearers how they had to conform themselves to the "Book," as he called the Bible. During his sojourn at Rhynsburg he even contrived, by dint of strict abnegation, to live upon forty guilders (nearly twelve shillings less than four pounds) a-year. His family (perhaps his grandmother) and friends in Amsterdam now, however, got the better of him, and in 1652 we

already see Van Benningen Dutch envoy to Christina, Queen of Sweden.

Once, in 1654, whilst he was treating in the same capacity with Charles Gustavus, the king of that identical dominion, his royal antagonist, being in a fiery mood, threatened the Dutch with the closure of the Sond. "Your Majesty," answered Van Benningen, "will allow me to remark that, as I left Amsterdam, I saw the keys of the Sond lying in the docks."

In 1666 we find him back in Paris as our resident minister at the Court of Louis XIV., who respected him so much as to offer him an annuity of 100,000 rixdollars if he only would settle in France with his family. Van Benningen often was present in his Majesty's privy council, and Louis used to consult with him about the state of European affairs. Once, as the King was amused with one of his expressions, which mayhap was less French than correct, the Dutch envoy excused himself by replying, "Sire, I wanted to enrich your language!"

In 1668, pending the transactions between De Witt and Temple, that resulted in the so-called Triple Alliance, Van Benningen, who knew the secret, allayed the fears of the French courtiers as they were complaining about the difficulty of procuring money for carrying on the war, by saying, "Pray recover yourselves, gentlemen, I have the peace for you in my pocket."

Van Benningen's motto was "Esse, non videri." He died childless and childish in 1693.

JOHN H. VAN LENNEP.

Zeyst, near Utrecht.

EARLY EASTERN COSTUME: HARRAN IN
"MESOPOTAMIA."

(2nd S. xii. 347.)

The dress of "women of the East" must mainly depend on the particular country of which they are natives. The residence of Rebekah was Harran, the city of Nahor, in Aram-Naharaim; and the question is, Where was Aram-Naharaim? In Gen. xxiv. 10, this Hebrew name, of which the literal meaning is Aram of the two rivers, is translated "Mesopotamia"; and is generally supposed to be the Mesopotamia between the Euphrates and Tigris; although, from the declaration of St. Stephen in Acts vii. 2, 4, it is manifest that Charran (Haran, or Harran,) was *not* "in Mesopotamia."

In my *Origines Biblicæ*, published in the year 1834, I contended that Harran had been wrongly identified, and that it had to be sought for in the vicinity of Damascus. But I was not at the time in a position to point out the precise locality. After the lapse of a quarter of a century, its site has been discovered in the Mesopotamia between

"Abana and Pharpar, rivers of Damascus" — the two rivers of Syria, Aram-Naharaim — bearing the identical name that it bore in the time of the patriarch Abraham. What makes this discovery of the true Harran of Scripture the more remarkable is, that the discoverer is quite unconscious of the treasure he has found for me! (See Murray's *Handbook for Syria and Palestine*, p. 497, and Smith's *Dictionary of the Bible*, p. 755.)

Last year, on my way home from Mauritius, I had made arrangements for visiting Harran, but on my arrival in Egypt I found it impossible to travel in Syria, in consequence of the disturbances which had then just broken out. I am now about to carry my intention into effect. As I start on Monday morning next, the 11th inst., there is but little time to communicate with your correspondent W. L. R.; but he might perhaps be able to write to me by the post of Saturday (your day of publication); in which case I shall be happy to supply him with all the information in my power to give, either before my departure, or else from Harran itself, where I hope to find the well of water, without the city, at which Eliezer met the damsel Rebekah.

Meanwhile, I would just state, as a general guide to your correspondent, that Rebekah was not a native of any part of Mesopotamia, but was "of Damascus," like her kinsman Abraham, known in the East as Ibrahim-esh-Shami (Abraham the Damascusene), and like the steward of his house "Eliezer of Damascus," who is truly described by the patriarch (Gen. xv. 3) as "one born in his house," which he could not have been were that "house" in Mesopotamia, as is generally imagined.

CHARLES BEKE.

Bekesburne House, near Canterbury,
6th November, 1861.

RELIGIOUS PANICS (2nd S. xii. 225.) — I beg to record in "N. & Q." a pamphlet in my possession bearing upon the General Assembly's attempt to bring David Hume and Lord Kames under ecclesiastical pains and penalties. It is entitled —

"Infidelity a proper Subject of Censure. Wherein is Shown the indispensable Obligation that lies upon Church-rulers to Exercise the Discipline instituted by Christ, upon such *avowed Infidels* as have been solemnly initiated Members of the Christian Church by Baptism; and, if irreclaimable, to cast them out of the Christian Society." 8vo, pp. 56. Glas.: Bryce, 1756.

This is an appeal to the ministry, most likely by one of themselves, against the doctrines contained in the writings of Hume, and Sopha or Kames. The author commences by remarking upon the novelty of infidel writings in Scotland, and the consequent imperious necessity of applying a prompt antidote, by bringing the offenders under that church discipline wished for by so many, and yet

neglected. In allusion to the *Analysis* of the objectionable works which Anderson published, to rouse the dormant church to action in the matter of these heresies, the anonymous author of my pamphlet says it was soon met by *Observations upon the Analysis*, by a friend of the accused parties; and, as I elsewhere learn that their apologist was no less a man than the well-known Dr. Hugh Blair, I think the readers of "N. & Q." might, in an affair so interesting in its parallel to passing events, like to see what opinion that celebrated writer entertained upon a subject which some of his brethren in the church considered fraught with perdition to the accused, and a rasing of the very foundations of religion and morality. I quote from this antagonistic pamphlet, where the following paragraph affords the writer a text for this renewed attempt to bring the daring philosophers to the white sheet and penitential stool:—

"The freedom of inquiry and debate," says the Observer, "though it may have published some errors to the world, has undoubtedly been the source from whence many blessings have flowed upon mankind. As free inquiry alone could at first have made way for Christianity, and have borne down the oppression of synagogues, senates, and schools; it is to the same noble principle we owe the Reformation, and are enabled to set at defiance the tyrannical decisions of Popes and Councils. By means of free inquiry, the Church of Scotland was originally established. In this country, therefore, all attempts to infringe so valuable a privilege in cases where the peace of society is not concerned, must ever be regarded with concern by all reasonable men. The proper object of censure and reproof are, not freedom of thought, but licentiousness of action; not erroneous speculations, but crimes pernicious to society. Against these ought the clergy to exert their utmost efforts; and by such a conduct they will more advance the cause of religion, than by engaging in metaphysical disputes, which may perplex the understanding, but never can impair the morals of men."

J. O.

OLD PICTURE (2nd S. xii. 170.)—There was formerly in the possession of Mrs. Bridgens, of Solihull, Warwickshire, a picture which was, so far as the recollection of myself and other members of my family serves, precisely similar to the one described by your correspondent J. N. CORNER. No value was then attached to it, and it was parted with on a change of residence after Mrs. Bridgen's death in 1833, and I have no means of knowing whether it is now in existence.

It appears that several similar or duplicate pictures were painted, or I should say J. CORNER's picture is the one formerly in Mrs. B.'s (my grandmother's) possession. Does he know whence it came to him? EDEN WARWICK.

PARTHENO-GENESIS (2nd S. xi. 266.)—Your correspondent will find the question—"utrum aliquis possit esse, naturaliter vel miraculose, simul virgo et pater"—answered in the affirmative by Thomas Aquinas, *Quodlibet*. vi. art. 18 (*Opera omnia*, Ven. 1593, vol. viii. p. 43). This is but

one point in that question of "equivocal generation," which is further discussed in other parts of the *Quodlibeta* and the *Liber Sententiarum*; of which St. Augustine (*De Civitate Dei*, lib. xv. cap. 23) admits the possibility, and which was credited by several of the most distinguished Fathers. A well-known doctrine of the Platonists. William of Paris treats of it at length in his *De Universo*; as do Nyder in his *Formicarius*, and Thomas Brabantinus in his *De Apibus*. These writers, among many others, may be consulted in addition to those quoted in that vast store of thought and digested reading which we owe to the industry and erudition of Democritus Junior.

This question cannot, of course, be discussed in the pages of "N. & Q.," but before dismissing it, I may perhaps be permitted to remark, that one cannot peruse the records of modern spirit manifestations (the well-known article in an early number of *The Cornhill*, attributed to Mr. Robert Bell, may be particularised,) without suspecting that those evil spirits—which the Platonists termed *Telchines*, the Chaldeans *Sevim*, the Gauls *Dusii*, which the Greeks and Latins knew by more familiar names, and whose places Chaucer humorously alleges that the monks once supplied—have been only temporarily banished from the earth, and are no more dead than was their great chief, when those lamenting voices were heard near the Echinades. DELTA.

P. S. Will your correspondent, in return, help me to any of the parodies I asked for *antè*, p. 109?

BLONDIN IN ANCIENT TIMES (2nd S. xii. 208 257.)—Walking or dancing upon a rope is certainly no novelty. Terence, in the prologue to *Hecyra*, complains that the attention of the public was drawn from his play by the exhibitions of a rope-dancer:—

"Ita populus studio stupidus in funambulo,
Animum occuparat."

But perhaps one of the most curious early exhibitions of the kind was when Isabel of Bavaria, queen to Charles VI. of France, made her public entry into Paris. Among other novelties prepared for her reception was the following, recorded by Froissart, who was himself a witness to the fact:—

"There was a mayster came out of Geane; he had tied a corde upon the highest house on the brydge of Saynt Michell over all the houses, and the other ende was tyed to the hyghest tower of our Ladye's church; and, as the quene passed by, and was in the great strete called Our Ladye's strete; bycause it was late, this sayd mayster, wyth two brinyngye [burning] candelles in hys handes, issued out of a litle stage that he had made on the height of our Lady's tower, syngyng as he went upon the cord all alonge the great strete, so that all that sawe him hadde marvayle how it might be; and he bore still in hys handes the two brinyngye candelles, so that he myght be well sene all over Parys, and two myles with-

out the city. He was such a tomler, that his lightnesse was greatly praised."—Lord Berners' *Froissart*, iv. chap. 38, fol. 47.

Strutt, who quotes this passage in his *Sports and Pastimes*, says: "The manner in which this extraordinary feat was performed is not so clear as might be wished." The original French seems to infer, that the performer seated himself and *stid down* the rope. It must be remembered that the old rope-dancers had four methods of performance:—1. By turning round a cord, as a wheel round the axle. 2. By flying down a cord, supported upon the breast, with their legs and arms extended. 3. By running up an oblique rope. 4. By dancing, walking, tumbling, &c., upon a straight rope. The latter method was, in all probability, the one described by Froissart. This is confirmed by St. Foix; who, speaking of the same event, says, upon the authority of another historian:—

"He descended *dancing* upon the cord; and passing between the curtains of blue taffety, ornamented with large fleurs-de-lis of gold, which covered the bridge, he placed a crown upon the head of Isabel, and then remounted upon the cord."—*Essais sur Paris*, ii. 42.

EDWARD F. RIMBAULT.

SCOTTICISMS (2nd S. xii. 110, 155, 255).—Many examples are given by Grose in his *Dialogue between an Englishman and a Scotchman*, and *Dialogue between a Traveller from London and a Waiter at a Scotch Inn*; the two articles, occupying twelve pages of *The Olio*. CUTHBERT BEDE.

SAMUEL WARD OF IPSWICH (2nd S. xii. 311).—In reply to the Query of R. I have to say that if he will consult Surtees' *Durham*, vol. iv., he will find some account of the family of Ward. The volume mentioned by R. does not contain all Ward's works, but only such as he desired especially to preserve. Some of them were originally published by Nathaniel Ward, his brother, particularly the sermon, *A Peace Offering to God*, which is a thanksgiving for the safe return of Charles I., then prince, from his journey into Spain, preached Oct. 9, 1623. This Nathaniel Ward was a devoted Royalist, left clerical orders, and received a death-wound as a soldier at the siege of Millam Castle, Cumberland. Samuel Ward left a widow and a son Samuel, on whom the stipend of 100*l.* per annum, paid by the Corporation of Ipswich to the father, was settled. In the curious pamphlet entitled *News from Ipswich*, said to be the work of Prynne, is a slight mention of Samuel Ward the elder, but nothing to advance a knowledge of his biography. The portrait of Ward, said, in my *Memorials of Ipswich*, to be in the hands of Mr. Raw of Washbrook, was purchased after his death by W. P. Hunt, Esq., of Ipswich, with whom it remains. It is in oils, of three-quarter length, and the face shows a beard and moustachios. On one side of the picture is

a coast beacon lighted, and inscribed "Wachte Ward, *Ætatis sue* 43, 1620." The delicate drawing (once my own) to which reference is made, may, I have no doubt, be found in the large graphic memorials of the county of Suffolk, which passed from the late Mr. W. S. Fitch, into the possession of the West Suffolk Archæological Society, and now carefully preserved by that body in the library of the Athenæum at Bury St. Edmund's. It may be stated, that the dates on some of Ward's sermons in the Svo. edition are only those of republication, there being a 4to. publication of earlier date, namely 1627. I have no knowledge of *A Rapture*, composed in Latin by Samuel Ward; but as a translation appeared ten years after Ward's death, which took place in 1639, I may fairly presume that another Ward was the author. JOHN WODDERSFOON.

Norwich.

VERIFICATION OF REFERENCES (2nd S. xii. 288.)

—STUDENT will find the substance of his Query, No. 3, in a letter, or letters, addressed by Luther to Melancthon during the Diet of Augsburg, A.D. 1530, and quoted in D'Aubigné's *History of the Reformation*, book xiv. § 7.

Query 4. "Ad alium, qui à curis eum dehortabatur: *Si nihil, inquit, curarem, nihil orarem.*"—Dicta Melancthonis, in his *Life* in Melchior Adam's *Vitæ Germ. Theolog.*, edit. Francfort, 1653, p. 358. C. W. BINGHAM.

"Si illatas molestias lingua tranquille diceret, a conscientia dolor emanaret," &c.—S. Greg., *Moral.* in lib. Job, lib. vii. 60.

"Solatium quippe vitæ hujus est, ut habeas eui pectus aperias tuum."—S. Amb., *de Off. Min.*, lib. iii. cap. 22.

E. M.

The following is, I suppose, the passage from Bernard which STUDENT asks for:—

"Plane exclamandum nobis est cum Sancto Jacobo atque dicendum Reuben primogenitus, &c. Rubea enim et carnalis atque sanguinea hujusmodi concupiscentia est, quæ tunc cubile nostrum ascendit cum non solum memoriam tangit cogitatione, sed et ipsum voluntatis stratum ingreditur, et pollutit prava dilectione. Bene autem primogenitus noster dicitur appetitus ille carnalis," &c. &c.—*Sermo de triplici genere cogitationum nostrarum.*

It is at p. 411 of my copy of Bernard's *Works* (Antwerp, 1616). I do not know what it may be in the better and more common editions. H. B.

"RETRIBUTIVE JUSTICE," A PLAY (2nd S. xii. 308).—The author of the play inquired after by your correspondent MR. INGLIS was Mr. Joseph Aston, then of Manchester, who died a short time ago at an advanced age at Chadderton Hall, near Oldham. He was an ingenious, active-minded man; was the author, in addition to his plays, of the first *Manchester Guide*, printed in 1804, 8vo, of a *Lancashire Gazetteer* (1822, 12mo), and of *Metrical Records of Manchester*, an amusing history of this city in rhyme, which has now become

a scarce book, and deserves to be reprinted. He was for sixteen or seventeen years the editor and publisher of the *Manchester Exchange Herald*, a Conservative journal, and afterwards of the *Rochdale Pilot*, which advocated the same political principles, but had no long duration. An indefatigable writer of poetry, he disported in ode, epigram, elegy, and sonnet in that corner of his journal; and though quite disposed to admit that his dramas might not be equal to Shakspeare's, or his poetry to Byron's or Wordsworth's, yet he claimed to himself in one respect supremacy over the authors of his day. He considered himself the only scientific punctuator in the kingdom, and that a work which had not undergone that final process from his care and diligence wanted its best passport to success. He had accordingly a plentiful supply of manuscripts sent to him to punctuate; and I well remember on one occasion his informing me, with great glee and triumph, that an eminent author, whose manuscript had been perfected by his skill, in passing through Manchester had called upon him to express his obligations, saying, "Mr. Aston, in consequence of your admirable punctuation, I now for the first time begin to understand my own book."

Surely such perfection of science placed the punctuator, as Dr. Johnson says of the commentator, on a level with his author!!

JAS. CROSSLEY.

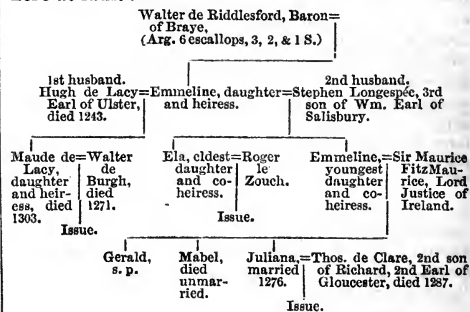
INDIA RUBBER (2nd S. xii. 296, 339.)—Though I can throw no light on the origin of the use of India rubber, yet it may perhaps be amusing to some of your readers to hear that the use of this substance was a curious novelty in artistic Italy so lately as A.D. 1847. Several young Florentine ladies with whom I was intimate had never seen it; and in less travelled regions it attracted the attention and excited the curiosity of the villagers on several occasions.

The first of these was at Volterra. I went out early in the morning to sketch the *Portone*, and was soon surrounded by a crowd of children on their way to school. They noticed every article of my costume, and asked a variety of intelligent questions about the materials and the countries of their manufacture; but nothing excited their surprise so much as "the little black thing in my hand," a square of patent India rubber. I allowed them to pass it from hand to hand; they could make nothing of it. I showed them the use of it, making pencil marks and erasing them. "Oh vedi!" they exclaimed, black to rub out black, "che maraviglia!" and they called the women who were passing to the well with their graceful pitchers on their heads to come and see the marvel. A few men, too, gathered on the outskirts of the group; and finding myself becoming the centre of too large a crowd, I closed my sketch-book, pocketed the "black thing," and returned

to my hotel. A similar scene occurred on several other occasions in the villages of the Roman mountains and elsewhere.

This appeared to me very curious in a country overrun with artists; but these generally sketch in crayons or paint in oils; pencil and water-colours are comparatively little used. M. F.

SIR MAURICE FITZMAURICE, ETC. (2nd S. xii. 239, 318.)—The obliging replies of HERMENTRUDE and of the MARQUIS OF KILDARE have rendered me material assistance in my inquiries. By inserting the following genealogical sketch—which may, I think, be relied upon—you may assist future inquirers, as the standard works of reference* are here at fault:—



H. S. G.

AMERICAN FOLK LORE (2nd S. xii. 303.)—The phrase which M. E. has heard in America is a variation of an *adage* still in use in the old country, and usually applied to a family or individual of negligent and careless habits who regards present duties and future prospects with indifference. In South Yorkshire the form is "Come day, go day, God send Sunday." J. S.

RAINING CATS AND DOGS (2nd S. xii. 298.)—The derivation *κατα δαφνας* will not do for the whole phrase which, when I was a boy, was "cats and dogs, and pitchforks with their points downwards." The phrase seems to be a simple monster of comparison, like "blowing great guns."

If we do not look after a proverb, it is sure to be cut down, if it will bear shortening. What has become of the rest of "tit for tat"? When I first heard the saying, it ran thus:—

"Tit for tat,
Butter for fat;
If you kill my dog,
I'll kill your cat."

But I can find nobody now-a-days who remembers having heard the whole.

Again, "the devil to pay," used to end with "and no pitch hot": showing that the word *pay*

* Turn, for instance, to Burke's *Extinct Peerage*, art. D'EVEREUX and LANCY.

is used in the nautical sense. I heard an old gentleman, many years ago, use it thus in describing the mode of getting up the guards for parade when he was young, in the days of maximum foolery. To dress up soldiers, one by one, would have been too expensive for the poor men. So a dozen or more would sit on a bench; and while one man would go down the rank with a razor, another would powder the wigs, a third adjust the pigtails, &c., &c.; and at last, said my informant, "in came a man with the pipe-clay, and paid all their breeches." I think all this was done for a penny a man.

Some sayings must go out by their mere length. Nobody now hears the following, though temperance may have helped to drive it out:—

"He who buys land, buys stones;
He who buys meat, buys bones;
He who buys eggs, buys shells;
He who buys ale, nothing else."

A shortened proverb may be thereby altered. I believe the apparently selfish saying—"Every-one for himself"—is only abbreviation of "Every-one for himself is care for all"; which, thus put, is as good as "Every one mend one." Again, we have the "eye of the master," which seems to counsel everyone not to neglect overlooking generally. Very good advice, but not what was intended. It is "The eye of the master is worth both his hands": he had better overlook his workmen than work too much himself. Again—"Fight dog, fight bear"—seems to be merely a recommendation to go stoutly to work. But the old ending is, "the devil part you"; and it seems to mean that when two quarrelsome persons fall foul of each other, no one but a lover of mischief would set them free to annoy their peaceable neighbours.

A. DE MORGAN.

BEGINNING OF THE END (2nd S. xii. 307.)—In the campaign of 1814, the phrase "C'est le commencement de la fin," was universally given to the French General Augereau, who was never charged with seeking it in the Bible.

Sir Walter Scott, long after, also assigns it to the Marshal in question.

GNARUS.

Chalmers' *Cruden* does not give this as occurring in the Bible.

"Hope against hope." Rom. iv. 18. Said of Abraham, "Who against hope believed in hope."

"That he who runs may read." Habakkuk, ii. 2. "Write the vision, and make it plain upon tables, that he may run that readeth it."

S. F. CRESWELL.

The School, Tonbridge, Kent.

A FLEET SWALLOWED UP BY A WHIRLPOOL (2nd S. xii. 306.)—The incident alluded to is probably the same which is described by Piddington in his *Sailor's Horn-book for the Law of Storms* (3rd ed. London, 1860) p. 125. The prizes

were those which had been taken by Rodney on the 1st of April, 1782. The account, taken by Piddington from a Memoir by Redfield in the *United States' Naval Magazine*, and one by Admiral Graves himself, is as follows:—

"H. M. S. *Ramilies*, *Canada* and *Centaur*, of 74 guns each, with the *Pallas* Frigate, and the *Ville de Paris* of 110 guns, *Glorieux* and *Hector* of 74, *Ardent* and *Caton*, of 64 guns each, prizes, and a convoy which, even after those for New York had separated and the *Ardent*, *Pallas* and *Hector* put back, still amounted to ninety-two or ninety-three sail, were overtaken by a hurricane-Cyclone, on the 16th of September, 1782, which increased rapidly from E.S.E. The fleet, fully prepared for bad weather, hove to, but unfortunately on the starboard (which was the wrong) tack, for at 2 A.M. on the 17th, when in about lat. 42½° North, long. 48½° West, the whole fleet were taken aback by a shift of wind, evidently of terrific violence, to N.N.W. The *Ramilies*, Admiral Graves' flag-ship, lost her main, mizen, and fore-top-masts, was pooped, and apparently in danger of going down stern foremost; and the following day shewed that many of the men-of-war and of the merchantmen also had been as ill treated, for there were 'signals of distress everywhere.' The Cyclone continued at N.W., and before it left the helpless fleet, the whole of the men-of-war, except the *Canada*, had foundered or were abandoned and destroyed; and so large a proportion of the merchantmen, that this is supposed to be the greatest naval disaster we have upon record. Upwards of 3000 seamen alone are computed to have perished by it!" Q.

JOHN TURNER (2nd S. xii. 321) was of Trinity College, Cambridge, B.A. 1724.

JAMES TURNER (2nd S. xii. 321.)—The person of this name, born 1710, was of Clare Hall, B.A. 1732.

C. H. & THOMPSON COOPER.

REV. J. McALLISTER (2nd S. xii. 210.)—In reply to R.I., I beg to say that the translator of *Völker's Winhebrid* was an Irishman, and, I believe, a native of Belfast. On leaving the St. Domingo Institution at Liverpool, he became minister at the Hanover Square Chapel (Unitarian) at Newcastle-upon-Tyne, and died after several years of ministry there. He was a man of great amiability and some literary taste. I rather think, but am not certain, that he had been at Glasgow University.

M. H. R.

LENGO MOUNDINO (2nd S. xii. 309.)—If the language of Provence be oriental, as is stated, that of Toulouse may assimilate so far; and this would add one more instance to the analogies existing between ancient France and Egypt in point of traditions, &c.

"Mandon, King of Frogs," was apparently Egyptian, if not oriental also; and the word itself means a frog larger than usual. Can the jest as to France have so originated? The *Me-lanchlani* of Herodotus would be frog-voiced; in Tartary, harsh utterance.

GNARUS.

THE BROCAS (2nd S. xi. 188, 339; xii. 78.)—I am sorry to have overlooked, until the return of my April No. of "N. & Q." from a friend, the

Note of A. A. mentioning that Brocas is a common name in Surrey for any rough marshy field by a running stream. This coincides with the explanation by Halliwell and Wright of a Northumberland word, *Brog*, a swampy or bushy place; and both seem to favour the conjecture of a derivation from Old Norse, *Brök*, tang, river, or sea-grass (not *Breck*). If the name were derived from "the brook" itself, should not all the fields on its banks bear it, as well as the rough marshy ones? May not Brocas, as a family name, be local—Brocas of that ilk—as in Scotland landed proprietors are known by the name of their estates? META.

YOUGHAL MS. (2nd S. xii. 310.)—I beg to state that this MS. is now in my possession. For particular reasons it had to be subjected to the hammer of the auctioneer, not only in Dublin, but also in London. The account of the substitution of the skull of Dromadda the robber, for that of St. Declan, is highly curious. If desirable, I would give it in full. WM. NELIGAN, LL.D.

Rector, St. Mary, Shandon.

Cork.

DERIVATION OF CARDINAL (2nd S. xii. 305.)—Was not the original "hinge" simply a "tenon in a mortise"? and is not the word Cardinal merely the substitute of the old Hebrew, *Ḥ*, which signifies not only "a hinge," but also to spread or diffuse, as doctrine? The figure is found in the ruins of cities, both in Syria and Mexico, where races and civilisation spread and were diffused. The modern term seems the exact equivalent in Rome for her ancient chief-priests, the *Pot-itii*: *Ḥ*, as chief? In India, the same word signifies both hinge and chief-priest. *Nal* is blue, mystic, &c. GNARUS.

As an ancient *hinge* and a *tenon* were the same thing, the door moving on a pivot (*tenon*) in a socket (*mortice*), there does not appear to be much, if any, difference between the derivations given by Richardson and Fuller respectively.

Sometimes the pivot and socket were of metal. Hence Virgil's

Ætatos, "postesque à cardine vellit

Sometimes when the door was of stone, the pivot was a projecting part of the same, moving in a stone socket, as in the passages of the pyramids.

A representation of a bronze mortice and tenon hinge is given in Sir J. G. Wilkinson's *Anc. Egyptians*, vol. i. p. 15.

Fuller seems to have been mistaken in supposing that *cardo*, a tenon, was fixed like the modern mortice and tenon. EDEN WARWICK.

JOHN TAYLOR (2nd S. xii. 328.)—The plays and dramas your correspondent R. INGLIS alludes to, were written by John Taylor, Esq., of Stren-

sham Court, Worcestershire, and printed privately for him at Worcester.

Mr. Taylor died in 1848, and during his lifetime paid some homage to literature by erecting a mural tablet in Strensham Church to the memory of Butler the Poet, whose birthplace was in that village. THOMAS E. WINNINGTON.

BASKERVILLE (2nd S. xii. 304.)—Some years since a copper-plate of Baskerville, the printer, existed at the bookseller's shop of Mr. Danks, Bewdley, Worcestershire, and impressions from it are annexed to the collection of plates of Worcestershire churches engraved for Dr. Prattinton, a learned antiquary of that town. Your correspondent might possibly hear of this plate by writing to Mr. Danks, St. John's, Worcester.

Mr. Danks's successor at Bewdley does not know where it now is. THOS. E. WINNINGTON.

P.S.—It is possible some records concerning Baskerville may exist in Dr. Prattinton's Worcestershire collections, under Wolverley, his birthplace, in the Society of Antiquaries.

THE LITCHFIELD FAMILY (2nd S. xii. 324.)—According to the pedigree in my possession, the Hon. Fitzroy Henry Lee, eighth son of Edward Henry, first Earl of Litchfield, was born on the 2nd of January, 1699, and died in the year 1750 (neither month nor day given.) He was a Vice-Admiral. The seventh son of the above-named peer was named Francis Henry Fitzroy, who, according to the same document, was "baptized 17th September, 1691, and died young." At Ditchley in Oxfordshire, the seat of Viscount Dillon, the present representative of that branch of the family, there is a good portrait of the admiral, as well as a curious and interesting folio volume, containing the diary or journal of his voyages. F. G. L.

Fountain Hall, Aberdeen.

Fitzroy Henry Lee, eighth son of Edward Henry first Earl of Litchfield, is said by Collins, edition of 1735, to have been born January 2nd, 1699; made a Lieutenant of the Royal Navy in 1721; sworn Captain of the *Loo* on the 25th October, 1728; and appointed Commander of the *Pearl* man-of-war on the 4th February, 1730-1.

Collins mentions no other *Fitzroy Henry* among the thirteen sons of the first Earl, but gives *Francis Henry Fitzroy* as the name of the seventh son, "who died young."

I have not Burke's work to refer to, to ascertain if he mentions both these names, but the probability is that the latter is identical with the Fitzroy Henry, said there to have died *sine prole* in 1720. D. M. STEVENS.

Guildford.

GORSUCH FAMILY (2nd S. xii. 249, 335.)—Allow me to thank MR. TAYLOR and J. R. for

their replies to my Query, and to say that the latter gentleman will confer an additional favour by giving me the exact locality of Gorsuch, in the co. Lancaster, and informing me whether the *Heralds' Visitation* of that county in 1665 has ever been printed, and if so, where a copy of it is to be found, as I should like a transcript of the pedigree of Edward Gorsuch.

D. M. STEVENS.

Guilford.

HENRY DETHYCKE (2nd S. xii. 86.) was third son of Sir Gilbert Dethick, Garter King-of-Arms, by his first wife Alice, daughter and heiress of Leonard Peterson. He was a sizar of Gonville Hall; went out B.A. as a member of that house, 1556-7; was constituted a Fellow of Gonville and Caius College by the charter of foundation, 4th Sept. 1557; commenced M.A. 1560, and proceeded B.D. 1565, in which year Dr. Caius, the master, expelled him from his fellowship. After many unsuccessful efforts to obtain restitution, he became household chaplain to Archbishop Parker, who on 27th Dec. 1566 collated him to the rectory of Orpington in Kent. On 2nd July, 1578, being then chancellor of the diocese of Carlisle, he took the degree of LL.B. at Oxford. He was, on 3rd June, 1580, instituted to the mastership of the hospital of St. Mary, in Newcastle-upon-Tyne, on the presentation of the mayor and burgesses of that town. About this period he was official to the Dean and Chapter of York. In 1581 he supplicated the University of Oxford for the degree of LL.D., but had it not. On 9th Jan. 1582-3, Barnes, Bishop of Durham, granted him a lease for twenty-one years of all coal-mines and pits within moors, wastes, or copyhold lands in the parish of Lanchester, co. Durham. In 1583 he resigned the mastership of St. Mary's, Newcastle. He was on 8th October, 1588, collated to the archdeaconry of Carlisle, but it seems that he vacated the same in 1597. By James the First's charter, refounding the hospital at Greham in the county of Durham, dated 20th July, 1610, he was constituted the master, being designated LL.B., and one of the Masters of the High Court of Chancery. We have not ascertained when he became a Master in Chancery. He was for many years an active and useful magistrate in the northern parts, and was one of the friends to whom Archbishop Hutton bequeathed money to purchase rings. His death occurred in or about 1613. By his wife Jane, daughter of Sir Martin Bowes, Knt., he had issue, Martin; Margaret, wife of John Wycliffe of Gales in Yorkshire; and Cornelia, wife of Henry Tenant of Scorton in the same county.

In *Le Neve's Fasti*, ed. Hardy, iii. 249, this Henry Dethick is erroneously stated to have died in 1597.

C. H. & THOMPSON COOPER.

Cambridge.

FRANCIS DOUGLAS (2nd S. xii. 222, 332.)—J. S. G. has anticipated me. I have also a copy of Ross's *Heleore* from the press of Douglas, 1768, and many more of the publications of this printer, including most of his own works, and notably *The Earl of Douglas, a Dramatic Essay*, 8vo, Lond. 1760, which Jas. Chalmers was unable to procure for his brother George. With this I find tied up, *Earl Douglas, or Generosity Betrayed, a Tragedy*, 8vo, Glas. 1764, which I have hitherto looked upon as a more finished edition of Douglas's *Essay*; but, thanks to "N. & Q.," my attention has again been drawn to the subject; and although the tragedy also contains the remarkable scene of the servants placing a bloody raw bull's head before the doomed Douglasses, I find it is an entirely different work, and the production of Jas. Wilson, the author of *Clyde*, &c. Douglas's book was known to the editors of the *Biog. Dram.* as an anonymous play; but Wilson's tragedy had entirely escaped them: they are both anonymous offerings to *The Douglas*, the *Essay* being dedicated to the Duke, and the *Tragedy* to the Duchess. Turning up the books of Douglas has brought into the foreground "*Original Poems and Translations*, by Jas. Beattie, A.M." 8vo, Aberd. F. Douglas, and sold by him for the benefit of the Author, and in Lond. by A. Millar, 1761. Supported by Geo. Chalmers, I hold this to be the first edition of Beattie's poems, said to have been rigidly suppressed; Lowndes, however, without saying anything about the suppression, gives the dates 1760 and 1766 for the first and second editions of the author's works. Perhaps some correspondent will clear up this: that my Aberdeen book was a faulty one is evident, no less than eighteen pieces in it having been left out of subsequent impressions. J. O.

P.S. Since writing the above note, I have accidentally looked into the *Scottish Descriptive Poems* published by John Leyden, at Edinburgh in 1803, where I find a memoir of John (not James) Wilson, and a confirmation of my impression that the *Essay* was but the first draught of the *Tragedy* of Earl Douglas, and sufficient proof that both are the production of [the said] John Wilson.

The *Dramatic Essay* is a London book, printed there when Douglas was exercising that art in Aberdeen, and being anonymous, there is nothing to connect his name with it but the practical joke of the bull's head, related by Chalmers, which may, probably, admit of another solution than the one arrived at—that he must necessarily be the author of this work. †

ISABEL OF GLOUCESTER (2nd S. xii. 298.)—MR. JOHN WILLIAMS still continues to refer to the "*great authority of Matthew Paris*," in regard to the *mistake* respecting the name of King John's

first wife. If Matthew Paris could answer for himself, he would assuredly plead "not guilty" to the charge of error, except so far as having copied it *verbatim* from his predecessor Roger of Wendover, who, in his turn, would throw the blame on the original source of the blunder, the Chronicle of Roger Hoveden. That this is the fact, will at once appear by the juxta-position of the passages in each successive writer:—

"A.D. 1200.—"Eodem anno factum est divortium inter Johanneum regem Angliæ et *Hawisiam* uxorem suam, filiam Willielmi comitis Gloucestris, per Heliam Burdegalensem Archiepiscopum, et per Willielmum Pictavensem et Henricum Santonensem Episcopos; erant enim affines tertio gradu consanguinitatis."—*Annales Rog. de Hoveden*, p. 803, ed. Savile, 1601.

A.D. 1200. "Eodem tempore, celebrato divortio inter regem Anglorum et uxorem suam *Hawisam*, comitis Glouernie filiam, eo quod affines erant in tertio gradu consanguinitatis, duxit idem rex, consilio regis Francorum, Isabel, filiam Comitis Engolismi."—*Flores Hist. Rog. de Wendover*, vol. iii, p. 148, ed. Coxe, 1841.

A.D. 1200. "Eodem tempore, celebrato divortio inter regem Anglorum et uxorem suam *Hawisam*, comitis Glouernie filiam, eo quod affines erant in tertio gradu consanguinitatis, duxit idem rex, consilio regis Francorum, Isabel, filiam Comitis Engolismi."—*Hist. Major Matth. Paris*, p. 200, ed. Wats, 1640.

At the present day, it becomes really requisite to exercise rather more discrimination in referring to the old English Historians than is, unfortunately, the practice. MR. WILLIAMS has only done what Lingard, Sharon Turner, Miss Strickland, and many other writers have done before him; but surely, if "authority" is to be put forward, some pains should be taken to ascertain what authority is *real* and what is *fictitious*. QUVIVIS.

SUBSTANTIVES IN -AGE (2nd S. xii. 180, 252).—To the names of herbs or vegetables ending in -age, collected by J. SAN, might have been added *sperage*, the old name for *asparagus*, which is fully illustrated in Nares's *Glossary*. It is evidently adapted from the French *asperge*. The Latin name *asparagus* was afterwards introduced, but was corrupted into *sparrowgrass*. This form is retained by Johnson in his *Dictionary*, who cites the following couplet:—

"Your infant please to *sparrowgrass* prefer,
Which to the supper you may best defer."

This was abbreviated into *grass*, in the expression *Battersea grass*. As *artichaut* was converted into *artichoke*, so *asparagus* was converted into *sparrowgrass*. In each case the unmeaning termination was changed into a word with a signification of its own, more or less suited to the subject. L.

CHRISTOPHER MONK (2nd S. xii. 149).—W. W. can find all that is known of the old Devonian family of Monk, Monke, or Monck (now represented in the junior branch by Viscount Monck) in the Heralds' Visitations, and in Prince's *Worthies*

of Devon, p. 464. Prince styles General Monk "cousin" of the Earl of Leicester, and also shows other distinguished connections of the family. I do not see how he was related to the Grenvilles, nor do I know who W. W. means by "Morrice," unless it be Prince Maurice, with whom the Duke of Albemarle could not have been in any way connected.

Sir Thomas Allen's son and successor, also Sir Thomas Allen, 2nd baronet, married "Elizabeth Angell."

W. W., by the wording of his Query, seems to infer that the Dukedom of Albemarle had limitations beyond the issue of General Monk. I do not believe it had. The title, and the immediate line of the family, both became extinct by the death of Duke Christopher, who was the only child of the General, and who survived both his uncles; Thomas, the elder brother of his father, and Nicholas the younger, who was Bishop of Hereford, and died 1661. If the extraordinary evidence be true which was adduced in the Court of King's Bench, 15th Nov. 1700, on an action of trespass between William Sherwin, plaintiff, heir and representative of Thomas Monk, elder brother of the 1st duke, and Sir Walter Clarges, Bt., defendant, devisee under the will of the 2nd duke, he (Duke Christopher) had himself no legal claim to his title. S. T.

A QUID OF TOBACCO (2nd S. xii. 306.)—

"Cud, n. 1st. The food which ruminating animals chew at leisure, when not grazing or eating."

"2nd. A portion of tobacco held in the mouth and chewed."

"Quid, n. A vulgar pronunciation of cud."

Do not the above extracts from Webster clearly support Richardson's derivation of this slang word, and need we go to the Gathalian for what we find so much nearer home? If Cud is the food which ruminating animals chew at leisure, is it not, with its derivative quid, an appropriate term for a food (I have often heard an American backwoodsman say that a quid of tobacco was as good as a meal) which animals *not* ruminating chew at leisure, and is not the American lexicographer the *highest* authority on this synonym for a "chew of tobacco?" D. M. STEVENS.

Guildford.

MUTILATION OF MONUMENTS (2nd S. *passim*).—The church of Strensham, Worcestershire, contains a fine series of monuments of the Russell family, from 1405 to 1794, when the manor passed by an heiress to Earl Somers.

The late rector, the Rev. Dr. Grove, removed two of the brasses from the chancel to make room for a stone inscribed to his own family. Happily these fine memorials have been discovered since his death, in the vestry; and the present rector, the Rev. — Welby, who has but recently been

appointed, has expressed his intention of replacing them in the church; and I trust, before the meeting of the Archæological Institute at Worcester next year, who may probably visit this interesting church, they may be restored to the spot from whence it was little less than sacrilege to remove them.

T. E. WINNINGTON.

ERRORS AND DISCREPANCIES IN BOOKS ON THE PEERAGE (2nd S. x. 167.)—Under this heading E. B. O'C. points out a discrepancy in the spelling of the Christian name of Berkeley, last Baron Botetourt, Burke's *Extinct Peerage* giving it as *Narbonne*, while Burke's *Dictionary of the Peerage*, and Nicolas and Courthope's *Historic Peerage* print the name *Norborne*. Neither mode of spelling is correct. *Narbonne*, 4th and last Baron Botetourt, was named after his mother, Elizabeth, daughter of Walter *Narbonne*, Esq., of Calne, co. Wilts. The name is spelt correctly in Sharpe's *Peerage*, 1830.

It was John 7th Earl of Galloway that married Charlotte Mary, daughter of Francis 1st Earl of Warwick; George the 8th Earl married Lady Jane Paget.

D. M. STEVENS.

PHŒNIX FAMILY (2nd S. xii. 109, 139, 177, 217.)—John Phœnix, a copyhold tenant of the manor of Easton, co. Northampton, with his wife Mary (Bacon), surrendered an estate at Easton on 27th June, 1739.

J. P. JR.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

Les grands Architectes Français de la Renaissance, d'après de nombreux Documents inédits des Bibliothèques et des Archives, par Adolphe Berty. Paris: Aubry. London: Barthès and Lowell.

The author of this interesting little work is astonished, with much reason, that the great French artists of the Renaissance period should never yet have engaged the attention of a competent biographer. We can, to a certain extent, account for the scanty information we possess on mediæval architects, sculptors, and painters: at that epoch religion and politics were the only passports to celebrity, and reputation was earned exclusively in the arena of theological controversy or the battle-fields of Europe and Palestine. But when the sixteenth century inaugurated a new form of civilisation, artists took their place amongst the notabilities of their respective countries; and, to limit ourselves to the subject treated by M. Berty, what men enjoyed greater fame during their lifetime than Jean Goujon and Androuet du Cerceau? Yet, if we want to study the biography of these illustrious personages and of some of their contemporaries in the same profession, we are reduced to documents which are either incomplete or positively erroneous. D'Argenville is only a wretched compiler, Quatremère de Quincy has done nothing but copying from D'Argenville without acknowledgment, and Collet's *Notice Historique sur la Vie et les Ouvrages de quelques Architectes Français*, published as late as twenty years ago, abounds in blunders of the grossest description. Such being the state of the case, we must thank M. Berty for having put together

in the elegant octavo we are now noticing a few biographical sketches on the principal French architects of the Renaissance—sources of information in this instance were, we repeat, most scanty; but those that could be rendered available have been turned to the best account; and the various chapters which compose the work, although very succinct, are both correct and complete. The notabilities discussed by M. Berty are the following: Philibert de L'Orme, Pierre Lescot, Jean Goujon, du Cerceau family, the Métezeau family, the Chambiges family, and Jean Bullant. The volume is *got up* with all the elegance which distinguishes M. Aubry's publications, and it contains, by way of illustrations, several curious facsimiles of the hand-writing of the principal architects mentioned.

Le Bestiaire d'Amour par Richard de Fournival, suivi de la Réponse de la Dame, etc.; publié pour la première fois d'après le Manuscrit de la Bibliothèque Impériale, par C. Hippeau, Professeur à la Faculté des Lettres de Caen. Paris: A. Aubry. London: Barthès and Lowell.

We need scarcely tell our readers that during the middle ages the fashion for allegorising was carried to the most extraordinary lengths; the famous *Roman de la Rose* had given, so to say, the signal; and all the rhymers and prose-writers of the time followed in the same direction with laudable energy. The result was a whole collection of works, which, under the title of *Blasons, Bestiaires, or Volucraires*, contained long, tedious, and fanciful allegories, the elements of which were borrowed either from the noble art of heraldry, or from the very rude notions of natural philosophy which were then current. The design of the persons who composed these works was generally a most moral one: they aimed at inspiring their readers with the love of God; and the mystical interpretation given to lions, unicorns, salamanders, griffins, and other such legendary creatures referred to the cardinal virtues, or to the contrary vices. It was reserved for Richard de Fournival, Chancellor of the Church of Amiens, to comment upon natural history from far different motives; his acquaintance with the marvels of creation furnishes him with arguments in favour of a love-suit, and when he descants on the habits of *li olifans, la singesse, Tydre, le cocodrille*, etc., it is in order to prove to his lady that she should requite favourably the passion with which she has inspired him. This original style of allegorising is one thing which recommends Richard de Fournival to the attention of our readers; but it is not the only one. Under the tedious explanations of the pedantic *trouvere* we are curious to discover some new information respecting the scientific attainments of mediæval society; and if the absurd character of the work itself only excites our contempt, it may be usefully referred to as an historical document.

M. Hippeau, in his Introduction, has very accurately analyzed the *Bestiaire d'Amour* and the reply which follows it; for the lady to whom the learned chancellor addressed his suit answered him, or is supposed to have answered him in the same style; and we must say that, as far as wit, humour, and point are concerned, all the advantages lie on the side of the unknown fair one. About Richard de Fournival himself little is known; besides the *Bestiaire*, he wrote a number of other works which are characterised by great mediocrity, and, from the dialect he habitually uses, we are led to conclude that he was a native of Picardy, although the Abbé de La Rue has placed him on the list of Norman poets. The number of MSS. of the *Bestiaire d'Amour* which are still extant, is a peremptory proof that this singular work enjoyed in days of yore a considerable amount of popularity. M. Hippeau has selected as most correct a codex preserved at the Paris Imperial Library, (fonds Lancelot,

7019); it is embellished with a variety of rude drawings, which have been engraved for the present edition. The notes placed at the end of the volume embody in a concise manner the chief traditions which were current during the Middle Ages respecting the animals, either real or apocryphal, referred to by *Maître Richard*.

Le Bel Inconnu, poème de la Table Ronde, par Renauld de Beaujeu, poète du 13^e siècle; publié d'après le Manuscrit unique de Londres, avec une introduction et un glossaire, par C. Hippeau, Professeur à la Faculté des Lettres de Caen. Paris, A. Aubry; London, Barthès and Lowell.

The publication of this mediæval poem is an event which M. Hippeau may justly be proud of; after having devoted his time, his energy, and his fortune to the editing of the chief monuments connected with the early literature of France, this gentleman has been rewarded by the honour of giving to the learned world the *editio princeps* of one of the choicest episodes of the famous cycle of the Round Table—a book described in 1777 by the author of *La Bibliothèque des Romans as le plus rare et le plus introuvable des romans de la Table Ronde*; henceforth the name of M. Hippeau must go down to posterity coupled with that of the *Trouvère* Renauld de Beaujeu. A considerable part of the MSS. of French chivalric romances and *chansons de geste* are scattered throughout the public libraries of Europe; but we know, at all events, where to consult them: thus we can go to Rome to study "Guillaume de Dôle;" "Ugon le Beruyser" and "Orson de Beauvais," are at Middlehill; "Jouffroi de Poitiers" is in the Copenhagen library; "Richars li Biaus," at Turin; and "Eledus," at Stockholm. Until very lately, no one knew what had become of *Le Bel Inconnu*; and those who were acquainted with the narrative had derived their information, either from a prose romance preserved at the Imperial Library in Paris, or from an English metrical translation written by a contemporary of Chaucer, and which forms part of the collection of the British Museum. Six years ago, M. Hippeau being on a visit at the Duc d'Annumale's at Twickenham, was asked by his Royal Highness to examine a MS. which he had lately purchased; and let the reader fancy what the delight of the learned Professor must have been when he discovered, amongst the contents of the volume in question, the original work of Renauld de Beaujeu. Permission was easily obtained from the noble owner of this treasure to publish it, and M. Hippeau lost no time in enriching our libraries with one of the most curious specimens of French mediæval poetry. The Introduction prefixed to the volume we are now alluding to contains all the necessary bibliographical details, and also an excellent summary, which will enable those persons who do not care about perusing the whole poem to form some idea of the story and the characters; then follows the romaunt itself, consisting of 6122 lines, rhyming by couplets, and written in the octosyllabic measure. M. Hippeau has had the very happy idea of dividing it into various sections of unequal but generally short dimensions, with headings which give the abstract of the events related. The next feature in the book is a glossary; and finally we are introduced to the English text of *Le Bel Inconnu*, as printed from the British Museum MS., Cotton. Calig. A. 11, fol. 40.

Lettres de Marie de Rabutin Chantal, Marquise de Sévigné à sa Fille et à ses Amis, édition revue et publiée par M. U. Silvestre de Sacy, de l'Académie Française. Vol. I.—IV. Paris: Techener. London: Barthès & Lowell.

A few months ago the publication of a new edition of Madame de Sévigné's Letters was announced. M. Hachette of Paris had obtained the MSS. Annotations com-

plied by the late M. de Montmerqué; great pains had been taken to secure from all quarters the documents necessary to make this work quite a masterpiece in its way; nothing, however, beyond the prospectus has yet been issued of the projected undertaking, and another spirited publisher, M. Techener, comes forward, meanwhile, with a rival Madame de Sévigné in the shape of a series of elegant and beautifully printed volumes prepared by the well-known *académicien*, M. Silvestre de Sacy. A glance at the portion already issued will show at once what has been the design of the editor, and to what class of readers he has chiefly addressed himself. In a work like Madame de Sévigné's correspondence, a great number of notes must, of course, be appended. Now M. de Sacy wishes for a place in the library, not of critics and antiquarians, but of persons who turn to their books only for the purpose of recreation; learned disquisitions, he thinks, are very useful in their way, yet they are not indispensable, and out of twenty readers eighteen will be satisfied with merely a few words explaining correctly but briefly the allusions made and the persons referred to by the chatty *Marquise*. The edition we are at present engaged with is, in point of fact, a popular edition; four volumes of it have been published, and the last one will contain, besides portraits of Madame de Sévigné and of Madame de Grignan, a preface such as M. Silvestre de Sacy alone knows how to write. It seems as if every thing had been said that could be said about the great French epistolographer: but in descending on the literary stars of the seventeenth century, M. de Sacy talks with an eloquence, a depth of feeling, which make us value still more our old classical favourites, and he has the art of never being common-place whilst dealing with what many persons would call worn-out subjects. Respecting Madame de Sévigné herself, every fresh critic must of course begin by re-echoing the eulogies that have been pronounced in all quarters from the days of La Harpe downwards. It is no novelty to assert that her style is distinguished by excessive simplicity, that her happiest productions never seem to have cost her an effort; and that she is equally at home whether she touches on humorous topics, or describes affecting scenes such as the death of the young Duc de Longueville. But, at the same time, we are not obliged to admire indiscriminately every relic of the seventeenth century as our fathers felt compelled to do; even the sun has its spots, and Madame de Sévigné can be found fault with on certain details. A great deal has been written about her warm-heartedness, and her attachment to her friends; we should not forget, on the other hand, what she said of the Protestants, and how she rejoiced when the half-starved Breton peasants were sent to the gallows for having remonstrated against the tyranny of the governor. She did not see the wickedness of associating with Ninon de L'Enclos; the circle of her acquaintance comprised, including the Cardinal de Retz, Fouquet, and Pellisson, some of the most notorious profligates of the world has ever known. The influence of the court of Versailles must, it is true, be taken into account whilst we appreciate the character of Madame de Sévigné, and we should not forget how a disturbed state of society and a long succession of civil wars, tend to blunt every idea of morality; but after making the largest allowance possible, there will still remain much to say by way of qualifying the praises which have hitherto been lavished upon the gossiping *Marquise*. As a writer, however, her reputation is unassailable, and the forthcoming essay of M. Silvestre de Sacy cannot fail to put this in the strongest light.

GUSTAVE MASSON.

Harrow-on-the-Hill.]

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CARTESIUS. Dr. Hooke's Micrographia, and Dr. Hales's Statistical Essays, are entered in the Catalogue of the King's Library, in the British Museum.

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ERRATA.—2nd S. xii. p. 298, col. ii. l. 16, for "Pitburg" read "Pitlurg;" line 18, for "Ancient Gordons" read "Seton Gordons."

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LONDON, SATURDAY, NOVEMBER 16. 1861.

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P^{tes}.

OCCASIONAL FORMS OF PRAYER.

Two volumes of *Occasional Forms of Prayer*, lately purchased by me, contain several not mentioned in the various notices on the subject which have appeared in “N. & Q.” The following is a list of them:—

Form of Prayer with Thanksgiving to be used of all the King’s Majesties loving subjects, the 28th of June, 1660. For his Majesties happy Return to his Kingdoms. London: Printed by John Bill and Christopher Barker, 1660.

Form of Common Prayer for God’s Blessing upon his Majesty and his Dominions, &c., to be used upon April 10th and April 24th, 1678. London: Printed for John Bill, Christopher Barker, Thomas Newcomb, and Henry Hills, 1678.

Form of Prayer to be used on Wednesday the 22nd December, being the Fast-day, &c. London: Printed by the Assigns of John Bill, Thomas Newcomb, and Henry Hills, 1680.

A Prayer for his Highness the Prince of Orange to be used immediately after the Prayer for the Royal Family. In the Savoy: Printed by Edward Jones; and for James Partridge, Matthew Gyllyflower, and Samuel Heyrick, 1688.

A Prayer for the King. London: Printed by Charles Bill and Thomas Newcomb, 1690.

A Form of Prayer, &c., to be used Yearly upon the 5th day of November. London: Printed by Charles Bill, and Thomas Newcomb, 1690.

A Form of Prayer to be used on Wednesday the 29th of April, 1691: being the Fast-day for imploring God’s

Blessing and Protection in the Preservation of their Majesties sacred Persons, &c. London: Printed by Charles Bill and the Executrix of Thomas Newcomb, decess’d, 1691.

A Form of Prayer, &c., for the Preservation of their Majesties, the Success of their Forces in the Reducing of Ireland, and for his Majesties safe Return. To be used on the 26th Nov. London: Printed by Charles Bill and the Executrix of Thomas Newcomb decess’d, 1691.

A Form of Prayer. Fast-day, 8th April. London: Printed by Charles Bill and the Executrix of Thomas Newcomb decess’d, 1692.

A Form of Thanksgiving to be used in all Churches within the City of London. London: Printed by Charles Bill and Thomas Newcomb, 1691.

A Form of Prayer, to be used next after the Prayer in the Time of War and Tumults. London: Printed by Charles Bill and the Executrix of Thomas Newcomb decess’d, 1692.

A Form of Prayer, &c., to be used on the 27th October, 1692. For the signal Victory vouchsafed to their Majesties Fleet, &c. London: Printed by Charles Bill and the Executrix of Thomas Newcomb decess’d, 1692.

A Form of Prayer, &c., to be used on the 26th June; being the Fast-day. “By order of the Lords Justices.” London: Printed by Charles Bill and the Executrix of Thomas Newcomb decess’d, 1696.

A Form of Prayer, &c., to be used on the 16th April. For discovering and disappointing a horrid and barbarous Conspiracy of Papists and other trayterous Persons to assassinate and murder his most Gracious Majesties Royal Person; and for delivering this Kingdom from an Invasion intended by the French. London: Printed by Charles Bill and the Executrix of Thomas Newcomb decess’d, 1695.

A Form of Prayer to be used on the 11th of December; being the Fast-day. London: Printed by Charles Bill and the Executrix of Thomas Newcomb decess’d, 1695.

A Form of Prayer, &c., to be used on the 10th of May. For the Prosperity of their Majesties’ Arms both at Land and Sea. London: Printed by Charles Bill and the Executrix of Thomas Newcomb decess’d, 1693.

A Form of Prayer, &c., to be used on the 12th November. For the Preservation of his Majesty from the great and manifold Dangers to which his Royal Person was exposed during his late Expedition, and for his safe Return to his People. London: Printed by Charles Bill and the Executrix of Thomas Newcomb decess’d, 1693.

A Form of Prayer, &c., to be used on the 7th November. For the great Goodness and Mercy of Almighty God in continuing to us His Protection and Assistance in the just and necessary War in which we are engaged for the Safety of our Realms, and of the Liberties of Europe, by giving to our Arms, in conjunction with those of our Allies, a wonderful course of Successes this Campaign; and, more particularly, a Signal and glorious Victory in Spain. London: Printed by the Assigns of Thomas Newcomb and Henry Hills decess’d, 1710.

A. W. MORANT.

Great Yarmouth.

PROPHECIES FULFILLED.

In a recent work which has acquired some notoriety, but which I have had neither time nor inclination to look into, I am told the following dogma is either expressed or implied. That in-

asmuch as Isaiah has mentioned Cyrus by name, his writings, which are believed to have been of the time of Hezekiah, and to have been prophetic, were really written during, or after the reign of Cyrus, four hundred years later; and are therefore, *pro tanto*, not prophetic at all. Whether the author, or authors of the work alluded to, are prepared to go the length of the old free-thinkers, I do not know; nor is it necessary to inquire. Many however have held, and probably still hold, the doctrine: "that there is not, and never has been, any power of foretelling future events; and that what are commonly called prophecies, have all been fabricated *after* such events had taken place." It is not my intention to enter into any controversy on the subject, nor would your pages be a convenient arena for such a purpose: permit me, however, to remind your readers of two remarkable predictions, which we are sure were not only made, but which were actually printed, three-quarters of a century before their fulfilment. They are to be found in Nostradamus, and have been quoted, with an account of all the editions of his works, with dates, &c. in the First Series of "N. & Q.," particularly in the fourth and seventh volumes. A correspondent gives 1555 as the date of the first edition. De Bure gives 1568 as that of the first *complete* edition, probably both are right. I have been unable to go to the British Museum, but a friend has very kindly collated the passages with copies there dated 1570, 1577, and 1588, and finds them as given in "N. & Q." It is not to our present purpose to comment on the character of the old physician or his prophecies. All that is desired is to call attention to this fact: there are at least two predictions in one book of events which took place seventy-one and ninety-eight years respectively after the prophecies appeared in print. They are not traditional, like those of Nixon and Mother Shipton — nor obscure and dreamy, like Merlin's "white king" and "dreadful dead man" — nor of things that often happen, as war, pestilence, or famine — nor vague as "a certain nation," "a great personage" — but they are couched in plain, clear terms, and I believe there has been no doubt as to their translation — "the senate of London will put to death their king;" — "the blood of the just shall be the cause of the burning of London in three score and six." These are the predictions. I desire to make no further remark except there they are; and, "being found," I venture to "make a note of them."

Poets' Corner.

LINCOLN CATHEDRAL.

Several eminent archæologists, artists, and architects, are strongly convinced that the process of external scraping to which Lincoln Cathedral is

subjected, however well intentioned, is a serious mistake. The following *jeu d'esprit* has appeared in the *Stamford Mercury*: —

The Protest of the Kings in the West Front of Lincoln Cathedral.

"Most potent, grave, and reverend curators!
We kings can scarcely be considered traitors
In thus submitting our royal complaint,
Enough to animate a sculptured saint.
To friends of taste, and art, and archæology
Our firm remonstrance needs not an apology,
Seated in conclave we deplore the *scrape*
Which bodes destruction to our minster's shape.
Upon the *surface* all our grievance lies;
Dissolving views await our upturned eyes;
Attenuation spreads beyond redress,
'Fine by degrees' not 'beautifully less.'
Through the perspective, if the eye be cast,
The point of vanishing is reached at last;
Each moulding, corbel, pillar, pinnacle,
Solid, or slim, or bold, or finical,
Arcades in *tiers*, strings, cornices, and bands,
All are submitted to these *skinflints'* hands:
Tints perish that delight artistic eyes,
Time-honoured tones which antiquarians prize,
'Beauty is but skin-deep,' the proverb shows,
To screen her from the ruthless mallet's blows.
Come whitewash! varnish like the house of peers!
Come anything but this to rouse our fears!
To tamper with the work of old Remigius,
So good, so venerated, so religious,
Would eclipse all—would be indeed prodigious. }
Repute us not thinskinned, if we perplexed
Wince at the thought that we may suffer next.
While universal whiteness blights our home
To this complexion must we also come?
Are we to undergo the dreaded scrub?
Must we be scarified? — 'aye, there's the *rub*':
Must we succumb? *we* that were born to rule,
Be rasp'd and jagg'd, and chisselled by the tool?
'Aye every inch a king!' we each declare,
And not one inch can any of us spare.
For sacrilege the wretch of yore was flayed,
And on the door his recreant hide displayed;
But why are our majesties attacked?
At any rate *we're* guiltless of the act.
Think not that we, like the accustomed eel,
Have cuticles that can no longer feel;
The stones cry out — each block of horror tells —
Relinquish then the *peeling*, to the bells.
Let us in solemn gloominess remain,
Nor rashly strive to grind us young again.
Faithful custodians who with watchful care
Arrest decay and every loss repair!
Restore, replace with all your wanted art,
But bid the *skinner's* company depart;
Issue at once an absolute decree,
From *superficial* meddlers set us free.
With this our warm expostulation ends:
Prevent our ruin! Save us from our friends."

ÆSTHETICUS.

INIGO JONES.

My attention has been lately drawn to this almost forgotten, but unrivalled architect, by reading a delightful paper in the first volume of *Transactions of the London and Middlesex Archæ-*

ological Society, entitled "Walks in the City," by the Rev. Thomas Hugo. That gentleman has pointed out all the buildings in his walk which are known as Inigo Jones's. They are unmis-takeable. Mr. Hugo justly observes, in his walk, of this great architect:—

"His are no ugly forms, no architectural monstrosities, no platitudes of brick and mortar, depending for their power to please on a wretched mass of meretricious ornament, which in very truth does but reveal their innate worthlessness and despicable hypocrisy, that pretends to do much, but is actually nothing. Nor are his works characterised by an entire forgetfulness of the use for which an edifice is designed, or by a poverty of invention in the employment of details. We may search in vain among his creations for works, conspicuous enough in many other directions, for meagreness alike of design and execution, the manifest impress of a grovelling mind, and of a contemptible taste, which is stamped indelibly on every portion, from the stucco plinth to the ridiculous chimney pots. His structures, on the contrary, attract at once and without effort, our admiration and kindly regards; the spirit of grace and beauty seems to brood over them, and they instinctively elicit the spectator's sense of the beautiful and the true. His works, with few exceptions, are fragmentary; but he never drew a line, or moulded an ornament without giving unmistakable evidence of consummate ability and a master mind."

I hope I shall be pardoned for occupying so much of your space in the extract I have given from Mr. Hugo's paper; but I wish to awaken the public to the merits of that great architect, Inigo Jones, and to the importance of those works in London being identified and pointed out, so that visitors from the country may have an opportunity of examining them. A greater treat they cannot have. But who will undertake the task? I know of no one more competent than Mr. Hugo, who possesses a thorough appreciation of the man; and I would suggest to the members of the London and Middlesex Archæological Society their engaging Mr. Hugo to take another walk in all those parts of London where the works of Inigo Jones are to be found, and that he be requested to give us a description of them.

FRA. MEWBURN.

Larchfield, Darlington.

Minor Notes.

CURIOUS CEREMONY AT THE INSTALLATION OF KNIGHTS OF THE BATH.—The following curious ceremony, recorded in the *Annual Register*, was observed at an installation of the Knights of the Bath, May 19, 1803:—

"On the procession arriving at the door of Poets' Corner, the King's Cook, dressed in full court dress, bowed to each knight, and addressed him thus: 'Sir Knight, the great oath that you have taken, if you keep, it will be a great honour to you; but if you break it, I have power, by virtue of my office, to hack the spurs from off your heels.' Each of the knights bowed to him, and touched their hats. Some of them asked him if there were any

fees to pay? to which he answered, he would do himself the honour to call upon them. He receives four guineas for this extraordinary speech and ancient custom. This ceremony was conducted with the utmost regularity and order."

The same ceremony was observed at an installation in 1761, except that the cook was habited in a linen apron, and had in his hand a chopping-knife.
H. S. G.

NAPOLEON, NELSON, AND WELLINGTON.—The minds of these great men were singularly and similarly formed in one respect— they always decided every question brought before them on the instant: there was no balancing of arguments— no *pros* and *cons*— but the moment a subject was started on which an opinion was required, an opinion was formed.
FRA. MEWBURN.

Larchfield, Darlington.

SOUTHERNWOOD.— This plant is a favourite in Scotland with country servant girls and others, who habitually take a piece of it to church to revive them with its fragrance; and a similar practice prevails I believe in several parts of England. In Yorkshire and Lancashire it is known as *lad's-love* as well as *southernwood*. A lady I am acquainted with belonging to the west of Scotland, calls it *apple-rinky*, while *wormwood* and *mugwort* are other appellations of species of *Artemisia*.

J. SAN.

MUFFS.— The following instance of the antiquity of modern slang is curious:—

"I can find neither rime nor reason in such extraordinary usage and entertainment of your Suisse, being more than they were fit to receive, and more than be-seemed the King to give to such *muffs*."—Chamberlain's *Letters*, p. 159.

G. H. K.

SAGO.— The following instance of the early use and explanation of this word may be worth a Note. That very curious book, the *Geographia* of J. Maginus (1608), in speaking of the island of Gilolo, or Batochina (otherwise Del Moro, Jilolo, &c.), says:—

"Abundant autem oryza, et medulla cuiusdam arboris; quæ *Sagu* vocatur, ex qua panem faciunt, a qua etiam arbore, succum colligunt loco vini: gallinas sylvestres complures mittit a nostris valde diferentes, et vicinum mare magnam habet testudinum ingentium copiam cuius caro eiusdem fere saporis est cum carne veruccina."

Sago is, therefore, a name derived from the Molucca islanders.
B. H. C.

LONGEVITY.— I have in my possession a few leaves of a Portuguese work, the pages of which are headed: "Descripção da Cidade do Porto." And at p. 362, among a list of nuns, occurs the following:—

"A. V. Catharina da Gloria, da illustre familia dos Leitias Pereira desta cidade, e religiosa no convento de Corpus Christi, he memoravel pela sua longa idade, e exemplar virtude; porque nascendo nos fins do anno de

mil quatrocentos e noventa e nove, morreo no de mil seiscentos e vinte com mais de 120 annos de idade, e 114 de clausura, desórte que em todo este longo curso de annos, conheceo parte de tres seculos, sette Reis em Portugal, e doze Bispos na Diocese do Porto. Teve grande conhecimento da Escriptura, e taõ feliz memoria, que recitava de cor todo o Psalterio."

The evidences, or proofs of reputed great ages, are often weak; but the fact of being 114 years in a cloister would most likely not have been asserted unless previously verified by the records of the cloister. And if so verified, it may almost be considered a proof that the age of the party was at least 120 — agreeing with the dates given, viz. born in 1499, and died in 1620. J. M. O.

A VISIT TO JACK SHEPPARD. —

"Nov^r 5, 1724. Saw in Newgate J^{no} Sheperd the famous Thief, who had escaped so often out of Prison, that a Harlequin was made on him in the Play House. Cost me 3^d 6^d to see the Rogue, who was not above 19," *MS. Diary of Sir Erasmus Philipps, Bart.*

JOHN PAVIN PHILLIPS.

Haverfordwest.

Queries.

MUSICAL QUERIES.

Will any of your musical correspondents kindly supply answers to the following Queries?

Where does the original copy of Kempton's service in B flat exist? At a sale in London, some days back, I procured, for an absurdly low price, a very ancient MS. of that service, purporting to be the autograph of the composer. I am rather doubtful of its authenticity, and should be glad to have my doubts solved either one way or the other. The handwriting is slender and vacillating, but beautifully neat and clear. The formation of the capital L's, and the small c's and y's, as also that of the capital P's, is very peculiar. The musical text is very upright.

Was Dr. Croft in the habit of signing himself "Dr. Croft" or "William Croft" on his compositions?

In an autograph overture of Dr. Boyce's, I found interpolated, in another handwriting, two sheets of music, consisting of an organ arrangement of Handel's Hallelujah Chorus, figured here and there, and (on the back of one sheet) part of a song, which was evidently the rough draft, and full of corrections and erasures. It appears to be a pastoral air in A $\frac{3}{4}$, in a really pure style of writing; to which the words, as far as they go, are: —

"It was no more with single charms, The Paphian queen — our alarms. No more alarms. But here displaying — stores, With lavish — pours, And here unites her scattered rays."

Is there any cantata or operetta which contains a song (or, as a second inspection leads me to

imagine, a duet,) to words resembling the above? I am forced to leave blanks where no words are placed in the MS. The writing is small, but firm; and evidently written with practised speed, and very much faded. I should be much obliged to any one who could explain these matters.

GEORGE E. J. POWELL.

Oxford.

SAMUEL WARD OF IPSWICH AS A CARICATURIST.

In Malcolm's *Historical Sketch of the Art of Caricaturing*, he describes, at pp. 24 and 25, a satirical print published in the early part of the reign of James I., entitled "Spayne and Rome defeated," which was principally aimed at the perpetrators of the Powder Plot, but contains on the left a view of the sea, with the Spanish Armada in a circle. Malcolm says, "the inscriptions on this very curious and respectably-executed print are in Latin, English, and Dutch, of which I shall transcribe only the two former," and gives what I presume is intended for copies of them. Now having recently had the opportunity of examining a very fine impression of the original, I am anxious to call attention to a very important omission in Malcolm's description of it, viz. the inscription which tells us who designed it. In the right hand corner of the original there are these words engraved — "*Invented by Samuel Ward, Preacher of Ipswich.*" As the original print contained some curious variations from Malcolm's copy, it is possible that it exists in different states, and that in the state from which Malcolm made his copy that inscription did not exist.

I now beg to ask, is Samuel Ward known to have "invented" any more pictures of this kind? Did the present form an illustration to any of Samuel Ward's published works? S. W. C.

BALLADS AND BALLAD WRITERS. — Anno Salutis 1759, a certain regiment being ordered to Canada, one of the rhyming fraternity paraded the whole Pantheon to witness its embarkation; not in the stately heroics of Pope's *Iliad*, but in the ballad simplicity which so distastes the Oxford Poetry-Professor. I can recall but a single stanza: —

"Neptune with his trident, Apollo in his car,
Jove the celestial, and Mars the God of War,
And all the Gods and Goddesses, descended from their spheres,
To view with admiration the British Grenadiers."

Some years later, when King William IV., like our present Prince Alfred, was a young middy, his ship touched at Cove — *hodie* Queenstown. H. R. H. was, of course, lionised over the *notanda* of Cork and its neighbourhood, among which was a celebrated salmon-leap. Another minstrel, less

imbued with mythology, but deeply read in *piscine* perceptivities, recorded the royal visit in a ballad, my conservation whereof is equally imperfect:—

“The Salmon fry
Was seen to fly
Above the water six feet high,
To join congratulation;
And let him see
The river Lea
Could afford so great a man as He
Such various speculation.”

Can any Cuttlean brother complete my slight reminiscences? OLD MEM.

CARICATURES. — Can M. VAN LENNEP or any other reader of “N. & Q.,” or the *Navorscher*, tell me whether there exists in Dutch a History of Caricatures, more especially of those of the seventeenth century, or any works upon the subject? I believe there is no French or German book which treats of them. If I am mistaken in this, I shall be glad to be set right. D. C.

CRUEL KING PHILIP. —

“Cruel King Philip ‘mong pedlars and Jews,
Sits in a corner, mending old shoes;
To Gwyllim of griffins the pedant is talking,
Who squeezed out of Homer ‘Instructions for Hawk-
ing.’
Nestor and Socrates gabble inanity,
Maundrings of age, and explosions of vanity.
Palamedes and Prynne in set forms make a potter,
And prose till they tire all the world and each other.
On Chesterfield there, Johnson’s shoe-black you look,
And Sardanapalus, Diogenes’ cook.”

The above are from a poem of sixteen pages, entitled *What S— saw in the Invisible world*. London, 1791.

S. is Swedenborg, and the vision is chiefly taken from his writings. I wish to know who are “Cruel King Philip” and “the Pedant.” Does Homer mention hawking? J. K.

THE EGG, A SYMBOL. — For what reason is the egg of an ostrich hung up in Eastern churches? I believe Curzon mentions it somewhere in his work on the Monasteries of the East. As the egg contains the elements of life, it was thought to be an emblem of the ark, in which were preserved the rudiments of the future world. Hence, in the “Dionusiaca” and other mysteries, one part of the nocturnal ceremonies was the consecration of an egg. I should like to know whether the exhibition of this symbol is frequent in Oriental churches or mosques, and of what it is now supposed to be significant. CHURCHDOWN.

ELLINOR FORTESCUE. — When recently visiting the church of East Allington, a few miles from the town of Kingsbridge, Devon, I noticed a very fine brass to the memories of John Fortescue, Esq., and Ellinor his wife; the former died in 1595, but the date of the wife’s decease is left

blank, from which I infer she was not buried in the church. Can you, or any of your readers, point out any other church where she was interred? G. P. P.

“THE FRENCHMAN IN PARIS.” — Who is the translator of this comedy, translated from the French 8vo, 1755, dedicated to Mr. Foote? It is a literal translation, not designed for the stage. The copy of this play [which I have seen was printed at Glasgow, 1758. R. INGLIS.

FULLUHT: THE ANGLO-SAXON BAPTISM. — Our Anglo-Saxon forefathers had a remarkable word for baptism, viz. *fulluht*. This means “something full.” Unlike *baptism*, it seems to have reference to the effect, and not the manner of the rite, and looks very like a translation of the Greek *πλήρωμα*.

Will some of the learned contributors of “N. & Q.,” who are legion, tell us whether *πλήρωμα* was ever used, either for baptism or its spiritual effect, and if so, what Father, or what early ritual has so used it? B. H. C., out of the overflowing stores of his mind and its acquisitions, might favour us with a note. H. C. C.

GISLING OF GENEVA. — Where can I learn any particulars of the life and works of this artist, who was, I believe, the designer and engraver of a series of satirical prints illustrative of the birth of the old Pretender, and his alleged illegitimacy? His name does not occur in the *Biographie Générale*, neither is he mentioned by Nagler in his *Kunstler-Lexicon*. G. G.

HAMPTON COURT CONFERENCE. — Who appointed the Puritan divines at the Hampton Court Conference?

In Barlow’s *Sum and Substance of the Conference* (Cardwell’s *Conferences*, 170, 8,) they are called “agents for the Millenary Plaintiffs.” And Collier (*Church Hist.* vii. 271, ed. Barham, 1840,) says, “the Millenary Petitioners sent Dr. Reynolds, &c. While ‘Tobie Matthew, of Durham (in Cardwell, *Conf.* 163, 23), says, “upon Monday his Majesty appointed certain of the best learned of the *preciser* sort to be before him in the Privy Chamber.” Perhaps this latter may mean only that the King desired them to be present on that particular day; but certainly several modern writers represent that the King appointed, i. e. selected them. S. C.

HERALDIC QUERY. — I should be glad to learn to, and by whom, the following arms were granted:—

“Argent two bars gules, charged with three martlets or, two and one. *Crest.* Out of a ducal coronet or, a reindeer’s head erminois, attired or.”

W. W. Birmingham.

THE "MILLENNARY PETITION."—When, where, and to whom was the "Millenary Petition" presented? Mr. Brewer (note on Fuller's *Church History*, vol. v. p. 305), says, "Presented 4th April, 1604," on the authority of Bishop Kennet's MS. of King James's reign in the British Museum, p. 27. Yet (see Mr. Brewer's note on p. 309), the *Answer* of the University of Oxford to this petition was printed in 1603; and, according to Collier (vii., 270, ed. Barham), a Grace in opposition to it passed the Senate of Cambridge, June 9, 1603. Moreover, it is generally thought to have been the main cause of the Hampton Court Conference (14 Jan. 1603). Did all this take place before the formal presentation of the petition?

Again: Fuller says (v. 265), that the non-conformist ministers intended to present a petition to the King and Parliament. Did they actually petition Parliament? And if so, was this presentation on April 4, 1604? Parliament assembled March 19, 1604. The petition given in Fuller and Collier is clearly to the King alone. S. C.

PEDIGREES OF FRENCH KINGS.—Where may be found the fullest and most accredited pedigree of the kings of France from Clovis to Charlemagne, and from him to Baldwin V., whose daughter Maud was espoused by William the Bastard? A. B. C.

PROVERB temp. HENRY VIII.—

"When certain fiery zealots had determined to burn out heresy, they commenced at Windsor and burned three learned men. The Bishop of Sarum said, That he trusted ere Christmas Day to visit and cleanse a good part of the kingdom. But most commonly, *God sendeth a shrewd cow short horns*, or else many a thousand in England had smarted."—Foxe's *Memoir of J. Marbeck in the Acts and Monuments*.

Can any of your friends explain the proverb?

GEORGE OFFOR.

QUOTATIONS WANTED.—

"Goes sounding on its dim and perilous way."

"The settled gloom

The fabled Hebrew wanderer wore,
Which dared not look beyond the tomb,
Yet could not hope for rest before."

L. PENSEROSO.

What is the origin of the saying:—

"The King of France, with twenty thousand men,
Went up the hill, and then came down again?"

B. P.

"I like a Priest, I like a cow,
I like a Prophet of the soul,
And o'er my heart monastic aisles
Come like

.
.
Yet not for all his faith can see
Would I that cowl'd churchman be."

H.

"What sent the messengers to hell,
But asking what they knew full well?"

STYLITES.

"Cope could not cope, nor Wade wade through the snow;
Nor Hauley haul his cannon to the foe."

J. S.

"God of a beautiful necessity is love in all that He doeth."

Σ.

Whence are the following:—

"One step to the death bed, and one to the bier,
And one to the charnel, and one, oh where?"

"Durior at scopulis mea Cœlia, marmore, ferro,
Robore, rupe, antro, cornu, adamante, gelu."

"Per meritum Christi requiem deprecimus isti."

GRIME.

ROUSSEAU ON THE REARING OF INFANTS.—Having had occasion lately to examine some genealogical records of a family, which had been most methodically kept by a relation learned in the law, I was much struck by the great mortality which occurred during childhood; so that of eighteen children of the same parents, born between the years 1719 and 1748, five only arrived at full age. It further appears to have been the practice at that time to send the infants immediately upon their birth to a nurse to be brought up *by hand*, as it was termed, with pap or spoon-meat. Rousseau, demented and visionary as he may have been in many respects, did not see why nature should have been less provident for the human species than other animals of the same class, and boldly asserted that it was the duty of the mother to suckle her infant. That noble-minded woman, Georgiana, Duchess of Devonshire, ever emulous to set a good example to her sex, determined she would bring up all her own offspring; and, acting upon this suggestion of Rousseau, introduced that system which was afterwards almost universally adopted, to the preservation of the lives of thousands of otherwise hapless infants destined to premature deaths. No one can accuse the author of the *Jockey Club* of servile adulation to high rank or aristocratic distinction; and he thus speaks of her Grace in describing her character:—

"The Duchess of Devonshire nursed her own children; a maternal duty wholly neglected by our fashionable Dames. The divine eloquence of Rousseau awakened her sensibility, and no sooner was she inspired with a sense of her duty, than she had virtue and resolution to fulfil it."—*The Female Jockey Club*, the 7th edition, 8vo. Lond. 1794, p. 16.

As Rousseau is a very voluminous author, I should be obliged to any reader of "N. & Q." to give me a reference to that part of his works in which he so humanely and so successfully inculcated this benevolent purpose. A.

ST. GILBERT.—Where shall I be able to get a good print of a monk and nun of the Order of St. Gilbert? Messrs. Ackerman some years ago published one, but I am unable to get one there.

PHILOMEL.

STRELLEYS OF STRELLEY.—In your impression of last week my Query is erroneously headed "Shelleys of Shelley." It should be Strelleys of Strelley. They were an old Nottinghamshire family, and held an almost uninterrupted succession of knightly honours from the time of Henry I. to the close of the seventeenth century. I beg again to say that notes respecting their descent, connexions, and doings will be gratefully acknowledged by
HENRY MOODY.

Queen's Road, Nottingham.

[This affords an instance of the necessity of writing *proper names* very distinctly, which we have so often endeavoured to impress upon our correspondents.—ED. "N. & Q."]

THE TUSCULAN DISPUTATIONS OF CICERO.—

"M. Tully Cicero's Five Books of Tusculan Disputations. Done into English by a Gentleman of Christ Church College, Oxford, London, 1715."

Who is the gentleman?*

E. H. A.

UNIVERSITIES OF PAVIA AND LEYDEN.—Can any correspondent of "N. & Q." tell me the average number of scholars in the Pavia University, between the years 1816 and 1819? Was Giuseppe Marchesi connected with it at that time, as Professor? Is anything known of Clarisse, a Leyden Professor?
MIÖLNIR.

WHITELOCKE'S MEMORIALS.—Dr. Lingard has an important query with reference to the conversation between Cromwell and Whitelocke recorded by the latter in his *Memorials*, under date of the 7th of Nov. 1652:—

"Were the minutes of this conversation committed to paper immediately, or after the Restoration? The credit due to them depends on this circumstance."—*Hist. of England*, x. 391, 4th ed.

An inspection of the original MS., if it be still extant, would throw much light on this point, which suggests the larger question as to the mode of the composition of the entire work. A great deal of it is evidently a *diary*; whilst, on the other hand, many of the entries, and those important ones, such as that above alluded to, are so long and circumstantial that they could not possibly have been made from day to day by a person so much immersed in business as Whitelocke was. The book as we have it seems to me to be a *diary*, with *additions and expansions* in the more important places.

With regard to Dr. Lingard's query, the passage alluded to is so long (occupying nearly two pages and a half in the first edition in folio), and its style is so much that of a verbatim report, that

[* In Bohn's new edition of Lowndes this translation is attributed to Main; but, we believe, W. H. Main's translation was first published by Mr. Pickering in 1824. The name of Main does not occur in the list of Oxford Graduates.—ED.]

I think it difficult to avoid the conclusion that it is either what it purports to be, a genuine report made soon after the event, or (without, however, throwing the least doubt on the fact that some such conversation did take place) a mere fiction. For my own part I should hesitate much before I could accept the latter alternative.

DAVID GAM.

Queries with Answers.

PAUL JONES.—Have his collection of important documents relating to the public transactions in which he had been engaged in America, Russia, and France, and the Memoir of his Life by Himself, ever been published?
J. M.

Oxford.

[The publications respecting Paul Jones are so multifarious, that it is impossible to enumerate them here, and they are almost without exception one-sided: suppressing his piratical misdeeds, and absolutely canonizing the man. In the first place we may mention *Mémoires de Paul Jones*, from his MSS., translated under his supervision by M. (le citoyen) André: à Paris, in 16mo, pp. 244. Published during le règne du Directoire, 1798. This work cannot now be had, and we believe there is not a copy of it in *La Bibliothèque Nationale* at Paris. We know a gentleman who was in search of it for twenty years, offering in Paris francs for sous upon the original price, but ineffectually. At last he obtained a copy, which he presented to the British Museum. (Press mark, 1452 c.) The donor also has added some manuscript notes. There is a profile engraving of Jones prefixed to this work, with his hair plaited and clubbed, according to the fashion of seventy years ago. There is also a vignette representing the engagement between the "Serapis" English frigate and Paul Jones's two vessels, on the 23rd Sept. 1779; which is perhaps quite correct, except that the engraver has reversed the position of the vessels when in action.

If we say *audi alteram partem*, we have yet but very little to add. There is, in Colburn's *United Service Magazine*, No. 170, for January, 1843, pp. 58—71, a History of the "Serapis" and her career; with a sketch of the character of *Le Chevalier* Paul Jones (as he is often styled), by Mr. Allen of Greenwich Hospital, a gentleman of very considerable and well-merited reputation as a writer on naval subjects: he tells a truthful and unvarnished tale, which is worth the perusal. One word more: if our correspondent will turn to the file of the *Naval and Military Gazette* of Saturday, 18 February, 1843, he will find a perfect *résumé*, at p. 102, of all Jones's services, and obtain a fair insight into his character.]

MICROSCOPY: THE HARE'S FOOT.—

"To my bookseller's, and there took home Hook's book of *Microscopy*: a most excellent piece, and of which I am very proud. Homeward, in my way buying a Hare, and taking it home, which arose upon my discourse to-day with Mr. Batten, in Westminster Hall, who shewed me my mistake that my Hare's foot hath not the joint to it; and assures me he never had his choliqne since he carried it about him: and it is a strange thing how fancy works, for I no sooner handled his foot, but I become very well, and so continue."—*Pepys's Diary*, Jan. 20, 1664-65.

In fewer than a hundred words, how prettily

has our old friend brought before us his love of science, his household habitudes, and his innocent superstitions. Speeding home with his philosophical purchase under his arm, buying a hare on the way, not for his family dinner only, but for an experiment on Mr. Batten's anti-colique remedy, and proving its immediate effect!

If osculation of the hare's foot is an apt penalty on tardy diners-out, its postprandial specific is an equally just reward to punctual convives. But the history of this leporal superstition? And of Mr. Hook's *Microscopy*? Ζητητής.

[The work purchased by our amusing diarist was *Micrographia*; or some Physiological Descriptions of Minute Bodies made by Magnifying Glasses, with Plates and a Table. By Robert Hooke, M.D., Professor of Geometry in Gresham College, and Secretary to the Royal Society, Lond. 1665, fol. The idea that cholice might be cured or kept off by carrying about the person the foot of a hare, appears to have originated in the use formerly made of the herb hare's-foot, as a cure for complaints of the bowels. Hare's-foot is a kind of clover or trefoil, which was formerly called *three-leaved grass* (as clover is called "clover-grass" by Dryden). *Trifolium arvense*: Hare's foot Trefoil (Berkenhout, *Synopsis*, 1795, ii. 223-4.) "Trainiere: Common Trefoile, *three-leaved grasse*, Irish Shamrocke." "Three-leaved grasse, Trainiere, trefle, triolet" (Cotgrave). "Three-leaved grass, the decoction with honey and salt for a glyster, purgeth the guts of slime and filth." (*Most Excellent Medicines*, by O. W., edited by Alex. Read, 1651, p. 247.) The hare's-foot enema, not a little aided by the salt and honey, carried off all the peccant matters which irritated the intestinal canal: hence the notion that cholice was curable by the foot of a hare!]

SIR WM. JONES. — I am desirous of having the admirable paraphrase of the following lines by Sir William Jones:—

"Sex horas somno, totidem des legibus æquis;
Quatuor orabis, des epulisque duas;
Quod superest ultra, sacris largire Camœnia!"

SEPTUAGENARIAN.

[The lines occur in a letter from Sir Wm. Jones to Charles Chapman, Esq., dated August 30, 1784 (Lord Teignmouth's *Life of Sir Wm. Jones*, p. 251):—

"SIR EDWARD COKE.

Six hours in sleep, in law's grave study six,
Four spent in prayer—the rest on Nature fix.

RATHER:

Six hours to law, to soothing slumber seven,
Ten to the world allot, and all to Heaven."

ARCHBISHOP HARSNET'S LIBRARY. — Samuel Harsnet, a native of Colchester, Bishop of Chichester 1609, of Norwich 1619, and Archbishop of York 1628; made his will on February 13, 1631, and died in May following. He bequeathed his library to his native town, Colchester. Is this library still in existence? If so, what is the nature of its contents? EDWARD F. RIMBAULT.

[The fate of this library is deplorable. The books were at first deposited at the east end of a chamber over the Red-Row (or ancient Exchange), called the Dutch Say-Hall; and in 1635 the magistrates appointed a

librarian, with an annual salary of 40s. he entering into a bond of 40l. to make good such books as should be lost. On Mar. 20, 1654-5, "the books being then grown useless, when everything was done by pretended revelations," the library was mortgaged to the town Chamberlain for 50l. (Morant.) Again, on June 7, 1664, for the sake of saving the rent of the room containing the books, they were ordered to be removed to some convenient place in or near the Grammar School. Additions were made to it from time to time by individual benefactors. Bishop Compton bequeathed half his collection to the Mayor and Commonalty for the same use as Abp. Harsnet's; but the liberal magistrates not thinking the Bishop's bequest worth the expence of its conveyance to Colchester, the books were sold by his Lordship's heir. Abp. Harsnet's library is now kept at the Castle, in the custody of the "Castle Society Book-Club," and comprises about 790 volumes.—Cromwell's *Hist. of Colchester*, 1822, p. 341, and White's *Hist. of Essex*, p. 86.]

SIR CHRISTOPHER ABDY, KNT. — I should be glad of any particulars respecting this person, "who" (says Philipot, in his *Villare Cantianum*), "for his general knowledge, may be called without circumstance of flattery, an exchequer of human learning." C. J. R.

[Sir Christopher was the son of Edmund Abdy, Esq., by Judith, daughter of Sir Christopher Yelverton, Justice of the Common Pleas. He married the youngest daughter of Sir Herbert Croft, of Suffolk, and resided at Belgar manor, Lid, in Kent, and at Streatham, co. Surrey. Hasted's *Kent*, iii. 510, and Morant's *Essex*, ii. 152.]

HOUSE OF COBURG. — What is the family name of the Prince Consort? The present dynasty in future times will be known, not as the Hanover or Brunswick line, or House of Guelph, but as the — line. TUDOR.

[This question was asked in our 1st S. vol. xi. p. 166. One correspondent in reply (p. 232) stated that the surname of the Prince Consort is *Busic*; whereas another correspondent (p. 376) gives the name of *Watten*. We believe it to be *Waltin*. The name of the family of the Prince Consort in history is the *Ernestine line of the House of Saxony*.]

POETS LAUREATE. — In 1486, 2nd Henry VII., a letter patent was granted to Bernardo Andrea, poet laureat, allowing him an annuity of ten marks (Rymer, *Fœdera*, xii. 317). What works are attributed to him? Is there any list or collection of the works of the poets laureat? The origin of the office I find is recorded in the following manner:—

"41 Henry III. (1256-7); Martin Henry de Avrincea, the versifier, who received 6d. per day - 4l. 7s. 0d."

This is the first entry that has been found of the name of the versifier, or poet; from whom, probably, the title of "poet laureat" of the present day takes its origin, &c. John Kay, *temp.* Edward IV. (1461-83), terms himself the king's humble poet laureat; and is supposed by Warton to have been the first who took that title. W. P.

[These early poets-laureat are noticed by Austin and Ralph in *The Lives of the Poets-Laureat*, 8vo, 1853: "A

French minstrel, Henry of Avranches, received six *shillings a-day* (equivalent to 7s. 6d. of the present currency) as the king's versifier. The only specimen of John Kay's literary talents is an English prose translation of the *Siege of Rhodes*, Lond. 1506. Andrew Bernard, in his character as laureate, wrote an address to Henry VIII. for the most auspicious beginning of the tenth year of his reign; an 'Epithalamium on the marriage of Francis, the Dauphin of France, with the King's daughter'; 'A New Year's Gift, 1515'; and verses wishing prosperity to His Majesty's thirteenth year. All these were in Latin. As royal historiographer, he wrote a 'Chronicle of the Life of Henry VIII.' and 'Commentaries' upon his reign. He composed likewise some Latin hymns, and was living in 1522.]"

"THREE TOURS IN IRELAND."—I have a copy of a volume, entitled *Notes of Three Tours in Ireland* in 1824 and 1826 (12mo. pp. 373). Who was the author? It was printed in Bristol, but not published; and it is not dated. The letters "I. G." appear on the title-page. ABHBA.

[By James Glassford. In a copy before us the Preface is signed in writing "Clifton, 1 Dec. 1830."]

Replies.

LORD NUGENT AND CAPITAL PUNISHMENT.

(2nd S. xii. 324.)

The writer in Chambers, from whom your correspondent quotes, does not give us the pamphlet or speech which contains the prophecy of Lord Nugent, as to the abolition of capital punishment within a given period. I believe I possess all the pamphlets he published on the subject, but do not recollect the passage. His lordship, to my knowledge, entertained very sanguine expectations as to the success of the agitation in which he took so prominent a part for the abolition of death-punishments. In looking over his several tracts, I find a curious fact given, which may possibly interest your readers. I do not remember seeing it elsewhere. Lord Nugent might not succeed as a prophet—few men do, but I have always found him correct in his citation of facts and authorities. He was at the head of a society established at Aylesbury in 1845, for the *Diffusion of Information on the Punishment of Death*. Most of the papers published by that society were, I believe, drawn up by his own hand; and in No. 8 of the series, he gives the following case in a foot-note:—

"It is of so remarkable a sort, though not single in its kind, that to be credible, it should be recorded while witnesses to its truth are alive. At the Spring Assizes, 1802, James Ayres, more popularly known as 'Jemmy the Gipsy,' was convicted at Aylesbury of sheep-stealing, sentenced to be hanged, and left for execution. The execution of Jemmy was delayed. Executions in those days were so frequent that Jemmy was not missed among the victims by the populace under the scaffold. Nor was much public astonishment excited, or any questions asked when, a few weeks after, he was seen superintend-

ing the farm labourers of the then under-sheriff. After the responsibilities of this occupation for the day were ended, each evening Jemmy regularly returned to jail; dead in law, dead in the opinion of the judge who had left him to die according to law, but, trusting even in matter of life and death, to the good nature of the under-sheriff, and to the honourable understanding established between them. After some time Jemmy began to take liberties, and would visit the ale-house in his way home to jail, and remain there to an undue hour, knocking at the jail door for admittance when the night was far spent. On these occasions the jailers would rebuke him severely for keeping the jail-servants up to wait on him (Jemmy), and threaten that the next time he should find himself locked out! In which case, what would become of him (Jemmy)? Then was there a begging for forgiveness, and a promise of future regularity in his hours of return to that place, from which his sentence had been, that he should be 'taken to the place of execution,' &c. &c. &c. More than once, too, a remonstrance was made by the under-sheriff about a bad day's work performed, and then always a threat of—'I'll hang you next week, Jemmy.' But Jemmy knew the kind-hearted under-sheriff better. Three or four years rolled on in this triple-league between convict, jailer, and under-sheriff. The last that was seen of Jemmy in public, at Aylesbury, was on the occasion of a harvest-home supper, given by the under-sheriff to his labourers at the back of his house, Jemmy playing the fiddle to the dancers. Shortly afterward an order was sent by the under-sheriff to the jailer to liberate Jemmy, who parted from his friends with regret on all sides."

The writer adds:—

"This story is one, we repeat, for which, in these our times, we should despair to gain belief, but that the present excellent governor of our jail, who then held, as a young man, a subordinate office in it, is an attesting witness to these facts, as are also many other persons still inhabitants of Aylesbury."

This paper bears date, Committee Room, Aylesbury, September 9, 1845. Is the governor named still alive, or any of the attesting witnesses? Was the history of Jemmy the Gipsy, as given in this paper, ever disputed, or the facts corroborated? It would be interesting to know the reasons for this extraordinary conduct—an interference with the execution, at which several persons must have connived. T. B.

EARTHQUAKES IN ENGLAND: URICONIUM.

(2nd S. xii. 327, 356.)

My Query was made when it was not in my power to consult any books of authority or reference, and I am much obliged to your correspondent LANCASTRIENSIS for his prompt correction of my misapprehension. Would he oblige me further, as I am still unable to refer, by letting me know the grounds of Philips's statement; whether it is only traditional, or whether it is founded on any historical record. My object is to collect any evidence as to earthquakes in England. Some time ago, when at Newstead Abbey, I was much struck, in looking round the building, to observe an immense number of fis-

tures in the stone work; not descending in an irregular line like the results of settlements, but horizontally, and principally in the joints between stone and stone. On remarking this, the late owner, Col. Wildman, told me it was the result of an earthquake, which occurred (if I remember right) about 1825. He was sitting writing, when, he stated, he suddenly felt three distinct vertical jumps, at the interval of a few seconds. Having served so long in hot climates, he knew it was an earthquake, and ran out as quickly as he could, and found the whole house affected in the way I speak of, particularly in the south front, the chapter-house, and parts adjacent. The tomb erected by Byron to his dog Boatswain was nearly shaken to pieces. The late Colonel Wildman was not only a most gallant officer (I believe he was in eighteen pitched battles from Corunna to Waterloo), but a man of extensive reading and research. He said he thought this the most violent shock of an earthquake known in England. If I remember right, Stow speaks of several, particularly one in Elizabeth's reign; but I think the worst effects he mentions was to throw down some chimneys, and some loose stones off the parapets of houses. Was there ever an earthquake in England violent enough to destroy a city, particularly a city built as the Romans knew how to build? I think I remember a theory that Stonehenge had been thrown down by a similar cause. As I am at present somewhat *hors du combat*, and, as the subject is very interesting, I venture to intrude myself on your kindness, and that of your readers, and to hope for information on these points.

I quite agree with your able correspondent H. C. C. as to Wreken-ceaster. It may be either the city near the *Wrekin* Hill, or a corruption of the form *Viriconium*. A. A.

Poets' Corner.

YETLIN OR YETLING.

(2nd S. xii. 28.)

This word, which, by the mistake of a letter, has been changed to *getlin*, seems to be old enough to merit a more precise notice. It is given by Brockett, Halliwell, and Wright as a Northumberland word, and as signifying "a small iron pan, with a bow handle and three feet;" "a small iron boiler." Brockett says, "perhaps from its being of cast iron. See Jameson, *Yetland*." From which it seems to be also a Scottish word.

In the Inventory of the Priory of Finchale, co. Durham, date 1411, as quoted in Hudson Turner's *Domestic Architecture of the Middle Ages*, this word is shown in another form, and explained, in the entry: "iiii posnnetts, iii zetlings (pans) videlicet, ii pro piscibus coquendis, et i pro frixis (frying-pan).

I have met with no other instance of this word in old writings, nor is it in this form noticed, I think, by glossarists. I should be very glad to be informed whether the word does, or ever did, prevail beyond those parts of the kingdom where the Scandinavian influence is still so perceptible; and whether the companion-word *posnnett*, of which we have no trace now, anywhere survives.

In the north and east of Cumberland, where the name *yetlin* is in constant use, it is applied only to an iron pan of a peculiar shape. At Finchale it would seem not to have been so restricted, but might have been a distinctive name for iron pans in general. If the signification was that which has been suggested, does it not look as if the style or the material of the *yetlin* had been introduced by another people than those who made the "brasse pottes," "pike pannys of brasse," &c. which are mentioned (without any allusion to their also having been cast) in other inventories about the same period.

Halliwell's and Wright's *Glossaries* give "gester, a caster of metals," as Anglo-Norman. The Cumberland equivalent for Old Norse *giota*, to pour, is *gyde*, same as the Danish; and in explanation of a verb which I have since met with, *zete*, to eat, also to cast metals, Mr. Wright gives "geotan, A.-S."

Our *yetlin* seems to have undergone the changes usual in the past, from *g* to *z*, and from *z* to *y*. The termination *lin* might be a contraction of *ling*, or of *land*. Burns, I think, uses "Westlin' wind." If the second syllable was *ling*, and a diminutive sense was implied, *that* seems (relatively in the pan family) to be lost. There was a "great *yetlin*," as well as smaller ones, in my father's house. If the last syllable was *land*, the name may be a local one; but according to the conjecture of Grimm, which connects the verb to eat with all northern varieties of the name of giant—Old Norse *jötun*, Dan. *jette*, *jute*, &c., in all which *j* has the sound of *y*—the *yetlin* may be a word of illustrious association, and of very remote antiquity.

I have thus communicated all the facts I know relating to this curious word, hoping that its etymology may be determined by some competent authority: and I should be particularly obliged if any of your northern correspondents could tell us anything of the word or its associations at present in the high latitudes.

Is it known when, and by whom, iron cooking utensils were introduced? META.

ANCESTRY OF SIR ISAAC NEWTON.

(2nd S. xii. 351.)

As S. T. has raised the question as to the ancestors of Sir Isaac Newton, I will endeavour to

throw some little light upon it, and will point out some sources from whence further information is likely to be obtained.

The family of Newton, of which the first baronet was a member, was descended from Howell ap Grono, and through him from the ancient British kings. They originally bore the name of Caradoc, but, becoming possessed of Newton in Wales, they were sometimes called by the name of Newton from that place; and at last Newton, the Chief Justice of the Common Pleas, dropped the name of Caradoc altogether. From him the first baronet lineally descended. This family bore the Caradoc arms; viz. argent, on a chevron azure, three garbs or. The crest borne by this family was a king of the Moors armed in mail, crowned or, kneeling on his left knee, and delivering up his sword. This crest came into the family by the marriage of a descendant of the Chief Justice with an heiress, who was descended from the Gournays of East Harptree in Somersetshire, and brought the Gournay estates into the Newton family. The origin of this crest is stated in the copy of a grant and confirmation of it to Sir Henry Newton of East Harptree in the time of Queen Elizabeth, which is in the *Heralds' College*. There is another copy in "N. & Q." 1st S. ii. 428, furnished by your excellent correspondent Mr. ELLACOMBE, but that copy is inaccurate in sundry respects, especially in the names. These inaccuracies are no doubt attributable to errors in the copy from which Mr. ELLACOMBE made his copy. By this document it appears that the crest was granted to Sir Anselm Gournay for taking prisoner a king of the Moors in the Holy Land in the time of Richard I.; and it also appears by it that Sir Henry Newton was the heir general of Sir Anselm Gournay, who was his maternal ancestor. This confirmation, I was told at the *Heralds' College*, was entitled to the greatest authority, as it was sanctioned by the whole *College of Arms*. It is alleged to have been made upon documentary proof of the facts stated in it, and in the book in which the copy is, there is a reference to a bundle of papers, which probably contained copies of the documents relied on; but whether such bundle is in existence I do not know. Sir Isaac Newton, if I mistake not, bore this crest with these arms: sable, two shin-bones saltireways, argent, the sinister surmounted of the dexter. Sir John Newton, the second baronet, bore both the garbs and shin-bones with the same crest; but whether he bore the crest before he became a baronet, I know not. Other Newtons, however, at and before his time, bore that crest with the shin-bones, and without the garbs.

The connexion between Sir Isaac and the second baronet being shown by Sir Isaac's pedigree, the question is whether the first and second baronets

descended from the same ancestor. S. T. correctly states that the baronetcy was limited to the second baronet in default of issue male of the first baronet. Now this seems to prove that the two baronets were descended from the same ancestor. A title is granted in consideration of the good services, whether real or supposed, of the person to whom it is granted; and, as far as I am aware, the title is always limited after the death of the person to whom it is granted, to some one of his blood, and never to a total stranger in blood; and the reason is plain: the good services of one man can never form any consideration for the granting a title to a mere stranger in blood. Again, as in much the greater number of cases, the title is limited to the next heir male, the probability is great that the second baronet was the next heir male of the first.

It would be well to examine the fiat for the patent of the baronetcy if it can be found, as it may perhaps state the relationship between the two baronets.

The first baronet settled all his estates on the second. These estates included East Harptree and other places, which had descended to the first baronet from the Gournays. Now this looks very like a distinct proof that the first baronet was convinced that the second baronet was his heir male, and, like himself, descended from the Gournays.

The first baronet's heirs-at-law were either females or descended from females, and after his death they instituted proceedings in Chancery against the second baronet respecting the estates. If these proceedings could be found they probably would throw light on the relationship between them, as it is believed that that question was raised in those proceedings.

It seems highly probably that any Newton bearing the kneeling king as a crest was a descendant of the intermarriage with the heiress of the Gournays, especially when the strictness as to bearing arms in the times I am referring to is taken into account.

I have never been able to ascertain the origin of the cross-bones. They are said to denote what I may well call a fell determination to fight to the last extremity, and in one of the earliest copies of them one of the bones is represented as broken, which may have been intended to denote that determination in the strongest manner. No arms could have been more appropriate to the Gournays' warrior race; but I do not find that they ever bore them, and the only suggestion that I can offer is that they were assumed by a second son of one of the Newtons by way of distinction, and certain it is that the earliest instance of them which I have seen has the heraldic mark for a second son. Can any of your contributors throw any light on this point?

I observe that, according to Burke, Lord Howden's crest is a man in a coat of mail, with a crown of three points, kneeling upon one knee presenting a sword, all proper, with the motto "trahit non victus." This crest and motto, I presume, refer to Caractacus, as his lordship's name is Caradoc. The confirmation I have mentioned recites that Sir Henry Newton, who clearly was a Caradoc, did not know of any crest belonging to his family; and I do not think any of the numerous pedigrees of his family in the Harl. MSS. in the British Museum have any Caradoc crest.

The explanation of the Newton motto, which was asked in "N. & Q." some time ago, appears to be this. The king, on his left knee in the act of delivering up his sword to Sir Anselm Gournay, says "Huic habeo, non tibi," I have this sword for this man (Sir Anselm), not for you (some other person). As the expression is manifestly intended to be highly complimentary to Sir Anselm, the other person must have been a superior in rank or reputation, or both, to Sir Anselm, and who could so well fill this position as Richard I.? What higher compliment could be paid to Sir Anselm than that the king should surrender his sword to him in preference to Richard himself?

In my Note (2nd S. xii. 352) "the Constabulary, a township of Ruswarp in the parish of Whitby," is erroneously printed instead of "the Constabulary or township of Ruswarp," &c. This description was taken from the abstract, and is worthy of notice, as it treats a Constabulary and township as identical, and thus supports the old opinion that any place for which a constable was appointed was a township in former times.

C. S. GREAVES.

AWNING.

(2nd S. xii. 248, 299.)

I do not think Mr. Buckton's derivation* of this word from the Meso-Gothic *huljan*, to cover, is likely to find favour, unless he brings forward some evidence in support of his assertion. *Huljan* and *awning* are so exceedingly different in form, that I doubt very much whether it would be possible to shew that the latter even might come from the former. But not only are the words very different in form, the notion they convey is likewise quite different. *Awning* means a covering, and *huljan* no doubt means to cover, but *awning* is used of a covering placed at some distance from the objects it is intended to cover, whereas *huljan* (= the Germ. *hüllen*, *verhüllen*) implies very close proximity, nay, I should say, actual contact, and is equivalent to our *wrap up* or *round*, *envelop*, *shroud*.

* Also given by Fleming and Tibbins in the Engl. Fr. part of their large and useful dictionary.

The derivation given by Mr. Wedgwood* seems to me a much more probable one. He says, "*Awning* is rightly traced by the Rev. J. Davies to the Pl. D. [low Germ.]†, *Havenung*, from *Haven* [our *haven*], a place where one is sheltered from wind and rain, shelter, as in the lee of a building or bush. Compare Dan. *Aene*, [Eng.] *awn*, and with respect to the loss of the initial *h*, which is very unusual in a Teutonic derivation, Eng. *average* [Fr. *avarie*, damage done to a ship], Dan. *Haveri*." This example is, perhaps, none of the best, for many derive *average* in the sense here given to it from the Lat. *habere*, and not from the Germ. *Haferei* and its corresponding word in the cognate dialects, as Mr. Wedgwood does — still I cannot give any other Teutonic example. We may, however, compare Lat. *humilis*, *honor*, *hora* with Eng. *humble*, *honour*, *hour*, or still better, perhaps, able with *habilis*.

But let us examine some other Eng. words in *aw* or *awn*, and see whether Mr. Wedgwood's derivation can be defended. Do these terminations ever correspond to *aw* or *awn* in low Germ. or Dan.? I think they do.

Germ. Magen (stomach), Dan. Mave, Eng. *maw*.

Swed. and Low Germ. Lag, Dan. Lov, (vowel here changed), Eng. *law*.

Germ. Säge, Dan. Sav, Eng. *saw*.

Germ. nagen, Dan. gnave, Eng. to gnaw.

Germ. tagen, Low Germ. dagen, A.-S. dagian, Eng. to dawn.‡

Germ. Agen, Dan. Aene, Eng. *awn*,

and lastly, as being the example most to the point, Germ. Hag (Gehäge, inclosure), Low. Germ. Have (a court). Dan. Have (garden), Eng. *haw* (an inclosure).

Havenung might, therefore, easily become *hawning*, and, by dropping the *h* §, *awning*. — Still this derivation does not altogether satisfy me, though I have nothing better to propose at present.

Curiously enough the spikelet of the oat is, I find (Halliwell) called in Devonshire *hav* (from Hafer, Haver = oats), so that

hav : havenung nearly :: awn : awning.

Grimm in his *Germ. Dict. s. v. Agen*, has the following, which well shews the changes the *ag* has undergone in different languages :

"*Agen* (also *Ahne* and *Enne*) Goth. *ahana*, Old High Germ. *agana*, Mid. H. Germ. *Agen*, Icel. *ögn*, Swed. *agn*, Dan. *Aene*, Eng. *awn*, Gr. ἀχνα, ἀχνορον, Lat. *acus*, Fin. *akana*, Esthon. *agg-*

* *Dictionary of Engl. Etymol.*, London, Trübner & Co. 1859.

† The words in square brackets are my own.

‡ Here, indeed it is *ag*, and not *aw*, which is changed into *aw*, but I have already shown that *ag* and *aw* sometimes correspond in the Teutonic languages, and other instances follow.

§ Comp. *hauberk* and *auberk* (Halliwell); *hearl* and *eorl* (Bosworth) = earl.

ana." To these he might, I think, have added the Lat. *avena*, for, according to Halliwell, *awn* is sometimes written *avene*.

The Engl. *aw*, of course, frequently corresponds to other letters than those I have mentioned. Thus, for example, it sometimes answers to the Germ. *oh* or *ah* and the Dan. *aa*, as Germ. *roh*, Dan. *raa*, Eng. *raw*; Germ. *sah*, Dan. *saee*, Eng. *saw* (see); or again to the Germ. and Dan. *ote*, Dutch *oot*, Low Germ. *ad*, as Pfote, Dut. *oote*, Low Germ. and Dan. *Pote*, and in the former also *Pad* (cf. pes, *pedis*, and Fr. *patte*), Eng. *paw*. Comp. too, Germ. *gähnen*, Eng. to *yawn* (in Linc. gane, pron. *gaun*—Halliwell), &c. &c. &c.

On the other hand, the Germ. *ag* does not always correspond to the Eng. *aw*; thus, it is sometimes equivalent to *ai*, as Hagel, hail, Nagel, nail, &c.

The chief objection I have to the derivation *Havenung* is that, in addition to its containing a very disagreeable *h*, it is said to be derived from the substantive *Haven*, a haven, harbour, whereas at any rate, by far the greater number of nouns having the termination *ung*, Eng. *ing*, are derived from verbs. There ought, therefore, to be a verb *haven*, from which both *Haven* and *Havenung* would be derived—but I cannot find such a verb. In the dictionary*, however, from which Mr. Wedgwood has borrowed the greater part of his article, besides the form which he has adopted, *Havenung*, there is a second form given as identical in meaning, *Hävenung*, and the word next treated of is *Häven* (Eng. heaven), for further particulars concerning which we are referred to *Heven*. *Heven* we find to be both a subst. and a verb, in the former case meaning *heaven*†, in the latter, to *raise*, to *HEAVE* (Germ. *heben*). *Hävenung* would, therefore, if traced to this root, mean a *raising*, or *something raised*, and so might well be the origin of the word *awning*, a canopy raised for shelter. Now, curiously enough, the Fr. *ciel* and Germ. *Himmel*, both meaning *heaven*, are both of them used to express the canopy of a bed, and Bosworth gives *heofen-hrof* (lit. heaven-roof) as meaning *arched roof*.

In Anglo-Saxon there is also the form *ahebban*, to *heave*, &c.; its part. is *ahafen*, and from this is derived *ahafennes* or *ahafennys*, meaning *elevation*. Now, if there were a form *ahafeningung*, it would, perhaps, be easier to account for the supposed disappearance of the *h* from *awning*; unfortunately the nouns in *ung* seem, in A.-S., always to be derived from the infin. and not from the participle. F. CHANCE.

* *Bremisch-Niedersächsisches Wörterb.* 5 vols. Bremen, 1867.

† *Heaven* therefore means a raised, elevated, exalted, place. In Angl.-Sax. it is *heben*, or more commonly *heofen*, *heofen*, whilst to *heave* is *hebban*, part. *hafen*, *hefen*, *heafen*, *ahafen*.

ARMS AND MOTTO OF COLUMBUS (2nd S. xi. 412.)—Prescott (*Ferdinand and Isabella*, Part i. chap. xviii.) says:—

"He was permitted to quarter the royal arms with his own, which consisted of a group of golden islands amid azure billows. To these were afterwards added five anchors, with the celebrated motto, well known as being carved on his sepulchre."

The description given by Favine (*Théâtre d'Honneur et Chevalerie*, tome ii. p. 1204) is a little different:—

"L'escu en manteau, le premier de gueules au chasteau d'or, et l'autre d'argent au lyon rampant de gueules; en pointe d'argent undé d'azur, à cinq isles d'or, à un monde de mesme, et pour devise ceste legende à l'en-tour:—

'A Castilla, y a Leon'
Mundo nuevo dió Colon."

Here the legend differs slightly from that given by Prescott (Part ii. chap. xviii.), which is—

"A Castilla y a Leon,
Nuovo mundo dió Colon."

In *Les Recherches du Blason*, tom. ii. p. 62, it reads:

"Por Castilla y por Leon,
Nuevo mundo Hallo Colon."

And in a geographical work I have seen it quoted as—

"A Castilla y Aragon,
Otro mundo dió Colon."

I shall be glad to be informed which reading of the legend is the correct one; and in what manner the augmentation of the five anchors, spoken of by Prescott, was borne? Also, what were the crest and supporters; and if the titles of Duke of Veragua, and Marquis of Jamaica, still exist?

J. WOODWARD.

Shoreham.

CARINGTON MONUMENT AT PONTOISE (2nd S. xii. 287.)—SIR THOMAS WINNINGTON states that the ancient family of Carington is now represented by Sir F. Smythe of Acton-Burnel, Salop, and Wootton-Wawen, Warwickshire.

Allow me to say this is a mistake. I claim to represent that family, as the following statement will show:—On the death without issue of the last male descendant of the Caringtons, William Smith *alias* Carington, the family estates devolved in equal moieties on his two nieces: Constantia, the widow of John Wright of Kelvedon Hall, Essex (my great-great-grandfather), but then the wife of Mr. Peter Holford; and Catherine, a nun in the English Benedictine convent at Cambrai. Mrs. Holford, by her second husband, left a daughter, Catherine Maria, who married Sir Edward Smythe, the fifth baronet of Acton-Burnel, Salop, and Eshe, Durham, the grandfather of the present Sir Frederick Smythe.

The above statement, therefore, shows clearly that the Wrights of Kelvedon are the representa-

tives of the Carington, and that the Smythes of Acton-Burnel are descended from them by the second marriage of Constantia Carington with Peter Holford; she having a son by her first husband, John Wright, from whom I am descended. William Smith, *alias* Carington, died in 1758.

J. F. WRIGHT.

Kelvedon Hall, Brentwood.

NORTHAMPTONSHIRE SAWS: SPURS (2nd S. xii. 271, 332).—Dr. Hamilton, in his *Essay on the Yorkshire Dialects*, gives the following explanation of this term:—

“*Spurrings* are published banns, from Spærne (Spære), Anglo-Saxon, to ask, unhappily corrupted into spur: as though that incentive was wanted when parties put on the saddle for life.”

Whatever the original derivation of the term may be, I am inclined to think that its use in Yorkshire is a corruption of the Scotch word *speiring*, that is, asking. It is common among the vulgar to say they have put in the spurrings, or, the spurrings have been put in; but I never heard of the application of the term as H. E. WILKINSON has put it—“the couple are said to be spurred once, twice, or three times.” In such cases I believe they would be said to be asked, or *axed*, once in church, or twice, or three times, as the case might be. I always found it to be used as equivalent to asking in church, but never as implying anything more than that. The glossaries often give a strained meaning to words common among the vulgar, and it is very difficult for a stranger to the dialect to get at the full and true meaning with precision. The word, as commonly used in Yorkshire, has no affinity with wedding haste, but implies the publication of banns, or asking in church. T. B.

There can be no doubt, on consideration, that the old English word to *speir*, to *investigate*, *trace*, or *inquire*, still used in Lancashire, and still in common use in the Lowlands of Scotland, is the origin of the term alluded to, as the editor of “N. & Q.” suggests.

The *spurrings*, or *speirings*, in the publication of the banns of marriage, are the three several *askings* or *inquiries* of the congregation whether or not they know of any just cause or impediment why the marriage should not be solemnised. (*Vide* Jamieson's *Dictionary*.) J. Ss.

SIR WILLIAM JAMES, BARONET (2nd S. xii. 244, 354).—I am much obliged to MR. C. H. COOPER for correcting some mistakes in my short sketch of the career of Sir William James. I gave the date of the creation of the baronetcy on the authority of two volumes, viz. the *Court Register* for 1779, and the *Royal Kalendar* for 1788, printed for J. Debrett; in both of which the baronetcy of James, of Eltham, is stated to have

been created July 25th, 1778. I was not aware that Sir William James left a son until I read MR. COOPER'S Note. In Burke's *Peerage* for 1851, under the title “Rancliffe,” the first baron of that name is stated to have married Elizabeth Anne, daughter and *sole heir* of Sir William James, Bart., of Eltham Park. From this, I concluded that she was the only surviving child of her father; but as she married Lord Rancliffe in December, 1783, this could not have been the case. The widow of Sir William James was his second wife; and it was by her that the tower, of which MR. COOPER speaks, was erected on Shooter's Hill. I have been told that it went by the name of Lady James's Folly.

JOHN PAVIN PHILLIPS.

Haverfordwest.

ST. BENIGNE, DIJON (2nd S. xii. 168.)—The best reply which I can furnish to this Query is a transcript from the *Voyage* of a learned French antiquary who visited Dijon in 1804:—

“Dijon conserve encore trois églises consacrées au culte: Saint-Benigne, qui est la cathédrale; Notre-Dame et Saint-Michel, qui sont ses succursales. Saint-Benigne est l'église la plus ancienne: sa flèche est très-hardie et très-élevée; le portail est curieux: D. Plancher en a donné la figure et une longue explication.”—Aubin-Louis MILLIN, 1807.

M. Moreau de Mautour wrote an ample description of Dijon, where he was educated, and it is printed in the *Dictionnaire géographique* of Thomas Corneille. D. Plancher, moreover, gives a dissertation *sur l'antiquité de la rotonde de l'église de S. Benigne*, which D. Tassin commends. It forms a part of his *Histoire générale de Bourgogne*.

The church of *Sainte-Madelaine* at Dijon was demolished during the revolution, and I believe Mr. Fergusson must tax himself with a *quiproquo*. BOLTON CORNEY.

FAMILY OF PEACOCKE (2nd S. xi. 130.)—Under this heading a correspondent asks for “lists of sequestrations for the rebellion of 1715.”

I have, in my Common-place Book, a “List of forfeited Estates lying in England and Ireland, surveyed in the years 1716, 1717;” with the names of the owners, and annual and improved rents of the same, together with an appendix, containing “An Account of the respective Personal Estates forfeited by the late Rebellion, according to the best discovery the Commissioners have hitherto been able to make,”—which I copied from the *Historical Register* for 1718 or 1719. The name of Peacocke does not occur.

D. M. STEVENS.

Guildford.

“**MY CHRISTIAN NAME**” (2nd S. xi. 408, 459.)—In answering the inquiry of Furr, as to the author of this noble poem, H. W. H. has not stated that the version to be found in *Poems by*

the Author of "John Halifax" is inexpressibly inferior to the original draft sent to *Chambers' Journal*.* Nearly all the best lines have been struck out in the newer version! Can you spare room for the comparison of the fourth verse in each — the best verse in the earlier poem, and, I am inclined to add, the worst in the later? It goes to the heart of a lover of poetry like myself to see the sixth line diluted as it has been.

(*Chambers' Journal*.)

"I had a dream for years. One voice
Might breathe that homely word,
As love breathes — I had swooned with joy,
Had I my name thus heard,
O dumb, dumb lips! O crushed, crushed heart!
O GRIEF, PAST PRIDE, PAST SHAME!
To die — to die, and never hear
These speak my Christian name!"

(*Poems by the Author of "John Halifax."*)

"I had a long dream once. Her voice
Might breathe the homely word,
And make it music — as love makes
Any name, said or heard.
O dumb, dumb lips! O silent heart!
Though it is no one's blame:
Now while I live I'll never hear
Her speak my Christian name!"

HERMENTRUDE.

ANTHONY HENLEY (2nd S. xii. 107, 158, 337).— Has not MR. LAMMIN been guilty of a slight slip in p. 337, where he says Anthony Henley sat for Melcombe Regis and Weymouth severally, and died as representative for the latter in 1710.

Melcombe Regis and Weymouth, I believe, before the passing of the Reform Bill, returned four members jointly; and, I believe, never returned two for each place, the two being one borough.

Anthony Henley, therefore, sat for and died member of the joint constituency of Melcombe Regis and Weymouth.

Would MR. LAMMIN inform me whether a son of the above Anthony Henley (of the same name, Anthony,) ever sat for an Hampshire borough? and if so, the name of the borough or boroughs, and dates? S. SHAW.

PRINCE MAURICE (2nd S. xi. 11).— R. R. should refer to *Les Lauriers de Nassau*, by Jean Jeans-zoom Orlers and Henry de Haestens, fol. Leyden, 1612. This work also contains the portrait and coat of arms of Prince Maurice. A. W. M.

MOUNTENEY FAMILY (2nd S. xii. 169, 238, 254, 335).— I have read with much interest the different replies to my inquiry respecting this family, but as no notice has been taken of the illuminated missal which Dodsworth mentions having seen in the possession of his friend Mr. Thomas Mounteney of Wheatley (Dods. MSS. in Bibl. Bodl.,

vol. cxvii. fol. 18), I am afraid this interesting relic is not now in existence; which I much regret, for it was probably adorned with miniatures; and would, if extant, throw much valuable light (to the genealogist) on the early marriages of the family. In the will of Joan de Mounteney's descendant, Nicholas de Mounteney, dated 1499, this valuable volume is made the subject of a particular bequest: "Unum primarium cum armis meis pictis."

Joan de Mounteney, who inherited the large estates of her father, Sir Thomas de Mounteney, in Nottinghamshire, Northamptonshire, and Yorkshire, was born on the 29th Sept., 1321; and she died on the 13th March, 1396. She married Thomas, Lord Furnival, called the Hasty, who died in 1366. Is it possible to ascertain whether there are any papers or documents extant relating to this marriage, which does not appear to be noticed in any of the Furnival pedigrees? The marriage, however, rests on good authority; for there is a deed, dated 1392, preserved by Dugdale in one of his manuscripts in the College of Arms (C. 40, fol. 149), in which Joan de Mounteney speaks of herself as "quondam uxor Thomæ Furnival." M. (2.)

THOMAS SIMON (2nd S. xii. 218).— In compliance with MR. CAREY's request, I send the entry of Pierre Simon's marriage:—

"Du Jeudy 12^e, 7^{bre}, 1611.

"Piere fils de Pierre Simon, natif de Londre, & Anne fille de feu Gilles Germain de (Gremesay)."

JOHN S. BURN.

The Grove, Henley.

MAYPOLES (2nd S. xii. 11).— A fine new pole, sixty-six feet out of the ground, was set up in the village of Slingsby, North Riding of Yorkshire, to replace the old one, on the 12th of May, being the village feast-day, in 1829. F. P. R.

SELF-COMBUSTION OF TREES, ETC. (2nd S. xii. 235, 335).— What Loudon, Kirby, and Spence have to oppose to MR. VAN LENNER's theory on this subject, I know not. Friction by winds among the stems and branches of trees could, I suppose, ignite their decayed *touch-wood*, so common to the willow tribe. But the banks of the Cam are not the best places for authenticating the phenomenon; for it used to be a trick, of one gownsman at least, just to touch the all-ready tinder-wood of such trees with the lighted tip of a cigar, and you might find the tree slowly self-consuming some days afterwards. Do they not also smoke a good deal in Holland? QUIVIS.

ISABELLA of GLOUCESTER (2nd S. xii. 297).— I beg to acknowledge myself much beholden to MR. WILLIAMS for the quotation that he has given from the *Teukesbury Chronicle*. I suppose this to be the earliest authority that can be found

* I cannot give an exact reference to Chambers, but I copied the original poem from it some time ago.

for the supposed marriage of Isabella to Hubert de Burgh; and it is probably the one that has served as a foundation for the statements of subsequent writers. By examining this testimony, we may hope to arrive at the root of the matter; and I must avow that it does not appear to me to be entitled to the weight that Mr. WILLIAMS attaches to it.

It is to be observed that it is an essential part of the chronicler's statement, that the marriage took place before the close of the reign of King John. Now we know, as a matter of certainty (2nd S. xi. 490; xii. 153), that, in the early part of the first year of Hen. III., the lands of the Countess were in the custody of Hubert de Burgh, and that in the autumn of the same year they were ordered to be restored to the Countess. These facts appear to me to be utterly irreconcilable with the supposition that she was married to him the year before.

MELETES.

THE BALTIC SEA (2nd S. xii. 248.) — I should have thought the derivation of the word *Baltic* would have been obvious to J. E. T., or to any reader of "N. & Q." It is derived, through *Balticum*, from *balteum* (a belt, or girdle) and *cum* (with).

R. H. S.

Sunbury.

WHITTINGTON (2nd S. xii. 342.) — CLARRY, I think, is erroneous in his conclusions as to the cause of the re-election of other aldermen to the Mayoralty in the fifteenth century; the repetition of election I think originated from paucity of candidates of sufficient station, and capable of bearing the expenses of the office; but in the case of Whittington, even admitting the cat story to be a fiction, there must be some real truth in the fame of one whose popularity as "three times Lord Mayor of London," has continuously, and even to the present times, commanded the attention and respect of Englishmen. The account of his life and acts has yet to be written: the materials are gradually accumulating, still we already possess sufficient evidence to explain the cause of his popularity. His immense wealth prompted him to feel its responsibilities in a practical sense: hence his benevolence to St. Bartholomew's Hospital — his various and generous munificence to the Grey Friars' (Christ's) Hospital, whose library he founded, himself laying the first stone, Oct. 21, 1421 — his alms-house foundation, whose re-erection (thanks to Lord Brougham) in our own times led to the revival of the "cat fiction." The patriotism, too, of this great and good man was evidenced by the enormous financial assistance he rendered to Henry V., previous to the battle of Agincourt. Who, then, can doubt the causes of his real popularity in the fifteenth century? Oh! that we had many of our citizens, wealthy as they are, to emulate him in our own days!

We should not have such an institution as the "City of London College" begging for *pence* from those who have hundreds of thousands of *pounds*!

JAMES GILBERT.

2, Devonshire Grove, Old Kent Road.

ROSEBERRY TOPPING (2nd S. xii. 97.) — If you have not had this subject *ad nauseam*, permit me to mention that, a week or so ago, I was riding through Osmotherley (derived from the Saxon personal appellation *Osmund*, and *ley* a field, I believe), a village standing about a mile from the Thirsk and Yarm road, I met an old man here who told me the following legend: — When King Oswald's son was born, the wise men of Northumberland predicted that at a certain period of his life he would be drowned. The queen, his mother, wished to take her babe to the Cheviots, and live on their heights; but a fierce battle raged there, so she changed the venue to Roseberry, where, as I have said (p. 298), the young prince met his fate. The queen had the infant buried with great pomp at Osmotherley, whilst she herself took up her residence at Mount Grace; but her inconsolable loss soon ended her days, and she was buried by her child — whence "Os-by-his-mother-lay," was the true derivation of Osmotherley. It is very singular how all our legends are only repetitions from the East. *The Arabian Nights* have an exact counterpart of this Osmund tale.

EBORACUM.

MISS MITFORD'S "ANTIGONE" (2nd S. xii. 307) may be found in a book called *Dramatic Scenes, Sonnets, and other Poems*, by Mary Russell Mitford. Published by Whittaker, London, 8vo, 1827. It is a short poem, scarcely filling seven pages.

M. A.

CROSS AND PILE (2nd S. xii. 255, 332.) — I do not know how I came by it, but ever since I knew the expression, in the early part of a pretty long life, I have always understood it to be derived from *crux vel pileus*. The *crux* being the cross, and the *pileus* the head on the coin, with a Roman *pileus* or cap on its head.

On many of the ancient coins the head is covered by this *pileus* or cap, instead of a wreath of laurel or a crown.

The quotation on p. 333, from the *Dictionnaire de Trévoux*, seems to contradict itself: for it says that in gold money the *pile* is the *head*, but that in silver money the *head* of the prince is the *croix*; and the *coats of arms*, on the other side, the *pile*.

J. Ss.

DANBY OF LEAKE (2nd S. xii. 290.) — Robert Danby, of Leake, was an elder brother, I believe, of John Danby of Kirby Knowle. The latter was steward, or agent, of the Constables of Kirby Knowle Castle and Upsall during the troubles of Charles I.; and when John de Constable had to fly his country, Danby purchased Kirby Knowle

Castle in the name of his daughter's patron, Everild Constable. Danby rebuilt Kirby Knowle Castle (accidentally burnt), and to "meet the times" styled it New Buildings. He had issue only two daughters, Ursula and Milcah. They both married brothers, the Messieurs Rokebys: the one afterwards a Justice of the King's Bench, the other a merchant. Some information might be obtained from the executors of the late Mrs. Dalton of New Buildings, whose father, Mr. Francis Smyth, F.A.S., left several interesting papers on this head. A humble shoemaker believes himself the descendant of these Danbys, but had hardly sufficient legal proof to obtain a handsome claim some years ago. EBORACUM.

TEMPLE FAMILY: SHEEN: EAST SHEEN (2nd S. xii. 30, 78, 136, 176, 359).—Sir John Temple, Master of the Rolls, Ireland, had two sons; the elder, Sir William Temple the distinguished diplomatist, whose only son, Peter, predeceased him (a sad story), leaving a daughter Elizabeth.

John Temple was the second son of Sir John Temple, M.R., Ireland, and became Sir John Temple, Knt., and Speaker of the Irish House of Commons. He had, *inter alios*, two sons; Henry who succeeded him, and John, who married the above-named Elizabeth Temple his cousin, daughter of Peter Temple, and granddaughter of the great Sir William Temple of Sheen and Moor Park, Surrey, bringing that property back into the male line, with which it remained until the present head of the family, Viscount Palmerston, parted with it about 1808. The great historic name still, however, hangs about the beautiful neighbourhood in Temple Grove, Temple Sheen, Temple House, &c.

I believe the above statements to be correct; and, if so, your correspondent Φ . is mistaken in thinking that there are *two* baronetcies Temple of Sheen. There was, moreover, a near relationship between Elizabeth Temple of Sheen and John Temple of Sheen with whom she intermarried, who never was a baronet, though his father, also John Temple, was a knight. It was the eldest son of this Sir John Temple, Henry Temple, elder brother of the husband of the heiress of Sheen, who was the first Viscount Palmerston (1722). I do not know when the Sheen estate passed from John the younger son to Henry the elder, but he (Henry) was certainly possessed of it in 1738, when his son married Miss Barnard.

I submit therefore respectfully to Φ . that there are not *two* baronetcies but *one*, and that extinct; and not *two* families Temple of Sheen but *one*, surviving in the person of our Premier. Z.

DERWENTWATER FAMILY (2nd S. xii. 347).—In answer to the Query respecting the Derwentwater family, "Are there any living descendants of the Radcliffes, Earls of Derwentwater? and if

so, through what branch they descend, and how?" There are descendants of the Radcliffes living, and the particular branch is the Hon. Charles Radcliff, brother of James Earl of Derwentwater, who married the Countess of Newburgh. The present descendant is Maria Cecilia Agatha Anna Josepha Laurentia Donata Melchiora Balthassara Gaspara, Princess Giustiniani (of right Earl of Newburgh) by the daughter of the Duke de Mondragone, born 1796, mar. 1815, Charles fourth Marquis Bandini of Lanciano and Rustano (he died 1850); naturalised by Act of Parliament 1857, declared by the House of Lords in 1858 to be entitled to this peerage, which had remained dormant since 1853. Heir, her son Sigismund, fifth Marquess Bandini, by courtesy Visc. Kynnaid; born 1818, married 1848 the daughter and co-heir of Signor Giuseppe Maria Massani, of Rome; succeeded his father as Marquess 1850; assumed the name of Giustiniani as adopted heir of his uncle, the Cardinal Giustiniani; naturalised by Act of Parliament 1857. His son and heir was born at Rome 1860. Then there are Lady Elizabeth (Marquess) Trionfi, daughter of the Countess of Newburgh, born 1820, married 1841, the Marquess Augustin Trionfi, of Ancona. Flori, Countess Marcelli (Lady Cristina), daughter of the Countess of Newburgh, born 1822, married 1845, the Count Marcello Marcelli-Flori. Boncarribi, Lady Maria, daughter of the Countess of Newburgh; born 1825, married 1851, Cavaliere Federico Pucci Boncarribi, of Perugia. In *The Life of James the Second*, edited by the Rev. J. S. Clarke, vol. ii., in a note to the advice which James the Second bequeathed to his son James, who married in 1719 Maria Clementina Sobieski, eldest daughter of Prince James Sobieski of Poland, the son of John III. King of Poland, the said Princess was descended from the illustrious house of Newburgh. In *An History of the Original Parish of Whalley*, by Thomas Dunham Whitaker, LL.D., will be found an extensive pedigree of the Radcliffes, from whom the Earls of Derwentwater are descended; also in Howitt's *Visits to Remarkable Places*, Second Series; and in *Dilston Hall and Banburgh Castles*, by Gibson, interesting accounts may be found of this family; and also in Burke's *Peerage* for 1853, and Dod's *Peerage* for 1861. ANON.

Lord Petre is the representative of the last Earl of Derwentwater, and a reference to any common Peerage would show that there are numerous *descendants* of the first Earl in existence. See titles, *Petre, Newburgh*, &c. S. E. G.

There certainly are living descendants of the Radcliffes, as I have been applied to, through a friend, to communicate some genealogical particulars for their benefit, which I am sorry to say I was not able to ascertain. I do not know

through what branch they descend, but I was told that they still entertain hopes of a reversion of the attainder, and restoration of the title. My brother possesses the purse of the last Lord Derwentwater, a curious relic of which I hope to send you a description shortly; but I wish to have the purse before me while so doing, and that is impossible at the present moment.

HERMENTRUDE.

NATOACA, PRINCESS OF VIRGINIA (2nd S. xii. 348).—This young lady is evidently Pocahontas, daughter of the Chief Powhattan. She formed a romantic attachment to the Captain of the Puritan colonists of Virginia, and followed him to England, only to discover that he was a married man. It is said that she herself afterwards became a Christian, taking the name of Rebecca, and married happily, and that many of her descendants are still living in America. Her father never came to England. Her history is now being travestied in a "Burlesque" at the Princess's Theatre. It has been recently worked up into a "Historical Tale" under the title of *The Chief's Daughter; or, the Settlers in Virginia*, published by J. H. & J. Parker. JOB J. BARDWELL WORKARD, M.A.

PRINGLE FAMILY (2nd S. xii. 326).—There is a small book in circulation called the *Memoirs of Walter Pringle, of Greenknowe*, appended to which is a genealogical account of the Pringles of Galashiels, Craiglatch, Stitchell, Greenknowe, Whytbank, and Torwoodlee. Perhaps your correspondent may acquire the information he wants from this little work. SCOTUS.

NEWSPAPER CUTTINGS (2nd S. xii. 327).—I have several volumes of scraps collected over many years, and have found much inconvenience from having pasted them in books made for the purpose, but without classification of any kind. The work of indexing several large volumes was always more than I could undertake. I have of late adopted a classification which is simple, and renders the scraps easy of reference. I stitch together a few sheets of strong, coarse, foolscap paper in a temporary brown paper cover; one of these books for each of the subjects, on which I collect scraps; for example, *Yorkshire, Biography, Crime, &c. &c.* I then rule a line down the centre of each page, so as to arrange my scraps in double columns, leaving a margin sufficient at each side of the page, to index the subject, and between each scrap I rule a line at right angles with the centre line, so as to give greater distinctness to each scrap. I find this the most easy way of reference, as by running the eye down the margin, I can find any subject with as great facility as by a reference index. When the different sections are full, I have them bound together in a volume, paging the whole consecutively, and on a fly-leaf indexing the different

sections. This plan obviates the difficulty of keeping them loose; gives the opportunity of consulting them while in the course of collection, and preserves them clean and in good order until the whole is ready for binding in one volume.

As I cut them out from time to time, I place them loose between the leaves of an old account book, which I keep for the purpose. This in a few days presses them flat. I attach them to the proper page by slightly touching the edges with gum, applied by a camel's-hair brush; and after laying them in their place, put a leaf of waste paper upon them, and rub it with the hand, so as to fix them neatly. If this is done carefully, it ensures their lying flat, and enables me to remove any scrap with little trouble without injuring it or the book. My plan is to gum in the week's collection every Saturday evening. I flatter myself that I have attained very considerable perfection in arrangement and neatness, and if it will be acceptable to you, I will send you a specimen page for examination by any scrap collectors among your correspondents. T. B.

HENRY TUBBE (2nd S. xii. 346).—Henry Tubbe, son of John Tubbe, captain in parts beyond the seas, born at Southampton, and educated for seven years at Croydon in Surrey, under Mr. Webbe; admitted a pensioner of St. John's College 3rd June, 1635, aged nearly seventeen. He was B.A. 1638-9, and M.A. 1642.

C. H. & THOMPSON COOPER.

Cambridge.

DUTRA (2nd S. xii. 136).—Is not this the *Dewtry* mentioned by *Hudibras*, Part III. Canto i. line 321, as used by the pseudo-magicians of his day, and as producing "phantastical" results. A. A. Poets' Corner.

Miscellaneous.

NOTES ON BOOKS.

Autobiography, Letters, and Literary Remains of Mrs. Piozzi (Thrale). Edited, with Notes and an Introductory Account of her Life and Writings, by A. Hayward, Esq., Q.C. In Two Volumes. Second Edition. (Longman & Co.)

This may rather be considered a new book than a second edition; the first volume being almost entirely re-written, and the additions now made to the book as it originally appeared being at once large and valuable. These consist principally of fresh extracts from Mrs. Piozzi's private Diary, "Thraliana"; of additional marginal Notes on Books, among which are her Notes on her own "Travel Book," and on a copy of "Johnson's Lives of the Poets," which formerly belonged to her friend Conway the actor; and of copious extracts from Letters hitherto unpublished. Many of the Marginal Notes are of very considerable interest; and though some of her reminiscences may not bear the test of critical investigation, many, on the other hand, furnish us with new and important facts hitherto unrecorded. No reader of Mr. Hayward's volumes can, we think, rise from their perusal without a feeling of higher regard for

the extraordinary woman whose life and writings form the subject of his inquiries, without a feeling of regret for the conduct which the great Moralist exhibited towards her on the occasion of her second marriage; and certainly not without a feeling of satisfaction at the manner in which Mr. Hayward has vindicated her from the attacks of Lord Macaulay, whose "reliance on his wonderful memory" certainly, in the case of Mrs. Piozzi, "made him careless of verifying his original impressions before recording them in the most gorgeous and memorable language." What Mrs. Piozzi says of her Thraliana, that "they contain the conversation of every person of almost every class with whom I have had intercourse; my remarks on what was said; downright facts and scandalous *outrés*; personal portraits and anecdotes of the characters concerned; criticisms on the publications and authors of the day," may be applied to the present volumes; which form a valuable addition to a class of books in which our Literature is still very poor in comparison with that of France, namely, the English Ana: and all who delight in dwelling on that important period in our literary history—the Johnsonian era—owe many obligations to Mr. Hayward for this new and agreeable addition to our opportunities of becoming familiar with it.

Jerusalem; a Sketch of the City and Temple from the Earliest Times to the Siege by Titus. By Thos. Lewin, M.A. (Longman.)

A professed piece of topography is not often likely to interest the general public; but the necessary weariness of local detail is here relieved, both by the reverence we naturally feel for the Holy City, and by the agreeable and easy language in which Mr. Lewin takes his reader along battlement, fort, and cloister. The book is elegantly got up, and forms a complete *résumé*, both of the historical changes in the edifices of Jerusalem, and of the modern researches among its ruins.

Hymns and Spiritual Poems. By John Stocker and Job Hapton. Reprinted from the "Gospel Magazine." (Sedgwick, London.)

We cannot think that these *Hymns* are so valuable as others that Mr. Sedgwick has disinterred from obscurity. The "Lines written to a Friend," while under the afflicting hand of God, are worse than doggerel, e. g.—

"I'm glad to hear that well you bear the stroke,
By which a gracious Iland your thigh-bone broke."

Some "Original Hymns and Poems by Admiral Kempenfeldt" (who went down in the "Royal George"), dedicated to Fletcher of Madeley, have far more merit and interest.

De La Rue's *Improved Indelible Diary and Memorandum-Book*, 1862. Edited by James Glaisher, F.R.S., and Royal Observatory, Greenwich.

De La Rue's *Red Letter Diary and Improved Memorandum-Book*, 1862.

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SHAKESPEARE'S GARDEN.—The following are the honoured names of the fifteen who have each contributed one hundred pounds for the purchase of New Place: Mr. Henry Huth; Mr. G. L. Prendergast; Mr. H. B. Sheridan, M.P.; Mr. Tite, M.P.; Mr. James Parker; Mr. Benjamin Webster; Mr. F. W. Cosens; A Lady (anonymously); Miss Burdett Coutts; Mr. James Dugdale; Mr. Henry Johnson; Lord Overstone; The Misses Moore; Mr. C. H. Bracebridge, and Mr. Charles Rawlings. In addition to such purchase, Mr. Halliwell has also secured, to prevent its getting into speculative hands, the *Great Garden* of Shakspeare adjoining that Estate—the purchase-money of the two being 3,400*l.* Towards this object Miss Burdett Coutts has subscribed 500*l.*; Mr. Bond Cabbell, 100*l.*; Sir William Fitzherbert, 100*l.*; and other smaller sums, bringing the amount up to 2,401*l.* 6*s.*, have been already promised, leaving Mr. Halliwell personally liable for upwards of a thousand pounds. Mr. Halliwell has, however, such confidence in the liberality of the admirers of Shakspeare, that he has put forth a scheme for a *National Shakspearian Fund*, with the view of purchasing all the property in the neighbourhood of Stratford with which the name of the Poet is identified, and the formation and endowment of a Shakspearian Library and Museum—the whole requiring subscriptions to the amount of from 50,000*l.* to 60,000*l.* We wish Mr. Halliwell every success. We admire his enthusiasm, but fear he is entailing upon himself an amount of labour and responsibility far beyond what he anticipates.

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Wanted by Thos. Millard, 70, Newgate Street.

Patrics to Correspondents.

CESTRIAN.—*Ap. Jacou does not appear to have been a married man, See his Will in our 2nd S. viii. 471.*

Σ. e. BILBA GAZA GRÆCA, cum Variis Lectionibus, fol. Franc. 1597, sold for 1*l.* at the dispersion of the library of the Duke of Sussex.

A. L. M. At the same sale the Latin Vulgate Bible, Ven. 1483, fetched 1*l.* 8*s.*

E. H. TURTON. An account of the Empress Plantilla is given in Smith's Dictionary of Greek and Roman Biography, iii. 406, with a drawing of her coin.

WILLIAM KELLY. Frederick, Duke of Wurtemberg, did not reach Leicester during his travels in England. After he had visited Windsor, Oxford, and Cambridge, he returned to London.

W. The couplet on "the crowing hen" has already appeared in our pages.

ERRATA.—2nd S. xii. p. 276, col. ii. l. 26 from bottom, for "Punnick" read "Pinnick"; p. 336, col. i. l. 9, for "Guze" read "Gaze"; p. 368, col. i. l. 6 from bottom, for "Roney" read "Roney."

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The Era, Oct. 14th, 1860.

The Shakspeare Mystery.

THE ATLANTIC MONTHLY for SEPTEMBER, 1861 (published in Boston, U. S.), contains an elaborate Article upon the COLLIER SHAKESPEARE QUESTION, by RICHARD GRANT WHITE.

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Notes.

DR. JOHN HEWETT.

AN UNPUBLISHED BIOGRAPHY.

A few particulars concerning this worthy and loyal divine might be added to your former notes.

Dr. John Hewett was the fourth of seven sons of Thomas Hewett, gentleman, and was born at Eccles, near Manchester, Sept. 4, 1614. He was educated at Bolton-in-the-Moors in the same county, and proceeded to Cambridge (to Pembroke Hall), and afterwards to Oxford; after which he became chaplain to the Earl of Lindsey at Haverling House (co. Essex.) He was twice married: 1st to the daughter of Robert Skinner of St. Botolph, Aldgate, citizen, and merchant taylor of London, by whom he had three children—John, Charles (to whom King Charles stood sponsor), and another. Charles died young from an accident, falling from a tree in sight of his aunt, who thereupon through fright was deprived of her sight and hearing. John, the eldest, became a merchant, and engaged in a foreign traffic to Barbadoes, in which place he lived for some time. The doctor's second wife was Lady Mary Bertie, sister to the Earl of Lindsey (above-mentioned), by whom he had two daughters Elizabeth and Jane, who both died young.

Dr. Hewett was with the king at Oxford, who made him his chaplain, and by royal command

had the degree of D.D. conferred upon him. By the king he was despatched into Cheshire and Lancashire to preach up loyalty, and reclaim the disaffected; and it is stated upon reliable authority that he was the author of the epitaph upon that sovereign in the English edition of *Εισων Βασίλειον*, bearing the initials "J. H.," and commencing "So falls." It was after the king's death that he became chaplain to the Earl of Lindsey, and married that nobleman's sister (whose father fell in the Royal cause at Edge Hill), who proved a most devoted wife and stepmother; and although she married afterwards two other husbands, yet she preserved the doctor's picture at the foot of her bed, and was not unmindful of both his son and grandson. To the latter she left a legacy of 200*l.*, and for the former* (the merchant) she procured a place in the Exchequer, and by her he was brought into the presence of King Charles II., who then declared "that as long as he swayed the sceptre of England none of Dr. Hewett's family should want."

Dr. Hewett was chosen by the parish of St. Gregory to be their pastor, and at that time rented Lord Hunsdon's house in St. Paul's Churchyard adjoining. His preaching was popular, attracting the *élite* of society during the time of the Commonwealth. Cromwell's own daughters, the Ladies Falconbridge and Claypole, privately came to his church, and were both married by him. He never disguised his loyalty, and used to excite his auditory from the pulpit to a generous contribution to the exiled monarch's exigencies, urging them to "remember a distressed friend." And so successful was his appeal that his youngest brother declared, upon one occasion, he saw the basins brought full from the church door, emptied at the communion-table, and, being taken back, were again half filled with the offerings of the people.

The Protector's inimical feelings towards him being known, some of his friends urged his removal into the country, and it was so far arranged that he was about to purchase, with his wife's money, an estate of 300*l.* per annum in Lancashire. Moreover, a lady had provided for him a living in the same county.

The circumstances leading to his apprehension, as communicated through one of his descendants to Strype, were as follows:—

While a resident in St. Gregory's parish he became acquainted with an eminent loyalist, Mr. Warren, an apothecary in Watling Street, where he used to meet a number of devoted Royalists. On one occasion, while dining there, the Lady Champion, one of the guests, privately told him that,

* John, the doctor's son, also left an only son John, who married, took orders, and had a rectory in Yorkshire. He afterwards removed to Leytonstone, co. Essex. His eldest son was a scholar of Magd. Hall, Oxford.

"considering her son-in-law, Sir John Stapley, was in so great favour with the Protector, they might perform whatsoever they attempted." Not long after, by Lady Champion's instrumentality, a commission was procured from the king, in which Sir John Stapley, the doctor, and several others were nominated. Cromwell having become acquainted with the matter, privately secured Sir John, and used all endeavours to apprehend the other; and in about a fortnight the unhappy doctor was seized, the usurper's emissaries acting with the greatest brutality, pulling Lady Hewett out of bed, though she had lain in but a fortnight, rifling her cabinets, and abstracting all her jewels.

When brought before Oliver, the Protector told him he was "like a flaming torch among wheatheaves, and that he should die as sure as his coat was black."

Every exertion was used to save him by his distracted wife, who supplicated the inexorable Cromwell upon her knees; even his own daughters joined their supplications to hers, but without avail. Such was the venality of the so-called High Court of Justice, that one of the commissioners thereof offered, for a bribe of 300*l.*, to save Dr. Hewett, and his lady actually fetched 100*l.* which she had hidden under her bed, and forwarded afterwards by Mr. Warren 200*l.* more. But all exertions were fruitless. His condemnation and execution speedily followed, details of which are already in print.

Lady Clappole was horror-struck at the unnatural denial of her father to her repeated and earnest prayers for the life of Hewett. The Protector pretended compassion to his soul, and sent to him Mr. Manton his chaplain; but the Doctor rejected his ministrations, and would not suffer him to enter his room. Commending the care of his son to Dr. Henchman, Bp. of London, and his two infant daughters to the protection of Almighty God, taking one of the latter in his arms: he passed the night previous to his execution in "an agony of prayer." His last request was that Mr. Skinner, his brother-in-law, would, after decapitation, take his head; that it might be preserved from the insults of the executioner, which sad office was performed by Mr. Milton, an apothecary. He was executed at Tower Hill on the 8th of June, 1658; and a friendly hand sent at his own charges a hearse with six horses, conveying the corpse for private interment to his own church of St. Gregory, and on the Sunday following Dr. Wilde preached a powerfully pathetic funeral sermon to his memory.

Dr. Hewett is described as being of middle stature, with a lightish-brown complexion, having an intelligent lively eye, and a pleasant countenance; an elegant and fluent orator, delivering his sermons oftentimes without preparation. His language has been reported by one of his contempo-

raries as truly Ciceronian. On one occasion, while preaching, and being offended with the behaviour of some of his auditory who (as the custom was frequent in those days) wore their hats, he, diverging from his subject, attacked them upon the impropriety of their conduct, and the dishonour shown to God and his house, &c.; so that before he had concluded there was not one of the congregation but had removed the offensive covering, quietly obeying the well-meant reproof.

Upon another occasion, while burying a citizen according to the liturgy, a soldier rudely snatched the book from his hand, which circumstance was so far from discomposing or intimidating him, that he continued the service calmly *memoriter*.

He maintained a great correspondence with the Duchess of Leeds, who communicated to his grandson many particulars of his ancestor, and particularly that he had in contemplation the publication of a Church History, but whether any of the materials for that purpose are extant is not known. Probably among the muniments of that family some of Dr. Hewett's letters may yet exist.

Charles II., upon the martyred divine's son John being presented to him, ordered him a place in the Exchequer, and promised him further favour, taking off his hat to him while expressing that promise, perhaps out of respect to the memory of his father, with whom he had maintained a considerable epistolary correspondence, and from whom he had so often during exile received supplies of money.

Upon a petition of the doctor's son's wife to that sovereign requesting a place for her son John in the Charter House, he returned a reply in the affirmative, and ordered that Dr. Hewett's grandson should be brought before him; but, like many of the promises given after the Restoration, it was five or six years before he enjoyed the place. This John Hewett afterwards had a good living from the Duke of Leeds in Yorkshire.

CL. HOPPER.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 362.)

10 Marcij [1589-90]. — Wm. Wright. Entred for his copie, a ballad of *The Overthrowe of the Duke de Mayne on the 4 Marche laste . . . vj^d.*

[Charles Duke de Mayne had set up some pretensions to the throne of France, and had been proclaimed "Lieutenant-General to the Crown." It was to oppose him, and to aid the King of Navarre, that Elizabeth sent over 4000 men under the command of Lord Willoughby.]

13 Marcij. — Wm. Wright. Entred for his copie, &c. *A Recytall touching the cause of Bales, a Seminary Priest, who was hanged and quartered in Fleetsbete on Ashwednesday, 1589.* Whereunto is added the true cause of the Death of Annys

Bankyn, who the same Day was burnt in St. George's-feild vj^d.

[Bales was executed, according to Stow (*Chron.* p. 1263), "at Fewtar Lane end," together with Horne and Blage, who had relieved him. The precise date was 4 March, 1589-90.]

26 Marcij [1590]. — Tho. Orwyn. Entred for his copie, a new ballad called *The Last Remedy of Unthrifty Makershifles* vj^d.

Item, another ballad entitled *A Trewe Sayler's Songe against Spanysh Pryde* vj^d.

[We have no knowledge of either of these ballads.]

vj die Aprilis. — Richard Jones. Entred for his copie, &c. *A Ballad of Agnes Bankyn that was burned in St. George's-feild* vj^d.

[She had "poisoned her mistress and other," Stow, p. 1263; but he does not seem to have known her name, only calling her "a wench." Just above we have seen her punishment recorded in a ballad printed by W. Wright.]

Secundo Aprilis. — Willm. Wright. Entred for his copie, a ballad intytuled *A Tryumphant Ditty shewing the Victories of the Frenche Kinge, the Wynninge of the Subburbes of Paris, the Joyes of his Frenches, and the Seights in the Ayre, &c* vj^d.

[The English and Swiss troops, as Camden (Kennett, ii. 556) informs us, assaulted that part of the capital of France which lies "between St. Marcellus Gate and the Seine;" and the city might have been taken, but that Henry IV. did not think he had forces sufficient to retain it. The "sights in the air" are not mentioned.]

Sexto April. — Ric. Jones. Entred for his copie, &c. *Certen Discourses concerning the great mistakinge of the Effectes of diverse sortes of Weapons, and chiefly of the Musket, Calyver, and Longebowe: and of those of Archers.* Compiled by S^r Jo. Smyth, Knight, 1589 vj^d.

[This title is, in some important respects, fuller than that of the tract itself, which was printed by Richard Jones in 4to, with the date of 1590. According to Strype it was suppressed by authority, but not effectually. In the next year, Sir John Smyth wrote another work of *Instructions, &c.* to officers, but it was not published until 1594, and there was a second edition or a re-issue of it in 1595.]

xv. Apr. — Henry Carre. Entred for his copie, &c. *A Ballad wherein Twoo Lovers exclaime against Fortune for the losse of their Ladies, with the Ladies' comfortable Answers* vj^d.

Tho. Nelson. Entred for his copie, &c. a booke intituled *Cornucopia, or the Royall Exchange* vj^d.

[This was one of Robert Greene's many publications, and it came out in 1590, the word "Cornucopia" being omitted on the title-page. The stationer merely availed himself of Greene's popularity to put his name to a servile translation from the Italian, without a scrap of poetry or originality. Nash, in a passage of his *Strange News*, 4to, 1592, sign. L 4, thus speaks of his friend Greene's mode of raising money by the fruits of his pen: we quote the words because we have never seen them referred to: "Of force I must graunt, that Greene came oftener in print than men of judgement allowed of; but nevertheless, he was a daintie slave to content the taile of a tearme, and

stuffe serving men's pockets." The Rev. Mr. Dyce never saw a copy of *The Royal Exchange*, and we never had an opportunity of examining more than one exemplar, viz. that sold at the Roxburghe sale.]

27 April. — Willm. Wright. Entred for his copie, *An Epiaph in Verse upon the Complaint of the People for the Death of Sr. Fr. Walsingham.* vj^d.

[Sir Francis Walsingham had died "at his house in Seding Lane, London" (Stow, p. 1265), on 6 April preceding. He was "buried in Paul's Church without solemnity" on the night following; the "solemnity" was avoided, as is stated by Camden, on account of the poverty of Sir Francis; but his daughter was then the widow of Sir Philip Sidney, and afterwards the wife of the Earl of Essex, and of the Earl of Clanricard. George Whetstone was the principal epitaph-writer of the day, and possibly this effusion was by him; but if it were printed it has not survived. Whetstone had written the commemoration of Sir F. W.'s son-in-law in 1587.]"

28^o Aprilis. — Wm. Wrighte. Entred for his copie, *A proper newe Ballad conteyning Neves from Spayne, Rome, and Geneva* vj^d.

xxix^o die Aprilis. — Thoms Nelson. Entred for his copie, a ballad intituled *A dolorouse Dittye and most sweete Sonett made upon the lamentable end of [a] godlie and vertuous Ladie lately famished in Parris, &c.* vj^d.

xv^o die Majj. — Thoms Nelson. Entred for his copie, *A Ballad wherein is discryped Howe Three Persons for Lechery through London did ryde, &c.* vj^d.

[They, no doubt, rode upon a stang or pole, a then common punishment for offences of the kind. It is often referred to by humorous writers of the time, and woodcuts are in existence showing the particular manner in which the penance was inflicted. The word "descry" was then not unfrequently used for *describe*, and here the rhyming title of the ballad required it.]

xvi. Majj.—Ric. Feild. Lycenced unto him, &c. a booke intituled *A briefe Discourse dialogewise, shewing how false and dangerous their Reportes are which affirme the Spanyardes intended Invasion is for Restablishment of the Romishe Religion: her Ma^{ties} Alliance with the Netherlanders, &c., and Sr. Francis Drake's enterprise, three Yeres past, into the West Indies* vj^d.

[If this work were published, we believe that nothing is now known of it: it was on delicate topics, and perhaps it did not appear. Richard Field was a young printer from Stratford-upon-Avon, and an acquaintance of Shakspeare's. Although he printed the original editions of *Venus and Adonis* and of *Lucrece*, it deserves remark that Field was not the typographer of a single play by Shakspeare.]

18 Majj. — Wm. Wright. Entred for his copie *The Weddinge Garment, &c.* vj^d.

John Wolfe. Entred for his copie *A Songe of the Frenche Kinges Vyctorie, the 14 of Marche, 1590* vj^d.

[Possibly by Joshua Sylvester, who wrote and printed in 1590 and 1591 (the last is the date of a copy sold among Chalmers's books, but Ritson gives the former) *A Canticle of the Victorie obtained by the French King,*

Henry the IV., at Yury." If it had been a mere ballad, to be chanted in the streets, it would most likely not have been called "a song"; and the clerk at Stationers' Hall might not understand the unusual word "Canticle": perhaps it was not employed in Wolf's publication.]

xx^o die Maij. — Richard Jones. Entred for his copie, a ballad intituled *A Brave Encouragement for Englishe Chivalrye, &c.* vj^d.

[No doubt it had immediate reference to the levying and dispatch of troops to the assistance of Henry IV. of France. It must have been of the same character as G. Peele's *Forewell* to Norris and Drake in 1589, and very possibly was by him.]

21 Maij. — Wm. Wrighte. Entred for his copie, &c. *A Mournfull Dytie on the Deathe of certen Judges and Justices of the Peace, and diverse other Gent., whoe dyed ymediatelic after the Assises were holden at Lyncolne laste paste* vj^d.

[The consequence of jail-fever, no doubt, as on one or two previous occasions.]

23 of Maye. — Thomas Wilson. Entred for his cople, a ballad intituled *A Newe Scottyshe Sonnett made betwene a Kynge and his Love, &c.* vj^d.

[This and the three next registrations relate to lost effusions upon the marriage, &c., of James VI. of Scotland to Anne, daughter of the King of Denmark.]

ijj^o die Junij. — Wm. Wright. Entred for his copie, &c. a ballad intituled *An Excellent Dytte made upon the Arryvall of the Kinge of Skottes with his Ladye from Denmarke upon Maye Daie laste, with her Coronation* vj^d.

H. Carre. Entred unto him, &c. a thinge in prose of the enterteynment of the Scottishe Kinge and his Queene at their entringe into Scotland, with the Q. coronation vj^d.

vj^o die Junij. — H. Carre. Entred unto him, &c. *A Ballad of the Receavinge of the Kinge of Scottes and Queene Anne, his [wife], into Lieth and Edenborough* vj^d.

xij die Junij. — Wm. Wrighte. Entred unto him, &c. a ballad intituled *Fortune hath taken thee away, my Love;* being the true Dittie thereof vj^d.

[From the last words it is to be inferred, that there had been some previous publication of "a ditty" of the same tune and words, which Wright wished to supersede.]

xv. Junij. — Rich. Jones. Entred for his copie, &c. a ballad entituled *The Hangman's Holyedue* vj^d.

18 Junij. — Wm. Wrighte. Entred unto him for his copie *A Ballad upon the Death of a yonge Man, who was soddenly Slayne by Lightninge at Waltham on Whitsundaye laste past, 1590; with other strange Things which happened on that Daye, &c.* vj^d.

[Stow notices several very violent storms, which did much damage, and caused great alarm, about this time, but he enters into few particulars.]

26 Junij. — Tho. Nelson. Alowed unto him for

his copie, &c. *A Suttle Practise wrought in Paris by Frere Frauncis against Frere Domnat, concerninge a Nunne, &c.* vj^d.

[We apprehend that out of this story grew the old play of *Friar Francis*, several times mentioned in Henslowe's *Diary* as having been acted at his theatre in January, 1593. See, however, T. Heywood's *Apology for Actors*, as reprinted by the Shakspeare Society, p. 57; which may refer to a different drama, as then acted by the players of the Earl of Sussex.]

Thomas Gubbins, Thomas Newman. Alowed unto them for their copie, under the hande of the Bishop of London and both the wardens, *Tarlton's Newes out of Purgatorye, or a Casket full of Pleasant Conceits, stuffed with delightfull Devises and quaint Myrthe, as his humour maye affoorde, to feede Gentlemen's Fancies* vj^d.

[We believe that no copy of this edition of a very curious and amusing work is known. Mr. Halliwell reprinted it for the Shakspeare Society in 1844 from an impression without date. Tarlton, the famous actor, had died 3rd Sept. 1588 (not 1584 as, by a slip of the pen, is stated in our last); and various authors immediately set to work to write productions that might obtain a sale, owing to the amazing popularity of the subject of them. That Tarlton's *Newes out of Purgatory* appeared in 1590, in consequence of the above entry, there can be no doubt; because an answer to it, under the title of *The Cobbler of Canterbury*, came out in the same year, and, like Tarlton's *Newes*, was several times reprinted.]

J. PAYNE COLLIER.

PARISH REGISTERS.

[We have pleasure in calling attention to the two following announcements. We trust that the example set by Mr. Fitch and Mr. Bell will find many followers.—Ed. "N. & Q."]

A good deed has been done which deserves a record in your pages. At a meeting of the Norfolk and Norwich Archæological Society, held on the 5th of August, Mr. Fitch presented to the church of North Elmham its original parish register, having first inscribed the following memorandum within its cover:—

"This book, the Register of the Parish of North Elmham, commencing November, 1538, and ending September, 1631, was taken from the parish chest some years ago. It has been lately purchased by me. As the object of all archæologists should be to preserve, and not to destroy, to restore and not to appropriate, I have this day returned it to the Rector, trusting that for the future it may be more carefully preserved.

"ROBERT FITCH,

Hon. Secretary of the Norfolk and Norwich Archæological Society.

"Norwich, Aug. 5, 1861."

See *Gent.'s Mag.* Nov., 1861, p. 534. GRIME.

The Editor of "N. & Q." will oblige by giving insertion to the accompanying cutting:—

"RECOVERY OF ANCIENT PARISH RECORDS.—The most ancient portion of the registers of the parish of

Kingston-upon-Thames have lately been rescued under the following circumstances:—Some time since a gentleman wrote to the vicar, the Rev. H. P. Measor, and also to the Archdeacon of Surrey, directing their attention to the fact that among the lots included in a sale by auction by Messrs. Puttick & Simpson, the well-known London auctioneers of literary property, was the "Ancient Parish Register of Kingston-upon-Thames." The churchwardens at once put themselves in communication with the auctioneers, claiming the register as parish property, and intimating that its sale would be objected to as illegal. It was then ascertained that the register had been sent to them for sale by a bookseller at Plymouth, who purchased it among other effects of the late Mr. Edward Gandy, into whose possession it must undoubtedly have passed among the books and papers of his brother, the Rev. Samuel Whitlock Gandy, M.A., vicar of Kingston, who died in 1851. It appeared that the trustees of the British Museum had offered 10*l.* for the register, and this sum was demanded by the Plymouth bookseller as the price of its restitution. To this the vicar and churchwardens naturally objected, and applied to the magistrates at Bow Street, who advised an amicable settlement of the affair. The vestry-clerk also endeavoured to get the register delivered up, and the price asked ultimately fell to 5*l.* The credit, however, of the recovery belongs to Mr. J. Bell, solicitor, who on becoming churchwarden, actively exerted himself in the matter, and received back the register on payment of two guineas. It is now in the keeping of the Rev. H. P. Measor, who, as vicar, is the legal custodian. These records thus recovered commence in 1541 (three years after parish registers were ordered to be kept, A.D. 1538, 29th of Henry VIII.), and continue till 1556. Between this and the date of the other registers in Mr. Measor's possession a hiatus occurs. These latter recommence in 1560, go on till 1653, when again there is a hiatus until 1668. From 1668 they continue till the present time. It is a matter of great satisfaction that these ancient records have been recovered, and we have no doubt they will for the future be preserved with the care they deserve. Insignificant as most of the items in them may appear to be, they throw great light upon ancient customs, and in their aggregate these parish registers contain a mass of information often of great value even as materials in a national history.—*Surrey Comet*.—*The Times*, Nov. 11, 1861.

K. P. D. E.

CHRISTIAN SURNAMES, OR SURNAMES DERIVED FROM CHRISTIAN NAMES.

To make a christian name into a surname, the rule seems to be to add an *s*. Thus from *Robert* we have *Roberts*, from *John*, *Johns*, and in like manner a great number of names seem to have been formed, e. g. *Edwards*, *Williams*, *Peters*, *Franks*, *Edmonds*, *Edmunds*,* &c. &c. There are, however, exceptions. Christian names ending in *s*, do not take a second one, e. g. *James*, *Thomas*, *Lewis*, &c. But there are also others which do not admit the *s*, e. g. *George* (Fr. *Georges*), *Maurice*, *Benjamin*, *Alexander*, *Jack*, &c. Others again are found with and without an *s*, the one form

* Many of these names occur as surnames also without an *s*, but much less frequently, I think, than with one. Thus, in the *London Directory* (Commercial) I find one *John* to 28 *Johns*'s, 5 *Frank*'s to 19 *Franks*'s, &c. &c.

being nearly as common as the other, e. g. *Daniel* (or *Daniell*) and *Daniels*, *David* and *Davids*, *Walter* and *Walters*, &c. &c.

Now what is this *s*? It cannot well be the plural, or else we should probably find in French such surnames as *Roberts*, *Robins*, *Richards*,* &c.; whereas, as far as I know, only *Robert*, *Robin*, and *Richard* are met with. It is, therefore, probably the mark of the genitive. What then is the ellipsis? Perhaps *son* or *child*. Whose child or son is that? *Robert's*, *John's*, &c. *Son* is more likely than *child*, inasmuch as I do not think that the latter, though it does form part of a few surnames (*Goodchild*, *Fairchild*, &c.) is ever combined with a christian name, to form a surname, as *son* so commonly is.

It will be observed that all the surnames I have given are *masculine*, and I do not know that a *female* christian name was ever raised to the dignity of a surname. In the first place, in the name-making days, women were, comparatively, thought very little of; and secondly, even now, in this gallant age, does not a woman lose her surname when she marries?

According to this theory of mine, then, *Richardson*, *Johnson*, *Robertson*,† &c., are only the *full* forms of *Richards*, *Johns*, *Roberts*, &c., and are really the same names.

The Danes, Swedes, and Icelanders form surnames in the same way: the Danish and Icelandic names ending in *sen* (Dan. *søn*, Icel. *sonr*); the Swedish, like our own, in *son*. Thus, the Dan. *Andersen* (our *Anderson*, which is therefore not a British name) comes from *Anders* (Andrew), and *sen*=*søn* (son). Cf. *Thorwaldsen* (Dan.), *Haldorsen* (Icel.); *Petersen*, *Erichsen* (Dan.); *Nilsson*‡ (Swed.). This last *Eric* is the only one in which I have been able to find the *double s* preserved; it means the *son* of *Nicholas* § (*Nils* in Swed. meaning *Nicholas*), and is doubtless the origin of the name we English are so proud of—*NELSON*. If so, the less common form, *Neilson*, is the more correct one; but in both we have dropped one of the *s*'s.

F. CHANCE.

CURIOUS HEXAMETER HYMN.

I never saw a hymn written in hexameter measure before the one I send you. As it is

* French Grammarians seem still to be divided in opinion as to whether proper names should take an *s* in the plur. or not, but the majority reject the *s* when the names are not used fig., and say *les deux Corneille*, &c. See Duvivier, *Gram. des Gram.*, Paris, 1822, vol. i. pp. 136, 137. But what was the custom centuries ago?

† In these and the other surnames, compounded with *son*, one *s* has been elided.

‡ In the *Court Directory* (1859) stands the name *Nils Nilsen* (Mr. Nilsen will, I trust, excuse my quoting it), in which one *s* has been dropped.

§ And not *nils du Nil*, as a Frenchman might translate it.

quite a curiosity in its way, and as "N. & Q." is read by a number of persons interested in hymnology, I venture to beg a corner for it. I happened to meet with it in the note-book of an old friend, who would be glad to know the author's name. He thinks the lines could be set to almost any anthem tune.

"A HYMN TO JESUS.

"Thee we adore and praise, almighty Son of the Highest!
Fountain of goodness and light, the manifest love of the Father!

Bringing His marvellous mercy forth to the wandering outcast,
Showing Thy tender heart, o'erflowing with holy compassion!

"Thine was the heaven of heavens, all pure and hallowed before Thee, —
Yet Thou didst rest Thy head in the lowly Bethlehem manger.

Thine was the diadem bright, of deathless power and dominion:

Thine the Kingly mantle, O Lord, of a universe boundless, —

Yet Thou didst wear the scornful crown of thorn and derision,

Wear the purple robe before the mockers of Herod!

Thine was the throne of might, the right hand throne of the Father, —

Yet upon Calvary's hill the cross was Thy ending triumphant!

"Mighty and merciful Saviour, the world is bowing before Thee;

Look from Thy shrine of light, the shrine of Thy holy pavilion,

Where Thy ransomed Church is ceaselessly bending to worship:

Look on Thy children of earth, Thy helpless children who wander

Through the darkness of night, amid the footroads of evil!

Guide them, O mighty Love, to pastures green and refreshing!

Give them, ah, give them to drink, of the streams of the river of mercy,

Till in Thy heavenly house they feast on Thy goodness for ever!

"Thee we adore and praise, almighty Son of the Highest!

Fountain of goodness and light, the manifest love of the Father!

Thee, the bringer of mercy forth to the wandering outcast,
Thee do we laud with the Holy Jehovah and Spirit Eternal."

NANFANT.

EXTRACTS FROM OLD LETTERS.

The following extracts are taken from a large pile of letters, written by Mr. John Whishaw, the London solicitor, whose bill I printed in a former number of "N. & Q." They were written to clients dwelling in the country, and with the exception of the passages quoted, and a few others relating to family matters, contain nothing but dry business details: —

March 17, 1718:

"When we thought all things quiet & serene, wee

have within this 10 days bin alarm'd with the terrible apprehensions of an Invasion, wch has fallen all public securities very considerably, however I cannot think but y^e storm must blow over."

March 22, 1721:

"I'm not very fond of travelling with much money, there's so much robbing, and besides my wife is not at all pleased with this Cold, Raw, and Churlish weather."

Jan. 1, 1725:

"My wife went yesterday, herself to take a place for you in ye Lincoln Coach, wch sets out on Monday ye 12 Instant; she paid 20^s, being ye full fare from Biggleswade to Lincoln. The coach goes in 3 dayes, and lyes at Biggleswade ye first night. . . . The man told her ye roads would grow stiffer & worse for some time. . . . You'l please to be at Biggleswade on Monday night, for ye Coach sets out by 5 on Tuesday morn."

Dec. 3, 1725:

"I called the other day at ye Sun fire office to know if we should have any dividend at Xmas, wch has never failed ys yet. But I cannot find they are come to any resolucon, having suffered much by ye fires on London Bridge and in severall Country towns."

Feb. 15, 1726:

"We have got a famous preacher, Mr Herring, at Lincoln's Inne, in ye room of Dr Lupton."

Oct. 19, 1733:

"The differences abroad abt ye King of Poland have made our Stocks shrink."

May 25, 1744:

"The Bishop of Cloyne, in Ireland, has published a book of two shillings price vpon the excellencies of Tar Water, wch is to kee ye bloud in due Order, & a great remedy in many cases. His way of making it is to put, I think, a Gallon of Water to a quart of Tar, and after stirring it together, to let it stand 48 Hours and then pour off the clear and drink a Glass of abt halfe a pint in ye morn & as much at 5 in ye afternoon. So it's become as comon to call for a Glass of Tar Water in a Coffee-house as a dish of tea or coffee. I have not as yet drunk any of it, but I believe Mr Bristow, who used to be a great Medicine hunter, would fain see it."

May 15, 1750:

"Mr. Tomlinson was so kind as to come vp & dine with me, wch I took very kindly; his modesty w'd not suffer him to speak of his excellent Poem on the Trinity to wch I should have been a Stranger had I not seen it advertized in my newspaper, on w'h I bot it & am extremely pleased with it."

EDWARD PEACOCK.

Historical Notes.

WELSH WEDDINGS. — The Welsh or Cymry are beyond doubt the descendants of the race which first colonised Europe from the East, by they termed Gomerida, Cymbri, Arians, Cimbro-Scythians, or any other name. That the present Celtic empires of France, Spain, Italy, are of cognate race is now well known; whether exactly identical or cousins only is an open question. Usages are almost indistinguishable in mountain countries: the Welsh marriage usage — not con-

fined to the lowest orders — is for the bride to gallop off on horse-back, attended by a cavalier of her own choice, from the bridegroom, who, if he really means to win her, must be better mounted, and, "to say nothing" of the style of riding required in a break-neck country, must beat her at her own line in the chace. This is sometimes called "Hela Helen," "Helen's Hunt," in allusion to the ride of Helen with Paris, which originated the Trojan war. The Spartans had something of the same custom; and in the country (Crimea) from which the Cymry emigrated, the fashion has not expired. I quote from Clarke's *Travels*, p. 333: —

"The ceremony of marriage among these Tartars is performed on horseback. A girl is first mounted, who rides off at full speed. Her lover pursues. If he overtakes her, she becomes his wife, and he returns with her to his tent. It sometimes happens that the woman does not wish to marry the person by whom she is pursued, and we were assured that no instance occurs of a girl being thus caught unless she has a partiality for her pursuer."

This last observation holds true about the Welsh girls. We have known a farmer's daughter, years ago, with her "leal lover" for her cavalier, take a line of country which soon settled her would-be husband's pretensions to her hand. Pity the custom is not English as well as Welsh; it would give a chance at least to the unfortunate damsels whose hearts do not go with the elect of their very cruel, but, perhaps, sensible parents.

MER MARION.

OLIVER CROMWELL. — In the *List of the Army raised under the Command of his Excellency Robert, Earle Essex* . . . London, printed for John Partridge, 1642, two Oliver Cromwells occur. The father was Captain of the 67th Troop.

"67.

C. Oli Cromwell.
L. Cuthbert Baildon.
C. Jos. Whaterhouse.
Q. Jasper Disbrow.

The son was Cornet in the 8th Troop: —

"8.

C. Lord Saint John.
L. Marmad Couper.
C. Oliver Cromwel. .
Q. Will. Wallen."

The above were certainly troops of horse, under the command of the Earl of Bedford. The pamphlet from which I quote, is among the civil war tracts in the British Museum: the collector has marked it "Sept. 14." There, however, exists another army list published about three months before, in which the name of Oliver Cromwell occurs as Ensign. See a broadside in the British Museum: —

"A List of the Field-Officers chosen and appointed for the Irish Expedition, by the Committee at Guild-hall, London, for the Regiments of 5000 Foot and 500 Horse, under the Command of Philip Wharton, Baron Scar-

borough, Lord General for Ireland. London: Printed for Edward Paxton, June 11, 1642."

"Foot Companies.

Colonell Generall.
His Captain Edward Massy.
His Ensigne Oliver Cromwell."

A list, almost exactly similar, was printed on the 18th of June in a small quarto form, and attached to a pamphlet entitled *The Last News from Ireland*. A copy of this is in my own collection, the passage is the same as above quoted.

EDWARD PEACOCK.

Bottesford Manor.

DRINKING FOUNTAINS. — It is related of Edwin, who became king of the district between the Firth of Forth and the Humber in 616, rose to the name of Bretwalda, and in 633 was killed in battle by Ceadwalla, King of the British, that he established these conveniences for the thirsty traveller. Beda tells us that

"In many places where clear springs ran by public highways, and where men's faring was most, there he had for refreshment of wayfarers to set posts, and to hang thereon brazen basins. Nor did any touch them but for his needful service, either out of awe, or out of love of that king." — Beda, pp. 97, 520, ed. Smith.

OSWALD COCKAYNE.

GAÏNE. — The etymology of this Fr. word signifying *sheath* seems to me instructive. It comes of course from the Lat. *vagina*. This we see by comparing its equivalents in the cognate dialects, viz. Ital. *guaina*, Span. *vaina*, Port. *bainha* (pron. bain-ya). The *g* in *gaïne*, therefore, really corresponds to the *v* in *vagina*, and has nothing to do with the *g* in this latter word, for this letter has suffered elision. *Vagina* has first become *vaina**; then the *v* has been replaced by *gu*, which gives *guaina* †; and, lastly, the *u* has been thrust out ‡, and the Ital. termination *a* been replaced by the Fr. one *e* — and so we have *gaïne*, a word which bears no very striking resemblance to its progenitor. The circumflex over the *i* is, no doubt, intended to indicate the lost *g*. The *nh* in the Port. form seems to be merely a change which the Lat. *n* has undergone, as in *vinum*, Port. *vinho*.

In a similar way, I think, our adj. *gay* might be readily deduced from the Lat. *vagus*, or perhaps rather from the corresponding Ital. *vago*, which means both *wandering*, *roaming*, and *pleasuring*, *agreeable*, the connexion apparently being the freedom from restraint implied by both classes of words. Comp. *wanton* in is good and bad sense. The *ag* of Lat. words sometimes becomes *ai* or *ay* in French, e. g. *PAGANUS*, *PAÏEN*, *PAGUS*,

* So *regina*, Span. *reina*, Port. *rainha*, Fr. *reine*.

† So Lat. *væ*, Ital. *guai*. Comp. also *vadum* and *guado*, *Gualtieri* and *Walter*.

‡ Comp. Ital. *guanto*, *guardia*, *gavrentia*, *Gualtieri* with the Fr. *gant*, *garde*, *garantie*, *Gauthier*. Sometimes the *u* is retained in Fr., as *guado*, *gué* (ford).

PAYS, SAGUM, SAIE. Comp. also the Mid. Lat. *pagare* with our verb to *pay*. I do not wish to insist upon the *correctness* of this derivation of the word *gay*, for I have not the slightest authority for it; I merely maintain that it is quite possible.
F. CHANCE.

ENVELOPES.—I believe it is generally supposed that envelopes for letters are a novelty of the present generation; but I have preserved amongst family relics two notes to my mother, when a school-girl in the first decade of the century, which are enclosed in envelopes made precisely like those of the present day, *except* the adhesive gum. They are of thickish Chinese silk paper (apparently), with neat little painted borders. Perhaps some one will say whether this was a general custom? *
MRS. FREEMAN.

Mount Prospect, Shanakiel, Cork.

THE WORD SCORE AS USED IN A MUSICAL SENSE.—The Rev. Robert Aris Willmott, in his charming *Journal of Summer Time in the Country*, has fallen into an error respecting the word *Score*—an error so frequently made by writers of eminence, that it is quite pardonable in Mr. Willmott's case. The passage to which I allude is the following. Speaking of singing-birds, and the charming song of the nightingale, he says: "Some naturalists have been bold enough to write down the song—to give us the nightingale's score." I know it is common to speak of the score when the *melody* or *tune* of the song is only intended. It would be right to say that the music is *noted*, or in old language *pricked*; but it is incorrect to call it *scored*, and in many cases calculated to mislead.

The meaning of the word *score*, as used in a musical sense, is a complete and orderly assemblage (in manuscript or print), of the *parts* of a vocal or instrumental composition. This is called a *score* on account of the vertical lines (or *scorings*) which run from the upper to the lower stave, symmetrically dividing the different *parts*; that is, bringing their corresponding bars directly under each other, so that the eye sees at a glance their harmonical connection, and the judgment is enabled to decide upon the effect.

On the Continent, the words *Partition, Partitur, Partitura, and Partizione*, are used for our *Score*; and it is not a little singular that Thomas Morley, in 1597 (*Introduction to Practicall Musicke*) uses the word "partition," whenever he speaks of a score. In the earliest musical dictionary published in this country—*A Short Explanation of such Foreign Words as are made use of in Musick Books*, 1724—neither words, score, nor partition, are to be found. In Hoyle's *Dictionarium Musica*,

1770, the word *score* is omitted, but *partition* is explained in the following manner:—

"PARTITION, the disposition of the several parts of a song set on the same leaf; in one part the treble, in another the bass, &c., that they may be all sung or played separately or jointly."

The term *partition* to designate a score, has recently been revived in England, and perhaps, when we consider the *nine* different meanings of the latter, as given by Johnson, it is the more expressive word of the two. At any rate we shall not quarrel with those who adopt either term. There is no need to exclaim with Falstaff at the battle of Shrewsbury, "here's no *scoring* but upon the pate!"
EDWARD F. RIMBAULT.

Queries.

ADYTA OF ORACLES OF DELPHI AND TROPHONIUS.—Has any correspondent of "N. & Q.," or any recent traveller visited Lebadœa since the time of Dr. Clarke, who found the adytum of the hieron of Trophonius choked with rubbish, which the Turkish governor, fearing a popular commotion, refused permission to remove; or since Mr. Cripps made a futile attempt to explore it? Has the adytum of Apollo at Delphi, built by Trophonius, which Dr. Clarke supposed might some day be discovered by the singularity of its workmanship, yet been identified or examined? To any tourist without an object;—to any travelling book-maker seeking an unhackneyed subject, and willing to run the risk of becoming permanently ἀγέλαστος, let me suggest *A descent into the Cave of Trophonius!*
DELTA.

BEVERIDGE: TOD.—What is the origin of the name "Beveridge," its crest and arms? And also of the name of "Tod," its crest and arms? Both belong to the county of Kinross, Scotland.
A. BEVERIDGE.

Leith.

BREVIET.—This is a common word in the Eastern and Midland Counties. A person is said to be "a great breviet," or "always to be brevieting about," when he is of a restless, uneasy, wandering-to-and-fro disposition. I once heard the word curiously applied. I asked an old lady (an ex-housekeeper) what was the name of her little dog, and she replied, "Breviet; and a very proper name too, for he's always brevieting about." But the dog's proper name was "Brevet," and he had been so named by his former owner, a captain in the Carbineers, out of compliment, I suppose, to his military profession. I have no authority, however, to spell the word of which I make a note; and "brevet" may be the correct form. What is its derivation?
CUTHBERT BEDE.

BEGGAR'S BADGE.—By the Act 5 & 6 Ed. VI. c. 2. the poor might be licensed to beg, and such

[* See "N. & Q." 2nd S. iv. 170, 195, 273, 397.—ED.]

as were licensed were to "weare openly upon him bothe on the breast and the back of his uttermost garment some notable badge or token."*

Can you refer me to a representation or description of such badge? EDW. J. WILSON.

COMMISSARIAT OF LAUDER. — Your correspondent SPAL mentions this record in a recent article on the Edgar family. I shall be greatly obliged by a description of it, where it may be seen or consulted, &c., &c. Z. O.

COSTER FESTIVAL AT HAARLEM. — In *A Guide to the Rhine*, printed at Brussels without date; but, from matters described, I think about ten years ago, the following occurs in the notice of Mayence: —

"The people of Haarlem went wild about Coster in the last century, and published a solemn account of his apotheosis, which went beyond that at Mayence for Gutenberg. Will no town do the like for Faustus?"

I shall be obliged by reference to any account of what was done at Haarlem. Has Faustus no statue? J. K.

RICHARD CUMBERBATCH, graduated B.A. at Caius Coll. Cambridge, in 1668. Can any correspondent give any further particulars concerning him, or the names of his parents?

Or concerning the Rev. Mr. (Peter?) Comberbach, who founded a school at Lower-Peover, in Cheshire, and died in or about 1721? G. W. M.

CUNEIFORM INSCRIPTIONS. — Have any successful results been arrived at in attempting to decypher the arrow-headed inscriptions found in the ruins of Babylon? It was said that a whole library of ancient literature would probably be brought to light that was believed to be inscribed on a great number of slabs which were discovered in one spot. J. M.

EPIGRAM. — Can any of your readers help me to the name of the author of the following lines, tell me the occasion which brought them forth, and render the subjects of the rhyme less anonymous than they are at present? —

"Sirs J. and R. two men of worth,
Well-known to every writer;
Sir John he is the Grocerman,
Sir Robert is the Lighter.

"Two knights of equal Wit and Birth,
The pride of Lord Mayor's show, Sir;
Sir Robert, tho' the Lighterman,
In worth out-weighs the Grocer."

ST. SWITHIN.

FALSE TEETH AMONG THE ROMANS. — That among the Romans there were some, especially ladies, who wore false hair, there is abundant evidence in the works of several of their poets;

and it also appears, from the following epigram of Martial (and probably from passages in other writers) that false teeth were not unknown, although it seems that they had not arrived at the art of supplying the loss of an eye: —

"*In Lelian.*

"Dentibus atque comis, nec te pudet, uteris emptis;
Quid facies oculo, Lellia? non emitur."

Has any reader of "N. & Q." ever heard of an instance of a Roman skull having been found at Pompeii, Herculaneum, or any other of the numerous places from which Roman remains have been exhumed, in which were false teeth? and, if so, where is such an instance recorded? The sight of such articles would be highly gratifying to antiquarian curiosity; and as the notes on Martial by Thomas Farneley represent them to have been made of ivory and box, it would not be unreasonable to expect to find them in as good preservation as the skull itself. J. C. H.

FRENCH FAMILY. — Can any of your correspondents inform me when the family name of "French" or "Ffrench" first made its appearance in the United Kingdom? Whether the name is mentioned in any ancient manuscript or book, and what is the origin or derivation of the name? There are several families of the name in the county of Roscommon in Ireland. In England it appears to be found chiefly on the south coast. A few families of the name are found in the Midland Counties, but very rarely farther north. CESTRIAN.

GRENE POTS. — I am curious to know whether, at the opening of the Middle Temple Library, the Prince of Wales drank claret, taken from the ancient crypts, out of the "grene earthen potts" used of yore by the gentlemen of the Temple?

I imagine a lustier gusto would be imparted to wine imbibed from these ancient vessels than draughts sipped from the fragile glass of the present day could yield.

It appears from Kempe's *Manuscripts of Loseley House in Surrey*, that so important was "certain white clay" used in the manufacture of bottles and pitchers, that, as a member of the Inner Temple, Sir Julius Caesar, Knt., wrote 19 Aug. 1594, to Sir Wm. Moore (Keeper of Farnham Park, a demesne of the Bishopric of Winchester), praying to be permitted to take as much earth as shall be sufficient for the "furnishing of the said house with certain Grene Potts," paying for the same as heretofore.

INQUIRER AND CONSTANT READER.

GALERIE DU LOUVRE. — When a painting is purchased for our own National Gallery, the price given for it is very generally known. Is this the case with respect to paintings purchased for the Galerie du Louvre? For instance, can any of

[* For a notice of the more recent Badge of Poverty, see "N. & Q." 2nd S. viii. 184.—Ed.]

your correspondents state what were the sums paid for the Murillos and the Hobbema lately added to the collection? LUMEN.

HERALDIC SEARCHES.—I shall be much obliged to any person who will inform me, through "N. & Q.," who is the present possessor of the following MSS. noted by Moule in his *Bib. Herald.* :—

"Scipio Squires, temp. Car. I., compiled an Account of the arms then in the church windows of Devonshire, which, with the Visitations of Benolte and Harvey, were in the possession of the late Dr. Milles, Dean of Exeter."

"In the MS. Library at Stowe, is a 4to. containing the Arms and Pedigrees of above 300 families in Dorsetshire. (Cat. vol. ii. p. 542.)

H. T. ELLACOMBE.

KNIGHT OF MARTYR.—A medical man, in one of the Eastern Counties, claims the title of Sir on the ground of being a "Knight of Martyr"; an order peculiar to the profession, as he asserts. Will one of the readers of "N. & Q." give some information about this alleged order of knighthood? R. A. W.

OLD MANUSCRIPT.—I have come across several portions of an old MS. which I desire to identify. The leaves are large folio, vellum. The text, in double columns, is surrounded with notes in contemporaneous writing, but smaller character. The initial letters are colored. It appears to form part of a conversation between "Paulus," "Celsus," "Gaius," "Pomponius," "Ulp," &c. in Latin, and I can detect in red letter the commencement of a new subject, "Incipit liber de interrogationibus, &c."

CHESSBOROUGH HARBERTONIENSIS, B.A.

RALPH DE MORTIMER AND GILBERT TISON.—Where can I find any bibliographical notices of Ralph de Mortimer and Gislebert Tison, two of William the Conqueror's followers (the former, I am aware, distinguished himself at Hastings), to whom he parcelled out lands and manors in the East Riding of Yorkshire and elsewhere; or any account of their deeds of arms, or services rendered to their prince. DANE-GELT.

MUTINY ACT.—By the Mutiny Act now in force (24 Vict. c. 7, s. 1.) it is enacted that no person within the *United Kingdom* shall, by the Articles of War, be subject to suffer any punishment extending to *life* or *limb*, otherwise than is provided for by the Act.

What are the punishments *extending to limb* here referred to as being authorised by law in the *United Kingdom*? What are the punishments *extending to limb*, which—though we are protected from them in the *United Kingdom*—may, nevertheless, by implication, be inflicted under the Articles of War in other parts of her Majesty's dominions? XAVIER.

THE PARISH IS BOUND TO FIND US.—In Eden's *State of the Poor* reference is made to a ballad—

"Hang sorrow and cast away care!
The Parish is bound to find us;"

which is said to have been written as an attack on the General Poor Law Act of 1601, and to have been popular for many years.

Can you tell me where I shall find the ballad entire? EDW. J. WILSON.

EPITAPH OF PAULA.—The following epitaph of Paula is cited from a treatise of Jerome, by Dean Milman, in his *History of Christianity*, vol. iii. p. 331. Paula was a disciple of Jerome, and therefore her lifetime falls in the fourth or fifth century:—

"Aspicis augustum præcisâ rupe sepulcrum.
Hospitium Paulæ est, cœlestia regna tenentis.
Fratrem, cognatos, Romam, patriamque relinquens,
Divitias, sobolem, Bethlehemite conditur antro.
Hic præsepe tuum, Christe, atque hic mystica magi
Munera portantes hominique Deoque dederæ."

Is there any other instance of *magus* lengthening the first syllable in late Latin? L.

PAYING TITHE IN THE CHURCHYARD.—Will you or any of your correspondents say if you know of any tradition or historic notice of the practice, once in use, of paying tithe in the churchyard? There is a *very old* box-tombstone in the churchyard of Kirkby-Stephen, Westmoreland, without inscription, but containing nevertheless on one side a mutilated shield which, I believe, to have been of the Wharton family, and tradition says that tithe was formerly brought to the churchyard, and paid upon that tomb. I suppose it would be not tithes in kind, but *personal* tithes that were paid in this way. Was Sunday the customary day of payment? CORNELIUS NICHOLSON.

Murwell Hill.

PRIMROSE: SMITH.—Dr. Carlyle, in his *Autobiography* (p. 236), talking of two of his brother clergymen of these names, says:—

"Primrose was a shallow pedant, who was puffed up by the flattery of his brethren to think himself an eminent scholar He had a fluent elocution in the dialect of Morayshire, embellished with English of his own invention; but with all this he had no common sense. Smith was a sly northern, seemingly very temperate, but a great counsellor of his neighbour and countryman Primrose."

These individuals were Charles Primrose, minister of Crichton, who had been translated to that parish from Elgin in 1829; and William Smith, minister of Cranston.

Can any one furnish me with any more information respecting either of them? I am anxious to connect Primrose with the noble family of Roseberry, which I am strongly inclined to believe from the fact that Sir John Primrose was *patron of the parish of Crichton*. Was he (Charles) connected with Smith in any way? I find in the Elginshire registers this same Charles Primrose

associated with a "Mr. Alexander Smith" in Elgin.

Who is the "Captain Smith" who heads the Elgin covenanters in the murder of James Gordon, Younger, of Rynnie, a young cavalier, on May 5th, 1645? (See Grant's *Mem. of Montrose*.) Any other reference to him will greatly oblige.

I met with a curious little medical treatise some time ago, by a certain "Jacobus Primrose." It was a small 12mo, printed I think at Amsterdam, but I unfortunately did not make a note of it at the time. Who was "Jacobus Primrose?"

NOTHING MORE.

AMY ROBSART. — Is there any portrait known of this lady? SENOKE.

CHARLES SCOTT OF ANCRUM. — Charles, second son of the first Baronet of Ancrum, who was married to Margaret Rutherford, joined in the cause of the Stuarts in 1715, and the tradition among some of his descendants is, that he died in the Tower.

I should be glad to ascertain, through "N. & Q.," what his fate was. L. Z.

Queries with Answers.

JOHN MURDOCH. — Is there any printed Memoir of this person, who was said to have afterwards settled in London? I remember seeing a Mr. Murdoch, about the year 1827, who was believed to be the same individual who initiated Burns in the French language, and, when I saw him, was said to keep a bookseller's shop in Great Russell Street, Bloomsbury. Mr. Murdoch was a thin, mild-looking, and venerable old gentleman, apparently about eighty years of age. J. MACRAY.

[Mr. John Murdoch died April 20, 1824, aged seventy-seven. He was a highly amiable and worthy man. In his latter days, illness had reduced him to the brink of destitution, and an appeal was made to the friends and admirers of his illustrious pupil in his behalf. It is stated that he had taught English in London to several distinguished foreigners; among the rest, to the celebrated Talleyrand, during his residence as an emigrant in England. For particulars respecting him consult *The European Mag.*, iii. 130; *Biographical Dictionary of Living Authors*, 8vo, 1816, p. 245; *Genl's Mag.*, Feb. 1824, p. 165; August, 1824, p. 186; and Chambers's *Life of Burns*, 4 vols. 8vo, 1856.]

MUNDORUM EXPLICATIO: SAM. PORDAGE (2nd S. xii. 370.) — The following extract from Dugard's *Register of Merchant Taylors' School*, affords, at any rate, a curious coincidence of name, and, I think, deserves further investigation: —

"Samuel Pordage, eldest son of John Pordage, D.M., born in the parish of S. Dionis Backchurch, 23 Jan. 1633, admitted 1644."

Did Dr. Pordage subsequently take orders? and is the Samuel of the above extract the author of *Mundorum Explicatio*, &c.? C. J. R.

[John Pordage, the father of the poet, was certainly

in orders, and is doubtless the M.D. noticed in Dugard's Register. Wood thus speaks of him: "John Pordage, commonly called Dr. Pordage (or, as he elsewhere says, 'called Doctor by a charitimusus'), whom I have heard Mr. Ashmole commend for his knowledge in, or at least his great affection to, astronomy" (*Athenæ*, iii. 1100, ed. 1817). In 1645 and 1646, he was Vicar of St. Lawrence's church, Reading, and afterwards Rector of Bradfield in Berkshire. He was tried for insufficiency before the committee for plundered ministers during the interregnum, and the cause dismissed in his favour, March 27, 1651. About three years afterwards the same charges were revived with additional contemptible matter, founded upon visions and witchcraft. Hence the allusion in Dryden's couplet: —

"Some in my speedy pace I must outrun,
As lame Mephibosheth the Wizard's son."

After several examinations, John Pordage was finally ejected Dec. 8, 1654. The proceedings are reported in Cobbett's edition of *The State Trials*, v. 539—632. Samuel, his son, appears to have been head steward of the lands to Philip, the second Earl of Pembroke. Consult Wood's *Athenæ*; Lysons's *Berkshire*; and Brydges's *Censura Litteraria*, iii. 272, ed. 1815.]

Is the Note by the Editor, in reply to your correspondent's Query as to the author of this work, correct in attributing it to Samuel Pordage, the antagonist of Dryden? I am quite aware that Lowndes has placed it amongst his works, but most probably only on the authority of some bookseller's catalogue. Wood (*Athenæ Oxon.* vol. ii. p. 150, vol. iii. p. 1100, Bliss's edit.), in referring to Samuel Pordage, and mentioning his works, does not include *Mundorum Explicatio* amongst them; neither does Haslewood in his note on Wood, or in his article on Pordage in the *Censura Litteraria* (vol. viii. p. 249, 1st edit.); nor is it given as Pordage's in the *Biographia Dramatica* (tit. PORDAGE). The composition is so different to that of the known works of this author, that I should be glad to know whether there is any authority for ascribing it to Pordage beyond the mere supposition, from the initials being the same, which I do not hold to be an argument of any weight. JAS. CROSSLEY.

[We have to thank our correspondent for again calling attention to the authorship of *Mundorum Explicatio*. We found it attributed to Samuel Pordage, not only by Lowndes, but in the Catalogues of the British Museum, the Bodleian, and the Malone Collection, as well as by the late Rev. John Mitford in the *Genl's Mag.* for Nov. 1834, p. 495. See also "N. & Q." 1st S. x. 474. It occurred to us at the time that the work was entirely of a different character to the other productions of this writer. From two questions put by Dr. Francis Lee to Dr. Edward Hooker, we probably get a clue to the undoubted authorship of the work. The first question asked by Dr. Lee is, "From what copy was Dr. Pordage's *Mystica Theologia* printed, I having one much larger under the Doctor's own hand?" Again, "Was the *Treatise of Eternal Nature* put into the same order in which it is printed by the Doctor himself, or by his son S. Pordage, or by any other?" (*Memorial of William Law*, p. 240, 8vo, 1856, Printed for Private Circulation.) From these questions it would appear that *Mundorum Explicatio*

(evidently by one of the Mystic writers) was the production of Dr. John Pordege, and published (probably after his death) by his son Sammel, the dramatic poet. The first edition appeared in 1661.]

JOHN MELTON. — I cannot find in our biographical dictionaries any notice of the author of the *Astrologaster*; yet he is surely an English writer deserving of a passing sketch. John Melton, who held the office of Secretary to the Council of the North, or Keeper of the Great Seal for the North of England, died in 1640; and was buried at Tottenham, with a monument to his memory. Can he be identified with the author of the *Astrologaster*? EDWARD F. RIMBAULT.

[John Melton, author of *Astrologaster*, or the *Figur-caster*, 1620, 4to, is conjectured by the late Joseph Hunter to have been Secretary to the Council of the North, or Keeper of the Great Seal for the North of England, who died in 1640, and was buried at Tottenham, with a monument to his memory. (See *New Illustrations of Shakespeare*, ii. 352.) The work entitled *A Sixe-folde Politician*; together with a *Sixe-folde Precept of Policy*, by J. M., 8vo, 1609, has been ascribed by Hayley, Farmer, and Reed, to John Melton, author of the *Astrologaster*; but Warton, Stevens, and Caldecott, assign it to the father of the Poet Milton.]

"SHE NEVER BLAMED HIM." — Can you tell me where I shall find the words of a song, which was very popular about thirty years ago beginning: —

"She never blamed him — never —
But received him when he came,
With a welcome kind as ever;
And she *tried* to look the same."

GRIME.

[Vide *Songs, Ballads, and other Poems*, by the late Thomas Haynes Bayly, 2 vols. 8vo, 1844, vol. i. p. 91.]

ALDERMAN THORP, M.P. — When was this gentleman representative of the city of London in parliament, and what were the years of his mayoralty and death? C. J. R.

[John Thomas Thorp, Esq., was Sheriff of London and Middlesex in 1815; elected Alderman of the ward of Aldgate in 1817; Governor of the Irish Society in 1819, and served the office of Lord Mayor in 1820-1. He was elected M.P. for the City in 1818, defeating Sir Wm. Curtis; but was defeated by Sir William in 1820. He died on Nov. 6, 1836, and was interred in the family vault at Walthamstow.]

DOWNING STREET. — Was it the worthy mentioned in the following extract who gave its name to the street so celebrated in official annals? —

" — Tools of office, who, like Downing, had been proud of the honour of lacquering his (Cromwell's) coach." (*Macaulay's Essays* — "Hallam's Constitutional History," 1836, i. 84.)

THEE BEE.

Trevandrum, Sept. 1861.

[Sir George Downing, to whom Downing Street owes its name, was, according to Wood, a sinner with all times and changes, skilled in the common cant, and a preacher occasionally. He was sent by Cromwell to Holland, as resident there. About the Restoration he espoused the

King's cause, and was knighted and elected M.P. for Morpeth in 1661. Afterwards, becoming Secretary to the Treasury and Commissioner of the Customs, he was in 1663 created a baronet of East Hatley, in Cambridgeshire; ob. 1684.]

SAMARIA. — Thanking you for the information given in answer to my former inquiry (2nd S. xii. 328), I beg leave further to ask whether it can be collected that in either of the two passages referred to, the term "Cities of Samaria" comprehended the cities of Galilee and those of the country beyond the Jordan? LUMEN.

[As the tribes of Asher, Zebulun, and Naphtali, were of the number of the Ten Tribes that succeeded from the House of David, and also the tribes of Reuben and Gad, with the half-tribe of Manasseh beyond Jordan, we think there is every reason for supposing that the term "Cities of Samaria," in 1st and 2nd Kings, comprehended both the cities of Galilee and those of the two tribes and a half over the river. Subsequently, however, Galilee became a distinct province from Samaria.]

Replies.

MSS. RELATING TO THE ENGLISH POSSESSIONS OF THE NORMAN ABBEY OF ST. WANDRILLE.

ERROR IN DODSWORTH'S MSS., ETC. ETC.

(1st S. i. 338, 486; ii. 190.)

Some correspondence has already taken place in your earliest numbers on the subject of the Abbey of St. Wandrille, or Fontenelle in Normandy, but which did not elicit the information required. I have lately returned from an excursion into the neighbourhood of St. Wandrilles, made by invitation, for the purpose of examining a bundle of ancient MSS. not long ago discovered by an eminent Parisian archaeologist in a private library in that country, the noble owner of which library not only gave every facility for examining its contents but also most hospitably entertained the examiner, previously a perfect stranger, during the whole time necessary for making the examination. The bundle alluded to consists of thirty-nine documents on parchment, and three on paper, all, with one exception, relating to the Priory and Church of Ecclesfield in Yorkshire (formerly a dependency of St. Wandrille's) for the history of which parish, now in the press, I have for many years been making collections. The one exception relates to Scorestan in the diocese of Salisbury, another dependency of the same abbey. The said documents are of various dates and in various styles of handwriting, the three on paper being especially difficult to decipher owing to the running of the ink, and to their being written in the cursive hand of the period. Two of these latter are in French; all the others in the contracted Latin usual in such documents. Several seals are perfect, two especially with the devices of the Adoration of the Magi, and the

Assumption of the Virgin being very beautiful. Most, however, have only fragments of wax hanging to the seal-strings. One has in place of a seal a small lump of leaves sewn up in paper: it is an acknowledgment by a Florentine merchant of the receipt of a sum of money in London, August, 1247, from the Prior of Ecclesfield, on account of the church of Uphaven in Wiltshire. Are instances of such substitutes for seals common, or was it intended merely as a nucleus for a boss of wax? Certainly there are no remains of wax about it. More than three-fourths of the bundle are of the nature of "receipts," and are interesting as illustrative of the mode of making such transactions in the thirteenth century, to which they all belong. It would seem that an ecclesiastic having to receive rents from a distant benefice appointed some person, usually a merchant, his *procurator* for receiving the same. This appointment had to be witnessed and confirmed in writing under seal by some other ecclesiastical dignitary or official, and the *procurator's* receipt and quit-tance for the money when received had to be witnessed and confirmed in like manner. In one instance, from the documents in question, Symon, Prior of St. Geneviève at Paris, and Brother Peter, cellarer of the same, certify that the Bailiff of St. Wandrille's appeared before them three days running, being the Wednesday, Thursday, and Friday after *Quasimodo* in April, bringing with him 205 marks in sealed leathern bags, ready to pay them to one Hugo Rubeus or his procurator, as the rent or pension due to him by the Abbot and Convent of St. Wandrille for the church of Ecclesfield, but that no one appeared to receive the money. This Hugo Rubeus is elsewhere described as "dom. nostri papæ nepos et capellanus, subdiaconus, et præpositus Ecclesie Remen. ac Rector Ecclesie de Ecclesfield in Eborac. dyoc."

The receipts extend over a space of forty-two years, beginning with 1246. The sum received was sometimes 170, sometimes 205 marks of good, new, and lawful *sterlings* (thirteen *solidi* and four *sterlings* being reckoned to each mark). The persons appointed to receive it were almost always Florentine merchants; sometimes a whole firm, or *societas*, is named, any member of which has the requisite authority. The name of the church seems to have sadly perplexed the Norman scribes, who write it, amongst other ways, Egelfold, Glef-fold, Eglyphot, Exclefd, Exfert, Exfeltra, Eglesfert, Exflet, Ergreflet, and even Exffe.

Is anything more known of this Hugo Rubeus, who thus for more than forty years derived so large a revenue from a church of which he hardly knew the name? What is the technical rendering of *præpositus ecclesie*? Spelman says churchwarden, or church-reeve, but that will hardly apply to this case. On what grounds did the Pope

claim the right, and was it usual to exercise it,—of appointing to the rectory of a church over the heads of the lawful patrons? I have a dim recollection of "papal provisions" as being something of the kind, but have no reference. The Bull of Innocent IV. for the collation of Hugo Rubeus to Ecclesfield says that it was done by apostolical authority, and guarantees that no prejudice shall arise thereby to prevent the monks making their own presentation on the next voidance. Poor satisfaction this for the abstraction for so many years of so large a portion of revenue!

Some of the documents speak of what seems to be "ecclesia sce. *Inl'tii* Remens.," but I can find no name in the calendar of saints which at all corresponds. What may the true reading be? What is the meaning of *chaucez*? Can it be *shoes*, in the following passage? The monks are treating with John de Luvetot and his son for farming out their Priory of Ecclesfield, and stipulate to have one of their number in the said priory—"pour servir dieu estre demourer et avoir son vivre vestir *chaucez* aus propres coux et depens diceulx chevalier et de son filz."

There are sundry other charters which call for no particular mention here, except that they are such as the late Mr. Hunter made inquiries for among the French antiquaries without success. Amongst them is one which he printed (*Hallamshire*, p. 26) from a copy in Dodsworth's MSS. (vol. cxvii. fol. 74), and which he says truly has suffered in transcription. One error in particular deserves notice, if only as showing how the change of a single letter may make sense of what before defied all attempts at translation. In Dodsworth's copy of a convention made in 1161 defining the boundaries of the possessions of the Priory of Ecclesfield, one sentence runs thus:—

"Boscum sicut via vadit de ecclesia de Eglesfeld usque Burleistian ad sinistram *alium* de Burleia usque ad es-sarta de Wereldesend ad sinistram sit in comunione sicut antiquitus fuit. Preterea ab essartis de Wereldesenda a capite collis *alium* ejusdem collis, &c."

For *alium* read *cilium*, and after the first *cilium* add *collis*, and the true reading and sense are restored together. This last charter, by-the-way, is one of several others recited in a lengthy document in which "W. di. gra. Sarr. eps." (which I take to mean Bp. of Salisbury) certifies to having inspected the originals, and "quia valde periculosum est prædictas cartas et scripta ultra mare deferre," to have had the correctness of the copy vouched for upon oath, and under seal. The Abbey of St. Wandrille had possessions in his diocese, which may explain why he took upon himself to confirm the charters of property in another diocese, though he does not name the property in his own diocese at all, and yet in his preamble speaks about its being his duty "de *subditorum* nostrorum utilitate per omnia cogitare."

Is anything further known of "Ruffinus fil. Manfredi viri nobilis Vercellensis fratris dom. Gualteri tituli S. Martini presb. cardinalis," who was presented to Ecclesfield early in the thirteenth century? What is the modern name of Helisingangium in Normandy? J. EASTWOOD.

THE ENGLISH AND SCOTTISH LANGUAGES.

(2nd S. xii. 347.)

It seems to me, for I have always felt it to be true, during a residence of more than forty years in England, that "the English language is in some respects a foreign tongue to Scotchmen." When a young Scotsman comes to England for the first time, he is soon made sensible, by the remarks of English people, that he must learn to express himself differently on many occasions from the style in which he has been accustomed to speak, if he would hope to be understood in England. Either the words he uses are not the same as an Englishman would employ in similar circumstances, or they are diverted from their established application in classical English. Broad Scotch, in Hume's and Robertson's time, was the usual language of persons even in the highest circles in Edinburgh; and the children of the middle and lower classes still hear, for the most part, no other language until it becomes modified and improved by instruction and example as they grow up. Its vocables are chiefly of pure Anglo-Saxon or Danish origin, with an occasional mixture of French, from the long intimacy and friendship subsisting between the latter people and the Scottish nation. A striking proof of this intimacy will soon be given to the world by Mons. François Michel in his work, *Les Ecosais en France, etc.* Hume resided for some time in England and France; and to this may be attributed the greater ease and gracefulness of his style compared with the laboured dignity of Robertson.

The sounds heard, and the words uttered in early life, make an indelible impression on the mind; being associated, in the free and joyous intercourse of childhood and youth, with parents, friends, and companions. No languages acquired afterwards, however perfect and beautiful in themselves, can convey to the old Scotsman the genial, the exquisite charm, conveyed by the Doric of his infancy and boyhood: and I honestly avow, it is one of the greatest pleasures of my existence to make the acquaintance of an *Aberdeenshire* man, and to revel in the luxury of speaking my native language in the broadest of Scottish dialects, and in recalling to life the long-dormant, homely, and kindly words of "auld lang syne."

The following appropriate extract on this sub-

ject is from a letter addressed by Dr. Beattie, the author of *The Minstrel, &c.*, to Sylvester Douglas, afterwards Lord Glenbervie, dated Aberdeen, 5th January, 1778:—

"I am much entertained with your plan of writing upon the Scottish barbarisms, accent, &c. It is a very extensive one; and in your hands will be very entertaining and useful. Most of the topics you mention have occasionally engrossed my attention. I have written many sheets upon *Scotticism*,* and the structure and rules of our verse; and how far the English tongue is attainable by a native of Scotland, and in what respects it is not attainable (I mean a person who does not go to live in England till he is grown up). . . . The greatest difficulty in acquiring the art of *writing* English, is one which I have seldom heard our countrymen complain of, and which I was never sensible of till I had spent some years in labouring to acquire that art. It is, to give a *vernacular* cast to the English we write. I must explain myself. We, who live in Scotland, are obliged to study English from books like a dead language" (This surely implies that pure English was not spoken in current conversation in Dr. Beattie's time). "Accordingly, when we write, we write it like a dead language, which we understand but cannot speak; avoiding, perhaps, all ungrammatical expressions, and even the barbarisms of our country; but, at the same time, without communicating that neatness, ease, and softness of phrase which appears so conspicuously in Addison, Lord Lyttelton, and other elegant English authors. Our style is stately and unwieldy, and clogs the tongue in pronunciation, and smells of the lamp. We are slaves to the language we write, and are continually afraid of committing gross blunders; and when an easy, familiar, idiomatic phrase occurs, dare not adopt it, if we recollect no authority, for fear of *Scotticisms*. In a word, we handle English as a person who cannot fence handles a sword; continually afraid of hurting ourselves with it, or letting it fall, or making some awkward motion that shall betray our ignorance. An English author of learning is the master, not the slave, of his language; and wields it gracefully, because he wields it with ease, and with full assurance that he has the command of it. In order to get over this difficulty, which I fear is in some respects insuperable after all, I have been continually poring upon Addison, the best parts of Swift, Lord Lyttelton, &c. The ear is of great service in these matters, and I am convinced the greater part of Scottish authors hurt their style by admiring and imitating one another. In Edinburgh it is currently said by your critical people, that Hume, Robertson, &c., write English better than the English themselves; than which, in my judgment, there cannot be a greater absurdity. I would as soon believe that Thuanus wrote better Latin than Cicero or Caesar, and that Buchanan was a more elegant poet than Virgil or Horace. In my rhetorical lectures, and whenever I have occasion to speak on this subject to those who pay any regard to my opinion, I always maintain a contrary doctrine, and advise those to study English authors who would acquire a good English style."—*Life of Dr. Beattie*, by Sir William Forbes, Bart., vol. ii. pp. 162—165.

Oxford.

J. MACBRAY.

* Beattie's little work on *Scotticisms*, which has been frequently reprinted, was not mentioned, I think, in the recent list of similar publications in "N. & Q."

WHITTINGTON.

(2nd S. xii. 342.)

Your correspondent who signs himself CLARRY in his communication on the subject of the election of Lord Mayors, seems to question the re-election of Sir Richard Whittington as any proof of the estimation in which he was held by his fellow-citizens. What that estimation was, let the following quotation from Grafton's *Chronicle* testify (pp. 433, 434, 140g) : —

"This yere a worthie citizen of London, named Rychard Whittington, Mercer and Alderman, was elected Maior of the sayde citie, and bare that office three tymes This worshipfull man so bestowed his goodes and substance to the honor of God, to the reliefe of the poore, and to the benefit of the comon weale, that he hath right well deserved to be registered in the boke of fame.

"Looke upon this ye Aldermen, for yt is a glorious glasse."

There may have been many circumstances in operation to prevent his immediate re-appointment to the mayoralty, notwithstanding his great popularity with his fellow-citizens. Party feeling ran as high then as it does now; and it seems that however popular Whittington was with the poor and middle classes on account of his benevolence and reforms, he was perhaps not quite so popular with the aldermen of the day, whom he far outstripped in intelligence and liberality, for on his first election, in 1397, the aldermen refused to sanction the appointment; and it was not until the king himself interfered that his appointment was confirmed: —

"This yere in Junij decessid the Mayre, and for hym chosen Richard Whittington, who the Lordz wold not admitt, tyll on the morowe was admitted by y^e King, and occupied tyll Seynt Edwardz day."—Arnold's *English Chronicle*, xxx.

The very great difference between the intervals of Whittington's re-elections shows that it was no matter of course; and if Chicheley and others served the office more than once, it only shows that there have been other popular lord mayors besides Whittington; few, however, if any, like him served three times, much less four, as Whittington did, if the portion of the year which he served after the death of Adam Baunne be reckoned as one. The semi-suggestion of your correspondent that a son of the first Sir Richard may have been the mayor of 1419, is refuted by the fact that Sir Richard Whittington, "thrice Mayor of London," left no issue (see Whittington Pedigrees in *Heralds' College* and *British Museum, passim*); and with regard to "the nice little family arrangement," hinted at in the fact of a Robert Whittington having served the office of sheriff in 1416 and again in 1419, I would reply, first, that the thing was not feasible, and secondly, that the said Robert Whittington was no relation whatever of Sir Richard (see family pedigrees again); and it is questionable even whether his

name was Whittington, as in many Chronicles he is called Whittingham, which was probably his correct name. At any rate, there was no Robert of that family contemporary with Sir Richard.

I have no interest whatever in the aldermanic body of our metropolis, having no acquaintance with the Lord Mayor or a single individual among the Aldermen; but I do take an interest in rescuing from oblivion, and maintaining the credibility of the history and character of one of London's, England's, and my own county's greatest ornaments.

THE AUTHOR OF "THE MODEL MERCHANT OF THE MIDDLE AGES, AS EXEMPLIFIED IN THE HISTORY OF SIR RICHARD WHITTINGTON."

Hempsted Court, near Gloucester.

The readers of "N. & Q." have reason to thank CLARRY for the curious investigation of the facts connected with the history of this renowned Lord Mayor. I find that the dates assigned by your correspondent to the three several Mayoralties of the illustrious Dick agree with the Roll given in Haydn's *Book of Dignities*, and it is thus assumed (as would probably be done by most of us) that the fact of Whittington being "thrice Lord Mayor of London" is beyond dispute. Now, when our present Lord Mayor made his appearance on the 9th of November instant, according to custom, in the Court of Exchequer, the Lord Chief Baron is reported to have said: — "I beg to state now that your Lordship's second election has not been exceeded by any person — not even by that chief Magistrate," &c. (alluding to Whittington), and he goes on, — "It is now understood, since learned antiquaries have investigated the matter, that that Chief Magistrate was not elected thrice to the office, but that he only received the same honour as your Lordship." That this statement of the learned Chief Baron is too general, is not to be denied; but, putting aside all other instances of re-election, and confining ourselves to the individual case of Whittington, turn we now to another authority. In Arnold's *Chronicle* (I quote from the folio edition, without date, but generally known as that of Antwerp, 1502), I find that Whittington was Mayor in the twenty-first year of Richard II., and again in the eighth of Henry IV.; but in the seventh of Henry V., which corresponds with Mr. Haydn's third date, the name of the Mayor is given as "Whittinghū." It happens remarkably enough that one of the Sheriffs of that year is Robert Whittingham, and it is therefore not impossible that by some accidental diversion of the compositor's eye, the distinction between Whittington, the Mayor, and Whittingham, the Sheriff, may have been overlooked. As the

matter is here represented, the Chief Baron and Mr. Haydn are at variance. Arnold appears to give countenance to the former. My purpose is to inquire whether any of your correspondents can reconcile the discrepancy, and what further authorities may be consulted on the subject?

R. S. Q.

THE UNBURIED AMBASSADORS (2nd S. viii. 377, &c.)—In the *History of the Abbey Church of St. Peter's, Westminster*, 2 vols. 4to (published by Ackerman, London, 1812), at p. 156 of the second volume, in the description of Henry VII.'s chapel, the following passage occurs:—

“A small tablet near the floor marks the grave, which has been allotted in this last asylum of kings and other illustrious dead, to the remains of Anthony Philip, Duke of Montpensier, the second son of the Duke of Orleans, and descended from the Kings of France. He was born July 3, 1775, and died May 18, 1807. Near the same spot the late Queen of France, the consort of Louis XVIII., now resident in England, received a temporary sepulchre till her reliques could be removed for final interment to the country which gave her birth.”

And in a foot-note on p. 157:—

“The opportunity which the removal of this royal corpse to the Continent afforded, was very properly taken, of sending to be interred in Catholic ground the unburied coffins of two foreign ministers, which had been so long left to the gaze of the visitors of this chapel, whose earth was not considered by their diplomatic officers at the time as sufficiently canonical to receive them.”

A. W. M.

ARTHUR ROSE, THE LAST PRIMATE OF SCOTLAND (2nd S. xii. 309.)—The following account is to be found in Dr. Sibbald's *History of Fife*, being an extract from John M'Ure's *View of the City of Glasgow*, 1736:—

“Mr. Arthur Rose, a minister's son in Aberdeenshire, descended from the family of Kilravoch in Ross-shire (Nairn). He had his education in the University of Aberdeen, where he took his degrees; he was first ordained to the ministry at Kincairn.

“In the year 1665, he was made parson of Glasgow . . . and was esteemed a good preacher. In the year 1676, he was preferred to the Bishoprick of Argyle. . . . In the year 1678, he was elected Bishop of Galloway, then preferred to the Archbishoprick of Glasgow, upon the translation thence of Doctor Burnet to the Archiepiscopal see of St. Andrew's in 1679: here he sat till the year 1684; then he became Archbp. of St. Andrew's on Burnet's death, where the Revolution found him; which he survived many years, and died the 13th June, 1704.”

In the above-mentioned book, the name is spelt *Ross*, but the true name is *Rose*.

I do not know what family the Archbishop left, but his daughter Anne was married to John, fourth Lord Balmerino; whose son Arthur, succeeded an elder brother as sixth Lord, and having joined Prince Charles in 1745, was beheaded on Tower Hill in 1746.

The descent of the Archbishop was from Alex-

ander, youngest son of Hugh Rose, the eighth of Kilravoch: then followed Henrie; next, the Rev. James of Inch, whose youngest son was Arthur the Archbishop.

The eldest son of James of Inch was the Rev. Alexander of Monimus, whose second son Alexander was Bishop of Edinburgh and *Primus*: he died in 1720, at the age of seventy-four. In the memorandum in my possession, he is stated to have been the successor of his uncle in 1704.

L. Z.

HENRIETTA MARIA, BARONESS WENTWORTH OF NETTLESTED (2nd S. viii. 495.)—Will BRISTOLIENSIS be good enough to state his authority for saying that James, Duke of Monmouth, married “secondly, Henrietta Maria Wentworth, Baroness of Nettledsted”? Readers of Lord Macaulay's *History* will not readily forget his description of the tragic conclusion of their illicit love. But what pretence is there for saying they were married? or even that the Duke committed bigamy? Anne, Duchess of Buccleugh, long survived her husband the Duke of Monmouth. TEE BEE.

Trevandrum, Sept. 1861.

STRANGE SIMILE (2nd S. xii. 310); POST-DATED BOOKS (2nd S. xii. 325.)—Herodotus says of the Crocodile:—

“Living in the water, its throat is always full of leeches When the crocodile leaves the water, it reclines itself on the sand . . . with its mouth open; the *Trochilus* entering its throat, destroys the leeches, in acknowledgement for which service, it never does the *Trochilus* injury.”—Beloe's translation, 2 vols. 8vo. London, 1825. *Euterpe*, lxxviii.

That a rat might, in a similar manner, “creep into the belly of the gaping crocodile,” would be quite enough for many of our old naturalists to build upon, and may have originated the simile of Lloyd.

With regard to the elephant, the tradition rests upon a better basis. John Svvan (Swan) in his *Speculum Mundi*, Camb. 1635, sm. 4to, says:—

“The little mouse is sometimes offensive to this beast [the elephant], and will strive to run into the trunk of his nose; neither can he endure to eat more of his meat, if he see but a mouse runne over it.”—Chap. ix. § 1, p. 433.

My copy of this work illustrates the inquiry of my neighbour LETHREDIENSIS, as regards the practice of post-dating books. The imprint, as stated, is 1635; but on the fly-leaf is written in a bold Italian hand, “James C [purposely obliterated], August y^e 11th, 1634.”

DOUGLAS ALLPORT.

DAUGHTERS OF WILLIAM THE LION (2nd S. xii. 357.)—I am much obliged to MELETES for proposing these queries, which I think may elicit some very interesting particulars. Permit me to answer them to the best of my ability.

1. Three; Isabel, Margaret, and Margery, or Marion. (Ada, or Adama, sometimes called the eldest, appears to be an illegitimate daughter.)

2. The eldest married Hubert de Burgh, Earl of Kent, in 1225, and the second, Roger Bigod, Earl of Norfolk: but which of these Princesses was named Isabel, and which Margaret, is a matter on which genealogists are completely at issue. I think the majority of authorities are rather in favour of Isabel being the name of the Countess of Kent.

3. They all died childless. (See Burke's *Extinct Peerage*, articles Burgh, Bigod, and Marshal.) Some writers assert that the Countess of Kent left two sons; but these seem rather to be the children of Hubert's first or second wife, Joan de Vernun, and Beatrice de Warren. It is, however, remarkable, that in a passage in the Close Rolls, 1237, Margaret de Burgh is spoken of as the daughter of the Scottish Princess. Not having access to the Close Rolls, I cannot give the original, but the following is my note made at the time I was examining them with reference to Hubert:—

"Hubert said that the Countess his wife had fallen at his feet and told him that her daughter had entered into such engagements with Richard de Clare, that she could not be married to another."

The Earldom of Kent expired with Hubert, though he left two sons and two daughters;

"which Collins accounts for," says Burke, "in his parliamentary precedents, by the allegation that the patent by which the Earldom was conferred was in remainder to the heirs male of the Scottish Princess only, and that lady leaving no issue, the dignity of course ceased."

If the patent were limited to heirs male, Margaret might still be the daughter of the Scottish Princess. She married Richard de Clare, Earl of Gloucester, but appears to have been divorced from him (by order of Henry III., who was exceedingly displeased), as the very next year Richard was married to Maude de Lacy. Margaret de Burgh appears to have died s. p.

If MELETES can refer to the Close Rolls for 1237, he will readily see whether, in my hurried note, I rightly translated it "*her* daughter," but if the pronoun be ambiguous, I think the sense of the passage seems to require the feminine.

HERMENTRUDE.

CABBAGE (2nd S. xii. 190, 218, 252, 316.)—If space can be allowed in "N. & Q." I add "some fifty or, by'r lady, inclining to threescore," further examples of the unaccented final *-age*, as derivative from the Latin *ago*; their precedent etyma being native or foreign. Accepting Mr. BUCKTON's "bak-age, buoy-age, and labor-age" (p. 218), as also *outr agir* for the possible, though not very obvious, etymon of "outr-age," ought he not to have foreclosed "mort-gage" along with "saxi-frage?"

Ad-age, anchor-age, append-age, assembl-age, Baron-age, baronet-age, bever-age, brew-age, Carn-age, concubin-age, cooper-age, cott-age, cribb-age, Demurr-age, dispar-age, dot-age, drain-age, Embass-age, equip-age, escu-age, Foli-age, for-age, fruit-age, Hamorrh-age, herit-age, hermit-age, hom-age, host-age, Im-age, Leak-age, Line-age, Man-age, mile-age, mucil-age, Orphan-age, Parent-age, parson-age, pastur-age, patron-age, peer-age, person-age, pilgrim-age, pott-age, pucel-age, Quarter-age, Scripp-age, sewer-age, soc-age, Treill-age, tutel-age, tutor-age, Umbr-age, Vassal-age, verbi-age, vicar-age, vicin-age, vill-age, villen-age.

In several of these terms, as in those of Mr. BUCKTON's word-list, the final *-age* has lapsed into *-idge*; not so much by what J. SAN designates "a natural process of speech" (p. 190), as by an habitually careless Sairey-Gampism, and has become a *norma loquendi*, too prevalent for the nicest orthoëpists to abrogate. There is no standing out against *uidge*. When my lord and my lady dilate upon their *marridges* and *carridges*, why should not the costermonger and orange-woman discuss their *cabbidge* and *spinnidge*, rhyming the latter esculent—*harresco referens*!—to *Grinnidge*? Parliament and pothouse alike neglect that proper power of the semi-mute terminal, which early observation has rendered so easy to the

ACEPS SYLLABARUM.

CONSECRATION MARKS (2nd S. xii. 315.)—As the builder's marks in Gloucester Cathedral are identical with characters found on ancient stones at the site of Carthage; and these bear characters of alphabets daguerreotyped in Mexico by Stephens, so the "two painted crosses" in Redcliffe Church, Bristol, and those of the "Anglo-Norman structure," are paralleled by the double cross noted by the above traveller as appearing on the walls of a large building in Yucatan; and, if my memory does not deceive me, in other quarters also.

GNARUS.

I have an idea that upon the reopening of the doors of the houses of the Lord, after any extensive repairs, there was, in the Middle Ages, a service to "*sanctify* the house of the Lord," to "*cleanse*" it from the pollutions to which it had been subject through them that did the work (as 2 Chron. xxix. 3—15), and to dedicate the wood, stone, &c. newly introduced; that crosses were set up on the walls as marks of *sanctification*, *cleansing*, *dedication*; that these were sprinkled with holy water and blessed, the priests, &c. chanting as they passed in procession throughout the building.

B. W.

Your correspondent, Mr. WILLIAMS, has revived the subject of "Consecration Marks" still existing in many churches: the inquiry at present has made but little satisfactory progress, and it is

only through the pages of "N. & Q." the inquirer can hope to obtain the desired information.

It is therefore trusted some reader, conversant in such mysteries, may be induced to throw the desired light upon this obscure subject.

The first inquiry would naturally be, what influences the form of the cross, as it must be called from the intersecting bars generally used, being figurative of the holy end proposed, and the record of the observance of the holy rite for after generations?

The next subject in the mystery is, what influences the selection of the colour, and whether more than one tint was ever used upon the same design?

And lastly, it is reasonable to ask, whether the place selected for this proof of the fulfilment of the hallowed rite of consecration is in any way significant of the life or martyrdom of the adopted patron?

One only of these marks has recently fallen under my observation, and that is now no longer visible; the refitting of some loose panels, in the justly celebrated screen in Ranworth church, has precluded the possibility of any further examination: in form it is circular, enclosing a cross *pattee*. The colour is much faded; but it must have been an ordinary red, without any other colour being perceptible.

It is painted on the east wall of the church, by the south side of the chancel arch.

In Wymondham church, Norfolk, the dedication "mark" (an inscribed stone) is placed in one of the westerly columns, and resembles the monogram of St. Mary the Virgin. H. D'AVENEY.

ORM'S HEAD (2nd S. xii. 365).—This mountain is certainly in Caernarvonshire. But what is the meaning of "Orm," and what its derivation.

S. E. G.

[*Orm* means a snake, or serpent, and is of Scandinavian origin. *Ormen* is the Swedish word now in use. The English *worm* (wynm A.-S., *wurm* Germ.) is possibly connected with this word. Wachter connects the German *wurm* with *orm*.]

SAMUEL WARD, of Ipswich (2nd S. xii. 311, 379): SAMUEL WARD, D.D., Master of Sidney College: NATHANIEL WARD, of Shenfield: NATHANIEL WARD, Vicar of Staindrop.—MR. WOODERSPOON'S communication is, we grieve to say, calculated seriously to mislead.

Samuel Ward of Ipswich was not of the Durham family. He was born in Suffolk, being son of John Ward, minister of Haverhill, in that county (*Athen. Cantab.* ii. 310), was admitted a scholar of S. John's College, Cambridge, on the Lady Margaret's foundation, on the nomination of Lord Burghley, 6 Nov. 1594; went out B.A. as a member of that house, 1596-7; was appointed one of the first Fellows of Sidney Sussex College, 1599; commenced M.A. 1600; vacated his fel-

lowship 1604, by marriage with Deborah Bolton of Isleham, Cambridgeshire, widow, and preceeded B.D. 1607. He died 8 March, 1639-40.

Samuel Ward, born at Bishop Middleham, co. Durham, was a divine of far higher reputation. He was of Christ's College; B.A. 1592-3, M.A. 1596; became Fellow of Emmanuel College, going out B.D. there 1603; was one of the translators of the Bible; became master of Sidney College 1609-10; and was created D.D. 1610. He was Archdeacon of Taunton 1615, a commissioner at the synod of Dort 1618, and Margaret Professor of Divinity 1622. He was scandalously persecuted by the party of the Parliament, and died 13 Sept. 1643.

Nathaniel Ward, brother of Samuel Ward of Ipswich, was of Emmanuel College; B.A. 1599-1600, M.A. 1603; became minister of Standon, Hertfordshire; embarked for America 1634; returned to England 1646; and settled at Shenfield in Essex, where he died, 1653. He is noticed in "N. & Q." 1st S. ix. 517. See also "N. & Q." 2nd S. ix. 73.

Nathaniel Ward, slain at Millum Castle, Cumberland, in Dec. 1644, was of King's College, Cambridge, and vicar of Staindrop, co. Durham. There are notices of him in "N. & Q." 2nd S. viii. 76; ix. 73.

The two Samuel Wards and the two Nathaniel Wards are also confounded in "N. & Q." 2nd S. v. 318, 319. C. H. & THOMPSON COOPER. Cambridge.

MONETARY QUERIES: TWELFTH-DAY CUSTOM (2nd S. xii. 290).—I beg to inform your correspondent, in reply to his first Query, that gold, frankincense, and myrrh, in silken bags, are still presented on Twelfth-day at the Chapel Royal in St. James's Palace. Formerly, the offering was made by the sovereign in person. The *Daily Post* newspaper, on Thursday, 7th January, 1742, informed its readers that—

"Yesterday, being Twelfth-day, his Majesty, the Duke, and Princesses went in State to the Chapel Royal, assisted at divine service and during the offertory, his Majesty advanced to the altar; and according to the ancient custom of the Kings of England, offer'd three purses fill'd with gold, frankincense, and myrrh, in commemoration of the presents made by the Eastern Magi as on that day at the Manifestation."

At present the offering is made by two persons connected with the Lord Chamberlain's office. These gentlemen approach the altar during the reading of the offertory sentences; and, taking the purses said to contain the gold, frankincense, and myrrh, from a box covered with crimson silk, and having on its lid a star formed chiefly of spangles, but otherwise closely resembling in size and shape the boxes used by hairdressers as the depositories of "false fronts," place them on the alms dish, which is held forth for their reception

by one of the officiating priests. I am unable to say when the sovereign ceased personally to perform the ceremony, but it was possibly at the period of George III.'s malady manifesting itself. I have no doubt that the performance of it was then deputed to the Lord Chamberlain, and that that functionary has, in his turn, delegated it to some of his subordinates. I am able, however, to state of my own knowledge, that the present practice has prevailed for many years past. What becomes of the purses and their contents after the ceremony, I know not, but believe that they are taken as a sort of perquisite by one of the clergy of the chapel.

W. H. HUSK.

TWO-FOOT RULE (2nd S. xi. 328, 376, 456.) — In a curious treatise entitled *A discoverie of Sundrie Errors and Faults daily committed by Land Meaters ignorant of Arithmetick and Geometrie*, stated to be by Worsop; small 4to. London, 1582, fol. c. 2, it is stated: —

“They measured the poles, and lines with two-foote rulers and yarges, whereof some differed from other half an inche.”

The copy in the Museum may be found under the press mark 967, k. 23. WYATT PAPWORTH.

The following is part of a communication to the forthcoming number of the *Architectural Publication Dictionary*, which I am requested to offer to your notice, and which seems very curious: —

“In 1856 a chapel placed at the south-west angle of the tower of Yeovil church, Somersetshire, was pulled down, which left the two buttresses at the angle of the tower of an irregular shape, necessitating their reconstruction; in the course of removing the stones, at the height of about 6 ft., a gauge or rule, together with an iron spoon, were found in an interstice. The rule is of oak, about 1 inch wide and $\frac{3}{16}$ thick: it broke with its own weight; and the centre part, consisting of a few inches, fell to pieces; the original length was apparently 24 ins., 19 of which still remain. Each inch is rudely marked by a thin line cut with a knife or chisel only, one side without numbering. The edge of the rule is curved about two inches in its length, and the inches would appear to have been of the same length as those at present used, although six of its inches make one-eighth of an inch less than usual. It is now in the possession of Mr. R. H. Shout, who superintended the rebuilding, and who attributes the date of the tower to the early part of the latter half of the fourteenth century; from the position in which it was found, he conceives that the rule must have been left in the work during its progress.”

A. A.

Poets' Corner.

JETSAM AND FLOTSAM (2nd S. xii. 357.)—A. A. says that the derivation of *ligan*, “from the Latin *ligare* is clear.” Is it not rather from the Saxon *ligan*, to lie? CESTRIAN.

Miscellaneous.

NOTES ON BOOKS.

Sketches of the Natural History of Ceylon, with Narratives and Anecdotes illustrative of the Habits and Instincts

of the Mammalia, Birds, Reptiles, Fishes, Insects, &c.; including a Monograph of the Elephant, and a Description of the Modes of Capturing and Training it. With Engravings from Original Drawings. By Sir J. Emerson Tennent, K.C.S., &c. (Longman.)

Valuable and interesting as was the extensive work on Ceylon, published some two years since (by Sir J. Emerson Tennent), there can be little doubt that the most popular sections of it were those devoted to the Natural History of the Island. For, while geographers and ethnologists were struck by the novelty of the author's views with regard to the connexion of Ceylon with the Malayan countries, and the islands of the Eastern Archipelago, rather than with the mainland of Hindostan, as shown by the dissimilarity between the Fauna of India and that of Ceylon: the popular interest in the book was excited rather by those sections of it which treated of the Natural History of the Island. To re-write, re-arrange, and greatly to expand that portion of his work, so as to make it indeed a new book on the *Natural History of Ceylon*, was a very happy idea: and it is one which has been so successfully carried out, that while the scientific student cannot fail to be gratified by the vast amount of new and authentic information here presented to him, the general reader will be delighted with the variety and interest of the illustrative anecdotes by which the author enlivens the more scientific portions of his book. The Monograph on the Elephant, with its varied learning, and graphic description of the modes of capturing and training that sagacious animal, would alone suffice to establish this amusing volume in popular favour. The woodcut illustrations, which are very numerous, are beautifully executed.

The Story of King Arthur and his Knights of the Round Table. Compiled and arranged by J. T. K. With Illustrations by G. H. Thomas. (Griffith & Farran.)

Well may the Editor of the present version of the Story of Arthur and his Knights, in which

“The wonders wild of Arabesque combine
With Gothic imagery of darker shade,”

express his belief that this wondrous tale “will never die while there are English men to study, and English boys to devour its tales of adventure and daring, and magic and conquest. The version before us, which is appropriately dedicated to the present Laureate, whose *Idylls of the King* have given fresh interest to the Arthurian Cycle of Romance, is an endeavour to carry out a suggestion of his predecessor, Robert Southey, who expressed his belief that, “were it modernized and published as a book for boys, it could hardly fail of regaining its popularity.” This book is an abridgement, with the style only so far modernised as seemed indispensable, of Sir Thomas Mallory's well-known collection. The Editor has modified indeed, and suppressed, where changed manners and morals have made it absolutely necessary to do so; but he has done this in a manner which all must approve; as all must appreciate the tact with which, amidst all these necessary innovations, he has preserved the antique spirit of his noble original. There be men, as well as boys, who will thank J. T. K. for this goodly little volume.

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 TAIT'S EDINBURGH MAGAZINE. In Paris. 1860.
 EPICUREAN, by THOS. MOORE. 1827.
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Notices to Correspondents.

J. BANISTER and other correspondents who have sent copies of "An Austrian Army," &c., are thanked; but the inquiry is as to the authorship, which has not yet been ascertained.

D. M. STEVENS. The epithet for the 23rd May, about which he inquires, is the polite form of a very coarse one.

M. A. (OXON) whose article on Exeter Domesday, appeared in "N. & Q." of June 2, 1861, is requested to say where a letter may be addressed to him.

R. C. (THE GORILLA.) The passage from *Pliny* is referred to by *M. Du Chailly*.

DR. MILES. Chick and chicken are both singular; chickens plural.

THE NAME OF THE PRINCE CONSORT.—By one of those accidents which occur most inopportunistly, there is a misprint in our last No. p. 396, col. ii. l. 43, where the name of the Prince Consort should have been given as *Wettin*.

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Notes.

DRUMMOND OF HAWTHORNDEN AND
GUARINI.

In the last number of the *Quarterly Review*
(Oct. 1861, p. 441), the writer of an article on
English Poetry, in eulogising Drummond, makes
the following remark: "And here also the poet's
original compositions best display his natural force,"
and he then quotes the specimen next follow-
ing:—

"MADRIGAL.

(Drummond of Hawthornden.)

"This Life, which seems so fair,
Is like a bubble, blown up in the air
By sporting children's breath,
Who chase it everywhere,
And strive who can most motion it bequeath;
And though it sometimes seem of its own might
Like to an eye of gold to be fixed there,
And firm to hover in that empty height,
That only is because it is so light;
But in that pomp it doth not long appear,
For when 'tis most admir'd, in a thought
Because it erst was nought, it turns to nought."

Now the question arises whether this composi-
tion, pretty enough it is true, can lay claim to
originality. It is admitted that Drummond was a
good translator. Guarini, the author of *Pastor
Fido*, flourished in Italy nearly a century before
him; and it may fairly be assumed that Drum-
mond was acquainted with the poems of so popu-

lar an author. It will be seen that the sentiment
and expression, the very framework of the exqui-
site gem by Guarini, which I shall quote by way
of comparison, are too strikingly similar to those in
Drummond's madrigal to be considered as an ac-
cidental coincidence. Indeed with the exception
that Guarini's image is a *feather*, and Drummond's
a *bubble*, the poem of the latter seems but a para-
phrase of the former, and decidedly inferior in
effect, particularly in the climax:—

"MADRIGALE. (By Guarini.)

"*Questa vita mortale*
Che par si bella, è quasi piuma al vento
Che la porta e la perde in un momento.
E s' ella pur con temerari giri
Talor s' avvanza e sale,
E librata su l' ale,
Pender da se ne l' aria anco la miri,
E' perchè pur di sua natura è lieve;
Ma poco dura e 'n breve,
Dopo mille rivolte, e mille strade,
Perch' ella è pur di terra, a terra cade."

For the benefit of readers unacquainted with the
Italian language, I append a translation, not made
now for the purpose of proving plagiarism, but
written some twenty-five years ago; and I be-
lieve another English version may be found in the
Rev. Mr. Glassford's elegant *Translations of Italian
Sonnets*.

"*Translation of Guarini's Madrigale.*

"This mortal Life, that seems so fair a thing,
Is like a feather floated by the air,
One moment onward borne, then vanishing,
And if sometime it rise with bolder flight,
And hover, poised upon the atmosphere,
Resting for a brief space within our sight,
It is because 'tis in its nature light;
But swiftly by a thousand eddies cast,
Because it is of earth, to earth it falls at last."

M. H. R.

SS. PETER AND PAUL.

We know in what way the names of these two
Apostles became particularly associated in the
early ages of the Church. We also know, how
frequently they are brought together in modern
times, in a far less reverential spirit. The phrase
of "robbing Peter to pay Paul," has passed into
a familiar proverb.

I lately met with that rude sentiment, under a
form of expression somewhat less common, but
not at all more respectful to the two saints, and
certainly not complimentary to the British nation.

"The English there [in Virginia] are very hospitable;
but they are not proper persons to trade with. You
must look out when you trade with them; *Peter is
always by Paul*; or you will be struck in the tail: for, if
they can deceive any one, they account it among them-
selves a Roman action. They say, in their language,
He played him an English trick; and then they have
themselves well-esteemed."

This story occurs in a very curious volume,

entitled *The Voyages from Holland to America of David Peterson de Vries*. It is a translation made from the only known copy of the Dutch original, which was printed at Alckmaer in Holland in 1655. That copy is in possession of James Lenox, Esq., of New York, well known as the learned and liberal owner of by far the finest private library in America,—most especially rich in English and American Bibles.

The translation was made (by Mr. Henry C. Murphy) for Mr. Lenox; and he has printed a few copies, for distribution among his private friends. The volume is very handsomely and correctly printed; and (like some other specimens privately executed for Mr. Lenox, such as the *Representation from New Netherland*, and *Broad Advice*, 4to, 1854, and above all, "The Second Letter of Columbus," entitled *Nicolaus Syllacius de Insulis Meridionalis atque Indici maris nuper Inventis*, imperial quarto, 1859), does infinite credit to the New York press.

Another curious passage occurs in the same work, which appears to deserve a passing notice.

Speaking of the habits and customs of the Maqua Indians, living near Fort Amsterdam, in "The New Netherlands," De Vries states that, as soon as the native girls consider themselves to have arrived at the age of womanhood,

"They go and disguise themselves with a garment, which they throw over their body, drawing it over the head so that they can hardly see with their eyes, and run off for two or three months, lamenting that they must lose their virginity; and they therefore do not engage in any diversion by night, or other unseasonable time. This period being over, they throw away their disguise," &c. &c. (P. 155.)

This fact, of a company of young women retiring together from public view for two or three months, and the expression of lamenting for their virginity, recall to mind the affecting narrative in the Bible, concerning Jephtha's daughter (Judges, xi.):—

"She said unto her father, *Let me alone for two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.*"

The coincidence of proceeding in the two cases is remarkable, although the objects were widely different; for the retirement of the Maqua girls was followed by an announcement that they were then ready for marriage: but the daughter of Jephtha retired to the mountains to bewail her being cut off from all prospect of bearing children—an object dearly coveted by every Jewish woman, in the hope that some one of her descendants might hereafter become the mother of the promised Messiah.

H. COTTON.

Thurles, Ireland.

SIR BEVILLE.

I.

Arise! and away! for the King and the Land!
Farewell to the Couch and the Pillow:
With Spear in the Rest, and with Rein in the Hand,
Let us rush on the foe like a Billow!

II.

Call the Hind from the Plough, and the Herd
from the Fold,
Bid the Wassailer cease from his Revel:
And ride for Old Stowe, where the Banner's unrolled,
For the Cause of King Charles, and Sir Beville!

III.

Trevasion is up, and Godolphin is nigh:
And Harris of Hayne's o'er the River:
From Lundy to Looe, "One and All," is the cry,
And the King! and Sir Beville, for ever!

IV.

Aye! by Tre, Pol, and Pen, ye may know Cornish
men
'Mid the names and the Nobles of Devon:
But if *Truth to the King* be a signal, why then
Ye can find out the Granville in Heaven!

V.

Ride! Ride! with red Spur, there is Death in
delay:
'Tis a Race for dear life with the Devil:
If dark Cromwell prevail, and the King must give
way,
This Earth is no place for Sir Beville!

VI.

So at Stamford he fought, and at Lansdown he
fell:
But vain were the Visions he cherish'd:
For the Brave Cornish Heart, that the King
lov'd so well,
In the Grave of the Granville it perish'd!

BREACHAN.

EXTRACTS FROM THE REGISTER OF BURIALS
IN ST. ANDREW'S, HOLBORN.—No. II.

- 1641, Nov. 19. Thos. Baskerfield, a captayne.
" Nov. 25. Henry Eure, gent., sometime of Staple Inn,
died there 21st. Buried at Mimms, Herts.
1643, Mar. 12. Thomas Hutton, esq., died at his house in
Middle Row, 9th.
1642, Mar. 28. Thos. Shampfier, minister.
" June 3. Francis Harbert, a man, son of Sir Jasper
Harbert of Dublin.
" Aug^t 1. Apolina, wife of Sir Augustine Hall, knt.,
of Ellamore Hall, Palatine of Durham, died in
M^r Price's house above Chancery Lane in Hol-
born. Carried away.
" Nov. 21. Ralph Wallcott, gent., died at Lord
Brooke's house in Holborn on 19th, being thott

- with a bullet at y^e fight near Brainford on the 12th; was buried in our Church.
- 1643, May 7. John Mountney, gent.
- „ May 10. John Gresham, esq., died at Mrs. Eliz. Throckmorton's house, Chancery Lane, 7th.
- „ John Gouldstone, Esq., died at his house near Chancery lane, about 4 of y^e clock in y^e morning. Carried away to be buried in y^e country.
- „ July 6. Nathaniel Tompkins, Esq., who was executed at Fetter lane end the 5th, being found to be one of y^e Conspirators against this city of London, was buried here.
- „ Nov. 2. Sir Henry Ludlow, knt., died at his house, next y^e Red lion, High Holborn, 1st.
- 1644, Oct. 11. W^m Tyndall, a Minister, sometime of Alton in Hampshire, died in Ely house, Holborn, being then a prisoner there, the 10th.
- 1645, May 5. Hamond Upton, esq., of Northam, in co. Lincoln, died at Rich^d Whitlock's house above Fetter lane, 4th.
- „ May 30. Thomas Eure, a Lincolnshire Captayne, died 29th.
- „ Aug^t 11. Sir Thos. Whittepool, knt., died at Grays Inn 11th. Carried away to be buried at Ipswich in Suffolk.
- „ Sept. 27. John Chadwicke, a minister, a Lancashire man, died a prisoner in Ely house, 26th.
- „ Nov. 27. Dorcas Clinton, at's Fines, a Lady, sister to the R^t Hon. the Earle of Lincoln, died at his house in Chancery lane. Bur^d thence in our Church.
- 1645, Jan. 12. Thomas Umfreвилл, a Suffolk gent.
- „ Jan. 16. Edward Randall, knt., died 16th, buried at Hackney.
- „ Jan. 21. Dame Shusan, Lady to y^e R^t Hon. Rob^t Lord Rich, Earl of Warwick, died in Warwick house, Holborn, 16th, and was bur^d in S. Lawrence Church, n^r Guildhall, London, y^e 21st.
- 1646, April 6. Ann Andrews, Lady, of y^e county of Buckingham.
- „ July 29. Dame Mary Choworth of the co. of Notts, died at Walter Restarrik's house, a scrivener, above Middle Row, 28th.
- 1646, Feb. 2. Martin Tynly, Clarke, sometime Arch^d of Stafford and late Arch^d of Corke, died in Bazill Smith's house, his father in law, then Clarke of this parish, in St. Andrew's Alley, near the Church y^e last of January.
- „ Feb. 13. Edmond Bradshaw, gent., at his house Saffron hill, Field lane, 11th.
- „ Feb. 27. John Bradshaw, gent.
- „ Mar. 12. Sir Matt. Boynton, knt., died at Highgate in Middx., bur^d in y^e chancel of this church.
- 1647, April 1. Edmond Reeve, knt., one of y^e Judges, died in Chancery lane 27th. Bur^d in y^e country.
- „ Dec. 12. Elizth Hennage, Lady, wife of Sir George Hennage, knt., carried into Lincolnshire to be buried.
- 1647, Jan. 12. Sir Henry Ellwerton, knt., sometime of Grays Inn, died at Widow Tittmarsh's house, new buildings, 12th.
- „ Feb. 16. Sir Robert Hobourne, knt., Counsellor of Lincoln's Inn, 14th. Bur^d at Lincoln's Inn.
- „ March 24. Sir John Francklin, at his house Chancery lane. Carried away.
- 1648, Apr. 30. Collanell George Stockdale, lodger.
- „ Aug^t 4. John Godbolt, a Judge of y^e Court of Common Pleas, died at his house in Ilich Holborn 3rd.
- „ Oct. 21. Rowland Merricke, Esq.
- 1648, Feb. 22. Sir Robert Bennet, knt., died at his house at Winsor, Berks, bur^d here.

C. J. R.

ACCOUNT-BOOK OF ISABELLA, DUCHESS OF GRAFTON.

The following notes were made some years ago from an old volume of the *Magazine of Domestic Economy*, about the dates of 1839 to 1843. It strikes me that they may not be considered unworthy of "N. & Q.," and it seems a pity that they should (if otherwise unpublished) be buried in a comparatively obscure book. My extracts do not comprise the whole of those given in the magazine, — only the most interesting items. I send you the account for three years, and if you consider it worthy of re-publication, I shall be very happy to forward the remainder of my notes. This Duchess of Grafton was the daughter and heiress of Lord Arlington, and the "sweet child" of Evelyn's *Diary*. After the death of the duke she re-married Sir Thomas Hanmer: —

1708.	(January to December.)	£	s.	d.
„	Opera - - - - -	0	10	9
„	To Mrs. Barry - - - - -	1	1	6
„	To Mr. Cibber - - - - -	1	1	6
„	To Ben the coachman for wages - - - - -	13	0	0
„	To G. Payne for a coach to Mile End to be cured of an ague [Who was cured of the ague?] - - - - -	0	5	0
„	To a man for cleaning my teeth - - - - -	0	10	0
„	To two pounds of green tea - - - - -	2	8	0
„	To a green steenkirk - - - - -	1	1	6
1709.	(February to May.)			
„	To half a yard of black velvet - - - - -	0	8	6
„	To Mr. Wilks and Mrs. Oldfield - - - - -	2	3	0
„	To one dozen towels making and marking - - - - -	0	2	6
„	To two drams of silk - - - - -	0	0	3
„	Opera - - - - -	0	8	0
„	To a stinkirk - - - - -	1	12	3
„	Stockins - - - - -	1	7	0
„	Lady Harvey's christening [Hervy of Ickworth?] - - - - -	10	15	0
„	Lady R. Holland's christening - - - - -	10	15	0
„	To Lady Charlotte Rouse for a black laced scarf - - - - -	16	0	0
1710.	(January to November.)			
„	To Lady Jersey's woman for a French gownde - - - - -	20	0	0
„	Pair black silk stockings - - - - -	0	12	0
„	For a baby - - - - -	2	3	0
„	For Mrs. Barry's benefit - - - - -	1	1	6
„	For Mr. Betterton - - - - -	1	1	6
„	For Nicolini, &c. - - - - -	4	6	0
„	For the Tatler - - - - -	2	3	0
„	For Mrs. Hammond's christening - - - - -	10	15	0
„	One yard cambric - - - - -	0	10	0
„	For cleaning my teeth - - - - -	0	10	0
„	For a black lace hood - - - - -	3	15	3

The duchess died in 1722. There is a portrait of her at Hampton Court in "Queen Mary's Beauty Room" — a tall figure not devoid of elegance, and a long neck supporting a pale, though lively face: but this "most beautiful" of children evidently grew up into a very ordinary woman.

HERMENTRUDE.

Minor Notes.

ALLAN RAMSAY. — I have a card in my possession, partly printed and partly in Allan Ramsay's handwriting, of which the following is a copy:—

"No. 4. "Edinburgh, 172 .

"Received from the *Honble Brian Fairfax, Esq*., half a guinea, which entitles him or bearer, on paying another half guinea, to a second volume of Poems in Quarto, bound; to be published with all expedition, and delivered by the author.

"ALLAN RAMSAY."

The words in Italics are in the original in writing. The exact year in which the first half-guinea was paid is not stated. G. W. J.

SEAL INSCRIPTION. — "The seal of Prior Ward [of Holy Island], as it appears attached to a document dated February, 1448, is an elegant one. Above are the Virgin and Child, in a lower compartment St. Catherine, and at the bottom of the oval is a monk in prayer. The inscription is —

✠ XPE. CARENS . FINE . PRECE . ME . SALVA . KATINE."

Raine's *North Durham*, p. 120.

K. P. D. E.

PRESENT TO HORACE WALPOLE. —

"Xm^{br} 1724. Bro. Jn^o gave M^r R. Walpole's Lady a little Pacing Mare (formerly sister Molly's) for Cosin Horace; a Pamphlet entitled *Georgii Regni Honores*, a collection of his own; and a Table of our Family, which he dedicated to Lord Walpole."—*MS. Diary of Sir Erasmus Phillips, Bart.*

JOHN PAVIN PHILLIPS.

Haverfordwest.

GREGORY FAMILY. — The subjoined cutting from the *Times* of a few days since may be of sufficient interest to merit preservation in the columns of "N. & Q.":—

"To Parish Clerks and Others. — Evidence wanted, as to the family of George Gregory, of Nottingham, Esq., who, Thoroton, in his *History of Nottingham*, states to have been Sheriff of the County in 1666, and who, about 1665, married Susanna, daughter of Sir Martin Lister, and was buried at St. Mary's, Nottingham, in 1688. He is believed to have had thirteen children, viz.:—Susanna, born 1666, supposed to have married Bartholomew Burton, in 1688; William, born in 1667, and died in 1669; Martin, born 1668; George, born in 1669, married Susannah Williams, of Rempstone, and died 1746; John, born 1671; Richard, born 1673, died 1699; Elizabeth, born 1672; William, born 1674, died in the same year; Charles or Christopher, born 1676; Barbara, born 1678; Theophilus, born 1679; Jane, born 1681; and Mary, born 1683. Entries in support of the above facts and dates have already been found in the register books at Saint Mary's, Nottingham, and evidence is now required of the deaths of such of the above-named children of the said George Gregory as are not stated above to be dead; and of the marriages of any of them who may have married (except George, who married the said Susanna Williams, and Susanna, who is stated above to have married Bartholomew Burton), and of the issue of such of them as married and left issue (except the said George). Half a guinea will be given for each extract from a parish register of such death or marriages; and a liberal reward in proportion to the value, will be given for any

other kind of information tending to clear up the history of any members of the above family and of their issue. Communications to be addressed to Henry Beaumont, solicitor, Grantham.—Grantham, November 1, 1861."

HENRY W. S. TAYLOR.

Southampton.

ORIGIN OF THE MILITARY GUARD AT OUR THEATRES. — The following extract is from Victor's *History of the Theatres of London and Dublin*, 1761, p. 106:—

"In London, in the year 1722, a riot was committed at the Theatre in Lincoln's Inn Fields by a set of profligate young men of quality, which shut up that play-house for eight or nine days. But the legislature (by the king's direction) entered so warmly into the affair, that the rioters thought proper to make the suffering manager ample satisfaction; and his majesty ordered a guard to attend that theatre from this accident, which Mr. Rich enjoys to this day."

EDWARD F. RIMBAULT.

TRAVELS OF NICANDER NUCIUS. — A Dutch scholar, Mr. Van Herwerden, who was at Milan from 8 Dec. 1858, to 22 April, 1859, discovered in the Ambrosian library a Greek MS. of the sixteenth or seventeenth century, containing the travels of Nicander Nucius. The portion of the work published by Dr. Cramer for the Camden Society embraces only one-third of the Milan MS. The librarian refused to allow a complete transcript to be made. (*Verslagen en Mededeelingen der Koninklijke Akademie van Wetenschappen. Afd. Letterkunde*, pt. 5, 1860, p. 198.)

JOHN E. B. MAYOR.

St. John's College, Cambridge.

OLD BINDINGS. — There is occasionally something of interest to be found in ancient bindings. The story of the secretion of a handful of guineas in the back of an old book is pretty well known. It has never been my good luck to discover such a deposit. The other day, however, examining a venerable moth-eaten copy of—

"Sermons of M. John Calvine vpon the Epistle of Sainte Paule to the Galathians. Imprinted at London by Henrie Bynneman, for Lucas Haryson and George Byshop:"

the date obliterated, but dedicated to Cecil, Lord Burleigh, at the time when he was Lord High Treasurer of England, during the reign of Queen Elizabeth, I found in the cover, and with great care, was able to take out, without injury to the work, two leaves of an ancient service book, printed together with the music in black letter, with initials and music lines in red; also, a fragment of an ancient manuscript in Latin, a mere strip of parchment, but so closely and beautifully written that there are no less than fifty-three lines in 4½ inches. My object in placing this on record is to incite other readers of "N. & Q." to look to the outside as well as the inside of their old books; they may find something interesting in both.

JAMES REID.

Queries.

SIR WILLIAM WHITTINGTON.

It has been a matter of some interest to ascertain for what offence Sir William Whittington, father of the celebrated Lord Mayor of London, was branded in the *Calendars of Inquisitiones post mortem* with the stigma of "utlagatus," the outlaw. If however, as is suggested, he were the second husband of Joan, daughter of William Mansell, the widow of Sir Thomas de Berkeley, instead of being her first husband, as I had assumed from the *Calendars*, p. 454, No. 16, "Thomas de Cobberleye (Berkeley) filius et hæras Johannæ quæ fuit uxor Willielmi de Whittington defuncti;" then "the difficulty is solved by the fact that "injunctions were issued," by Edward III., "against second marriages, avowed or secret, which were ordered to be punished with a degree of severity in accordance with the rigid maxims of those times." (See Dallaway's *Antiquities of Bristow in the Middle Ages*, p. 180.)

If, therefore, this marriage was contracted by Sir Wm. Whittington with Sir Thomas Berkeley of Cubberley's widow without the King's consent, or in opposition to it, then we find the *gravamen* of the offence which subjected him to the penalty before noticed. It may be a satisfaction to his descendants, who are very numerous through his second son (Sir Richard had no issue), to find that the stigma was merited by no other offence than that of having loved more truly than discreetly.

SAMUEL LYSONS.

THE AYLEWORTH FAMILY.—John Ayleworth, Esq., was elected M. P. for the city of Wells, in 1547, 1553, 1557, 1559, 1563, and 1571. He was also mayor of Wells in 1559-60. In the time of Queen Elizabeth, he was appointed as one of the Commissioners for seizing to the use of the crown the Hundred of Kingsbury, which belonged to the see of Bath and Wells. He settled in Wells, having been joint purchaser of the site, &c., of the old college of Mountrye, founded at Wells for thirteen chantry priests attached to the cathedral by Bishop Ralph Erghum, A.D. 1400. It is said that he built a mansion within the precincts of the college; and there is reason for believing this to be the fact, as a large house, in the Elizabethan style of architecture, stood there until the year 1830; when it was removed, and the site and gardens, &c., thrown into the pleasure grounds attached to the mansion of the late R. C. Tudway, Esq., M.P. for Wells.

Elizabeth Ayleworth, widow, described as of the City of London, was party to a deed dated in 1698; and John Ayleworth, of London, Gent., described as eldest son and heir of John Ayleworth of London, citizen and leatherseller, and Mary

his wife, was party to a deed dated 1700. The latter deed has two seals attached, both with a shield charged with three arrows.

Can you, or any of your numerous readers, give me any further particulars of the Ayleworth family. INA.

AUSTRALIAN GAS-TREE.—I read in a Dutch newspaper, that at Kyneton, a town fifty miles from Melbourne, there stands a tree, whose leaves give a light clearer than gas.

Have I not good reason to fear, that he who first published this report, is himself a cracker?

JOHN H. VAN LENNEP.

Zeyst, near Utrecht, Nov. 11, 1861.

WILLIAM BENSELYN (2nd S. ix. 469).—Mr. HENRY W. S. TAYLOR, quoting the Rev. Dr. Oliver, says that in Bishop Edmund Lacy's *Register* (vol. ii. p. 94), it is recorded that "William Benselyn succeeded to the same [Modbury] priory, void by the free resignation of Adam de Pratellis, alias de Prydeaux, ultimi prioris ejusdem." This *Register*, I presume, is contained in the *Liber Pontificalis*, mentioned afterwards (2nd S. ix. 514) as having been published in 1847, and with the editing of which Dr. Oliver had much to do.* I should be very much obliged to Mr. TAYLOR, or any other correspondent, who could give me any further information respecting the said William Benselyn, the period at which he lived, the dates of his birth, death, &c.; parentage, education, &c.

TEE-BEE.

Trevandrum.

MR. BACON OF FERNS.—We have many particulars on record respecting "Mr. Valentine Greatrake's and divers of the strange Cures by him lately Performed;" but what is known of Mr. Bacon of Ferns? In the *Gentleman's Magazine*, vol. i. p. 543 (December, 1731) the following short paragraph appears:—

"Another extraordinary account from Ireland, is of one Mr. Bacon of Ferns, who being a one-and-twentieth son born in wedlock, without a daughter intervening, had performed prodigious cures in the king's evil and scrophulous cases, by stroking the part with his hand."

ABHBA.

GENERAL BLAKENEY.—In the *Gentleman's Magazine* (1759), vol. xxix. p. 144, there is the following short paragraph:—

"A fine brass statue of Gen. Blakeney, done by the celebrated Van Nost, was set up [on Saturday, 17th March, 1759.] in Dublin, on a marble pedestal in the centre of the Mall."

What has become of this statue, which I, though frequently in Dublin, have never seen?

ABHBA.

* The *Register* is not printed in the *Liber Pontificalis*, 8vo. 1847.—Ed.]

CHAUCER AND ADDISON. — In *The Spectator* (No. 73) Addison writes as follows : —

"This humour of an Idol is prettily described in a tale of Chaucer. He represents one of them sitting at a table with three of her votaries about her, who are all of them courting her favour, and paying their adorations. She smiled upon one, drank to another, and trod upon the other's foot, which was under the table. 'Now which of these three,' says the old bard, 'do you think was the favourite?' 'In troth,' says he, 'not one of all the three.'"

Now most certainly this story is not in Mr. Bell's edition of Chaucer's poems. I have also sought it in vain in Urry's. I forgot indeed to examine Spengler's, but I believe it contains no more than Urry's. Where then did Addison get it? I think it must have been in some English book, and I shall feel much obliged to any of those numerous persons who are better read in old English books than I am, who will give me the name of that work.

The only place where I have met this story is in what I believe to be its original site, an anonymous Provençal poem named *Torneyamor*, a contention of three poets who have a common object of love, who looks at one, presses the hand of the other, and treads on the foot of the third. Each maintains and endeavours to prove himself to be the most favoured, but the matter remains undecided, and the author of the poem gives no opinion.

THOS. KEIGHTLEY.

COUNTY NEWSPAPERS. — Will some one refer me to a list containing the names of county newspapers for each county from their earliest dates; and tell me if the British Museum has collections of such relative to each county? E. W. M.

DANISH EXPEDITIONS UP THE HUMBER. — Where can I find the best detailed account of any of the Danish expeditions up the river Humber (Sharon Turner's *Hist.*, the *Saxon Chronicle*, and Worssae's *Danes and Northmen* excepted); of the powerful devastation they committed upon both its banks before the Conquest, and immediately after that event, when Sweyn attempted to reconquer the kingdom. DANE-GELT.

THE SIEGE OF HAVANNAH. — I should be much obliged by any reference to an account of the siege and capture of Havannah by the English in 1761; particularly such contemporary and detailed accounts as would be contained in newspapers and gazettes of the present day. I am desirous of tracing two officers believed to have been engaged there: one named Brooke, who was high in command, — I am uncertain whether in a military or naval capacity, but I believe after the capture he was left in command, and continued in it until, at the peace of Paris, 1763, we restored to the Spaniards what we had taken from them, and evacuated the island. The other officer was named Bensley, and was a subaltern in the marines. Reference

to army lists and application at the War Office have failed to elicit information concerning this portion of the career of the latter. TEE-BEE.

Trevandrum.

HERALDIC VISITATIONS. — How did it come to pass, that so many Heraldic Visitations got into divers libraries, away from the College of Arms? E.

ITALIAN POEM. — I shall be much obliged to any one who will give me the name of the author of a little Italian poem which I met with a great many years ago, and which commences thus : —

"Se tu m' ami, se sospiri
Sol per me, gentil pastor,
Ho pietà de' tuoi martir,
Ho diletto del tuo amor."

K.

SIR GODFREY KNELLER. — I have an old Latin book of emblems, on the fly-leaf of which the following appears : — "Godfrey Kneller, Nuckle. His Book, May 4th, 1720." Could this be the celebrated Sir Godfrey Kneller? By referring to Lewis, *Top. Dic.*, I find "Nuckle"-cot is given as, "a hamlet in the Parish of Churchdown, co. Gloucester, 2½ miles from Gloucester."

I have also an old black letter book, *Summa Angelica*, &c., 1491, on the fly-leaf of which is pasted a slip with the following printed in a border : — "Ex Bibliotheca Hospitii Dominorum Advocatorum De Arcubus, Londini." Is this library in existence? If not, what became of it?

W. C. NELIGAN.

Cork.

LAW LISTS, RED BOOKS, ETC. — I should feel greatly obliged if any of your readers can inform me where I can inspect the *Law Lists*, Royal Blue Books, Webster's Royal Red Books, *Old London and Provincial Directories*, Old Medical Directories, *Poll Books* (particularly for Southwark), and Boyle's Court Guides from their commencement, as the collections at the British Museum are very irregular. I should also like to know where I can see more complete sets of old newspapers than those in the British Museum. J. R. D.

LEADEN COIN. — I should be much obliged by any information about the date of a leaden coin or token recently found at Clare, Suffolk. It is rather larger than a crown piece: on one side is a female head, crowned with the legend (as far as can now be read) in plain Roman letters — "CATHARINA . . . AVGVSTA." Between these two words some other word or words are now illegible. On the other side there is a figure of Fame on a cloud, with a trumpet at her mouth, and the inscription "*Fama eterna*." W. J. D.

LIZARS. — Can anyone kindly favour me with any instances of this name in Scotland previous

to 1650? Although only occurring in the poorer classes, I cannot help considering it as the old Norman *de Lizures*, which is common enough in the Scotch chartularies (see, amongst many others, Chart. Kelso, p. 257). It would be curious if a probability of descent, from such a noble family, could be established. It does not look so improbable as *Muschet* being *Montfichet*; which is, I believe, undoubted. I regret to see my former Query has had no results, and hope this may have better. Σ. O.

LORD MAYORS OF LONDON.—

- A. D.
 1646. Thomas Andrews.
 1775. John Wilkes.
 1779. Saml. Plumble.
 1784. Robt. Peckham.
 1785. Richd. Clarke.
 1786. Thos. Wright.
 1788. John Burnell.
 1789. Wm. Gill.
 1790. Wm. Peckett.
 1791. John Boydell.
 1792. John Hopkins.
 1797. Sir Benj. Watson.
 1800. H. Christopher Cobe.
 1804. John Perring.
 1805. Peter Perchard.

Information respecting the armorial bearings of the above will be esteemed a favour by

A. W. M.

SAMBACH FAMILY.—I should be much obliged by any information concerning Sir William Sambach, Attorney-General of Ireland in the seventeenth century: a daughter of whom is stated by Collins to have married John Moore, Esq., of Croghan, ancestor of the extinct Earls of Charleville. Of what family was he, and what were his armorial bearings? C. R. S. M.

TABARDS WORN BY LADIES.—At Burton church, Sussex, is a brass effigy of the date of 1558, to Elizabeth Covert, wife of Sir William Gorynge, representing her in a *tabard* instead of the usual heraldic mantle. Are any other instances to be found of the assumption of this peculiar male attire by ladies? And can any reason be assigned for it? H. H.

UDNY OF THAT ILK.—Notices of the family of Udney of that Ilk from *Illustrations of the Topography and Antiquities of Aberdeen and Banff*.

The generations in the following list are numbered by allowing twenty-five or twenty-six years between each known name.

The first is Patrick, and the date assumed for him, as the father of Ranald, is 1380.

2. Ranald's date from the above work is 1406.
3. ? ? date assumed, 1430.
4. William, 1456.

5. ? 1480: his wife Cristin Kentor, 1498.
6. William, 1503: his wife was Janet Seton.
7. Ranald, 1511: his wife was Isabel Panton.
8. ? ?1535 assumed.
9. ? ?1560 "
10. ? ?1590 "
11. ? John, 1615 " The daughter of a John was married on 22nd January, 1669, to John Rose of Colless. A notice of this is in a memorandum book in my possession.
12. ? William, 1664.
13. ? John, between 1665 and 1685? was married to Lady Martha Gordon.
14. ? Alexander, 1685.

I shall be obliged to you to obtain the assistance of a correspondent to complete the list by filling up the assumed dates.

Some of the name, and probably of the same family, the name being so rare, were buried in Chichester Cathedral. The fall of the spire may have destroyed the marble tablets on the walls.

L. Z.

REV. JOHN WALKER, D.D., author of *An Attempt towards recovering an Account of the Numbers and Sufferings of the Clergy of the Church of England*, &c. (folio, 1714).—I have in my library the author's own copy of this famous work, containing MS. corrections and additions. I am anxious to discover where his MSS. are now deposited. He tells us that he had caused them to be preserved in a *public library*. Can any reader of "N. & Q." aid here? * r.

Queries with Answers.

SIR BEVILL GRANVILLE, KNT.—Information concerning the female issue of this eminent Royalist general, their alliances and descendants, is requested, and will be thankfully accepted by

E. C. H.

[In the volume of *Miscellanea*, 1861, published by the Surtees Society, is the following notice of the daughters of this eminent loyalist:—"Sir Bevill Granville left

[* The MSS. of Dr. John Walker were inquired after by a correspondent of the *Church Magazine* in 1842 (vol. iv. p. 361.) He says, "*The Sufferings of the Clergy* was published in 1714, and the Doctor died in 1730 at Exeter. Did he prepare any additions or any Appendix? If he did, where are they? Are they lost, or are they in some place of safe custody? The good Doctor says, 'I took care to preserve my vouchers, and to provide that they may be lodged in some public repository, whenever it pleases God to call me off: partly in hopes that some learned persons will one time or other give themselves the trouble to run over them, and rectify the mistakes that I may, through haste or inadvertency, have committed; but chiefly as a testimony, to every one that will peruse them, of my faithfulness and integrity in drawing up this history.' (Preface, p. xliii. and Part i. pp. 2, 3.) We see he promised to lay up his vouchers. Where did he lay them up? Are they in the library of Exeter Cathedral? It would be a great kindness if some one of the learned Chapter of Exeter would take the trouble to search the library."—ED.]

three daughters: Elizabeth, married to Peter Prideaux, Esq.; Bridget, the wife of Sir Thomas Higgins, Knt.; and Joan, or Joanna, who married Col. Richard Thornhill, and died at a great age in 1739.—Page vii. Burke (*Hist. of Commoners*, iii. 6, ed. 1838), adds a fourth, namely, Grace, married to Robert Fortescue, Esq. of Filley, whose daughter and co-heiress wedded Sir Halsewell Tynte, Bart. For a detailed account of the ennobled branches of the Granville family, refer to Burke's *Extinct and Dormant Peerage*.]

THE GRAND BUCK.—In the *Public Advertiser* of Tuesday, May 15, 1770, is an announcement that “this evening will be performed *The Orphan*, by command of the Grand Buck.” Who, and what was he? TEE BEE.

Trevandrum.

[The Grand Buck we take to be the Grand Master of the most Ancient and Honourable Society of Bucks—one of those convivial clubs of the last century, consisting of poets, wits, and players, which has rendered memorable so many taverns in our old metropolis. In a copy of “A New Buck's Song, humbly addressed to the Gentlemen of that noble Order, by a Brother, 1756,” is a plate representing their club-room, decorated with a buck's head and antlers; and the social brotherhood, surrounded with bottles, bowls, and glasses, appear somewhat elevated with conviviality and good cheer; but they are not distinguished by any peculiarity of dress as the Freemasons are in their lodges. In this song the Grand Master of the Order, *alias*, the Grand Buck, is noticed, and the origin of the Order traced from the Scripture history of Nimrod! Mention is made of the Buck's lodges at the Bell, the Platter, the Vine, the Ship, and the Rose. In 1770, there were thirteen lodges of the Society in London, and a few in other places. Another Buck's song (probably by George Alexander Stevens) deduces the title of Buck from Bacchus:—

“From Bacchus our name is, though some say from Jove,
For he was the first (like a Buck) who made love;
To a bull, for the sake of Europa, he turns,
And bequeath'd, to the man she should marry, her
horns.”

This writer traces the progress of the Order from the time of the Trojan war:—

“When for glory the Greeks round the world us'd to roam,
Each wife a true Buck dubb'd her hero, at home.”

And further observes, that if Achilles, instead of being dipped in Styx, had been plunged overhead in a wine hogshead—

“He'd have match'd among mortals secure from all evil;
For a Buck, when he's drunk, is a match for the Devil.”

In the *Connoisseur* (No. 54, Feb. 6, 1755) is an amusing paper on the frolics of the Bucks. “The present race of Bucks,” says this writer, “commonly begin their frolic in a tavern, and end it in the round-house; and during the course of it practise several mighty pretty pleasantries.” *Vide also*, *A Candid Inquiry into the Principles and Practices of the most Ancient and Honourable Society of Bucks, with its History, Rules, and Songs*, 1770, alluded to in “N. & Q.” 1st S. vii. 286.]

SIR JOHN EYLES.—Any information concerning this person, his family, arms, &c., would be gratefully received. He lived in the time of George II., and, it is supposed, held an office under the

crown; probably connected with India. His miniature likeness, very delicately painted, in full bottomed wig and full dress, was recently in my hands.

WM. MATTHEWS.

Cowgill.

[Sir John Eyles was of an ancient Wiltshire family. His father, Sir Francis, was created a baronet by King George I., 1st. Dec. 1714, and died in June, 1716. Sir John, his son, was in the year 1715 appointed by Act of Parliament one of the Commissioners for the estates forfeited in the recent rebellion. In Feb. 1720-1, he was chosen sub-governor of the South-Sea Company, and subsequently a trustee of the Estates of the then late Directors of the said Company. (*Vide The Case of Sir John Eyles*, fol. 1732). He was M. P. for Chippenham in the last parliament of Queen Anne, and in the first and second of George I., and for the City of London in the first of George II. He was, first, alderman of Vintry Ward, and Lord Mayor in 1727; and was afterwards alderman of Bridge Ward Without, being then father of the city. Sir John was appointed Post-master General in 1739. He married his cousin Mary, daughter of Joseph Haskin Styles, Esq., of London; and by her (obit. Nov. 1735) had issue Francis, his heir, and Mary, married to Wm. Bumstead, Esq., of Upton, co. Warwick. Sir John died 11th March, 1745. *Arms*. Arg. a fesse engrailed sa. in chief three fleur-de-lis of the second. See Burke's *Extinct Baronetage*, 1844, p. 190.]

“THE DEAN OF COLERAINE.”—Who was the author of *The Dean of Coleraïne, a Moral History, composed from the Memoirs of an illustrious Irish Family* (2 vols. 12mo. Dublin, 1742)? On the title-page it is said to be “by the Author of the *Memoirs of a Man of Quality*,” and to be “now done into English by Mr. Erskine.”

ABBBA.

[*The Dean of Coleraïne* is a translation from the *Doyen de Kilerine* of Antoine François Prevost. (See *Biographie Universelle*, xxxvi. 67, 69, ed. 1823.) A new English edition, carefully corrected and improved, in 3 vols. 12mo., was published in 1780.]

JOHN TURTON, M.D.—Could you inform me of a few particulars of the Dr. John Turton, whose niece Mr. Wm. Peters married? I anticipate he was a physician of some celebrity to the Royal family, and formed a romantic attachment for the Duchess of Gloucester. EBORACUM.

[John Turton, M.D., was born in Staffordshire, educated at Queen's College, Oxford; elected Radcliffe travelling Fellow in May, 1761; and admitted a Fellow of the College of Physicians 30th Sept. 1768. In 1771 he was appointed physician to the Queen's household; in 1782 physician in ordinary to the Queen, and physician extraordinary to the King; and, in 1797, physician in ordinary to the King and to the Prince of Wales. He died the 15th April, 1806, leaving the whole of his fortune, namely, 9000*l.* per annum in landed estates, and 60,000*l.* in the funds, to his widow, with the exceptions of 1000*l.* to the wife and children of the Rev. W. Peters, and 500*l.* to Sir Robert Burton.—Munk's *Roll of the College of Physicians*, ii. 239; and *Gent's Mag.* lxxvi. pt. i. pp. 391, 475.]

LAMBETH PAPERS.—The “Proceedings of the Sequestrations under the Earl of Manchester in

5 of the 7 associated Counties" and the "Original Account of the Sequestrations," were at Lambeth in Dr. John Walker's time (1714). Can any reader of "N. & Q." say if they are there still? R.

[The following papers relating to the Sequestrations are entered in the *Catalogue of Manuscripts at Lambeth Palace*, fol. 1812: "Vol. v. DCCCXXXIII. 75, 76. Letters to the gentry of Norfolk, with Instructions for executing the Ordinance of Parliament against Scandalous Ministers: signed E. Manchester, March 1, 1643." "Codex chart. MXXXVII. Papers relating to Sequestrated Livings from 1649 to 1662, and Returns of several parishes in the counties of Anglesea, Denbigh, Flint, Brecon, Cardigan, Monmouth, Salop, Glamorgan, Pembroke, Caernarvon, Montgomery, and Radnor."]

Replies.

THE BRITISH MUSEUM.

(2nd S. xi. 505; xii. 38.)

J. H. W. C. need be under no apprehension that the account copied from a tour written seventy years since, is a literary hoax so far as the facts of the case are concerned. I have before me —

"A Companion to Every Place of Curiosity and Entertainment In and About London and Westminster, 4th ed. Lond. 1774,"

which may be regarded as a semi-official guide-book, and which contains just such a description of the mode of obtaining admission, &c., as that quoted in the columns of "N. & Q."

"Every person who has a ticket is shown this rich repository, which is obtained without much trouble. Fifteen are allowed to view it in one company. The time allotted is two hours. If any number, not exceeding fifteen, are inclined to see it, they must send a list of their Christian and surnames, additions, and places of abode to the porter's lodge, in order to their being entered in a book: in a few days the respective tickets will be made out, specifying the day and hour on which they are to come; which, on being sent for, are delivered. The fewer names there are on the list, the sooner they are likely to be admitted to see it!"

Our author classifies the contents of the Museum under three heads—printed books, natural and artificial productions, and manuscripts, medals, and coins. The books were arranged in twelve rooms, through which these visitors were conducted, who were particularly desirous to see the backs of them!

In the Natural History department, the chief notabilities seem to have been "some young apes, a white fox, and a white hare;" English and foreign birds *preserved in spirits*; "an egg on which is neatly and whimsically rivetted a small horse shoe!"—some vegetable productions, among which was the "Scythian lamb" (a root bearing, in form, some resemblance to that animal); "an extraordinary large claw of a lobster," and some "petrified icicles," or stalactites.

At the period to which our book refers "a method" was "under consideration to prevent such numbers resorting to the British Museum: the mode of obtaining tickets is intended to be altered, and the public are to *pay* for their admission!" It is consolatory, however, to know that even in 1774 there were some ready to protest against the innovation. "As the public have already been the purchasers of the greatest part of this collection, and as it is principally supported at their expense, we hope this alteration will never take place."

I should much like to know how such a proposal would be received in our own day. The revival, or rather the creation, of a popular taste in these matters, which distinguishes the present day, is due in a great measure to a series of papers which appeared in the early numbers of the *Penny Magazine*. I watched the movement with considerable interest, and whenever leisure permitted it, found my way to the Museum, where from time to time I witnessed a gradual increase in the number of visitors. This feeling was nobly met by those in authority, and the result at this hour is marvellous almost beyond belief. The number of visitors in 1845 was 685,614; and in the month of May alone no fewer than 113,956 passed through the rooms. This is in some measure accounted for by the presence of so many country visitors, who come up to the religious gatherings which take place during the month; but, on the other hand, it should be remembered that the first week is kept as a holiday at the Museum. On exceptional occasions, such as Easter, Whitsuntide, and Christmas the daily numbers have exceeded 30,000. Where did these go to in the "good old times?"

DOUGLAS ALLPORT.

Epsom.

WHITEWASHING CHURCHES.

(2nd S. xii. 345.)

Your correspondent A. A. has referred to a process, one upon which great doubts exist as to the period of its introduction. The fear of infection from the plague, as suggested, appears a probable reason. I have never yet been able to ascertain whether the material used at that time was composed of whiting, or whiting and size—employed for whitewashing ceilings at the present day, and when mixed with a colouring ingredient, to colour interior walls—or whether it was lime-white, that is, lime mixed up in water, now used generally for outside work, as areas, &c. Can A. A. give any particulars on this point? Should the former have been used, has it sufficient power to act as a disinfectant? Are not stables, wards, and other such places, limewhited and not whitewashed? If this be correct, the churches could

hardly have been whitened for the reason suggested.

Looking into this subject some time since, I found many records existing of the use of whitewash in the thirteenth century: thus the Rolls of Henry III. show that "the Queen's chamber at the Tower was to have the walls whitewashed," and embellished. The next year the same chamber was to be again "thoroughly whitened," also the king's chamber. Even the chapel of St. Catherine, in Nottingham Castle, was to be whitewashed; also the king's and queen's chapels at Guildford (Turner's *Domestic Architecture*). Ceilings in the fourteenth and fifteenth centuries appear to have been "whitelimed;" as were walls, probably on the plastering, in Elizabeth's reign. "Whiting and colouring on plasterers' work" was largely done, down to at least as late as 1700—a fact which I conceive at once accounts for the extensive use made of it in our churches. Even though woodwork was painted during that century (a custom apparently introduced in the reign of William and Mary, perhaps a Dutch custom), this whitewash or colouring continued for the best rooms not wainscoted; and has only lately been omitted for papering, in the attics of good houses.

Sir Christopher Wren, in some remarks by him dated 1708, says: "the churchwardens' care may be defective in speedy mending drips; they usually whitewash the church, and set up their names," &c. This would appear as if done for decoration merely. A custom carried out at home could, with equal reason, be done in the church; and when there applied, in the first instance to plastered walls, would soon be carried to the stonework, however ornamented, and to woodwork, to be "all of a piece." It may easily be conceived that in those churches where this whitewash, being put on to obliterate "superstitious pictures," when once applied, should have been continued at certain periods—hence the accumulation of years in some-buildings.

This practice has been greatly reprobated, not always with reason. Is a change taking place? A journal has lately had some approving remarks upon the judiciousness of "colouring" walls of churches "with a single shade of colour," the said colour being only a mild term for "whitewashing with a tint," if such an expression be allowed.

W. P.

Churches were whitewashed long before the Plague. I have mislaid a transcript I made some time since of a Sacrist Roll (of the monastery of St. Benet at Holme, Norfolk,) of the early part of the sixteenth century; but I remember that, in the "Expn Eccle," there were items for whitewashing ("dealbacœ," I think, was the word), and for lime for the same work. To come to later

times: I was looking through a Visitation Book (diocese of Norwich) of the year 1633, this morning, and noticed that the churchwardens of several parishes had been cited for their churches not being *decently whitened*. Amongst various defects, for which the churchwardens of South Elmham, St. Margaret, Suffolk, had been cited, was "the church wanting whitening." JOHN L'ESTRANGE.

The practice of whitewashing churches is evidently of very old date. Professor Willis, in his Lecture on Peterborough Cathedral, mentioned a record of the "dealbatio" of the retrochoir, and glazing of thirty windows by Robert de Lindsey, in 1190. J. W.

TEMPLE FAMILY.

(2nd S. xii. 30, 78, 136, 176, 359, 405.)

As the communication of Z. in your last week's impression has reference chiefly to the connection of this family with the Sheens, I beg to offer the following in elucidation of some remarks of previous correspondents not yet discussed. Peter Temple of Burton-Dasset and lord of the manor of Stow had two sons, John of Stow (from whom maternally descend the present ducal house of Buckingham) and Anthony, father of Sir Wm. Temple, Knt., Secretary to Sir Philip Sidney, and afterwards to the Earl of Essex, at whose fall he retired into Ireland, became Provost of the University of Dublin, and died 1626, leaving (with daughters) two sons, the eldest of whom, Sir John, knighted by K. Charles I., one of the Privy Council and Master of Wills in Ireland, died 1677, having married Mary, daughter of Robt. Hammond of Chertsey, by whom he had, with other issue, 1. Sir Wm. Temple, "of Sheen," (or Shene), created Bart. 166 $\frac{2}{3}$, and on his decease in 1699 without surviving issue, the title became extinct. 2. Sir John, who was knighted by Charles II., Speaker of the House of Commons in Ireland, and afterward Attorney-General. He retired to an estate he had bought at East Sheen in Surrey, and died there, March 10, 1704. His second son Henry was created, in 1722, Baron Temple and Viscount Palmerston. A previous baronetcy in this family was conferred, by K. James I. in 1611, on Sir Thomas Temple, who was eldest son of John Temple of Stow (son of Peter Temple of Burton-Dasset), and whose great-grandson Sir Richard, fourth Bart., was created by Geo. I. Viscount Cobham, at whose decease, in 1749, the baronetcy devolved on his next male heir, and is at present held by Sir Grenville John Temple, a minor, descended from a younger son of the second baronet, and great-great-grandson of Sir John Temple, eighth baronet (referred to p. 359), who was Consul-General to

the U. S. of America (having been appointed in 1785), in which capacity he died Nov. 1798. The arms of the Burton-Dassett family, as given in Burke's *Armory*, are nearly identical with those borne by Temples of the present day—the tinctures being the same, except that of the bars, which are there given *gules* instead of *sable*. E. P. S., at page 176, assumes the Temples of Little Shepey, in Leicestershire, to be a distinct family,—supposed to be extinct in 1506, and also that the “first *proved* ancestor of the Temples of Stow” was Peter of Burton-Dassett. From the account I possess the descent is lineally traced from Henry de Temple, “Lord of Temple and Little Shepey in the reign of William the Conqueror,” tenth in descent from whom, Nicholas (the eldest of three sons) was buried in the church of Great Shepey, having died without issue in 1506. His arms on the monument there are “arg. on 2 bars sab. 6 martlets or.” Robert the second son was of “Temple Hall, near Bosworth, in the county of Leicester,” from whom descended Edmund, father of “Paul,” aged twenty-nine in 1619, and Peter of Temple, living 1635. Thomas, the youngest son, of Witney, co. Oxford, was grandfather of another Thomas, who married Alice, daughter and heir of John Heritage of Burton-Dassett, and was father of Robert of Witney and Peter, who ultimately became “of Burton-Dassett,” and afterwards of Stow, where “his posterity fixed their residence.” The arms of Peter and James Temple, referred to p. 136., as being probably those of “Temple of Bucks, Kent, and Leicestershire, granted in 1576,” were so borne, doubtless, as being descended* from a younger branch of the Temple family, and may have been granted to one of the line of Robert, younger brother of Nicholas of Great Shepey, who died s. p. in 1506, and the coat mentioned by E. P. S. (p. 176) as granted in 1569 to Peter Temple of Burton-Dassett (descended from the third son), may have been granted to mark that fact, though the original coat as borne by Nicholas, the eldest son, has been since assumed on the extinction of the male line. That it was usual in former times thus to distinguish younger sons on becoming heads of houses is well known,—instances of which may be seen in the variations of bearing by members of the Molyneux family, cited by Guillim (*Kent's Ed.* 1726, pp. 121, 122), and others could easily be adduced, no doubt, by your readers, in support of this opinion, being the “method taken, before the invention of modern differences.” That the Temples were a numerous family may be gathered from the anecdote related of Dr. Fuller, and “affirmed” by himself in his

* I have assumed this to be the case, though without direct proof of the fact,—the occurrence of the name of Peter in the published accounts of the Temple family tending in some degree to confirm the assumption.

Worthies of England, that he had proved “by a wager lost on the subject,” that the surviving widow of the first Baronet of Stow, Esther, daughter of Miles Sandys, of Latimers,—lived long enough to see “700 descended from her,” (“far surpassing” the celebrated Mrs. Honeywood)—“the last of whom, the daughter of Sir Henry Gibbs of Hunnington, in Warwickshire, died in December, 1737, in extreme old age.” With reference to the closing paragraphs of Z.'s article, I beg to remark that Sir John Temple, Knt., Speaker in Ireland, appears to have had four sons, William, Henry, John, and another William, the first and last of whom died young,—Henry was the first Viscount, and his brother John, although he had eleven children (of whom six died young) left no male issue, William, his *only son*, having predeceased his father in 1732, and from this fact, probably, Henry became heir to his brother, and thus inherited the property at Sheen, or more probably *his* son, as shown, held a reversion of it, as he died in 1740 (only two years after his marriage with the daughter of Sir John Barnard, Knt.), but twelve years antecedent to his uncle John, who died at Moor Park in 1752.

HENRY W. S. TAYLOR.

Southampton.

Your valuable correspondent Z. (*anté*, p. 405), as well as Burke, give the name of Peter to the only son of Sir William Temple the diplomatist. According to the pedigree as printed in *Memoirs of Sir William Temple*, by the Right Hon. T. P. Courtenay, 2 vols. 8vo, 1836, he is called John. In vol. ii. p. 129, of the same work we also read that—

“After King William and Mary were actually placed on the throne, Sir William Temple permitted his son to accept the office of Secretary at War. Within a week afterwards he drowned himself in the Thames, leaving this writing behind him:—

“My folly in undertaking what I was not able to perform, has done the King and Kingdom a great deal of prejudice. I wish him all happiness, and abler servants than
JOHN TEMPLE.”

“The causes of this unhappy occurrence remain in obscurity. They are generally believed to have had no reference to the business of the War Office; but rather to have originated in an undertaking on the part of Mr. Temple to induce Lord Tyrconnel, James's lieutenant in Ireland, to submit to King William, and especially in an engagement for the fidelity of a certain General Richard Hamilton, who, being employed to negotiate with Tyrconnel, betrayed the trust reposed in him.”

J. Y.

“THE FAMOUSE HISTORIE” OF PETRONIUS
MAXIMUS.

(2nd S. xii. 324.)

It surprises me that neither Mr. Crossley nor the editor of “N. & Q.” should have thought of

referring to the volume of the *Edinburgh Magazine*, immediately preceding 1821, in search of the initials "J. P. C." Had this been done MR. COLLIER need not have been troubled to give a public contradiction to the inference of his identity with the discoverer of the *Famous Historie*, since such a reference would have shown with equal certainty as his own denial, that there must have been another person who, about the same time, wrote very much in the same style, and upon the same subjects as Mr. Collier, and whose initials were the same as his.

It is true that Mr. Collier produced about this time the small work to which he alludes called *The Poetical Decameron*, and that although printed in London, it was "for Constable & Co." of Edinburgh, who were also proprietors and publishers of the *Edinburgh Magazine*: but for that very reason they must have known the author of *The Decameron* well, and could not have been mistaken when they intimated to the readers of their magazine, that "J. P. C.," their correspondent, and "J. P. C.," the author of *The Poetical Decameron*, were two different persons. This they did in the course of a laudatory review of the latter work, which appeared in the *Edinburgh Magazine* for May, 1820, when they separate the two writers as follows, without however in any way alluding to the identity of their initials:—

"... An ingenious contributor, who used to favour us with observations on the Historical Drama, written very much in the style of these volumes of Mr. Collier, has for some time past been dumb, and, unless he again finds his speech, we shall make use of this author as a substitute."

This threat would appear to have taken effect, since the following month another paper from "J. P. C." appeared in their magazine. Now, unless we believe that Messrs. Constable & Co. were wilfully deceiving their readers, or that they themselves were deceived by Mr. Collier, which would be contrary to his own express declarations in his note to the editor of "N. & Q." referred to at the head of this article, it is clear that not he, but the "J. P. C." of the *Edinburgh Magazine* must have been the asserted discoverer of the *Famous Historie*, about which MR. CROSSLEY has so properly raised a question. E. B. C.

CARICATURES OF ARMADA AND POPISH PLOT (2nd S. xii. 392.)—The print in Malcolm's *Historical Sketch of the Art of Caricaturing*, referred to by S. W. C., is not an exact copy of that which was "Invented by Samuell Ward, Preacher of Ipswich," and "Imprinted at Amsterdam, Anno 1621."

In Malcolm's print the subject is reversed and the following objects are introduced, viz. the dragon, fox, owl, and parrot on the corners of the

tent; the weapons on the top; the cockatrice, just hatched, on the table before the conspirators; the devil carrying the sealed instructions and conducting Faux to the cellar; the serpent and scorpions crawling about the steps, and the birds of ill-omen fluttering above. The print is decorated at the bottom with the royal arms (of James) within the garter, crowned.

The original of Malcolm's print I have not seen. S. Ward's print has been elsewhere imitated with more or less of accuracy. I have one, much smaller in size, where the whole of the Powder Plot is omitted, though the references to it are retained.

I do not recollect any other caricature bearing the name of Samuell Ward. EDW. HAWKINS.

CAPTAIN CHOLMONDELEY (2nd S. xi. 354.)—I extract a passage from Collins's *Peerage* by Brydges (1812), in which will be found an answer to the inquiry made by DR. DORAN respecting Captain Cholmondeley:—

"Robert Cholmondeley, the second son, born on the 1st and baptized 28th November, 1727, was some time an officer in the army; but preferring an ecclesiastical to a military life, he entered into Holy Orders; and beside the church livings of St. Andrew's in Hertford and Hertingfordbury, near that town, enjoyed the office of Auditor-General of his Majesty's Revenues in America. He died June 6th, 1804. He married Mary, daughter of — Woffington, by whom he had issue three sons and four daughters."—Vol. iv. p. 34.

What are the two or three "very good families" alluded to by DR. DORAN, as having the Woffington blood carried into them by this marriage? MELETES.

WILLIAM SHAKESPEARE OF ROWINGTON (2nd S. xii. 150.)—Before the time when the Shakespeares first appeared at Stratford, there were *three* families of the name in that vicinity, viz. those of Wroxhall, Warwick, and Rowington: all of whom, remarks Mr. Hunter, "may be traced back into the period of time when we are to seek for the poet's grandfather." It is not known from which of the three families the immortal bard was descended. Of the Shakespeares of Rowington, Malone has collected and preserved many particulars. These notices have been extended by the late Mr. Hunter in his *New Illustrations*, &c. (vol. i. p. 14, *et seq.*). Numerous documents respecting them are preserved among the records lately removed from the Chapter House, Westminster; and Mr. Halliwell cites other documents preserved at Carlton Ride and the Land Revenue Office. (See *Life of Shakespeare*, p. 5.)

EDWARD F. RIMBAULT.

SIR I. NEWTON'S BOOKS (2nd S. xii. 352.)—No one supposes that these books would have passed into the *Conduitt* family. The reason for thinking that the *books* went to Mrs. Conduitt, is, that the *manuscripts* certainly went to her, as all the world

knows. I am afraid the books were disposed of, since there is no mention of any collection in the Portsmouth library; and books are now and then sold which bear Newton's name in his own handwriting. One was sold last summer in the Libri sale.

A. DE MORGAN.

MARCHUDD AP CYNAN: LORD OF ABERGLEU (2nd S. xii. 290.) — His arms are: Gu. a Saracen's head, erased proper, wreathed or. His house was Bryn Flenigli. He lived in the time of Rodri Maur, or Roderic the Great, King of the Britons, 849. From him was descended Ednyfed Fychan, the greatest warrior of his day; who defeated Ranulph, Earl of Chester. From him were lineally and paternally descended Henrys VII. and VIII., Edw. VI., and Queens Mary and Elizabeth. Ednydd Fychan was given by his prince, for his services, the following coat of arms: Gu. between three Englishmen's heads coupéd ar., a chevron ermine.

Protheroe descended from Llowarch ap Bran, 2nd tribe of Wales. *Arms.* Ar. between three ravens proper, with an ermine in their bills, a chevron sa.

E. C.

BARONS OF THE EXCHEQUER (2nd S. xii. 346.) — The Court of Exchequer consists of a chief baron and four puisne barons created by patent. These Mr. Selden, in his *Titles of Honour*, conjectures to have been anciently made out of such as were barons of the kingdom, or parliamentary barons, and thence to have derived their names. This conjecture derives support from Bracton's explanation of *Magna Charta*, cap. 14, which directs that earls and barons be amerced by their peers; that is, says Bracton, by the Barons of the Exchequer. The present Barons of the Exchequer are Lord Chief Baron Sir F. Pollock, and Barons Martin, Bramwell, Channell, and Wilde.

A Cursitor Baron was an officer of the Court of Exchequer who administered the oath of all high sheriffs, under-sheriffs, bailiffs, auditors, receivers, collectors, controllers, surveyors, and searchers of all the customs in England, and took the name of Cursitor, as I suppose, from the writs *de curso*.

D. M. STEVENS.

Guildford.

B. N. will find an answer to both his questions in my *Judges of England*: as to the *Barons* in vol. i. pp. 22, 94; and as to the *Cursitor Barons*, a full discussion in vol. vi. pp. 16—27.

EDWARD FOSS.

COMPTROLLER, ETC. (2nd S. xii. 347.) — If H. C. F. turns to the "Domestic Series" of the *Records* lately published, for the years 1606, p. 312, and 1608, p. 404, he will find notices of his ancestor Thomas Baldwin, who had the office of "Controller" granted to him "in the former year for life." I have not a note as to when he died.

The office of Controller or Comptroller of the Royal Works (from the Latin *contrarotulator*) was to keep the counter roll of the building expenses. In the reign of Edward III. the salary was six-pence per diem (about 165*l.* per annum of modern money); it was double in the time of James I. This officer was next to the "Clerk of the Works," who in later times became the "Surveyor" and "Surveyor-General." Sir W. Chambers was the first Surveyor-General and Comptroller, about 1782; and in 1815 the designation was superseded in the new Office of Works by the title of Assistant Surveyor-General and Cashier. During the later part of the mediæval period this officer does not appear to have been more than a responsible clerk, in orders or otherwise; but later he was more or less acquainted with building operations, whilst still later, as shown above, the office was held by a professional man, surveyor, or architect. A further notice of the office will be found in the Architectural Publication Society's *Dictionary of Architecture*.

W. P.

MUTILATION OF SEPULCHRAL MEMORIALS (2nd S. xii. *passim*.) — The mutilation is not confined to England and English memorials, as may be gathered from the following extract from T. S. Muir's *Old Church Architecture of Scotland* (published April, 1861):—

"... From repeated shiftings carelessly performed, and other easily-imagined causes resulting from the too frequently abandoned condition of the Highland *Kil*, the slabs are many times found in a worn, fractured, and fragmentary state; but there seems no reason to believe that any of them have suffered *in situ* from deliberate misusage, if we except only an occasional instance of a stone being appropriated to distinguish some Celt of the present day claiming hereditary relationship with the chieftain in whose memory the stone was originally fashioned. Of this easy method of securing *post-mortem* renown, almost every ancient place of sepulture in the Highlands can show examples. A stone at Kilchoman, for instance, is coarsely re-dedicated to a 'Colin Campbell, Sinderland, deceased, May, 1733.' At Kilmartin, a modern 'McTavish' flourishes on the brisquet of an ancient warrior, whose own name is unrecorded; and, at the same place, a 'Peter Campbell, Esq.', mars a beautiful slab bearing a wheeled cross, and a two-handed sword on the left side of the stem" (pp. 109-110).

CUTHBERT BEDE.

BOCCACCIO (2nd S. xii. 349.)—There is a copy of Boccaccio's *I Casi de gli Huomini illustri*, 1545 (which is the work inquired for by your correspondent KAPPA), on sale at Mr. J. Kinsman's, 2, Chapel Street, Penzance. The price he asks is 10*l.* In a letter to me, written a few days ago, he says he has not been able to trace another copy, except one in the British Museum.

LOUISA JULIA NORMAN.

WILLIAM STRODE (2nd S. xii. 369.)—I have not time, nor could I ask you for sufficient space, to answer fully your correspondent's Queries. The confusion between the Strodes of Devon and

nately lost it, or would send you a copy of the verses. Medwin says they were written by Shelley; and they have, I believe, never been attributed to anyone else.

R. R.

VILLAGE JURIES (2nd S. xii. 292.) — Can the gentleman be thinking of Courts Leet and Baron? The indictments (for obstructing water courses, neglecting to clean out ditches, &c.) are laid before a jury, whose names are duly recorded by the steward of the Court.

P. P.

GARDNER ARMS (2nd S. xii. 334.) — Will you allow me to correct an error respecting the Gardiner arms? Those given at p. 334, distinguished by an anchor, appertain only to *Alan*, first Baron *Gardner*, and his descendants. Captain *Allen Gardiner* was of a different family. Robson gives above thirty different coats for various families of Gardener, Gardiner, and Gardner.

P. P.

LOST PASSAGE OF ARISTOTLE (2nd S. xii. 6.) — Perhaps critical emendation may sometimes fix a passage upon the wrong author. I lately found what may illustrate the passage quoted by Sir G. C. Lewis. Walter Burley, who lived a little before Fordun, has an absurd story about the death of Homer, which he says he gets from the book of *Polieratus*; an author with whom I have no acquaintance, nor the classical dictionaries either. One of the editors of Burley rejects *Polycratius*, and gives *De Politico*: had the others chosen to follow, Aristotle might have had this story also to answer for.

A. DE MORGAN.

DUCHESS OF BERRY (2nd S. xii. 347.) — If *Clio* will refer to Sir John Froissart's ever-entertaining *Chronicles* (Johnes' translation, 2nd volume of Smith's illustrated edition) she will find abundance of biographical information concerning this most amiable princess. In so saying I am taking for granted that the duchess in question is the second wife of Jean Duke of Berry, Jeanne Countess of Boulogne. Of Jeanne of Armagnac, his first wife, and the mother of his children, there are not, to my knowledge, any particulars on record.

HERMENTRUDE.

REPRESENTATION OF THE FIRST PERSON OF THE TRINITY (2nd S. xii. 348.) — An instance in wood carving occurs on one of the panels of the screen of King's College Chapel, Camb.; but the face is one of majestic sternness, as befits the subject, which, if I remember rightly, is the Expulsion of the Rebel Angels.

J. EASTWOOD.

The first person of the Blessed Trinity is frequently represented under a human form in mediæval sculpture. Sometimes he is habited in kingly robes, more frequently in Pontifical vestments. A figure, clad in the latter manner, commences the series of statues which adorn the enclosure of the choir of Notre Dame, at Chartres.

(See the *Iconographie Chrétienne* of M. Didron, Part II., on pp. 201, 232, of Miss Millington's most beautiful English version.) K. P. D. E.

In the year 1847 I saw in a niche over the door of a Roman Catholic chapel in Kilkenny a figure about two feet high, carved in white marble, of a "venerable benevolent-looking old man," with a small crucifix resting against his knees and a dove clinging to his breast. This, I was informed by a person connected with the chapel, was a representation of the Holy Trinity, and had been dug up in some ruins in the neighbourhood. I have no doubt it still remains there. CESTRIAN.

FIS PENNY, FIS FEE (2nd S. xii. 46.) — Is not this "*Feast Penny*" carelessly pronounced? My fear that what seems to be the simplest solution, should be obscured by some inveterate philologist, induces me to risk this interpretation.

DOUGLAS ALLPORT.

GORSUCH (2nd S. xii. 382.) — The Visitation of Lancashire, 1665, has not been printed. Gorsuch is the name of a place in the vicinity of Preston, in the Hundred of West Derby in that county, and the pedigree of *Gorsuch* was taken by the *Heralds* at Preston in 1665.

J. R.

AUCTIONEERS' CATALOGUES (2nd S. xii. 325.) — A file of these catalogues of property, sold at the "Auction Mart," is to be seen there for a small fee. No doubt at Garraway's a file of similar papers could be inspected.

W. P.

CALVACAMP (2nd S. xi. 413; xii. 131.) — I beg to suggest for the consideration of *Senex* that much light might be thrown upon his researches respecting the sept Thorn, if any connection could be shown to exist between the ancient Norman family of *Espinay St. Luc*, and the house of Toeni.

LUMEN.

CARDINAL (2nd S. xii. 305.) — A derivation different from either of those set forth by Dr. Trench, was propounded by the late Godfrey Higgins. I believe that it is to be found in his *Isis Unveiled*. I have not the work to refer to, and all that I know upon the subject I derived from conversation with the author upwards of thirty years ago. To the best of my recollection his theory was nearly as follows:—The esoteric doctrines of all the religions of the West are of Eastern origin. At a very remote period there came from Asia a sacerdotal body, by whom the system of tithes was introduced into Europe: with a view to the collection of these tithes, the country was measured or surveyed from certain points, which served as *hinges* or *pivots*, on which the system turned. *Stonehenge* was one of these, and hence its name. When the Romans over-spread the land, these hinges were termed *cardines*, and those who presided over them *cardinals*; and from hence in course of time the term was

introduced into the hierarchy of the Christian church.

If the above is not a correct statement of the views of Godfrey Higgins, I hope some of the readers of "N. & Q." will have the goodness to set me right. P. S. C.

ISABEL AND ELIZABETH (2nd S. xii. 364.) — M. Egmont Vachin was not by any means so wrong as the writer in the *Saturday Review* (who "cannot see the slightest analogy between *Isabel* and *Elizabeth*") thought him, when he stated that the throne of England was for many years occupied, with much success, by Queen *Isabel*.

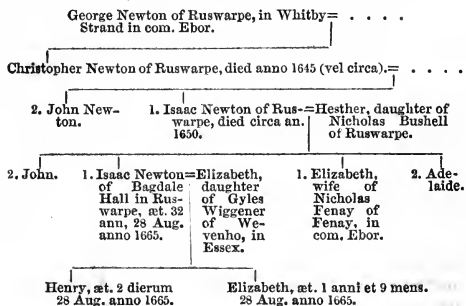
The reviewer might have learnt, if not elsewhere, at any rate from your pages (1st S. i. 439, 488) on the authority of Camden, and Mr. Thomas Duffus Hardy, that *Isabel* and *Elizabeth* are undoubtedly only varying forms of the very same name, and were in ancient times used indifferently. The editors of the *Biographie Universelle* were so convinced of this that we find them thus referring from one to the other : —

"E'lisabeth v. Isabelle."
"Isabelle voy. E'lisabeth."

The transformation of *Elisabeth*, *Elisabetha*, *Elisabetta*, *Elisabella*, *Isabella*, is at least as easy as the progress from *Jacobus* to *James*.

C. BINGHAM.

NEWTONS OF WHITBY (2nd S. xii. 237, 352.) — The pedigree of this family is thus given by Dugdale in his *Visitation of York*, dated "Malton, 23 Aug. 1665." Arms, Sable, 3 pairs of shin bones argent, each pair in saltire, the sinister surmounted of the dexter, a martlet or for difference.*



C. J. R.

A YORKSHIRE WORD (2nd S. xii. 365.) — The word alluded to is used amongst the country people of Yorkshire, Nottinghamshire, and Derbyshire generally, but with the prefix "brown;" thus, when a nut is thoroughly ripe, and slips from the husk easily, it is called a "brown leamer." May not the etymology of the word be derived from the word "leam" (Saxon *leoma*),

* No proof made of these arms.

a flash of fire or lightning?—thus the nut would spurt out of the husk when held between the finger and thumb; or perhaps better from the word "leam," used as a hunting term, which then means a slip or leash, thus the nut would slip out. XXX.

LANCASTHIRE NAMES (2nd S. xii. 363.) — I cut the following from Mr. J. G. Bell's Catalogue for Sept. last; it may be of service to your correspondent H. : —

"LANCASTHIRE DIALECT, &c. — Etymologia Comitatus Lancastriensis, Etymology of Names of the Towns, Villages, Hamlets, and other Places in the County of Lancaster, compiled by R. J. Richardson, original unpublished MS. — Lonkysnur Laygens — The Incontation o' Spirits w' Sam Bamforth i Boggart Hoyle Cloof, original unpublished MS., and other similar matters, neatly written by the late Mr. Richardson. All unpublished about 114 pages, folio, 24s. 1852, &c.

"The above curious and important MSS. are partly unfinished, and to a degree fragmentary, but show great depth of research."

J. C.

PHOENIX FAMILY (2nd S. xii. 109, 139, 177, 217, 276, 316.) — In the List of Travelling Preachers for the Wesleyan Connexion contained in the Minutes of Conference for 1860, there appears one of the name of Isaac Phoenix.

H. E. WILKINSON.

THE AMERICAN STANDARD (2nd S. xii. 338.) — On looking over a French work on flags of 1737, I find figures of several from which the American may have been derived forty years later : —

1. The "pavillon de Nouvelle Angleterre en Amerique," is azure on a canton arg., the red cross of St. George having a globe in the 1st quarter; the colonial colour then, as your Guildford correspondent observes, was originally blue.

2. A Dutch flag, "d'Enchuse en Nort Hollande," seems to come near the Carolina flag of 1776, for it bears thirteen stripes, yellow and red.

3. "Pavillon de Rangou de Division d'escadre" (English) bears thirteen stripes, red and white, with the St. George's cross on a canton arg., very like the Boston flag of 1776.

4. The E. I. C. flag of that day had nine stripes, red and white, with the canton as in No. 3.

CHESSBOROUGH HARBERTONIENSIS, B.A.

Totnes.

SEDAN GREEK TESTAMENT (2nd S. xii. 349.) — I have a copy of the *Sedan Testament*; which, curiously enough, was presented to me many years ago by a *Jew*. It is, as described in your answer to your correspondent G. RIADORE, printed at Sedan by John Jannon in 1628, and its size is four inches by two. Every line of the title-page is doubly underlined in red, and there is a red border to every page. The number of pages is 571. It is strongly bound in black pig-skin, and has silver corners and clasps; with a silver plate

on each cover, on which is engraved two lilies; one erect, and the other pointing downwards.

I have also a very neat copy of the *Elzevir Greek Testament*, which bears date 1656. Though intended for a single volume of 703 pages, it has been for convenience bound in two volumes, the first including the Gospels only.

While upon small volumes, I may mention that I have perhaps the smallest edition ever printed of the *De Imitatione Christi*, measuring only 3 inches by 1½. It was printed at Paris by Muguet, 1669. F. C. H.

In the editorial reply to MR. RIADORE'S Query it is stated that Jannon's Greek Testament "is the smallest ever printed," its size being four inches by two. Pickering's Greek Testament seems to have been overlooked altogether, perhaps on account of its still smaller proportions. I have a copy which measures, on the binding, 3¾ by 2 inches. Talking of the size of Greek Testaments, has any of larger size been published than that edited by Gregory, and printed at the Oxford University press in the time of Queen Anne?

CHESSBOROUGH HARBERTONIENSIS, B.A.

Totnes.

BASKERVILLE (2nd S. xii. 304, 382.)—The "Gainsborough" portrait of Baskerville (1st S. v. 355), is stated (2nd S. iii. 19), to be by Exteth, a pupil of Hogarth.

MR. TIMMINS would do well to refer to Laird's *Worcestershire*, p. 245; and more especially to Chambers's *Biographical Illustrations of Worcestershire*, pp. 369 to 383, and p. 598. Noake's *Rambler in Worcestershire* (iii. 248), in mentioning Baskerville's birth, states that "he was born at Sion Hill;" which is a mansion-house, beautifully and romantically situated in extensive grounds, in the parish of Wolverley.

Among the "works" of Baskerville, is MR. TIMMINS acquainted with Tyndal's *Sermon on Spilsbury*, 1769, copies of which are rare? I possess one, which is at your correspondent's service. CUTHBERT BEDE.

On further inquiry, I find the copper-plate now in the possession of Mr. Sackett of this town, and described (2nd S. xii. 304) is the one to which SIR T. E. WINNINGTON refers. The note upon the wrapper of the plate, "bought at Richardson's in London in 1813," is in the handwriting of Dr. Pratinton, from whom the plate passed to the person from whom Mr. Sackett received it. I am obliged by the other reference given by MR. WINNINGTON, and am informed by Mr. J. W. K. EYTON, F.S.A., that the Pratinton collections at the Society of Antiquaries do include some references to Baskerville. The various notes in "N. & Q." were already familiar to me, and any new ones will greatly oblige
S. TIMMINS.

Birmingham.

KNAVE'S ACRE (2nd S. xii. 191, 273.)—Allow me to thank your correspondent QUEEN'S GARDENS for his assistance in discovering the meaning of "Knave's Acre" mentioned by Dr. Stukeley, as the name of a spot near St. Paul's. I am glad that he has a good word for the good doctor, whose *Iter Curiosum* greatly interested and amused me. I accept your correspondent's interpretation of the word *knave*; but may not Knave's Acre have been a sobriquet of the space or streets nearly adjoining the west end of old St. Paul's? The cathedral itself and its neighbourhood were frequented, during the reigns of Elizabeth, James I., and Charles I., by traffickers, adventurers, and courtiers of various descriptions. Many of these would be accompanied by their servants, who, doubtless, would amuse their lingerings in sundry unedifying ways. How readily and justly we may well imagine the spot wherein these literal "knaves" congregated might come to be nicknamed Knave's Acre. I submit this conjecture to better judgments, but, if well-founded, it would almost satisfy the problem; at all events, I do not think that Stukeley was *hoaxed* in such a plain matter of fact. He lived for many years in London, was to a certain extent a man of the world, and must have known the place well. May I also remark that, although I accept your correspondent's explication of the word, which was the subject of my Query, yet I am unwilling to surrender Stukeley entirely. I should be glad if some of your learned correspondents would examine the authorities upon which Stukeley grounded his statements. The words Navestock, Knebworth, &c. &c. still remain to be explained. The British coins given in the *Monumenta Historica Britannica* contain some representations not unlike the Baal-canopy or kanaf, and the names of the chiefs Cunobelin (essentia or virtus Baali), and Camul (perfectio) may be considered (if I may be permitted to assume them as Phœnician words) as bearing upon Stukeley's theory. All these points I leave to your correspondent, whose researches upon hero and idol-worship, will doubtless be interesting, and elucidate many difficulties.

J. R.

May not this have been the "Broad Sanctuary" of St. Paul's, where the thieves, burglars, and other *knaves* of the time fled for shelter from the officers of justice?

A. A.

Poets' Corner.

CURIOUS RECOVERIES OF THINGS LOST (2nd S. xii. 344.)—Some years before the drainage of the Haarlemmer-meir, a lake, which for its extension almost merited the name of a sweet-water-sea—Mr. Van Notten, a gentlemen living in Amsterdam, happened to be one of a party on a fishing excursion upon that lake, then justly renowned for its beautiful perch, the well-known

chief ingredient of a Dutch *waterzoojje*. By some accident or another Mr. Van Notten chanced to drop his ring, which fell into the water, and, though according to the cabin-boy's logic in the sailor's anecdote, *things, whose whereabouts we know, are not lost*, the untoward loser deemed the ornament gone for ever. But, like Polyuctes of yore, his luck had not deserted him. Several years had elapsed, and the drainage of the lake was proceeding fast, when all at once Mr. Van Notten was apprized, as by hap, that a ring had been found in the now reclaimed grounds. Though very doubtful as to the possibility of its being his lost property, my informant thought he might as well inquire, and, before leaving home, provided himself with an impression of his arms in sealing wax, to prove, if required, the identity of the seal. And hardly had he presented this proof to the gentleman, in whose keeping the ring was, before he heard the welcome reply,—"Sir, I do not want any further proof: there is the ring: it is your own."

My father used to puzzle us with the anecdote of a gentleman who, having lost his ring in town, found it again, lying upon the ground in the country. The case was thus:—Whilst visiting his stables at Amsterdam, he had dropt it into the horse-dung, which, for hot-house purposes, was afterwards transported to his villa, where, by its glitter, the lost one suddenly attracted his wondering eyes. How strange, that in all its vicissitudes, no one else had discovered it!

JOHN H. VAN LENNEP.

Zeyst, near Utrecht, Nov. 11, 1861.

MAYPOLES (2nd S. xii. 11.)—In the village of Barwick, seven miles from Leeds, there is a maypole. It stands by the remains of an old cross in the middle of the village, and is taken down, repainted, and repaired every third year, or renewed if necessary. It has a name on the top. At Whitsuntide it is decorated with four huge garlands of flowers and ribbons, no longer on May-day as formerly.

F. J. H.

IRETON; A POEM (2nd S. xii. 326.)—I possess a copy of this poem, published by Ridgway, 1827. The author is Thomas Bailey, the father of the author of *Festus*. He was a native of Nottingham, but in no way a descendant of the Ireton family. In an elaborate Preface he says:—

"The following Poem was suggested by an excursion one afternoon to Attenburrow, a village on the banks of the Trent, about five miles south-west of Nottingham, the birth-place of the well-known republican GENERAL IRETON."

It is a poem destitute of literary merit, but is written in great admiration of its hero. T. B.

OGIER THE DANE: THE PALADINS OF CHARLEMAGNE (2nd S. xii. 368.)—I think your correspondent is not quite right. Olivier and Ogier

the Dane were two different persons. Situate as I am I cannot afford you better authority than Dunlop's *History of Fiction*, 1814, vol. i. p. 362, where a story is told of Roland, Olivier, and Ogier journeying together. At p. 374, the romance of the latter is given at considerable length. Ariosto mentions him often, once, as I remember, as—

"Fuor che l'elmo, che fu del Re Mambrino,
Che porta Uggier Danese Paladino.

But your correspondent's Query is, I submit, very valuable. What help had Charlemagne from foreign countries? If my memory serves me, Roland (Orlando), and Olivier were Frenchmen; Rinaldo, Ruggiero, and Ricciardetto Italians; Astolfo, an Englishman; Gano il Traditore, no one will acknowledge. Can any of your readers give the names of the other Paladins correctly (the different romances vary so), and the countries they came from? It might throw much light on the traditional testimony your correspondent asks for. A. A.

Poets' Corner.

BALDO: SCHILLER (2nd S. xii. 209, 317.)—The lines are translated from Lucian:—

Σίγα μὲν, αἰθὴρ, καὶ νήμεος ἔστω,
καὶ πᾶς ποδαγρῶν εὐφημείτω.
Ἴδε πρὸς θήμελας κλινοχαρῆς
βαίνει δαίμων, σκιμῶνι βᾶσιν στρηζομένη.
Χαίροις μακάρων πολυτρασάτη,
καὶ σοῖς πρόπολις ἴλαος ἔλθοις,
Ὄμματι φαίδρῳ, δοίης δὲ πόνοις λύσιν ὠκείαν,
ταῖς δ' εἰρηναῖς ὤρασις.

Tragopodagra, l. 129—135, ed. Bipont, x. 9.

I have the *Solatiu Podagricorum*, Monachii, 12^o, 1661, in which there is nothing resembling the above; but, as Brunet mentions the *Opera Poetica Omnia* of Baldus, in eight vols. 8vo, Monachii, 1729, it is not unlikely that Baldus may have translated from Lucian, and Schiller from him.

H. B. C.

U. U. Club.

ENTHUSIASM IN FAVOUR OF HAMPDEN (2nd S. xii. 232, 277.)—The following is the quotation asked for by your correspondent, from Clarendon's *Hist. of the Rebellion*, Oxford edit. 1705, vol. i. p. 381:—

"As soon as the citizens and mariners were discharged, some Buckinghamshire men, who were said to be at the door with a petition, and had indeed waited upon the triumph, with a train of several thousand men, were called in; who delivered their petition in the name of the inhabitants of the county of Buckingham, and said it was brought to the town by about six thousand men."

C. M. L.

FIRST STEAM VESSEL TO AMERICA (2nd S. xii. 365.)—A querist in the *Navorsker* (vol. v. p. 280), vindicates the honour of the first voyage by steam from Europe to America in favour of his Netherlands Majesty's steamer "Curaçao," commander Lieutenant J. W. Mott, and says this vessel arrived at Paramaribo on May 24th, 1827.

Already at that time (he continues) the clear-sighted genius of the Dutch King William I. had foreseen the greater usefulness of this new mode of communication between a mother-country and its colonies.

Another correspondent, a Mr. M. of Fijenoord, copies a passage from Bennet Woodcroft's *Origin and Progress of Steam Navigation*, &c. (London, 1848), to the following purport:—

"The first steam vessel, which crossed the Atlantic, was the 'Savannah,' built and equipped at New York. This vessel proceeded in 1819 from New York to Liverpool, without stopping at any intermediate port; she then went to St. Petersburg, touching at Copenhagen, and subsequently recrossed the Atlantic."—See the *Navorscher*, vol. vi. p. 86.

I see my tremulous hand has played me two tricks in my communication on p. 376: "Van Benningen" ought to read *Van Benningen*, and "Oudaar," *Oudaan*. The same hand now offers its best apologies.

JOHN H. VAN LENNEP.

SHANDY (2nd S. xii. 250.)—The term "shandy," or *shanny*, as a synonym for shallow, is not peculiar to Yorkshire: it belongs also to Kent, *e. g.* "Smith told me so and so." "Which Smith?" "Why Shanny Smith." "Oh! it's like one of his stories."

"Progress" is making sad havoc with many of our most emphatic provincialisms. The fine old Hogarthian type of parish beadle is well nigh extinct; and with it has gone out the name of "Bang-bergar," by which he was always known in my boyhood. "Snob," too, is but a poor substitute for the very picturesque term of "flutter-grub"—a figure borrowed, I presume, from the female vapourer-moth, or that of the silkworm, and admirably significant when applied to an ill-bred pretentious fellow, who would rise in the world but cannot.

DOUGLAS ALLPORT.

LENGO MOUNDINO (2nd S. xii. 381.)—GNARUS seems to think *Mandon* Oriental. *Mantuk* is the present Bengali word for frog (*Mendak*, Hindústani), which comes from the Sanskrit *Mandūka*. A class of people in India seem to have been termed frog-voiced. Thus, those who handed down one text of the Rig-veda, were termed *Māndūkāyanas*, and the mode of utterance peculiar to this body was taught in the *Māndūki-śiksha*. *Māndūki-putra* and *Māndūkhāyanti-putra* are mentioned in the Śatapatha-brāhmaṇa as teachers who handed down the sacred texts. *Māndūkeya* is quoted in the Śākala-prātiśākhya as a grammarian; and the *Māndūkyā-upanishad* is a philosophical work read at the present day in Bengal. All these are derivatives of *mandūka*, a frog.

But I do not understand what your correspondent intends by asking if the Provence language be Oriental. It is as Oriental (and no more) as the rest of the Indo-Germanic languages. Of all

the Romance dialects it is the nearest to the Latin; hence it was held by Raynourd that the others (French, Spanish, Portuguese, Italian, &c.) had all (from 600–900 A.D.) passed through the Provençal form of speech before they became what they now are. This view is, however, incorrect; for all can be proved to be independent of each other.

F. P.

CONDATE (2nd S. xii. 347.)—In reply to your correspondent Mr. E. W. CLAYPOLE, *condāte* is explained by Whitaker, in his *Hist. of Manchester*, to express *conda te*, the principal abode. W.

PORTRAITS OF JOHN BUNYAN (2nd S. xii. 68.)—There is a portrait, said to be one of John Bunyan, in the hall of Peter-house, Cambridge. What was his connection with that College?

G. W. M.

Miscellaneous.

NOTES ON BOOKS.

Selections from the Writings of John Ruskin, M.A. Oxford. (Smith & Elder.)

Amidst much that is paradoxical, much that is even contradictory, in the writings of Mr. Ruskin, there is so vast an amount of what is good and improving—such a thorough appreciation of the beautiful, and so constant an endeavour to instil into his readers a conviction of the holy alliance ever existing being the truthful and the beautiful—that any endeavour to bring those writings within the reach of the many, to whom, owing to their price and extent they have hitherto been comparatively unknown, is a measure worthy of hearty commendation. The present volume, to the publication of which Mr. Ruskin has tacitly consented, contains a selection of the more striking passages from the *Modern Painters*; *Seven Lamps of Architecture*; *Stones of Venice*; *Lectures on Architecture and Painting*; and the other writings of Mr. Ruskin which have won for him the reputation of an original thinker, and a most eloquent and discerning critic. "The work will, we trust, be widely read: for it is one well calculated to make its reader better, as well as wiser."

An Exposition of the Lord's Prayer, Devotional, Doctrinal, and Practical; with Four Preliminary Dissertations, and an Appendix of Extracts from Writers on the Prayer for Daily Use. By the Rev. W. H. Karlsake, Fellow and Tutor of Merton College, Oxford. (Parkers: Oxford and London.)

The above expanded title describes very fairly the nature of this volume, originally delivered as a series of lectures in the chapel of Merton College: it is thoughtfully, scholarly, and religiously written. But it deserves notice rather for the carefulness of its compilation, than for any originality of treatment which it exhibits. A dissertation on the origin of the Lord's Prayer, comparing it with the ancient Jewish forms of prayer, is the most interesting feature of the volume.

Spiritual Conceits, extracted from the Writings of the Fathers, the Old English Poets, &c., and illustrated by W. Harry Rogers. (Griffith & Farran.)

When one considers how great has been the popularity which books of emblems have enjoyed in this country, it is certainly remarkable that so few attempts have been made in modern days to furnish the public

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This is a temperate defence of homœopathy, written in a tone of great moderation by a Fellow of the Royal Society, an old pupil of Sir Astley Cooper's, who, from the Borough Hospitals proceeded to those of Paris. After some thirty years' extensive practice, Dr. Sharp devoted two years to an investigation of the Law of Medicine, plainly recommended in the Hippocratic writings, and more recently propounded by Hahnemann. Having convinced himself of its truth, he had the moral courage to avow his belief. Twelve years' practice having confirmed that belief, and the question being not one of opinion, but an experimental question, it seems to us that Dr. Sharp has some right to say to Sir Benjamin Brodie and the practitioners of the Old School—as John Hunter did to Jenner: "*Why think? Why not try the experiment?*" The letter is one which, on account of the position of the writer, its strong common sense, and gentlemanly tone, might well be read by all who give physic; as it certainly will with advantage by all who take it.

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A LOVER OF HERALDRY. *Mr. Papworth's scheme presupposed that he would get 300 subscribers. Had he done so, he would have been enabled to bring out the book for two years' subscription; but he has only obtained about 100 subscribers, and some of these have, we believe, not paid their subscriptions. Hence the delay in proceeding with the work.*

ASTRONOMICAL QUERY. *Our correspondent from the Cambridge Union will find the information he seeks in any of the Ephemerides published at the period, of which there is a large collection at the British Museum. We believe that of Tanker was the one principally used by astrologers. Most of the almanacs bearing on that subject, as that of Partridge, give the places of the Planets, but in a rough way.*

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Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 412.)

Primo die Julij [1590].—Jo. Wolfe. Entred unto him for his copye to prynte a booke inty-tuled *Englandes Mourninge gowne, &c.* . . . vj^d.

[On the 18th May preceding, W. Wright entered *The Wedding Garment*, which we may presume was a poem on some distinguished marriage. We have already seen the death of Sir F. Walsingham lamented on 27th April; and Camden informs us (*Kennett*, ii. 560), that in the same year died the Earls of Warwick and Shrewsbury, Lord Wentworth, and Sir James Croftes. Probably this *Mourning Gown* was a poem upon the life and services of one or more of them. In 1590 came out Robert Greene's *Mourning Garment*, and in 1602-3, Henry Chettle, the bookseller and dramatist, published *England's Mourning Garment*, on the demise of Queen Elizabeth.]

4 July.—Wm. Wrighte. Entred to him for his copie a ballad intituled *Bluwe starche and potinge stiches, &c.* . . . vj^d.

[A satirical ballad on the setting of ruffs by ladies, and upon the employment of a starch coloured blue, and "poting" or *potting* sticks for the purpose. Blue starch seems to have come into fashion before 1683, when Philip Stubbes published his *Anatomy of Abuses*. In the beginning of the reign of James I. it had been superseded by yellow starch, which Mrs. Turner was, on her execution, in 1613 accused of inventing, but which had really been employed some years earlier.]

23 July.—Edward Venge. Entred unto him, &c. A ballad inty-tuled *Betweene ould Jack a napes and yonge Jack a Napes, &c.* . . . vj^d.

27 Julij.—Thoms Nelson. Entred for his copie a ballad intituled *A moste excellent Dittye made uppon sundrye strange thinges which have latelie happened, and on sundrye horrible crymes lately committed, &c.* . . . vj^d.

[Stow, who often particularises matters of the kind, is silent as to any such strange events and crimes about this period.]

xxix Julij.—John Wolfe. Entred unto him for his Copie a *Letter from the Colledge of Sorbonne in Parris to the Pope. Together with the generall confession of the pillers of the holly Union and certen Epigrams, &c.* . . . vj^d.

[A lost politico-religious publication, as far as we are aware.]

Wm. Wrighte. Entred for his copie &c. *A sonnett made upon the good successe which Mounser de la Novee lately obtaigned in Pickerdye, in the frenche kinge's behalfe against xiiij Ensuiens of men sent from the Prince of Parma to aide the rebelles of the Leauge, &c.* . . . vj^d.

[The names, and especially the word "League," seem to have not a little puzzled the Clerk at Stationers' Hall. We know nothing of such a sonnet.]

Ult^o die Julij.—Richard Jones. Entred for his Copie, under thandes of doctor Wood and the Wardens, a comodie of the pleasant and statelic morrall of *The Three Lordes of London* . . . vj^d.

[In 1584 Robert Ward had published a drama called *The Three Ladies of London*, purporting to have been written by R. W. (i.e. Robert Wilson, the famous comedian), but perhaps really the work of Paul Buck, an actor, whose name is printed at the end of the piece. Its popularity on the stage and from the press was great; and in 1590 Robert Wilson did actually write a "statelie Morall" of *The Three Lordes and Three Ladies of London*, as a second part of the earlier production, but, like most second parts, apparently not with the same success. It was "printed by R. Jones, at the Rose and Crowne, neere Holbourne Bridge, 1590," as is the piece above entered. It was one of the last productions of its class, all the characters being allegorical or symbolical impersonations. Of *The Three Ladies of London*, there was a re-impression in 1592, but its second part, though a better play, never came to a second edition. The Prologue was spoken by the City of London, and the author, as we may conclude, acted the part of the Clown, Simplicity.]

Tho. Nelson. Entred for his copie &c. a dittye of *The Fight upon the Seas, the 4 of June last, in the Straytes of Jubraltare betweene the George and the Thomas Bonaventure and viii Gallies with three fregates.*

[Of this fight we believe there is no other record: the same may be said of the next entry. We shall have occasion hereafter to notice a fight of very much the same kind in 1591.]

v^{to} die Augusti.—Wm. Wrighte. Entred for his copie, &c. *A ballad made upon the late fight at*

the sea betwene 2 ships of Dunkerke and a small ship of 10 Tunne, apperteyninge to the Erle of Cumberland, the 26 of July, 1590 vj^d.

7 Augusti.—Edw. White. Entred for his copie, &c. *A Ballad of Richard Ferrys's cominge to Britowe on the Third of Auguste, 1590* vj^d.

[This memorandum is partly explained by the next.]

Henrye Carre. Entred for his copie, &c. *A Ballad of the Joyful Entertainement of the Wherry and iij Wherryemen, viz. Richard Ferrys, Andrewe Hilles, and Willm. Thomas, by the Maior, Aldermen, and Citizens of Bristol, 4 Auguste, 1590* vj^d.

[These three watermen (like John Taylor, the Water Poet, afterwards) had probably undertaken to row in a wherry from London to Bristol, and having accomplished their feat (wherries were then very unlike the ticklish out-riggers now in use on the Thames) were joyfully welcomed after their perilous voyage by the mayor and corporation of the latter city.]

xiiij die Augusti.—Richard Jones. Entred unto him for his copye, *The Twoe commical Discourses of Tomberlein, the Cithian Shepparde*, under the handes of Mr. Abraham Hartewell and the Wardens vj^d.

[In the words "two comical discourses of Tomberlein," we might hardly detect the famous Christopher Marlowe's two plays upon the story of Tamerlane, or Tamburlaine, as he spelt it, which were published by Richard Jones in 1590. The Rev. Mr. Dyce refers to, but does not quote, the preceding entry, which, in fact, is the earliest date at which we hear of anything by Marlowe, and therefore deserves especial notice. The words of the original title-page are, *Tamburlaine the Great, who from a Scythian Shepheard, by his rare and wonderful Conquests, became a most puissant and mighty Monarque*. Both parts were frequently reprinted between 1590 and 1606. It is to be observed that when Jones first printed the two dramas, he omitted all the comic portions, which he ventured to call, "fond and frivolous gestures," but which had been inserted by Marlowe to relieve the weight of the performance. It was, as far as we can learn, the earliest piece in blank-verse ever represented on a public stage.]

Thomas Scarlett. Entred for his copie, &c. *A Ballad upon the Desperat Life of one Andr. Cannon*. vj^d.

Thomas Scarlett. Item, another allowed unto him for his copie, *A Merye newe Jeste of a Wife that threst her Husband with a Flealle, &c.* vj^d.

[Thrashing is spelt *threshing* in our earliest writers, more consistently with its etymology. This jest has survived in prose, though not in verse; but sometimes cudgel is substituted for *flail*. Part of the story of the old farce of *Tom Tiler and his Wife* is founded upon it.]

18 Augusti.—Thoms Gubbins, Thoms New-man. *The Life of Longe Megg of Westminster, &c.* vj^d.

[This tract has come down to us in a comparatively modern reprint—London, 1635, 4to; and of late years, 1816,—it has been included in a collection of such curious publications. "Long Meg" is mentioned, in company with another heroine, or *virago*, of the same description, in N. Field's *Amends for Ladies*, 1618, Act II.

Sc. 1; and from another passage in the same excellent comedy, we find that Long Meg had herself given name to a play at the Fortune Theatre, when Feesimple says, "Faith, I have a great mind to see Long Megg and the Ship at the Fortune." Perhaps she was there represented as on shipboard.]

xx^o die Augusti.—Henr. Carre. Entred for his copie, &c. *A pleasant Dytyte Dialogue wise betweene Tarlton's Ghost and Robyn Good Fellowe*. vj^d.

[This must have been a very interesting publication in connection with Shakespeare's Puck, as well as with the famous old comedian Tarlton, who died very soon after our great dramatist is supposed to have come to London. The following, from a MS. of the time, would appear to have some reference to this "ditty dialogue-wise":—

"When Tarlton talk'd with Robin Good,
Not Robin Hood I mean,
Things were not then so understood
As now they are, I ween:
Things are all gone from bad to worse
Since Tarlton said, *Gramecy, horse!*"

The last line refers to the actor's exclamation on one occasion when a horse (the famous Banks's) told him his character: see *Tarlton's Jest*s, p. 22, edit. Shakesp. Soc.]

W^m Wrighte. Entred for his copie to prynte *A Sonnet betweene a Souldior and his Love, &c.* vj^d.

xxv^o Augusti.—Edward Aggas, John Wolf. Allowed for their copie, &c. *Certen Tragicall Cases conteyninge Lv Histories with their severall Declamations, both accusative and defensive, written in Frenche by Alexander Vanderbush, alias Sylven, translated into Englishe by E. A.* vj^d.

[A very remarkable entry, of which no notice has ever been taken, although it may be said to bear immediately upon *The Merchant of Venice*. In 1596, Anthony Munday, under the name of Lazarus Piot, published *The Orator, handling a Hundred severall Discourses*, professing that it was a translation from the French of Alexander Silvayn; but we see above that "55 histories, with their several declamations," had been registered at Stationers' Hall in 1590, as having been translated by E. A. (*forsan* Edward Alde) from the French, not of A. Silvayn, but of A. Vanderbush, alias Sylven. Probably the *Declamation of the Jew*, and the *Christian's Answer* were included in the "55 histories"; and if so, 1590 was, most likely, anterior to the writing and production of Shakespeare's *Merchant of Venice*; whereas 1596, when Munday published *The Orator, handling a Hundred severall Discourses*, was no doubt posterior to the bringing out of the play. Our notion is, that Munday availed himself of E. A.'s version entered in 1590, and in 1596 added to it forty-five new histories or discourses, in order to complete the hundred. Munday was a poet, living mainly by his not over-scrupulous pen; and as on this occasion he used the pseudo-nome of Lazarus Piot, he may have run the risk of borrowing, without acknowledgment, whatever E. A. had translated six years before.]

J. PAYNE COLLIER.

THE BATTLE OF WORCESTER.

If there be one event in history of which we appear to have a full and circumstantial account, it is of the flight of Charles after the battle.

Clarendon's *Narrative* is clear and circumstantial; it was, he says, written from information communicated to him by the king himself soon after the event; it was collected from daily conversation with Lord Wilmot, and subsequently from frequent conferences with many who had "acted several parts towards the escape" . . . "so that there is nothing in the whole relation the verity of which can justly be suspected." Clarendon's account is, in all essentials, confirmed by the *Boscobel Tracts*. It is indeed somewhat brief, after the king left Heale; but the *Tracts* give no more particulars. And for Lord Wilmot's journey from Heale into Sussex, in search of a vessel to transport the king into France, and from Wilmot and the king's progress from and before they reached Hambleton till they arrived in the neighbourhood of Brighton, where he embarked, we have the interesting narrative of Col. Gounter. It appears, from all these accounts, that the king never once passed eastward of a line drawn, say from Birmingham to Bridport; nor was at any time farther north on his journey from Bridport to Brighton, than Salisbury Plain. How is this statement to be reconciled with the following petition presented to the king in 1662, as appears by *Calendar of State Papers* (p. 623)? —

"Mary, daughter of Thos. Gibson, of Ripley, co. Surrey. For recompence for the fidelity of herself and her father; after Worcester fight, his Majesty came to the "Talbot," her father's house, then full of soldiers sent to search for him, when her father persuaded the Captain that he was a nephew of his from Cambridge, and conducted him by cross roads the next morning; he was imprisoned three months on suspicion; and had the fact been proved, he, and she also, had been put to a miserable death."

No one can doubt that a petition, presented to the king himself, in 1662, must have been substantially true; yet, how is the fact to which it refers to be reconciled with the narratives on which we have hitherto relied. I can only suppose, that while Wilmot was gone from Heale in search of a vessel, and he was many days absent, circumstances suggested to the king that he might, in his disguise, find security in London and a better chance of escape by some of the river ships: that he made the attempt, and got as far as Ripley; but was alarmed at the increasing difficulties, and thence returned, probably to Hambleton, near which we first again meet with him.

The fact is curious, and some of your readers may be able to strengthen or corroborate my conjecture.

T. B. O.

SHAKSPEARIANA.

SET UP REST.—It has struck me as being rather strange that our forefathers, when they got the game of Primero from Spain, did not render *echar el resto* literally, "Put or lay down the

rest." I believe the reason was, that they had the phrase *set up rest* already, but in its military sense, and so they frugally made it do double duty. Steevens then was not altogether wrong in his derivation of this phrase.

As to Sancho's figurative language, *Quiero el envite, y echese el resto de cortesia*, I find it is rendered by Jarvis, "I accept of the invitation, and throw aside the rest of the compliment;" and I presume that Motteux and Smollett have made no better attempt. I would advise a future translator to render it after this fashion: "I accept your challenge, so down with the dust of courtesy," which would give the meaning in the *argot* of the present day.

It is rather curious that Clemencin has no note on the passage. Either then the Spaniards themselves do not understand this expression, or they understand it so well that it requires no explanation.

In another place I have given Pistol's Italian couplet in *2nd Henry IV.* thus:—

"Se Fortuna me tormenta,
Lo sperato me contenta."

I think *Ben* (substantive) and not *Lo* was the word omitted by the printer. THOS. KEIGHTLEY.

"PLANTAGE," *Troilus and Cressida*, Act III. Sc. 2.—

"As true as steel, as *plantage* to the moon."

The remarks by J. SAN on the names of herbs and vegetables ending in *-age* (2nd S. xii. 316), induced me to turn to Walker, who I find recognises "*plantage*," and defines it "an herb." The great water-plantain (*Alisma plantago*) was esteemed by the old pharmacologists as a specific for the cure of the "moon," or madness, in dogs, and persons bitten by them; and it seems more probable that Shakspeare had in mind this popular superstition, than that he alluded to the moon's supposed influence on vegetation, for which he must have coined the word. The only two editions of the play at my command at this moment, give the latter interpretation. U. O. N.

"ΠΑΙΟΚΚΕ" *Hamlet*, Act III. Sc. 2.—This word has sadly puzzled the commentators, and no very satisfactory light has been thrown on it. But I was struck to-day with a note in Bunsen's *Egypt's Place*, &c. (vol. iv. p. 228, edit. 1860,) explaining that the Pataikoi, or mis-shapen gods of Phœnicia—rude, ugly, dwarfish figures—are still perpetuated in the Italian vocabulary:—

"This word *Pataikoi* has enjoyed a long life; at the present day at Rome a coin, with a hideous or worn-out impression, is called 'un *Patuccio*.'"

Now this exactly explains Hamlet's doggerel: his mind is dwelling on the contrast between his uncle and his father—"Hyperion to a Satyr"; and he says—this realm, deprived of Jove, there

now reigns here a very debased image of a god, a mere *Patacco*.

It is easy to understand that the printer could make nothing of the word, and substituted or mistook *t* for *z*, making *Patokie* into *Païocke*.

EDEN WARWICK.

Birmingham.

SACK (2nd S. xii. 237.) — I was somewhat surprised by the Note on "Sack" in "N. & Q.," since my father, who was curious in wines, commonly had some in his cellar, a pint bottle of which was often introduced on festive occasions, and, to my taste, is perhaps the most agreeable wine of which I ever partook. It is pale amber colour, slightly oleaginous, but not like a cordial; rather sweet, and with a very pleasant and peculiar vinous flavour and considerable "body."

I cannot remember where he procured it, but if I mistake not I have several times seen it advertised in wine merchant's catalogues. Thus it was not only a "living word in the last century," as stated by your correspondent UNEDA, but is still a "living" thing. M. F.

PILGRIMAGES IN 1614.

When I was lately looking over the title-deeds of the Carthusian Priory of Mount Grace in Cleveland in the North Riding of Yorkshire, I met with a document, of which I send you a copy. It is a writ by the Commissioners for Causes Ecclesiastical within the province of York, directed against pilgrimages to Lady Chapel, about half a mile above the Priory of Mount Grace, and is curious as showing to what a late date (1614) these pilgrimages extended, and also as apparently containing the actual signatures of the Commissioners. The first signature is that of Tobias Matthew, Archbishop of York, and the second that of John Thornborough, Bishop of Bristol, and also Dean of York, — a dignity he was allowed to hold *in commendam* with his bishopric. I have not ascertained the history of the other persons whose signatures follow.

"Whereas it is informed that diverse and sundry superstitious and papishlie affected persons, have frequented and still do frequent (in manner of pilgrimage) to repair unto a certain chapel or hermitage, near unto the late dissolved monastery of Mount Grace, in Cleveland, of the diocese of York, especially upon the Lady's and other saints' eves, and certain other set and appointed times by the people of that country observed and noted. At which place and times, the said persons flocking together, do observe and practise divers superstitious and papish ceremonies, and have certain unlawful conventicles for the acting and performing of sundry such papish, idle, and superstitious pilgrimage and like vanities. And forasmuch as these persons that do repair thither, come secretly and closely, and for the most part in the night time, whose names are not known certainly, the rather for that some of them are thought to come from far; Therefore to meet with the delinquents in that

kind, and to take away that superstitious use, and meeting not to be tolerated, We do in the King Majesty's name, and by virtue of his highness' commission for causes ecclesiastical within the province of York to us and others directed, to will and command you, that you or one of you, not omitting for any liberty, privilege, or exemption, do attach and apprehend, or cause to be apprehended, not only all and every such person and persons as have frequented the said pilgrimage, but also all and every such person and persons, as you or any of you shall take, at the said chapel or hermitage at any time hereafter, and to set down their names, surnames and qualities, and other circumstance which may tend to the sifting out of the cause and purpose of their coming thither. And upon their apprehension, to bring them forth with before us, or else take them, bound with good sureties, in the sum of 50*l.* a year to his Majesty's use, to be and personally appear before us, or three or more of us his Majesty's said Commissioners, whereof one to be of the Quorum, at the city of York, in the consistory place of the Lord Archbishop his grace there within the cathedral church of St. Peter, upon the next general session or high commission court then to be held and kept after their apprehension; then and there to make personal answer unto such matters as at their coming shall be objected against them, and upon their appearance not to depart without licence first obtained of the said Commissioners or three of them. Willing and commanding all and singular his Majesty's justices of peace, Majesty's sheriff, bailiffs, constables, and all other his Majesty's officers and loving subjects within the province of York, to be aiding and assisting to you in the execution hereof, fail you not hereof as you will answer the contrary at your peril. Given at York under his Majesty's signet used in this behalf the first day of September, anno 1614.

"TOBIAS EBORACENS.

JO. BRISTOL.

GEO. CHAWORTHIE.

W. INGRAM.

"PHINEAS HODSON. H: BANKS. H. SWINBURN."

"To all and singular his Majesty's Justices of Peace, Majesty's Sheriff, Bailiffs and Constables, and to all other his Majesty's officers and loving subjects within the province of York, and namely to W^m Blansherd, his Majesty's Messenger, and to his deputy or deputies.

"CLARKE."

D. B.

Minor Notes.

CHURCH EXTENSION. — From a leading article in *The Times* of this day (Nov. 21st), it seems to be highly probable that the Report of the Commissioners upon the subject of "Church Extension" will be carried into effect; and it is equally probable that a removal, or demolition of some of the city churches, will take place.

I would, through your pages, call the attention of the respective officers of any churches which may be pulled down to a provision for the safe keeping of the registers of such churches, by a transmission to the care of the Registrar-General, or clergy of some adjoining parish. At the same I would suggest, that some steps should be taken for the preservation of the monumental remains and inscriptions which may be removed. Their value

to a large number of your readers and supporters — genealogists, antiquaries, and topographers — is evident, that I will not occupy your space with further remarks. Indeed the subject is one of considerable importance to the public in general. G.

QUIET. — Amongst the verses of Mr. Proctor, under the pseudonym of Barry Cornwall, is a fragment commencing as follows: —

“All things which live and are, love quiet hours: —
Sometimes indeed the waves, caught up by storms,
Kiss heaven and murmur; but they straight retire:
Sometimes a star drops; sometimes heaven itself
Grows dark, and loses its celestial blue:
’Tis but a moment — thus doth man
Rise on the wing of fear, or grow love-mad;
But sinks, at last, to earth, and dreams in quiet.”

Probably Mr. Proctor never saw the works of Prudentius, the most distinguished of the Latin poets of Christianity, whom Bentley correctly styles at once “the Horace and the Virgil of the Christians.” But the coincidence is remarkable between the foregoing lines and the following passage in the *Psychomachia* of this early author, who wrote in the fourth century: —

“Pax plenum virtutis opus: pax summa laborum:
Pax belli exacti pretium est, pretiumque pericli.
Sidera pace vigent; consistunt terra pax.
Nil placitum sine pace Deo,” etc. — v. 769.

Augustin, in his *Civitas Dei*, has a similar passage on the law of peace: —

“Pacis intentione bella geruntur; unde pacem, constat, belli esse finem.”

J. EMERSON TENNENT.

BELL INSCRIPTION. —

“July 26 [1652]. This day was ye faire Bell called Jesus Bell, at Lichfield, knockt in peices by a Presbiterian Pewterer, who was ye cheife Officer for demolishing of yt Cathedral. About ye Bell was this Inscription: —

‘I am ye Bell of Jesus, and Edward is our King;
S^r Thomas Heywood first caused me to ringe.’

Diary of Sir William Dugdale, ed. by William Hamper, F.S.A., 4to. 1827, p. 99.”

K. P. D. E.

FEUDAL SYSTEM. — I hope the following extract from one of the volumes of my Diary, which I have kept since the year 1825, showing the feudal system as it existed in the county of Durham, and the change from personal services to money rents, may not be uninteresting to some of the readers of “N. & Q.”: —

“In every principal manor the Bishop of Durham had his courthouse and his hall, the residence of the steward, or when the demesnes were leased, of the principal tenant; and the hospitality of the bishop’s various residences was provided for by the reservation of stipulated quantities of corn, oats, and barley, which the villains and cotters were to carry to any of the manor-houses which the bishop ordered. The services of the tenants were sufficiently oppressive; but the several parcels leased out under *monied* rents indicate the progress of a new system, under which the most burthensome of the personal ser-

vices were commuted for payments, which, in course of time, came to bear no proportion to the real value of the tenures.”

In confirmation of the burthensome services of the tenants, I may refer to the Rev. John Webb’s abstract illustrations, glossary, and index of a Roll of the Household Expenses of Richard de Swinfield, Bishop of Hereford, during part of the years 1289 and 1290, in which the burthens of the feudal system appears, if I may be pardoned the expression, *in all their glory*. This is a valuable, if not *the most valuable* of the Camden Society publications. It gives us a thorough view of the state of the Catholic Church in the thirteenth century, and of society generally in that period, and a complete view of the inner and outer life of a monastery.

I beg to thank Mr. Webb through your columns for his *Abstract and Illustrations of Bishop de Swinfield’s Roll of Household Expenses*. The perusal of the volume has given me unmixed pleasure, and much valuable information, and I may add, without affectation, delight.

FRA. MEWBURN.

Larchfield, Darlington.

THE “CUSTOM” AT DAHOMEX. — I send you a cutting lately taken from the *Times*, and copied originally from the *Birmingham Daily Post*. I have previously seen it stated that a great trench is made in which the blood forms a kind of pond. This royal miscreant is the one who keeps up a female army: —

“THE ‘CUSTOM’ AT DAHOMEX. — Another of those diabolical massacres, which are a stigma on civilization, was about to be carried into effect at Dahomey. The cannibal king was going to have another ‘grand custom.’ This sacrifice is to celebrate the new yam season, and the preparations were to have been of the most complete character. All the principal natives and traders at Lagos had received invitations to be present to witness the ceremony of cutting off the heads of about 2,000 human beings. From this it would appear that the protest lately made against such acts of barbarism by the British Government, through the late Mr. Consul Foote, has had no effect on the King of Dahomey; and the general opinion appears to be that, until ‘His Majesty’ is disposed of by summary or other means, this reign of terror will not abate. The cultivation of the country around Dahomey down to the very seaboard was neglected in consequence of the observance of these cruelties. Hunting parties had been sent out to capture from neighbouring tribes the unhappy victims for the sacrifice.” — *Birmingham Daily Post*.

S. F. CRESWELL.

The School, Tonbridge, Kent.

ANOTHER LAST WOLF IN ENGLAND. — The following paragraph is now going the round of the papers. How is it to be explained? —

“A few days since the keeper on the Forest Hall estate, High Ongar, found a young wolf in a rabbit-trap set to catch vermin. The animal had been seen several times by some boys who were keeping sheep, and it had followed them about the fields. It was about six months

old, and weighed 18 lb., but nobody appears to know how it came on the estate.

If this story is true, a young wolf implies old ones, and the question is, where are they? Probably the tale is not true; and the very humane wolf which followed the boys, but did not hurt them, will turn out to have been a hungry dog.

B. H. C.

P.S.—Since writing the above, the rumour has been revived in these words: "The inhabitants of Essex have been surprised by the appearance in their covers of some wolf cubs."

LADY PROFESSORS.—Ladies who were Professors, or on whom degrees were conferred, —Wyttenbach, Mme., the wife of the learned scholar.

J. M.

Queries.

ANONYMOUS.—Who is the author of the following work?—

"A Tour through several Parts of Europe and the East, &c. In a Series of Letters from an English Gentleman of distinguished Abilities, &c. 2nd Edit. London. Printed for W. Bristow, at the West end of St. Paul's Churchyard, and C. Etherington, opposite the Black Swan, York. 1760. 2 Vols. 8vo.

W. S.

ANONYMOUS.—Who is author of *Observations on the effect of Theatrical Representations with respect to Religion and Morals?* In reply to Hannah More, 8vo. Bath, 1804.

R. INGLIS.

ARMS OF CORTEZ AND HIS WIVES.—I should be very much obliged to any one of your correspondents who would inform me of the armorial bearings of Hernando Cortez, the conqueror of Mexico; and of either, or both, of his wives? The first was Catalina Xuarez, of a family from Granada. The second, Doña Juana de Zuñiga, daughter of the second Count of Aguilar, and niece of the Duke de Bejar.

R. S.

CLERGYMAN'S RIGHT TO TAKE THE CHAIR.—Will you, or any of your learned readers, please to inform me what is the law on a question which has recently arisen. Has an incumbent a right to take the chair at a meeting of the inhabitants convened on matters *exclusively* relating to the Church, in preference to another who has been proposed and voted to take it? If the incumbent has the right appertaining to his office, does it extend to his *curate* in his absence? I shall be obliged by a reference to any authority on the point.

FRA. MEWBURN.

BLOTTING-PAPER.—When did the absorbent material, now called blotting-paper, first come into use?

GRIME.

WILLIAM BOWERMAN, ESQ.—Queen Elizabeth, in the 31st year of her reign, granted the citizens

of Wells a charter, and in it William Bowerman, Esq., is named as Recorder. He resided in Wells, but I can learn but little of his family, either before or after the charter was granted. In St. Cuthbert's church, Wells, there were formerly memorials of Philip Mahat, M.A., and Bridget his wife, daughter of Andrew Bowerman, Sen., of Wells, Gent. Philip Mahat died 23rd Feb. 1634, and his wife 12th July, 1622. William Bowerman, son of Andrew Bowerman, died 13th April, 1644. There is a family of the name of Bowerman described in Edmondson's *Heraldry* as of Wilts and Devon:—*Arms.* Ermine on a bend, cotised sable, three boars' heads coupé or. *Crest.* A goat's head erased or, the horns twisted, or and sable. Another crest: A bull's head erased or, the horns twisted or and sa.

Wm. Bowerman, the Recorder, was M.P. for Wells in 1572. His widow, Elizabeth, gave 30*l.* to the corporation of Wells, the interest to be applied in buying coal for the use of the poor, and to be sold at a reasonable rate in the winter. Dr. Thomas Godwin, Bishop of Bath and Wells, in 1581, married a daughter of William Bowerman—the prelate being then seventy years old. This gave offence to Queen Elizabeth, who disliked unequal matches; it having been mischievously misrepresented to her that the lady was only twenty years old, whereas she was on the wrong side of fifty. To conciliate her Majesty, the bishop was compelled to grant a lease of his rich manor of Banwell for a term of ninety-nine years to the queen's nominee.

Any further particulars of Mr. Recorder Bowerman will be most acceptable.

INA.

BULL FAMILY.—Has the authorship of our National Anthem ever been clearly ascertained? By some it has been attributed to a Mr. Bull*, who was in some way connected with Wells. That a family of this name were for many years resident in Wells, there can be no doubt. *Thomas Bull* is noticed in the corporate records, 20 Jan. 39 Elizabeth. *William Bull* was Mayor of Wells in 1602-3, 1612-13, and 1620-21. In 1613 he entertained Queen Anne when she visited Wells. *George Bull* was Mayor, 1635-6. In the list of burgesses for 1689, the name of *Henry Bull* occurs. *Elinor Bull*, widow of said William Bull, was a benefactor to the poor burgesses of Wells, and gave money for an annual memorial sermon. This William Bull had a son of the same name, who went to reside at Shapwick, a few miles from Wells, where he died 22 Sept. 1676, having married Jane, eldest daughter and coheir of Henry Southworth, Esq., Recorder of Wells. The family is now, I believe, represented by Henry Bull Strangways, Esq., of Shapwick. The learned and

[* See "N. & Q." 2nd S. x. 301, and the preceding volumes.—Ed.]

pious Dr. George Bull, Bishop of St. David's, was born in Wells, March 25, 1634, and died in 1709. Any further particulars of this family will be particularly acceptable, especially with reference to the authorship of "God save the Queen."

INA.

NO CATHEDRAL BUILT IN THE UNITED KINGDOM SINCE THE REFORMATION.—In a circular recently issued by the Bishop of Down, inviting subscriptions for the erection in Belfast of a cathedral for the diocese of Connor, his Lordship says: "It is a fact worthy of notice that the contemplated cathedral, when completed, will be the first structure of the kind erected either in England or Ireland since the Reformation." Is this statement quite correct? And if so, why is the cathedral of St. Paul's (which was begun in 1675) not to be considered as built since the Reformation?

BELFASTANUS.

ANNE BRYTON.—Can any of your readers give me any information regarding Anne Bryton, author of *Richmond*, 4to, 1780? This is a little pastoral drama or masque, not noticed in the *Biographia Dramatica*. At the end of the piece there is a list of other works by the same author—*The Triumphs of Virtue, or the Genii of the Wood; Song of the Three Holy Children, &c. &c.*

R. INGLIS.

PASSAGE IN DUMAS.—Can any correspondent of "N. & Q." inform me in what work of Alexander Dumas, occurs a chapter that commences thus?—

"Il était dix heures, trente-cinq minutes du matin, à l'horloge de l'Institut. Le Louvre présentait un aspect formidable. Toutes les fenêtres des galeries de tableaux étaient ouvertes, et il y avait deux Suisses (?) le fusil à la main, à chaque fenêtre."

MÖLNIR.

DUNFERMLINE.—I am informed that there is a farm in Gloucestershire named *Dunfermline*; and I wish to know what connexion there is, if any, between the name as there applied and the parish and town so named in Fifeshire, Scotland? Or what was the origin of the application of the name to the English property.

P. C.

Dunfermline.

THE DUTCHMAN IN THE LYCEUM THEATRE.—In the Lyceum Theatre a piece was being performed, in which the Dutch were ridiculed. "What else," asked one of the actors, singing,

"What else can Johnny Dutchman do,
But drink his grog and smoke his pipe?"

"And burn your ships off Chatham too!" was the immediate rejoinder from the pit, where a young Hollander was chafing inwardly. Once more surprised by a Dutchman's audacity, this time the natives nobly applauded.

Now I want information respecting the name

of the play, pending whose representation the anecdote is said to have occurred. When did the incident take place? JOHN H. VAN LENNER.

Zeyst, near Utrecht, Oct. 7, 1861.

FEODARY OF HENINGHAM.—Gough, in his *British Topography* (i. 360, ed. 1780), mentions, amongst other MSS. relating to the county of Essex, which were in the possession of Holman, one which I am anxious to trace:—

"Feodarium honoris Heveningham, held by Lord Burleigh, 1597. A History of the Earls of Oxford, and extracts of all their donations in the Monasticon; their pedigrees, exploits at Bosworth, of the Nunnery lands and arms, charities, at Castle Heningham; the manner of paying homage there by Mr. Twede."

Holman's MSS. were sold, it is said, some to Morant, others to Rawlinson, and others to Mr. Booth. Some of the MSS. are now in the Ashburnham Collections, others were left by Rawlinson to the Bodleian. Perhaps some of your readers may know where the MS. in question now is, or may be able to make some suggestion which may help me to find it. Is it known into whose hands the Booth papers passed? Or who Mr. Booth was, or when he died?*

L. A. M.

Hedingham Castle.

WIFE OF SIR DENNIS GAUDEN: POOL PARK.—G. S. S. will feel obliged for the name to the following arms: Chequey argent and sable, two chevronells or; borne by the wife of Sir Dennis Gauden, Knt., time of Charles II.? And for the locality of "Pool Park, co. Derby," said by Lodge (*Peerage of Ireland*, iv. fol. 221) to be the seat of Sir Robert Needham, time of Charles I.? He cannot find such a place in Derbyshire, and is therefore disposed to believe the wrong county has been given.

Knockholt House, Kent.

JOHN GRIFFIN GRIFFIN, M.P. for Andover (county of Herts) in 23 Geo. II., and following parliaments ("N. & Q.," 2nd S. xi. 249.) What were his arms? Who did he marry? Are any descendants of his name now living? Was he of Welsh descent?

ERIC.

HURLERS.—In the *Mercurius Politicus* for August, 1657, appears the following:—

"From Foy, in Cornwall, August 20.

"Here hath (for certain) been a late strange apparition. It was an apparition of Hurlers (as they are called in this country), and they were seen by many about Boss Castle, in a field of standing corn. They were innumerable, and in white apparel, marching over the ears of corn; at last, they hurled themselves into the sea.

"Some of the spectators went afterwards into the field,

[* Mr. John Booth, of Barnard's Inn, attorney-at-law, and a member of the Society of Antiquaries. He died Jan. 10, 1757, aged sixty-three, and was buried in Islington churchyard.—Ed.]

and found the corn, contrary to their expectation, no whit damaged."

Such a curious entry, in a scarce periodical, may be thought worthy of a place in "N. & Q." Any explanation of the appearance described would probably be interesting to your readers.

WALTER C. METCALFE.

Epping.

"HAVE AND USE."—Can any one of your readers inform me where I can find a short article with the title, "Have and Use"? It appeared, I think, in one of Messrs. Chambers's publications, or in *Household Words*, about five or six years since. D.

LAMBETH DEGREES.—The *Times* of the 13th Nov. announce the grant of the degree of D.D. to the Rev. A. J. Carver, M.A., Master of Dulwich College, by the Archbishop of Canterbury, but says, confirmed by *Letters Patent under the Great Seal*. What means the confirmation thereof, or of what necessity, when it is well known that the Archbishops of Canterbury have long exercised the power of granting degrees? S. E. G.

LODEWIJK VAN GRUITHUIZEN, STADTHOLDER OF HOLLAND, at the COURT of EDWARD IV.—I read in the *Literary Gazette* for the year 1834, p. 420, that in the Society of Antiquaries—

"A portion was read of a communication from Sir Fred. Madden, being an account from a document in the British Museum of the sojourn in England of Gruthuse, or Gruthuysen, who, when King Edward the Fourth was obliged to fly from England in 1470, received and entertained that monarch at the Hague for some time; and Edward, on his reaccession to the throne, showed his gratitude by treating his benefactor with great honour and kindness in England."

According to Wagenaar, *Vaderlandsche Historie*, vol. iv. p. 117 (2nd ed. 1770), the honour conferred upon this Louis, Lord of Gruithuizen and Stadtholder of Holland, consisted in his being created Earl of Winchester, and further, in the permission to carry the arms of England in one of the corners of his shield. This occurred in November, 1472. My authority cites *Act. Publ. Angl.* tom. v. P. III. p. 25.

Hendrik van Borselen, who, as Warwick's successful antagonist in Normandy, had routed his troops, burnt part of his ships, and brought up ten of his men-of-war to Zealand, was appointed Edward's counsellor and chamberlain, whilst some privileges were bestowed upon Veere, in Walcheren, the place of his abode.

A copy of the document in the British Museum, or, if this be too long, of Sir F. Madden's communication, would be acceptable to your old correspondent

JOHN H. VAN LENNEP.

Manpadt House, near Haarlem.

EDWARD MELTON'S TRAVELS (2nd S. xii. 88.)—Can any of your numerous correspondents inform

me if these *Travels* have ever been translated into English, or have ever appeared in an English dress? * Is there still a family of Meltons living, and is anything known of the Edward Melton mentioned by M. VAN LENNEP?

HENRI VAN LAUN.

The College, Cheltenham.

PASSAGE IN PINDAR.—I want the reference to a classical quotation, I think from Pindar, which runs: "Words which have a meaning for the multitude," but need an interpreter to the multitude." I have searched through a considerable portion of Pindar without finding it, but still believe it to be in Pindar.

WILLIAM FRASER, D.C.L.

Alton Vicarage, Staffordshire.

PROPER NAMES.—The origin of the following names is requested: Blathwayt, Cordock, Lamniman, Ticklepenny, Tutty, Welfett. None of these are in Mr. Lower's new work. P. R.

THE REV. MR. PULLEIN.—The following particulars are given in the *Gentleman's Magazine* (1753), vol. xxiii. p. 444:—

"Dublin, Aug. 25 [1753]. The Rev. Mr. Pullein, of Trinity College, lately presented the Princess of Wales with an hygrometer, for showing the moistness and dryness of the air, of a new contrivance. Tho' its dimensions are not larger than a chamber clock, it has a motion of above 20 feet."

Is anything else known of this Mr. Pullein, whose name I cannot find in the *Dublin University Calendar*? Tobias Pullen (or Pullein) was elected a Fellow of Trinity College in 1671; he was consecrated Bishop of Cloyne in 1694, and translated to the see of Dromore in the following year. Perhaps they were father and son? Archdeacon Cotton, in his *Fasti Ecclesie Hibernice*, refers to seven or eight clergymen of the name.

ABHBA.

ROBERT SCHUMANN.—In what year was the *Faust* music by this composer written? It is among the *Werke eine Opuszahl*, and is incomplete. I am anxious to know whether the continuation and completion of this opera were interrupted by his confinement in the maison-de-santé, and death. It is a pity that Robert Schumann's works are not more cultivated among English musicians. Many of them are of immense grandeur. I believe his First Symphony in B flat (with the wonderful scherzo), Concerto in A for Pianoforte and Orchestra, and a few other works, have been performed in London; including, if I mistake not, the superb Pianoforte Quintett in E flat, which contains the Funeral March. But there remains untried a vast field, both of vocal and instrumental works, which would repay with interest by their great beauties all who cultivated

* There is no English translation of Melton's *Travels*. —ED.]

them. His songs for one, two, three, four, and even eight voices, with pianoforte accompaniment, are legion, and are all beautiful. His pianoforte works are as numerous, and for the most part worthy of Beethoven; the same may be said of his concerted chamber music. Of his greater works, his Symphonies place him near Beethoven; his Choral works place him alone. The "Paradise und die Peri," is second to but few works of that magnitude. He must at some future time be better known, and then his fame cannot fail to extend far and wide. In Germany his immense genius is appreciated and his greater works performed: his minor writings Madame Schumann interprets wherever she plays. I fear I have been betrayed into a Note as well as a Query; but when on the subject, I could not resist the inclination to subscribe my mite of applause to Robert Schumann's genius.

GEORGE E. J. POWELL.

Oxford.

"THE SLEEPERS." — Who wrote the lines entitled "The Sleepers," and commencing with —

"They are sleeping! Who are sleeping?
Children wearied with their play."

I. P.

REV. THOMAS THACKWELL. — I find that the Rev. Thomas Thackwell, Bachelor of Arts of Christ Church College, Oxford, was instituted Vicar of Waterperry, Oxon, in 1607; and that he died at Waterperry in 1668, having held that living for sixty-one years, during the eventful reigns of James I., Charles I., the Commonwealth, and a portion of the reign of Charles II. Can any of your readers inform me in what position of life his parents were?

SACERDOS.

WALL. — Where was Wall, the Spanish diplomatist, born? Mr. Buckle says (*Hist. Civil.*, ii. 106.) that he "was born in France of Irish parents;" but the note on the passage shows that there is some doubt in the matter. (GRIME.)

WATERFORD. — Baptista Boazio (*temp.* Jacob. I.), in his description of Ireland, has this passage in reference to Waterford: —

"The streets of it are very narrow and darke. Here no cut-throat Jewish vsurer is permitted to use his diuillish occupation, that is, as Cato sayd, to kill men, or to live by the sweat of other men's browes."

By what law were the people of Waterford secured against the chance of losing their "pounds of flesh"? Is the "d—h occupation" permitted now? If so, when was the permission given? By whom?

CHESSBOROUGH HARBERTON, 5th Blues.

WATER-MARK IN PAPER. — Wanted, the date of Italian paper, bearing the water-mark "Pio-retto." Also, where manufactured (at Florence?).

SIGMA TAU.

Queries with Answers.

"MISERRIMUS." — A story, founded on the singular inscription in Worcester Cathedral, *Miserrimus*, was published in 1833, dedicated to William Godwin. Is the author known, or any foundation in fact for the story? Perhaps some of your correspondents can inform

THOS. E. WINNINGTON.

Stanford Court.

[This pseudo-biography, originally destined for private circulation, is from the pen of Frederick Mansell Reynolds, late of Wilton House, Jersey, eldest son of Frederick Reynolds, the dramatist. *Miserrimus* is pronounced by the reviewer in the *Genl.'s Mag.* (March, 1833, p. 245), as "one of the most extravagant rhapsodies of the ultra-romantic, or, it may be said, stark-mad school, which we ever set our eyes upon." The real *MISERRIMUS* of Worcester Cathedral was the Rev. Thomas Morris, Minor Canon of that Cathedral, and Vicar of St. John the Baptist, Claine, co. Worcester, who was deprived of all his preferments at the Revolution for not taking the oaths to William III. His necessities compelled him to receive charitable support from the affluent Nonjurors. He died in 1748, at the advanced age of eighty-eight. It was his last and earnest request to the friend who witnessed his final exit, that no monumental marble should relate who he had been, but that in allusion to his destitute condition, in consequence of the recent political changes, he ordered the emphatic word *MISERRIMUS* to be inscribed upon his gravestone. For Wordsworth's Sonnet on this epitaph see his *Works*, p. 213, ed. 1849. Consult also Chambers's *Biog. Illustrations of Worcestershire*, p. 310; and "N. & Q." 1st S. iv. 87; v. 354.]

JOHN SMITH, "Preacher of the Word at Clavering in Essex, and sometime Fellow of St. John's College, in Oxford." — Can any reader of "N. & Q." inform me where I will find biographical information concerning this good old divine? I have got his folio, prefaced by Palmer and Sibbes, entitled *An Exposition of the Creed, or an Explanation of the Articles of our Christian Faith* (1632), and also the quarto of collected tracts under the quaint title of the *Essex Dove*, &c. (1629), but I have only the most meagre notices of him. Any references will much oblige

G.

[John Smith was born in Warwickshire in 1563; elected a scholar of St. John's College, Oxford, 1577, where he obtained a fellowship. He succeeded Bishop Andrews as Lecturer in St. Paul's Cathedral, London; and was presented to the vicarage of Clavering, in Essex, in Sept. 1592. Wood speaks of him as being skilled in the original languages, and well acquainted with the writings of the ablest divines. He died in Nov. 1616, and was buried in the church of Clavering. Wood's *Athena*, ii. 188, edit. Bliss, and Chalmers's *Biog. Dict.* s. v.]

"EPIHOME OF THE LIVES OF THE KINGS OF FRANCE." — Lowndes attributes the following work to R. Burton, and assigns to it the date of 1693, quoting the White Knight's copy as an authority: *An Epitome of all the Lives of the Kings of France*, translated out of the French

copy by R. B., Esq., 12mo, 1639. Upon referring to the Catalogue of that sale, I find the book described as Burton's *Epitome*; but of the date of 1639, which appears to be the correct date. The error in assuming this to be one of Burton's productions is, therefore, traced to the White Knight's Catalogue. That it is an error is evident, from the fact that Burton's earliest publication appeared in 1678; and besides, the title of Esquire given to the translator, was one which Burton never used. The book consists of 344 pages, and is a valuable repertory of historical matter; having, in addition to an engraved title, numerous woodcut portraits of the French Kings, and is much superior in every respect to the Burton histories or chap-books. Can you inform me who the translator "R. B., Esq.," was? **REGULUS.**

[The Right Hon. Thomas Grenville has the following MS. note in his copy of this scarce work: "This book was sold to me as one of the tracts of R. Burton; but it is evidently prior to any by that author. It is suggested to me by Mr. Foss, that R. B. is probably Brathwait, other pieces of his being printed by Okes. No account, however, seems to have been given of this *Epitome* in any of the bibliographical books." We may further add, that Brathwait's work, *The Lives of all the Roman Emperors*, was "Printed by N. and J. Okes," 12mo. 1636.]

ARCHITECTURAL PROPORTION.—In a Grecian column of good proportions, how far is the centre of gravity from the base? **LUMEN.**

[We have been favoured by our valued correspondent A. A. with the following:—"I should have much pleasure in answering this question, but scarcely understand your correspondent's intention. In the first place, to what order does he allude? If to the Doric, the most celebrated of the Greek orders, I must remind him those columns have *no* base; but stand immediately on the upper step of the temple, which forms a stylobate. If, in seeking to find the centre of gravity, he wishes to investigate the stability of the column, and its resistance to overthrow, he must take into account the proportion and arrangement of the entire entablature. If, however, the question is simply—Given, a piece of marble of the form of a Greek Doric column, required, the centre of gravity?—I must venture to remind him that the proportions of the columns differ most materially. Those at Corinth are only 4 diameters and 4 minutes high, while some at Athens are 6 diameters, 1 module, and 13 minutes high. Again, the centre of gravity will vary with the entasis of the column; the difference of this in the Doric order is very great, as he will see by looking into any of the publications of the Dilettanti Society. If he alludes to the Greek Ionic or Corinthian orders, he will find, like the corresponding Roman orders, they differ a great deal *inter se*, both as to proportionate height and entasis. The first step in the investigation will be, to find the nature of the curve of the section of the column. The best form of this is said to be the conchoid of Nicomedes. The solution of all problems relative to these curves is a branch of the higher mathematics, and may be found in any of the numerous writers on that subject; but is much too long, and of too little general interest for your pages.]

HERALDIC.—Can any of your numerous readers inform me to whom and when the following arms were granted, and in what family they are at the present time?—

Sa. a chev. betw. three pigeons' heads erased, ar. Crest,—a swan's neck erased ar. betw. two ostrich feathers erect of the last. **G. CURZON.**

[These are the arms of Ghest or Guest, and also of the family of Just of Monk-Wearmouth, co. Durham.]

Applies.

LENGO MOUNDINO, PATOIS AND LANGUE D'O'C.
(2nd S. xii. 271, 309, 381.)

I cannot help answering the question of P. S. CAREY, asked in such kind words; but before doing so, permit me to say a word on the three questions of J. A. about Patois and Langue d'oc, these being the first in chronological order.

The Patois now spoken in Languedoc and Guienne, resembles in the same degree the ancient Langue d'oc, as the language of Robert of Gloucester, Chaucer, and Lydgate resembles that of Southey, Coleridge, and Byron.

It is the same language altered by time under several influences, the principal of which are, its contact with the French language, which Frenchifies it, and its being now an almost unwritten language. It is to wrong the Langue d'oc to call it Patois. Patois is the *bad French* spoken in France north of the Loire by low uneducated people who murder both grammar and diction. Langue d'oc, on the contrary, is a language quite distinct from the French, having less precision, accuracy, and clearness, but being far more rich, sonorous, harmonious, and poetical.

It is not possible to give in writing a complete idea of the pronunciation of any language. Who could write the differences in the pronunciation of *th* in the words *Thomas*, *a thing*, and *I think*?

I do not know any combination of letters in Langue d'oc which do not exist in French. The Provençal and Langue d'oc pronunciation is much like that of the Italian. It is exactly the same in respect to vowels with the exception of *u*, which, as in French, has preserved its Celtic sound, to be met with nowhere out of France and Piedmont, the inhabitants of the latter coming from the Gauls; as to diphthongs, these, correctly speaking, do not exist, each vowel being pronounced separately: in *au* the *u* gives up its Celtic sound to take the Italian: all consonants are pronounced as in Italian, except *c*, *j*, and *z*, which are pronounced as in French.

Lengo Moundino, or *Mondino*, *Toulousain*.—The first instance in which we meet with this word is in a Chanson de Geste of the fifteenth century, called—

"Canson a dona Clemença, ditta la Bertab, sur la guerra d'Espainia, fatta pel generoso Guesclin, acistat des nobles Mondis."—"Song for the Lady Clementia, called the Truth, on the Spanish war, waged by the gallant du Guesclin, assisted by the noble Mondis; that is to say, the nobles of Toulouse who followed him."

In 1578, Thriors says, that Les Tolosains are called "Mondis mangio pastissous," or "Little-pie eating Tolosains." In the seventeenth century, the most illustrious Languedocien poet, Goudelin, in a compliment to the pretty girls of his town, says, —

"Douncois, ô bèles Moundinetos
Or, soulels, perlos é flourétois,
Agradats qu'un bon compaignou
Parlé toutjour a bostr' aunou,
E que bragandomen sustenguo
A bel tail d'esprit é de lengo
Qu'en bous demoron neit et jour
La beutat, la gracio, l'amour."

"Well then, oh beautiful Moundinetos
Ye gold, stars, pearls and nice flowers,
Let a good fellow
Speak always in your honour,
And boldly maintain
With his mind and his tongue,
That in you remain night and day,
Beauty, Grace, and Love."

The same poet, in his commentary, says : —

"Las fillos de Toulouse s'apelon per escay *Moundinos*, noun pas de qualque *Moundinus*, ni perço que sion plus Moundenos que d'autros; mes perço que, per excellenso, soun mondule, y antios, proprios, continados, graciosos se d'autros s'en trobon al monde."—"The women of Toulouse are surnamed Moundinos, not from any Moundinus, nor because they are more mundane than others, but because, in a high degree, they are mondule, gentle, clean, and tastefully dressed above any others in the world."

Goudelin is quite right to repel that origin. None but malicious people sing in France,

"Les bords de la Garonne
Sont des endroits charmants,
Les femmes y sont bonnes,
Les maris complaisants."

But is the good Goudelin correct when he says that Moundino does not come from any Moundinus? His polite explanation could not apply to the warriors of Du Guesclin; to

"Le dret *camí del cel* dins le pays Moundi."—"The Right Way to Heaven in the Moundine Country,"

title of the *Life of St. Benoit*, by the Monk Grimaud; nor to the

"Recuil de Pouesios de la Muso Moundino,"—"Selection of Poems of the Toulouse Muse."

Mondi, Mondina, afterwards Moundi, Moundino, are the abbreviation of Ramondinus, Ramondi, Ramondin. When Toulouse was under the Counts Raymond, many things took the Count's name: people called the lands, forests, coins, measures, weights, *ramondins*. I am confirmed in this opinion when, in a criminal prosecution against a Templar in 1385, near Toulouse, accused of having ill-used a girl called Raymonde Brun, I read her name spelt *Ramunda* aliter *Mondina*, then *Mundine*. The poet Palaprat, in the preface to his comedy, *Les Empiriques*, 1689, regrets that "L'Academie des Jeux Floraux" of

Toulouse had discontinued the custom of reciting, on the 3rd of May, verses in the Toulousaine language,

"Qui par une distinction accordée à la seule ville de Toulouse est appelée Moundine . . . Ce mot est venu des courtisans du Comte Raymond qu'on appelait Ramondins."

It is partisans, and not courtiers, that Palaprat ought to have said; for if the fair and silver-tongued Toulousain ladies deserve the praise which so many poets have lavished upon them, the gallant descendants of the Visigoths, the sons of the Albigois, have deserved by their courage to be the heroes of many ballads, and in 1814 they would certainly have thrashed the English, if the latter had not licked them! A. ANSAS.

EXCOMMUNICATION SINCE THE REFORMATION.

(2nd S. ix. 364, 428; x. 117, 154, 318.)

A correspondent inquires for instances of this practice in the Church of England in modern times, and several are given by others at the various references above,—the latest in the English Church being in the year 1740 (2nd S. x. 117). Illness, travel, and irregularity in getting my "N. & Q." in this distant land combined have long hindered me from sending you an extract on this subject from the *Public Advertiser*; and unless you consider it undesirable to re-open the subject in your columns, I think it will prove interesting to your readers.

The excommunication of the notorious Lord George Gordon took place on the 4th May, 1786, and while he was suffering the consequent penalty of imprisonment, a sympathetic correspondence seems to have been carried on between him and John Roe, the husband (though, of course, not legally so) of one of the imprisoned women. The cases of these two persons are the latest that I know of in which excommunication has been carried out. The article in the *Public Advertiser* (Feb. 29, 1788) is headed "Spiritual Court," and is as follows :—

"On the 16th inst. the Rev. John Roe, minister of the congregation at Calverton, near Nottingham, addressed another letter to the Right Hon. Lord Geo. Gordon, with the case of their sufferings for this year past; and the minister's answers to his accusers in Nottinghamshire, to be laid before the public; and the two *certificates* which the Archbishop of York addressed to his Majesty against Mrs. Roe, the minister's wife, and Mrs. Bush, another member of the congregation, married in the manner of Quakers, praying his Majesty to command the bodies of these women to be taken and imprisoned by their maiden names, for contemning the keys of the Church; which imprisonment his Majesty commanded accordingly. The King's writ of *excommunicato capiendo* has been issued in very few instances since the Reformation from Popery by the Lutheran Bishops, and never issues until such a

notification and petition as follows is presented to his Majesty from one of the Archbishops:—

“To His Most Excellent Majesty, and our Sovereign Lord George the Third, by the Grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth; William, by Divine Providence, Lord Archbishop of York, Primate of England, and Metropolitan, Health in Him by whom Princes rule and govern:

“We hereby notify and signify unto your Majesty that Mabel Morris of the parish of Calverton, in the peculiar jurisdiction of the Chapter of the Collegiate Church of the Blessed Mary the Virgin, of Southwell, in the county of Nottingham, hath incurred the sentence of the greater Excommunication, and hath been duly denounced excommunicate in the parish church of Calverton aforesaid, for her contumacy and manifest contempt of the law and jurisdiction ecclesiastical, in not appearing before the Worshipful William Rastall, Doctor in Divinity, Vicar-General of the Venerable the Chapter of Southwell aforesaid, or his lawful surrogate, or some other competent judge in that behalf, in the Chapter House of the said collegiate church, at a certain time and place appointed, and now lapsed, to answer certain articles, heads, or interrogatories concerning merely the good of her soul, and the reformation of her manners and excesses, she, the said Mabel Morris, having been presented at the Visitation of the Venerable the Chapter of the Collegiate Church of the Blessed Mary the Virgin of Southwell aforesaid, held the twentieth day of April, in the year of our Lord One thousand seven hundred and eighty-five, by the then Churchwardens of Calverton aforesaid, for having had three bastard children, she having been lawfully cited to that effect, and openly, publicly, and often called and long expected, and in no wise appearing nor offering any excuse for such her neglect and delay; and in penalty for such her contumacy the said Vicar-General hath decreed her to be excommunicated, and hath excommunicated her in writing: In which said sentence of excommunication she hath stood and continued above the space of forty days, and doth still contumaciously stand, continue, and persevere, wickedly contemning the keys of the Church. And whereas our holy mother the Church hath no further power in this case to repress the obstinacy and contempt of the said Mabel Morris. We therefore humbly implore and intreat your said Most Excellent Majesty, in order to curb and repress the malice of the said Mabel Morris, according to the custom laudably observed within this realm, that your Majesty would command the body of the said Mabel Morris to be taken and imprisoned; that so those whom the fear of God does not restrain from evil, the severity of the law may at length repress. And may the Most High and Omnipotent Almighty preserve your Majesty in safety! Given at York, under the seal of our consistory Court there, this twentieth day of January, in the year of our Lord One thousand seven hundred and eighty-seven.

“By decree. } JOSEPH BUCKLE.
Deputy Register.

“Wm. Campey, Proctor.”

“N.B. The *certificavit* from the Archbishop of York against Mrs. Bush is exactly similar to this against Mrs. Roe, and they are still in prison in consequence of the King's writ de *excommunicato capiendo*.”

In the same journal, for May 23, 1788, is another letter from the said John Roe to Lord George Gordon, in answer to one from that nobleman on the same subject.

Some of your correspondents have referred to instances of excommunication in the Scottish Kirk. I think it would not be difficult to furnish many such instances; but I apprehend it is not what your correspondent wished to know. Among the interesting family papers connected with Scotland contained in your own columns I remember to have seen several mentioned, but to which I cannot more particularly refer, as my series of “N. & Q.” is in England. One case, however, in the sister Church of Ireland, quoted in “N. & Q.” (2nd S. x. 152), may be considered sufficiently interesting to be admissible:—

“He [Bishop Bedell of Kilmore] deprived Mr. Bayly of the benefice into which he first intruded himself, and excommunicated him for his second intrusion into that of Mr. King, the translator of the Bible into Irish.”

THE BEE.

Trevandrum, Sept. 1861.

SALTONSTAL FAMILY.

(2nd S. xi. 409, 434, 513; xii. 354, 373.)

I have to thank MR. W. NOËL SAINSBURY for affording me an opportunity of correcting a misstatement I was led into as to the date of Governor Winthrop's departure, attributable in some measure to Prince himself; who (to quote his own words), “keeps to the Julian year” in his accounts, discarding the usual mode of computation at that time (that is, the observing of the legal year commencing 25th March,) as “an odd way of reckoning.”* I can, therefore, confirm the statement MR. SAINSBURY has so conclusively proved, from other sources, that it was in 1630 (on the 7th April) that the final departure of the Governor and Company took place. I did not, unfortunately, refer to MR. SAINSBURY's previous article before completing my own. Had I done so, the real facts would have been at once apparent, my allusion to other records being to a statement of Prince's, that the Charlestown records “place all this history in 1629”; which was what I really intended to have stated, but mistook the year.† A brief chronological account of the principal events previous to the final departure and removal of the Company to Massachusetts in 1630, may not be without interest. After the transfer in March, 1628, of certain lands from the Council of New England, Mr. M. Cradock being chosen Governor, and Mr. Thos. Goff Dep.-Governor, on—

“June 20, 1628, Captain Jno. Endicot, with his wife

* *Vide* pp. 5, Part I; and 174, Part II.

† Prince says, in a note (p. 174, *ut supra*): “From the odd way of reckoning the 4th March next” (*i. e.* the date of the Charter) “to be in 1628. Dep.-Governor Dudley, Mr. Hubbard, and others, wrongly place Mr. Endicot's voyage after the grant of the Royal Charter; whereas he came above eight months before.”

and Company, sail in the ship 'Abigail' from Weymouth for Naumkeak, in New England, being sent by the Massachusetts patentees at London to carry on the plantation there, make way for the settling a colony, and be their agent to order all affairs till the patentees themselves come over."

"Mar. 4, 1629" (1633), "King Charles, by Charter, confirms the patent of the Massachusetts colony."

"Mar. 23. Governor Cradock sworn in Chancery; Deputy-Governor Goff, and 11 assistants, sworn; as also Mr. George Harwood sworn treasurer."

"April 30. Mr. Endicott elected Governor" in the colony, with others, to aid in the government, and a "Commission sent out accordingly."

"May 4. The 'George-Bonaventure' sails first from the Isle of Wight;" on 11th "Sail from thence, the 'Lyon's Whelp' and 'Talbot,'—the planters in the 'Lyon's Whelp' go from Somerset and Dorset."

"June 3 . . . 3 Ships, the 'May-flower,' 'Four Sisters,' and 'Pilgrim,' . . . sail from England."

July 28. Gov. Cradock proposes, "That for the advancement of the plantation, the inducing persons of worth and quality to transplant themselves and families thither, and other weighty reasons mentioned, to transfer the government to those who shall inhabit there, and not continue the same subordinate to the Company here."

The consideration of this matter being deferred, on—

Aug. 28. "Arguments for and against removing the chief government to New England" being ordered, "Sir R. Saltonstall, Mr. Johnson, Capt. Ven, with others they think fit, prepare arguments for the removal;" and the next day, Aug. 29, on their "Report, the generality of the Company vote, 'That the patent and government of the plantation be transferred to New England.'"

Oct. 20. . . . "The Court having received extraordinary great commendation of Mr. Jno. Winthrop, both for his integrity and sufficiency as being one very well fitted for the place, with a full consent, chuse him Governor for the ensuing year, to begin this day, who is pleased to accept thereof." With him were also elected "Mr. Humphrey, Dep.-Governor; and for assistants, Sir R. Saltonstall, and seventeen others, not however entirely the same as those included in the Charter.

"Jan. 13, 1630 (1633). The Council for New England . . . seal a patent to Wm. Bradford and his associates" for the incorporation of New Plymouth.

Feb. 10. Last General Court of the Massachusetts Company in England. About this time are collected "at South Hampton and thereabouts, a fleet of 14 sail furnished with men, women, children, all necessaries, men of handicraft, and others of good condition, wealth, and quality, to make a firm plantation in New England, between 42 and 48 N. Lat."

Mar. 18. First meeting of the "Massachusetts assistants at South Hampton."

Mar. 28. A Court held on board the "Arbella." Mar. 29 being Monday, the four principal ships—the "Arbella," "Talbot," "Ambrose," and "Jewel,"—riding at Coves, and ready to sail; at 10 they weigh, and get to Yarmouth; where, on 7th April, they sign, as already stated, "The Humble Request," which was "printed in 4to, London, 1630."

It will be seen from this account that, properly, all the transactions recorded from the granting of the Charter to the last meetings held "at South Hampton" belong to 1633; and I would also remark, that the names recorded as accompanying

the Governor are not those of the "principal undertakers that are themselves gone over," as it will be seen that several departures during the year 1629, besides others that followed the Governor, contained many of "wealth and quality" whose names are not given.

The *Calendar of Colonial State Papers* supplies no doubt, many interesting particulars not elsewhere met with; yet, in Prince's account, there are to be found many proofs of the piety and sincerity of the first emigrants, recorded in touching and simple narratives of the privations, early disappointments, and dangers of these settlers on a rude and inhospitable shore; who, whatever may be thought of their wisdom, or the conscientious motives that induced them to leave home and fatherland, must still claim our sympathy, and even brotherly regard—and more especially when the descendants of these very men are at this time torn asunder by faction, and presenting to the world the lamentable spectacle of a fratricidal war: deprecated, we would hope, by many right-minded and thinking men amongst themselves, as by all who value peace and the thousand blessings attending in her train. I regret having protracted this discussion to such a length; deeming, with Mr. SAINSBURY, the subject to be one of great importance, especially at the present juncture of affairs.

HENRY W. S. TAYLOR.

Southampton.

MR. W. NOËL SAINSBURY is certainly right in assigning the departure of Sir Richard Saltonstall in 1630, and not in 1629. Several corroborative passages might be taken from the *History of the Colony of Massachusetts Bay*, by Thomas Hutchinson, late Governor (my great-grandfather) original Boston edition, 1764.

On the 28th of July, 1628, several gentlemen of repute made a proposal to the then existing company to take their families over to America:

"In consequence of this new resolution, the members of the corporation which remained in England were to retain a share in the trading stock, and the profits of it for the term of seven years. The management of it was committed to five persons who were going over, viz. J. Winthrop, Sir Richard Saltonstall, &c.—P. 13.

"The 20th of October [1629], at a general Court of governor, deputy, and assistants, and the generality, a new choice was made of governor, &c., consisting of such persons as had determined to go over with the patent. John Winthrop was elected governor, John Humphrey deputy-governor, Sir Richard Saltonstall [and seventeen others] assistants.—P. 14.

We then merge into the year 1630. When the party were at Southampton ready to embark, March 18, several changes were made in their arrangements:—

"Even after they were on board the *Arabella*, Mr. Dudley was chosen deputy-governor in the room of Mr. Humphrey, who staid behind.—P. 17.

"The Arabella, on board which was the governor and several of the assistants, left Yarmouth [Isle of Wight] between the 7th and 10th of April. On the 7th the governor, and divers others on board, signed a paper directed to their brethren of the Church of England, to remove suspicions or misconstructions, and to ask their prayers." —P. 19.

This paper is given in full at p. 487, Appendix No. 1. It is dated "From Yarmouth, aboard the Arabella, April 7, 1630." Amongst the subscribing names appears "Rich. Saltonstall." The Arabella arrived at Salem on the 12th of June, 1630. At p. 15 is the following note:—

"Sir Richard Saltonstall was the first named associate to the six original patentees. Although he remained but a short time in New England, yet his heart was set upon promoting the colony. He sent over two of his sons, one of which was chosen into the magistracy, and continued in it, except while he was absent in England, until after the year 1680. Sir Richard was son or grandson of Sir Richard Saltonstall, Lord Mayor of London in 1597. He lived many years after his return to England. I have seen his name among the commissioners for the trial of Lilburn, or some other offender against the state. By a will made in 1658, he gave a legacy to the college in New England. His great-grandson, Gurdon Saltonstall, was many years governor of Connecticut; and some of his posterity in that colony and the Massachusetts are in esteem and honour to this day. Sir John Foche, a city knight in King William's reign, married his great-granddaughter."

P. HUTCHINSON.

WILLIAM STRODE.
(2nd S. xii. 369, 441.)

G. W., by confusing together two different personages of the same name, has rendered his questions rather difficult to answer. Does he wish to know the history of William Strode, "the member?" if so, the Calendar of State Papers for 1628, 1629, specify him then as son of Sir William Strode of Devon, and there is no doubt he is the same individual who, representing Beer Alston, in that county, in the Long Parliament of 1640, was one of the five whom the king attempted to arrest. We are told by various authorities that he died in September, 1645, and was buried in Westminster Abbey, from which his remains were ignominiously removed in 1661.

On the other hand, William Strode, M.P. for Ilchester in the Parliament of 1640, was son of William Strode of Shepton Malet, clothier, and Elizabeth his wife, daughter of Jeffery Upton, of Wormister, in the parish of Wells, co. Somerset. He was in early life a merchant and traded in Spain, but returning from thence with a fortune he married in 1621, Joanna, daughter and heiress of Edward Barnard, Esq., of Shepton Malet. About this time he purchased the manor of Barrington (the fine old manor-house of which is still standing) of Martock and other places. He distinguished himself by his opposition to the

king's authority in Somersetshire, and in 1637 even allowed the sheriff to distrain a cow of his, rather than pay his quota of the ship-money. The State Papers abound with notices of him during this period, and he appears to have been a source of trouble and annoyance to the king, the bishop, and the sheriff. In the Register of Barrington his funeral is recorded on September 20th, 1666, and his will is preserved. In conclusion, will G. W. allow me to point out that this Strode had no property at Somerton, though some members of his family had, and that Glastonbury never attained to the dignity of a borough. Some curious particulars of the Somersetshire Strode will be found in *Symonds's Diary* (Camden Society), page 32, though Symonds makes the fatal mistake of considering him as "one of the five," in which he is followed by Collinson (*History of Somerset*) and others; but perhaps the most amusing instance of the tenacity of the mutual claim to him is in Burke's *County Gentry*, where, under the line of "Chetham-Strode of Southill, Somerset," and that of "Strode of Newnham Park, Devon," (two different families, bearing different arms), he is assigned to *both*,—the latter being, of course, the proper line to which "one of the five" belonged.

ARTHUR PAGET.

P.S.—The connection between William Strode of Barrington, and the Howes of Somerton was owing to the marriage of Elizabeth, daughter of the former, with "John Howe, the sonne of George Howe of Colebarwicke (*sic*) Esq.," April 20th, 1659 or 1660.—(*Barrington Register*.)

QUOTATIONS WANTED.

(2nd S. xii. 394.)

"The King of France," &c.

This saying seems involved in obscurity. Mr. Halliwell, in his *Nursery Rhymes of England*, p. 20, gives the following version, which slightly differs from that given by your correspondent B. P.:—

"The King of France went up the hill,
With twenty thousand men;
The King of France came down the hill,
And ne'er went up again."

And prefaces it by the following note:—

"In a little tract, called *The Piggis Corantoe, or News from the North*, 4to, Lond. 1642, this is called 'Old Tarlton's Song.'"

This fact is mentioned in Mr. Collier's *Hist. Dram. Poet.*, vol. ii. p. 352; and also in the preface to Mr. Wright's *Political Ballads*, printed for the Percy Society. It is perhaps a parody on the popular epigram on "Jack and Gill." I do not know the period of the battle to which it appears to allude.

G. W. M.

"One step to the death-bed," &c.

These lines are from a fragment of Shelley's, entitled *The Dirge*. KENRICK WRETFORD.
Clifton.

One of the quotations wanted by IL PENSEROSO is to be found in a poem by Lord Byron, which begins, —

"O smile not on my sullen brow."

Your correspondent does not quote quite accurately. The proper words are : —

"Mine is that settled ceaseless gloom
The fabled Hebrew Wanderer bore,
Which dare not look beyond the tomb,
And cannot hope for rest before."

G.

The lines which H. misquotes are a portion of "The Problem," one of Mr. Emerson's most striking poems, and should be read as follows :—

"I like a church, I like a cowl,
I love a prophet of the soul;
And on my heart monastic aisles
Fall like sweet strains or pensive smiles;
Yet not for all his faith can see,
Would I that cowl'd churchman be."

Poems, 2nd ed. publ. Routledge, 1850, p. 9.

H. (2.)

RALPH WALLCOTT (2nd S. xii. 430.) — This Ralph Walcott was of a Lincolnshire family of that name. The granddaughter of Richard Walcott of Walcott, co. Lincoln, married Richard Cecil of Burleigh, who died in 1552. (Yorke's *Union of Honour*, 1641, p. 51). The seal of Thomas or William, Earl of Exeter, of the seventeenth century, quarters the arms of Walcott (Add. MS. B. M. xxxvi. 162) and Lord Burleigh; her son's arms are similarly quartered in Wille's *Poemata*, 1573. In the List of Gentry of Lincoln returned by commissioners, 12 Henry VI., Wm. Walcote de Spaldyng is mentioned. (Fuller's *Worthies*, i. 170; ii. 13, 24). On Sept. 20, 1643, Humphrey Walcott, Esq., received an injunction to levy forces in the county of Lincoln. (Oldfield's *Waynflete*, App. p. 17). On June 4, 1653, he was returned M.P. for the shire with Sir J. Brownlow. (*Parl. Hist.* iii. 1409; Tract, 4to, Lond. 1654, p. 3); and in a Tract, 4to, Lond. 1642, p. 21, entitled *A List of the Field Officers for the Irish Expedition under the command of Philip Lord Wharton*, occurs this entry—"Troops of Horse, Corporal Ralph Walcot, 3rd Troop." Any further information with regard to this family will be gratefully received by

MACKENZIE E. C. WALCOTT.

AUSTRALIA: WHEN FIRST DISCOVERED (2nd S. xii. 366.) — I have but just had my attention called to a letter signed B. H. C. inserted in your impression of the 9th Nov., which bears reference to myself. This letter, written in a very courteous

spirit, adverts to a notice in *The Chronicle* of the honour which his Majesty, the late excellent and much lamented King of Portugal, had been pleased to confer upon me, but at the same time throws a doubt upon the correctness of the date (1601) of that first authenticated discovery of Australia, the earliest announcement of which by me was one of the reasons for which that honour was conferred. This doubt would not have remained on the mind of your correspondent, had it occurred to him to give due weight to the word "authenticated" in the notice in *The Chronicle*, or still better, to consult my letter to Sir Henry Ellis of March 1st, 1861, printed in *The Archaeologia*, in which I first announced that discovery, as well as my *Early Voyages to Terra Australis*, printed for the Hakluyt Society in 1859. In these will be found not only an analysis of all those earlier indications of Australia referred to by B. H. C., but still more important ones based on MS. maps of the first half of the sixteenth century, with arguments to lead the reader to the approximate date of that early, but as yet, unauthenticated discovery, which preceded by some seventy years what is at present the earliest authenticated discovery, which took place, as correctly stated by *The Chronicle*, in 1601.

R. H. MAJOR.

British Museum.

"EXCEPTIO PROBAT REGULAM" (2nd S. xii. 347.) — The expression is not, I suppose, severely correct; but there is a great deal of practical truth in it: for —

1. The fact that a circumstance is remarked, shows it to be exceptional, that is, that the rule is otherwise; for we do not observe events which happen according to rule.

2. The exception defines the rule, by showing the limits wherein it applies.

3. An "exception" arises from the conflict of one rule with another; and thus frequently raises a violent presumption of the general correctness of both. JOE J. BARDWELL WORKARD, M.A.

Exceptio firmat regulam in non exceptis; that is, when an exception is expressly made, it more pointedly declares the rule to be binding in all cases; for example, in the English Church, "All Fridays are fast days, except Christmas Day;" therefore an ordinary saint's day on a Friday is a fast; because the Church expressly says what exception she makes to her general rule, and she does not make that. E. P. C.

KNIGHTS TOO FAT TO RIDE (2nd S. xi. 89.) —

"Nimis pingui homini et corpulento censorio equum adimere solitos, scilicet minus idoneum ratos esse cum tanti corporis pondere ad faciendum equitis munus. Non enim poena id fuit, ut quidam existimant, sed munus sine ignominia remittebatur; tamen Cato in oratione quam *De Sacrificio Omissu* scripsit, objicit hanc rem criminiosus, uti magis videri possit cum ignominia fuisse:

quod si ita accipias, id profecto existimandum est, non omnino inculpatum neque indesidem visum esse, cujus corpus in tam immodicum modum luxuriasset exuberassetque."—Aulus Gellius, *Noctes Atticæ*, l. vii. c. 22, ed. var. Lugd. Bat. 1666.

H. B. C.

U. U. Club.

BASILISKS (2nd S. xi. 506; xii. 57.)—Basilisks were too common in the seventeenth century to warrant me in saying that I have caught the very one mentioned in the *Oxford Guide*, but the dates and the descriptions are consistent with the "foreigner" who died at the Hague, being Signor Govaro, who could not sell his basilisk at Oxford:

"Advena quidam hic Hagæ anno 1681, moriturus Basiliscum, quem vocabat reliquit. Litis autem de lana hac caprina suborta fama ad nostras pervenit aures. Visendi itaque cupidus letale spectavi monstrum, quod pedis fere unius longitudine è raja quadam effictum alas, et ne quid deesse videretur, terna capite gerebat cornua. Incurvata ei cauda veluti unco spiculi in morem ære munita, pedesque galli gallinacæ omniaque ad horrorem, vulgicæ captum efformata erant. Figura plane è talis erat, quem celeberrimus Joh. Jonstonus clarissimusque descripsit Vedelius."—C. Stalpartii Vander Wiel, *Observationes Rariores*, p. 480, Lugd. Bat. 1687.

Vander Wiel devotes thirty-one pages to the unnatural history of basilisks, and the way in which they are manufactured. I have not heard or read elsewhere of the "clarissimus" Vedelius, but I collect that the title of his book is Vedellii *Miscellanea, Medica, Physica, Curiosa*. The *Historia Naturalis*, of the "celeberrimus" Johnston is also referred to. FITZHOPKINS.

Garrick Club.

NORBORNE BERKELEY (2nd S. xii. 385.)—In 1764, the barony of Bottetourt was claimed by that gentleman; and in his petition signed by him, and in his case printed for the House of Lords, the name is spelt *Norborne* and not *Norbonne*.

J. R.

SAINTS ON MILAN CATHEDRAL (2nd S. xii. 368.)—It is five-and-forty years since I visited Milan Cathedral. Its length is about 460 feet, and its breadth about 170; but measuring across the transept about 270. The height from the pavement to the summit of the crowning statue of the B. Virgin is about 400 English feet. I ascended to the highest point accessible, the gallery below the needle on which the statue of the B. V. Mary stands, 12 feet high; from which gallery the view of the wide plain of Lombardy, and the distant chain of Alps is quite enchanting. The cathedral is roofed with large slabs of marble, forming a pavement, on which you may walk nearly all round the enormous building. The number of statues was stated to me at that time as 4000, but how many may have been since added, I have no idea. One seemed to be walking about a grand city when on the roof, and admiring numberless fine buildings; such was the impression caused

by the beautiful pinnacles, spires, and statues on every side. There are 52 pillars in the interior of the cathedral.

F. C. H.

I think the following extract from *Itineraire de l'Italie Septentrionale*, par A. J. Du Pays, will supply all the information sought for by NANFANT:—

"Pour pouvoir apprécier cet immense édifice, il faut gravir jusqu'au haut de la pyramide centrale: on sera étonné de la multitude des terrasses, de la profusion des escaliers et des aiguilles. Quand elles seront toutes terminées, il y en aura 135, y compris la pyramide centrale, surmontée d'une statue de la Vierge en bronze doré (4 mètr. 165). Tout un peuple d'anges et de saints s'élève vers le ciel du sommet de ces aiguilles. On estime à 1923 le nombre des statues existant à l'extérieur; à l'intérieur, on en compte 679."

G. W. M.

It is very little known that, in a very out-of-the-way place, on the roof of this cathedral, are two wonderful statues by Michael Angelo. They are said to represent Adam and Eve, not as they were in Paradise, but some years after their expulsion, when toil, care, and age had begun to tell upon their frames. I could learn no further account of them. Can any of your readers give me their history, and the reason why they are placed where so few can see them? A. A.

Poets' Corner.

Murray (*North Italy*, 1847, p. 150):—

"It is calculated that the niches and pinnacles of the exterior will require a population of about 4500 statues. Of these about 3000 are executed, besides the basso relievos."

I was there in 1852, and find the following memorandum of our information from the *Custode*:—

"The Duomo has altogether, *inside and out*, 6616 figures. When complete, there are to be 10,000; but nothing had been done to it since the revolution of 1848."

I. B. O.

ISABEL AND ELIZABETH (2nd S. xii. 364.)—Your correspondent FITZHOPKINS cannot, he says, see the slightest analogy between *Isabel* and *Elizabeth*. Yet there is quite as much as between *Jacob* and *James*, and indeed more, for *Jacobus* is *James*, and *Jacob* is used only for the patriarch, the son of Isaac. The fact is, that *Elizabeth* in Spanish is *Isabel*. Look into a Spanish calendar for July 8, the Feast of St. Elizabeth of Portugal, and you will find "Santa *Isabel* Reyna de Portugal." In like manner, on November 19, "Santa *Isabel* Reyna de Ungria." F. C. H.

"EVERY ONE FOR HIMSELF" (2nd S. xii. 381.)—In PROFESSOR DE MORGAN'S interesting article upon "Ruining cats and dogs," he states as his opinion, that the common saying "Every man for himself," is only an abbreviation of "Every one for himself is care for all." Is it not rather an abbreviation of the more common proverb,

"Every one for himself, and God for us all?" What is the origin of this saying? I fancy I have seen one, or else my familiarity with it arises from once having heard a certain learned divine preach against the use of it. G. W. M.

PRINGLE FAMILY (2nd S. xii. 326.) — The only book I have on the subject is the *Memoirs of Walter Pringle of Greenknowe*, who was born in 1625, to which is annexed a genealogy of the Pringles. I think it is very likely that the family settled on Bowmont Water would live in the old barony of Clifton, and would be an offshoot from the Pringles of Torwoodlee. In 1509, William Pringle of Torwoodlee had a charter of the lands of Clifton. In the seventeenth century, the lands and barony of Clifton and Linton were divided among the families of Pringle — Ker, Twedie, and Pott (Retours). They were of the old extent of 40l. (Retours.) Clifton is in the parish of Mare-Battle. The parochial schoolmaster might be able to give some information from the session-books if the name of the farm is known.

Thomas Pringle, the poet, was born at Blacklaw in 1789 in the parish of Linton. His grandfather first became a tenant of it in 1759; they were cadets of the Whytbank family, and his great-great-grandfather occupied the farm of Yair (now the residence of the family). He lived in an old peel at the foot of the Cray Hill of Yair, on Tweed side. This colony of Pringles emigrated to the Cape. Thomas Pringle returned again to this country, and after his death Mrs. Pringle's family emigrated to Canada. It is not likely that the poet's ancestors can be the family alluded to by your correspondent.

JAMES TURNBULL.

Briery Yards, by Hawick, N.B.

CAPITAL PUNISHMENTS (2nd S. xii. 397.) — The case quoted from Lord Nugent reminds me of one I have heard of in Hertford. Several years ago, while Mr. Wilson was governor of the gaol, a man was condemned to death, but the warrant for his execution did not come down at the expected time. Mr. Wilson subsequently employed the man to go of errands into Hertford town; the man always returned punctually to the prison, and he was made useful in a variety of ways. One day the man was digging gravel in the field opposite the county prison, when the warrant came down for his execution. Mr. Wilson sent for him, and he was hung, I am told, the very next morning. The man's crime was not stated to me, but the execution seems, under the circumstances, to have been no better than a judicial murder.

W. B.

NASSAU-SAARWERDEN (2nd S. xii. 170.) — In reply to the inquiry respecting the title Nassau-Saarwerden, I beg to inform HERMENTRUDE that Count Gerlach I. died in 1361, leaving two sons

Adolph, of Idstein and Wiesbaden (extinct 1605), and John of Weilburg and Saarbrücken. The latter town is now in Prussian territory, but the county of Saarwerden, now called Saar Union, is in France. They became princes in 1688. Carl Wilhelm was the last prince of Nassau that bore the title of Saarbrücken, and on his demise in 1803 it seems to have been abandoned. On the occasion of the Peace of Luneville, probably in consequence of the great mediatization of that year, the Transrhenane outlying states were absorbed into Lorraine, when Nassau was indemnified with the small lordships or portions of the archbishoprick of Mainz, which lie within its present boundaries. His successor, Frederick Augustus, did not take the title of Saarbruck, was one of the earliest adherents to the Rheinbund, was created duke in 1806, and died in 1816, when the line of Saarbruck became extinct, and all the Nassau territories on the right bank of the Rhine devolved upon the distant branch of Weilburg, which had parted from the main stock on the death of Count Louis II. in 1625. Saarbrücken and Saarwerden were separate counties; and, as the maps of those periods show, not even bordering on one another. They were both acquired separately through marriages of the Nassau family, and it is probable that the latter may have been at some time the appanage of some obscure younger branch. If there is any date upon the pier at Strasburg it might throw some light on the subject. C. H. K.

THE BISHOPS OF EXETER AND WORCESTER (2nd S. xii. 247, 297.) — It is probable that H. E. W. has never heard of the *mot*, which if not *vero* is *ben trovato*, in which the first-named bishop spoke of the second as "my very singular brother."

WILLIAM FRASER, D.C.L.

Alton Vicarage, Staffordshire.

EARTHQUAKES IN ENGLAND (2nd S. xii. 327, 356, 397.) — In January or February, 1852 (I think), there was a considerable, but partial, shock of an earthquake in England. I then resided in a northern suburban street of this town, and about four in the morning I was awoke by two or three sudden jerks, and I found that my feet had been quite jerked out of the bed. I got up, and looked out of the window, when the sky in all directions presented a curious lurid appearance. I then went down stairs, and found a sofa in the parlour pushed considerably out of its position, and the seat-cushion off one end, and lying on the floor. I concluded that robbers had been in the house, and commenced a search, but found everything right except a clock in the back kitchen (leading to the yard) which was also out of its place, and had stopped. I had no notion of an earthquake at the time, and thought no more of the affair until morning, when, between nine and ten,

I went out. At the northwest corner of the street there was a wall enclosing a timber yard, and the wall I found partly thrown down, and the timber lying across the "ruins." At this time a friend, who lived in the locality, came up to me, and inquired very facetiously "if I had caused the earthquake?" Then, for the first time, the real fact flashed on my mind. I ascertained in the course of the day that the shock, or rather three or four shocks, had been felt, but more particularly in the higher parts of the town. Several persons had been quite thrown out of bed, and property partially damaged. The shock was felt in Dublin, and other parts of Ireland about the same time. Many persons no doubt can corroborate this. S. REDMOND.
Liverpool.

HOUSE OF COBURG (2nd S. xii. 396.)—I suspect that in 1961 (if neither a revolution nor the end of the world precede it) the reigning family will still be known as the House of Brunswick. Do female sovereigns never transmit the name of their line? It is, at any rate, curious to notice that if the Prince of Wales's surname is to be Wettin (which I suppose your correspondent meant by *Watten*), the surname of George III. could not be Guelph. Cunegonde Guelph, Duchess of Brunswick, married about 1030 Alberto Azo d'Este, Duke of Modena; and if Cunegonde is considered to have transmitted the name of Guelph to her descendants for 830 years, surely the same privilege may be allowed to the Queen of England, which is accorded without a moment's hesitation to the Duchess of Brunswick!

Your correspondent has thus placed us on one of the two horns of a dilemma: either the Prince's surname is not Wettin, but Guelph, or else the Queen's maiden name was not Guelph, but D'Este. HERMENTRUDE.

Miscellaneous.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:—

- NOTES AND QUERIES. Vol. VII. Jan. to June, 1853.
 - FROSTY'S CHRONICLES. 2 vols. royal 8vo. 1839: vol. II. (or pp. 481 to 676 inclusive).
 - BROCKEDON'S ESSAYS OF THE ALPS. 2 vols. imperial 8vo. 1828; Part VIII. to the end (or Vol. II.).
 - KNIGHT'S SHAKESPEARE'S (Biography). 8vo. 1843. Parts VIII. and IX.
- Wanted by J. and J. Leighton, 40, Brewer Street, Golden Square, W.

Observations on Man: his Frame, his Duty, and his Expectations. In two Parts, by David Hartley, M.A. Johnson. London, 1771.

Wanted by Dr. Hitchman, M.D., F.R.S., 36, Brunswick, Road, Liverpool.

- APP. LEIGHTON ON THE CREED, &c. Lond. 1701. 8vo.
 - RECILES FOR A HOLY LIFE, &c. Lond. 1708. 12mo.
 - WORKS, edited by Foster. Lond. 1777.
 - WORKS, edited by Middleton. Lond. 1818. 4 vols.
 - LIFE, by Murray. Edinb. 1828.
- Wanted by the Rev. W. West, Hawarden, Chester.

HISTORY OF MONKWEARMOUTH AND BISHOPWEARMOUTH AND THE PORT OF SENDELRAND. By George Garbut, Esq. 1820.
Wanted by Richard Lytton, Hempnall, Long Stratton, Norfolk.

Notices to Correspondents.

In consequence of the pressure of our advertising friends, we are compelled to omit our usual Notes on Books.

OUR CHRISTMAS NUMBER, with numerous interesting illustrations of Old English Folk Lore and Popular Antiquities, will be published on Saturday, the 21st inst.

A GENERAL INDEX to our SECOND SERIES is in preparation, and will be ready early in the new year.

FOOTNOTES. There is no doubt that Mr. Bellenden Ker's book was not a hoax. That gentleman was a very sincere believer in the truth of his own theory.

CURIO DISCREP. The three versions of the alliterative lines will be found in "N. & Q." 1st S. vi. 230, 279. See also James Greenwood's Essay towards a Practical Grammar, p. 310, 1729, 12mo.

C. D. II. The Battle of Flodden Field has been frequently reprinted: the best edition is that of 1808, 8vo, with Notes and Illustrations by Henry Weber. The portion printed in *The Kebley Visitor* of Dec. 1861, is about one-fourth of the poem. The minstrel is unknown. The word slend in Ps. xxv. 21 (Sterndul) means to defend, to protect.

A SUBSCRIBER. For the authorship of "The Land of the Leal," consult "N. & Q." 2nd S. vi. 169, 259, 511.

G. W. M. The history of the following publishing houses appeared in *The Critic*: Murray, Nos. 496, 497, 498, 499; Longman, Nos. 547, 509, 511; Blackwood, Nos. 522, 523, 525, 526, 528, and Knight, No. 624.

P. P. For the duties of a Knight, or Esquire of the King's Body, see ante p. 371 of this volume.

ENGINEER. On the degrees conferred by the Archbishop of Canterbury, see "N. & Q." 2nd S. 1. 318; iii. 277.

U. O. N. The derivation of the phrase, "That's the ticket," from "That's the etiquette," has been suggested in our 2nd S. iii. 407.

F. G. B. We believe that only one copy is known of *George Wapull's comedy*, *The Tyde tarreth no Man*: a most pleasant and merry Comedy, right pythic and full of delight. Bl. let. 1576, 4to. This copy formerly belonged to Mr. Heber, and is now in the British Museum.

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HENRY G. BOHN, York Street, Covent Garden.

LONDON, SATURDAY, DECEMBER 14. 1861.]

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Notes on Books.

Notes.

YORKSHIRE DIALECTS.

During a visit to Yorkshire this last summer, a small book fell into my hands, which seemed to be a reprint from the columns of a newspaper before the type had been distributed. It had neither date nor author's name, and the gentleman who lent it to me for a single evening, could give no further account of it than that he had bought it at a second-hand book store in Leeds for a trifling sum. The author, whoever he may be, had entered into a rather copious description of scenery, antiquities, and the manners of the people, but seemed greatly puzzled with the provincialisms that he met with in the different parts of the county. He falls into several errors by following the glossaries, most of which are very imperfect, and treat many common words as corruptions of a more correct dialect, or give them only a limited or perverted meaning. The fact is, that most of the terms in use are parts of, and not corruptions of, an original language; and it would be an important acquisition to our general knowledge if some competent person would give us a Dictionary of Yorkshire Words, filling in the meanings and derivations. The intercourse now so great is gradually banishing the old words, and I for one should wish them to be recorded before they become extinct.

The author referred to puzzles himself exceedingly by an endeavour to explain words which have clearly a Saxon origin. The Saxon power lasted in this country for above 500 years. They, the Saxons, laid the foundation of our laws and institutions, and gave to the people of this Island a new language. It has been enriched by additions from the Norman and other sources; but the native power of the Saxon language is no where seen to more advantage than in the provincial terms which still remain among us.

I recollect a few of the terms which the author I refer to had not understood. In the first place, in describing the celebrated *strid*, which is seen in the immediate neighbourhood of Bolton Abbey, and after giving the legends of the Heir of Egremont, and the young bride who perished in an attempt to cross the narrow pass, he says that it derives its name from the fact, that *it can be passed by a man's striding across it*. Its name is no doubt derived from the Anglo-Saxon word *stryth*, signifying the turmoil of the water through a narrow passage or channel. He was astonished to hear at Thirsk the word *flite*, which he construes to mean a quarrel between two parties. It is not strictly so: it signifies to scold. Its origin seems to be *flitan*; in the Anglo-Saxon, to contend. A servant would say of a scolding mistress, *she fliting agean*; or *don't flite about it*; or *she's allas fliting about summat*. He is mistaken in supposing that the word *fratch* is used in the same neighbourhood. I never heard that word used north of Leeds; nor has it precisely the same meaning as *flite*. *Fliting* may be performed by one person, the other being silent; but *fratch* requires two. Of a man and wife who indulge in continual quarrels, or two neighbours who practise the same thing, it would be said they are *fratching* again, or they are always *fratching*. It includes something more than mere words. Its derivation seems to be the Saxon word *fracost*.

It is important to anyone who wishes to understand the Yorkshire dialects, to first notice the great difference which exists in the several parts of the same county, both in the employment of words, and in the general pronunciation. The distinction is seldom drawn by strangers who remark upon the peculiarities of the dialects. In my younger days, some forty-five years back, before railways had intermingled the people, it was a matter of difficulty for a man from Sheffield and a man from the Yorkshire wilds to understand each other.

I may notice also that, when in Flanders, I found my intimate knowledge of Yorkshire enabled me to gather the meaning of some of the country people, who spoke Flemish only, and I brought home a number of Flemish ballads, which I have had much amusement in attempting to understand by the light of Yorkshire words. I

am reminded, at the moment of writing, that Dr. Hamilton makes reference to an anecdote of Dr. Calamy, who, in visiting Friesland, one of the United Provinces, was convinced from the language spoken that it was one of the seats of the old Saxons. He adds:—

“He,” Dr. Calamy, “testifies that the language of the Frizans in his day bore a great affinity to the then English. He mentions a town near the Zuyder Zee, where he heard the Lord’s Prayer recited in a tone and dialect which he very nearly comprehended. Sir Wm. Temple’s observations point to the same fact.”

I observe that Dr. Hamilton is of opinion that the Danish and Saxon are shoots from an old Gothic stock. T. B.

SHAKSPEARIANA.

SHAKSPEARE READINGS: SACK (2nd S. xii. 287.) After all the deep and learned discussions by commentators on Shakspeare, does not the true meaning of *sack* lie in the word itself? Johnson calls it antediluvian; because, ever since the Flood, every nation upon earth have used the term *sack*, and in the same sense—a skin. Sherry sack, or *Xeres sacco* (as the card of my wine merchant marks it), I take to be pure sherry drawn out of the skin in which it was brought down out of the mountains. Many years ago I remarked to a friend, who put on his hospitable board some prime Bucellas: “What a peculiar flavour it has?” He said, “’Tis the smack of the pigskin (hogs-head?) in which the Spaniards bring it down over the steep and rugged mountain:”—

“Quo semel est imbuta recens servabit odorem Testa diu.”

Perhaps now they may have better roads, and bring down the wine in butts in the wain of Boötes—a clumsy dray, drawn by oxen yoked by their long horns. The model of this vehicle may be seen in many wine-merchants’ windows in London. And what is the original meaning of a *butt*? Is it not, like the leathern bottle of antiquity (which you may see hanging up as a sign at Hawes’s, close to Temple Bar,) from *Boüs*, bull’s-hide? And not only liquids, but corn was anciently carried in the same material: for the sacks which Joseph’s brethren opened at the inn were simply *coria*, skins. Just as every commercial traveller, even within my remembrance, had saddle-bags on which he rode through the country. These he deposited in the commercial room when he arrived at any town, and gave his horse to the ostler to be cared for in the stable. There does not seem to me anything far-fetched in this interpretation; and I prefer it to that of Skinner, who, in his *Etymologicon*, says, “Sack is derived from *Xeque*, a city in Morocco”: but I should say from the leather, rather than from a city. Spanish leather has always been famous, especially in sock

(*soccus*) and buskin (*Boüs*) on the stage. And the sacks in which the wine was brought from the mountain were nothing else than *boots* with leathern straps, or thongs, (tongue, tongs,) as handles. Just as Roman jars (*testæ* or *amphoræ*) were *διωρα*, for the convenience of moving them in or out of the cellar. And why should there not be sacks of wine as well as gallons of bread?

“Your hearts are mighty, your *skins* are whole, let burnt sack be the issue.”

“A huge bombard of sack,” a skin full. The *living* sack in America, 1736-7 (the advertisement for the sale of which UNEDA has sent you), was *in genere* the Xeres wine which the drawers and tapsters served out in Shakspeare’s day to Falstaff; if it had a specific name, it was “Mountain,”—a wine still marked for sale in the card of my wine-merchant, and which a hundred years ago was commonly drunk in England, as a silver bottle-label in my family plate-chest clearly proves. My forefathers used this label constantly on their tables and side-boards.

QUEEN’S GARDENS

BANQUO’S GHOST (2nd S. xii. 190.)—Notwithstanding the view taken in Mr. Lloyd’s lines, as to the absurdity of representing Banquo’s ghost, there are surely some very cogent reasons to be offered on the other side of the question. Perhaps it could even be shown that the disposition to deny *objective reality* to spiritual appearances vitiates a vast quantity of Shakspearian criticism. Here follows an excellent passage from the *Life of John Bannister, the eminent Actor*, by Mr. Adolphus, advocating, upon the strong grounds of dramatic effect, and *full appreciation of Shakspeare’s intentions*, the visibility of Banquo’s ghost:—

“At the opening of the New Drury Lane Theatre (March 12th, 1794), *Macbeth* was performed, when a fanciful innovation marked this performance. Banquo’s ghost did not appear at the banquet. The audience were to suppose that Macbeth fancied he saw him. The idea was not absolutely new, but common sense had pronounced against it. . . . In the midst of a banquet, for Macbeth to become melancholy mad, and rave at an empty chair, is to the serious hardly intelligible, to the lively perfectly ludicrous. The error of the incident, as *imagined by Shakspeare*, depends upon the circumstance that a form, presenting itself *visibly to Macbeth*, is at the same time *unseen by the other persons* on the stage. Now, if the audience see that Macbeth sees the ghost, the fact that the guests do not see it is an obvious and strong source of dramatic error: but, if the spectators are not apprised by their senses, that he sees Banquo, they cannot forbear sympathising with the guests in thinking that he is possessed by a strange infirmity—awful, perhaps, if the actor can make it so, but not inspiring that kind of awe which belongs to a supernatural interposition. Besides, *the personal interference of Banquo in this scene forms an essential part of his history as a character in this play*; his figure, after death, confronting Macbeth at the height of his ill-acquired grandeur, forms a fine sequel to the relation he has borne to the usurper

during his life. His agency in the drama is finely wound up, when the

'lesser than Macbeth, and greater'

seats himself in the chair of state, at the royal feast, visibly to Macbeth, and to the audience, and breaks up the banquet 'with most admired disorder.'

I have ventured to italicise two points in this extract, as specially bearing upon Shakespeare's intentions respecting Banquo.

A. ROFFE.

Somers' Town.

RICHARD SHAKESPEAR.—The *Oxford Chronicle* of April 20th, 1765, says:—

"On Sunday last, Richard Shakespear was committed to Coventry gaol by Mr. Alderman Hewitt, charged with publishing as true a forged and counterfeit bill of exchange and acceptance for 19l. 1s. of Isaac Elton, Esq., and Son, merchants in Bristol."

B. H. C.

P.S. John Shakespeare was an alderman of London in 1770.

OLD LIBRARY AT SHIPDHAM.

In the Parliamentary Report on Public Libraries (Session, 1849), the Rev. J. J. Smith, formerly Librarian of Caius College, Cambridge, stated in evidence that the Parochial Library at Shipdham, in Norfolk, contained works printed by Caxton, and also by other early printers. (See Answer to Question No. 2347, p. 149.)

In order to ascertain what these "Caxtons" were, I have lately visited Shipdham; and as the existence of this curious collection is but little known, and as the Rector discourages all inquiries, I think some account of it, however imperfect, may be read with interest.

The Library is not, as stated by Mr. Smith, parochial, but rectorial; that is to say, it belongs to the rector for the time being, and is sold with the advowson. Shipdham Church is a fifteenth century structure, and has some interesting peculiarities for the lover of Gothic architecture. Over the handsome stone porch is a small chamber containing the books, access to which is gained by a dark and steep stone staircase. The furniture of the room consists of two very antique chairs and a table, while round the walls the books are ranged on about twenty deal shelves. They are in great disorder, and in a shocking state of dust, the library being very seldom visited and never used. A hurried examination, in which, however, I opened every book larger than 12mo, gave me the following idea of the contents. The only old manuscript is an illuminated Psalter in a bold church text, written on vellum, probably in the fifteenth century. Of the printed books, the bulk consists of sixteenth and seventeenth century divinity, with a good sprinkling of early editions of the Greek and Latin authors, there being very few black-letter volumes in the

collection. Not a single specimen of Caxton's press rewarded my search, the oldest volume I saw being *The Floure of the Commaundementes*, folio, 1509, printed by Wynken de Worde. As fly-leaves to this are eight folios of an early and most rare *Hora*, in 4to, by the same printer, having the remarkable woodcut borders seen in Caxton's *Fifteen Oes*, of which *Hora* an imperfect copy, supposed to be unique, is in the British Museum (Press-mark C. 35, e.) Besides Pynson's folio of *John Bochas descriuinge the falle of princys, princessys and other nobles*, 1527, I will only notice the same printer's reprint in 4to of Caxton's *Ryal Book*. This is very rare, the copy in Heber's sale (now in the collection of the Rev. J. Corsier) being catalogued as unique.

My time having been taken up in hunting for Caxtons, I can add nothing to the above very meagre particulars; but surely some book-lover in the neighbourhood, who may be fortunate enough to obtain a glance at the Catalogue (it was absent when I was there) and a few hours among the books, will satisfy the very legitimate curiosity of those who would like to know a little more about the library over the church porch at Shipdham.

WILLIAM BLADES.

Minor Notes.

WILLMOTT'S "SACRED POETRY."—Will you allow me to correct an oversight in my *English Sacred Poetry*? Some verses upon "Philip Sidney" (p. 38), are described as "uncertain." After the book was printed, I remembered that the lines were taken from an elegy by Matthew Roydon.

R. A. WILLMOTT.

Bear Wood.

THE ELECTRIC TELEGRAPH.—As everything concerning the history of the electric telegraph should be recorded for after reference, I enclose an extract from the *Mining Journal* of Nov. 16, 1861; the insertion of which in "N. & Q." will be useful to future historians. The information also, I believe, will be interesting to many of your readers, as it proved to

M. A. M.

"The Inventor of the Electric Telegraph.

"SIR,—As a contribution to the history of telegraphy, will you afford space for the following translation from a Madrid paper, published in 1790:—'The Prince of Peace, who testifies the most laudable zeal for the progress of the sciences, understanding that Dr. Don Francisco Salva had read at the Royal Academy of Sciences, at Barcelona, a memoir "On the Application of Electricity to the Telegraph," and presented at the same time an electrical telegraph of his own invention, requested to examine the apparatus himself. Satisfied with the exactness and celerity with which communications may be made by means of it, he introduced the Doctor to the King of Spain. The Prince of Peace afterwards, in the presence of their Majesties and the whole Court, made some communications by the telegraph completely to their satisfaction. The Infant Don Antonio proposes to have one

of them on the most complete construction, which shall possess power sufficient to communicate between the greatest distances by land or sea. With this view his Highness has ordered the construction of a machine, the cylinder of which is more than 40 inches in diameter; and he intends, as soon as it is finished, to undertake a series of curious and useful experiments, in conjunction with Dr. Don Salva.

JAMES BRUCE.

(*Mining Journal*, Nov. 16.)

INTERMENTS IN DONNYBROOK PARISH, NEAR DUBLIN.—Perhaps some of your Irish correspondents may be able to supply me with information respecting the following individuals, who have been interred at either Donnybrook or Ringsend, in the parish of Donnybrook?—

1. "Commissary Beckett," 27th January, 1715.
2. "Madam Cleton, in the Chancell of Donebrook," 1st February, 1716. (? The mother of Bishop Clayton, who was interred at Donnybrook in 1758.)
3. "Madam Claxton," 19th November, 1727.
4. "Collonel Fitzgerald," 8th March, 1728.
5. "Mr. Maquea, Minister," 23rd April, 1729.
6. "The Reverend Mr. Jones," 26th April, 1736.
7. "Old Mr. Dallamain," 7th April, 1737.
8. "Reverend Mr. Mullan," 29th January, 1738.
9. "Major Francis," 26th December, 1745.
10. "Lady Prendergrast," 23rd June, 1746.
11. "Sir Sheafill Austin," 1st January, 1756.
12. "Rt. Hon. Oliver Fitzwilliams," 9th May, 1758.
13. "The Rev. John Goodichean," 17th November, 1762.
14. "John Joeslin, Esq.," 18th December, 1765.
15. "Chitwood Eustace, Esq.," 28th May, 1766.

I have not as yet been able to identify the foregoing, of whom I wish to know something more than what is so briefly recorded in the parish register. The remains of many distinguished individuals lie in the old graveyard of Donnybrook, which (to say nothing of laymen) is "rich in buried ecclesiastics." ABHA.

AN OLD FISH. —

"We will end with an entry which has utterly floored us, and which seems, by the note of interrogation, to have equally puzzled Mrs. Green:—"Certificate of delivery of an old fish (?) for a mast from the store at Portsmouth to Capt. Twiddiman of Dover."—*Saturday Review*, Nov. 30, 1861, in notice of Calendar of State Papers, 1661-2.

If Mrs. Green, or the writer of the notice, had consulted any nautical friend, he would have enlightened them on the subject, as it is a word in constant use by seamen; or, in default of such friend, a reference to some of our older dictionaries (such as that of Phillips or Bailey) would have solved the difficulty. The first says:—

"Fish (sea-term), any timber made fast to the masts, or yards, to strengthen them."

And the latter:

"Fish (in sea-affairs), is any piece of timber or plank made fast to the masts or yards, to succour or strengthen them when they begin to fail, or in danger of breaking."

And the former gives also the verb:

"To fish the mast, is to strengthen it on above, against stress of weather."

The verb is omitted in Phillips, which is the older work, and neither of them occur in a modern edition of Johnson. W. C. TREVELYAN.

Wallington.

COMMON LODGING HOUSE.—In the Corporate Records of the City of Wells, the following order occurs for establishing a lodging house for travellers, under the date 5 Edw. VI.:—

"M'd, That it is agreed the 21st day of April [5 Edw. VI.], by John Godwyn, Sen., then beyng M^r of the Towne of Welles, John Jones, Thomas Lewes, and Richard Browne, beinge the late Masters of the seide Towne, Thomas Attwell, Morrys Llewelin (then beyng Constables of the same Towne), Anthony Deynton, Leonard Dixwell, Samuel Dawkins, Morgan Gitto, Edward Bell, Robert Wyllmoutt, John Dorwell, Robert Heth, and Thomas Roynon, whiche hath appoynted conveyent Lodging fore Fotemen wthin the seide Towne, thatt is to say, in Southover, the House of Will^m Hayne and Henry Howter, and they to lodge onely such Straungers upon theyre good abarngne, and that they receive no Straunger onlesse it bee suche for whome they will answer for."

INA.

THORNBURY'S LIFE OF TURNER.—I have been reading this delightful but over-much desultory and episodical book. It abounds with self-correcting errors (*i. e.* one statement placed against another, often within a few pages, shows the other to be inaccurate.) A revise for a new edition, sure to be called for, will doubtless discover to the genial and gifted biographer these mistakes or inadvertencies. I don't ask space, therefore, to point them out; but one little matter I deem worth while correcting. At p. 32 of vol. ii., Mr. Thornbury assigns to *Turner* three stanzas from one of the well-known and quietly-pleasing "Pastorals" of poor John Cunningham the player-poet, in all the editions of whose "Poems" the lines in question will be found. While this correction and restoration sets aside the biographer's remarks based on the cited stanzas, I must confess that, as an admirer of Cunningham, I am gratified by the tribute to his genius in *Turner's* entry of them in his "Note Book." Perchance this may be brought under the eye of Mr. Thornbury. F.

Queries.

RICHARD SHELLEY.

In showing in "N. & Q." (2nd S. iii, 392), from *Le Imprese Illustri* of Ruscelli, the origin and meaning of the Sardinian motto "F. E. R. T.," I put a question respecting Riccardo Mussardo, an Englishman, the junior among the first created of the Knights of the Sardinian order Dell' Annunziata, which received an answer from "A Descendant and Representative" of the gallant Knight, in vi. 357. This satisfactory answer encourages me now to ask, Who was Riccardo

Schellei (Anglicè — Richard Shelley ?), Prior d'Inghilterra, a description, with an engraving, of one of the quarterings "dell' Arme propria della casa sua, d' antica nobiltà in quella Isola [d' Inghilterra]," is given in the above-mentioned work, edition of 1584, p. 478 *et seq.*?

This quartering represents a white falcon standing erect on a tree in a field azure, with its right foot raised and claws extended towards a dove (?), which is flying from it, and is thus explained: —

"Ma la gentilezza, che di questi Falconi racconta più nobile e notabile Olao Magno, è, che di pura gentilezza, all' alba sciogliono, e lasciano scampar l' vecello, che di notte soglion tener ghermito per iscaldarsi, e difendersi dal freddo, che in quella parte Settentrionale (Mosconia), più ch' in niun' altra, è agghiacciatissimo e incredibile. Et questo, per quanto si può comprendere, è quello, che viene significato per la gamba alzata con quello stender degl' artigli, che mostra il presente Falcone, rimasosi in quella positura per auer pur dianzi liberato l' vecello, che si vede ancora volando auanti. E di qui è da credere che nascessero in prouerbij:

"Gentil Come Vn Falcone;

Et in Spagnuolo;

"Fidalgo, Como El Gavilan."

This explanation describes a singular fact in natural history—*if fact it be*.

The motto which accompanies the quartering is in Spanish: *Fe y Fidalgvia*.

"Si può dunque concludere," adds Ruscelli, "che quel motto, *Fe, y Fidalgvia*, è molto bene applicato alla presente figura, che . . . parla in persona del suo Autore, e che ambedue insieme, leggiadramente, e con gratia rappresentano il disegno d' vn personaggio, tale che pretende sforzarsi in tutte l' attioni sue, di satisfar al debito che tiene di Christiano, e di Caualiere, come se dicesse, Sia quel che può auenire, io per quel ch' à me tocca, *FIDEM præstabo Genesque*, cioè farò sempre l'opere che conuencono à Caualiere Cristiano."

As until the close of the last century, when the rule was relaxed, none but those who could prove the true nobility of their descent could obtain admission to the order of the Knights of Malta, which true nobility Ruscelli thus establishes: —

"La vera nobiltà si debbia dire quando l' huomo sia interamente nobile di quattro lati: cioè da quattro suoi Avi paterni e materni;"

it is manifest that Riccardo Schellei, who not only obtained admission to the order, but attained the high post therein of Prior of [the language of] England, must have been a member of some family of the *antica nobiltà* of England; besides which he must have been a man of more than ordinary note; for, according to Ruscelli, he was so much esteemed for his greatness of mind and valour by "the truly Catholic and most Christian King," as to have been by him presented *per gentilhuomo della bocca* [whatever that may mean] in *Inghilterra*, and also to have been selected from among the many native and foreign knights then in his service, to be his Catholic and most Christian Majesty's ambassador to the King of

Persia, which appointment would, in Ruscelli's opinion, have resulted in greater benefits to Christendom than had been effected for many centuries, if that barbarian King had not caused Sultan Bajazet (II.?) to be slain by his sons, which apparently superseded the necessity of an embassy. Who, then, was *Riccardo Schellei, Prior d' Inghilterra*? And—*par parenthèse*—what were the arms of Percy Bysshe Shelley, the poet?

ERIC.

Ville-Marie, Canada.

APPOINTMENT OF CHURCHWARDENS. — These officers were, I believe, first appointed by the Synod of London, A.D. 1127. According to the Canons of 1603, which are still in force, there were to be two in each parish; one to be appointed by the parson, and the other by the parishioners. In the city of Wells this rule has never been observed. From the year 1378, when the records of the proceedings of the corporate body begin, to the year 1581, both churchwardens were appointed by the corporation. In 1582 the parishioners appointed one, and the corporation the other; and this custom has continued up to the present time. The corporation also had the control of the churchwardens' accounts, and exercised the right of allotting the church pews, &c. The same body also, for a long period before the Reformation, appointed two wardens to eight of the altars in the same church. I am desirous of ascertaining whether there are other instances in which churchwardens are appointed by the corporate body, with dates, &c., showing how long such a custom has prevailed. INA.

EDWARD HALSEY BOCKETT. — My uncle, Edward Halsey Bockett, who died at Bath, Feb. 6, 1813, was buried in the nave of the abbey church, near the skreen. I was there in the spring of 1860, wishing to take the inscription, but searched for it in vain. Can any one inform me what has become of it? JULIA R. BOCKETT.

Bradney in Burghfield.

BRUCE OF BANNOCKBURN. — Can any of your historical or antiquarian readers throw light upon the question of the birth-place of Robert the Bruce (I mean "the Bruce of Bannockburn")? Is it still one of the uncertainties of history? Was it Turnberry Castle? Or was he really born in *England*? SCOTUS.

COLONEL JAMES CAVALIER. — I have a very neatly-executed MS. (4to, pp. 241, with "a map describing the places mentioned in the book") entitled "Memoirs of the Wars of y^e Cevennes, under Col. Cavalier, in defence of the Protestants persecuted in that country," &c. As stated on the title-page, it was "written in French by Colonel Cavalier, and translated into English;"

and according to Lowndes's *Bibliographer's Manual* (Bohn's ed.), vol. i. p. 395, the work was published in Dublin in 1726, in an 8vo, volume, and reprinted there in the following year.* Can you oblige me with any particulars of the author? Did he publish anything else? and when, and where, did he die? ABHBA.

MARY LADY CHUDLEIGH, who died in 1710, was the author of numerous poetical works, masques, operas, &c., which are said to be preserved in the family of her descendants. See Nichols's *Literary Anecdotes*, vol. i. pp. 12-13. Are these MSS. still in existence, and in whose possession are they? R. INGLIS.

COULEAUX FRERES, ARMOURERS AT KLINGENTHAL, ALSACE.—Requested, the date when they flourished? (Their manufactory was a Royal one.) SIGMA TAU.
Cape Town.

NIEL DOUGLAS, V.D.M.—I possess and have traced some other literary curiosities to a person of this name; who was, I believe, a Scottish Universalist preacher, and should much like a reference to any biographical particulars regarding him. He is, I think, identical with one of the same name tried at Edinburgh in May, 1817, and acquitted of the charge of sedition. A. G.

EBERLIN AND BACH.—Will any correspondent of "N. & Q." explain the marvellous resemblance between a fugue of Eberlin's contained in Rimbault's *Organist's Handbook*, and a fugue of Bach's which appears in the ninth book of Czerny's complete edition of J. S. Bach's *Works*, published by Richault. Of Eberlin's fugue I do not at this moment recollect the key; Bach's is in E flat minor. Not only are the fugues alike, but absolutely identical. In the *avant-propos* to this ninth book the following note, with reference to the E flat minor fugue, occurs:—

"No. 13. Fugue Mi b Mineur, p. 66. — Nous n'avons pu nous procurer, pour produire cette fugue, qu'une copie très-défectueuse de la succession de Forkel, mais nous croyons avoir eu le bonheur de la corriger complètement. Or, comme cette fugue est excellente, elle justifiera d'elle-même sa publication. On peut admettre qu'elle a été composée à Leipzig, peu après 1723."

More than this; an instant ago, I opened a huge volume of Organ-fugues, compiled by the Abbé Lambillotte (published by Schonenberger, Paris), and there I found the same fugue again, attributed to Eberlin, in E minor. How can these facts be reconciled? GEORGE E. J. POWELL.

SURNAME EWALD.—Is the name Ewald derived from the two brother saints of that name,

who left England to convert Westphalia in the beginning of the eighth century? They are mentioned in Drayton's *Polyolbion*, Song 24.

M. L. E.

ABP. GOODACRE.—Can any of your readers supply the name of the reverend and worthy clergyman of Hampshire, who informed Bp. Burnet that his grandfather's grandfather Goodacre, primate of Armagh, "being invited to a popish lord's house, a monk there drank to him in a poisoned liquor on design to poison him, of which they both died"? NICHOLAS POCOCK.

HERALDIC VISITATIONS.—Wanted the date of the latest published Visitations of Northamptonshire if any has been published. Also the date of the latest published one of Yorkshire (if any), before Dugdale's. Z. O.

"THE HOUSE OF MOURNING," ETC.—I have an octavo, with half-title only: *The House of Mourning, or Poems on Melancholy Subjects*. A work perfect in itself, with preface, but beginning on p. 279. Can any reader tell me the name of the lugubrious author, and to what larger volume it belongs? At the end, "J. Pillans & Son, Printers, Edinburgh." H. G.

PEDIGREE OF HUSSEY.—Ancient copy formerly in the possession of the Goulde family. *Arms* at the top, Barry of six ermine and gules. *Crest*, A boot turned down ermine, spurred or. *Motto*, "Cor immobyle." Should this meet the eye of the present possessor, would he kindly communicate with THE VICAR.

Hunstanton, Lynn, Norfolk.

"LADIES' ETIQUETTE."—Was any book with this title published before the year 1781?

JOHN BRUCE.

LUTHER'S VERSION OF THE APOCRYPHA.—From what has the version of the Apocrypha in Luther's Bible been taken? It differs most materially from the English received version and from the Septuagint, both which agree together almost entirely. Has it been taken from some other version, or is it intended merely to convey the general sense? I refer more especially to the book of Judith. The 2nd chapter (which I take at random) gives the following result as compared with the English version and the Septuagint: Verse 1, identical; 2, 3, free translation; 4, nearly identical; 5, tolerably near; 6, sense given; 7-13, entirely omitted; 14, nearly identical; 15-20, sense given; 21-26, very freely given; 27, nearer; 28, sense given very shortly. A. BORRADAILE.

Vincent Square, Westminster.

MANORIAL REGULATIONS FOR BREAD AND ALE.—Lords of Manors had in former days, perhaps still have, authority to regulate the weight, strength, and quality of the bread and ale sold

[* The edition of 1727 is the same as that of 1726, with a new title-page, and the omission of the list of subscribers.—ED.]

within their lordships. Nothing is more common in our old manor records, than the entries which tell of persons who were fined for breaking the assize of bread and ale. I am anxious to know what were the rules or customs by which Lords of Manors exercised this jurisdiction.

A LORD OF A MANOR.

MR. JOHN MILTON OF THE TEMPLE, A.D. 1613. — Mr. Hamilton, in his valuable volume of *Papers relating to Milton* (Camden Society), has pointed out that there were several persons of the name of John Milton living contemporaneously with our celebrated poet. Mr. Hamilton published the information by way of warning to inquirers, and enumerated no fewer than four non-illustrious John Miltons whom he had met with. Searching recently in the register of marriages of St. Olave, in the Old Jewry, for a literary purpose, I stumbled on a fifth John Milton, whom it may be as well to chronicle in your pages. The somewhat irregular entry runs as follows:—

"1613. Mr. John Milton, of the Temple, and Frideswood Bushe, widow, in the parish of Bassingshawe, were married."

Perhaps some of your readers may be able to tell us something about this "Mr. John Milton of the Temple." The name he bore will live for ever:

The historic Muse,
Proud of the treasure, marches with it down,
To latest times."

But I have not been able to discern that, either by relationship or otherwise, "Mr. John Milton of the Temple" is entitled to any share of the glory which attaches to it. JAMES CROSBY.

NIELLOED RINGS. — I shall be obliged if any of your readers can favour me with particulars, &c. relating to any other *nielloed* rings of the Saxon period, in addition to the list I enclose.

1. The Ethelwulf ring, in the British Museum, engraved in the *Journal of the Archaeological Institute*, ii. p. 163.

2. A gold ring with an inscription partly in letters and partly in runes, meaning "Alfred owns me, Eanred engraved (or wrought) me." Now in the British Museum.

3. A gold ring with two facets, found in the river Nene, near Peterborough, engraved in the *Journal of the Archaeological Institute* for 1856, p. 87. This ring is also in the British Museum.

4. The Alhstan ring, engraved and described in the *Archæologia*, iv. p. 47. This ring is now in my *Dactylitheca*.

5. A massive gold ring with an inscription, found at Bramham Moor, in Yorkshire, in 1735, and described in Burton's *Monasticon Eboracense*. It is now in the Royal Museum at Copenhagen. I am not certain, however, whether this ring is *nielloed*.

EDMUND WATERTON.

Walton Hall, Wakefield.

THE QUEEN'S PENNANT. — I remember well that when, in former days, a packet or passage-vessel conveying the royal mails had on board a naval officer in charge, the ship, as an established practice, carried a *pennant*, exactly as it would be carried by a ship of war, to distinguish her from a mere merchantman. For the time being she was a "King's ship;" and accordingly the etiquette was, that every person on board was bound, when he came on deck, to *touch his hat*, as a recognition that the royal authority was represented on board by the presence of a "King's officer." This was called "saluting the quarter-deck."

We are aware that in charge of the mails on board the vessel from which the *San Jacinto* violently abstracted the four Southern gentlemen, there was a Queen's officer (Commander Williams). But what I want to ask is this, Did she also, at the time of the outrage, carry the Queen's *pennant*? If so, I would ask again, was not the insult precisely the same as though it had been offered to a ship of war, and to her Majesty's service?

I observe that this most important point in the question at issue is altogether overlooked by our "best public instructors." VEDETTE.

BIRTH OF RICHARD III. — A review in the *Lit. Gaz.* of the 19th ult. of *Memoirs of Richard III.*, states that this king was born in 1450, "on the authority of Rous," which authority, says the reviewer, is preferable to that of William of Wyncester, because the latter is a "doubtful guide in the latter part of his chronicle." However, the latter names the place, day, month, and year, 2 Oct. 1452, circumstantially; and on consulting Rous's *Historia Regum Angliæ* and Warwick Roll, I fail to find the mention of the date referred to by the reviewer. May I hope for help to an opinion as to the preferable authority for the date in question? HERBERT F. HORE.

SMITH, BISHOP OF SOUTH CAROLINA. — Wanted, for monumental purpose, the arms borne or assumed by Robert Smith (son of Stephen Smith of Worstead, Norfolk), Bishop of South Carolina in America, some time in the last century.

G. R. C.

THEATRICAL BIBLIOGRAPHY. — After Robert Lloyd had published his *Actor* and Churchill his *Rosciad*, from time to time many similar poetical criticisms were put forth. One of these — *The Theatres: a Poetical Dissection*, 4to, 1772 — was given to the world as the production of "Sir Nicholas Nipclose, Baronet." I wish to discover who concealed himself under that pseudonym.

Another work — *Theatrical Portraits epigrammatically delineated*, by A. Macaroni — I have discovered to have been the production of a Mr.

Taylor. Can you or any correspondent inform me who and what this Mr. Taylor was?

The Children of Thespis—another of the same class—was written by "Anthony Pasquin" (John Williams). The edition of this work that I have seen bore date 1789; but I have reason to think that it was published earlier, and that that date was merely given with a new title to help off an old stock. Can you enlighten me as to when the first edition appeared? and when, if at all, any *bonâ fide* subsequent editions were published?*

THE BEE.

Trevandrum, Sept. 1861.

TOPOGRAPHY IN IRELAND: (*Notes and Queries for your Irish Correspondents*).—

1. When did "Co. Kingstown," "Co. Queenstown," and "Co. Eastmeath," become respectively King's County, Queen's County, and County Meath?

2. Where have "Co. Vriell" and "Co. Knockfergus" gone?

3. When did "St. Benet's Ile," take the name of "Dalkey"? And whence this latter, except it be a corruption of "Lough na Dalker," the name given to the adjoining coast or bay?

4. What is the date of the earliest map in which the name "Donnybrook" occurs? And is there still a place called "Drome" between Dublin and Merrion?

5. When did the "XI Churches" lose four of their number? And is it probable that there were originally twelve?

6. "Kilmacrenan wher O'Donnel is made." To what fact does this note allude?

These Notes, or Queries, are founded on examination of an old map of the country.

CHESSBOROUGH HARBERTON, 5th Blues.

JAMES WILSON, author of *Biography of the Blind*, died about ten years ago. Can you give me the date of his death?

R. INGLIS.

Queries with Answers.

THE MALLARD OF ALL-SOULS COLLEGE, OXFORD.—Who was the author of *A Complete Vindication of the Mallard of All-Souls College* (2nd ed. 8vo. Lond. 1751)? The pamphlet, consisting of 64 pages, appeared as a reply to "the injurious Suggestions of the Rev. Mr. Pointer." The subject is curious, and has not as yet, I think, appeared in "N. & Q."

ABHBA.

[The author of this serio-comic Essay was Dr. Benjamin Buckler, Fellow of All Souls College, and vicar of Cumner in Berkshire. He was also Keeper of the Ar-

* Part I. of *The Children of Thespis*, was published in 1786; Part II. in 1787; Part III. in 1788. The three Parts were reprinted in the second volume of Anthony Pasquin's *Poems*, 12mo, 1789, and is the best edition.—Ed.]

chives in the University of Oxford; and assisted his friend and contemporary Judge Blackstone in his researches respecting the right of Fellowships, &c. in All Souls College, and was editor of that valuable work *Stemmata Chicheleana*, 4to, Oxford, 1765. He died on Dec. 24, 1780, and was buried at Cumner, where there is a tablet to his memory. *The Mallard of All Souls College* was first published in 1750; and the Doctor, although he has ridiculed the extravagant and rigid antiquaries, was himself a learned and ingenious lover of antiquities.]

REV. DR. JOHN WARNER.—Will any reader of "N. & Q." have the goodness to refer me to a biography of this gentleman? There are, in *George Selwyn and his Contemporaries*, by John Henage Jesse (4 vols. 1843), some very amusing letters by him, much in the style of Horace Walpole, and perhaps little if at all inferior to those of the latter. As a clergyman, he is now and then perhaps a little less strait-laced than is usual in the present day; but he must have been a straightforward, undissimulating, honest friend and companion. ☉.

[The Rev. John Warner, son of the Rev. Dr. Ferdinando Warner, LL.D., Vicar of Barnes in Surrey, was born in 1726, and educated at Trinity College, Cambridge; B.A. 1758, M.A. 1761; D.D. 1778. For many years he possessed an unusual degree of popularity as a preacher, whilst officiating at a chapel in Long Acre, his own private property. In 1771, he was presented to the united rectories of Hockliffe and Chalgrave, in Bedfordshire; and afterwards, by his much esteemed friend Sir Richard Colt Hoare, Bart., to the valuable rectory of Stourton, in Wilts. At the beginning of the French revolution he accompanied Lord Gower as chaplain to Paris, and was witness to the principal occurrences of that awful period. From his ardent zeal for Mr. Howard, (in conjunction with Dr. Letson and Mr. John Nichols), originated the project of erecting a statue to that great philanthropist in his life-time, and the actual completion of the beautiful monument in St. Paul's cathedral. Moderate to an extreme at the table, and equally abstemious at the bottle—a book, a pipe, and cheerful conversation were his supreme delight. After a few days' illness he died on the 22nd of January, 1800, aged sixty-four, at his house in St. John's Square, Clerkenwell, and was interred in a vault under the church in that square. For further particulars of this worthy divine, consult Johnson's *Memoirs of William Hayley*, i. 351, 388; *The Memoirs of Thomas Alphonso Hayley*, pp. 28, 136, 452, 493; *Quarterly Review*, xxxi. 263; *Nichols's Literary Anecdotes*, ii. 416, 644; *Genl's Mag.* Jan. 1800, p. 92; and *Monthly Mag.* March, 1800, ix. p. 170.]

SIR JAMES PEMBERTON.—Can you inform me what were the armorial bearings of Sir James Pemberton, Lord Mayor of London, in 1611?

F. Z.

["Quarterly, first and fourth, Ar. a cross formée florée, S. second and third, the same coat, within a border ingrailed, G."—Heylin's *Help to English History*, ed. 1773, p. 531.]

GERMAN DRAMAS.—Can you inform me whether there is a Dictionary or Catalogue of German dramatic writers by an author named Buchner? I believe there is such a work, published about

thirty years ago. Can you give me the exact date of publication? R. I.

[We do not know Buchner's work. Fernbach's *Theaterfreund*, in 3 vols. 4to, 1849, contains a list of all plays in alphabetical order, arranged, not according to authors, but to the titles of the plays; and our correspondent may consult Büchting's *Catalogue of Novels and other light Literature and Plays, from 1850-59, Alphabetically, according to Authors*. In several German bibliographical handbooks, the plays and dramas are separated from the general literature.]

Replies.

MUNDORUM EXPLICATIO; DR. JOHN AND SAMUEL PORTAGE.

(2nd S. xii. 370, 419.)

The extracts given in the note annexed to my communication on this subject by the Editor, manifestly refer to an undoubted work of Dr. John Portage, edited by Dr. Edward Hooker, and prefaced by Mrs. Jane Lead, under the initials J. L., published in 1683, 8vo. entitled —

“Theologia Mystica; or the Mystic Divinitie of the Eternal Indivisibles, viz. the Archetypous Globe, or the Original Globe or World of all Globes, Worlds, Essences, Centres, Elements, Principles, and Creations whatsoever. A Work never extant before. By a Person, of Qualitie J. P., M.D.”

to which is prefixed a portrait of Dr. John Portage. There is a second title-page, before,—

“A Treatise of Eternal Nature with her seven essential forms or original Working Properties. J. P., M.D.”

It was a posthumous work, and Mrs. Lead observes, in her address to the Reader, that she became acquainted with the author in the year 1663, from which it is clear that he was living when the *Mundorum Explicatio* was published, and there does not therefore appear any reason why, if Dr. Portage was the author, he did not prefix his name or correct initials to it. He is particularly mentioned, and his works, printed and in manuscript, referred to by Peter Poirat (*Bibliotheca Mysticorum Selecta*, Amsterdam, 1708, 12mo, p. 174, 186, 286) in the highest terms of praise. He observes:—

“Vidi tractatus illos omnes, nec sine admiratione divinisimorum et profundissimorum mysteriorum quae nusquam alibi apparuerunt, neque in mentem hominis venire possunt. Animum extra se ad supra caelestia rapiunt.”

But he says nothing of any poem by the Doctor, and one, extending to the length of 12,000 lines, was not likely to be overlooked by so industrious a searcher for mystic literature as Poirat. In Holland, Portage had many admirers. His *Theologia Mystica* was translated into German from a much fuller manuscript than that from which the English edition was taken, and published at Amsterdam in 1698 and 1699, and other works of his, also translated, and which had not appeared at all

in English, and have never yet been published here, were afterwards brought out in print at the same place in 1704. It is very unlikely, therefore, that when every scrap of his writing appears to have been sought for with the greatest eagerness and diligence, a work like the *Mundorum Explicatio* would have been unknown or neglected. I conclude, then, that at present there is no evidence which enables us to ascribe this curious poem to Dr. John Portage.

Perhaps your readers who have not met with the work may be interested in the discussion as to its authorship by the following specimen. It is the “Invocatio” which precedes the poem:—

“King and Creator of all worlds that be!
Who wast from and art to Eternity,
I humbly beg, that with Thy Spirit Divine,
Thou wouldst wrap up this grovling Muse of mine,
Beyond the limits of an earthly strain,
Beyond the dictates of my weaker brain,
Beyond my poor conceptions, that she may
Sing, quicken'd by Thy own diviner ray.
Vouchsafe to grant, O Sempiternal King!
Whilst I Thyself and Thy great wonders sing,
A Beam of light unto my pen: Inspire
Me with the heats of the Seraphic Quire,
That Cherub-like with everlasting Lays,
Thy wonders sing and carol forth thy praise,
I cheerly may. Help then! without Thy aid,
O Lord, my words are wind, my numbers fade
Shall, sooner than the morning dew before
The scorching sun, which gone, is seen no more.
Be Thou propitious, Lord! for unto Thee
Myself and Numbers dedicated be.”

JAS. CROSSLEY.

[Since we last noticed this poem we have discovered that Lowndes was not the first to attribute it to Samuel Portage. In Bishop Kennett's *Register and Chronicle*, fol. 1728, p. 542, we have the following announcement:—

“Enthusiastick Poem by Dr. [sic.] Portage: ‘The Explanation of an Hieroglyphical Figure; wherein are Couched the Mysteries of the external, internal, and eternal Worlds: shewing the true Progress of the Soul from the Court of Babylon to the City of Jerusalem. In a Sacred Poem. By Samuel Portage. Lond. for L. Lloyd, 1661, 8vo.’”

Again, at p. 736, Kennett thus notices the publication of the second edition, with a slight variation in the title:—

“Dr. Portage, his Enthusiastical Mysteries: ‘Mundorum Explicatio: Wherein are couched the Mysteries of the external, internal, and eternal Worlds: shewing the true Progress of a Soul from the Court of Babylon to the City of Jerusalem, from the Adamic fallen State to the Regenerate and Angelical. Also the Explanation of a large Hieroglyphical Figure. By S. Portage. Lond. Sold by Lodowick Lloyd, 1662 [1663.]”

At the trial of Dr. John Portage in 1654 there were two witnesses of the same surname examined, namely, his brother Francis Portage, Rector of Stanford Dingley, Berks, and a Mr. Samuel Portage; but whether the latter was a son or brother of the Doctor is not stated. In 1660, when Samuel Portage published his *Poems upon Several Occasions*, and his *Troades Englished*, he was still residing at Bradfield, and it is not at all improbable that the Doctor may have supplied the theology; and his son Samuel the poetry of *Mundorum Explicatio*. The

Doctor, we have since discovered, died in 1681. L'Étrange, in *The Observer* of April 5, 1682, has given a humorous notice of *lame Samuel Portage*, whom he styles "The son of a *sweet singer*;" and again, "the *limping Portage*, a son of the famous *Familist* about Reading.]"

BOSSUET'S MARRIAGE.

(2nd S. xii. 367.)

With reference to my Query respecting the alleged marriage of Bossuet, which you kindly inserted, and to which no answer has as yet been given, I have great pleasure in sending you some extracts from a letter which I have just received from M. Félix Bungener of Geneva:—

"J'ai étudié en effet le curieux point d'histoire que vous voulez bien me soumettre, et j'en ai même dit un mot dans une note de mon *Sermon sous Louis XIV.* Voici cette note.

"Quelques auteurs sont allés jusqu'à dire que Bossuet avait épousé secrètement Mlle. Des Vieux de Manléon. Jurien, dans ses *Lettres Pastorales*, en parle comme d'un fait avéré; Voltaire paraît y croire. Les historiens catholiques ne voient là qu'une fable, et nous sommes de leur avis; mais tout en écartant l'idée d'un mariage, on est forcé d'avouer que tout n'est pas également clair dans cette affaire."

"Ces derniers mots vous disent l'opinion à laquelle je suis arrivé. La question a été traitée à fond par le cardinal de Bausset, à la fin du premier volume de son histoire de Bossuet. Il s'est servi, entre autres documents, des mémoires de l'abbé Le Dieu, secrétaire de Bossuet, et ces mémoires récemment publiés en entier, fournissent des faits et des dates qui ne laissent aucun doute sur le caractère fabuleux de ce mariage ou de cette promesse de mariage. Il est prouvé que ce prétendu contrat signé par Bossuet dans sa jeunesse a été un simple acte de cautionnement signé par lui beaucoup plus tard, lorsque Mlle. Des Vieux acheta, près de Montmorency, la petite seigneurie, dont elle n'avait pas de quoi payer le prix en entier. Bossuet se porta caution pour une somme de quarante mille livres, dont il paya depuis lors presque toujours les intérêts, mais en se faisant donner quittance de Mlle. Des Vieux, à qui les héritiers du prélat réclamèrent plus tard toutes ces sommes versées par lui. Il y eut même procès, vente forcée de la maison, et ce débat, que les héritiers n'auraient certainement pas entamé s'il y avait eu des révélations à craindre, n'en amena en effet aucune. Aucun avis ne fut donné pour assoupir l'affaire, car il y eut contre Mlle. Des Vieux un arrêté du Parlement (Juin, 1706, deux ans après la mort de Bossuet), la condamnant à vendre Manléon pour payer ce qui était dû aux héritiers du prélat."

"Ce point établi, est-ce à dire que cette longue amitié, accompagnée de pareils témoignages d'intérêt et de protection, n'ait jamais été au delà de ce que pouvait permettre la qualité de prêtre et d'évêque? On vit quelquefois Bossuet prêter sa voiture à Mlle. Des Vieux; mais c'est un de ces faits qu'on peut citer également en sens inverse, car, a-t-on dit, s'il y avait eu quelque chose à cacher, lui aurait-il prêté publiquement sa voiture? Tous les faits allégués sont à peu près de cette espèce; tous peuvent ne rien prouver,—mais prouvent pourtant que Bossuet n'a pas mis, dans ces relations, toute la prudence désirable, et n'a pas assez redouté les apparences."

"Ce qui est plus triste c'est-ce que les travaux modernes ont révélé quant à sa participation aux rigueurs de Louis XIV. contre les protestants. On savait bien

qu'il avait loué magnifiquement ce prince pour avoir révoqué l'Édit de Nantes; mais ses apologistes avaient réussi à faire croire qu'il n'avait pas conseillé la révocation, et surtout qu'il était resté étranger aux cruautés qui la suivirent. Des découvertes accablantes ont été faites, à Paris, dans les archives de l'administration au xvii. siècle; le Bulletin de la Société d'histoire du protestantisme français a publié une série de pièces officielles qui nous montrent Bossuet demandant des enlèvements d'enfants, des emprisonnements d'hommes et de femmes, des confiscations de biens, etc. etc.

"F. BUNGENER."

The foregoing testimony from an author of such eminence as M. Bungener will, I doubt not, be considered as satisfactorily setting this question at rest; the more so as his writings and peculiar course of study have led him closely to investigate the religious and social aspects of society during the seventeenth and eighteenth centuries.

LIONEL G. ROBINSON.

Audit Office.

There is no degree of truth whatever in the statement that Bossuet was married. The reader anxious to know all the circumstances connected with this absurd story is referred to M. A. Floquet's *Études sur la Vie de Bossuet*, tom. i. pp. 555, and following (3 vols. 8^o, 1855. Paris, Didot.)

GUSTAVE MASSON.

Harrow-on-the-Hill.

L. G. R. will find this absurd story (fabricated, as he justly suspects, by Denis,) fully refuted in *Histoire de Bossuet*, par M. le Cardinal de Beausset, 5th ed. vol. i. p. 529 (Paris, 1828).

R. J. R.

PROPHECIES FULFILLED.

(1st S. vi. 53; 2nd S. xii. 389.)

"A very interesting collection might be made of apparently well-authenticated prophecies fulfilled concerning modern kingdoms and families of rank. . . . Has any collection of this kind ever been published?"

Before I reply to this Query, proposed some years since, and recently implied in another correspondent's sensible communication, in which two predictions are selected of remarkable perspicuity, I shall prefix some observations extracted from the sixth volume of the *Memoirs of the Academy of Belles Lettres of Paris*, in which we are admonished against precipitate conclusions owing to the neglect of rational credibility, and the indulgence of unreasonable incredulity:—

"Shall we doubt of all such actions as do not resemble those which we could ourselves attest? No certainly. Ignorance, the mother of the most superstitious credulity, would in that case become the mother of the most unreasonable incredulity. . . . Let us acknowledge that to a fact's being probable considered in itself, it is not necessary that we should have seen examples of it but

that it is enough we know of causes capable of producing it. If we know no such causes, but are not certain that there may be such, the fact then considered in itself is improbable, and it cannot become credible but when it borrows more of probability from the witness who relates it than it has of improbability in itself. Aventin relates, upon the faith of one Conrad, who affirms himself to have been an eye-witness, that, in the year 1348, after a great earthquake, fifty peasants were, with their flocks, changed into statues of salt. The improbability which this fact has in itself is not overbalanced by the little probability that it borrows from an obscure and unknown witness; but the case is not the same in regard to some other singular facts. For instance, Savonarola confessed at his trial that he was not inspired. One however cannot help believing that many of his predictions were verified by the event in very particular circumstances. This fact is attested by Guichardini, lib. iii., by Philip de Comines, lib. viii., by Burchard, and many other contemporary historians, who could not all be deceived as to a fact of so public a nature, and who cannot be supposed to have acted in concert in deceiving us."— Pp. 73, 4.

I hope to be permitted to incorporate references illustrative of the subject in hand, whilst I furnish an account of a small volume, now before me, designed to convey the intelligence here inquired for, viz.—*The Miraculous Prophecies, Predictions, and strange Visions of Sundry Eminent Men, &c.* 12mo. Lond. 1794.

The first in chronological order is Michael Nostradamus. The subjects of the verses selected not being very interesting (except those of Cent. ix. lii. in which the religious persecutions in the reign of Charles IX. are described), I shall notice a broadside in Mr. Halliwell's *Collection of Proclamations, Ballads, and Broad-sides*, viz. No. 1: "The Defeat of the French Army in Italy foretold by the Great Nostradamus . . . And what will happen hereafter, as to the downfall of the French." This prophecy of the defeat of the French army in Italy, being subsequent to the expedition of Charles VIII., might have suggested itself to any pretender. The (so-called) prediction of Charles I. is preceded by a quatrain which is interpreted as below by Garencieres, p. 379:—

"CENT. IX. XLVII.

"The underwritten to an unworthy deliverand
Shall have from the multitude a contrary advice;
They shall change their Monarch, and put him in
peril,
They shall see themselves shut up in a cage over
against.

"This is plainly to be understood of those Traytors, that delivered and signed the death of King Charles the 1st of blessed memory, against the sense and advise of at least three parts of four of the nation, and who afterwards saw themselves for the most part shut in prison for this fact, and brought to a shameful end.

XLVIII.

"The great Maritime City of the Ocean,
Encompassed with Chrystalline Fens,
In the Winter solstice and in the spring,
Shall be tempted with fearful wind.

By the great Maritime City of the Ocean, Encompassed with Crystalline Fens, is to be understood the City of London, for as for that of Venice, it is situated upon the Mediterranean or rather Adriatick Sea: London then is threatened here of a fearful wind, which, whether the Author meant for the time that is past now, and that shall come hereafter, I know not; sure I am, that I have within this fifteen years seen two such winds in London, as I never saw the like any where else. The first was that day that Olivier the Usurpator died; the other was about six or seven years ago, caused by the lightning that fell in Hereford-shire, and did mix with a Western wind and came as far as London, carrying the tops of houses, and doing then for above 10,000 pounds damage."

By the author of the broadside, it is inferred that—

"The famous Nostradamus hath been more than sufficiently justified in the world long since . . . Instance the tragical end of Francis the Second, his Lord and Master, presag'd thus— Dans cage dor laeil il luy crevera. By the word cage dor, meaning his helmet gilt or inlaid with gold [see Chalmers's *Biogr. Dict.*] . . . and five hundred such prophecies in all which he is circumstantial to a miracle, so far as to descend to some names, as in one place, Duke D'Alva [cent. vii. xxix.], in another Robin; the same by transposition of letters being Biron, that is, the stout and brave Marshal Biron, that was executed in France for the crimes of Conspiracy and High Treason."

Garencieres, who "rejects the new Prophecies of Booksellers and Printers," inserts the verses—

"When the treacherous plot of Robin," &c.,

and subjoins the *History of the Duke of Biron*, pp. 464-91.

BIBLIOTHECA. CNETHAM.

CONSECRATION MARKS.

(2nd S. xii. 315, 425.)

In reply to Mr. D'AVENEY's inquiries, I wish to observe, 1st. That nothing influences the form of consecration crosses but the taste and fancy of those who design them. The rubric simply directs a cross to be painted on the wall within a circle, but the form of the cross is not prescribed, and is accordingly found to vary exceedingly. There was lately to be seen in Eaton church, near Norwich, one cross perfect, and another imperfect; both of the same form, being crosses *pattees* with circles, which their extremities touched, and having something like leaves between each branch of the cross. A very elegant cross was discovered on the north wall of the north aisle of the church of St. John the Evangelist at Winchester in 1852, with large fleurs-de-llys at its extremities, but there was no circle round it. In 1848 a very beautiful one was discovered in Taverham church, a cross *patonce* with the ends of each arm terminating in trefoils; and having a circle about it formed of the platted crown of thorns, from which proceeded graceful sprigs with leaves and flowers all round. Above

was a label with a few letters left of an inscription, which was probably *Domus mea*. It was on the wall of the north aisle. Another in St. John's, Winchester, resembled the crosses at Eaton, but the extremities were of the form of a cross *patonce*. The most beautiful consecration cross which has fallen under my observation was discovered in the church of St. John Sepulchre in Norwich, in the year 1845. It was on the south wall of the chancel: a cross *flory* within a double circle, the space between the two circles being filled up with leaves and flowers very elegantly designed, and having an exquisitely formed label across the upper part with the words in black letter and in perfect preservation, *Adorabo ad templum sanctum tuum*. The diameter of the outer circle was 21 inches. Three very elegant crosses were discovered in Drayton Church, near Norwich, in 1849. I made drawings of them, which are now before me, but the crosses are too elaborate and floriated for any idea to be conveyed of them by mere description. They have long ago shared the fate of so many other pious memorials of the piety of our fathers, and been again covered by the inexorable colour brush; so that I am fortunate in having preserved accurate drawings of them.

2^{ndly}. As the rubric prescribed nothing as to the form, so it said nothing as to the colour of these crosses. Here, as in so many other matters of ecclesiastical research, men are apt to suppose mystery, where there is none. The colour was mere matter of taste. Of course a prominent colour was desirable; and so we generally find these crosses red; but more than one tint was not unusual. That at Taverham is varied with black, and one of those at Drayton was red and green, as was also the singularly beautiful one at St. John's Sepulchre Church, Norwich, with the addition of black borders to the outer circle and label.

3^{rdly}. The place selected for such crosses was in no way significant of the life or martyrdom of the patron saint. The Sarum pontifical prescribed twelve crosses to be painted both inside and outside of the church: "duodecim cruces pictæ deforis, et duodecim deintus," each of which the consecrating bishop anointed with holy chrism. The pontifical of Bishop Lacy of Exeter gives a similar direction: "Providentur . . . quod xii cruces depingantur in circulis in parietibus infra ecclesiam, et xii deforis." The Roman pontifical prescribes twelve crosses inside the church only; but from it we learn where they were to be placed, namely, three on each of the four walls, and also the height from the ground, which was to be about ten palms: "Depingantur in parietibus ecclesiæ intrinsecus per circuitum duodecim cruces, circa decem palmos super terram, videlicet tres pro quolibet, ex quatuor parietibus."

This is every where observed now in the consecration of Catholic churches. We need not wonder therefore at finding consecration crosses on any of the walls of our old churches.

The stone in Wymondham church, inserted in one of the pillars, bears the monogram of the Blessed Virgin Mary; but has no reference to consecration. F. C. H.

THE RECENT DISCOVERIES IN THE ORKNEY ISLANDS.

(2nd S. xii. 204.)

As these remarks have not met with a reply, I venture on a few words.

The Scots are allowed to be Scythians, probably descendants of the Ases who, led by Sigur or Odin, were afterwards the Northmen of our history. They found Scandinavia already peopled; and, in accordance with man's nature to magnify the obstacles to be overcome, they designated this earlier race as monsters and giants, living in forests and mountains, and the enemies alike of gods and men; giving them the name of Jotuns or Jotnar, *giants*. That the vanquished race was an offset of that called Ugrian, Oigur, Ugorian, Ogre, evidences exist in physical form, language, and religious customs, tending to show that, widely spread over northern Asia and Europe, it gave the first inhabitants to those regions. It is scarcely likely that Odin's Scythians early crossed a stormy sea to people inhospitable islands of which they had no previous knowledge, even supposing those islands to have still enjoyed a milder climate than at present. Not till later years did internal pressure send the Northmen forth to conquer, and (*perhaps*) to colonize. Thus it may be suspected that the Scots or Scythians were not the earliest inhabitants of Scotland.

Over the vast wilderness of Northern Asia are scattered tumuli containing the relics of a people with round heads, whose implements and ornaments are of stone and bone; nothing indicating the knowledge or use of metals having been found in them. In the south of France and north of Spain the sepulchral remains of the oldest and rudest class of inhabitants display this Ugrian type, whence the notion that the most ancient people of those countries, whom succeeding Kelts and Iberians drove into the mountains, were of Ugrian stock. The national appellation of their descendants, the Basques, is *Eushaldunes*; the language is *Eusharian*, and "is quite distinct," says Dr. Pritchard (*Nat. Hist. of Man*), —

"From Keltic and all other Indo-European languages; in structure it most nearly resembles the idioms of the native tribes of America. Yet this resemblance hardly amounts to a family relation, or to that kind of connection that proves a common origin, the difficulties which lie against such an inference being taken into account."

It is fair to give the whole passage; the difficulties have been since explained, and lessened, if not removed, by Dr. Latham in his *Native Races of Russia*.

There are links to be supplied in the European chain. Dr. Latham suggests that the present Tschermis, a Ugrian race of northern Russia, may be the Arimaspe of Herodotus; they are miners at this day. Adjoining them westward, Herodotus places the Issedones, whom he calls Oigurs. Davies says the Arimaspe were Finns; thus the position of the Issedones is fixed, independent of the term Oigur. The word Ugrian is said by Dr. Latham to mean *borderer*, from the root *k-r*, a boundary, applicable to their extreme position. Now, bearing in mind the peculiar language of the Euskaldunes — was this people a branch of the Issidones, and of the Ugrian race? And, was indeed the whole of populated Europe Finn, that is Ugrian, anterior to the migration westward of Sarmatians, Kelts, Arians, Indo-Europeans?

On the coast, and in the isles of Armorica we find hints of a population more ancient than the Kelts; and although Brittany is grandly rich in Druidical remains and Scandinavian legends; — though its bleak moors bristle with Meuliers through whose shadow the benighted peasant fears to pass, and the Dolmen or Cromlech is the favourite scene of fairy agencies, yet through its myths and tales there flows an under-current which cannot be traced to the Druidic fount. Dwarfs and giants are the chief actors, as in other countries; but besides these, superstition tells of sacred islands now far from the shore and rarely approachable, where the souls of the dead howl to the storm, which is too often fatal to the living. The fabled city of Keres, now engulfed in the bay of Danarneney, was rich and populous, and remains of an ancient causeway are still shown on the present mainland. One name for the dwarfs of Breton legends is *Korigan*; and the frequency of *Ker* and *Kor* in the names of places and persons remind us of the root of *k-r* of Dr. Latham; in Brittany it signifies an edge, limit, or boundary.

In following the coast of France, the stone implements found in Picardy present themselves to us as possibly Ugrian; but we are not aware that any skulls have been found belonging to these relics. Granting the prevalence of the Ugrian race, we might expect to find their remains in the Channel Islands and the small inlets lying north of Brittany; also in the islets near Ushant, and perhaps in the Glensans.

The intimate connection of Britain with Armorica meets us at all points of our early history; our Druidical monuments, our fairy legends, are almost identical; while household and agricultural customs assure us of our ancient brotherhood; but in favour of our descent from the

Ugrian stock, we can adduce only the Ogres of our nursery tales, and perhaps the Hone flints. Our Klint hills, our Rime frost, our Grundle, our Gogmagog hills, our “becks” and our “bys” are of a later day, and of more ready explanation; surely a search for earlier relics would be worth the trouble.

F. C. B.

HARLEIAN SCRAPS.

THE JEW OF TEWKESBURY.

(2^d S. xii. 195.)

Some years since, being struck by the frequent occurrence in manuscript chronicles of the lines on the cruel fate of the Jew at Tewkesbury, I began to make a small collection of notices of the fact, which (although never carried beyond a beginning) may now serve to answer the question put by the Rev. JOHN WILLIAMS, as well as to illustrate his communication. The tone of the rhymes, and their evident popularity, show only too plainly how the infamous brutality of the Earl of Gloucester fell in with the temper of the times, so that the murder of a Jew seems but to have passed for a capital joke.

1. “Circa hæc tempora apud Tewkesbury quidam Judæus pro diem sabbati cecidit in latrinam, nec permisit se extrahi propter reverentiam sui sabbati, sed Ricardus de Clara, comes Glogornie, non permisit eum extrahi die Dominica sequenti ob reverentiam *sui* sabbati; et sic mortuus est. De cujus obitu sic ait quidam —

“Sabbata sancta colo,

De stercore surgere nolo: —

Sabbata nostra quidem

Dum sunt, remanebis ibidem.”

Nova Chronica of Rich. Rede, Bodl. MS., Rawlinson, C. 398, fol. 39 b.

2. In a chronicle, partly made up from Muri-muth in Laud MS. 529, under the year 1261 (fol. 56 b.), the story is verbally the same, but the lines run as follows: —

“Unde notantur isti versus: —

“Tende manum Salomon

Ut te de stercore tollam:

Sabbata nostra colo,

De stercore surgere nolo.

Sabbata nostra quidem.

Salomon, celebrabis ibidem.”

3. With similar lines inserted in the margin in Rishanger's Chron. in Bodl. MS. 462, fol. 34 b. Printed without the verses at the end of Wats' *Matt. Paris*, p. 990.

4. 1258. “Isto anno apud Tewkesbury quidam Judæus cecidit in gumphum in suo sabbato, et noluit permittere se extrahi ob reverentiam sui sabbati. Et dominus Ricardus de Clare tunc comes Gloucest. de hoc casu audiens noluit permittere populum extrahere illum in die Dominica proxime sequenti ob reverentiam sui sabbati; et sic *maledictus* Judæus propter suam urbanitatem mortuus fuit ibidem.” — *Chron. of London* in Bodl. MS., Rawl. B. 355, fol. 84 b.

5. 1258. The fact is noticed in the chronologi-

cal table which was suspended in old St. Paul's Cathedral (see *The Chron. of London*, edited by Nicolas, p. 175); and in Higden's *Polychronicon* (Bodl. MS., Laud, 619, fol. 160).

W. D. MACRAY.

FORTEY BRASS (1st S. xi. 465.)—If CHEVELLS, who offered to restore to the church of Northleach a portion of the Fortey Brass, which he purchased at a shop at Oxford, will communicate with the vicar, the Rev. H. Minniken, or myself, we will undertake to get the plate refixed in its proper position in the church. H. HAINES.

Paddock House, Gloucester.

COOKE OF GIDEA HALL (2nd S. xi. 351.)—I have many notes of this ancient family in connexion with the history of Romford, and shall be glad to compare some with your correspondent C., if he is, as I surmise, a descendant. The Gidea Hall Cookes became extinct in the male line more than two centuries ago. The burial of "Mr. William Cooke, Esq." is recorded in the Romford Register, 9th July, 1650; and the name does not again occur in the registers. I take said William to have been the third son of the last Sir Anthony Cooke. Sir Edward Cooke, who was buried at Romford, 20th July, 1625, was first son, and his daughters carried off the estate of Gidea Hall. What became of Sir Hercules Francis Cooke, second son of Sir Anthony, and who signed the Visitation of Essex in 1634 as representative of the family? I do not find his burial recorded at Romford, though he certainly lived there. The arms shown in said Visitation (C. 21, College of Arms.) do not agree with your description. I have not heard of the motto inquired for by your correspondent.

Most certainly no Sir *Anthony* Cooke ever served as Lord Mayor of London. Two representatives of the family bore the name of Anthony. The first Sir Anthony Cooke, of Geddy, or Gidea Hall (a man of some note), was born 1504, and died 1576. The second Sir Anthony Cooke, his grandson, was born 1559, and died 1604. Both were buried in Romford church. The Cookes held Gidea Hall for a period of about two hundred years. The first, Sir Thomas Cooke, was the Lord Mayor your correspondent has run against. He died in 1478. Then came his son, Sir Philip Cooke, whose son, Sir John, dying in 1515, was succeeded by the famous Sir Anthony; whose splendid monument still stands in Romford church, though not in its original place. After Sir Anthony, came his son Richard; who died in 1579, and was succeeded in the inheritance of Geddy Hall by his son the second Sir Anthony; in whose sons, as I have said, the *Romford* Cookes became extinct. A branch of the family, however, long after flourished at Highnam Court, near Gloucester.

I find many entries of the Cookes in the Romford Registers. Their stately house of Geddy Hall was pulled down by a London alderman in the early part of the last century; but a view of it, *temp.* Charles I., is happily preserved.

EDWARD J. SAGE.

16, Spencer Road, Newington Green, N.

LETTERS IN THE ARMS OF BENEVENT: MARI-
NER'S COMPASS QUERIES (2nd S. xii. 30, 56.)—I am exceedingly obliged for the information which has been communicated by A. A. (Poets' Corner), to "N. & Q.," as to the signification of the lettering at the eight points of the compass in the above arms; but I cannot plead guilty to having misplaced the letters (which I fancy A. A. thinks has been the case). I have again carefully examined the woodcut, in company with the librarian to our public library; and the error is not mine, but is in the engraving, where the letter S is certainly at the S.W. point; and thence travelling northwards, O, L, &c. It is evident, that whoever copied the woodcut from its Italian original, did so very incorrectly: as a further instance, the north star is represented in that portion of the shield, which is argent (signifying daylight) instead of in the sable portion (or night). The cross at the S. point is, doubtless, a mistake for the letter L, as suggested by A. A.; who may be sufficiently interested in the matter to send to "N. & Q." for a tracing of the woodcut, which I have enclosed addressed to him. SIGMA TAU.

Cape Town.

P.S. Since writing the above, I have examined a sundial and compass in my possession, made by "Johann Willebrand, in Augsburg, 48," and I find that, besides the N. S. and W. points being marked Septentrio, Nord, Meridies, Sud, Oriens, Ost, Occidens, West, they bear respectively, in addition, the fleur-de-lis at north, O at the south, a cross at the east, and P at the west; engraved on the rays of the compass.

I should like to have the date of manufacture of this sundial. It has a curious perpetual calendar attached, and is of highly-finished work in silver, parcel gilt. Is the '48, 1648 or 1748? I have another sundial and compass, made by "Buterfield à Paris," apparently of the same age (if I may judge from the resemblance in the style of the figures 3, 8, and 6). Perhaps some of your readers can give me the information I am in want of, as to the precise dates when these mathematical-instrument-makers, Willebrand of Augsburg and Buterfield of Paris, flourished?

The arms are those of the province of Principato-Citra in the kingdom of Naples.

Beltrano, in his *Breve descrizione de Regno di Napoli*, Naples, 1640, p. 155, gives a woodcut of the arms, and the following description:—

"Fà per arme una Bussola di navigare cō quattro ait

al accategli d' intorno, posta in mezzo di due cāpi, de qua la parte di sopra e d' argento, con una Stella d' oro tutta fulgente di raggi—l' altra parte di sotto del campo è aera.”

The compass is to signify that Flavio di Grolli, of the city of Amalfi, in the province of Principato-Citra, invented the mariner's compass.

I have no doubt A. A.'s reading is correct, and that the letters are meant to be those on the card of the compass; but in the woodcuts, the engravers have not been particular as to where they put the north point. A. W. M.

FRENCH FAMILY (2nd S. xii. 417.) — CESTRIAN is referred to Lower's *Patronymica Britannica*, where it is stated that the Frenches of French Grove, co. Mayo, are said to have sprung from Rob. Fitz-Stephen de France, who accompanied Strongbow into Ireland *temp.* Hen. II., and he is said to have been a descendant of one Theophilus de France, a follower of William I. The name is common in this village. J. EASTWOOD.

Eckington, Derbyshire.

BEVERIDGE; TOD (2nd S. xii. 416.) — Lower derives Beveridge (*quasi* Beaverridge) from Beferige, which other derivatives of Befer occur in the *Codex Diplomaticus*. "Tod" is clearly the old English and Scotch word for *fox*, from which come Todhunter, Toadhole, &c. J. EASTWOOD.

FALSE TEETH AMONG THE ROMANS (2nd S. xii. 417.) — As affording some answer to his Query, I beg to direct the attention of J. C. H. to the first part of the Laws of the Twelve Tables. (See J. Rosini, *Romanorum Antiquitatum Corpus*, p. 586, edit. J. Dempsteri, Lug. Bat. MDCLXIII.) No. X. restrains useless expenses at funerals in general; and No. XI., as an exception, allows that the gold settings of false teeth, or the gold with which they were bound, should be buried or burnt with the deceased. This establishes the fact, that false teeth, mounted in some manner in gold, were in common use among the Romans at an early period. The words of the law are:—

"XI. Neve aurum addito: ast quoi auro dentes vincti erunt, im cum illo sepelire et urere, se fraude esto."

The commentator adds:—

"Vetat lex sepulchris aurum injeci . . . Additur deinde exceptio, si tamen quis dentes, qui sibi excidissent, aut evulsi essent, auro incrustasset, licere eos cum mortuo cremari, vel sepelire, sine fraude: hoc est, non peccari ea re contra leges.

"Ast quoi auro dentes vincti erunt.—Id est, ejus dentes, qui illo aliquando, vel exciderunt, vel evulsi sunt, auro erunt incrustati.

"Quoi—pro cui, antiquè.

"Im cum illo sepelire, etc.—Id est, licere pro legem, cum dentem, vel eos dentes cum mortuo uri, vel condi. Im pro eum; se pro sine, antiquè, teste Festo."

As for the words *incrustasset* and *incrustati*, above, I confess I do not see how they apply to the mounting of teeth in gold. Perhaps J. C. H.

can explain. To meet with some Roman false teeth would assist in elucidating the subject.

P. HUTCHINSON.

Compare Horace:—

"At illæ currere in urbem,

Canidiæ dentes excidere . . ."

I. P. O.

Are not these to be found among the Egyptian and Etruscan antiquities in the British Museum?

P. P.

DERWENTWATER FAMILY (2nd S. xii. 405.) — Has not the author of the *Life of James II.*, quoted by ANON, fallen into the very common error of mistaking the German ducal family of Neüburg (a branch of the Pfalz) for the Scotch earldom of Newburgh? I cannot see, in the pedigree of Clementine Sobieski, any connexion with the latter family; but her mother was a Princess of Neüburg. I have noticed many other instances of this odd confusion of a sovereign house with a mere earldom. HERMENTRUDE.

SURNAMES DERIVED FROM FEMALE NAMES (2nd S. xii. 413.) — MR. F. CHANCE says that he does "not know that a female Christian name was ever raised to the dignity of a surname." I would remind him, however, of Sir Thomas *Lucy*, noted in the personal history of Shakspeare, and of Mr. *Betty*, the once celebrated young Roscius; and the surname *Hannah* appears in the current *Edinburgh Directory*. I have no doubt that a search in that of London will show a good many more of the same kind. I may add, that M^{rs} *Janet* is a surname not unknown in Scotland. *Grace* occurs in Fife, and *Bell* and *Rose* everywhere; though, no doubt, these three last may not necessarily be derived from female Christian names. S. Edinburgh.

The theory about names ending in *s*, which F. CHANCE seems to claim as his own, is stated and most amply illustrated in Chap. ix. of Lower's *English Surnames*, where are also instances of female Christian names having surnames derived from them, if not actually used as surnames themselves. See also Lower's *Patronymica Britannica* in which several *metronymics* are noticed. The surnames Anne and Jane are not uncommon, but the former is local, and the latter may be from the French Jean. J. EASTWOOD.

MR. F. CHANCE says, in his interesting article on this subject, "I do not know that a female Christian name was ever raised to the dignity of a surname." A London Directory has furnished me with the following:—Annis, Betty, Eve, Ety, Fortune, Ellen, Grace, Joyse, Jennet, Lucy, Love, Maud, Milly, Prudence, Patience, Rose, and many others formed by an additional *s*:—Betts, Kates and Cates, Molls, Matts, &c.

U. O. N.

TIFFANY (2nd S. xii. 234.)—I think it very probable that this family will be found to be of English, and not of French extraction, as SAXON supposes, and for the following reasons, viz.:—

In Stow's *Chronicle*, it is stated that John Tyce, of Shoreditch, London, was the first person who manufactured taffeta in this country in the year 1598.

Now taffeta and tiffany are synonymous, and mean a thin silk (then held in high repute).

At this period it was common for persons to change their surnames, and the others which they assumed in place were generally taken from their estates, place of residence, or of the articles they manufactured, or dealt in; it therefore seems very likely that some of the descendants of this silk-manufacturer took the name of Tiffany, in preference to that of Taffeta, on account of the former name being more euphonious than that of the latter.

With respect to the heraldic part of the question, if SAXON will refer to Burke, he will there find all particulars relating to the family of Tyce, Tyas, Tyess, or Tyes. G. I. T.

EARTHQUAKES IN ENGLAND; LAND SWALLOWED BY THE SEA (2nd S. xii. 397.)—In Dunlop's *History of Fiction*, art. "Sir Lancelot du Lac," he says:—

"The country of Leonais, or Leonnoys, of which Me-liadus was king, and which was the birth-place of Tristan, though once contiguous to Cornwall, has now disappeared, and is said to be forty fathoms under water."

He quotes Carew's *Survey of Cornwall*, who says it was about thirteen miles from the Isles of Scilly, and is all under water except a rock seen at low tide, and that "fishermen casting their hooks thereabouts have drawn up pieces of doors and windows." If the land be forty fathoms under water, it can only have become so by the agency of an earthquake; no other power could have made a chasm half as deep as the cross of St. Paul's is high. Is there any historical evidence of this, or is it mere tradition? Accurate accounts of places swallowed by the sea, or other causes, as the Goodwins, the lands by Winchelsea, &c., would be very curious and valuable. A. A. Poets' Corner.

CHAUCER (2nd S. xii. 287.)—To a certain extent Godwin's *Life of Chaucer* must be considered *passée*; that by Sir Harris Nicolas, published in 1846, and prefixed to his edition of *The Romance of the Rose, &c.*, containing so many additional documents. It includes the one forwarded by ITHURIEL, and many others discovered since Godwin's times, which may prove interesting to your correspondent. W. P.

REV. W. PETERS (2nd S. xii. 272.)—Many of this reverend artist's paintings will be found in

the Royal Academy Catalogues. Portraits by him of the Prince of Wales, the Duke of Cumberland, the Duke of Manchester, and Lord Petre, are in the Freemasons' Hall, Great Queen Street, as noted in the *Freemasons' Magazine and Masonic Mirror* for July 30, 1859, p. 71, which may perhaps contain further particulars of him, as I have not been able to compare the two together.

W. P.

STRELLEYS OF STRELLEY (2nd S. xii. 395.)—Strelley, Stradley, Straley, commonly called Sturley. Camden (*Britt.* vol. ii. 396) writes "Strelley, antiently Strellegh, which gave name and residence to the knightly family of the Strelleys, one of the oldest and most famous in the county."

Their descent will be found in Thoroton's *History of Notts* (vol. ii. 218). The pedigree commences with Walterus de Stradleigh, temp. Henry I., and ends with Nicholas Strelley, who died s. p. towards the end of the seventeenth century, and whose mother married Lord Byron.

The lineage of Strelley of Woodborough is given in Thoroton (vol. iii. 33), which contains the emblazonment and an engraving of the arms, Paly of six, or and sa.

The genealogical MSS. in the British Museum, 1556, fo. 13, Egert. MS. 996, fo. 43 b, supply additional information. HENRY M. VANE

I beg to inform MR. HENRY MOODY that, amongst other monuments that have been this year repaired and restored in St. Andrew's church, Plymouth, is one to the memory of George Strelley; he died 16th Feb., 1675. G. P. P.

BREVIT (2nd S. xii. 416.)—This word is very common in Gloucestershire and North Wiltshire, and is applied to fidgeting, restlessness, rapid motion—as a spaniel hunting about in the bushes. "Breviting about" is a very common expression of my Gloucestershire bailiff. Query, from *brevis*, short rapid motion? If so, it would have the same derivation as *brevet*, from *brevis* Lat., *brief* French—a letter of commission, a short document:—

"It was he that said of Jenny Kingdom, the maid of honour, who is a little old, that since she could not get a husband, the queen should give her a *brevet* to act as a married woman. They give *brevets* to Majors and Captains to act as Colonels in the army. *Brevets* are commissions."—*Dean Swift to Mrs. Dingley*, March 14, 1712.

It is singular that so common an expression as *brevet* should not appear either in Mr. Phelps's *Glossary of Gloucestershire Provincialisms*, nor in Grose's *Provincial Glossary*. Neither does it appear in Mr. Albert Way's *Promptorium Parvulorum*. S. L.

CUTHBERT BEDD'S communication brought the age of pinafores back most vividly to my mind: for our old nurse, who was a native of Lincolnshire, would frequently distinguish our restless

little mortal under her care by a cognomen which sounded like "breffits," but which was probably none other than the *brevit* which is the subject of your correspondent's inquiry. I used to think in those days that it had something to do with being out of *breath* (*unde* breathit, corrupted into *breffits* or *brevit*), because I noticed that the term was generally applied when the child was in a state of almost breathless anxiety. I do but mention this as an amusing specimen of infant etymology, not at all with the idea of recommending it for the adoption of the learned readers of "N. & Q."

SR. SWITHIN.

THE ORDER OF ST. JOACHIM (2nd S. xii. 339.)—Does this order still exist? If it does, where are its chapters-general held, and who is at its head at present?
J. WOODWARD.

SEPARATION OF THE SEXES IN CHURCH (2nd S. *passim*), takes place in several about here, among others, at Hildenborough, except with the principal families; and, if I mistake not, at Shipbourne and the Weald church. S. F. CRESWELL.
The School, Tonbridge, Kent.

HERALDIC QUERY (2nd S. xii. 393.)—The arms and crest are those of the family of Willey.

A. W. M.

ST. GILBERT (2nd S. xii. 394.)—PHILOMEL will find a good engraving of a canon and nun of the Order of St. Gilbert in Dugdale's *Monasticon Anglicanum*, vol. vi. Part II., edit. 1846.

A. W. M.

PHILOMEL will find "a good print of a monk and nun of the Order of St. Gilbert" de Simpringham en Angleterre, in *L'Histoire des Ordres Monastiques Religieux et Militaires*, tome ii. Paris, 1714.

W. L.

"SIC TRANSIT GLORIA MUNDI" (2nd S. xii. 280.)—Will the learned Librarian of Chetham's Library kindly quote the passage he refers to, as I have not Zonara or Camerarius within reach?

EIRIONNACH.

SIR JOHN EYLES (2nd S. xii. 436.)—Sir John Eyles lived for some years at Gidea Hall, near Romford in Essex. He pulled down the fine old mansion of the Cookes there, and erected the house now standing. Only one entry of the Eyles family occurs in the Romford register—a marriage:—

"1731, Feb. 22. W^m Bumstead, Esq., S. M., of St. Clement's Dane, in the County of Midx., and Miss Mary Eyles of this Parish, S. W."

EDWARD J. SAGE.

REGISTERS OF THE STATIONERS' COMPANY (2nd S. xii. 411.)—MR. COLLIER in speaking of the "Ballad wherein is descryde Howe Three Persons," &c., says they no doubt rode upon a stang or pole, and that "woodcuts are in existence showing the particular manner in which the pen-

ance was inflicted." As I am collecting among other obsolete punishments, especially just now, upon that of "riding the stang," I should feel particularly obliged if MR. COLLIER would kindly give me references to the woodcuts he alludes to, as, perhaps, they may be new to me. Any information on this punishment will be very acceptable.

LLEWELLYN JEWITT.

Derby.

WINSPEARE FAMILY (2nd S. xii. 327.)—A family of this name was long since settled in the co. Cork. The following notices are taken from the marriage license bonds remaining in the Consistorial Office of this diocese:—

"Robert Phaire, gent., parish of Kilmacmogue, married Avis Winspeare of same, widow, Dec. 8, 1697; John Winspeare married Catherine Sullivan, parish Durrush, Oct. 23, 1705; John Winspeare, married Rachael Anglin, parish of Clonakilly, Oct. 17, 1738; Robert Winspeare, married Mary Jermyn of Clonakilly, Jan. 1, 1740; Thomas Winspeare married Sarah Trimmitt, parish Kilkaskin, dio. Ross, Aug. 29, 1750."

This family is now extinct; the name, however, is still preserved in a branch of the Hungerford family, who reside at Clonakilly.

R. C.

Cork.

COLLETT FAMILY (2nd S. xii. 249.)—Does your correspondent mean the Colletts of Barking, co. Essex, now represented by the Pellys of Westham? If so, I could show him many notices of the family scattered through my Barking Collections, including the whole of the Collett entries in the parish register.

EDWARD J. SAGE.

REPRESENTATION OF THE FIRST PERSON OF THE TRINITY (2nd S. xii. 348, 443.)—The idea of representing the First Person in the Godhead in pictorial art as a "benevolent-looking old man," in which some "venerable" form it is sometimes "graven by art and man's device," is founded, I presume, on the *human* representation of God the Father, which occurs in the prophet's vision, Daniel vii. 9:—

"And the ancient of days did sit, whose garment was as white as snow, and the hair of his head like the pure wool."

F. PHILLOTT.

In the Royal Gallery at Nuremberg, the First Person of the Trinity is represented as a dignified old man in flowing drapery (I think blue) floating among clouds, but in a standing posture. The picture is less remarkable than the description of it in the catalogue, which I copy entire:—

"83. Zanetti (Dominicus), blühte 1750. Gott Vater in Wolken herabschwebend; Lebensgrosse ganze Figur. Leinw. H 6' 4", B 4' 8".—*Catalogue* of 1840.

H. B. C.

U. U. Club.

I met with two instances of such a representation in my search for materials in preparing my

History of Boston and the Hundred of Skirbeck, Lincolnshire. The first was in the seal of the Guild of the Holy Trinity in Boston. The First Person is represented therein in the figure of a venerable bearded aged man, seated beneath a richly ornamented canopy, with uplifted hands; and a figure of the Second Person of the Trinity on the cross, which is held between the knees of the Father. The Third Person of the Trinity is kneeling in a posture of adoration in a plain canopy immediately beneath the former one, holding a cross *fitchee*.

The second instance of a representation of the First Person of the Trinity, is given in the beautifully sculptured stone font of the church dedicated to All Saints at Benington, near Boston. The font is octagonal; on one side the sculptor has attempted to represent the Deity in the figure of a man sitting beneath a canopy, with a crucifix between his knees. An angel is on each side, censuring the central figure.

PISHY THOMPSON.

Stoke Newington.

On the Graben at Vienna there is what Murray calls "a column in honour of the Trinity." My personal recollection of it does not go beyond the absurdity of *marble clouds*, but I think these clouds sustain representations also in marble of the Three Persons.

I. P. O.

PEDIGREES OF FRENCH KINGS (2nd S. xii. 394.) — Does A. B. C. desire to find the pedigrees of the separate Houses of Merové and Charlemagne, or does he wish to deduce the descent of Baldwin Count of Flanders from Clovis *through the female line*? I am at present engaged on a genealogical table of the kings of France, and if the account of the descent drawn out in full would be of use to A. B. C., I shall be very happy to forward him one through the publishers of "N. & Q." The two best published authorities to which I can refer him are Le Sage's *Atlas Historique et Généalogique*, and Anderson's *Royal Genealogies*. The former may be obtained of Dulau, 37, Soho Square, for about 4*l.*; the latter is a scarce work, and commonly sells for between 2*l.* and 3*l.*, according to condition.

HERMENTRUDE.

PENDON Y CALDERA (2nd S. xi. 266.) — The "Pendon y Caldera" were not exclusively the marks of the dignity of a count; they were the ensigns of the *Ricos Hombres*, who were much the same thing as our knights bannerets: —

"Las Insignias de los Ricos hombres eran un pendon con divisa, y una caldera, que les davan los Reyes despues de haver velado el pendon una noche en la yglesia que mas devocion teman. Con el pendon les concedian facultad de hazer gente para la guerra, la caldera significava eran poderosos para la sustentar y mantener." — *Origen de las Dignidades seglares de Castilla y Leon*, lib. i. c. ix.

Hence the great Spanish families of Guzman,

Lara, Maurique, Pacheco, Aça, Fuente, Almixir, Herrera, Biedma, and many others, bear the cauldron in their arms.

J. WOODWARD.

RALPH DE MORTIMER AND GILBERT TISON (2nd S. xii. 418.) — With reference to the inquiry of DANE-GELT, it may possibly be worth mentioning that, under the article "Vesci" in Burke's *Extinct Peerage*, it is stated that —

"Ada, sole daughter and heiress of William Tyson of Alnwick and Malton, son of Gilbert Tyson, the Saxon, who was killed at the battle of Hastings, married Yvo de Vesci (now represented by the Baroness de Clifford.)"

Vide the articles "Aton" and "Bromflete" also in Burke's *Extinct Peerage*. HENRY CLINTON.

LEARNED CRUSADERS (2nd S. xi. 249, 336.) — Through an error of CURIOSUS, the truly learned MR. BUCKTON has been (in the jargon of the day) *sold!* Mrs. Hemans knew better than to attribute learning to men who, with very few exceptions, were profoundly ignorant. In the *Sound of the Sea*, she wrote —

"And the hymn the *leagued* Crusaders sang
Hath died in Galilee."

See her *Works*, 12mo edit. 1839, iv. 328. And again, in her *Troubadour and Richard Cœur de Lion*, referring to the Troubadour's wild song, she wrote: —

"On the Great Plain its notes have rung,
The *leagued* Crusaders' tents among."

IB. ii. 132.

ERIC.

Ville-Marie, Canada.

BEGGAR'S BADGE (2nd S. xii. 416.) — The use of these badges was not confined to England. Rodrigo Mendez Silva, in his description of the town of Valencia in Spain, remarks that there no poor man is allowed to beg, unless he wears attached to his neck a leaden badge stamped with the arms of the town, and that this regulation dates from the year 1393: —

"Decretaron l' año 1393, no pidiessen pobres limosna sin licencia de los seis jurados, y que avian de llevar las armas de la ciudad esculpidas en plomo al cuello pendientes pena de açotes."

J. WOODWARD.

Besides his badge, the privileged beggar wore a long blue gown of worsted or frieze, with a belt about his waist. The badge, worn on his breast, was a flat round piece of white metal, embossed, about five inches in diameter. The only individual of the class whom I remember, was Andrew Gemmel: a tall well-formed old man, who is believed to have been the original of Scott's Edie Ochiltree. About the end of the last century, he was occasionally seen in the South of Scotland; and it is told of him that, in one of his wandering journeys, being at Kelso, and wishing to cross the Tweed in a ferry-boat — the bridge being broken

-- the ferryman refused to take him, as he had not wherewithal to pay his fare. "Weel a weel," said he, "it's a' ane to Andrew, I sall e'en gae round by Mewros" (Melross, about twelve miles higher up the river). "It's a' ane to Andrew."

J. MN.

VERIFICATION OF REFERENCES, ETC. (2nd S. xii. 289) —

"Solus non est cui Christus in fuga comes est." — *Cypriani Epistole*, lvi. p. 91. Paris, 1726.

T. J. BUCKTON.

PETER WATKINSON; OWTREM FAMILY (2nd S. xi. 278.) — Inquiry was made as to a "Peter Watkinson" of Edlington in 1675. Is he identical with Peter Watkinson who was "Minister of Wirksworth," and is believed to have died in 1688? Whom did the above Peter W. marry? Do the registers of Edlington or Wirksworth afford any intelligence respecting him? The last-named married Elizabeth, daughter of Gilbert Heathcote (grandfather of the first Baronet of London), by his wife Elizabeth Owtrem. He is described as above in the records of the College of Arms (vol. K. 9, p. 133), and I shall be glad to learn what were the arms, and any account of the family of Owtrem, Ultrem, or Outram, who were of Dronfield in Derbyshire, and were of consideration there at one time, two of the name being returned among the gentry of Derbyshire, *temp.* Hen. VI.

HENRY W. S. TAYLOR.

Miscellaneous.

NOTES ON BOOKS.

Domestic Life in Palestine. By Mary Eliza Rogers. (Bell & Daldy.)

We have in this interesting volume far more detailed views of the inner phases of Oriental Domestic Life than any which have yet been exhibited. The writer resided for a very considerable time with her brother, who held a consular appointment in the country, and she was thereby enabled to mingle freely with people of all creeds and classes, and to become daily more and more familiar with their habits and mode of thought. With these advantages added to considerable power of observation, and a facility of conveying her own impressions very vividly to the minds of her readers, it will readily be believed that Miss Rogers has produced a volume which will not only be read with interest at the moment of publication, but will, we believe, be hereafter regarded as an authority on the subject of social and domestic life in the East.

The Koran translated from the Arabic, the Suras arranged in Chronological Order; with Notes and Index. By the Rev. T. M. Rodwell, M.A. (Williams & Norgate).

Our sincere city benefices would have escaped much animadversion had all their occupants employed the comparative leisure of their position with as much industry as the Rector of St. Ethelburga. Mr. Rodwell here presents us with an entirely new translation of the Koran from the Arabic, which differs from Sale's well-known version, in adopting not the traditional arrangement of the chapters in use among the Mahometans, but the

chronological order in which they have been arranged by the modern criticism of Europe. The plan has its advantages, and serves to exhibit the gradual development of religious opinion in Mahomet's mind; the translation is executed in a scholarly way, and represents, better than Sale's translation does, the rhythmical structure of the original. Yet we hardly think it will supersede the elder version in popular estimation; the chaos of confusion in which the contents of the Koran lay was a characteristic feature of the book; and a conjectural re-arrangement of the Suras may perhaps present us with the most lucid view of the doctrine of Islam as it grew up in the mind of its founder, but it deprives us (to the same extent) of the historical Koran of Mussulmen.

John Rogers, the Compiler of the First Authorised English Bible, the Pioneer of the English Reformation, and its first Martyr: Embracing a Genealogical Account of his Family, Biographical Sketches of some of his principal Descendants, his own Writings, &c. &c. By Joseph Samuel Chester. (Longmans.)

The above comprehensive title describes very completely the character of the volume, with which an American descendant of this Protestant martyr here presents the English public. No pains seem to have been spared in the search for original sources of information. The authority of the *Book of Martyrs* is contemptuously thrown overboard. Rogers's own account of his examinations is given from the Lansdowne MSS. in the British Museum; other contemporary documents are printed, and the life and character of the Reformer has here received a far more complete investigation than has hitherto been bestowed upon them.

Lowndes's Bibliographer's Manual of English Literature. New Edition, revised, corrected, and enlarged. By Henry G. Bohn. Part VII. (Henry G. Bohn).

In the present part, Mr. Bohn avows that he has found it desirable to abandon his original plan of limiting all additions to the pegs originally provided by Lowndes; and to introduce Bibliographical Notes of writers of mark, who commenced their literary career before 1834. Under this new arrangement we have in the part before us, in addition to various articles of considerable length which fall properly within its limits (that is to say, between the letter P— and Reid), a very full notice of Lord Macaulay's various publications and contributions to periodicals, and a similar notice of those of Thomas De Quincy. Among the most important articles in the present portion of Lowndes, are those under the heads Parliament, Pope, Prayer, Primers, and Public Records.

The Book of Familiar Quotations; being a Collection of Popular Extracts and Aphorisms from the Works of the best Authors. Third Edition. (Whittaker & Co.)

This useful little volume it will be seen has reached a third edition. It is considerably enlarged, and, as in a work like the present, where the source of every quotation is accurately and precisely described, its utility increases with its enlargement, the present edition of *The Book of Quotations* may justly be pronounced to be "enlarged and improved."

Narrative of a Remarkable Transaction in the Early Life of John Wesley. From an Original MS. in his own Handwriting never before published. Second Edition. To which is added, a Review of the Work by the late Rev. Joseph Hunter, F.S.A. (J. Russell Smith.)

Whatever doubts as to the genuineness of this strange narrative might have been felt when it was first published in 1848 (but which doubts did not prevent the edition of 500 copies being rapidly disposed of), there can now no longer be a question as to its authenticity. Mr. Hunter's critical examination of the statements con-

tained in it, by the test of other and creditable sources of information, clearly establishes the truth of this strange history: so little creditable to the memory of the remarkable man whose extraordinary conduct forms the subject of the narrative.

The Wonders of the Invisible World. Being an Account of the Tryals of several Witches lately executed in New-England. By Cotton Mather, D.D. To which is added, "A Further Account of the Tryals of the New-England Witches." By Increase Mather, D.D., President of Harvard College. (J. Russell Smith.)

These two remarkable contributions to the terrible witchcraft delusions which prevailed in New England, have now become so rare in their original editions, that Mr. J. Russell Smith has certainly shown good judgment in adding them to the valuable series of cheap reprints which he is publishing under the title of the *Library of Old Authors*. They furnish very important materials for a History of Popular Delusions.

Two; or, A View of the Roots and Stems of the English as a Teutonic Tongue. By William Barnes, B.D. (J. Russell Smith.)

Whatever may be thought of the accuracy of the view of the English as a Teutonic tongue which Mr. Barnes advocates in the volume before us, namely, "that the bulk of it was formed from about fifty primary roots, of such endings and beginnings as the sundry clippings that are still in use by the English organs of speech," few will deny its originality, or the ingenuity with which Mr. Barnes maintains it.

A Latin Grammar, by the Rev. Lewis Marcus, M.A., of Queen's College, Cambridge, Incumbent of St. Paul's, Finsbury, and formerly Head Master of the Grammar School, Holbeach. (Lockwood.)

Mr. Marcus discards in his Grammar the time-honoured practice of giving the rules in *Latin* — a practice which supposes in the learner a knowledge of the language to be learned. His arrangement is simple and perspicuous; and, to persons who have not been taught Latin when young, but find a knowledge of the language indispensable as they advance in life, Mr. Marcus's Grammar will prove a useful manual.

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Notices to Correspondents.

OUR CHRISTMAS NUMBER, to be published on Saturday next, will be enlarged to thirty-two pages; and, in addition to many other interesting Papers, more especially relating to our POPULAR ANTIQUITIES and FOLK LORE, will contain the following articles: —

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* *SHEMA will find a full history of "When a twiner a twisting will twist him a twine" in "N. & Q." 1st S. vi. 279.*

A. O. E. "When Greek joined Greek," &c., is from Lee's *Alexander the Great*.

S. PISSE. The whole of the interesting subject, on one point of which our correspondent has addressed us a Query, will, we hope, form a series of Papers in our columns before many months elapse.

INA. The political squib, "The Bishops voting out the Exclusion Bill," is printed in *Poems on Affairs of State*, iii. 151, ed. 1704.

C. WYLLIE. The extract from O'Keefe's Recollections appeared in our 1st S. ix. 196.

TEF-BEE (Trevandrum). Some notices of the Black Jews of Malabar, and the White Jews of Cochim, may be found in Buchanan's *Christian Researches: Latham's Ethnology of India*, 8vo, 1859; Frichard's *Natural History of Man*, and his *Physical History of Mankind*.

ERRATA. — 2nd S. xii. p. 446, col. i. l. 40, for "name" read "vane."

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CHRISTMAS MUMMING, CAROLS, SPORTS, AND FEASTING.

Among the recreations of our ancestors at Christmas, and other festive seasons, was that of mummung. The antiquity of the custom is well conveyed by Sir Walter Scott in the following couplet:—

"Who lists may in their mummung see
Traces of ancient mystery."

The dialogue of the ancient mummungers was seldom committed to writing, at least with a view to preservation: the reader will not, therefore, be displeased to see an interesting specimen of these rude performances of the time of Edward IV. It was extracted by Ritson (*Remarks Critical and Illustrative, &c.*, on *Shakespeare*, 1783, p. 38), from MS. Tanner, No. 407.:—

"IX. *Wurthy.*

"*Ector de Troye.* Thow Achylles in bataly me slow,
Of my wurthyynes men speken I now.

"*Alisander.* And in romance often am I leyt,
As conquerour gret thow I seyt.

"*Julius Cesar.* Thow my cenatoures me slow in collory,
Fele londes byfore by conquest wan I.

"*Josue.* In holy Chyrche 5e mowen here and rede,
Of my wurthyynes and of my dede.

"*Davit.* Aftyr y^e slayn was Golyas,
By me the sawter than made was.

"*Judas Macabeus.* Of my wurthynesse 3yf 3e wyll wete,
Seche the byble, for ther it is wrete.

"*Arthur.* The round tabyll I sette w^t knyghtes strong,
Zyt shall I come a3en thow it be long.

"*Charles.* With me dwellyd Rouland Olyvere,
In all my conquest fer and nere.

"*Godfrey de Boleyn.* And I was kyng of Jherusalem,
The crowne of thorn I wan for hem."

Sometimes, as Ritson observes, these performances were in a more dramatic form (*i. e.* dialogues); and in these we may trace the origin of the English drama. A curious specimen is preserved in the Harl. MS., No. 1197. A champion gives a universal defiance:—

"I ame a knyghte,
And menes to fight,
And armet welle am I;
Lo, here I stand,
With swerd in bande,
My manhoud for to try."

The challenge is instantly accepted:—

"Thow marcial wite,
That menes to fight,
And sete upon me so;
Lo, heare I stand,
With swerd in hand,
To dabelle evrey blouc."

The Christmas play of *St. George and the Dragon* is still extant in some parts of the country. It is evidently of great antiquity; and the fact of its being performed in similar manner in the extreme northern and western parts of the country—a considerable part, indeed, being nearly identical—tends to prove this. Mummung was practised both by the higher and humbler classes: the former decking themselves as emperors, popes, cardinals, &c., and attended by train-bearers and esquires; while the latter simply daubed themselves with paint and soot. It is a question which party enjoyed themselves most. In Staffordshire, Cornwall, and Devon, the old spirit of Christmas is still kept up more earnestly than in most other counties. In Cornwall they exhibit the old dance of *St. George and the Dragon*; and in the Staffordshire halls, a band of bedizened actors perform the whole of the ancient drama.

Miss Baker describes the mummungers as young men, generally six or eight; who, during the Christmas holidays, commencing on St. Thomas's Eve, go about in the rural districts of Northamptonshire disguised, personating different characters, and performing a burlesque tragedy at such houses as they think will recompense them for their entertainment. Miss Baker then quotes a mock play, the representation of which she witnessed at the seat of the late Michael Woodhull, Esq., of Thenford. The performers were eight mummungers, masked: Beelzebub, Activity, Age, Doctor, Doctor's Horse, Jem Jack, the Doctor's Man, Fool, and Treasurer. Jack's part (according to Mr. Timbs's charming volume, *Something*

for *Everybody*, from which I quote,) is the most descriptive : —

" In comes I, little Jem Jack,
With my wife and family at my back;
Although my substance is but small,
I'll do my best to please you all.
Roast beef, plum pie —
Who likes it better than I?

I wish you a merry Christmas and a happy new year,
A pocket full of money, and a cellar full of beer."

A few years ago I came across a party of mummers, so near London as East Barnet, but unfortunately I neglected to take a note of their performance. Before we bid adieu to these ancient revellers, here is an old song about mumming, extracted from Thomas Weelkes' *Madrigals*, 1597, quaint but "choicely good" : —

" To shorten winter's sadness,
See where the nymphs with gladness
Disguised all are coming,
Right wantonly a mumming.

Fa la.

" Whilst youthful sports are lasting,
To feasting turn our fasting;
With revels and with wassails,
Make grief and care our vassals.

Fa la.

" For youth it well becometh,
That pleasure he esteemeth;
And sullen age is hated,
That mirth would have abated.

Fa la."

From the numerous collections of Christmas Carols that the press has produced within the last few years, we may look forward to a revival of the good old custom of carol singing in the metropolis. Welcome, most welcome! How delightful to hear the bells merrily ringing from steeple and tower, and the carol once more sending forth its echoes through the streets! Oh! for such a Christmas Eve.

William Howitt, writing in 1838, says : —

" The Christmas Carols which were sung about from door to door for a week at least not twenty years ago, are rarely heard in the Midland Counties. More northward, from the hills of Derbyshire, and the bordering ones of Staffordshire, up through Lancashire, Yorkshire, Northumberland, and Durham, you may frequently meet with them. The custom of Christmas Caroling prevails in Ireland to the present time. In Scotland it is unknown. In Wales it is still preserved to a greater extent than it is in England. After the turn of midnight on Christmas Eve, divine service is celebrated, followed by the singing of carols to the harp; and they are similarly sung in the houses during the continuance of the Christmas holidays."

Much could be said about carols and carol-singing; and, probably, I shall take an early opportunity of doing so in some future paper. The following specimen, not given in any collection (as far as I am aware), is from a rare, perhaps unique, little volume, printed in 1642, among Wood's books in the Ashmolean Library : —

" *A Carol for Twelfth-Day to the Tune of the ' Lady's Fall.'*

" Mark well my heavy doleful tale,
For Twelfth-Day now is come,
And now I must no longer stay,
And say no word but mum.
For I performe must take my leave
Of all my dainty cheer —
Plum porridge, roast beef, and minced pies,
My strong ale and my beer."

" Kind-hearted Christmas, now adieu,
For I with thee must part;
But oh! to take my leave of thee,
Doth grieve me to the heart.
Thou wert an ancient housekeeper,
And mirth with meat didst keep;
But thou art going out of town,
Which causes me to weep.

" God knoweth whether I again,
Thy merry face shall see;
Which to good fellows and the poor
Was always frank and free.
Thou lovest pastime with thy heart,
And eke good company;
Pray hold me up for fear I swoond
For I am like to die.

" Come, butler, fill a brimmer full,
To cheer my fainting heart,
That to old Christmas I may drink
Before he does depart.
And let each one that's in the room
With me likewise condole,
And now, to cheer their spirits sad,
Let each one drink a bowl.

" And when the same it hath gone round,
Then fall unto your cheer;
For you well know that Christmas time
It comes but once a year.
But this good draught which I have drunk
Hath comforted my heart;
For I was very fearful that
My stomach would depart.

" Thanks to my master and my dame,
That doth such cheer afford;
God bless them, that each Christmas they
May furnish so their board.
My stomach being come to me,
I mean to have a bout;
And now to eat most heartily,
Good friends, I do not flout."

To those who have a feeling for pure and simple enjoyment, what a delightful Christmas Eve is that painted by Coleridge in the second volume of his *Friend* (edit. 12mo, Lond. 1837, p. 249). The author, writing in the north of Germany, says : —

" There is a Christmas custom here, which pleased and interested me. The children make little presents to their parents and to each other; and the parents to their children. For three or four months before Christmas the girls are all busy, and the boys save up their pocket-money, to make or purchase these presents. What the present is to be is cautiously kept secret, and the girls have a world of contrivances to conceal it — such as working when they are out on visits, and the others are not with them; getting up in the morning before daylight; and the like. Then on the evening before

Christmas Day, one of the parlours is lighted up by the children, into which the parents must not go. A great yew-bough is fastened on the table at a little distance from the wall, a multitude of little tapers is fastened in the bough, but so as not to catch it 'till they are nearly burnt out, and coloured paper hangs and flutters from the twigs. Under this bough the children lay out in great order the presents they mean for their parents, still concealing in their pockets what they intend for each other. Then the parents are introduced, and each presents his little gift, and then bring out the rest one by one from their pockets, and present them with kisses and embraces. Where I witnessed this scene, there were eight or nine children, and the eldest daughter and the mother wept aloud for joy and tenderness; and the tears ran down the face of the father, and he clasped all his children so tight to his breast it seemed as if he did it to stifle the sob that was rising within him. I was very much affected. The shadow of the bough and appendages on the wall, and arching over the ceiling, made a pretty picture; and then the raptures of the very little ones, when at last the twigs and their needles began to take fire and snap! O, it was a delight for them! On the next day in the great parlour the parents lay out on the table the presents for their children; a scene of more sober joy succeeds, as on this day, after an old custom, the mother says privately to each of her daughters, and the father to his sons that which he has observed most praiseworthy, and that which was most faulty in their conducts. Formerly, and still in all the smaller towns and villages throughout North Germany, these presents were sent by all the parents to some one fellow, who in high buskins, a white robe, a mask, and an enormous flax wig, personates Knecht Rupert,—the servant Rupert. On Christmas night he goes round to every house, and says, that Jesus Christ, his master sent him thither;—the parents and elder children receive him with great pomp of reverence, while the little ones are most terribly frightened. He then inquires for the children, and according to the character which he hears from the parent, he gives them the intended presents, as if they came out of Heaven from Jesus Christ. Or, if they should have been bad children, he gives the parents a rod, and in the name of his Master, recommends them to use it frequently. About seven or eight years old, the children are let into the secret, and it is curious to observe how faithfully they keep it."

Among the various games and sports of an olden Christmas were card-playing, chess, and draughts; jack-puddings in the hall; fiddlers and musicians, who were regaled with a black-jack of beer, and a Christmas pie; also, singing the was-sail, scrambling for nuts, cakes, and apples; dancing round standards decorated with evergreens in the streets; the famous old hobby-horse; hunting owls and squirrels; the fool plough; hot cockles; and the game of hoodman-blind. *Appropos* of the latter, I have discovered the following interesting notice in the obsolete pages of Davenant's play, *The Man's the Master* (*Works*, folio, 1673, p. 374):—

"*Bet.* What blinded already? Come, then, let's begin.
[*The characters put themselves into several stations, and Sancho in the middle.*]

"*Steph.* Now we have blinded so your sight
That ev'n at noon the rays of light
Are lost, as if your eyes were out,
We'll turn you once and twice about;

About, about, about again;
Twice for the maids, once for the men.

"*Bet.* Here stands a maid, and there a man.

"*Omnes.* We all are near; catch whom you can.

"*Steph.* We clos'd your eyes lest you should see;

And so your ears shall useless be.

For now, as in the calm of sleep,

All shall commanded silence keep,

Lest any man or any maid,

Be by distinguish'd voice betray'd.

"*Bet.* Here stands a maid, and there a man.

"*Omnes.* We'll all start fair; catch whom you can.

[*They dance, in which the men kick Sancho by turns, and he at several times says the following words:—*

"*Sancho.* { That's a man,
 { That's no maid,
 { That's a horse;
 { Courage, brave Bum."

Christmas in all parts of the Christian world has ever been noticed as the season of good cheer, and nowhere more so than in England. The boar's head and the turkey; the mince-pies, and the Christmas-pies; the plum-porridge, and the hackin; are a few of the dainties that may be reckoned among the peculiar favourites of an ancient Christmas table. Edmund Yates, in a pleasant paper on "Christmas in the olden Time" (*After Office Hours*, p. 159), says, and I agree with him:—

"I look upon the eating of the boar's head as a fiction, and believe it to have been merely a show dish, the real knife and fork play commencing with the second course, when the boar's head had been removed, and when cranes, herons, bitterns, partridges, plovers, woodcocks, and snipe were brought to table."

Mince-pies it is unnecessary to describe even in the present day. The Christmas-pie, though sometimes confounded with it, was evidently a somewhat different compound, being, as Misson tells us, "a most learned mixture of neats' tongues, chicken, eggs, raisins, lemon and orange-peel, various kinds of spicery," &c. In the north of England, however, a goose is always a principal ingredient in this pie, which, according to Selden, was "in shape long, in imitation of the cratch;" *i. e.* a crib, rack, or manger—derived from the old French word *crèche*. The hackin is a Northumberland provincialism for *sausage*, and is derived by Ray from the Anglo-Saxon, *gehawcca*, which literally signifies *cut* or *hacked* to pieces. Plum-porridge, Misson says, was "a sort of soup with plumbs, which is not at all inferior to the pye." But query? Was not this the same as *plum-pudding*? Pudding was formerly used in the sense of *stuffing* or *forcement*, as we now say black-puddings. Porridge, on the other hand, was used in the sense of our pudding. Thus Shakspeare talks of "porridge after meat," meaning *pudding* after meat. Formerly (and still in the north of England) the pudding formed the first course.

A stanza from a ballad in the Pepysian collec-

tion shall bring to conclusion these "waifs and strays" of merry Old Christmas:—

"All you that to feasting and mirth are inclined,
Come here is good news for to pleasure your mind;
Old Christmas is come for to keep open house,
He scorns to be guilty of starving a mouse;
Then come, boys, and welcome, for dyet the chief,
Plum-pudding, goose, capon, minc't pies, and roast
beef."

EDWARD F. RIMBAULT.

FOLK LORE.

AN ATTEMPT TO EXPLAIN MANY POPULAR SAYINGS
AND SUPERSTITIONS FROM NATURAL CAUSES.

Through the good offices of some kind friends, and (if such a thing can be possible) of some kinder strangers, I find before me a large batch of curious sayings and popular customs. Some of these seem eminently absurd and inexplicable; but I have been very much struck on looking over others to find many of those sayings, which are considered unmeaning superstitions, particularly as to good or ill luck, admit of a rational explanation, and are frequently the means of their own fulfilment. The observation of mankind has shown certain events to have followed certain other events between which there is no obvious analogy, and the *post hoc* is more often the cause of *propter hoc* than people imagine. The old man told the commissioner that Tenterden steeple was the cause of the Goodwin Sands, because the irruption of the sea took place immediately after the building the tower there. Everybody laughed; but the commissioner on inquiry found that the monks of Tenterden were bound to keep up a certain portion of the sea-wall; that they had impoverished themselves by building, and had neglected to maintain this barrier against the waves, and thus indirectly the building the steeple was the cause of the Goodwin Sands. I will endeavour to elucidate some of these customs and sayings, and record some others, in the hope your more talented subscribers will be able throw light on them. They have mostly been sent me from the south of England; some are known, though perhaps not in their present form. Others are quite new to me; and I hope your readers will not criticise too severely an attempt to add to their amusement, and perhaps instruction. To begin then with what is called *luck*, which depends much more on personal self-possession and conduct than many think. The want of nerve, or of temper (which is often more important), is frequently betrayed by some little incident rather than by some important and decided act; while the good results which follow a genial or social bearing are seldom immediate, but bear their fruits frequently at a future time. Thus, the old story of

Spilling the salt.—This is the act of either a nervous, hasty, or careless person, one not likely to prosper in his affairs on that day at least. It is curious that in Italy, where they do not use salt-spoons, and consequently the salt is often dropped, they think nothing of it; while to *spill* a drop of oil is considered an omen of the worst import. To *spill wine* is there considered a sign of merriment, *allegria*. This is intelligible, but the origin of the oil superstition I cannot understand.

Breaking a looking-glass is not only the loss of a valuable piece of furniture, but must be the act of a very careless or clumsy person. It is easy to understand why this also is considered a bad omen.

It is unlucky for a funeral to cross your path.—Considering the pace at which these processions proceed, a man must be very lazy indeed to let them get before him.

It is unlucky for a bride about to go to the church to look in the glass after she is completely dressed.—In the south of England the greatest care is taken to put on a glove or some other article after the last look has been taken in the mirror. The probability is that any young lady who is too fond of the looking-glass will not be particularly "lucky" when married.

Patchwork quilt.—If a lady completes one of these without assistance, she will never be married. Patchwork is generally made a social occupation, and a person must move very little in society, or be of unsocial temper, to do such a thing alone.

The lady who reads the marriage service *entirely through* will never be married. Those who are too anxious to wed, frequently die old maids. While on this subject, let me record these customs.

Throwing the old shoe.—This is a well-known custom, but in Kent it is done thus: one of the bridesmen throws the shoe, the bridesmaids run after it, believing that the one who gets it will be married first. She then throws it among the men, and it is supposed the one who is hit will also be married before the others. The lady probably aims at him she likes best, which is one step towards the fulfilment of the omen at least.

Keeping the door-step warm for another bride.—A friend has just returned from a wedding in Yorkshire, and sends me the following note:—After the happy couple had driven away, and the old shoe was thrown, the cook came out with a kettle of hot water, which she poured on the stone in front of the house door, as an auspice that there would soon be another wedding from the same house. It is called keeping the threshold warm for another bride.

Grey horses at a wedding lucky.—This probably

is simply because white is considered the wedding colour. The two next I cannot understand.

Fire burning on one side of the grate a sign of a wedding.— This generally happens where there is a greater current of air on one side of the room than on the other, but what connection it can have with a marriage I do not know.

Eating cold pudding to settle your love.— I mention this to record the custom in Sussex, which is, to perform this act *round the head*. The pieces of pudding are taken in one hand, passed behind the head over the other shoulder to the mouth, and thus eaten. The odd faces made by the eater in trying to get at the morsel, cause, I suppose, much merriment, and put all parties in good humour with each other.

Stirring the Christmas pudding.— Every one in the house should do this "for luck." This also, I suppose, causes merriment, and consequently kinder thoughts.

Eating mince-pies in different houses.— This saying is so well known that I need not relate it at length; but it appears also based on the universal idea that "luck" generally follows social and genial feelings.

It is lucky to be followed by a strange dog when going courting.— Dogs have extraordinary quickness in understanding character. They instinctively avoid persons of ill-temper or surly appearance, and if they follow any stranger, it is a person of kind and cheerful disposition. Need I say more as to the chances of such persons in courting?

Cut the topside of the loaf before you cut the bottom; you will rise in the world.— Any person who has their own advancement so constantly in mind as to think of it even when cutting a slice of bread, is indeed very likely to succeed.

Tumble up stairs lucky.— Persons hurt themselves less than by a fall down stairs. It is lucky because "it might have been much worse."

To put any garment on wrongside outwards lucky.— This would rather augur carelessness. It is, however, more likely to be done by an *early riser*, one who gets up before it is quite light. These active people generally attain *success*, which is after all the true word for *luck*.

Meeting squinting persons.— It is lucky for a man to meet a squinting woman, unlucky to meet a squinting man, and *vice versa* for the other sex. This is another of the inexplicable sayings so common in England.

It is unlucky to say your prayers at the foot of the bed.— They should always be said at the side. This is also equally inexplicable.

Seeing the new moon through glass unlucky.— Not a common saying in cities, but very common in country places. The new moon is first seen

just after sunset, when the horses are brought home from plough, the sheep folded, the cows tended, and all ought to be made snug for the night; and is just the time the farmer should look about him, and not lounge in the house.

"If you wear on the ball,
You will live to spend all;"

that is, wear out the shoe or boot on the ball of the foot. This, my informant says, can only be done by those who lounge about a great deal. People who walk straight forward wear their shoes equally. Whether this be so or not I cannot say. It, however, may safely be prophesied, that lounging seldom brings "luck."

Drying writing by the fire unlucky.— Anyone who keeps their writing materials in order will use blotting-paper, and not run the risk of scorching their writing by the fire. It is often the act of a hasty person.

Friday unlucky.— This cannot be an astrological superstition, for I find from Lilly, Friday is the day of Venus, which he tells us is a fortunate planet. It is probable that the dislike to this day arose from the facts that it is late in the week, and money runs short to the poor, and time to those who ought to have been busy; perhaps also, because Friday was a strict fast-day. In olden times, people looking back would have remembered their Fridays as generally associated with something less pleasant than other days.

No superstition about Saturday.— It is the close of the week, and anything to be done must be attacked with a will. There is no time to be superstitious on a Saturday. This reminds me that I have a variation sent me from Northamptonshire of the *cutting nails superstition*:—

"Monday health,
Tuesday wealth,
Wednesday for good fortin,
Thursday losses,
Friday crosses,
And Saturday signifies northin."

The Saturday's moon is perhaps the only exception; but this is a weather saying, and has nothing to do with those upon human conduct. While on this subject, permit me to say I have also a various reading sent me of *nail superstitions*. The little white marks are stated by my correspondent to be

"Gift, friend, foe
Sweetheart (ordinarily 'letter') to come, journey to go."

There are superstitions made apparently to fit a certain set of numbers, rather than those deduced, as I have before said, from recorded experiences. Of these, the most singular I have heard has been sent me from Northamptonshire. It is a species of divination of the leading events of a man's life, or rather of future employment drawn from the

Last chapter of the Book of Proverbs.—This consists of thirty-one verses, each of which is supposed to have a mystical reference to each of the corresponding days of the month. Thus, a person born on the 14th, will be prognosticated "to get their food from far." My correspondent says this is so fully believed in by some, that a boy has actually been apprenticed to a *linen*-draper for no other reason than because he was born on the 24th of the month; while those born on the 13th would be sent to a *woollen*-draper. The 24th verse speaks of "fine linen," and the 13th of "wool." While on the subject of *foreboding*, the strangest sent to me is

The widow's peak.—If, when a lady parts her hair, a very small lock remains at the extremity, forming a sort of peak on her forehead, it is a sign she will outlive her husband and be a widow. This inexplicable saying is a proof of the extreme closeness of observation there must be among superstitious people, and on what very small circumstances their prognostications are based.

It is lucky for crickets to come into a house.—They will not come anywhere unless there is plenty of warmth, and cheerful fires. This again is an instance of the general feeling that there is an affinity between cheerfulness and success.

Pigeons coming into a house unlucky.—If they settle on a table, a sign of sickness; if on a bed, of death. This seems also an inexplicable superstition.

Leaving the door a-jar till the funeral procession returns, is also well known; but a different reason is given by a correspondent, viz. there will be another funeral from the same house within twelve months, if this be not done.

Dead people's clothes always wear out very soon.—Of course, it is ten to one that they do not fit well. Clothes that are too large, or too small, always wear out quickly. The custom of informing the *bes* when the master dies, has often been discussed before in "N. & Q.," but that

Bees never thrive where there are dissensions in a household, has just been sent me out of Kent, and is new to me. But it admits of a rational explanation. They cannot be kept too quiet, and have a special aversion to any disturbance.

If the parlour bell rings while the clock is striking, it is a sign of scolding.—It is rather the sign of a hasty and forgetful temper. The stroke of the clock reminds the master or mistress something has been forgotten; and they snatch at the bell in a great pet. What is likely to follow may be guessed, without any mystical aid.

If the kitchen fire is found alight in the morning, it is a sign of scolding.—It is a sign the servants sate up very late over night, and were too careless to put it out; and there is, under these cir-

cumstances, every probability not only that there will be scolding, but that it will be deserved.

I have to thank my friends for a great number of *superstitious cures*. These seem all to depend on making impressions in various ways on the nervous system. The greater part have been noticed in "N. & Q." These, however, I do not recollect.

Cure for cramp.—Put your shoes in the form of a T before going to bed; put two new corks in the bed; or put a pan of clean spring water under the bed.

Lumbago.—Tie a skein of silk round the loins, next the skin.

Nose bleeding.—Tie a skein of scarlet silk round the neck.

A tooth when drawn should be filled with salt, and thrown into the fire.—This seems not a very rational proceeding. It is strange, however, what power the nerves have over this pain.* If a person goes to the dentist to have a tooth drawn, in nine cases out of ten the pain ceases as soon as he gets there. Much the same may be said of

The Ague.—A severe fright, or great revulsion of the system, will often effect a cure. A correspondent writes, a person used to cure agues by pretending to wrap a toad up in a handkerchief, which he then drew suddenly and sharply across the patient's face. The supposed animal was only a piece of leather; but the sufferer believed it to be a live toad, and the disgust gave the nervous system a shock which was very often efficacious. While on the subject of natural causes, I would mention the opinion

That the full moon increases the symptoms of madness.—This simply arises from the fact that the insane are naturally more restless on light than on dark nights, and that loss of sleep aggravates all their symptoms.

Through your kindness I have already ventured (2nd S. viii. 483) to express my opinion of the value of folk lore as recording many customs, feelings, and opinions, we should perhaps get in no other way. It has now been my endeavour to show that many sayings charged against our ancestors as ignorant superstitions, are nothing but the results of observations transmitted from one to another without their having investigated the natural causes; and if this paper be longer than usual, I hope it is not without amusement and instruction, both as regards the present and the past. A. A.

Poets' Corner.

* A correspondent (2nd S. x. 387.) asks why it is called the love pain. In the north they say you have the tooth-ache because "you do not love true."

HAMPSHIRE CHRISTMAS MYSTERY.

CUTHBERT BEDE, who gives (2nd S. xi. 271) the text of a Worcestershire mumming, may like to compare with it a Hampshire "Christmas mystery." I am indebted to my sister for the text, which she was good enough, at my request, to write down from the dictation of south Hampshire mummers in her own village.

Dramatis Personæ.

- | | |
|--------------------------|---------------------|
| 1. Old Father Christmas. | 4. Turkish Knight. |
| 2. The Noble Captain. | 5. Valiant Soldier. |
| 3. St. George. | 6. Johnny Jack. |

Enter FATHER CHRISTMAS (the oldest and tallest of the actors).

"In comes I, old Father Christmas —

Welcome or welcome not —

I hope old Father Christmas

Will never be forgot.

Fighting, fighting for our country,

Arrows, arrows of this knight;

For a man stands here

With his broadsword and spear in hand.

I want ten pounds in gold.

For room — here; gentry, room;

[I do not understand this, but I am assured it is correct. A.]

And comfort lead Old Father Christmas, and all his men this way."

Enter NOBLE CAPTAIN.

"I am the Noble Captain

So lately come from France,

And with his bow and jolly Turk,

[I think this must mean "dirk." A.]

I'll make St. George to dance;

And if he will not dance

I will quickly make him fly;

It's like the chaff before the wind

He'll make his colours fly."

Enter ST. GEORGE.

"I am St. George, and from old England did I spring,

And so now no worthy deeds against thee I'll bring;

I am come to act that victorious thing,

Saying that my name is St. George, and through the world I'm known:

It was I that fought the fiery dragon, and by the holy meace, I won

The King of Egypt's daughter. I won

Seven virgins, and married none.

I am St. George, and with my sword in hand,

I will cut thee down with my victorious hand —

I will take thee not to be my friend."

The Noble Captain. "Oh! why, St. George, did I ever do thee any wrong?"

St. George. "O yes you have by word and deeds, likewise by day and night;

So now, young man, pull out your sword; I'll see thee bide a fight."

The Noble Captain. "On, fight a fight, I can't tell how; but since I've showed my spite,

So now I'll call in this man — I will call the Turkish knight."

Enter TURKISH KNIGHT.

"I am the Turkish Knight

Just come in to old England for to fight;

I will fight St. George, that valiant man of courage bold,

And if his blood is hot, I will quickly make it cold;

So now I will call in this man his valiance for to show, The Valiant Soldier, called by name, and then he soon shall know."

Enter VALIANT SOLDIER.

"Here comes I, the Valiant Soldier, that wears the stars so bright, And come to please the pretty girls, and kill the Turkish Knight.

My head is full of wit, and my body is full of might, And with my strong and mighty arm I will cut down the Turkish Knight."

Turkish Knight. "Oh! young man, you talk in vain; it is more than you can do, For with my sword so long and sharp I'll cut thee through and through."

Valiant Soldier. "Come stand, come stand, my valiant Turk, no more come here to fight,

See the blows that I strike, and the cowards that I hit."

Father Christmas. "Valiant Soldier, come in sight

To engage the Turkish Knight,

And if the Turkish should be slain;

Down on the floor the body's lain."

[*They fight.* THE TURK falls.

"So now a doctor I must find to cure him of his pain, And rise him up again.

O is there a doctor to be found to cure him of his pain, And rise him up again?"

Answer.

"Oh yes, there is a doctor to be found to cure him of his pain,

And rise him up again."

Enter the DOCTOR (played by Father Christmas).

The Noble Captain. "I wonder where thou hast a been to learn this careful art;

If thee can'st bring this man to life, I think thee'll act thy part."

Doctor. "I have been on the rolling sea all the world around,

And now I have come back again to raise him from the ground."

Noble Captain. "What money shall I pay thee down to raise him from the ground.

To make him stand up like a man, and see his friends all round?"

Doctor. "No money will I take of you, that is not my delight;

But soon now I will make him rise, enemies for to fight."

Noble Captain. "Arise, young man, and show yourself, and company is all round,

And tell the folks all in this land, there's none like Doctor Bround."

[*TURKISH KNIGHT rises.*

Valiant Soldier. "Oh go away, you foreign Turk, no more come here to fight;

If there were a thousand more such ones, I would cut them down as I cut thee down this night."

Enter JOHNNY JACK [personified by the youngest performer, with a bag of dolls representing his children, fastened on his back. A.]

"In comes I, twing twang, Left hand of this press-gang.

I am come to press all you bold mummers, to send you off to fight the French and natives;

Although I am the Johnny Jack, the smallest of you all, I can tell you a better story than any of you all.

I am the bold lieutenant

Among his noble crew.

Now, my lads, kneel down and obey my commands.

If there were a thousand such ones I would quickly let them know

That I am master of them all, wherever I like to go. For in foreign lands I want to go, or anywhere besides; I have these lads to guide me wherever I like to ride. So now I am got married, no money in my sack, And now my wife and family I carry on my back. Long time I have been coming, I come quite at my ease. Ladies and gentlemen now give me what you please."

I have faithfully transcribed the copy with which my sister has been good enough to furnish me, distinguishing the comment by the appended letter A. Obviously there are many corruptions and omissions in the text. "By the holy meace" is evidently a corruption of "by the holy mass." The wonder is, that illiterate ploughboys, whose vocabulary does not exceed two hundred words, should have preserved such a long series of lines, of the sense of which they are in comparative ignorance, so tolerably free from corruption.

After the mumming scene has been enacted, the mummers join in repeating certain lines, of which I only remember the first two:—

"Christmas comes but once a year;
And when it does it brings good cheer."

W. C.

TWO POPULAR STORIES OF CANTIRE.

Since the publication of *Glencreggan*—in which I was enabled to give upwards of fifty popular stories of Cantire—I have been put in possession of many new, and hitherto unpublished, legends and tales of this interesting district of the Western Highlands. By-and-by, I trust to be able to publish them; but, in the meantime, I transcribe two which may not prove unacceptable for the Christmas number of "N. & Q."

1. *The King of Cantire, and the Knight of the Croft's Daughter.*—When the Macdonalds were Lords of Cantire and of the Isles, they assumed regal powers and held parliaments. Now it happened in the days when the chief of the Macdonalds was called the King of Cantire, that there lived in the king's neighbourhood an old man who had but one child, a daughter, who was passing fair, and had a nice wit. They lived together in a house that had a little croft attached to it, and this croft and house had belonged to the old man's father and grandfather, and had been in the family for many generations. The old man, therefore, prized it next to his daughter. But the king's eye had fallen upon the croft; and he was so pleased with it, that he desired to have it for his own. So he sent for the old man; and he gave him notice of his intention to dispossess him and his daughter, and to take the croft into his own keeping. Then the old man began to weep, and petition the king; and he told the king how many years the croft had been in his family; and he worked so hard upon the king, that at length the king was moved by his tears and entreaties,

and told him that he should keep his croft on certain conditions.

"I will not dispossess thee," said the king, "if thou canst answer me the questions that I shall ask."

"Nay, but," said the old man, "I was never good at answering of questions; but I have a daughter at home, and she can answer questions quite well."

"Send your daughter to me," said the king.

So the daughter came in her best dress and manners before the king.

Then the king proposed to her a question: What were the three most beautiful objects she ever saw; the three most useful; and the three most poor?

Then the daughter made answer to the question, and said: "The three most beautiful objects that I ever saw, were these—the sun shining in its splendour; a king sitting upon his throne with his crown upon his head; and his nobility and soldiers standing in their uniform around him. And the three most useful things that I ever saw were these—a fine field of corn ready for the sickle; a ship come from abroad laden with precious goods; and a good king, doing justice and showing mercy. And the three poorest objects that I ever saw were these—the fire; the grave; and a barren woman."

The king replied: "You have answered my questions that well, that if you were the daughter of a king, or of a knight, I would take you for my wife." And he was much pleased with her, and he gave her title-deeds to bring to her father, granting to him and to his heirs the croft for ever.

And when the daughter was coming away, she turned herself about, and said to the king that she had one request to make. And he told her to make it.

Then said she: "My father is but a poor, crazy, old man; and if you would give him the title of the Knight of the Croft, it would be fine sport to hear the boys crying to him—'Knight of the Croft! Knight of the Croft!'"

So the king laughed, and he made out the old man's title; and he said to the daughter: "Now, your father is the Knight of the Croft."

"Then," said the daughter, "I hope you will be as good as your word. I am my father's daughter; and if he is the Knight of the Croft, I am the daughter of the Knight of the Croft; and you promised to marry me if I was a knight's daughter."

The king was delighted with her fine wit and her fair face, and he took her to be his wife. But after they had been married some time, the queen was for taking too great liberties with the kingdom; so that the king and his nobility proposed to put her away. When the queen heard of the

proposal, she only asked for what she could carry out of the palace at three times; and this was granted to her. The first burden was the rights of the kingdom; the second was the child and its cradle; and the third was her husband. And she took the king upon her shoulders, and carried him out, and said: "Now I will go with these three burdens."

Then the king and his nobility said: "Carry back your dowry to the palace." And the king promised that he would never part with her, even though she would have her own way of it: for that she had more wisdom than himself and his nobility put together.

2. *The Sprightly Tailor, and the Apparition of Saddell.*—A sprightly tailor was employed by the great Macdonald, in his castle at Saddell, in order to make the laird a pair of *trubhas*, or trousers, used in olden time; when the vest and breeches being united, and ornamented with fringes, were very comfortable, and suitable to be worn in walking or dancing. And Macdonald had said to the tailor, that if he would make the *trubhas* by night in the church, he would get a handsome reward. It was the time when the church had fallen to ruin; and when the singing monks and nuns had long since slept the sleep of death, and had left the monastery to the withering blasts of time, and to be a den for the freaks of the unearthly. And it was thought that the old ruined church was haunted, and that fearsome supernatural objects were to be seen there at night.

The tailor was well aware of this; and he was a sprightly man, and when the laird dared him to make the *trubhas* by night in the church, the tailor was not to be daunted, but took it in hand to gain the prize. So, when night came, away he went up the glen, about half a mile distance from the castle, till he came to the old church. Then he chose him a nice gravestone for a seat; and he lighted his candle, and put on his thimble, and set to work at the *trubhas*; plying his needle with great dexterity, and thinking about the hire that the laird would have to give him.

For some time he got on pretty well, until he felt the floor all of a tremble under his feet; and, looking rapidly about him, but keeping his fingers steadily at work, he saw the appearance of a great human head rising up through the stone pavement of the church. And when the head had risen above the surface, there came from it a voice like the thundering of the mighty waves lashing the sullen rocks. And the voice said: "Do you see this great head of mine?"

"I see that, but I'll sew this!" replied the sprightly tailor; and he stitched away at the *trubhas*.

Then the head rose higher up through the pavement, until its neck appeared. And when

its neck was shown, the thundering voice came again and said: "Do you see this great neck of mine?"

"I see that, but I'll sew this!" said the sprightly tailor; and he stitched away at his *trubhas*.

Then the head and neck rose higher still, until the great shoulders and chest of the apparition were shown above the ground. And again the mighty voice thundered: "Do you see this great chest of mine?" And again the sprightly tailor replied: "I see that, but I'll sew this!" and stitched away at his *trubhas*.

And still the apparition kept rising through the pavement, until it shook a great pair of arms in the tailor's face, and said: "Do you see these great arms of mine?" "I see those, but I'll sew this!" answered the tailor; and he stitched hard at his *trubhas*, for he knew that he had no time to lose.

The sprightly tailor was taking the lang steeks, when he saw the apparition gradually rising and rising through the floor, until it lifted out a great leg, and stamping with it upon the pavement, said in a roaring voice: "Do you see this great leg of mine?"

"Aye, aye: I see that, but I'll sew this!" cried the tailor; and his fingers flew with the needle, and he took that lang steek, that he was just come to the end of the *trubhas*, when the apparition was taking up his other leg. But before the monster could pull it out of the pavement, the sprightly tailor had finished his task; and, blowing out his candle, and springing from off his gravestone, he buckled up, and ran out of the church with the *trubhas* under his arm. Then the apparition gave a loud roar, and stamped with both his feet upon the pavement, until the singing monks and nuns might have heard him in their graves, and out of the church he went after the sprightly tailor.

Down the glen they ran, faster than the stream when the flood rides it; but the tailor had got the start and a nimble pair of legs, and he did not choose to lose the laird's reward. And though the apparition roared to him to stop, yet the sprightly tailor was not the man to be beholden to a monster. So he held his *trubhas* tight, and let no darkness grow under his feet, until he had reached the castle. He had no sooner got inside the gate, and shut it, than the apparition came up to it; and, enraged at losing his prize, struck the wall above the gate, and left there the mark of his five great fingers. Ye may see them plainly to this day, if ye'll only-peer close enuch.

But the sprightly tailor gained his reward: for Macdonald paid him handsomely for the *trubhas*, and never discovered that a few of the steeks were somewhat ower lang. CUTHBERT BEDE.

CHRISTMAS COLLECTANEA.

BY SHOLTO MACDUFF.

I generally make a few Notes for Christmas purposes: and this year, they have related chiefly to Christmas Plants and Miracle Plays. You are welcome to the following for your Christmas number, if not already to be found (as I think not) in "N. & Q.":—

Plants of Christmas:—

"The bay, the laurel, the holly, the ivy, the mistletoe, the fir, the box, the rosemary, and cypress, with all other evergreens, are consecrated to Christmas, and decorate alike the altar and the hearth, the church, and the hall. For the general use of these plants may be assigned the simple reason of their being almost exclusively available for the occasion; but, for their special adoption, symbolical meanings may undoubtedly be found, the most obvious being where the season of fruition corresponds with the season of the birth of Christ, although at variance with the common order of nature."—*Christmas, its Customs and Carols*, by W. W. Fyfe, p. 16.

Of the above plants, the ivy and mistletoe, though by no means the least popular, have been the most called in question, because both appear to connect Christian decorations with the preceding Pagan observances: and the above writer observes, in regard to the ivy, that the incongruity has not escaped the lash of the scoffer Rabelais, who, quoting Theophrastus's opinion as recorded by Pliny, l. xvi. c. 34, that throughout India there grows no ivy, ridicules the procession of Bacchus riding in his chariot wholly covered with ivy gathered on the mountain Meros, "Which for its scarcity," says the Franciscan wit, "raises the price of everything, and principally of those leaves in India." But although Polydore Vergil asserts that—

"Ye trymmyng of ye temples with hangynges, floures, boughes, and garlondes, was taken of ye heathen people which decked their idols and houses with such arraye,"

the ivy would seem to have fared better than the mistletoe, which, by reason of its kissing privileges, has been discarded altogether from templar decorations, and is now properly restrained by ancient usage, if indeed it ever since the Druid times has retained a sacred position, to the kitchen and the hall. Doubts have even been raised, and not without cause (botanically) whether we possess the Druid mistletoe at all! and on the highest of our scientific authorities, the *Gardener's Chronicle*, conducted by the most eminent living botanist, Dr. Lindley, the question has been boldly asked and but doubtfully answered,—Whether any man alive can say he has seen our mistletoe growing on an oak? A number of foreign authorities have been adduced in that journal: M. Laisné stated before the Botanical Society of France (25th June, 1858) that he had found near Avranches (Manche) an oak almost entirely covered with mistletoe. At a meeting

of the same society (11th May, 1858) M. Cossen stated that he had seen this parasite upon *Acer campestre* at Thurettes (Loiret), and upon an oak in the forest of Troyes (Aube). M. Pitou, in *Botanische Zeitung* (1861, p. 53) says:—

"The mistletoe occurs in the vicinity of Charkov not unfrequently. . . . It grows in this neighbourhood almost exclusively on the Linden. I have also met with it upon Willows, Poplars, Aspens, Birches, Maples, and Oaks."

Prof. Zuccarini (*Regensburg Botanische Zeitung*, 1833, p. 149), enumerates various trees upon which the mistletoe grows—the oak, on the authority of De Candolle, Gauden, and Schlechtendal. But then any popular botanical work will tell us that the mistletoe, *Viscum loranthea* of Jussieu, *Viscum album* of Linnaeus, has more recently been distinguished into the two genera *Viscum* and *Loranthus*, to which Bartling and Richard have added *Acuba* (an addition not yet fully sanctioned, however, by other botanists). Now the *Viscums* have little or no beauty, but the *Loranthus*, on the contrary, is amongst the most lovely of plants; and I shall presently quote Drummond's Australian description of it, where it is seen in all its glory. Hanging in rich clusters of scarlet flowers from the branches of tropical trees, it often clothes them in beauty not their own. The mistletoe of the Druids, then, is supposed to have been—not the *Viscum alba*, but the *Loranthus Europæus*—the common *Viscum* never now being seen upon the oak, whilst the *Loranthus INHABITS NO OTHER TREE*. "If this be so," writes Dr. Lindley, "the latter must have once existed in this kingdom, although now extinct." Drummond, the antipodean botanist, who saw it in Western Australia, says:—

"The species of Casuarina called Swamp Oak by the settlers, produces on the peninsula two kinds of *Loranthus*,—one bearing hoary, and the other green, awl-shaped leaves."

It is a curious fact that these parasites generally have some similarity to the trees on which they grow. Those *Loranthæ* inhabiting the *Casuarina*, and much resembling the branches of that plant, are thus easily overlooked, while the species found on the gum-trees, a fine red flowering one with large lanceolate leaves, is generally passed over as a diseased branch of the gum-tree, the leaves of the *Loranthus* being naturally of a yellowish-green colour. It has been suggested that all vestiges of their religion were exterminated with the Druids, which will account, it is said, for the *Loranthus* having disappeared wherever that religion formerly held sway. There may, however, have been another and long-subsequent reason for its disappearance, which added to the scarcity as a parasite upon the oak, would equally explain why we never now see the mistletoe growing on the ancient tree. This reason is assigned in a

new work already quoted,—Fyfe's *Christmas, its Customs and Carols*:—

"The old herbalist Miller, after an endeavour to account fairly for the propagation of this plant, which most people are aware grows parasitically upon trees (namely, by ascribing the transposition of its seeds from tree to tree to the Mistle-thrush, and their subsequent adhesion and growth to their being coated with a viscous substance) observes, 'The trees which this plant doth most readily take upon are the ash and other smooth-rind trees,' adding that, 'Wherever a branch of the oak hath any of these plants growing upon it, it is cut off and preserved by the curious in their collections of natural curiosities.'"

This is worthy of notice, as showing that, instead of the rule, it is the exception for the mistletoe to be found growing parasitically upon the oak. Bacon asserts that it grows chiefly upon crab-apple trees, sometimes upon hazels, rarely upon oaks; but states that the mistletoe of the oak is accounted very medicinal. This part of the faith of our great reformer of philosophy is yet prevalent. Not long since we overheard a lady in a great market-place (Nottingham) cheapening what the gardener termed "a kissing bush" (what will not ladies attempt to cheapen!). On advancing the buyer's argument that the article was literally worthless, great was the derision she encountered from the vendor. Despite the enormous quantity on sale, he protested that on the close of the market a scramble would ensue for the very scraps and chips, as the poor, who are charged high prices for inferior pieces, believe it to be a sovereign remedy for "all the ills that flesh is heir to!"* Demolished by the Druids at their downfall, coveted by the curious for their cabinets, believed in as a potent medicine by such as Francis Bacon, and scrambled for as a charm by the superstitious,—with so many causes for the disappearance of the mistletoe from the oak, we have no difficulty in explaining its extermination as a parasite of that noble tree, even if modern forestry, and the peculiar purposes for which oaks are now grown amongst us, should dream of tolerating on the oak what Shakspeare calls the "baleful mistletoe."

Miracle Plays and Mysteries.—In the Amphitheatre of Doué, and at St. Maiscent in Poitou, they used to act religious plays, as at Coventry, with more or fewer actors, among whom were commonly some devils, who were hereafter to torment hardened sinners, world without end. These pious theatrical representations were either called *petite* or *grand diablerie*,—*grand* where there were four, *petite* when fewer than four devils; hence a proverb *faire le diable à quatre*. Doué must not be confounded with Douay, which is in Flanders. Doué is a town in Poitou adorned with the remains of an amphitheatre, where, now

and then, there were, and probably are still, enacted some pieces of devotion. The show seldom passed over without some disorder and confusion, either on account of the rusticity of the actors, who, like most Christmas mummers, are all school-boys or apprentices, or because people of all sorts repair thither from the adjacent parts. See Du Chesne, *Antiquities of the Towns of France*. Duchat says that in a certain religious play called "Our Saviour's Passion," Satan is brought in furnishing "Griffin" with the dice, with which that soldier is to win our Saviour's garment. *Claque-dent*, or Chatter-tooth, is the name of one of the Roman soldiers that casts lots for our Saviour's garment in "An ancient, moral, and devout play" entitled "The Crucifixion of Christ." In the play called "The Passion of Christ," with four *dramatis personæ*, St. John says to the Headsman who comes to despatch him:—

"Amy puis que finer me fout
Pour tener justice et raison,
Accorde que face oraison,
A Dieu per pensee devote."

GRONGUART, *Borraeu*.

"Fay le donc court, que ne se crottées,
Je ne veuil plus attendre althius."

Thus quaintly rendered—

ST. JOHN.

"Friend, since I must suffer death
For having been sincere,
Grant me to finish my last breath
To God in humble prayer."

GRUMBLESBY, the headsman.

"Then make it short for fear of dagglng,
I cannot stand much longer haggling."

It was a common saying *jouer les mystères*, to play or act the mysteries, *i. e.* to represent the mysteries of religion on the stage by way of farce, as we see still done in some primitive parts of Germany. (See article in *Blackwood's Mag.* for Nov. 1861.) They were often diverting enough from their simplicity. (See also Bayle *Dict. art. Dassouci*.) One of these farces, "The Mystery of the Old Testament," and another of the same kind, "The Mystery of the Passion," are said to have been played at Paris and Angers respectively *moult triumpamment* (mighty triumphantly). The latter was printed in 4to, in 79 Chaps., containing 253 leaves. (Paris: chez Philip le Noir, 1532.)

PROPHECY REGARDING THE CAMPBELLS OF CANTIRE.

When in Argyleshire, some years ago, a lady related to me an ancient prophecy which was originally delivered in Gaelic. The events serving as a prelude to the fulfilment of the prophecy seemed so curious, that I requested a list of them, of which the following is a copy:—

* The Saxon name for it (*Missel-tau*) is "all heal."

NO. I.

"That when moles reach the Mull of Cantire, there shall no longer be a proprietor of the name of Campbell in the district of Cantire."

Twenty years ago there was not a mole in Cantire; they have now (1847) travelled about twenty miles down it. Many of the old Campbell families have, within the last few years, been obliged to sell their property, which has passed into the hands of strangers.

NO. II.

"That when a particular holly-tree, near Inverary, ceases to exist ———"

The roots are now exposed, and loosened by the tide: the grandfather of the present Duke insisted on an awkward bend being made in the line of public road, to avoid the necessity of cutting it down (!).

NO. III.

"When a certain road shall be made through the county ———"

This is the present road from Inverary to Campbellton.

NO. IV.

"When bells shall ring from the top of a certain rock in the middle of Loch Fyne ———"

The rock was quarried a few years ago, and used to build the belfry of the church at Inverary.

NO. V.

"When the Strone Point, near Inverary, shall be covered with wood, high enough to conceal an invading army ———"

Which is now the case.

NO. VI.

"When the Atlantic shall flow into Loch Fyne ———"

This would be the case were the canal cut between East and West Tarbert, as is at present contemplated.

When one or two other things shall happen, which I now forget: —

"Then shall all the Argyle Campbells be destroyed, excepting so many as shall escape on a crooked and lame white horse."

A belief in the above prophecy is pretty general, and may be called superstitious; but let those persons who ridicule it explain, according to their own convictions, if there is any circumstance of the nature of coincidence according to which it could be anticipated, that there should be an event so improbable as the flow of the Atlantic into Loch Fyne.

It would be interesting to ascertain the present state of progress towards fulfilment of each part of the prophecy.

With regard to no. vi., I hear that the project of the canal has been revived: the advantage to

be derived from it is so obvious, that sooner or later it will be completed without the aid of prophecy. It is a matter of history, that the Campbells obtained repeated grants of land which had been forfeited by former proprietors; they were, therefore, very unpopular among the other clans, and the adage about the fate of ill-gotten wealth was heartily applied to them. SCOTTS.

ORDINANCES FOR THE OBSERVANCE OF
CHRISTMAS AT BRISTOL IN THE REIGN OF
EDWARD IV.

"Item. The Maire of Bristowe shal by usage this quarter the next market daie before Xpismas daie or ellis on Xpismas eve do make open proclamation for gode rule and governaunce to be hadde and kept within the said town duryng the holy dayes undir this maner of forme.

"The Maire and the Shiref chargen and commanden on the kyng our souverain lordis behalf that no maner of personne of what degree or condicion that they be of at no time this Xpismas goo a mommyng with cloce visageds nor go aftir curfewe rong at St. Nicholas withoute lighte in their handes, that is to say sconce light, lanterne light, candel light, or torche light, and that they goo in no wyse with wepyn defensibly araiad wherbye the kinges peas may in eny maner wise be broken or hurt and that upon peyn of prysonment and making fyne and raunson to the kyng.

"Item. An other proclamation for conservacion of the kinges peas ordeigned, established, and enacted by the commen Counseile of Bristowe to be proclaimed at all suche tyme as the maire and the shiref for the tyme being shall thinke it necessarie in especial ayenst gode tydes and feestys and Xpismas to be proclaimed in this wyse: The Maire and the Shiref chargen and commaunden on the kyng our souverain lordis behalf, that no maner of persone and persones go nor walke within this town of Bristowe with no Glaythes, speerys, longe swerdys, longe daggers, custile, nother Basselardes, by nyght nor by day wherbye the kinges peas in any maner wyse may be trobbelid, broken, or offendid, but the persones that bith officers and othir that commen ridyng into the towne or goyng oute of the Towne, and that upon peyn of forfeiture of thaire wepyns and thaire bodyes to pryson. To the accomplishment of the whiche premysses the Maire Shiref and commen Counseile of Bristowe forseid chargen and commaunden all maner, burgeyses of this Town of Bristowe on the king our sovereigne lordis behalfe to be ayding helpyng supportyng mentenyng and favouryng to the execution of the same, and that upon peyn that may or woll befall theruppon."

The above is extracted from the Mayor of Bristol's Register or Calendar, compiled at the commands of the then Mayor Spencer, in the 18th year of the reign of Edward IV. by Robert Ricart, Town Clerk, and is now known by the name of Ricart's Calendar. C. P. J.

A CHURCH REMOVED BY HOLY ANGELS.

About eight miles to the north of this city are the ruins of an ancient church, called Mathehy: an Irish word which, being interpreted, signifies

“removed.” The foundations of the walls of an old church, from which it was said to have been removed, are still to be seen at the other side of the river Shournagh, which runs in the valley between them. The cause of its being removed is thus recorded by the country people:—“In olden time a very great man lived in this locality; he was in fact lord of the soil, but spent his life in wanton acts of oppression towards the poor; and finally filled up the catalogue of his crimes with many dreadful murders. At last this wicked man died, of course without the rites of the church, and the clergy strictly forbad his body to be buried in consecrated ground. Despite this solemn warning, his friends had him interred here, where reposed the ashes of his noble ancestors. But on the ensuing night, a goodly company of angels came; and having taken the church on their shoulders, bore it across the river, and up the opposite hill, on the brow of which they deposited their sacred trust. On the bank of the river where they crossed, is still pointed out on a piece of smooth rock, which projects into the stream, the impression of their foot-prints, and a portion of the gable which fell into the river *in transitu*.” The parish is named Matherly from this event; and is now united to that of Inniscara, a prebendal church in the diocese of Cloyne. About three years ago, the gentleman who is proprietor of this estate and the writer, assisted by a couple of labourers, proceeded to make excavations in the ancient graves within the ruins, with a view to ascertain the nature of the remains; and also hoping to find some monumental stones, which might help to throw light on this mysterious place. But the tenant in occupation having heard of our design, soon presented himself, and with tears besought us not to proceed; his wife, he told us, was in an interesting condition, and that if the ground was disturbed certain influences would be sure to exert themselves, which would be most prejudicial in the hour of danger. We immediately desisted, dismissed the workmen, and, being hard pressed, partook of the worthy farmer’s generous hospitality.

R. C.

Cork.

Miscellaneous Notes.

RURAL SUPERSTITION.—I was informed lately by a gentleman resident in Haltwhistle, co. Northumberland, that within the last twenty years, in the neighbourhood of that town, the prescription of one of their number being buried alive had been used as a cure for the murrain in cattle. In addition to this recipe, fire had been kindled, as the country people say, “from heaven;” i. e. by friction; and a large quantity of straw being lighted, the diseased animals were compelled,

volens volens, to pass through it. This fire was carried from farmstead to farmstead; it being, however, a necessary precaution not to enter an inhabited house with it, or the charm was lost!

JAMES REID.

FRENCH AGRICULTURAL PROVERBS.—At the end of the *Statistique Agricole*, published in France by the Minister of Agriculture, Commerce, and Public Works, there is a collection of proverbs intitled: “Proverbes et dictions agricoles, résumant principalement les Observations Météorologiques faites par de simples Cultivateurs.” Many of them are in *patois*. I select the following example:—

“Oulivié dé touu gran,
Castagné dé touu péro,
Amourié tioucé.”

This saying comes from the departments of *Gard* and *Vaucluse*, and is translated thus:—

“Olivier de ton aïeul,
Chataignier de ton père,
Murier à toi (planté par toi).”

Ce diction exprime le temps nécessaire pour que ces trois espèces d’arbres soient en plein rapport.”

P. S. CAREY.

LOCAL RHYMES. —

“Halifax is made of wax,
And Heptonstall of stone;
In Halifax there’s many a pretty girl,
In Heptonstall there’s none.”

The word “none” is pronounced in the Lancashire dialect, so as to rhyme with “stone.”

HERMENTRUDE

BAPTISMAL FOLK LORE.—When a child cries during its baptism, the evil spirit is going out of it. This item of folk lore comes from Worcestershire.

CUTHBERT BEDE.

AGANIPPUS’S WELL.—On the confines of the city of Chester, there is an old road-side spring, known for many centuries by the name of Aganippus’s Well. If we may believe the ancient good wives of the neighbourhood, many and potent are the virtues attaching to this well; but in particular, they say its water is a specific for hooping-cough and thrush; which it cures more rapidly, and surely, than would the physic of half-a-dozen doctors! Probably there may be two opinions about this: at all events, the spring is beautifully clear and pure, and I have myself frequently, in years gone by, tested and admired its cooling properties on a hot summer’s day. Can any one tell whence its curious name is likely to have been derived? Geoffrey of Monmouth mentions a king of the Franks, named Aganippus, who married Cordella, daughter of old King Leir; but I fear there will be no proving that his Frankish majesty had any personal connexion with this Cheshire well. But as there is a spring, I believe near Oxford, bearing the same high-

sounding title, it is just likely that the good King Aganippus may, while in England, have been cured of some sickness through the virtues of a wayside well; and that thus his name has endured among us, for nobody really knows how many hundred years.

T. HUGHES.

Chester.

CARNIVAL CUSTOM AT BOULOGNE-SUR-MER.—Some eighteen years ago I was a resident at the above town, and I remember that, during Carnival time, it was a favourite pastime with fishermen and boys, for sundry of the former to disguise themselves with false noses and so on: to bear in one hand a fishing-rod and line (to the end of which a button was attached in place of a hook), and in the other hand a bag of cakes.

Thus accoutred, they would start down the Grande Rue, surrounded by the juveniles, who, whilst vociferating the following chorus:—

“Marchand d'allumett . . . es!
Qui s'en vont dans les glous-glous,”—

attempted to seize the button—in fact, bobbed for it—with their mouths. In the event of a successful grab, the happy nrchin became entitled to a cake, or cakes, as his reward.

I presume that “allumette” is a provincialism, or a local term for the particular kind of cake in vogue (if my memory fails not, it was a species of gingerbread nut). “Glou-glou,” I know, signifies throat; witness the refrain to an old French convivial song:—

“Moi, j'aime le trou,
Qui fait glou-glou.”

I hope some of your correspondents will elucidate this quaint custom, and tell whence it is derived? Whether it was in practice elsewhere, either in its integrity as above described, or with modifications? And lastly, Whether the pastime still continues to be carried on? SIGMA TAU.

Cape Town.

FOLK LORE.—

The Nursery Kitten.—It is very unlucky (said an old nurse) to rear a kitten and a baby together.

Omen from a Flight of Geese.—On December 2nd a flock of wild geese passed over our country parish. An old wife said that their flight was always in the form either of letters or figures, and that the figure denoted the number of weeks of frost that would follow their appearance.

Baby's Hair and Nails.—It is unlucky to cut a child's hair until it is a twelvemonth old. Baby's nails must be bitten: for, if you cut them before it is a twelve-month old, it will turn out a thief.

CUTHBERT BEDE.

GLOUCESTERSHIRE SUPERSTITIONS: FEATHERS AND PIGEON.—May I add a particle of information to the “feather” superstition, which has already

been touched on in your folk-lore columns. A few days ago I met a servant with a basketful of pigeon feathers, that she was just about consigning to the dusthole. On being questioned, she informed me that the feathers of the pigeon, and of all birds of game, were invariable thrown away; for no person could die *happy* when lying on a bed that contained any. I heard of an instance where a man “in extremis” was removed by his relations from his bed on to the floor, as they suspected game feathers to be in the bed, wherefore “he could not die easy.” In another case, at Bourton-on-the-Water*, the friends of a man who lay on his deathbed, sent some distance for one of his children to take a last farewell; and thinking the sick man might die before the arrival, they procured a live pigeon, brought it into the bed-room, and kept it there under the notion that it would prolong the man's life until the expected one reached the chamber. This last phase of the superstition is quite new to me.

CHURCHDOWN.

CHRISTMAS PAYMENTS BY THE CHURCHWARDENS OF ALL SAINTS, BRISTOL.—

1408. For one trusse of stree, vjd.
1427. For rushes at Easter, vjd.
 For straw at Chrystmas, ix^d.
1522. For holly ageyne Crystmas, 1^d.
1524. To John Vyche for prykyng of v carell books,
 v^d.
1533. To the clarks for the syngyng of the carrolls
 xvi^d.
1555. On Christymose day at nyght to ye clarke for
 syngyng of ye carolls, viij^d.
 For hollye ande Ivie, ij^d.
1599. Payd for rosmarye & bayes ye whole yeare
 i^d. vi^d.
 For a load of green rushes, viij^d.
1638. Payde the Clarke for strewyngs at Christmas,
 1^s.

C. P. J.

SCOTCH WEATHER PROVERBS.—I have been unable to find the following proverbs in Chambers's admirable *Collection of Scotch Rhymes*, and as they may be interesting to lovers of folk lore, I should be glad to secure them a place in the pages of “N. & Q.” They are taken from the recitation of an old nurse—one of that old-fashioned class of servants of whom we read in Dean Ramsay's pages, who are now so rarely to be met with. She entered the service of the grandfather of her present master towards the end of the last century, and, though now between eighty and ninety, her memory is perfectly entire. It is delightful to get her to *crack* about *auld-world stories* in her genuine broad Scotch, which, now-a-days, one only hears in its purity in the mouths of very old people. I don't know whether this fact has been noticed, but, in this district at least (Roxburghshire), it is true that the vulgar

* Near Cheltenham.

language has lost many of the idiomatic phrases and expressive Saxon words, which gave a peculiar raciness to the Scotch of forty or fifty years back:—

"Bullion's day, gif ye be fair,
For forty days there'll be nae mair."

I should feel obliged by any information about this Scotch St. Swithin, and should like to discover if his *day* is the same as that of the English meteorological saint, the 15th of July?

"If the bart and the hind meet dry and part dry on the Rood-day fair,
For sax weeks there'll be nae mair."

The Rood-day fair is held at Jedburgh on the 14th of September. I may mention, in conclusion, as an instance of a word being long in common use after its original significance is lost, that the old woman above-mentioned uses the expression "lenten kail," meaning soup made of vegetables only, though anything savouring so much of papacy or prelacy as the Fast of Lent, I dare say she never heard of. W. D.

LOCAL PROVERBIAL SAYINGS.—Every town possesses certain proverbial sayings peculiar to itself, which have arisen from some point in its social history. A collection of these, with explanatory notes, would, I think, give much curious matter. Fuller's list, given by N. in No. 144, contains many, but nothing like the number that exist. To forward this plan, should you think well to accord it a place in "N. & Q.," I send you the few I am acquainted with, regretting that, with one solitary exception, I cannot elucidate the particulars of their birth:—

Bridgenorth.

1. "Stand on one side, John Ball, and let my wife see the bar (bear)."

2. "Cuup! Cuup! Master Thomas!"—

A worthy tradesman of this town, failing to implant in his son's breast a love for the lap-stone, thrashed him through the streets ejaculating the above sentence. It having produced the desired effect, his neighbours took it up as a never-failing specific for laziness, but which, at the present day, they use without the original flagellatory accompaniment.

Stourport.

3. "Like Gawson's boats, that sunk upwards."

Kidderminster.

4. "As bow-legged as Potter's pig."

5. "Goes again, quoth Tommy Harris."

R. C. WARDE.

Kidderminster.

FOLK LORE AND SUPERSTITIONS OF SHROPSHIRE.—The infallible (?) modes by which you may discover your future husband (or wife, as the case may be) are very numerous, and still firmly

believed in by many, though the faith is evidently wavering; several instances in which they have been tried have come under my notice, and to the discomfiture of the believing rustics, have proved failures.

1st. At 12 o'clock (p.m.) and without a light, fetch from the nearest churchyard a half brick (!), which take to bed with you; by placing it under your pillow, you will assuredly dream of your true love.

2nd. Take the first egg laid by a white pullet, and lay it under your pillow; in your dreams you will converse with your future partner.

3rd. Procure the blade-bone of a lamb, and prick it with a pen-knife at midnight, repeating the following charm:—

"'Tis not this bone I mean to pick,
But my love's heart I wish to prick;
If he comes not, and speaks to-night,
I'll prick, and prick, 'till it be light."

Flowering of the Brake Fern.—The Shropshire people say that the common Brake flowers but once a year, which is on Michaelmas eve at midnight, when it puts forth a small *blue* flower, which disappears with the first dawn of day.

Charm for the Toothache.—The following charm was given by a celebrated local wizard, familiarly known as the "Dudley Devil,"* about thirty years ago, to a cottager of Trimpley, on the borders of Shropshire; it came into the possession of a friend, by whose permission I copy it *literally*. It is very similar to one I have seen in "N. & Q." but differs from it in phraseology:

"peter . sat . as the gate of Jerusalem Jesus said . by and said what aileth thee peter peter said, lord Jesus my teeth hake an are so soar I am not able to stan . or walk Jesus said rise and walk peter in the name . of the father . Son . an holy gost, an hee that put is fathe in thees words I now speak it is teeth . shall never hake."

R. C. WARDE.

Kidderminster.

Queries.

ADDISON'S "ANECDOTES," ETC.—There is a publication entitled *Interesting Anecdotes, Memoirs, Allegories, Essays, and Poetical Fragments, tending to amuse the Fancy, and inculcate Morality*. By Mr. Addison (16 vols. 8vo. London, 1794-97). Who was "Mr. Addison"? ABHBA.

JOHN COLMER.—I have small volume entitled *Sacred Dramas*, intended principally for young persons, by John Colmer, author of *The Progress of Truth, &c. &c.* Printed by D. May, Plymouth, 1821. Can any of your readers give me any account of the author? R. INGLIS.

* This man still lives, I believe, and is greatly renowned.

GRAMMAR SCHOOLS.—Wanted, a list of the grammar schools founded by Edward VI., and dates of foundation. F. J. H.

SIR ROBERT HITCHMAN, BART.—Will some of your countless readers have the kindness to oblige me with any historical or genealogical particulars in their possession respecting this excellent philanthropist? He was, I believe, the founder of one or more flourishing schools of grammar in the eastern counties of England, and being a Doctor of Laws (*honoris causâ*) of a foreign university, had he any *legal* right to use that distinction in this country? QUISQUIS.

"I'M OFF TO CHARLESTON," ETC.—

"I'm off to Charleston early in the morning."

(See "Military and Naval Intelligence," *Times*, December 13, 1861.)

Can any of your musical correspondents inform me of the origin of this tune, which, it seems, is played by the bands of the regiments now ordered for Canada? If it dates from the War of Independence, its meaning must then have been hostile to Charleston, where, if we do now show ourselves it will be as allies of the South. J. H. L'

"THE JUROR."—There is a dramatic piece called *The Juror*, a farce by W. B., formerly of St. John's College, Cambridge, 8vo, 1718. Can any of your readers who may have seen this play inform me whether it is intended as a satire on those who took the oaths to the Hanoverian king, George I., and whether it was written by any of the nonjuring Fellows of St. John's College, ejected in 1717, for a list of which see Nichols's *Literary Anecdotes*, vol. iv. pp. 249-50. R. INGLIS.

MILITARY COSTUME.—Query, whether the military undress of an officer of any regiment was ever blue during the reign of Queen Anne; or when was the blue frock-coat now worn by officers introduced into the army? The question is asked on behalf of an artist who is perplexed whether he should dress his figure in a blue or a red coat. Blue is best for harmony of colour, if permissible." J. B. A.

COL. OGLETHORPE.—In the Records at Guildhall I find, under date 1 Jas. II., May 7:—

"This day were presented into this Court (of Aldermen) by the Master Wardens and Assistants, &c. &c. several Lists of the Names of the Members of their respective Companies by them nominated to be of their Liveries. . . . All the said persons being Freemen of this City.

Inter alia :

"Livery of the Founder,
"Col. Theophilus Oglethorpe, Master."

There is no mention of the name of Oglethorpe in the Founder's Books but for this year 1685, and the only time, the accounts are made out in the name of a *Deputy* Master.

Can you favour me with an opinion as to his real connection with the Founders, it being the same year in which he is said to have commanded a troop of horse at the Battle of Sedgemoor.

W. W.

PILLAR AT GLOUCESTER.—In Rudder's *History of the City of Gloucester* (1781) it is stated:—

"There was lately a pillar on the Great Key made of timber, and the following inscription engraven on a brass plate at the top of it, about two foot in diameter:—

"1650. Qui feliciter optat civitati Glevensi, non ut Herculeam Columnam, sed perpuccillam. Hoc pignus amoris est gratitudinis."

"In the middle are these arms: On a cheveron three roses, and on a Canton an Ulster, to denote they belonged to a baronet."

Can any reader of "N. & Q." inform me whose arms these were, and what was the bearer's connection with the city of Gloucester? P.

"RATS DESERT A SINKING SHIP."—Do they? and where do they go to?

JOB J. BARDWELL WORKARD, M.A.

SACKS CARRIED BY JOSEPH'S BRETHREN.—Your ingenious correspondent QUEEN'S GARDENS has incidentally started a small question which has more interest for me than that which forms the main subject of his letter, viz., the nature of the sacks carried by Joseph's brethren. He speaks as if he had one of the said bags in his museum. Will he kindly explain the difference between the two words by which these sacks are (apparently indifferently) denoted, — סַךְ, *sak*; and אַמְתַּחַּהָּ, *amtakhah*? and state his reasons for believing them to have been leather? If he is right, then "sackcloth and ashes" should be "leather and ashes;" for sackcloth is nothing but a translation of the same Hebrew word *sak*.

Saddlebags in the East at the present day are, I believe, always made of woven fabric, and leather or skin is reserved for holding and conveying liquids. *Sak* occurs in Gen. xlii. 25, 27 a, 35; and *amtakhah* in xlii. 27 b, 28; xliii. 12, 18, 21 bis, 22, 23; xliv. 1. G.

SONG, PARODYING "AR HYD Y NOS."—SEXAGENARIUS wishes to see a song, which he remembers hearing sung with great comic effect in his youth by the actor commonly called *Irish* Johnstone. It is a burlesque of the above entitled Welsh song, and one of the verses ends with "Ah! hide your nose."

TULL'S SEDAN CHAIR.—In the *Gentleman's Magazine* (1740), vol. x. p. 260, I find the following intimation:—

"A grant passed the Great Seal [on Saturday, 17th May, 1740] unto John Tull, his heirs, &c., of the invention of a new Sedan Chair, to carry one, two, or more Persons 100 Miles a Day."

What may have been the peculiarity, and the merits, of Mr. Tull's invention? ABIBBA.

GILBERT WAKEFIELD'S "RANE CANORÆ." —

"Gilbert Wakefield, in a piece called *Rane Canoræ*, modernised *The Frogs*, with much perverted learning and unseasonable wit, but he drew less notice than Priestley, and his version did not pay McClough the printer's bill," p. 5.—*Letter to the Hon. Spencer Perceval on the Licentiousness of the Press*, London, 1801, 8vo, pp. 96.

I cannot find the *Rane Canoræ* in the British Museum, nor is it mentioned in any Life of G. Wakefield's which I have seen. Any information about it will oblige
E. N. H.

Queries with Answers.

APOSTLE-SPOONS. — I should like to ascertain the origin and history of what are called "Apostle-Spoons," but have no means of doing so. Perhaps some of your accomplished ecclesiologists may be able to give the information I desire, or to point out some source of information regarding this minute antiquarian subject.
J. I. L.

[Apostle-Spoons were formerly offered by sponsors at christenings as presents to their godchildren, and were so-called from the figures of the apostles carved on the top of the handles. An engraving of a set may be seen in Hone's *Every Day-Book*, vol. i. p. 170. Opulent sponsors gave the whole twelve; those in middling circumstances gave the four evangelists; while poorer persons gave the apostle in honour of whom the child received its name. According to Stow (*Annals*, 1039, ed. Howe) the fashion originated in the reign of Elizabeth; and this would seem to be confirmed by the numerous allusions to the custom to be found in the writings of Shakespeare and his contemporaries. Thus, in *Henry VIII.*, when Crammer declares himself to be unworthy of being sponsor to the young princess, Shakespeare makes the king reply —

"Come, come, my Lord, you'd spare your spoons."

Ben Jonson also mentions them in his *Bartholomew Fair* — "And all this for the hope of a couple of apostle-spoons, and a cup to eat caudle in." Many similar allusions are quoted by Brand, who quotes from the Books of the Stationers' Company, under date of 1560 — "A Spoyne the gyfte of Master Reginald Wolfe, all gyfte, with the picture of St. John." As Mr. J. G. Nichols does not mention this among the plate of the Stationers' Company, in the valuable notice of the company contributed by him to the recently published *Transactions of the London and Middlesex Archeological Society*, we presume the interesting gift of the Old Printer is no longer in existence.]

GUY FAWKES'S LANTERN. — Is there still in existence an old lantern, *temp.* James I., traditionally said to have been the one used by Guy Fawkes in his attempt to blow up the houses of Parliament? The following is a description of it, taken from a *History of Rushden Hall, Northamptonshire*, where it was till it was sold in 1830 (?):

"A curiously constructed dark lantern, traditionally stated to have been the identical one which Guy Fawkes used when he meditated his design to blow up the houses

of Parliament. It is a fine specimen of ancient workmanship, both as regards secrecy and ornament; possessing at the bottom a mechanical movement by which the candle might be instantaneously crushed in the hand, and completely extinguished. It has been originally finely gilt, portions of the gilding only now remaining. It turns with great facility, so as speedily to render it a dark lantern, and has a very strong reflector."

M. SARTORIS.

[The late David Jardine, in *A Narrative of the Gunpowder Plot*, 8vo, 1857, has the following note (p. 102) on this curious relic: "An ancient lantern is shown at the Bodleian library, which is said to be the identical lantern found in the cellar; it bears the following inscription: 'Laterna illa ipsa quâ unus est, et cum quâ deprehensus Guido Faux in cryptâ subterraneâ ubi domo Parliamenti diffundendæ operam dabat. Ex dono Robti Heywood nuper Academiæ Procuratoris, Ap. 4^o, 1641.'"]

NOËL. — What is the derivation of the French word *Noël*, Christmas?
J. H.

[Nicot derives Noël from Emmanuel; but the generality of French etymologists seem to prefer the derivation *Natale*, which in Italian signifies the same thing as Noël in French—our Lord's Nativity. Supposing this latter to be the true derivation, *Natale* passed into Noël through the medium of the Romance *Nadal*: "Cum par neus a Nadal" (as snow appears at Christmas). *Nowel*, the old form of Noël, was formerly used in France, on festive and on solemn occasions, as a cry of joy. This circumstance, perhaps, favours the derivation from Emmanuel, which signifies "God with us," or rather, "God is on our side."]

Replies.

KING PLAY.

(2nd S. xii. 210, 235.)

Allow me to suggest, in reply to the inquiry of J. G. N., that the designation of King Play, or King Game, was applied to more than one kind of entertainment, and that the explanation of the term must, in some measure, depend upon the time of year in which it is referred to.

Halliwel (*Dict. of Arch. Words*) states that the King Game was the pageant of the three Kings of Cologne, and in Brand's *Popular Antiquities* (ed. 1841, vol. i. pp. 11-19), will be found the details of the ancient custom of choosing the "King and Queen of the Bean" on Twelfth Day, both in this country and on the continent—a custom stated to have had a similar derivation; and, from the season of the year mentioned in the extract from the Loseley MS., the entertainment in question was, in all probability, some play or game having reference to the Three Kings of Cologne.

But Robin Hood and Maid Marian were also termed "King and Queen of the May," and are frequently referred to under these designations. See Brand's *Pop. Antig.* i. p. 151, and Douce's *Illustrations of Shakespeare* (1839), p. 589, where it is stated that in the Isle of Man they not only elected a Queen of May, but a Queen of Winter.

The following curious entries on the fly-leaf of

a book of copies of wills, for the year 1534, in the office of the registrars of the former Archdeaconry Court, now the District Court of Probate in this town, are worth preserving in the pages of "N. & Q." The office of registrar was then held by William Biller, the writer:—

"Thys byll mayd of all y^e costys and charygys which I Wylm Byller hath lede forthe off my purse.

In primis for a yarde and a halfe of Kendaull xvjd

And also for my costys and charygys gowying here and there, geuyng tendance to Robyn Hode, and because of hym bowght smaule tryfylys w^{ch} draw unto other - - - xvjd

And also I hyard a chote [coat] ij days w^{ch} chost - - - iiijd

And also I borrowyd a shorde [sword] and a bokelar, w^{ch} sho^{rde} and bokelar he all-most bowthe loste, whereby I must pay for lendyng of them - - - viijd

And many other thynghs whyche I wyll not recon a pon. Sim - - - ij vij^d."

Of the popularity of Robin Hood as King of the May, the well-known anecdote related by Bishop Latimer will testify.

The King Game was frequently performed in churches. In the churchwardens' accounts of St. Mary's, Leicester, for 1520, the following entry occurs:—

"Itm, received of the King's Game - £2 6s. 0d."

And in the accounts of St. Martin's for 1559, we have—

"Rec^d for the Mawrys dance of chyldern - - - iiij^d."

See also Brand (*ut sup.* pp 152, 153) for several particulars of the King Game at Kingston-upon-Thames, &c.

In the *Antiquarian Repertory* (vol. i. p. 194) is given an extract from the parish register of Fordwich, Kent, under date 12th Dec. 1566, relating to the "King and Queen's apparel of Fordwich."

The following extract from Chatto's curious and interesting work on "Playing Cards" has, however, the most direct reference to the inquiry of J. G. N.:—

"The 38th Canon of the Council of Worcester, held in 1240, contains the following prohibition: 'Prohibemus etiam clericis, etc. 'We also forbid clergemen to join in disreputable games or dancings, or to play at dice; neither shall they allow games of King and Queen to be acted (*feri*), nor permit ram-raising, nor public wrestlings.'"

"There can scarcely be a doubt," observes Chatto, "that the games of King and Queen were a kind of mumming exhibitions, which the clergy enjoyed as spectators, not as performers."

The following additional references to Robin Hood, as King of the May, are from the MS. accounts of the town-wardens of Melton-Mowbray in this county, where the "forester's horn" still sounds a blythe summons to "the greenwood":—

"1555-56. Itm, I rec^d of Stephen Shaw that he gathered, &c. his company at Robin Hood's play, two years - - - xxxix' viij^d"

Itm, I rec^d of John Hopkins in part of Robin Hood's money - - - v^s
1560-61. Itm, p^d to father Clarke at May-day for playing of the organs - - - iiij^s
1563. Inprimis, R^d of have Thursday at the chosinge of the Lorde and Lady - xvij^s x^d."

In the same year payments were made for "byliding the Lordes Hall," "for bringing the Lordes gowne," "for dressing my Lordes horse," and also to the piper and others for playing, "to the iiij foote men," "to the ij buttlers," and "for iiij Lyveryes," &c. &c.

"1564-5. Itm, the 8th day of June owing by John Dalderby and W^m Blyth for the Lorde and Lady's money, anno 1565, 59^s 9^d, whereof received to my charge - xxxix' ix^d
Rec^d of John Downes the rest of Robin Hood's money the same day - - - xiv^s jd."

I may also refer J. G. N. to Machyn's *Diary* for several illustrations of this old custom.

WILLIAM KELLY.

Leicester.

This was probably a liturgical drama, in which was represented, on the day of the Epiphany, the subject of the Feast.

In E. de Coussemateve's *Drames Liturgiques du Moyen Age*, Paris, Didron, page 143, is given a drama called *L'Adoration des Mages*, from a manuscript of the twelfth century of the Abbey of St. Benoît-sur-Loire, and now in the library of Orleans, beginning, "Tunc missit ordo ad representandum Herodem." The following is a brief sketch of the drama:—

An angel appears and announces the birth of our Lord, and being joined by several others, sings, "Gloria in Excelsis;" then the shepherds go to visit the crib, singing various parts of the Gospel narrative. During this time, three persons, representing the Magi, arrive from different parts of the church, and meet before the altar and salute each other. Then the star appears, which they follow, and having made the tour of the church, at the entrance of the choir meet some persons representing the Jews, and ask for information about the new-born King. Herod, having heard of this, sends a herald to make inquiries. After some dialogue, they are introduced to Herod, who, learning their object, causes the books of the Law to be consulted. On the scribes showing that the Messiah is to be born in Bethlehem, Herod becomes enraged, but is calmed by his son, who persuades him to let the Magi proceed to Bethlehem, on the promise to return and let him know, that he too may go and adore. The Magi depart, and again see the star, and following it, meet the shepherds returning, who tell them what they have seen. Proceeding on their way, the star leads them to the crib, where they find the infant, and adoring, present their gifts; then kneeling down in prayer, to imitate

sleep, an angel appears and orders them to return to their own country by another way, which they do. After which the choir solemnly sings "Te Deum."

In the same work is also given a drama called "Les Trois Rois," from a manuscript of the thirteenth century now in the Imperial Library in Paris, beginning:—

"In die Epiphanie tercię cantata, tres clerici de majori sede, cappis et coronis ornati, ex tribus partibus cum suis famulis, tunicis et amictibus indutis, ante altare conveniant."

After mutual salutations and inquiries made, the procession starts; the Precentor singing an antiphon, explanatory of the mystery. At the entry to the nave, the Magi see the star and follow it; they are met by two of the choir, who ask who they are: they reply that they are kings, who seek Christ the new-born King; then two deacons open the curtains, and show the Child in the manger; the kings adore, and present their gifts; and then imitating sleep, are warned by the angels as before, and return by another way to the choir. The following rubric concludes the drama:—

"Sequitur missa, et quam tres Reges regant chorum et cantent: 'Kyrie fons bonitatis, et Alleluia, et Agnus et Sanctus,' festive officium incipiatur."

The whole of the dramas are noted in plain chant, and seem to have been intended to represent to the people the object of the feast which has been celebrated. There are several others in the work, which is full of curious information on the subject.

A. J. W.

MAZER BOWLS.

(2nd S. xii. 172, 365.)

A. A.'s derivation of *mazer* from the Lat. *acer* (maple) appears to me untenable. It is true that we do find instances in which an *m* seems to have been prefixed to a word beginning with a vowel and borrowed from a foreign language. Comp. *ἄρης* and *Mars*, *ἄσπρη* or *ἄσπρη* and *mas*. Still such instances are, I believe, by no means common, and I therefore think we are not justified in prefixing an *m* whenever we want to help ourselves out of a difficulty. Else out of *Adam* what would be easier than to make *madam*, or out of *eat*, *meat*?* Besides, it seems to me that the resemblance between *acer* and *mazer* is rather apparent than real. The Lat. *acer* was probably pronounced *ahker*, certainly not *ahser*, so that, if the difficulty with the *m* were got over, the change of a *h* into an *s* or a *z* would still remain.

But let us see if another derivation cannot be

* *Eat* and *meat* are, indeed, thought by many to be allied.

discovered. In Migne* I find *Mazer*† thus defined: "Materia de qua conficiebantur pocula et vasa; ol. † *madre, mazer, madrin*;" and as a second meaning: "Vas ex mazerō confectum; *vase, coupe en madre*; ol. *madrin, mazelin, mazarin, &c.*" He also gives the following forms of the same word: *mazarum, mazarinus, mazdrinus, musdrinum, maderinus, madrinus, mazelinus, maserius*. He says further that *mazer* "n'était autre chose que le cœur et la racine des différents bois employés par les tourneurs et les tabletiers." It would seem from this, and from Ziemann's definition, that *mazer-bowls* were at any rate not exclusively made of maple-wood.‡

Now the form *maderinus* at once reminds us of the Span. *madera, wood*, besides which, upon looking for *madre* § in Honnorat's Provençal Dict., I find he derives it "du Lat. *materia*, ou de l'esp. *madera*." But the Lat. *materia* ¶, (low Lat. *maderia**—Migne), and the Span. (and Prov.) *madera*, are of course the same word. Therefore, since *maderinus* is only another form of *mazarinus*†, and this is an adj. derived from *mazer*, I think that *mazer* (or *maser*) may very fairly be derived from the Lat. *materia, wood*, and, if so, it would strictly signify a vessel made of any kind of wood. That a Lat. *t* sometimes becomes a *z* and sometimes a *d* in the cognate languages is shown by comparing *puteus* with the Sp. *pozo, mutare* with the It. *mutare* and the Sp. *mutar*. It is not easy to find an example in which a Lat. *t* has been corrupted into an *s*, still we have the Lat. *motus*, Ital. *mosso*.

The transformation of *materia* into the Prov. and Fr. *madre* may be very readily traced. *Materia* would first become *mater* (by the rejection of the *ia*, which is a mere termination, and indubitably has been rejected in the formation of our *matter*), then *matre*, and lastly *madre*,—in precisely the same way that the Lat. *mater* and *pater* have become in Ital. and Span. *padre* and *madre*.

* Lex. med. et inf. Lat. Paris, 1858.

† Ziemann, *Mittelhochdeutsches Wörterb.*, Quedlinburg and Leipzig, 1838, defines *Maser*: "Auswuchs oder Knorren an Ahornen, Kirsch- und Nuss-bäumen, den die Dreher, Tischler zu verschiedenen Arbeiten benutzen (tuber, nodus)."

‡ *I.e.* old French.

§ Bescherelle in his Fr. Dict. says *s. v. madre*: "Pierre précieuse, marbre, dont on faisait les coupes à boire. On croit que la madre est la même pierre que l'onyx. Un hanap de madre." But he does not give his authorities.

¶ Honnorat interprets *madre*, "grosse pièce de bois, madrier [a thick plank, generally oak]; agathe."

‡ Frequently found in the sense of timber, wood for building, &c.

* Hence *Madeira*, the island, said to have been so called from the quantity of wood growing upon it. *Mutter* and *Madeira* have therefore the same origin. *Madeira* contains every letter of *Maderia*, only the *r* and the *i* are transposed.

† Migne does not give the form *maderinus*, but there probably was such a form.

But Bailey and Johnson have assigned a Teutonic origin to *mazer*, and derive it from *mäser* (maple), which the former calls Flemish, the latter Dutch. It may be Flemish, but if Dutch, it is not to be found in either of the two Dutch Dict. I have by me. The word they give is *mast(hout)*, (mountain-maple), whilst in Germ. I find *Mäser(le)** and *Mas(holder)†*, in Anglo-Saxon *map(ulder)* and in Engl. *map(le)‡*. I also find the Mid. High Germ. word *māse*, which means a *scar* or *spot* (Zieman), and, probably derived from this, the mod. Germ. *Mäser*, which, in the sing., means a *spot*, and also a *streak* or *vein* in *wood*, and in the plur. (Masern) the *measles* (a spotted fever), whilst *Mäserholz* means *spotted, streaked* or *veined wood*, and *mäserig*, *spotted, streaky*, &c.

Mazer (or *maser*) might therefore very well come from this Germ. *Mäser*, and so would signify "a vessel made either of *maple* or of some other *veined wood*." But the question is whether the Germ. *Mäser* and the other words given above really are of Teutonic origin, or whether they do not in their turn come from *materia*. But if they come from *materia*, some one might say, how does it happen that *māse* and *Mäser* mean *spot*, and *mäserig*, *spotted*? Probably in precisely the same way that *madré*§, which is derived from *madre*, which is certainly, as I have shown, derived from *materia*, also means *spotted*. Thus *Mäserholz* would be rendered in Fr. *bois madré*, an example to my mind sufficient to show a great affinity between *madre* and *mäser*. All wood is *veined* more or less, and so an adjective (*madré*) derived from a corrupted form of *materia* (wood) has come to signify *veined* or *spotted*, &c. *Māse* and *Mäser* may therefore have been derived from the names of the maple *Mas-holder*, and *Mäserle* and these from *materia*. If this is so, these derivatives from *materia* (wood) would come to signify a *maple-tree*, upon the same principle that *poma*, which originally meant *fruits* in general has, in the form of the Fr. *pommes* come to signify *apples* and nothing else, and that our word *undertaker*, which

* This very likely should be divided *Mas-erle*, for *Erle* is our *alder-tree*.

† The *le* of *maple*, probably formerly spelled *mapul*, the *uld* of *mapulder*, and the *hold* of *masholder* are doubtless all of them equivalent to the *hout* of *mashout* (lit. mast-wood), the low Germ. *Holt*, and Germ. *Holz* (wood). *Uld* would readily become *ood*, and this is often heard in an Engl. rustic's mouth for *wood*. If I am correct, the Germ. *Wald* and *Holz*, the A.-S. *Weald*, *wold* (wood-forest) and *wude* (wood-timber) and the Engl. *wood*, would be the same word. Comp. the Dan. *skulde* with our *SHOULD* (pron. *shood*); and likewise the Swed. *Ull*, Dan. *Uld* with the Germ. *Wolle* and our *wool*, and Swed. *Uff* with the Germ. and Engl. *Wolf*.

‡ The ordinary Germ. word for *maple* is *Ahorn*, which may perhaps be derived from *acernus* (pron. *akernus*) the adj. of *acer* (maple).

§ *Bois madré, léopard madré, savon madré* (Beschrelle).

properly means *one who undertakes* no matter what, has come to signify nothing but *one who undertakes funerals*, only, *entrepreneur de pompes funèbres*, as the French are *obliged* to call him.

A fact in favour of this view is that no word in the least like *muser*, and meaning *maple*, or *spot*, is found in the Scandinavian languages.

But we find another form of the word *mazer*, viz. *maselin* (comp. the old Fr. *mazelin*, *suprà*). Halliwell defines it, "a kind of drinking-cup, sometimes made of *maslin* or brass." This is a very plausible derivation, still the word might well come from *mazer*, through its adj. *mazerinus*, which would become *mazelinus*, just as *maderinus* actually did become *madelinus*.*

The word † *maslin* (A.-S. *maslenn*), *brass*, of course comes from the same root as the Fr. verb *mêler* ‡ (formerly *mesler*) to mix, and therefore strictly signifies a *mixture* of metals.

In Zieman (*op. cit.*) I find the old word *Maspoum*, which he considers to be a corruption for *Mastboum*=*Mastbaum* (comp. the Dut. *Mashout*, *suprà*), a tree fit for making *masts*. If he is right, it is not impossible that *mast* itself may come from *materia*. Halliwell gives *mastelyn*=*maselin*, a drinking-cup, and if this is derived from *mazerinus* (*maselinus*, old French *mazelin*), *mast* (Prov. *mastel*, Sp. *mastil*) might easily be deduced from *materia*—*materia*, *masteria*, *master* (like *matter*), *mastel*, *mast*. That an *s* was introduced into *materia* (or its corrupted forms) is clear from comparing *masdrinus* to *madrinus*.

How the *p*. in the A.-S. *mapulder* and the Engl. *maple* arose, it is not easy to make out. However that *p* and *t*§ do interchange is shown by the two forms *πίπυρες* (Æol.) and *τέτραρες*. F. CHANCE.

RECOVERY OF THINGS LOST.

(2nd S. xii. 344, 445.)

I am tempted to give the following story, because with the two preceding, the three degrees of comparison are beautifully illustrated. The recovery of the eye-piece was wonderful; the recovery of the first ring was more wonderful; the recovery of the second ring — to which I come — was most wonderful. And the three stories together will illustrate the way in which credibility fades as wonder increases. I do not vouch

* See *suprà*.

† Also written *mesline* (Richardson).

‡ *Mêler* seems to have been derived from the Lat. *miscere* through its derivative *miscellus*, mixed. Hence in low Lat. *misculare* (Ital. *mescolare*), to mix, *mescla*, mixture (Span. *mezclar*, to mix), *meslea*, *mesleare* (all these forms are found in Migne), *mesler* and *mêler*.

§ A child now under my notice uses the aspirate of *p* — *ph*, for the aspirate of *t* — *th* which she cannot well pronounce. Thus she says *wif* for *with*.

for my story: what I do vouch for is that nearly fifty years ago it was circulated and canvassed in the country town close to which the scene is placed, with all degrees of belief and unbelief.

A servant boy was sent into the town with a valuable ring. He took it out of its box to admire it, and in passing over a plank bridge he let it fall on a muddy bank. Not being able to find it, he ran away, took to the sea, finally settled in a colony, made a large fortune, came back after many years, and bought the estate on which he had been a servant. One day, while walking over his land with a friend, he came to the plank bridge, and there he told his friend the story. "I could swear," said he, pushing his stick into the mud, "to the very spot on which the ring dropped." When the stick came back, the ring was on the end of it!

I heard this story when a child, and should certainly have forgotten it, but for a curious illustration which followed of the insensibility of some minds to degrees of probability. A gentleman in company said, "I knew a thing quite as extraordinary as that. A lady of my acquaintance lost her wedding-ring, and could find it nowhere. This was shortly before Twelfth-day: when the cake was cut, she found the ring in the *very piece that was cut for her*. She had helped her cook to make the cake, and the ring had dropped off her finger." No person in company disputed the second story being as extraordinary as the first; but, young as I was, I could not help dissenting in my own mind. And now and then, when I have read trials and verdicts, I have suspected that the narrator of the second story was only one of a class which is not extinct.

Of attested coincidences, one of the most remarkable, and one of the most fearful, is that which took place at the loss of the *Athénien* frigate in 1806, on the Skerki rocks, the existence of which had been doubted. The following is from the *United Service Journal*, and the writer is my friend Admiral Smyth:—

"Now the master of the *Athénien* happened to believe that such rocks as the Skerki did actually exist: and that, whether or no, lasking along with a fair wind, there could be no necessity to stand stem on for them. When therefore the ship's place was pricked off at eight o'clock, he ventured to make a statement to that effect; but the infatuated captain merely jeered his fears, as he termed them, and gave him a kind of quarter-deck hint that he had better hold his tongue. This officer, however, waxed more and more uneasy as the distance shortened, and, just after two bells had struck, he poured forth his apprehensions to General Campbell, requesting him to use his persuasion to get the course altered. Greatly impressed with the master's earnestness, the general went into the cabin, and communed with the captain, who happened to be reading. 'If such rocks as the Skerki exist,' rejoined Raynsford, 'we ought to be on them now.' And at that moment the two officers were thrown violently against the cabin bulkhead, by the unfortunate ship striking on the very rocks she was steering for.

General Campbell assured us that he should never be able to forget the fixed agony of the captain's countenance, as they were struggling to gain the deck."

Three-fourths of the ship's company were lost; and among them the poor captain—who behaved like a man, and refused to quit the ship while any other person was on board—was fortunate enough to be numbered. The preceding extract contains a valuable maxim:—Whether rocks exist or no, there is no necessity to stand stem on for them. A. DE MORGAN.

The following singular circumstance used to be related many years ago by persons acquainted with Berwickshire:—A gentleman and his sister attended on one occasion the race-course at Lamberton (now extinct), and were both on horse-back. The young lady wore outside of her riding-habit a small gold watch, attached to a chain which was round her neck. After leaving the ground she missed the watch, though the chain remained; and every ordinary means were taken for its recovery, but in vain, so that it was given up as lost. Next year the brother attended the same course, and happening to stand (while a race was in progress) on a sandy piece of ground, his horse began to paw the sand, and, to his astonishment, cast up the missing watch. He then remembered that his sister and he had stationed themselves at the same spot the preceding year on the occasion above-mentioned.

The two following cases do not strictly come under the category of recoveries of things lost, but are nearly allied to it. Of the *first* of them many of your readers may probably be aware.

It is known that when Mary Queen of Scots escaped in 1568 from the tower on the island in Lochleven, Douglas, the son of her keeper, by whose aid the escape was effected, after reaching with her the boat by which they gained the shore, threw into the water the keys of the gates of the tower, which he had locked on their way. At the close of the dry autumn of 1805, a boy picked up on the brink of the lake a bunch of keys, which are now in the possession of the Earl of Morton, the heritable keeper of the lake. They are very rusty, and are fastened to an iron ring. There can be no doubt that these were the keys which were thrown into the lake by Douglas, and which, in the course of nearly two centuries and a half, had gradually drifted to the edge.

Baron Hume, in his work on the *Criminal Law of Scotland*, states that in 1607, Gordon of Gordonstown, in his baronial court at Drainy in Elginshire, sentenced a woman convicted of theft to be drowned in the Loch (or Lake) of Spiney. This was stated in the first edition of the baron's work, published in 1798; and in the second edition, published in 1819, he mentions that the loch was drained in 1811, and a female skeleton (un-

doubtedly that of the poor woman) found in its bed, with a ring on one of the fingers. G. Edinburgh.

About the beginning of this century, an uncle of mine, who was in a bank in Lombard Street, had to take a 1000*l.* Bank of England note to the bank in Threadneedle Street to be cashed, and went through the Royal Exchange. When he arrived at the Bank of England, he found to his dismay that he had lost it. A thought struck him that he had been fumbling with it in his hand when he passed through the Exchange; on tracing his steps back, sure enough he found the identical "piece of paper" blowing by the wind near one of the doors of the Exchange. This careless young man was afterwards an eminent banker.

The following happened to myself some thirty years ago. I had come up to Dublin from the country to attend college, and went to the Theatre Royal with five or six one-pound notes in my pocket. On my return to the inn where I was stopping I found that I was minus the notes. I immediately went back to the theatre; they were just putting the lights out; the manager kindly permitted me to go to the place where I had been sitting in the pit, and, with the aid of a small lantern, I found my notes rolled up under the seat.

J. L. P.

Edgbaston.

"THE PARISH IS BOUND TO FIND US" (2nd S. ii. 418.)—Amongst the catches contained in Playford's *Musical Companion*, 1673, is one set for four voices by Mr. Nelham to the following words:—

"A fig for care, why should we spare?

The parish is bound to find us;

For thou and I and all must die,

And leave the world behind us:

The clerk shall sing, the bells shall ring,

And the old, the old wives wind us;

Sir John shall lay our bones in clay,

Where nobody means to find us."

Can these lines be the "ballad" sought by your correspondent? W. H. Husk.

JETSAM, FLOTSAM, ETC. (2nd S. xii. 357, 427.)—I am sorry to differ from your valued correspondent, but still think *ligan* derived from *ligare*, to tie. They are goods which would not *lie* at the bottom of the sea, but be drifted to and fro by the tides and currents. It seems essential that they should be *tied* to a buoy, by which they may be found and identified. Probably the three words are *directly* derived from the French *jeter*, *flotter*, and *lier*, which are said to come from the Latin *jactus*, *fluctus*, and *ligare*. Blackstone seems to consider that goods thrown overboard where they would *lie*, and could be dredged up

are *jetsam*; light goods that would float, *flotsam*; and those *tied* to a buoy, *ligan*. It is an interesting subject to philologers, and it would be very desirable that the question should be definitely settled. A. A.

Poets' Corner.

NATOACA, PRINCESS OF VIRGINIA (2nd S. xii. 348, 406.)—Some account of this lady, differing in some respects from that recently given, have already appeared in "N. & Q." under the name of "Pocahontas, an Indian Princess" (*vide* 2nd S. vi. 267, 316; vii. 131, 307, 403), from which it appears she married "a gentleman named Rolfe, and that her descendants are still living in *England*." On reference (as above), it will be found she is buried in the church at Gravesend, and that some account of her may be seen in Cruden's *History* of that place. Her having "saved the life of Capt. John Smith," as mentioned at p. 131 (*ut sup.*) is no doubt the foundation of the "romantic attachment" alluded to by Mr. WORKARD.

HENRY W. S. TAYLOR.

CONSECRATION MARKS (2nd S. xii. 315.)—The crosses upon the north wall of the church of the parish of Wiston, near Colchester, which I believe to be "dedicatory crosses," are *green*, and the circular frame of them *green*; the ornamentations within the circular frame are all red. B. W.

THOMAS WILLSFORD, PHILOMATHESIS (2nd S. xi. 250.)—I find in Granger's *Biographical History*, vol. iii. p. 125, the following:—

"Thomas Willsford was author of a book in 8vo, called, *Nature's Secrets, or the History of the Generation of Meteors*, 1658, which he dedicates to the Lady Stafford, sister to Lord Henry Stafford. At the conclusion he signs himself 'her affectionate kinsman.' M. Boteler, whose name is affixed to the lines at the bottom of the print, addresses a long copy of verses to his honoured uncle upon his book of meteors. Thomas Willsford was also author of a *Treatise of Arithmetic* in 8vo. His head by Vaughan is prefixed to both his books."

The above proves the surmise to be correct that Thomas Willsford was of the family of Quendon and Hartridge, for Anne, daughter of James Willsford of Hartridge (by Anne, daughter and heiress of Thomas Newman of Quendon), married Edward Stafford, father of Henry Lord Stafford, and Mary Baroness Stafford.

The family of Willsford or Wilford is said to have come originally from Devonshire. James Willsford, alderman and sheriff of London, 1499, was the progenitor of the two families of Wilsford of Hartridge, and Wilsford of Wandsworth, both Roman Catholic families existing in the last century. Sir James Willsford of Hartridge, Knt. and Banneret, great-grandfather of Mrs. Stafford, greatly distinguished himself against the Scots and French as commander at the siege of Had-dington in 1547.

Further information concerning M. Boteler, the author of the above-mentioned verses, might contribute to the elucidation of the exact parentage of Philomathesis.
C. R. S. M.

PROVERB *temp.* HENRY VIII. (2nd S. xii. 394.) — "God sendeth a shrewd cow short horns." The old proverb is, "Curs'd cows have short horns;" and is sarcastically applied to persons who, though they have malignity in their hearts, have feebleness in their hands, disabling them from wreaking their malice on the persons they bear ill will to. Under the emblem of "curs'd cows," inveterate enemies are couched, whose barbarous designs are often frustrated by the intervention of Providence, according to the Latin: "Dat Deus immiti cornua curta bovi." XXX. Idridgehay.

Davus himself, without the aid of Œdipus, seems to me to suffice for the explanation of this proverb. Ray gives it with a difference: "'Curs'd cows have short horns,' — 'Dat Deus immiti cornua curta bovi.' Providence so disposes that they who have the will want the power or means to hurt."
C. W. BINGHAM.

LAYMAN OFFICIATING AS DEACON AT MASS (2nd S. xi. 172.) — An instance of this is recorded by Saint Pelayce (tom. i. partie ii. note 33): —

"Evangelium, nudato ense, in vigiliis natalis Domini in matutinis, Moguntia, legit Carolus IV. imperator. *Chronic. Belgium*, p. 286, cité par Du Cange, sub voce Evangelium."

J. WOODWARD.

Shoreham.

KNIGHT OF MARTYR (2nd S. xii. 418.) — Your correspondent R. A. W. states that a medical man in one of the eastern counties, claims the title of "Sir" on the ground of being a "Knight of Martyr," an order peculiar to the profession, as he asserts, and is desirous of information respecting this alleged order of knighthood. In Kobson's *Heraldry*, vol. i. p. 126, will be found the following account of the order: —

"St. Cosmas and St. Damianus, or Knights of the Martyrs, in Palestine. These knights, or rather hospitaliers, were so denominated from an hospital in Palestine, dedicated to St. Cosmas and St. Damianus, martyrs, where acts of charity were exercised towards sick strangers. They were obliged to other works of charity, such as to redeem captives, and bury the dead. They followed the rule of St. Basil, which was confirmed to them by Pope John XXII. The badge was a cross, coupéd, gules; in the centre whereof, upon an oval shield of gold, was depicted the figures of the two saints. The order was instituted in 1030, and abolished after the advantages gained by the Infidels over the Christians. The cross was borne upon a white habit.

"Note. — Of this order Edmondson remarks, that Schooneback, upon the authority of Giustiniani, pretends that such an order was instituted in the 10th century, and afterwards approved and confirmed by Pope Jean XX. in 1024. In this, however, Giustiniani blunders

egregiously, and turns the religious order of Canons Regular of the Penitence of the Martyrs, who wear a red cross on their white habit, into an order of knighthood."

So far as regards the "Knights of the Martyrs;" but certainly the son of Æsculapius must have been hoaxing your correspondent R. A. W.; he must have meant that he was a knight of the (pestle and) mortar.

Some years since I knew a witty bookseller, who, on hearing the sound of the mortar at an apothecary's in the vicinity, declared that they were preparing medicine for a rich patient. On asking him for an explanation, he said that if I listened I should hear the beat of "Linger and die! linger and die!" but if it had been for a poor patient it would be "Die and be d——d! die and be d——d!" P.

MUTILATION AND DESTRUCTION OF SEPULCHRAL MEMORIALS (2nd S. xii. 174.) — Sometime ago, I sent a memorial now hidden under the pavement of encaustic tiles, in Tylehurst church, Berks, of the Zinzano family.* I have inscribed others which have shared the same fate for the information of those who may be related to those families: —

Chancel Floor.

"Richard Lyne, D.D., died 10th July, 1767; aged 52.

"Louisa Lyne, died Aug. 22, 1775; aged 16.

"Ann Lyne, died Dec. 26, 1792, aged 29."

"Here lyes Interr'd y^e body of y^e Rev'd M. Samuel Norris, Bacheleur of Divinity, and late Rector of y^e Church, who dyed March y^e 20th, A.D. 1710."

Arms beautifully sculptured, quarterly, ar. and gules, in 2nd and 3rd quarters a fret or; over all, a fesse az. *Crest.* A falcon or raven gorged, wings elevated.

"Anna Maria Caverly, died 7th Nov. 1791; aged 84 years."

"Thomasin Chase, obiit 26th December, 1768."

[Death's head and cross bones.]

In the nave was a plain marble slab without an inscription, under which are supposed to be the remains of the Rev. Simon Louth, rector of this parish in 1666. In the register beginning in 1559, and ending in 1715, is this extract: —

"Mr. Simon Louth, buried 21st of June, 1679. He was grandfather to William Louth, the learned writer, whose father, William Louth, an Apothecary and Citizen of London, sent him to Tylehurst to his grandfather in 1666, on account of the Plague, who took great care of his education, and initiated him very early in letters. This William was father of Robert Louth, D.D., Lord Bishop of London."

JULIA R. BOCKETT.

Bradney, near Reading.

FREEMASON (2nd S. xii. 69, 178, 219, 278.) — I have in vain endeavoured to procure the *Letter on the Antichristian Character of Freemasonry, &c.*,

[* See "N. & Q." 2nd S. viii. 292, 479.]

and *The Early History of Freemasonry in England*, alluded to by EIRIONNACH, p. 219. They appear to be out of print. The London publishers of the former say that the author has taken away what copies were not sold some time ago, and they do not know where he resides. Perhaps your correspondent can assist me?

The work, published in New York, I hope to acquire shortly. In the mean time allow me to state, that I have experienced much pleasure in the perusal of the curious little book, *The History and Articles of Masonry*, copied from a MS. in the British Museum by Mr. Cooke, probably written in the latter part of the fifteenth century: having my attention attracted thereto by your review, 2nd S. xii. 300. EIRIONNACH will find nothing whatever antichristian in this treatise; in fact, on the contrary, its principles appear decidedly Christian. Does his inference gather strength from the fact that Freemasons admit all religions into their body irrespectively? Differing from the view you take as to this MS. not having anything to do with Freemasonry more than with any other "handicraft," I will merely at present beg to call your attention to lines 611—631, on which the "author" makes the following remarks in a note "κ":—

"This is to the free and accepted, or speculative Mason, the most important testimony. It asserts that the youngest son of King Athelstan learned practical Masonry, in addition to speculative Masonry, for of that he was a Master. No book or writing so early as the present has yet been discovered in which speculative Masonry is mentioned, and certainly none has gone so far as to acknowledge a Master of such craft. If it is only for these lines, the value of this little book to Freemasons is incalculable. After writing the above a friend, not a brother, but one of the most learned men on the subject of Masonry, put the following question: 'Are you so sure that speculative Masonry is Freemasonry? May it not be the art of designing, speculative being tantamount to contemplative amongst the older authors, in fact, what we should now call an architect?'

"Every Freemason can resolve this for himself."

J. S. A.

HANGING OF DOGS WITH CRIMINALS (2nd S. vii. 343.)—In a former volume, mention was made of the ancient German and Scandinavian custom of hanging wolves and dogs with a criminal, as a symbolical mark of disgrace, and as an aggravation of his punishment. It appears that this custom subsisted until a comparatively late period. Tavernier, the well-known traveller, in the introduction to his *Six Voyages*, describes himself as having visited Ratisbon at the coronation of Ferdinand III., as king of the Romans, in 1627, when Tavernier was about twenty-three years old. He says that, on this occasion, a rich merchant at Frankfort sent his only son to Ratisbon with a box of precious stones, and with letters of recommendation to a Jew. Soon after the young man's arrival, the Jew enticed him into a dark

street, killed him with numerous stabs of a knife, and carried away the box of precious stones. The murderer was discovered, and confessed his crime. Tavernier proceeds with his narration as follows:—

"L'enormité de cette action méritoit que le coupable fut condamné à un très rude supplice, et la sentence porta qu'il seroit pendu à une potence la tête en bas entre deux gros chiens pendus de même tout près de lui, afin que dans la rage ils lui dévorassent le ventre, et lui fissent souffrir plus d'une mort par la longueur du tourment. C'est le genre du supplice ordonné par les lois impériales pour un Juif qui a tué un Chrétien, et la manière de cet assassinat avoit quelque chose de plus horrible que les meurtres ordinaires. Néanmoins les Juifs de Ratisbone firent de si grands présens à l'Impératrice et aux deux princesses qu'ils obtinrent que la sentence seroit changée, et le coupable condamné à un supplice plus court, mais qui n'étoit pas moins rigoureux. Il fut tenaillé avec des fers chauds en divers endroits de son corps et en divers endroits de la ville, et à mesure que les tenailles arrachoient la chair, on jetoit du plomb fondu dans l'ouverture; après quoi il fut mené hors de Ratisbone, et rompu viv au lieu destiné à l'exécution."

L.

POOL PARK (2nd S. xii. 455.)—Query, Is not Pool Park, *Denbighshire*, the seat referred to? In the seventeenth century, Denbigh was almost invariably spelt *Denby*; and this would in the process of transcribing, be easily corrupted into Derby.

T. HUGHES.

Chester.

THOMAS SIMON (2nd S. xii. 140, 403.)—I am exceedingly obliged to Mr. BURN for his kindness in furnishing the entry of Pierre Simon's marriage. I have no doubt that it will be of signal service in tracing the pedigree of Thomas Simon the engraver. Mr. BURN would materially add to the favour he has conferred, if in the other registers he could trace any of the issue of the marriage. I suppose the children to have been Abraham, Thomas, Peter, Nathaniel, Lawrence, and Hannah. I take it Abraham was the eldest; he and Nathaniel both married young. Abraham probably not later than 1634, and Nathaniel within four or five years afterwards. Abraham had two daughters, Anne, who appears to have been born before 1635, and Judith, who was born after that year. He was probably left a widower at an early age. Nathaniel had a son William.

Any information tending to verify the above statements would greatly oblige

P. S. CAREY.

ORM'S HEAD (2nd S. xii. 365, 426.)—There is a similar headland on the S.W. coast of Glamorganshire called "Worm's-head-point," stretching into the Bristol Channel, and this, doubtless, occasioned Dr. Lathan's mistake, possibly a misprint, and also affords some countenance to the editorial definition of "Orni's" or "Great Orme's Head" in Caernarvonshire (p. 426), which being on the eastern side of the mouth of the Conway was, probably without reference, assumed by the

Saturday Reviewer to be in Denbighshire, which, at first sight, on all ordinary maps, it appears to be. The copper-mines of Llandudno are on this promontory, the boundary of the county crossing it a few miles further inland, near Llangwstennin, which is also in Caenarvonshire. The church of Ormskirk, in Lancashire, "is said to have been built by two sisters named *Orme*." Has this any affinity with Orme's Head or other places compounded of Orme? There are two parishes named Ormside, near Appleby, co. Westmorland, which are also sometimes called "Great and Little Orme's Head." Is this a corruption or an allowable synonym, and what is the derivation of Ormside? There are *Ormes-bys* in Yorkshire, Norfolk, and Lincoln. Who were the "two sisters named Orme?" HENRY W. S. TAYLOR.

LAW LISTS, RED-BOOKS, ETC. (2nd S. xii. 434.)—J. R. D. will find a large collection of these books, as I believe, also of Chamberlayne's *State of England* in the Library of the Incorporated Law Society in Chancery Lane. The Library of the College of Arms contains also a considerable number, as well as of Poll-books, Army Lists, and the *London Gazette*; of the latter state publication a complete set exists in the Library of the House of Lords, and in that of the Corporation of the City of London. J. R.

SIR BEVILL GRANVILLE'S DESCENDANTS (2nd S. xii. 435.)—In reply to the Query of E. C. H., he is advised to refer to the first vol. of the *Autobiography and Correspondence of Mary Granville* (Mrs. Delany); and it is understood that the last part of that work, now on the eve of publication, contains a pedigree, with all the children of Sir Bevill Granville, male and female, and their various alliances. W. E.

OLD MANUSCRIPT (2nd S. xii. 418.)—This would seem to be a copy of the *Pandects*, which the B.A., who supposes it to be a conversation, can easily verify at any law library or dealer in old law books. The commencement he detects is most likely of the 11th Book. Q. Q.

FIERCE AS A DIG (2nd S. xii. 309.)—A dig is a duck in Lancashire, but I never heard the proverb. P. P.

SELF-COMBUSTION OF TREES (2nd S. xii. 235, 335.)—A friend tells me he was returning some years since from a dinner-party when his companion in the chaise observed that one of the trees in their host's plantation was on fire. Those were convivial days, and at the first announcement my friend was incredulous. However, he saw with his own eyes, and an examination by daylight showed that friction with the bough of another tree had been the cause. In this case the tree did not continue to burn itself dead. P. P.

Miscellaneous.

ALBERT, PRINCE CONSORT.

Born 26th August, 1819; died 14th Dec. 1861.

Death hath stricken a noble heart. THE PRINCE CONSORT is no more. In the prime of manhood, the husband of her early choice, the truest counsellor on whom she could rely, has been snatched from our beloved Sovereign. The nation has lost in the Illustrious Prince a most judicious Patron of Science, Literature, and Art—a most zealous Promoter of every social Improvement. But great as were the claims which PRINCE ALBERT had to the respect of England upon these grounds, they are but as dust in the balance compared with the benefits which he has conferred upon this country by his great example, as a model of every domestic virtue. Generations yet unborn will bless the purity of that Court, in which he exercised such an ennobling influence. All acknowledge his virtues, all deplore his irreparable loss; and it is hard to say whether the heart of the nation is more moved by regret for the death of the Prince, or sympathy for the grief of Her Majesty. The millions sorrow as one, with a sorrow of which the depth is only equalled by its sincerity; and with their sorrow mingle their prayers, that God will, of His great mercy, give THE QUEEN strength to bear with patience and resignation the heavy burthen which in His wisdom He has seen fit to lay upon her.

NOTES ON BOOKS, ETC.

The Works of Edmund Spenser. Edited by J. Payne Collier, F.S.A. Five Volumes. (Bell & Daldy.)

After devoting nearly half a century to the useful task of illustrating the works of the Elizabethan Dramatists and Poets, and more particularly the writings of Shakespeare, of which he has given us two editions, Mr. Collier crowns his labour of love very appropriately by publishing an edition of the *Works of Shakespeare's* great contemporary, Edmund Spenser. A new edition of Spenser has long been called for. That of the Rev. H. J. Todd, of whose want of care, not want of competence, Mr. Collier adduces many striking examples, was published as far back as 1805; and has long been out of print. Since Todd undertook to edit Spenser, our knowledge of Elizabethan literature and history has made enormous progress. Of this knowledge Mr. Collier possesses a large amount; and as he has long been preparing himself for his present task, so he has executed it with great industry, zeal, and intelligence. He has consulted and collated every old impression from the year 1579, when *The Shepherd's Calendar* was first published, to the year 1679, when the last of the early impressions of Spenser made its appearance. In editing *The Faery Queen* he has mainly employed the two issues, viz. that of the first three books in 1590, and that of the whole six books in 1596, with which he has endeavoured to make his reprint minutely conform. Thus far as to the writings of Spenser. In his *Biography of the Poet* we have evidence of the same painstaking. For instance, Mr. Collier has discovered the baptism of Florence, daughter of Edmund Spenser, most probably the poet, in 1587. He has done much to establish that the poet died in extreme poverty, and to prove that his great work, *The Faery Queen*, was never completed; and in short, no reader of Mr. Collier's Life of Spenser can hesitate to believe that the proper elucidation of Spenser's Biography, by reference to his own works, or to those of authors of the time, have cost the Editor considerable labour and

research. Every page furnishes abundant evidence that it has been so. But while the Editor has striven so successfully to do justice to his author, the printer has been no less zealous. Five handsomer volumes never issued from the press of Mr. Whittingham, and that is saying much. So, as we sometime since had the pleasure of congratulating our worthy publishers on their admirable edition of *Gower*, we may now congratulate them on having their names associated with what is clearly destined to become a standard library edition of *The Works of Edmund Spenser*.

Christmas with the Poets. A Collection of Songs, Carols, and Descriptive Verses relating to the Festival of Christmas, from the Anglo-Norman Period to the present Time. Embellished with Fifty-three tinted Illustrations by Birket Foster; and with Initial Letters and other Ornaments. (Bell & Daldy.)

This is a re-issue in a more tasteful and elegant style of a volume which has already received a large share of public favour. It forms, indeed, a most appropriate volume for presentation at this Season.

Southey's Life of Nelson.
George Herbert's Poems.
George Herbert's Remains.
Longfellow's Poems.
Lamb's Tales from Shakespeare.
Milton's Paradise Lost.
Milton's Paradise Regained and other Poems.

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In the good old times Cooke supplied the public with neat pocket editions of the English Classics. As time wore on and these disappeared, Suttaby's editions took their place. These too have passed away, and a series of volumes adapted for general reading, moderate in price, compact and elegant in form, has long been a desideratum. The present is an attempt to supply this want, not by low-priced, cheaply and badly printed books, selected without judgment and produced without neatness; but by a careful choice of works of real excellence, and produced with such regard to elegance and compactness, that if Messrs. Bell & Daldy had chosen to designate them as *English Elzevirs*, the public would have acknowledged they well deserved the title.

Blackwood's Magazine for December contains two articles—"A Month among 'The Rebels,'" and "Some Account of Both Sides of the American War"—well worth perusing at the present moment.

"Tom Tiddler's Ground," which forms the subject of this year's Christmas Number of *All the Year Round*, contains some stories which are gems in their way; while the quaint setting in which they are enshrined, is in every respect worthy of Charles Dickens.

BOOKS RECEIVED.—

Tiny Tadpole and other Tales. By Frances Freeling Broderip. With Illustrations by her brother, Thomas Hood. (Smith & Elder.)

A clever series of little stories suited for the "tinies" of the nursery. The stories and the illustrations show that the genius of Thomas Hood has been inherited by his children.

Class-Book of French Literature, comprehending Specimens of the most distinguished Writers from the earliest Period to the beginning of the present Century, with Biographical Notices, Explanatory Notes, Synoptical Tables and a Copious Index. By Gustave Masson. (A. & C. Black.)

A fitting companion to Mr. Masson's excellent *Introduction to the History of French Literature* to which we called attention some time since. The two works combined, furnish a complete *resumé* of the Literature of France.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

We have this week devoted our space to illustrations of our Popular Antiquities and Folk Lore. We shall next week return to graver matters, &c. Among other Papers of interest which will then appear, see may mention:—

REGISTERS OF THE STATIONERS' COMPANY, by J. P. Collier.
VERSES ATTRIBUTED TO LORD STRAFFORD.
CHARLES II. AFTER WORCESTER FIGHT, by Mrs. Green, &c.
MATHEMATICAL BIBLIOGRAPHY.
METRIC PROSE, by T. Keightley.

Among other interesting communications which will appear in "N. & Q." of 4th January, the First Number of a New Series (the Third), will be—

MEMOIRS OF WILLIAM OLVDS.
ARCHBISHOP LEITCHTON'S LIBRARY AT DUMBLANE.
THE COTGREAVE FORGERIES.
NOTE ON TOLAND, by Rev. Dr. Mailland.
ANY, by Professor De Morgan.
BRATSWAY'S EPIPONE OF THE KINGS OF FRANCE.
DR. JOHN HEWITT.

A. J. KNIERT. *The fictitious story of Lord Clarence and the "tab woman," has been noticed in our list 8. viii. 133, 211, 331, viii. 13; ix. 43. See also Strickland's Queens of England, viii. 213, 216.*

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in Favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C., to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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To one dessertspoonful of Brown and Polson mixed with a wineglassful of cold water, add half a pint of boiling water; stir over the fire for five minutes; sweeten lightly, and feed the baby; but if the infant is being brought up by hand, this food should then be mixed with milk—not otherwise, as the use of two different milks would be injurious.

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LONDON, SATURDAY, DECEMBER 28, 1861.

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Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(Continued from p. 450.)

Ultimo die Augusti [1590].—Tho. Scarlet. Entred unto him &c., a ballad intituled *A dolorous sonnet made by the Inhabitants of Paris upon their grevous fumyne and miserable estate, with the strange sightes in the ayre, seene bothe by sea and land on the coaste of Brytaine* vj^d.

[We believe that no such ballad or "sonnet" is extant: the "strange sights in the air" we do not find elsewhere mentioned.]

John Wolfe. Entred for his copie, &c. *Newman's Nightecrowe* vj^d.

[This tract is very well known to bibliographers: it was published with the date of 1590, 4to. Shakespeare, among others, mentions the Nighterow in Henry VI., Pt. 3. Act V., Sc. 5.]

xxvi^{to} Septembris.—Wm. Wrighte. Entred for his cople, &c. *The true newes from Fraunce broughte the laste poste, the 23th of September, 1590* vj^d.

5 Oct.—T. Orwin. Entred for his copie, &c. *Castamia, The Amorous Passions of twoo gentlemen, a flatterer and a true lover, &c.* vj^d.

[We find no trace of the existence of any such publication; but it was most likely printed at the time it was entered at Stationers' Hall.]

6 October.—Nich. Linge. John Busbye. Entred for their copie, &c. *Euphuus golden legacye, found after his deathe at his sell at Silexidra* vj^d.

[The Clerk omitted the first and most important word of the title-page, "Rosalynde," which immediately connects this publication with Shakespeare's "As You like it," a drama founded upon the story here registered. Our great dramatist doubtless used the impression of 1598 (now lying before us) as nearest the date when he wrote his own play: we therefore transcribe the title-page of it exactly:—"Rosalynd. Euphuus golden Legacye, found after his death in his Cell at Silexiden. Bequeathed to Philautus Sonnes, nursed up with their Father in England. Fetcht from the Canaries by T. L. Gent.—London: Printed for N. Lyng and T. Gubbins. 1598." 4to. The first edition bears date in 1590 (the year of the entry) and it was "Imprinted by Thomas Orwin for T. G. and John Busbie," but no perfect copy of it is known: it was, therefore, inserted in "Shakespeare's Library," from the second impression of 1592. The name of Lodge appears at length at the end of the dedication to Lord Hunsdon, then Lord Chamberlain.]

xij Oct.—Rice Jones. Entred for his copie, &c. *The life and fortune of Don Frederigo di terra nuova, &c.* vj^d.

[By Rice Jones we are to understand Richard Jones, who also made the entry following]—

xxviith Octobr.—Rich. Jones. Entred for his copie, &c. *Sr. Martin Marr-people his Coller of E'ses, or simple Sym-Sooth-Saier, his Serole of abuses* vj^d.

[Possibly we ought here to read "Schoole of Abuses;" it is one of the series of Mar-prelate tracts, but by no means one of the best: it was printed in 1590. Some of the productions on this subject contain interesting personal information, as well as temporary allusions, but such is not the case here.]

Secundo Novembris. John Wolf. Entred for his copie, &c. *Greene's Mourning Garment, &c.* vj^d.

[We mentioned this piece in the first item of our last article: the full title may be seen in the Rev. A. Dyce's "Greene's Works," vol. i. p. cv. He seems to have overlooked the autobiographical matter it contains, as well as the clear allusion to Robert Greene in the tract called "Martin Mar-sixtus" published in 1591, and again in 1592. Haslewood (*Brit. Bull.* i. 39) was not aware that there were two editions of "Martin Mar-sixtus."]

xj^o Nov.—Rich. Jones. Entred for his copie a ballad intytuled *A warnynge for Maydes to keepe their good names, &c.* vj^d.

[From an apparent quotation from this or a similar ballad, we perhaps know enough of it to be able to identify it, if it ever should turn up:—

"Beware, young maides, beware:
Keep your good names with care;
For losing your good names
You come to open shames,
And a ride upon the mare
May cause all people stare,
Old sires and ancient dames."

The above is from a slight publication of the reign of Charles I. At the head of a ballad, of about the same date, a woman is represented in a wood-cut riding upon

a horse, or mare, with her face to the tail, which she holds in her hand. The "three-legged mare" was, however, a cant term for the gallows.]

19 Nov.—John Perryn. Entred for his copie, &c. *The Tectonicon of Finsbury feildes* . . . vj^d.

[Perhaps some work of instruction on shooting, which was then practised in Finsbury Fields. We have never seen any piece of the kind.]

xvj^d Decembris.—Rich. Jones. Entred unto him for his coppie, &c. *The Tripticitie of Tryumphes, concerninge the solemne Feastes and Tryumphes at the Natyrities and coronations of Emperours, Kinges, and prynces.*

[No such work has fallen in our way. It, no doubt, had a temporary application.]

26 Dec.—John Wolfe. Item, a ballad describ-
*inge the Cittie of Vienna, together with the yearth-
quake* vj^d.

[It appears that the earthquake occurred in Vienna on 15 Sept. 1590, and that houses and property were destroyed by a fire which occurred in consequence.]

29 December.—Willm. Ponsonbye. Entred for his copie, under the handes of Doctor Staller and bothe the wardens, A booke entytuled *Complaintes, conteyninge sondrye smalle Poemes of the worldes vanitie* vj^d.

[By Spenser. The title was verbally followed by the Clerk at Stationers' Hall: the imprint was "for William Ponsonbie dwelling in Paule's Churchyard at the signe of the Bishop's Head." The Bishop's Head had at this date superseded the Pope's Head. The "small poems" were nine in number, and the names are inserted at the back of the title page, with the misprint of "The Tale of the Butterdie" for "The Fate of the Butterflie." The date is 1591, but that year did not then commence until 25th March.]

v^{to} die Januarij. W^m. Wrighte. Entred for his copie, &c. *A merrye and plesant newe ballad Intytuled Alas the poore Tynker; and a newe Northerne Jigge.* vj^d.

[A jig was a theatrical performance by a low comedian; and "northern" was used, in the reign of Elizabeth, and afterwards, to designate anything rustic: a "northern jig" was therefore a countryman's representation; such, in fact, as those of Tarlton, Kemp, Singer, Phillips, and other clowns at our early playhouses. The only jig that has come down to our time, either in print or MS., is one by Tarlton, which is not "northern," but satirical and humorous: it is called "The Horse-load of Fools," and must have been represented with the aid of various dressed puppets.]

W^m. Wrighte. Entred for his copie a rare and due Comendation of the singular vertues and government of the quenes most excellent majestie, with the happie and blessed estate of englande, and howe God hath blessed her highnes from tyme to tyme . . . vj^d.

[A celebration for New Year's Day, which was kept on 1st Jan., although for many other purposes the new year did not commence until three months afterwards. The title would lead us to suppose that it was one of Edward Hake's adulatory productions, who had begun them some years before the date at which we have now arrived. Possibly it was by Aske.]

Tho. Dawson. Entred for his copie, &c. A letter written by Sr. Henry Sydney unto Phip, his sonne, with an Epitaphe upon the life and death of Sr. Henry Sydney vj^d.

[It came out with Dawson's imprint in 1591, 8vo, but we believe that only two or three copies of this edition are extant. The original title is very long, and informs us that it had been penned twenty-five years earlier, when Sir Philip Sidney was "of tender yeeres." The name of the author of the most noticeable portion was not mentioned by the Clerk, viz. William Griffith; his poem is in sixty-one stanzas, on the death of Sir Henry Sidney, to whom he had been clerk of the kitchen. Griffith is not included by Ritson in his *Bibl. Angl. Poetica*; but what he wrote was poor stuff: he was very likely the same William Griffith who had published "Gorboduc" in 1565.]

xj Januarii.—Tho. Orwin. Entred for his copie, &c. *A Consort of the Creatures with the Creator and with themselves* vj^d.

12 Jan.—Mr. Raffe Bowes, Esq. Entred for him to printe these markes followinge, which are to bynd y^e Cardes in, viz. 1. *A dozain mark.* 2. *Item, A Sezain marke;* 3. *Item, A Jew marke.*

23 Januarij.—John Wolf. Entred for his copie, &c. *The Pilgrymage to Paradise* . . . vj^d.

[We may presume that this production was in verse, but we have never seen a copy of any work bearing such a title.]

25 Januarij.—Edward White. Entred for his copie, &c. *The arraignment and Condemnation of Arnalt Cosbie for murderinge the lord Burghie.* vj^d.

[See Stow, *Ann.* p. 1270, edit. 1605. According to Camden's Elizabeth (Kennett, ii. 465) the father of this Lord Burghie, or Burke, had been ennobled by the Queen, after the death of two of his sons in her cause, "whereat the old man, being filled and overcome with sudden joy, died shortly after." In Lambeth library is preserved a tract, not entered at Stationers' Hall, which relates to the murder of Lord Burghie by Cosby, and it merits especial notice, since it contains at the end a very early specimen of blank-verse, not used for the purpose of the stage. It is headed "Arnold Cosbie's ultimium vale to the vaine world: An Elegie written by himselfe in the Marshalsea after his condemnation." Whether it was or was not penned by the criminal, it is a highly creditable performance in a then very unusual style. Cosby was a soldier and a gentleman, but after challenging his enemy he treacherously slew him: we quote a few lines.

"Farewell! adieu to you and all the rest
That follow armes: and armes and life adieu!
From armes and life I passe, drencht in the pit
Digde by my desperate hands, hands full of blood.
Bled, heart, to thinke what these accursed hands
Have perpetrated.—Pardon, heaven and earth!
And, gentle Lord, misled by my amis,
Fouly by me sent to thy longest home,
O pardon Cosbie's cruell minde,
His minde enraged, and gentle blood, by wrath
And furie tainted and imposed," &c.

This penitent effusion ought to have been printed by Bishop Percy in his volume of blank verse anterior to Milton. The title of the tract from which we quote is "The manner of the death and execution of Arnold Cosbie, for murdering the Lord Boorke, who was executed at

Wandsworth townes end on the 27 of Januarie, 1591, &c. Imprinted for William Wright. 1591." 4to. From Lowndes (p. 488) it should appear that Cosby's *Ultimum Vale* was separately printed, but this is a mistake.]

26 Jan. — Rob^t Robinson. Entred for his copie, &c. *The Tragical murder of the lord Burgh, with the sorrowfull sighes of a sadd soule for his untymely losse.* Provyded alwaies that yf it be hurtfull or prejudiciall to the copie entred the last day for Edward White, touchenge Cosbye's condemnation and arraynement, That then this entrance to be voyd, as though it had never been entred vj^d.

[The proviso in the last part of the memorandum is unusual and remarkable. This publication is no where noticed, that we have been able to ascertain, and we therefore give the full title from a copy before us. "The most horrible and tragical murder of the right honorable, the vertuous and valerous Gentleman, John Lord Bourgh, Baron of Castell Connell. Committed by Arnold Cosby, the foureteenth of Januarie. Together with the sorrowfull sighes of a sad soule upon his funerall: written by W. K. a servaunt of the said Lord Bourgh. — *Tempus fortuna flent.* — Printed by R. R. 1591." 4to. The "sorrowfull sighes" come at the end, but, like the rest, they are in prose. The whole is an inflated narrative of the circumstances—how Cosby upon an old grudge challenged Lord Burke; how they rode together to the ground at Wandsworth; how they drew their rapiers; how Cosby advised his adversary to take off his spurs; and how, while Lord Burke was doing so, Cosby stabbed him, and afterwards wounded him in three-and-twenty places with his dagger. Nevertheless Lord Burke lived to narrate Cosby's treachery and cowardice.]

J. PAYNE COLLIER.

METRIC PROSE.

It is now about a twelvemonth since I tried the patience of the readers of "N. & Q." with some statements on this subject, under the less appropriate heading of *Blank Verse*; and I trust they will now bear with me once more, for positively the last time. Indeed I fancy I shall soon cease to trouble them altogether; for the contents of my Note-book are running low, my library is small, and I have bidden farewell to the British Museum, where, truth obliges me to say, during the better part of a half century I never experienced anything but the utmost civility and attention.

By metric prose I mean continuous prose, but composed of metric lines of five *ictus* or beats, *i. e.* of five metric feet, which, however, are not restricted to two syllables. Of this Chaucer was the inventor, and in it he composed two of his tales—writing them continuously, probably to save paper—while his other prose pieces are mere ordinary prose. From some fragments which I have seen, I judge that moral essays and coherations were written in it during the fifteenth century; but the first book in which it is used is, as far as I know, Painter's *Palace of Pleasure*,

toward the middle of the sixteenth century. Johnson then employed it in his *Seven Champions*, and his Continuator—whenever he wrote—also used it, as did Lilly in his *Euphuus*, and *Euphuus and his England*; Sidney, in his *Arcadia* and *Apology of Poetry*; Spenser, in his *Dedications* and his *View*, &c.; Lodge, Green, and others in their *Tales*; Ben Jonson in his *Discoveries*; and finally Milton, in his *Of Reformation in England*, and *Areopagitica*. Here it ceased, till Macpherson, a century ago, reinvented it, but in an altered form, for his *Poems of Ossian*.

Lilly was the first to employ it on the stage; and, having now read upwards of two hundred pieces of our old drama, and carefully examined all the prose scenes in them, I can aver with confidence that all the prose which they contain is metric, with the exception of the *Inductions*, and what is printed in italics in Fletcher's *Knight of the Burning Pestle*, and Ben Jonson's *Staple of News* and *Magnetic Lady*. Now, among these plays there are some which seem to have been the only poetic offspring of their authors; such are *Lingua*, *Alumazar*, *Green's Tu Quoque*, and *The Hog has lost his Pearl*; and as these abound in scenes of metric prose, and the two last named actually commence with it, the futility of the only objection that has been made to my theory becomes apparent. That objection, the reader may remember, was, that a man who was in the habit of writing blank verse would fall into it involuntarily when writing prose. Only think of an entire play, as *The Silent Woman*, being all written in involuntary verse, and that without a single failure!

In reading this metric prose, syncope, synalepha, and every figure by which language is compressed, are to be employed. The following note of Coleridge's on Fletcher's *Custom of the Country*—though he knew nothing of this kind of verse-prose—is very apposite:—

"In all comic metres, the gulping of short syllables and the abbreviation of syllables ordinarily long, by the rapid pronunciation of eagerness and vehemence, are not so much a licence as a law—a faithful copy of nature."

The chief difficulties which I have had, and which every one must expect, are, first, that the words are in general printed in full length, *I'd*, *I've*, *I'll*, &c. being very rare; and, secondly, which is so hard to be overcome, the decasyllabic phantom by which one's mind is haunted, and which must be laid, and the *ictus* alone be attended to. I must warn the reader that lines of six feet are common here as in the blank verse, and that speeches here also may begin or end with short lines.

I have in a copy of Collier's *Shakspeare* (1st edit.) marked out the lines in the prose scenes (upwards of 600 pages) by perpendiculars; and it is possible that this copy may fall into the hands

of some editor when—say fifty years hence—the fact of the existence of metric prose which has lain concealed for two centuries, will be generally recognised, and he may wish to print from it. In such cases what I would recommend would be to commence each line with a capital, as is done by annotators in quoting verse, to save space. It should be after this fashion:—

“Speak the speech, I pray you, as I pronounced it to you, trippingly on the tongue; for if you mouth it, As many of your players do, I had as lief The town-crier spoke my lines. Nor do not saw The air too much with your hand thus, but use all gently; For in the very torrent, tempest, and, As I may say, whirlwind of your passion You must acquire and beget a temperance May give it smoothness. O! it offends me to the soul To see a robustious periwig-pated fellow Tear a passion to tatters, to very rags, To split the ears of the groundlings, who, for the most part, Are capable of nothing but Inexplicable Dumb shews and noise. I would have such a fellow Whipped for o’erdoing Termagant; it out-herods Herod. Pray you avoid it.—I warrant your honour.”—*Hamlet* III. 2.

All the rest of the 600 pages are fully as metrical as this, and here everyone must see metre.

“I see in my mind a noble and puissant people Rousing herself, like a strong man after sleep, And shaking her invincible locks. Methinks I see her As an eagle mewing her mighty youth, and kindling Her undazzled eyes at the full midday beams, Purguing and unsealing her long-abused sight At the fountain itself of heavenly radiance; While the whole noise of timorous and flocking birds, With those also that love the twilight, flutter about, Amazed at what she means, and in their envious gabble Would prognosticate a year of sects and schisms.”—Milton, *Areopagitica*.

Is not this also metric? and such is the whole treatise.

I add a short specimen of Ossianic metric prose:

“Pleasant are the words of the song, said Cuthullin | lovely the tales of other times. | They are like the calm dew of the morning, on the hill of roes; | When the sun is faint on its side | and the lake is settled and blue in the vale. | O Carril, raise again thy voice, | let me hear the song of Selma; | which was sung in my halls of joy, | when Fingal, King of Shields, was there, | and glowed at the deeds of his fathers.”—*Fingal*, III.

By these specimens let the value of my discovery be judged. I shall only add, that when Cowper styled Sidney “warbler of poetic prose,” he must, I think, have been under the influence of an unconscious perception of the metric nature of the prose of the *Arcadia*. THOS. KEIGHTLEY.

VERSES ATTRIBUTED TO LORD STRAFFORD.

I take the liberty of sending to you a copy of verses, and shall be glad to be informed by you, or by any of your correspondents, whether they have ever appeared in print, and who is likely to have been their author. They profess to have been written by the Earl of Strafford, whose downfall and execution took place in the early

part of the civil troubles of Charles I.’s reign; but his countess is said to have denied that they were his composition, and it is not likely that a high-spirited nobleman, such as Strafford was, would, even under parliamentary censure, express himself in the humiliating terms that are here used. The verses appear rather to have come from the pen of some partizan of the Long Parliament.

I found these verses about forty years ago written upon the fly-leaf of an old Latin folio in the shop of the late William Baynes, bookseller in Paternoster Row. He saw that I admired the verses, but was not inclined to purchase the volume, and therefore tore out the leaf, and gave it to me. I enclose the leaf as I received it from him; and lest your compositor should find some difficulty in deciphering the original, I enclose also a fair copy of it:—

VERSES

Said to be lately written by Thomas Earle of Strafford.
(But his Countess denied to my father, Watkinson, that they were his).

1.

“Goe empty joyes,
With all your noyse,
And leave me here alone,
In sweetest silence to bemoane
Your vaine and flect delight,
Whose danger none can reade aright,
While your false splendour dimmes his sight.

2.

“Goe and insnare,
With your false ware,
Some other easy wight,
And cheat him with your flattering light:
Rain on his head a shower
Of honours, favour, wealth, and power,
Then snatch it from him in an houre.

3.

“Fill his big minde
With gallant winde
Of insolent applause;
Let him not fear all-curling lawes,
Nor king nor people’s frowne,
But dreame of something like a crowne,
And climbing towards it tumble downe.

4.

“Let him appear,
In his bright sphere,
Like Cynthia in her pride,
With stars like troupes on every side;
Such for their number and their light,
As may at last orewhelme him quite,
And blend us both in one dead night.

5.

“Welcome sad night,
Grief’s sole delight;
Your mourning best agrees
With honour’s fun’rall obsequies.
In Thetis’ lap he lies,
Mantled with soft securities,
Whose too much sunshine blinds his eyes.

6.
 "Was he too bold,
 That needs would holde
 With curbing raines the day,
 And make Sol's fiery steeds obey?
 Then sure as rash was I,
 Who with ambitious wings did flly
 In Charles his wain so loftily.

7.
 "I fall, I fall,
 Whom shall I call?
 Alas! can he be heard,
 Who now is neither loved nor fear'd?
 You who were wont to kiss the ground,
 Where'er my honoured steps were found,
 Come catch me at my last rebound.

8.
 "How each admires
 Heaven's twink'ling fires,
 When from their glorious seat
 Their influence gives life and heat;
 But O how few there are,
 (Though danger from that act be far,)
 Will stoop to catch a falling star.

9.
 "Now 'tis too late
 To imitate
 Those lights whose pallidness
 Argues no inward guiltiness,
 Whose course one way is bent.
 The reason is, there's no dissent
 In heaven's high court of parliament."

THOMAS JACKSON.

2, Brunswick Row, Bloomsbury.

[The lines have been published several times, but as our correspondent introduces the question of their authorship, and gives a new fact upon that subject, we insert them with pleasure. We do not concur in our correspondent's judgment of them as humiliating or parliamentarian. Sir Egerton Brydges published them (*Toppographer*, ii. 234), from Harleian MSS. 6933, with some important variations from the copy sent us by Mr. Jackson.]

MATHEMATICAL BIBLIOGRAPHY.

(Continued from p. 364.)

In a paper on the Indian calendar, which appears in the *Lady's and Gentleman's Diary* for 1862, I have collected and commented upon some discussions of Colebrooke, Davis and Sir W. Jones on Indian dates. As to the astrological maxims of Garga and Parasara we may either with Sir W. Jones (*As. Res.*, ii., pp. 397-8), regard the notion on which they are founded as having had its rise before the regular precession of the cardinal points had been observed, or, on the other hand, assuming them to have had a relation to such observation, we may use them as a base for conjecture respecting the interval between the time of those sages. If the astronomical observations of Garga and Parasara were about as accurate as those of Brahme Gupta (as to which see Colebrooke, *Alg.*, p. xxxvii) the astrological maxims would seem to indicate that Garga

was anterior to Parasara by not less than 72 years. Or, making allowance for the greater inaccuracy of earlier observations, it might appear that a century or two or more separated Garga from Parasara. Who was Parasara? Who was Garga? are questions long ago asked by Sir W. Jones (see his letters to Davis of 21 March and 4 April, 1790, *Trans. of R. As. Soc. of Gt. B. & I.*, iii, 11-13; see also *As. Res.*, ii, 399) and answered by him (*As. Res.*, ii, 399-401; iii, 438-445 of 8vo) although in a manner not altogether satisfactory to Colebrooke (*ib.* viii, 430, note).

The Indians, then, had astrological divinations of their own (*Colebr.*, *Alg.*, xxii) as early as the days of Parasara and Garga. Some of the ordinances of Menu have reference to the stellar influences (*As. Res.*, ii, 398). The cultivation of astrology was continuous and systematic. Astronomy was considered as its handmaid. By ancient astronomers, says Bhascara, the purpose of the science is declared to be judicial astrology; and that, indeed, depends on the influence of configurations; and these, on the apparent places of the planets (*As. Res.* ix, 376). A course of astrology was termed *SANHITA* and consists of three Scandhas or parts. 1. The *Tantra*, on planetary astronomy. 2. The *Hora*, on lucky and unlucky indications. 3. The *Sacha*, on general prognostics (*Colebrooke, Alg.*, p. xiv).

Aryabhata himself, according to Varahamira (see *As. Res.*, iii, pp. 215 and 224; 586 and 599 of 8vo. *Colebrooke, ibid.*, xii, 250), states the (mean) revolutions of Jupiter at 364224 in 432000 solar years, a number, as Davis remarks of suggest, singularly adapted to the deduction of the cycle of sixty. A revolution of Jupiter being supposed to contain 12 of his years (see *As. Res.*, iii, pp. 215 and 224; 586 and 598 of 8vo), from 12 times 364224, or from

$$\begin{array}{r} 4370688 = 1897.16.12^2 \\ \text{subtract} \quad 4320000 = 1875.16.12^2 \\ \hline \text{there remain} \quad 50688 = 22.16.12^2 \end{array}$$

Hence in 1875 solar there is an excess of 22 of Jupiter's years, and upon the ratio of 1875 to 22 the rules given in the *Varahi Sanhita* and an astrological book called *Jyautishtatva* (see *As. Res.*, iii, pp. 214 and 219; 585 and 592 of 8vo) are founded. It is said however that the planetary periods given by Aryabhata are derived from the *Parasara Siddhanta* (*Nrisinha*, see *As. Res.*, ii, 242; *Colebrooke, Alg.*, p. viii).

Still, even if we expunge Aryabhata from the roll of astrologers, there will remain on it many of the names most distinguished in Indian science. Varahamihira, who compiled his *Sanhita* from earlier and borrowed its title and form from ancient writers (*ibid.*), says that the astrologer should be conversant with the divisions of time and geometrical figures as taught in the five Sid-

dhantas (*ibid.*, p. xlvi, and *As. Res.*, xii, 222). Brahme Gupta has in view the astrological application of algebra, and addresses a question on Jupiter's motion to an *astrologer*, in the third example of §§ 24-25, Rule 16-17, of Section I of his *Cuttacadyaya* (p. 335 of Colebrooke's *Algebra*). He mentions *astronomers* in § 102 of Section III (p. 377 of Colebrooke). Suryadasa was the author of a compilation of astronomical and astrological doctrines (*ibid.* p. xxv). Ganesa, his father Cesava, his nephew Nrisinha and his cousin Lachsmidasa, were authors of numerous works both on astronomy and divination (*ib.*, p. xxvi). Crishna was astrologer in the service of the Emperor Jehangir (*ib.*, p. xxvii). Bhascara, notwithstanding his reluctant (*Colebr. As. Res.*, xii, 234) acquiescence in some of the notions of his countrymen, is said to have been a zealous votary of divination. See Strachey's version of Faizi's preface to his translation of the *Lilavati* (Hutton, *Tracts*, vol. ii.; Taylor, *Lil.*, *Intr.*, p. 3).

Taylor states that the Jyotishis (astronomers) of his day, inattentive to astronomy as a science, devoted themselves solely to the study of astrology, and possessed no ambition to arrive at a higher degree of knowledge than what enabled them to cast up a nativity, or to determine a lucky hour for marriages, and for performing the numerous ceremonies practised by their countrymen. Astronomy, he adds, as it relates to gross material objects, is considered by the learned amongst the brahmans beneath their notice, except as the means of developing the purposes of the heaven (*Lil.*, *Intr.*, p. 37).

A tendency to deterioration, at all events a want of essential progress is, without doubt, manifest from a very early period, and does not seem to be imputed to the astronomers alone (*As. Res.*, i, 347; 347 of 8vo; viii. 372 note †. DE MORGAN, Preface to *Ramchundra's* work, pp. vii-viii). Still, the above statements require modification. Davis, who seems to have had ample means of knowledge (see *As. Res.*, iii, 226; 601 of 8vo) and who does not (*ib.* ii, 245) any more than Taylor (*Lil.* *Intr.* pp. 37-38) or Sir W. Jones (*As. Res.*, iv, 163; 164 of 8vo) overestimate the attainments of the Jyotishis or astronomers of his day, was of opinion that the Hindus were far from deserving the reproach of ignorance, and that on inquiry it would be found that their science of astronomy was as well known as ever among them, although, perhaps, not so generally by reason of the little encouragement men of science met with compared with what they did under their native princes (*ib.* ii, 228). And we must not forget the valuable information as to dates furnished by the astronomers of Ujjayani to Dr. William Hunter (See *Colebrooke's Algebra*, p. xxxiii. I cannot find these dates in William Hunter's "Narrative of a Journey from Agra to

Oujein" in *As. Res.*, vi, 7-76, nor in his "Astronomical Observations made in the Upper Parts of Hindustan, and on a Journey thence to Oujein" in *As. Res.*, iv, 141-157; 143-158 of 8vo).

JAMES COCKLE, M.A., &c.

4, Pump Court, Temple, London.

Mourning Notes.

THE GENERAL MOURNING.—There was one little feature in the General Mourning of Monday last which deserves to be recorded in "N. & Q.," as marking, in a very striking manner, the universal regret, the deep sympathy for the loss of the PRINCE CONSORT, and with the sorrow of the QUEEN—which pervaded all classes of the people. I allude to the bows of black ribbon on the whips of the omnibus-drivers, and the black crapes and ribbons on the badges of the conductors. Trifles show respect. T.

A SCRIPTURE PARAPHRASE.—A very kind, well-intentioned old gentleman, in Dublin, thought he might edify his friends and the world at large by using his poetical talents to make Scripture stories still more attractive. To many a dinner party the old gentleman was invited, for the after treat his versification afforded. The writer of this heard only the beginning of the Finding of Moses, which, for its graphic style, disfiguration of the rules of syntax, richly illustrating the serio-comic of the Irish character, deserves a place among works travestie.

The Princess descends to the Nile, accompanied by her maidens:—

"On Egypt's banks, contagious to the Nile,
Great Pharaoh's daughter came to swim in style:
And after having a glorious swim,
Ran about the sands to dry her skin,
And kicked the basket the babe lay in.
'Gals,' says she in accents mild,
'Which of ye is it as owns the child?'"

F. J. M.

LORD MAYORS' FEASTS.—Layamon, who wrote about 1206, tells us that one of his poetical British kings died of a surfeit at a Lord Mayor's feast; and as the dish in which he indulged to excess was fish, he may have been killed by turtle. None but poets and Welshmen, perhaps, believe in this dynasty of British kings; but the fact remains that, in 1206, the City feasts were crapulose.

"God king wes Cadwalan; swa him wes icunden.
He wes king hire; seouen and feowertu bere.
þa uerde he to Lunden; to gladien þa leoden.
And heold ene metsunge; mid þan uolke of Lunden.
He æt of ane use; urecliche swiðe.
Ær þe uisc i-eten weore; i-uneled was þe king.
Seouen niht and enne dæi; þe king a þan ufele læi.
Nes þer nan oðer red; seoððen wes þe king ded."

Layamon, vol. iii. p. 277.

"A good king was Cadwathlan, as to him was native. He was their king seven and forty year. Then fared he to London, to gladden the people, and held a feast with the folk of London. He ate of a fish, voraciously very. Ere the fish y-eaten were, evilled was the king. Seven nights and one day the king in the evil lay. Was there no other plan, subsequently the king was dead."

OSWALD COCKAYNE.

A CURIOUS MEETING. — I send you the following extract from the *Diary* of Dr. Scoresby (the mariner, savant, and divine), which I think is well worthy of a place in "N. & Q." The entry is dated from Paris, 1824: —

"In the evening attended a *conversazione* at the house of M. Arago, where it was my privilege to be introduced to Monsieur Caillot, who travelled with the Pacha of Egypt towards the source of the Nile; to M. Simonoff, who has visited the Antarctic Circle beyond the *ne plus ultra* of Cook, General Beayou, M. Poisson, &c. It was remarkable, that the person who had been nearest to the South Pole — myself the nearest to the North Pole — Humboldt, who had been higher than any man upon a mountain, and deeper than any man in the earth — and M. Caillot, who had approached nearest to the source of the Nile — should all meet together in one party."

L. F. L.

Queries.

TAYLOR FAMILY.

Can any of your numerous correspondents inform me from what branch of the above descended a family of the name, located at Aylburton, near Lydney, co. Gloucester, previous to 1680 (at which time, from their mention in a contemporary document, it appears they had been sometime resident at that place), from the situation of which, — on the confines of the forest of Dean, — it is presumed they are of Herefordshire or Welsh descent. The Mynors family of Treago, descended from "John de Miners . . . constituted by Edward II. Keeper of the Castle of St. Briavels and of the Forest of Dene" (*vide* Burke's *Commoners*), are said to quarter with others the arms of Taylor. What are the arms so quartered, and why? In the *Heralds' Visitation of Gloucestershire*, 1583 (Harl. MSS. 1543, fol. 57, 58, 59) is a pedigree of Taylor of Haselton Grange, co. Glouc. (but since of Battersea, Surrey), branches of which appear to have existed at *Cam* and *Slymbridge*, and at *Michelhampton*, co. Glouc. and at *Fromhall* co. Wilts. Do any descendants of these now exist, and who is representative of the family? The arms confirmed by Camden in 1600 to "Thomas Taylor nowe of Battersey in co. Surrey, Gent." son of "John Taylor of Haselton Grange," were "sab. a lyon passant, arg." Dr. Rowland Taylor (who was incumbent of St. Swithin, Worcester, prior to his preferment to Hadleigh) left one son, at least, at his decease in 1555, and his descendants are believed to have remained at Worcester, the name of *Rowland*

Taylor occurring in the civic records there in 1675 and as late as 1731. Can it be ascertained if any collateral relatives removed into either of the surrounding counties about the commencement of the seventeenth century? What arms were borne by Dr. Rowland Taylor? Were they those assumed by his alleged descendant Bishop Jeremy Taylor, of whom a fragment is preserved among the *Dugdale Correspondence* (pp. 250, 251, London, 1827), desiring a grant of "Crest to this Coate, — three scallops upon a chiefe indented, powdered with ermins; it is (borne) by Taylors of Cumberland and Northumberland," &c.? Who was the original grantee of these arms, borne variously by many families of the name in the present day? Is it of Crusading origin? and does the earlier form of the name indicate other than a mercantile origin? I have not met with it earlier than the first half of the fourteenth century, a *John Le Taillour* occurring in a list of the retinue of Thomas de Beauchamp, Earl of Warwick, dated 1339, and *Radulph Taillour* (without the prefix) in a list of Mayors in 1371. Sir Wm. Taylor was Lord Mayor of London in 1468, whose arms differ from most of the existing families, viz., "arg. a fesse dancettée between 3 eagles displayed, sab." In "N. & Q." 1st S. xi. 16, mention is made of the grant of a manor (*temp.* King John), situated in the parish of Lanchester, co. Durham, to the ancestors of a "Thomas Taylor" living in 1758. Where can I obtain fuller particulars of this family and their connexions? Of what family was Silas Taylor, "called Domville or D'Omville by Antony Wood," who was born at Harley, near Much Wenlock, in Shropshire? He "left materials for a history of Herefordshire, which are now among the Harleian MSS." Did Nathaniel, elder brother of the Bishop of Down and Connor, leave descendants, or is anything known of his career? Any information as to either of the foregoing Queries will be thankfully accepted and esteemed, and for the space occupied in their enumeration I have also to crave indulgence. HERALDICUS.

P.S.—Some notices of a branch of the family affording one or two coincidences have already appeared in "N. & Q." (*vide* 1st S. v. 370, 473.) In a recent No. of the *Athenæum*, a writer on "Brook Taylor," the mathematician, inquires if "the gens of Bifrons House" still exists, and if there was not some connexion with "Sir Herbert Taylor." A glance at Burke's *Armory*, will, I think, show the connexion, and leads me to inquire whether more than one family does not exist who are descended from Nathaniel Taylor or Tylour, "recorder of Colchester and M.P. for Bedford," who had eighteen children. The arms of the family indicate a distinct origin to the Taylors of the midland and northern counties.

ANONYMOUS.—Can you inform me who is author of—1. *Juvenile Friendship; or the Holy-days*, a drama in three acts? 2. *The Arrogant Boy*, a dramatic after-piece in verse, for representation by children, 8vo, 1802? 3. Of a translation of *Saul*, a tragedy from the Italian of Alfieri? 4. *Jephtha's Daughter*, a Scriptural drama, by a Lady. London, 1821, published for the benefit of the Bible Society? 5. *Of Revenge Defeated and Self-Punished*, a dramatic poem, published by Souter, about 1818?

R. INGLIS.

"THE CHILDREN'S FRIEND."—Can you give me any information regarding Lucas Williams, author of a translation of Berquin's *Children's Friend*, six vols. 12mo, 1793? Who is the author of a translation of *The Children's Friend*. London, four vols. 12mo, 1804?

R. INGLIS.

CLUBS.—In the Corporate Records of the City of Wells the following entry occurs under date 23rd July, 26th Elizabeth:—

"Hit is ordered and agreed that ev'ry Burgese within this Bourge or Towne before the Feaste of St. Bartholomewe th' Apostle nexte comynge, shall have in ther Howses, ev'ry of theyme, j clubbe for the p'servation of the Quene's Majestie's peace, vpon payne of ev'ry of 'em that shall make defalte, to forfeit and lose xiij^d apeece towards the reparacon of the wyndowes of the Comon Hall of this Bourge."

Was this curious order the result of some sudden commotion, or was it general throughout the kingdom? I.N.A.

"THE COOK IN THE WHITE SHEET," ETC.—Mr. G. P. Roos of Aardenburg, in Zealand, proposes the following question to the *Navorscher* (vol. xi. p. 370):—

"Some time ago (he says) I saw an engraving, being an imitation of a picture on glass, and representing either a family or company of heirs, playing cards in the house of a person deceased. The players are figured as having arisen in emotion of wonderment or awe at seeing the door opening, and a party appearing in a winding-sheet. Behind the 'unexpected one,' a malicious head peers in.

"Under the engraving I read in print:—

"'So while intent alone on means to thrive
We all to overreach [our] neighbours strive,
Death steals upon us, tho' his Trick's but scurvy,
Spoils all our schemes, and turns us topsy-turvy.'

"Between the first two and the last two lines the inscription reads 'THE COOK IN THE WHITE SHEET, OR THE PANTRY-APPARITION.'

"And underneath, 'Printed for Caring Bowles, Map and Print-seller, No. 69, in St. Paul's Churchyard. London, published 2 May, 1721.'

"Is there any historical foundation to the above?"

JOHN H. VAN LENNEP.

Zeyst, near Utrecht.

MRS. DARWALL'S POEMS.—There was published about 1794 the poetical works of Mrs. Darwall (formerly Miss Whately) in two vols. Can any

of your readers inform me whether among these poems there is a pastoral drama having the title of *Valentine's Day*?
R. INGLIS.

DUFOY IN HIS TUB: NEW RIVER AT ISLINGTON.—Information is requested on the allusions to Dufoy, and the New River at Islington, contained in the following quotations from Parker's (Bishop of Oxford) *Reproof to the Rehearsal Transposed, in a Discourse to its Authour*. London, 1673:—

"So that methinks, according to your notion, there is nothing so patly emblematical of Sovereign Princes as *Dufoy in his Tub*, or a Pig under a washbole."—P. 11.

"There was nothing to be found amongst them but Joy and Jubilee, the 15th of March was not a more Jovial day, neither was there a greater destruction of *Cheese-cakes in Islington at the opening of the New River*."—P. 250.

CARNEW.

EBBERS' "SEVEN YEARS OF THE KING'S THEATRE."—By whom was this book (which appeared in 1828) written? There are some circumstances which lead to the supposition that Mr. Ebers only supplied the materials.
W. H. HUSK.

HAMLETS AND TYTHINGS IN WELLS.—In Wells there are several detached hamlets or tythings, known by different names, the origin of which I should like to see traced. Can you or any of your readers help me?

Coxley.—In early MSS. written Cokesleigh, Cokesley, Coaxley, and now Coxley.

Haydon.—In early MSS. written Hawdon, Hawdown, and now Haydon.

Harrington.—In early MSS. written Hornyngton and Harrynton, now Harrington.

Walcombe.—Near an opening in the Hill; a small spring of water runs through the hamlet.

The last three hamlets are on the side of the Mendip Hills

Garslade.—Written the same as early as the thirteenth century. Near an open level or moor.

Ebber.—In early MSS. written Ebbyer, Ebbewer, Ebber, and Ebor, and now Ebber. A chasm in the Mendip Hills near the celebrated Wookey Hole.

Worminster.—Sometimes written Wormister, a prebendal estate belonging to the Cathedral of Wells. An old mansion with private chapel attached exists now, and is used as a farm-house.

I.N.A.

THE HARRIS SOCIETY.—The Down and Connor and Dromore Church Architecture Society issued from time to time in its *Reports* some papers, chiefly of an antiquarian cast; and among them a full description of the ancient Cathedral of Killaloe, a building of the twelfth century, which was printed with illustrative drawings, in the year 1845. About this period the Society changed its designation. With the view of directing attention more particularly to antiquarian researches in the diocese, it assumed the title of the Harris Society, after Walter Harris, the descendant of Sir James Ware, and author (conjointly with Dr. Lyon) of a well-known work relative to the

county of Down in 1744. Under this title the Society occasionally met, and some antiquarian papers were read; until the close of the year 1849, when its meetings ceased to be held. Will you kindly inform me whether any of its proceedings have been printed? ABHBA.

INSCRIPTION AT TIVOLI. —

“A ragion Tivoli algente e detta,
Latre pur dunque in ciel Sirio, o rugisca
L'infocato leva; che l'aria dolce,
Che intorno spira, e le fresche ombre amene
Temprando vanno i più cocenti ardori,
Che affliggon tanto i giucatori in Pisa.”

From the wall of an alcove in the garden of an inn at Tivoli, about twelve years ago, I copied the above inscription. It was marked as a quotation. The people of the house only knew that it, and several others, were painted by a former proprietor. Can any reader of “N. & Q.” inform me whence it is taken? E. N. H.

QUARENDON CHAPEL. — Will any of your readers be kind enough to give me a transcript of the notes concerning Quarendon Chapel, Bucks, made by Nicholas Charles, Lancaster Herald, now preserved in No. 874 of the Lansdowne collection of MSS. in the British Museum? FREDERICK G. LEE, F.S.A.

Fountain Hall, Aberdeen.

ROMAN FORGERIES. — In the descriptions of Roman coins, I have seen named some forgeries which have been plated, and also washed with silver; these forged coins have been found in deposits with genuine ones. Can any of your correspondents inform me if the art of plating metals with silver was really known to the Romans; and if so, what means did they adopt to insure a perfect union between the two metals? More particularly, was the art of washing with a solution of silver really known to them; and if so, by what acid did they dissolve the silver for the process? E. B. S.

ARTHUR SHORTER. — In the MS. Diary of Sir Erasmus Philipps, Bart., extracts from which have frequently appeared in the pages of “N. & Q.” mention is made of “Cosin Arthur Shorter,” whom I conclude to have been a brother of Lady Walpole. I should be glad of any information respecting this gentleman, such as his marriage, descendants (if any), and whether they still exist; also, the period of his death. In the *Diary* he is thus mentioned: —

“Febr 22nd, 1733. I made a present of two prints by Vertue (in one frame) of King James 1st and Mary Queen of Scots to Cosin Arthur Shorter; which I sent to him at the Bath, together with a Prospect of Haverfordwest drawn by myself. N.B. They were both neatly framed, and had glasses over them.”

“May 1738. Cosin Arthur Shorter had sent to him at Bath my Picture in Oyl, drawn (but very ill) in London by Mr John Fry, at his own earnest desire and expense.”

I presume that it was at the desire and expense of Mr. Arthur Shorter, and not at that of Mr. John Fry, the picture was painted. I should be very glad to know what has become of it.

JOHN PAVIN PHILLIPS.

Haverfordwest.

G. S., MINIATURE PAINTER, 1756 — A friend of mine, the descendant of a Norfolk family, has some exquisite miniatures of two of his ancestors, which are marked “G. S. 1756.” Would any of your correspondents be good enough to suggest the name of the artist? CLARRY.

Queries with Answers.

NORWAY IN 1814. — Where can I find an account of the proceedings in which both England and Sweden took part against Norway in July and August, 1814, which ended in the latter kingdom being joined to Sweden? I find a few remarks in R. G. Latham's *Norway and the Norwegians*, London, 1840, but that writer does not tell us of any other work from which we might gather further or other particulars. E. A.

[For full particulars respecting this questionable transaction, we would refer our correspondent to Alison's excellent *History of Europe* to 1815, chapters lxx. 50, lxxiv. 92, 94, lxxix. 7, lxxxiv. 48, xcii. 8—20, and 52, where he will find a clear narrative, and ample references to other authorities.]

THOMAS TUKE. — Frisius asks in the *Navorscher* (vol. xi. p. 365), “Where can I find any information concerning Thomas Tuke, a theologian of the seventeenth century?”

JOHN H. VAN LENNEP.

Zeyst, near Utrecht.

[In 1616, when Thomas Tuke published his *Treatise against Painting and Tincturing of Men and Women*, 4to, he styles himself “Minister of God's Word at Saint Giles in the Fields.” On July 19, 1617, he was presented by King James I. to the vicarage of St. Olave's Jewry, London. During the Great Rebellion he was not only plundered and imprisoned, but sequestered on March 16, 1642. Walker (*Sufferings of the Clergy*, Pt. II. p. 178) says, “I do not find that he returned to his parish after the Restoration, and therefore suspect that he died before it.” For a list of his works consult Watt's *Bibliotheca Britan.*, and *Catalogue of the Bodleian Library*, vol. iii.]

BIBLICAL LITERATURE. — Who was the author of *Scripture Difficulties Examined*? A copy of this valuable work has fallen into my possession without the title-page. It seems from a foot-note, that it was written by the author of *A Popular Introduction to the Study of the Holy Scriptures*.

ERNEST W. BARTLETT.

[These works are by William Carpenter, a compiler of several books on sacred philology. He is perhaps best known by his *Biblical Companion*, roy. 8vo, 1836. In a review of Horne and Carpenter's *Introduction to the Study of the Holy Scriptures*, in the *Christian Remembrancer* for January, 1827, some accusations of piracy and plagiarism

from Mr. Horne's valuable work are exhibited against Mr. Carpenter.]

Replies.

CHARLES II. AFTER THE BATTLE OF WORCESTER.

Your correspondent T. B. O. (2nd S. xii. 450), quotes an abstract from my Calendar of State Papers, throwing fresh light on the proceedings of Charles II. after the battle of Worcester. In authentication of the facts, will you please to give the petition itself, which I send enclosed.

M. A. EVERETT GREEN.

I should add that the petition bears no date. It is from internal evidence that I have placed it conjecturally early in the reign.

"To the King's most excellent Matie.

"The humble petition of Mary Gibson, daughter of Thomas Gibson of Ripley, in the county of Surrey, deceased, sheweth —

"That whereas your Majesty, after Worcester fight, happened to come to Riply in the county of Surrey, to the Talbot, the house of the said Thomas Gibson, your petitioner's father, then being full of soldiers, and your Majesty in very much danger, the Captain of the said soldiers coming to make search and enquiry after your most sacred Majesty, who by the hand of Providence and by the care and loyalty of your petitioner's said father, were miraculously preserved from your enemies, your petitioner's said father, perswading the said Captain (after a strict examination) that it was a son and daughter of a brother of his at Cambridge, the said Thomas Gibson the next morning waiting upon your Majesty, did guide your Majesty in by wayes cross the country for your Majesty's safety, being the day after taken up on suspicion of what he really effected (as your Majesty may hapily please to remember) and sent to Kingstone upon Thames, where he was kept prisoner a quarter of a year, and for which, had the same been proved against him, both he and your petitioner his daughter, had undoubtedly been put to a most miserable death.

"Wherefore your petitioner (being the only surviveing daughter of the said Thomas Gibson) most humbly prays that your Majesty (according to your accustomed bounty and goodness, and to your then most gracious promises, to consider and advance your petitioner's said father or any child of his, if ever your Majesty came to your crown and diadem) will be graciously pleased to bestow some signall and royal favour of your Majesty's upon your petitioner, in token and recompence of the fidelitie of your petitioner and her said father.

"And your petitioner shall ever pray."

T. B. O. has opened a question of great historical interest, and which, it may be hoped,

through the useful pages of "N. & Q.," and the facility now rendered of access to the State Papers, may lead to a discovery of the *whereabouts* of Charles II. during the short time that Lord Wilmot was in search of a vessel.

The document from the State Papers cited in your last (p. 452), proves that he had been at the "Talbot," at Ripley in Surrey, after Worcester fight; and that Thos. Gibson, the landlord, conducted him by cross-roads the next morning. Unfortunately this document does not refer to any date, nor whether he was conducted. But where is it likely that he passed the time twixt the 17th of September, when he was at Trent, and the 6th of October, when he was at Mrs. Hyles near Amesbury? Was Harwich or its neighbourhood visited in that time? And if so, was it then that he found a welcome retreat, and place of concealment at Mr. Sparrow's at Ipswich, in the house known as the *Nidus Passerum*?

In that interesting house there are preserved portraits of Charles II. and other members of the Stewart family, *all presents from the king*. The arms of Charles are blazoned on the mansion, though it was built in 1567. They have also miniatures set as lockets of Charles and Mrs. Lane. These I have seen, and from the courteous civility I received, no doubt any other stranger would be allowed the same treat.

There is also a tradition in the family that his majesty was concealed in the house after the battle of Worcester, in a room called "the Chapel Chamber, so constructed, in earlier days, as to prevent the possibility of the discovery of any person wishing to get out of the way of his pursuers."

Any person who has time and inclination to look up the records, will do good service to search out the truth by ascertaining whether anything more is to be found among the State Papers.

H. T. ELLACOMBE.

Rectory, Clyst St. George.

ISABEL AND ELIZABETH.

(2nd S. xii. 364, 444.)

I think Mr. BINGHAM goes a little too far when he says it has been *proved* that Isabel and Elizabeth "are undoubtedly only varying forms of the same name." That they "were in ancient times used indifferently" may very likely be true, but this by no means proves that *they were the same name*; it only proves that they were *taken to be the same name*; and, if we consider how very little attention was in ancient times paid to etymology,

* See *The Builder*, vol. viii.; *Rambles in the Eastern Counties*, and *Stray Leaves from a Freemason's Book*, for an account of "Nidus Passerum."

it will not seem to us surprising that names, a little like in sound, should have been confounded.

I have long been in the habit of looking upon *Isabel* as the modern form of the *Jezebel* of the

Bible. *Jezebel* is in Hebrew **יְזַבְבֵּל**, *Izebel* (the *I* pron. as in French). In the Septuagint this name is written **Ἰεζάβελ**; in the Vulg. *Jezebel**; in Luther's translation *Isabel*.

I by no means stand alone in my view, although I formed it independently; for Gesenius in his

Thes. renders **יְזַבְבֵּל**, *Isabella*, and nothing else, and merely mentions at the end of his article that it is written *Jezebel* in the Vulg. Again, the writer of the art. *Jezebel* in Smith's *Dict. of the Bible*, has the following note:—

“Amongst the Spanish Jews the name of *Jezebel* was given to *Isabella* ‘the Catholic,’ in consequence of the detestation in which her memory was held as their persecutor (Ford's *Handbook of Spain*, 2nd edit. p. 486). Whether the name *Isabella* was originally connected with that of *Jezebel* is doubtful.”

These Jews, I have no doubt, considered the two names to be the same; and I suspect, though I have no evidence to back me, that a modern

Jew would write *Isabella* in Hebr. **יְזַבְבֵּל**.

The name *Elizabeth* is considered, on all hands, I believe, to be the *Elisheba* † (**אֵלִישֶׁבַע**) mentioned in Exod. vi. 23, and so the name is rendered in the Hebr. translation of the New Test., whilst the Syriac vers. expresses it by exactly the same consonants. Now that there is not even the slightest connection in *meaning* between *Jezebel* (Germ. *Isebel*) and *Elizabeth* will be at once conceded by any Hebrew scholar. ‡

As a proof how names even less similar in sound than *Isabel* and *Elizabeth* may be confounded, I may perhaps bring forward our *John* and *Jack*. The latter I take to be derived from the Fr. *Jacques* (Lat. *Jacobus*, Eng. *James*), and yet it does duty as an abbreviation for *John*!

In conclusion, I do not wish to say positively that *Isabella* is derived from *Jezebel*, I would only point out that this derivation has at least as great claims to our attention as that defended by MR. BINGHAM. F. CHANCE.

* The *e* between the *J* (*I*) and the *z* in both this and the Gr. name was no doubt used with the view of expressing more perfectly than a simple *i* would do, the sound of the Hebr. Long Cheriḳ.

† Sept. **Ἐλισαβέτ**, Vulg. *Elisabeth*, Luth. *Eliseba*.

‡ **אֵלִישֶׁבַע** undoubtedly comes from **אֵל** *God*, and **שָׁבַע**, *to swear*. Gesenius interprets it, “*Cui Deus est sacramentum, quæ per Deum jurat, i. e., Dei cultrix.*”

אֵלִישֶׁבַע is generally taken to mean *sine coitu*, i. e., chaste = our *Agnes*, from **אֵל**, *not*, and **שָׁבַע** (found in **יְזַבְבֵּל**), *he will dwell with me*, Gen. xxx. 20), *to dwell*, i. e., cohabit.

RUSSIAN FISH IN THE VOLGA AND CASPIAN SEA.

(2nd S. xi. 131.)

Bieluga, or great Sturgeon, found in the lower Volga and Caspian Sea, is ordinarily 8 to 10 feet long, transverse section of fish round; weighs about 650 pounds; head large, about 18 or 20 inches diameter, and body gradually tapering from head to tail, where it is 5 or 6 inches diameter; nose of fish run off sharp, short and soft without bone; mouth large, skin smooth; top of fish dark green, under side very white.

Bielugas weighing *one ton* are sometimes caught in the Caspian Sea, and such a fish produces about 300 pounds of caviare.

Osêtr (not mentioned by your correspondent) is the fish next in size and importance; about 6 feet long, 15 inches diameter at head, and in shape like the *bieluga*; its skin is however rough, somewhat like a shark, and its nose is sharper and hard with bone.

Tziberika, or *Sevrooga*, as this fish is called here, is about 4 feet long, with long hard snout; body round and about 7 inches diameter at head, tapering gradually to tail; skin rough. There are two species of this fish, one spotted as described, and the other without spots. This fish is considered a great delicacy on the table, while the *bieluga* and *osêtr* are coarse fish.

Naka or *Glutton*. This name is not known to those familiar with the Caspian Sea fish, but the description answers well to the fish called—

Som, which is ordinarily about 8 feet long, and weighs about 75 pounds; skin smooth and dark green, very short nose, and head as it were within its belly; head about 2 feet diameter; mouth very large. This fish is voracious; it is sometimes taken of twice the size here stated as the ordinary size.

These fish are not considered dangerous to fishermen, except the *Som*. The first three named are commonly called red fish, from the colour of their flesh, and produce the caviare; the last-named fish is much esteemed by the Calmuck Tartars, because of its great fatness, but it is very coarse food. All these fish produce isinglass.

If LIBYA desires any special information about these or other Russian fish, I will endeavour to get it for her. W.

St. Petersburg.

FULLUHT: THE ANGLO-SAXON BAPTISM.

(2nd S. xii. 393.)

Assuming that the Anglo-Saxon word conveys the idea of fullness, it is quite natural to ask after something equivalent in the Greek or Latin churches. Your correspondent H. C. C. asks

if *πλήρωμα* was ever used like *fulluht* for baptism; and asks the question with special reference to me. I think Suicer gives all the leading ecclesiastical uses of *πλήρωμα* in his Thesaurus, but baptism is not one of them, neither am I aware that I ever met with it in that sense. The fulness (*pleroma*) of time, of the earth, of the nations, of God, and of Christ; the latter with reference to His divinity, His gifts, His church, and the state of blessedness,—all occur, but no allusion to any rite or effects of a rite as such. I therefore imagine that we must look in another quarter. The word to *fill* does occur in Hebrew along with *hand* to denote offering or consecration to the priesthood; see Exod. xxviii. 41; xxix. 9; Lev. xxi. 10, &c.; but I do not think this is the source of the phraseology in question.

My own idea is that the A.-S. *fulluht* is represented in Greek by *τελειωσις*, which, besides its meaning of *perfection* or *completion*, signifies consecration, initiation, and *baptism*. In this latter sense it occurs as early as S. Athanasius and S. Gregory Nazianzen. Similarly we have *τελετη* in Dionysius the Areopagite for baptism, which is an extension of the idea of consecration. So also, Greg. Naz. calls John Baptist *τελειωτης*; while *τελειώω* signifies to baptize, and the *τελούμενοι* and *τελεσθέντες* are the baptized. I can but suggest that this usage is the pattern followed by our ancestors, who adopted many things from the eastern churches. Perhaps I may give you a sentence from Clemens Alexandrinus, which will show how baptism was spoken of in very early days: *Βαπτίζόμενοι φωτιζόμεθα, φωτιζόμενοι υιοποιούμεθα, υιοποιούμενοι τελειούμεθα*. *τελειούμενοι ἀπαθανατιζόμεθα*. "When baptized we are illuminated; when illuminated we are adopted; when adopted we are perfected; when perfected we are immortalised." No wonder that baptism was called the sacrament of perfection and the like. And, by-the-way, the word *πληρῶσαι* (to fulfil) all righteousness is the reason why occasionally baptism is spoken of as a *fulfilling* (*πλήρωσις*) of God's commandments (Chrysostom, Hom. 74). I do not think I need prolong this note by explaining why *τελειωσις* and its correlates were used for baptism, when viewed in reference to its character and effects.

B. H. C.

There is no doubt about the verb *fullian* and its derivatives being constantly used in Saxon and semi-Saxon writings in connection with baptism, but it is clearly in the sense of *cleanse*, *purify*, or *whiten*; and, unless this be a *secondary* sense of the verb, derived from the fact of cleansing making a thing more perfect, it seems to have nothing to do with *fulness*. If *fulluht* be derived from *fullan*, to make *full*, how comes the Latin word for bleacher (*fulla*) to bear such a resemblance to it? Is the Latin derived from the A.-S.? Or

does not the fact of the Roman *toga* being made of *white* cloth, which would frequently require the fuller's good offices, point to a derivation directly contrary? The word *πλήρωμα* is discussed at great length in Rose's edition of Parkhurst's *Greek Lexicon*, but without any hint of such a meaning as baptism or its spiritual effect.

J. EASTWOOD.

KING PLAY.

(2nd S. xii. 210, 235, 503.)

I am much obliged to the correspondents of "N. & Q." who have answered my inquiry upon this subject, and who have confirmed my conjecture that it was a religious interlude of the story of the Three Magi, or Kings of Cologne. It was evidently a favourite performance, and not restricted to one season of the year only: though most appropriate to the Epiphany, we also hear of it at Whitsuntide and on May-day. The churchwardens of St. Giles's at Reading received in 1535,—

"Of the kyng play at Whitsuntide, xxxvjs, viij*d*."

And those of St. Laurence's, in the same town, made the following entries in the year 1499:—

"Item, payed for horsemete to the horsys for the kyngs of colen on may-day, v*j*d.

"Item, payed to the mynstrells the same day, xij*d*."

Coates's *History of Reading*, 1802, 4to.

The latter accounts also mention, under the year 1507, another religious pageant called "the Resurrection play" (p. 216).

A peculiar characteristic of the King play seems to have been that it was not a mere performance upon a scaffold or stage, but included an equestrian procession. This is denoted by the horses and horse-meat above mentioned. It also appears in the show being called a King Riding, as well as a King Game or King Play. At Mere, in Wiltshire, there was a payment in 1565 "for gunpowder spent at the King Riding," as noticed in Sir R. C. Hoare's *Modern Wiltshire, Hundred of Mere*, p. 20.

CUCKOW KING.—In the same place mention is found of a King game of another kind:—

"1568. John Watts, the son of Thomas Watts, is appointed to be *Cuckowe King* this next year, according to the old order, because he was *Prince* the last year."

Sir R. C. Hoare here adds this note:—

"These appointments of Cuckowe King and Prince are continued annually. The King's office seems to be to preside at the Church Ale, from which the churchwardens received considerable profits."

I do not find mention of the *Cuckow King* in Brand's work; but Sir Henry Ellis, in his edition of 1849 (*Bohn's Antiquarian Library*), vol. ii. p. 198, has introduced the following passage, which appears to confirm Sir R. C. Hoare's annotation:—

"The *Morning Post* newspaper of May 17th, 1821, says: "A singular custom prevails in Shropshire at this period of the year, which is peculiar to that county. As soon as the first cuckoo has been heard, all the labouring classes leave work, if in the middle of the day, and the time is devoted to mirth and jollity over what is called the 'Cuckoo Ale.'"

J. G. N.

VOSSTUS, "DE HISTORICIS GRÆCIS" (2nd S. xii. 369.) — I have examined a copy of the 2nd edit.

au	o	of the above work (Leyden, 1651, 4to.) which contains an "Ad Lectorem." The only thing I find noticeable is, that on the second page of it, a little to the left of the centre there are two lines running perpendicularly through the letter-press, the second commencing about a quarter of an inch to the right of the point where the first terminates. The first of these lines cuts out here and there a letter of the text. I have annexed a transcript of the words and parts of words to be found on each side of these lines, in the hope that they may attract the attention of some learned biblioplist. I am myself unable to offer any explanation respecting this singularity, as I cannot find that these abbreviations are sanctioned even in "Record-Latin."
deraretur,	atque	
quem	mæ	
su	extanta	
di	estitem	
sit,	stis	
dee	nolui	
atque	sse,	
	opus	
	v sum	
nostro	favæ	

ates. The first of these lines cuts out here and there a letter of the text. I have annexed a transcript of the words and parts of words to be found on each side of these lines, in the hope that they may attract the attention of some learned biblioplist. I am myself unable to offer any explanation respecting this singularity, as I cannot find that these abbreviations are sanctioned even in "Record-Latin."

C. J. R. T.

PASSAGE IN PINDAR (2nd S. xii. 456.) — The passage in Pindar which DR. FRASER inquires after, may easily be found. Let him turn to *Olymp.* 2, 152, or the lines prefixed to Gray's *Progress of Poesy*, —

"Φωνάρτα συνηροῖσιν ἐς
Δὲ τὸ πᾶν, ἐμυνηῶν
Χαρίεσσιν."

W.

[We are also indebted to L. EVANS, T. C., E.D.H., L., W. L. CLAY, N. POCOCKE, L.B.L., DOLL, T. J. BUCKTON, T. KEIGHTLEY, P. S. CAREY, C. S. GREAVES, and other correspondents for replies to this Query.]

CHESS CALCULUS (2nd S. vi. 347, 435.) — The interesting reply of PROFESSOR DE MORGAN on this subject suggests the inquiry whether, though a calculus could not be founded on all possible moves at chess, it would be impracticable to frame a calculus founded on all the true moves.

I will endeavour to make myself more intelligent.

Assuming that in every stage of a game there is only one true move, — only one which ought to be made, and which, by a perfect player, would be made; and assuming the two players to be both absolutely infallible, it would seem to follow that, though they played together a thousand times, they would always make the same moves, and the game would be always exactly the same,

both in progress and in result. If this be so, there is only one true game of chess: and all the varieties we see are but varieties of error.

If however the assumption, that in every stage there is but one true move, be too strong, and the fact be that, in some stages (for instance, at the outset), there would be a choice of moves, all equally good, still, I imagine, these would be so limited in number as not to present an insuperable obstacle to the creation of a formula representing them.

And, in like manner, though the assumption that two infallible players can be found is manifestly unsound, yet perhaps, if all the existing celebrated players were to combine their science, so close an approximation to infallibility might be obtained, that the difference would be inappreciable in calculation.

To put it in another way: if we estimate from the problem proposed by MR. INGLEBY, the millions of moves, which, though possible, no skilful player would think of making, would not the case be so simplified, that the variations in a well-played game might be capable of mathematical expression?

I am a very indifferent mathematician, and but a poor chess-player; but I suppose that, among first-rate chess-players, the number of possible scientific games must be reducible to narrow limits, compared with the infinite variety of games-playable by those who merely know the moves?

Is there any tradition as to which, among celebrated matches, is the best (known) game that has ever been played? Or is such a question an absurdity, necessarily incapable of being answered?

STYLITES.

"THE QUEEN OF MY HEART" (2nd S. xiii. 368, 442.) — These verses are to be found in vol. iy. p. 166, of *The Poetical Works of Percy Bysshe Shelley*, published by Edward Moxon, 4 vols. 12mo, 1839.

B. BRAITHWAITE.

SHAKERS (2nd S. xii. 366.) — These fanatics must not be confounded with the Quakers, or Friends: See Marsden's *Dictionary of Churches and Sects*, for an account of them, and for references to other works.

P. P.

LORD MAYORS OF LONDON (2nd S. xii. 435.) — 1775. John Wilkes bore, or, a chev. between 3 raven's heads erased sa. (These arms were engraven on his coffin plate).

1789. Wm. Gill — Gyll of Wraysbury, bears a quartered coat, 1st. sa. 2 chev. arg. each charged with 3 mullets of the field, in base a cinquefoil of the 2nd on a canton or a lion pass. guardant gules. 2nd. Lozengy or and vert. a lion ramp. guard. gu. (Both coats are assigned to the name of Gill in the Heraldic Dictionaries.)

1797. Sir Brook (not Benjamin) Watson, Bart., bore erm. on a chev. eng. azure betw. 3 martlets

sa., as many crescents arg. The martlet in base surmounted of a sword and key in saltire or; on a canton azure a man's leg erased at the knee erect ppr.* (For the origin of this canton, and for crest, see Moule's *Heraldry* of Fish).

1804. John Perring.—Arg. on a chevron sa. betw. 3 pines slipped reversed, vert as many leopard's faces gold. (Burke's *Peerage*.)

1646. Sir Thomas Adams, Bart., was Lord Mayor this year (not *Andrews*); he bore crm. 3 cats passant azure. (Heylin.) H. S. G.

Peter Perchard, Lord Mayor of London in 1805; was a native of Guernsey. The family is said to have come from Jersey about the time of the Reformation, and the name still exists in that island. He bore, argent, five lozenges conjoined in fesse, sable. Crest, a cock-pheasant proper. Motto, *En faisait bien*. DE MAREVILLE.

Guernsey.

MOUNTENEY FAMILY (2nd S. xii. 169.)—In answer to your correspondent's inquiry, I beg to say that in 1671 a Richard Mounteney was baptized at Rotherham, and I think it would not be impossible to establish an identity between him and Richard Mounteney of the Customs, who died at Kew in 1707, and who was buried at Richmond or Putney. He married Maria, daughter of John Carey, Esq., and was the father of Richard Mounteney, Baron of the Court of Exchequer, and Anne, who married John, eldest son of Sir Peter Lely. Whether there were other children, I have not been able to discover, but possibly such information might be obtained from the parish registers at Putney or Richmond. X.

CHRISTOPHER MONK (2nd S. xii. 384, 442.)—Thomas Monk of Potheridge, elder brother of the first Duke of Albemarle, married Mary, daughter of Wm. Foldub Hayes; and had issue Thomas, who died æt. 12; and two daughters—Frances, wife of John le Neve of St. Giles, and Elizabeth, wife of Thomas Pride (*vide* Imhoff, *Regum Parivunque Magnæ Britannia Hist. Geneal.*, Tab. xxx.)

I now can see who W. W. means by "Morrice," viz. Sir William Morice, principal Secretary of State to Charles II., who was instrumental in the Restoration. His memoir immediately succeeds that of Monk, to which I have already referred, in Prince's *Worthies of Devon*.

I know nothing of Sherwin, the plaintiff in the trial of *S. v. Clarges*: a detail of which however could, I should imagine, be easily obtained in the Law Reports of that period—the date I have before given. My information was obtained from the *Gent's Mag.*, and a brief notice appended to "Clarges" in Burke's *Ext. and Dor. Baronetage*. All wills are not necessarily registered in the Prerogative Court in London; but when not to be

found there, should be sought in the Probate Courts attached to several of the cathedral chapters. W. W. would, therefore, do well to apply to such of them, where, by virtue of contiguous residence, possession of property, or otherwise, the wills of the Dukes of Albemarle may have been proved. To aid him in such a pursuit, I can refer him to no better guide than Mr. Sims's well known *Handbook*.

I avail myself of this opportunity of thanking A GENEALOGIST for his information as to the connection between the Monks and the Granvilles; which, however, although unknown to, was not sought by me, but by W. W. S. T.

UCKLECOT; HUCKLECOT (2nd S. xii. 434.)—There is a hamlet called Ucklecot, or as the inhabitants pronounce it, Ucklegut, in the parish of Churchdown, Gloucester, but I have never seen or heard the *u* prefixed.*

The church of Churchdown, curiously enough pronounced Chosen, is one of the many of which the legend is told, that the materials of which it was being built at the bottom of a hill, were every night carried to the top. "And," as my informant triumphantly exclaimed, "there the church is now." A ridiculous story is current of the ignorance of one of the former inhabitants of Ucklecot, which until lately had no church except the distant Churchdown. This worthy, it appears, being, like John Bull in an old song,—

"Born and bred

In a clod-hopping village in Gloucestershire,"

but rarely troubled himself to walk up the hill, but having done so on one occasion, and hearing the response, "Make Thy *chosen* people joyful," he rose from his seat, and in a tone of gentle remonstrance exclaimed, "'Tis all very well, but how about we of Ucklegut?" EGOMET.

Your correspondent's book of emblems must have belonged to Godfrey Kneller Huckle, the son of an illegitimate daughter of the celebrated Sir Godfrey Kneller. This Godfrey Kneller Huckle took the surname of Kneller by act of parliament, 4 Geo. II. (See Pedigree of Kneller in Sir Rich. C. Hoare's *Modern Wills*, Hundred of Dunworth, p. 32.) S. S.

FIRST STEAM-VESSEL TO AMERICA (2nd S. xii. 446.)—There cannot be any doubt upon this point. I saw the steam-vessel, the "Savannah," which had crossed the Atlantic from New York to Liverpool, in the river Mersey opposite the Docks at Liverpool, in the latter part of August, 1819. I saw the same vessel, either in the winter of 1819-20, or the spring of 1820, in the eastern branch of the Potomac, opposite the Navy Yard

[* The *N* was a mis-reading for *H*. One of our greatest difficulties is to decipher correctly Proper Names when not written very distinctly by our correspondents.—Ed.]

* From an old engraving of his arms.

at Washington, U.S. This vessel had then made the voyage from Liverpool to St. Petersburg, and thence across the Atlantic to Washington. The fact of the "Savannah" having been at Liverpool and Washington after having performed the voyages mentioned, at the periods here stated, can, no doubt, be attested by hundreds of persons at each of those places. There are many questions which, although repeatedly settled, are never allowed to keep settled, and this is one. It is so much easier to ask a question, than to search for the answers which the same question has previously received.

PISHEY THOMPSON.

COUNTY NEWSPAPERS (2nd S. xii. 454.) — Mr. Mitchell's valuable *Town and Country Newspaper Directory*, and the article on "Newspapers" by Mr. Edwards in the new edition of the *Ency. Brit.*, would supply much information on the matter referred to by E. W. M. JAMES GILBERT. 2, Devonshire Grove, Old Kent Road.

STANDING DURING THE LORD'S PRAYER (2nd S. xii. 358.) — Standing during the Lord's prayer in the Lessons, used to be practised at the chapel of King's College, London, and perhaps is now. It was formerly customary to do so at Tonbridge, and its chapelry of Hildenborough, but is now discontinued.

S. F. CRESWELL.

REV. WM. STEPHENS (2nd S. XII. 310.) — I cannot refer A DEVONIAN to the former part of his Query about Mr. Stephens, but, as to the latter part, he will find some information in Dr. Oliver's *Monasticon Diocesis Exoniensis*, fol. 131. From this it appears that the parish church of St. Andrew, Plymouth, continued an appendage to the Priory of Plympton nearly until the dissolution of the house. Its perpetual vicar, William de Wolley, became a professed religious at Plympton, and on his resigning the benefice, the prior and convent, Nov. 23, 1334, granted the nomination to Bishop Grandison, saving their yearly pension of sixty marks. A south aisle, called after the Virgin Mary, was added in 1385. About a century later, Thomas Cogge, a merchant of Plymouth, according to Leland, added a fair chapel on the north side of the church, and paid the expense of labour for the erection of the steeple, the town's people finding the materials. The names and dates of the clergymen since the Reformation might, I assume, be found in the official records at Exeter.

WM. S.

Will XX. kindly state on what authority he believes the Rev. W. S. to have died in Plymouth? Also, will he point out where he was buried, as no memorial appears to exist in St. Andrew's church, of which he died vicar? Possibly he may have been interred in the parish in which he was born. If so, where was it? I shall also be glad to know in what edition of Watkins's *Biographical Dic-*

tionary he found the account, as I have searched the edition of 1807, and cannot find his name.

G. P. P.

COMMISSARIAT OF LAUDER (2nd S. xii. 417.) — I beg to inform your correspondent E. O. that one or two old volumes of the Record of the Commissariat of Lauder are preserved in the Register Office here; all of them, I think, of a date not later than the seventeenth century, and the series incomplete. The modern Records will be found, of course, in the Office of the Commissariat at Lauder.

Edinburgh.

GALERIE DU LOUVRE (2nd S. xii. 417.) — In general the price that has been paid for paintings purchased for the gallery is mentioned in the catalogue. To take one of the instances adverted to by LUMEN. There are now in the Louvre two Hobbemas, one purchased very recently, and the other in 1850. The price of the one purchased in 1850, is stated in the catalogue to have been 18,000 francs. The recent purchase has not yet found its way into the catalogue, but in a new edition the price will no doubt be given. In the meantime probably some of your correspondents who may be in Paris will have no great difficulty in furnishing the information that LUMEN asks for.

Clio.

EARLY EASTERN COSTUME (2nd S. xii. 347, 377.) — The dress of Rebecca at the well was a tunic similar to that of the men, it was of wool, and of a purple colour; she then wore no veil or ornaments. After setting out with Abraham's servant she wore a white woollen tunic, with a nose-ring, and probably anklets, armbands, and necklace. The double veil, which passes behind as well as before, was of linen, not transparent, but having an opening or slit to see through; this she did not assume in the presence of her family or of servants, but immediately did so on desecrating Isaac in the distance. This statement rests on the authority of scripture as explained by Jahn, Kitto, and Lane.

T. J. BUCKTON.

Lichfield.

LUTHER'S VERSION OF THE APOCRYPHA (2nd S. xii. 472.) — The English version is from the Greek Septuagint; that of Luther, as respects Tobit and Judith, is from the Latin vulgate. On Judith Jerome says in his Prologue: —

"*Chaldee tamen sermone conscriptus, inter historias computatur* Sepsitis occupationibus, quibus vehementer arctabar, huic unam lucubratiunculam dedi, magis sensum e sensu, quam ex verbo verbum transferens. Multorum codicum varietatem vitiosissimam amputavi: sola ea, quæ intelligentia integra in verbis Chaldæis invenire potui, Latinis expressi."

There are critical reasons for believing that Jerome's *Chaldee* was a translation from the Greek. If the *Chaldee* was not an abridgment,

the differences between the English and Luther's versions will represent Greek interpolations.

See Eichhorn's *Eiml. in die Apokryphischen Schriften des A. T.*, p. 316-323.

T. J. BUCKTON.

Lichfield.

I have read somewhere that the Apocrypha in Luther's German version (which first appeared in 1532, and two years before the first edition of his whole Bible, which was in 1534,) is supposed to be founded on that which is in the second *Protestant German Bible*, printed by Peter Schoeffer, Worms, folio, 1529. I know that the Apocrypha, in the Worms' Bible, is so far like Luther's version, that it does not contain as much of the 2nd chapter of Judith as is in our authorised version; but this chapter of Judith in Luther's version (Wittemberg, 1556,) is not copied from the Worms Bible, 1529.

FRANCIS FRY.

Cotham, Bristol.

THE REV. THOMAS THACKWELL (2nd S. xii. 457.) — There can be no doubt that the parents of the Rev. Thomas Thackwell, Vicar of Watperry, Oxon, in 1607, were in a respectable position of life, his grandfather being William Thackwell, gent., Marshal or Sheriff of the Admiralty in 1558. The Rev. Thomas's posterity have been seated on their own land in Oxfordshire and Worcestershire since his decease.

John Cam Thackwell, Esq., of Wilton Place, Gloucestershire, and of Morton and Rye Courts, Worcestershire, D. L. and J. P. for both counties, is the lineal descendant of the said Rev. Thomas Thackwell.

I find in Burke's *Landed Gentry* that they have intermarried with the good families of Dayrell of Lillingston Dayrell, Keate, Terry, &c. E. J.

CUNEIFORM INSCRIPTIONS (2nd S. xii. 417.) — The most recent information on the progress in deciphering the Cuneiform Inscriptions, is contained in the following extract from Professor Max Müller's lectures, delivered in June last (*Science of Language*, p. 265): —

"It is curious that the Aramaic branch of the Semitic family, though originally the language of the great kingdoms of Babylon and Nineveh, should have been preserved to us only in the literature of the Jews, and of the Christians of Syria. There must have been a Babylonian literature, for the wisdom of the Chaldeans had acquired a reputation which could hardly have been sustained without a literature. If we are ever to recover a knowledge of that ancient Babylonian literature, it must be from the cuneiform inscriptions lately brought home from Babylon and Nineveh. They are clearly written in a Semitic language. About this there can be no longer any doubt. And though the progress in deciphering them has been slow, and slower than was at one time expected, yet there is no reason to despair. In a letter, dated April, 1853, Sir Henry Rawlinson wrote: —

"On the clay tablets which we found at Nineveh, and which now are to be counted by thousands, there

are explanatory treatises on almost every subject under the sun; the art of writing, grammars, and dictionaries, notation, weights and measures, divisions of time, chronology, astronomy, geography, history, mythology, geology, botany, &c. In fact we have now at our disposal a perfect cyclopædia of Assyrian science."

"Considering what has been achieved in deciphering one class of cuneiform inscriptions, the Persian, there is no reason to doubt that the whole of the cyclopædia will one day be read with the same ease with which we read the mountain records of Darius."

The labours of Dr. Hincks should be noticed, for he is understood to have proceeded beyond the alphabet, to the conjugations of the Assyrian verbs.

T. J. BUCKTON.

Lichfield.

I would recommend your correspondent J. M. to read the Rev. C. Foster's interesting work on the above subject, entitled *The Monuments of Assyria, Babylonia, and Persia*, published by Bentley, 1859.

C. J. R. T.

NO CATHEDRAL SINCE THE REFORMATION (2nd S. xii. 455.) — I read the Bishop of Down's pastoral to mean that, since the Reformation, there has been no English or Irish cathedral erected as a *new foundation*: that, in fact, the site of every existing cathedral was occupied by a cathedral or other church prior to the period named. In that sense, I believe, his lordship is quite correct in his statement.

T. HUGHES.

Chester.

Certainly not. St. Paul's was not a *new foundation*, but built on the ruins of the old cathedral, which, according to Camden, was originally built where a Temple of Diana once stood. H. T. E.

PROPER NAMES (2nd S. xii. 456.) — Querist P. R. is not quite accurate in his allusion to Mr. Lower's new work. The first name he mentions, Blathwayt, is to be found in Mr. Lower's list; but whether satisfactorily explained or not, I will not undertake to say. Of the other names, respecting which P. R.'s query is inserted, taking them in inverse order, we have first *Welfett*, for which I venture to suggest the following derivation: — The final *-ett* seems, in many old words, to be analogous to our *-ish* — as in *blackish*. The old German *Hwelf*, signifies a whelp; the name, therefore, might denote some whelpish or whelp-like individual. *Catulus* (a whelp) was a well-known name in ancient Rome. 2ndly, *Tutty* is classed by Ferguson (in his work on English surnames) under the head of names *expressive of love and affection*; in the formation of which, moreover, he traces an idea of littleness or *charmingsness* in the bearer. At p. 238 of his book, he writes: —

"But the original sense seems to be that of smallness — the old Norse *tita*, res tenera; *teta* minimum quid; *tyla* and *tulla* diminutive. And it is one of those words in which the sense of love, value, and preciousness is expressed by the sense of diminution. There are

several cognate words in English: some, such as tittle, titlark, titmouse, containing merely the sense of smallness; others, such as titbit, containing, like the old Norse *títa*, a sugar-plum, the sense of choiceness. As is frequently the case with ancient names, this seems to run the gamut of the vowels — Tate, Teat, Tite, Toot, *Tutt*. We have no name found in greater variety of ancient forms than this Pott has the old Saxon names, collected from various sources — Tato, Tatto, Teti, Toto, Tuto.*

Accordingly, at p. 242, Mr. Fergusson infers that *Tutt* and *Tutty* are the same as the old Sax. *Tuto*.

With regard to the other names, may not *Tickle-penny* be a nickname given to a man who has the talent of coaxing profits out of every bargain he makes; *Cordock* seems like an older form of *Cordeaux*, which is now a family name in Yorkshire. Lammiman I give up altogether. L. H. M.

LAMBETH DEGREES (2nd S. xii. 456.) — The 25 Henry VIII. c. 21, sect. 6, will, I think, explain all that your correspondent wishes to know. It is there provided that Dispensations shall receive the King's confirmation under the Great Seal. W. N.

JOHN GRIFFIN GRIFFIN (2nd S. xii. 455.) — John Griffin Griffin, M.P. for Andover (county of *Hants* not *Herts*), in 23 Geo. II. and following Parliaments, was the eldest son of William Whitwell of Oundle, in Northamptonshire, Esq., by Ann, youngest sister of Lord Griffin, of Braybrooke. In 1749 his aunt, the Countess of Portsmouth, gave him her share in the estate at Saffron Walden in Essex, upon which he, by virtue of Act of Parliament (22 Geo. II.) took the surname and arms of Griffin. He likewise became possessed of Audley House, with its demesnes, on the death of his said aunt, who bequeathed it to him by her last will. Having greatly distinguished himself in the war in Germany, upon his return home he was made one of the Knights of the most honourable Order of the Bath; and was installed in Henry VIII.'s chapel on 26th May, 1761.

In 1784 he "preferred his humble petition to his Majesty, stating his claim and pedigree, and praying that, as the great grandson and sole heir of the Lady Essex Howard, the eldest daughter and only child of James, last Lord Howard of Walden, by the daughter of Henry, Earl of Holland, his first wife, and one of the rightful heirs to the said Barony, his Majesty would be graciously pleased to declare, allow, and confirm the said dignity, honour, and barony to him the petitioner": which petition was referred to his Majesty's Attorney General, who, having been attended by counsel, and had evidence adduced before him, reported to his Majesty in favour of the petitioner; and on 3rd Aug. the claim was allowed by the Committee of the House of Lords, and he received his writ of summons, and took his seat accordingly.

He was married first in 1748-9 to Ann-Mary, daughter to John, Baron Schutz; who, dying on 18th Aug. 1764, was buried at Saffron Walden; and on 11th June, 1765, he was married to Catharine, daughter of William Clayton, of Harleyford, in Bucks, Esq., but had no surviving issue.*

Arms. Sable, a griffin segreant, argent.

The Lord Griffin's family was probably of Welsh extraction, but their pedigree, drawn up by Sir R. St. George, Knt., Lancaster Herald, and approved by the learned Camden, begins with Griffin of Gomundley, co. Leicester, whose eldest son flourished *temp.* King John. This pedigree was in the possession of John Griffin Griffin, Lord Howard of Walden. S. SHAW.

Andover.

ANTHONY HENLEY (2nd S. xii. 107, 158, 337, 403.) — Weymouth and Melcombe Regis were united by the Private Act of 13th Eliz., cap. 9, intituled "An Act for the Incorporation and uniting of Weymouth and Melcombe Regis in the County of Dorset." But probably there was some local custom for attributing two members to the one place, and two to the other; as, from my authority for the statement, at p. 255 of *The Parliamentary Register*, published by Edward Cave in 1741, it would appear that, in 1710, the Hon. Maurice Ashley and Anthony Henley sat for Weymouth; whilst, at p. 156, it would seem that Sir Thomas Hardy, Knt., and William Harvey (in the place of James Littleton and William Betts not duly elected), represented Melcombe Regis in the same year.

With regard to Mr. SHAW's further query, I find that Anthony Henley, Jun., sat for Southampton in 1727; and was returned again in 1734, but was declared not duly elected, and John Conduit seated in his place. Mr. Henley died in 1745. Lord Henley, in his *Life of Lord Chancellor Northington*, states that this Anthony Henley signalled himself, amongst other vagaries, by a "humorous but insolent reply to his constituents, who had desired him to oppose Sir Robert Walpole's famous Excise scheme." But Lord Henley adds, in a note, he is sometimes confounded with his cousin Anthony Henley, son of Sir Andrew Henley, Bart. W. H. LAMMIN.

Fulham.

PLANTAGE (2nd S. xii. 451.) — The definition of *plantage*, given by Walker, will be found also in Johnson, who cites the passage in Shakspeare as his authority. To understand it of vegetation generally, as his annotators seem to have done, would be to ignore fact and reason; for many plants were certainly not related to the moon in any way whatever. Our old herbalists placed

* Created Baron Braybrooke, with a special limitation, in 1797 — in which year he died without issue.

some under the influence of the moon, and others under that of the planets, leaving the remainder only to be associated with the moon — often in virtue of the most absurd and far-fetched analogies.

The plantain was regarded as a valuable styp-tic by our old herb-doctors, but I find nothing of its efficacy in cases of hydrophobia; for which madwort, a perfectly different herb, was the grand specific. To me, however, this part of the question seems unimportant: for I think Shakspeare wrote the passage in the spirit of the old theurgists, who, according to Proclus, believed that many plants paid a sort of homage (such as that still attributed to the sunflower) to the heavenly bodies — turning or bowing towards them, silently chanting their praises, and sympathetically imitating their movements. The proverb — “As plantain to the moon” — would therefore be equivalent to the well-known one — “As the needle to the pole.”

Had Shakspeare intended to convey the idea assigned by U. O. N. to the passage, he would surely have written it —

“As true as steel, as plantage to the mad,”—

instead of leaving us to guess that the moon was a figure of speech; not, be it observed, for a lunatic, but for a hydrophobic patient.

DOUGLAS ALLPORT.

CALVACAMP (2nd S. xi. 413; xii. 111.) — I am obliged by LUMEN'S suggestion respecting the family of Espinay St. Luc, because it affords me the opportunity of stating that its history enables me to identify the ancient and numerous clan of Hay with that of Thorn or Toeni; also the old English families of Hedges and Hawes (fruit of the white thorn).

Hay, three escutcheons, differenced by the fess. Hedges, azure, three swans' heads argent. Le Spine (seal in Lobineau's *Brittany*), three escutcheons surrounded by six swans.

Hawes, azure, a fess wavy between three lions passant or (borne by the Right Hon. B. Hawes.) Thorn of St. Alban's, azure, a fess between three lions passant guardant or.

I think I am also in a position to show that the Earls of Chester, Cumberland, and Carlisle, and those of Salisbury; also the Earls of Essex and Viscounts Hereford, were and are all descendants of Walter De Espagne (see *Ord. Vit.*), and that the family of Cheney of Pinhoe (in reply to MEMOR) is really that of Theney, and descended from the Wiltshire Thorns or Thaneys, who were the descendants of Walter and his son Edward Thorn, Earls of Salisbury. The swan and roses, so celebrated as Lancastrian badges, certainly were inherited by the Plantagenets from the Bohuns, who, in their turn, derived them from the marriage of Humphrey Bohun with Maud, the daughter of

Edward of Salisbury. The Espinays St. Luc or Espinays de Haic (or of the Thorny hedge) bore three bunches of quickset, or. This Hawthorn was figured in John Thorn's window, and borne by Robert Thorne (see Westcote's *Devon*, p. 299), and was assumed by the Tudors, along with the red and white roses, to indicate their descent from the Thorns, or rather the Norman Kings of England.

Grasse (Gresley), azure, three lions rampant or, a chief argent.

Hawes, as given.

Hays, ermine, a fess engrailed or, between three lions rampant proper.

Heys, argent, a fess sable between three lions rampant, gules.

Horton (Hawthorn), argent, a fess gules between three lions rampant, sable.

Houghton, argent, three inescutcheons, gules.

Houghton, argent, three bars, sable.

Meschines, Earl of Chester (descended from Walter De Espagne), or, three bars, gules.

Dawbney, gules, three lozenges in fess, ermine.

Hotton, ermine, five fusils in fess, gules.

Thorn of Thorne, argent, a fess, gules between three lions rampant, sable.

But I feel that I have no right to take up the pages of our valuable “N. & Q.” with researches into a single and endless tribe, and would respectfully suggest that those interested should drop me a line.

SENEX.

87, Harrow Road, W.

WOLVES IN ENGLAND (2nd S. xii. 453.) — The fact that wolves have lately appeared in Essex is generally believed in the county. Its explanation is that they were imported from France by mistake for fox-cubs, the necessities of hunting demanding a larger supply of foxes than can be furnished by this country.

W. J. D.

ARMS AND MOTTO OF COLUMBUS (2nd S. xii. 401.) — In the *Nobleza del Andaluzia*, by Argoti de Molina, fol., Seville, 1588, the motto given is —

“A Castilla y a Leon,
Mundo nuevo dio Colon.”

And in the biography of Columbus, in the *New Imperial Dictionary of Universal Biography*, now publishing by Mackenzie, it is stated that his tomb is in the Carthusian monastery of Las Cuevas, near Seville; and the inscription on his tomb is mentioned as given above.

The arms, as borne after the augmentation of the five anchors, was as follows: Tiercé en mantel arrondi. In dexter chief vert, five islands or, three and two. In sinister chief azure, five anchors in saltire or. In base or, a bend azure. Over all a chief per pale dexter gules, a castle or for Castile. Sinister, Argent a lion ramp. gules a purpure crowned or, for Leon.

The Spanish description is —

"Escudo de armas que son en quarteles. En la parte alta las de Castilla y Leon de sus colores Reales: y en los demas quarteles. En el primero cinco islas de oro campo verde. Y en el segundo cinco anqueres de oro en campo azul. Y en el ultimo vanda azul campo de oro."— See *Nobilitario Genealogico de los Reyes y titulos de España*, by Alonso Lopez de Haro, fol., Madrid, 1622, Part II. p. 302.

In none of these works is there any mention of crest or supporters. A. W. M.

CHICK, CHICKEN (2nd S. xii. 428.)— Aware that I am "travelling out of the record" a little in noticing your remarks to correspondents, I know that your anxiety to settle doubts in philology will plead for me in taking this liberty.

It is by no means clear to me that "*chick* and *chicken* are both singular," though generally understood to be so in and about the metropolis. I think you will find that a contrary opinion obtains pretty generally in the provinces. My connexion with Kent enables me to speak decidedly of that part of the country, where you never hear of *chickens* in its so-called plural form. Why should it be considered more ungrammatical to speak of a brood of *chicken*, than a drove of oxen, or a pair of "hosen?" (Dan. iii. 21). The old Saxon plural seems sometimes to have taken this form, and there are still many of our rural countrymen who at this day use *housen* for *hous*.

DOUGLAS ALLPORT.

ARISTOTLE: POLYCRATICUS (2nd S. xii. 6, 443.)— Where SIR G. C. LEWIS imagined that he had possibly recovered a passage of the lost treatise *περὶ βασιλείας*, Fordun is citing the *Secretum Secretorum de Regimine Principum*—one of the most popular books in the literature of the Middle Ages, and then universally attributed to Aristotle. The passage about the Indian kings occurs near the beginning of the work.

The *Policratus*, so frequently cited by Burley in his *Lives of the Philosophers*, is not an author unknown to the dictionaries; but John of Salisbury's *Polycraticus de Nugis Curialium*, a work which held its ground after the *Secretum Secretorum* was forgotten, and which, I feel confident, must be (under one name or another) well known to PROFESSOR DE MORGAN. The story of Homer will be found in book ii. chap. xxvi. of the printed editions.

HENRY BRADSHAW.

Cambridge.

THE OLD DILLIES (2nd S. xii. 363.)— I recollect distinctly within the last decade of the last century, when I was at school in Essex, the old Chelmsford Dilly, exactly such a vehicle as is described in "N. & Q.," but its use was confined to such times as the heavy six-horse coach was overbooked for insides, the *limited* number being six, when the dilly was brought out and started a few minutes after the "heavy," and I believe at a

small additional fare. It was not unusual to hear the remark, "Why, Mr. B.— did not go up this morning by coach." "No; but you will find he went by dilly." The overcharge of outsides were packed into the basket, in which I have had the *pleasure* of riding from school with several other light-weights. J. BANISTER.

Charter House.

DAUGHTERS OF WILLIAM THE LION (2nd S. xii. 424.)— May I ask who was Isabel, daughter of William the Lion, whose grandson Robert, Lord de Ros, competed for the Scottish crown in 19 Edw. I., according to that most accurate of writers, the late Sir Harris Nicolas? I correct a trifling mistake, probably merely clerical, of HERMENTRUDE, by saying that Hubert de Burgh was created Earl of Kent not in 1225, but on 11th Feb. 1227. I will only add that Mr. Anderson, in his *Scottish Nation* (now in course of publication to subscribers only), title "Alexander II.," thus writes of two of the daughters of King William:—

"The alliance with England was still further strengthened by the marriage of Alexander's two sisters, the Princesses Margaret and Isabella, who had been sent to England in the preceding reign, to English Barons of great power and influence, namely, Margaret, soon after her brother's marriage in 1221 to the celebrated Hubert de Burgh, Justiciary of England; and Isabella, in 1225, to Roger Bigot, eldest son of Hugh Earl Bigot."—*Fordun*, ix. 32, 33; *Fodera*, i. 227, 228, 374; *Math. Paris*, 216.

Qu. What about *Margery* or *Marion*?

R. W. DIXON.

Seaton-Carew, co. Durham.

In Burke's *Extinct Peerage* it is stated that— Roger Bigot, 4th Earl of Norfolk, married (*s. p.*) Isabel, daughter of William the Lion.

Robert de Ros married Isabel, daughter of William the Lion.

Eustace de Vesci (a kinsman of Hubert de Burg, Earl of Kent,) married Margaret, daughter of William the Lion.

Gilbert Marshal, 4th Earl of Pembroke, married (his first wife) Margaret, daughter of William the Lion.

Hubert de Burg, Earl of Kent, married (his fourth wife), Margaret, daughter of William the Lion.

A revised edition of Burke's *Extinct Peerage* is very much needed.

HENRY CLINTON.

Barkway, Herts.

KING PEPIN AND THE CORDWAINER (2nd S. ix. 243)—

"Donnez-vous de garde, je vous prie, d'apprendre ce secret à d'autres; car toute la cordonnerie m'en scauroit fort mauvais gré; et mes pieds en pourroient pâtir, s'il est vray que les cordonniers ne font appelez ainsi, que parce qu'ils donnent des cors," p. 12.— Mital, *Avantures incroyables et toute fois*, &c. Paris, 1708, p. 438.

E. N. H.

ARMS OF CORTEZ AND HIS WIVES (2nd S. xii. 454).—The arms of Cortez, as given by Goussencourt, *Martyrologe des Chevaliers de Malte*, tom. i. p. 141, under the name of "Juan de Cortez, Chevalier de Malte" (son of the conqueror of Mexico), who was slain at the siege of Malta in 1565, were

"Ecartelé, le premier de l'Empire; le second de Castille, ou plutôt de Mexico; le troisiemes de Leon; le quatriemes, d'Azur à trois couronnes d'Or;—de Haro y adjouste, sur le tout, d'Arragon à la bordure d'Azur à huit croix pattées d'Argent."

But at p. 253 he describes the arms of Juana Cortez, daughter of the Marquess, and wife of Dom Ferdinand Henrique de Ribera, Duca d'Ascala, &c. as being

"Ecartelé, le premier de l'Empire; le second de Sable à trois couronnes d'Or; le troiziemes de Gueulles au lion d'Or; le quatriemes d'Argent à la ville de Mexico d'Azur."

I have not yet been able to find the arms or trace the descent of Catalina Xuares, the first wife of Cortez; but his second wife, Doña Juana de Zuñiga Arellano, was daughter of Dom Carlos de Arellano, 2nd Count d'Aguilar, by Juana de Granna, daughter of Dom Pedro de Zuñiga, Duke de Bejar (by Theresa de Guzman, daughter of Juan, 1st Duke de Medina Sidonia, and Maria de la Cerda). Her arms were

"D'Argent, parti de Gueulles, à trois fleurs de lys de l'un en l'autre, à une bordure d'Azur, à huit fleurs de lys d'Or."

J. WOODWARD.

Shoreham.

HURLERS (2nd S. xii. 455).—MR. METCALFE'S very interesting extract on this subject is perhaps not difficult of solution. Were not these spectral hurlers large flights of white long-winged sea-fowl, seen through the warm flickering atmosphere of a bright autumnal day? A little natural dimness of sight, a little miscalculation of distance, and a little refractive influence in the medium of vision, aided by a little imagination, will often combine to produce the most singular optical illusions.

Is any inference drawn from this appearance in the *Mercurius*? If it be a portent only of some "moving accident"—a mere sign of the times, we can better estimate its historical value.

DOUGLAS ALLPORT.

MUSICAL QUERIES: DR. CROFT'S SIGNATURE (2nd S. xii. 392).—There are now lying before me manuscript copies of a *Te Deum*, and several anthems, by Dr. Croft; some being entirely in his handwriting, and others in a different hand, but with alterations, corrections, and memoranda in Croft's handwriting. Such as are signed are subscribed either with the initials "W. C." only, or with his name written "W^m Croft." The latter I assume to have been his habitual mode of signing his name; as on the fly-leaf of a volume

of manuscript music, also now before me, I find he has written "W^m Croft's Booke, 1700." I never saw his signature with his Christian name written at length, and I do not believe that at any time he would have signed his name "Dr. Croft."

W. H. HUSK.

AUSTRALIAN GAS TREE (2nd S. xii. 433).—Gas for the purposes of lighting is certainly made in Australia from the leaves of what is popularly called the gum tree.

SENNOKE.

Miscellaneous.

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Notices to Correspondents.

We have this week omitted many Queries, and our usual Notes on Books, for the purpose of including in the present volume as many Replies as possible.

Among other interesting communications which will appear in "N. & Q." of 4th January, the First Number of a New Series (the Third), will be—

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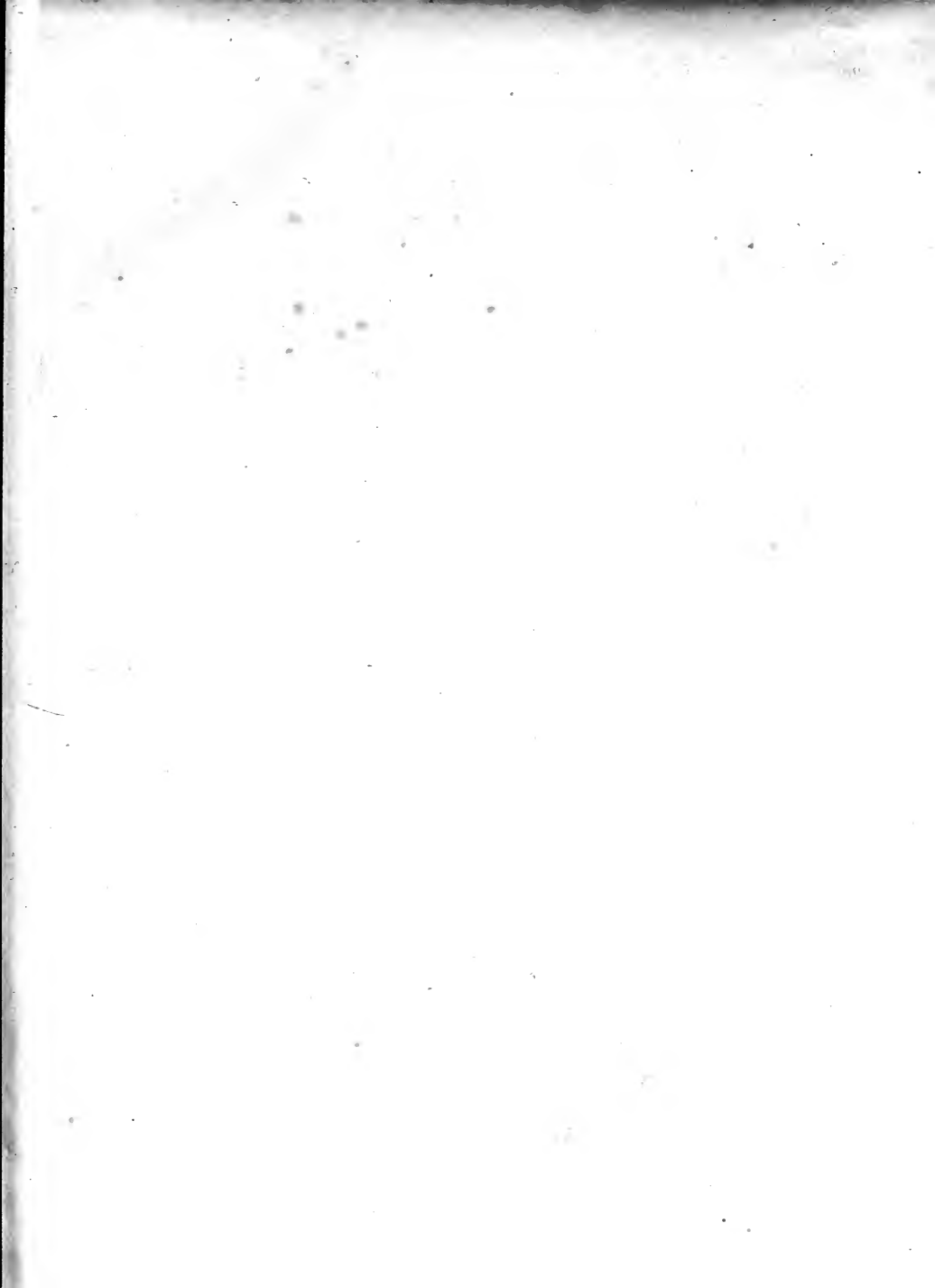
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